



Government of Bengal

**Report of the
Moslem Education Advisory Committee**

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FROM KHAN BAHADUR MAULVI MUHAMMAD ABDUL MOMIN, M.A.,
M.L.C.,

President, Moslem Education Advisory Committee,

TO THE SECRETARY TO THE GOVERNMENT OF BENGAL, EDUCATION
DEPARTMENT.

The 22nd November 1934.

SIR,

I have the honour to invite a reference to Government resolution No. 398 Edu., dated 3rd February 1931, and connected correspondence appointing a committee to advise Government on what should be the policy of advancing Moslem education in Bengal. I now submit herewith a copy of the report of the said committee for the consideration of Government.

2. A set of questionnaire was drawn up and copies were circulated to about 1,000 persons of different categories. The replies received to the questionnaire have been printed separately, a copy of which is enclosed herewith. In addition to the replies received to the questionnaire issued certain members of the committee visited important educational centres in the Presidency, examined witnesses and recorded their views. The oral evidence recorded has also been printed separately, a copy of which is also enclosed herewith for the information of Government.

3. I regret the delay in the completion and submission of this report. But the committee were greatly hampered in their work for want of a separate staff and had to depend entirely on the departmental staff whose ordinary heavy duties made it difficult for them to spare much time or thought on the committee's work.

4. I must however gratefully acknowledge the great assistance we got in the preparation of the report from Khan Bahadur Alfazuddin Ahmad, Khan Bahadur Mr. M. Maula Baksh, Shamsul-Ulama Maulana Abu Nasr Muhammad Waheed and Khan Bahadur Maulvi Muhammad Musa. Khan Bahadur Mr. M. Maula Baksh actually did the spade work, supplied some valuable statistics on which many of our conclusions were based and drafted the most important chapters of the report. His advice and time were placed ungrudgingly at our disposal, and without his unselfish assistance it would have been difficult for us to draft this report. The Shamsul-Ulama and the Khan Bahadur took very great interest in the labours of the committee, and to them I owe the draft of the chapter on Madrasah Education.

I must also thank Khan Bahadur Alfazuddin Ahmad, our Secretary, who not only looked into every detail of the committee's work and drafted some of the chapters, but looked after the comforts and convenience of the members during our tours.

5. Mr. J. M. Bottomley and the Hon'ble Khan Bahadur M. Azizul Haque could not, for obvious reasons, sign the report.

I have the honour to be,

SIR,

Your most obedient servant,

MUHAMMAD ABDUL MOMIN,

President.

INDEX

	PAGES
1. CHAPTER I—Introductory	1-4
2. CHAPTER II—History of Moslem Education in Bengal	4-31
3. CHAPTER III—Moslem Primary Education in Bengal	31-50
4. CHAPTER IV—Secondary Education	50-63
5. CHAPTER V—College and University Education	64-71
6. CHAPTER VI—Madrasah Education	71-103
7. CHAPTER VII—Education of Moslem Girls and Women	104-115
8. CHAPTER VIII—Scholarships	115-122
9. CHAPTER IX—Appointment of Moslems in the Educational Services	122-133
10. CHAPTER X—Text-books and Text-book Committee	133-135
11. CHAPTER XI—Physical Education of Moslem Students	135-137

Report of the Moslem Education Advisory Committee.

CHAPTER I.

Introductory.

The Government of Bengal (Ministry of Education) appointed this committee to advise on what should be the policy of advancing Moslem education in Bengal by resolution No. 398 Edn., dated the 3rd February 1931, which runs as follows:—

“In connection with the resolution moved by Mr. A. K. Fazl-ul Huq at the meeting of the Bengal Legislative Council held on the 20th August 1930, for setting apart every year a sum of rupees ten lakhs for the advancement of Moslem education, the Hon'ble Minister in charge of Education gave an assurance to the Council that a committee would be appointed to advise on what should be the policy of advancing Moslem education in Bengal. In pursuance of that assurance the Government of Bengal (Ministry of Education) have decided to appoint the following committee:—

- (1) Khan Bahadur Maulvi Muhammad Abdul Momen, M.A., M.L.C.
(*President*).
- (2) Mr. A. K. Fazl-ul Huq, M.A., B.L., M.L.C.
- (3) Maulvi Syed Nausher Ali, M.A., B.L., M.L.C.
- (4) Maulvi Abul Kasem, B.A., M.L.C.
- (5) Khan Bahadur Maulvi Azizul Haque, B.L., M.L.C.
- (6) Maulvi Tamizuddin Khan, M.A., B.L., M.L.C.
- (7) Mr. A. F. Rahman, M.L.C.
- (8) Mr. Abdul Karim, B.A., M.L.C.
- (9) Maulvi Nur Ahmad, B.L., Chairman, Chittagong Municipality.
- (10) Lt.-Col. Sir Hassan Suhrawardy, O.B.E., Vice-Chancellor, Calcutta University.
- (11) Mr. Mahmood Hasan, M.A., B.L., Barrister-at-law, Provost, Muslim Hall, Dacca.
- (12) Mr. J. M. Bottomley, I.E.S., Assistant Director of Public Instruction for Muhammadan Education (now Director of Public Instruction, Bengal).
- (13) Khan Bahadur Mr. Muhammad Maula Baksh, B.A., Inspector of Schools, Dacca Division (now Assistant Director of Public Instruction for Muhammadan Education).
- (14) Khan Bahadur Maulvi Muhammad Musa, M.A., Principal, Islamic Intermediate College, Dacca.
- (15) Khan Sahib Maulvi Abdul Khaleque, B.A., Headmaster, Government Moslem High School, Dacca (now Secretary, Board of Intermediate and Secondary Education, Dacca).

The committee was to hold its sittings only in Calcutta and was not authorised to incur any expenditure in connection with witnesses.

2. Khan Bahadur Maulvi Tasadduq Ahmed was appointed Secretary of the committee, but was not a member of it. Owing to his transfer from Calcutta, Khan Bahadur Maulvi Alfazuddin Ahmed, M.A., Assistant Director of Public Instruction for Muhammadan Education, Bengal, was appointed Secretary to the committee in his place in Government notification No. 545 T.—Edn., dated the 10th June 1931.

3. Lt.-Col. Sir Hassan Suhrawardy, having signified his unwillingness to serve on the committee, Sir Abdullah-al-Mamun Suhrawardy, K.T., was appointed a member in his place in terms of Government notification No. 377 T.—Edn., dated the 25th May 1931. The following members were subsequently added to the committee:—

- (1) Maulana Sufi Haji Muhammad Abu Bakr of Furfura (Government notification No. 856 T., dated the 14th September 1931).
- (2) Prince Ghulam Hossain Shah of the Mysore family (to represent the Shia community). (Government notification No. 1099 T., dated the 3rd October 1931.)
- (3) Shams-ul-Ulama Maulana Abu Nasr Md. Waheed, M.A., a retired member of the Indian Educational Service. (Government notification No. 1942 Edn., dated the 18th July 1932.)

4. The first meeting of the committee was held in Calcutta on the 18th and 19th March 1931, and a questionnaire was drawn up, a copy of which is appended to this report as Appendix A. Copies of questionnaire were forwarded to about 1,000 persons and replies, many of them of a comprehensive nature, were received. The categories of the persons or associations to whom the questionnaire was sent are shown below:—

- (1) All Moslem I.C.S. officers.
- (2) All Moslem B.C.S. officers in the Executive and Judicial Branch.
- (3) All Commissioners of Divisions.
- (4) All Chairmen of Municipalities.
- (5) All District Magistrates.
- (6) All Chairmen of District Boards.
- (7) All Moslem Members of the Council of State, representing Bengal.
- (8) All Moslem Members of the Legislative Assembly, representing Bengal.
- (9) All Moslem Members of the Legislative Council, Bengal.
- (10) All recognised Moslem Associations.
- (11) All Moslem B.E.S. officers.
- (12) All heads of colleges—Government, Aided and Unaided.

- (13) All heads of Moslem educational Institutions.
- (14) All Divisional Inspectors of Schools, Second Inspectors of Schools and Assistant Inspectors of Schools for Muhammadan Education.
- (15) All Inspectresses of Schools and Assistant Inspectresses of Schools.
- (16) All Moslem Members of the Senate, Calcutta University, and many others.

The replies to the questionnaire have been separately printed.

5. In their original resolution, Government did not authorise the committee to incur any expenditure in connection with witnesses, nor did they permit it to hold its sittings outside Calcutta. As its terms of reference were of a general nature, the scope of the enquiry was naturally wide. Consequently, visits to mufassal centres, for examining witnesses and obtaining firsthand knowledge of the conditions under which Moslem students are educated in different classes of institutions, were considered necessary. The matter was discussed at the first meeting of the committee held on the 18th and 19th March 1931 and a proposal for visiting important educational centres in the mufassal and examining locally persons interested in Moslem education was submitted to Government, who finally accepted it and permitted the committee to visit certain selected centres.

6. The question of touring was discussed at the second meeting of the committee held on 30th July 1931 and a touring sub-committee was formed. Excepting the President and the Secretary, the members of the touring sub-committee were not the same at all the centres visited. It was, in fact, a splitting up into groups—a procedure which was imposed upon us by the limited funds and time at our disposal. The members of the touring sub-committee visited Chittagong, Feni, Dacca, Mymensingh, Barisal, Bagerhat, Khulna, Jessore, Hooghly, Burdwan, Suri and Rajshahi, examined witnesses and recorded their views on matters relating to the improvement of Moslem Education in Bengal. The sub-committee also examined a large number of witnesses in Calcutta and the suburbs. Altogether 216 witnesses were examined at different centres. The evidence recorded has been printed separately.

7. Apart from the recording of evidence tendered to us both orally and in writing, we visited, as far as was possible in the time at our disposal, local educational institutions in the various centres. The visits to different centres also gave us an opportunity of holding interviews and receiving deputations from leading citizens. The informal evidence given to us in the course of conversation and discussion with many persons interested in education, who were not examined formally, has also been of great value. An indirect result of our visits to the various districts has been the growing of general interest in the educational problems of the Moslem community. We express our thanks to all those who have assisted us in our work.

8. The third meeting of the committee was held in Calcutta from the 26th April to 4th May 1932, at which replies to the questionnaire and the evidence recorded were deliberated upon. A series of proposals under different heads was drawn up and discussed. The conclusions arrived at were embodied in specific recommendations which are to be accepted as the deliberate decisions of the committee.

9. The final meeting of the committee was held on the 15th March 1933 and subsequent days, at which the draft report was discussed and finally approved. Messrs. J. M. Bottomley and Mahmood Hasan, having gone on leave out of India, could not attend the third and fourth meetings of the committee. Mr. A. K. Fazl-ul Huq did not attend any of the meetings. Prince Gholam Hossain Shah attended only one meeting on the last occasion.

CHAPTER II.

History of Moslem Education in Bengal.

Before proceeding to deal with the present condition of Moslem education in general, it is desirable to trace briefly its history and the measures adopted in the province from time to time to tackle the various problems connected with it.

2. The system of Moslem education in vogue in pre-British days has been described fully in a later chapter. It consisted of elementary schools, mostly private, for the teaching of the Quoran, Urdu and Persian; higher studies in Theology, Islamic Law and Literature were conducted under teachers to whom the work of teaching was a pure labour of love or who received some maintenance allowance from the State Wakf Funds or from pious and religiously minded people. By the grant of the Dewani to the East India Company in 1765, the Departments of Finance and Accounts passed out of the hands of the Mussalmans who thereby lost those sources of emoluments which enabled them to bear the expenses of the education of their children, and were deprived of that power which they formerly possessed of endowing and patronising public seminaries. In the desolating wars which preceded the consolidation of the power in India of the East India Company most of the institutions sank into insignificance.

3. The East India Company in its earlier years did not give any attention to the education of Moslems. The first educational institution—the Calcutta Madrasah—was established in 1780 by Warren Hastings from his private funds “to promote the study of Arabic and Persian languages and of the Moslem Law, with a view, more specially, to the production of well-qualified officers for the courts of justice.” This was necessary as Persian continued as the official language of the Courts. Originally, there was no provision in the course for the teaching of Hadis and Tafsir in this institution. For years the Calcutta Madrasah produced accomplished scholars, able officers and competent administrators, and served as the fountain head of the educational progress of the Mussalmans of Bengal who continued to retain for more than half a century their due share in the administration of the country.

4. The first legislative enactment in which a mention of the educational policy to be followed in India is found is Act 53, George III, Chapter 155, section 43 of 1813, which laid down that “a sum of

not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India." After years of struggle between the "Orientalists" and the "Anglicists" as to the educational policy to be followed in Bengal, the Court of Directors in their Despatch of September 1830 gave a clear expression of their views in favour of English education. In 1835, the Council of Education at Calcutta first inaugurated the policy of English education under the auspices of Lord William Bentinck, who after considering the Minutes of Lord Macaulay passed the celebrated Educational Resolution of the Government of India, dated the 7th March 1835, in favour of English education. His Lordship in Council was of opinion that the great object of the British Government ought to be the promotion of European literature and sciences amongst the natives of India and that all the funds appropriated for the purpose of education would be best employed on English education alone. This policy proved disastrous to the Moslems and struck a death blow to their political, social and economic supremacy in Bengal. This was followed in 1837 by the abolition of Persian as the language of Judicial and Revenue Proceedings. The days of the Calcutta Madrasah, as originally conceived, were thus numbered, as the change of policy, resulting in a decision in favour of English education, robbed it of its avowed purpose. The Mussalmans bitterly resented this educational policy and could not easily reconcile themselves to the changed circumstances, as the newly introduced system was divorced from religious instruction—a thing unknown to Islam—and they felt that it "forced them to learn not only the language of their foreign rulers but also the language of the subject races." They "held themselves aloof from English education which they regarded with suspicion, not unmixed with contempt." On the other hand, the Hindus who for many years past had to learn a foreign language, *viz.*, Persian, to get into the offices of the State, calmly accepted the transition and zealously began the study of the English language and sciences. In the different attitude of the two communities towards English education lies the real key to the reasons of the vast disparity of their educational progress, a disparity which has not only seriously affected the political position of the Mussalmans in Bengal, but has been most baneful to the interest of the country as a whole.

5. With the inauguration of the new policy the Calcutta Madrasah lost its importance as a recruiting ground for the public services. Fitful attempts were made without success to introduce the teaching of English into the Calcutta Madrasah. An English Department was constituted as far back as 1829. The Madrasah Committee tried to make the attendance at these classes compulsory about the year 1833, and even increased the value of the stipends from Rs. 2 to Rs. 5 a month. But all efforts to popularise the classes among the Moslem students were unsuccessful. During the period from 1826 to 1851 they turned out only two junior scholars. In 1849 an Anglo-Arabic Class was added to the Arabic Department "for the exclusive benefit of the students of that department," but the class having been unsuccessful was finally abolished. The main reason for the failure was that the teaching of English as an additional subject, outside the Madrasah course, already heavy as it was, involved an extra burden

upon the students. This could have been avoided had the course been overhauled so as to incorporate English into it.

In the year 1853, an ordinary High English School was established under the attractive name of the Anglo-Persian Department and placed within the Calcutta Madrasah compound as a separate institution, but it failed to be really attractive to the Mussalmans for a long time to come.

6. The Madrasah course itself stood in urgent need of modification, even on its own account. As stated in paragraph 3, the Madrasah course was framed to serve a special purpose which no longer existed. In its basic conception it differed from the traditional Islamic course pursued in the seats of Islamic learning in India and abroad where Hadis and Tafsir, the fountain-head of Islamic light and culture, formed the pivot of the whole course. It was, therefore, hopelessly poor on the side of truly Islamic culture. Even a subject like Theology or Principles of Islam did not figure prominently, its study being confined to one book only. Persian naturally occupied a foremost place in the curriculum, being originally the official language and also a language of culture; while Arabic was relegated to a subordinate position and taught as a dead language with a grammar full of schoolmen's subtleties. Some prominence was given to Logic and Philosophy of the old peripatetic school taught according to the old method, which carried the mind back to the mediæval age, and imbued it with ideas more Hellenistic than Islamic in origin. On the secular side the course had very little to offer. Even the very vernacular of the province was neglected. History as a subject and Geography were omitted. Arithmetic up to the Double Rule of Three and only one book of Euclid were taught. It is obvious that the course outlined above, defective as it was on the Islamic side as well as on the secular, could hardly produce men capable, on the one hand, of holding their own in the administration of the country and in the race of life, or, on the other hand, of ministering properly to the spiritual, social and other needs of the community. Thus cut off from Hadis and Tafsir, the fountain-head of Islamic inspiration, and without any provision for vernacular, it failed to diffuse through its alumni that Islamic light and culture which has ennobled the history of Islam and contributed so much to the civilisation of the world itself. Shorn of its original purpose the Madrasah now stood as a dismantled, purposeless monument of a glorious past—its course a mere anachronism.

7. A new epoch in the history of English education in Bengal began with the foundation of the Calcutta University in 1857. As pointed out before, the new system of education did not appeal to the Moslems. Besides, there was no provision for the teaching of Persian or Arabic in the new University system. The teaching and the inspecting staffs, specially in the subordinate ranks, were mostly manned by the Hindus. So the Calcutta Madrasah with its Anglo-Persian Department was practically the only institution which drew together an appreciable number of Moslem students for their education. His Honour the then Lieutenant-Governor of Bengal proposed, in his Minute of 1858, the abolition of the Calcutta Madrasah and the substitution of a Professorship of Arabic in immediate connection with the Calcutta University or the Presidency College, but the Government of India differed from the views of the Lieutenant-Governor. The Despatch of 1854 included "the Muhammadan Madrasahs" in

Bengal in the list of institutions "worthy of being affiliated to the Universities." This suggestion remained a dead letter. In its earlier educational policy Government did not pay any consideration to the requirements of the Moslem community. Had the policy, which was adopted 60 years later in connection with the Dacca University, been followed in 1858 and Calcutta Madrasah incorporated into the University system with necessary modifications, the Mussalmans of Bengal would not perhaps have been so backward as they are to-day. And indeed had it been so included "the whole subsequent history of the problem of the education of the Mussalmans of Bengal might well have been very different." The introduction of the English system of education, resulting in the abolition of Persian as the official language and the non-inclusion of the Madrasah system within the pale of the University, marked the beginning of the end of Moslem influence in Bengal, almost in every sphere of public life. The Calcutta University practically passed on, by default of the Mussalmans, to the other community who naturally developed it into a Hindu temple of learning whose influence steadily filtered through the several stages of instruction down to the Primary School.

8. On a representation made by the Mussalmans, the Anglo-Persian Department of the Calcutta Madrasah was raised to the status of a second grade college in 1867, but the experiment did not prove a success.

9. The backward condition of the Mussalmans remained almost unnoticed till the year 1871. In that year Dr. W. W. (later Sir William) Hunter in his book entitled "The Indian Mussalmans" sounded a note of alarm and pointed out that the English system of secular education had failed to attract the Mussalmans to it. He attributed the general apathy evinced by the Mussalmans towards Western education to three main causes—(a) want of Moslem teachers, (b) absence of the provision of Moslem languages, and (c) absence of religious education. On the 7th August of that year the Government of India issued a resolution (No. 300) on Moslem education which was the first of a series of important measures adopted by Government for the encouragement of education among the Mussalmans. His Excellency the Earl of Mayo observed:—"It is much to be regretted that so large and important a class, possessing a classical literature replete with works of profound learning and great value, and counting among its members a section specially devoted to the acquisition and diffusion of knowledge, should stand aloof from active co-operation with our educational system and should lose the advantages, both material and social, which others enjoy." The resolution was circulated to all the Local Governments and Administrations for their opinion as to what measures should be adopted towards the more systematic encouragement of education among the Mussalmans.

The suggestions made by the Government of India to the Local Governments in the above resolution, as summarised by the Education Commission of 1882, are quoted below:—

- (1) That further encouragement should be given to the classical and vernacular languages of the Moslems in all Government schools and colleges.
- (2) That in avowedly English schools established in Moslem districts, the appointment of qualified Moslem English teachers might, with advantage, be encouraged.

- (3) That as in vernacular schools, so in avowedly English schools, assistance might justly be given to Moslems by grant-in-aid to create schools of their own.
- (4) That greater encouragement should be given to the creation of vernacular literature for the Moslems.

10. In their report (letter No. 2918, dated the 17th August 1872) to the Government of India, the Government of Bengal admitted "the Moslems have not been very fairly treated in regard to our educational machinery. Mr. Bernard's note shows that not a single member of the inspecting agency is a Moslem; there is scarcely, if at all, a Moslem in the ordinary ranks of school masters of Government schools..... This undoubtedly places the Moslems at some real disadvantage and certainly gives reasonable offence to their prejudice and sensibilities."

11. The Government of India under the Earl of Northbrook, in reviewing the reports received from the Local Governments and Administrations, in a resolution, dated the 13th June 1873, observed: "The reports all agree that our system has not attracted them (Moslems) to the higher ranges of our educational course to preserve up to the point at which studies impress real culture and fit young men for success in the services and open professions." It was further observed: "The Moslems are not so much averse to the subjects which the English Government has decided to teach, as to the modes or machinery through which teaching is offered." This resolution is one of the most important documents connected with the progress of English education among the Mussalmans. It laid down the principles upon which the education of the Mussalmans was to be encouraged by the State.

Speaking about Bengal, the resolution of the Government of India observes: "In Bengal, the Lieutenant-Governor now desires to restore Moslem education by a well-connected and a substantial reforming of existing material. Orders were issued in 1871 to establish a special class for teaching Arabic and Persian to Moslems in the ordinary schools wherever the demand should justify the supply and wherever the Moslems should agree to conform, in addition, to the regular course of study in the upper school classes, so that both kinds of instruction must be taken. The collegiate instruction in the Calcutta Madrasah will be remodelled and re-enforced while the Mohsin Endowments, which now supported the Hooghly College, will be employed, wherever in Bengal the employment seems most advantageous, for encouraging and extending education among Moslems. Moreover, the University of Calcutta has decided to examine in Persian as well as in Arabic for the Degrees."

12. In respect of higher education, the Mussalmans of Bengal had a special grievance in the appropriation to English education of the Mohsin Fund. To remove all cause for complaint, the Lieutenant-Governor, at the instance of the Supreme Government, which added a sum of Rs. 50,000 for that purpose to the Provincial Assignment for education, declared that the maintenance of the English side of that (Hooghly) College should be a charge upon the provincial funds. It was also decided to devote a portion of the endowment to the Oriental side, or Madrasah, and the remainder to the foundation of three new Madrasahs, to the establishment of scholarships, and towards the payment of the fee of Mussalman students in English colleges and schools. The three Madrasahs were established at Dacca, Rajshahi and

Chittagong and each was placed under an Arabic scholar of repute, assisted by a competent staff of Maulvis. It was intended that in each of them the full course of the Calcutta Madrasah should in time be taught; English was to be added to the course wherever the pupils showed a desire to learn that language, and at Dacca a teacher of English was at once appointed. To the payment of scholarships tenable by Mussalmans in Madrasahs or in English colleges and schools there was allotted the sum of Rs. 9,000, while Rs. 18,000 went to the payment of two-thirds of the fees of Moslem pupils in Government colleges and schools outside Calcutta, and also to the payment of Maulvis in these schools. At the same time the Calcutta Madrasah was thoroughly reorganised, arrangements were made for the more thorough teaching of the Arabic and Persian languages with a reasonable amount of Moslem Law, and the salary of the European Principal was raised to Rs. 1,000 a month. The above measures were recorded in a resolution, dated the 29th July 1873, issued by Sir George Campbell, the then Lieutenant-Governor of Bengal.

13. The object which the Government of Bengal had in view in extending Madrasah education is explained in the following quotation from Government letter No. 2019, dated the 19th July 1876, to the address of the Director of Public Instruction, Bengal:—

“The encouragement of the study of Oriental literature for its own sake was a very subsidiary part of the plan. The main purpose was to found institutions which should realise the Moslem ideals of liberal education.” The subsequent history of Madrasah education as recorded in the chapter on Madrasah education, will show that the scheme devised in 1872 has failed to achieve the object aimed at.

14. The measures adopted in 1873 resulted in considerable increase in the number of Moslem pupils under instruction as will appear from the figures quoted below :—

Moslem pupils under instruction.

	1870-71.			1876-77.			1881-82.		
	Total number of students.	Number of Mussalmans.	Percentage.	Total number of students.	Number of Mussalmans.	Percentage.	Total number of students.	Number of Mussalmans.	Percentage.
Arts colleges	1,287	52	4·0	1,792	78	4·3	2,738	106	3·8
Madrasahs .. .. .	..	..	..	648	648	100·	1,089	1,088	99·9
Professional colleges .. .. .	..	..	..	1,486	194	13·0	1,408	221	15·6
High schools for boys .. .. .	..	..	..	..	..	..	43,747	3,831	8·7
Middle schools for boys .. .. .	..	..	..	..	..	..	92,992	12,767	13·7
Primary schools for boys	193,302	28,096	14·5	585,425	105,670	18·0	880,937	217,216	24·5
Secondary schools for girls .. .. .	..	..	..	..	..	..	1,051	10	·9
Primary schools for girls .. .. .	..	..	..	..	..	..	17,452	1,570	8·9
Normal schools for masters .. .. .	..	..	..	..	..	..	1,007	55	5·5
Normal schools for mistresses .. .. .	..	..	..	..	..	..	41	Nil	Nil
Private schools (unrecognised) .. .. .	..*	..*	..	..	..	..	57,305	25,244	44·0
Total	194,589	28,148	14·4	589,351	106,590	18·0	10,99,767	262,108	23·8

*Figures not available.

The percentage of increase in the total number of Moslem pupils from 14.4 to 23.8 during a decade would appear very satisfactory, but we can hardly congratulate ourselves on the progress of the community in education when it is considered that of the total number of Moslem pupils under instruction in 1881-82, 93.1 per cent. were in primary and indigenous schools.

15. The Indian Education Commission of 1882 appointed by Lord Ripon observed: "Matters were, no doubt, in a more promising condition than in 1832 and as regards the general spread of education, in a much more promising condition than in 1792. A considerable proportion of Moslems were learning English, and a large proportion were in schools of one kind or another. But the higher English education was not cultivated, in any appreciable degree, more extensively than it had been in 1832." The Commission touched on all the causes—social, historical and educational—that contributed to the backwardness of the Moslems. But they concluded that while such causes might have combined towards a general result, "a candid Moslem would probably admit that the most powerful factors are to be found in pride of race, a memory of bygone superiority, religious fears, and a not unnatural attachment to the learning of Islam." The Commission considered more closely the special obstacles imposed by the system of public instruction and formulated specific proposals for the further encouragement of Moslem education. The general account given to the Commission for the existing difficulties and of the proposals made by them for their removal is quoted below:—

"Apart from the social and historical conditions of the Moslem community in India, there are causes of a strictly educational character which heavily weighted it in the race of life. The teaching of the mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or professional career. But before the young Moslem is allowed to turn his thoughts to secular instruction, he must commonly pass some years in going through a course of sacred learning. The Moslem boy, therefore, enters school later than the Hindu. In the second place, he very often leaves school at an earlier age. The Moslem parent belonging to the better classes is usually poorer than the Hindu parent in a corresponding social position. He cannot afford to give his son so complete an education. In the third place, irrespective of his worldly means, the Moslem parent often chooses for his son while at school an education which will secure for him an honoured place among the learned of his own community rather than the one which will commend a success in the modern professions or in official life. The years which the young Hindu gives to English and Mathematics in a public school, the young Moslem devotes in a Madrasah to Arabic and the Law and Theology of Islam. When such an education is complete it is to the vocation of a man of learning, rather than to the more profitable professions that the thoughts of a promising Moslem youth naturally turn. The above are the three principal causes of an educational character which retard the prosperity of the Mussalmans."

16. The recommendations of the Commission covered the whole field of education and even went beyond it into the domain of public life and employment. A summary of the recommendations is given below:—

Special encouragement of Moslem education was to be regarded as a legitimate charge on Local, Municipal and Provincial Funds (IX. 1).

Indigenous schools for Moslems were to be liberally encouraged to add purely secular subjects to their curriculum (IX.2). In public primary schools for Moslems special standards should be prescribed (IX.3). In primary and middle schools Hindustani, as the Moslem vernacular, should be freely recognised (IX.4.5), and Persian in high schools (IX.6). Higher English education for Moslems both in schools and in colleges, being that form of education of which they stood most in need, should be liberally encouraged (IX.7). A graduated chain of scholarships, leading from the primary schools through all intermediate stages up to B. A. degree and also a system of free scholarships in schools under public management would be established for the exclusive benefit of Moslem (IX.8.9.). The benefits of Moslem educational endowments should be applied, as far as possible, to the promotion of English education among them (IX.10.11). Special provision should be made to increase the number of Moslem teachers and Moslem inspecting officers (IX.12.13 and 14). Associations for the promotion of Moslem education should be recognised and encouraged (IX.15). In the annual reports on public instruction a special section was to be devoted to Moslem education (IX.16) and the extended employment of Moslems in public offices was recommended to the special attention of the Local Government (IX.17).

17. The Government of India in reviewing the Report of the Education Commission in their resolution, dated the 23rd October 1884, observed: "The Governor-General in Council has the subject of Moslem education at present under separate consideration; and will merely say here that, in view of the backward condition into which in some provinces the members of the community have fallen, he thinks it desirable to give them in some respects exceptional assistance."

18. His Excellency the Earl of Dufferin in Council on the 15th July 1885 issued a resolution, reviewing the history of the measures which had been adopted by Government since 1871 in the cause of Moslem education, and attached special importance to the requirement that a special section of the annual report on public instruction should be devoted to Moslem education, and it was ordered that the reports should be precise and detailed, so that the Government might be kept fully informed of the state and progress of the Moslem community. A liberal provision of scholarships was declared to be an essential part of the accepted policy of giving Moslems facilities for securing a better education and fitting themselves to take a larger part in public and professional life. It was recommended that in Bengal and other places where Moslem education was backward, the appointment of special inspecting officers to enquire into the cause that hindered the means of developing it would probably have a good effect.

19. The action taken in Bengal to give effect to the recommendations of the Education Commission may be briefly indicated here:—

With regard to the provision of special scholarships, the Government of Bengal in 1885 expressed the opinion that if in any locality the number of Moslems who gained scholarships was not in due proportion to their number and position, it would be a fair case for exceptional treatment. Under later orders, the following special scholarships were sanctioned:—

Twenty of Rs. 7 a month, tenable for two years at any affiliated college to Moslems passing the Entrance Examination, ten of Rs. 10

and ten of Rs. 7 a month to be similarly awarded for 2 years on the results of the First Arts Examination, two of Rs. 25 a month tenable for one year to enable Moslems after passing the B. A. Examination to read for the M. A. degree. No special scholarships tenable in middle and high schools were created, as the Government considered that it was in the University education that assistance was chiefly needed. For the purpose of more fully ascertaining the needs of Moslem education and the means of providing for them, the appointment of two Assistant Inspectors on salaries of Rs. 200 to Rs. 300 a month had been sanctioned by the Government of India and the Secretary of State. These officers were to superintend Moslem education throughout the districts of one or two divisions. The establishment of special schools for Moslems was not viewed with favour in Bengal. In the opinion of the Lieutenant-Governor "little is gained by such separatism." The vernacular of the Moslem peasants being Bengali or, more appropriately that special dialect of it known as Mussalman Bengali, Moslem maktabs throughout Bengal were encouraged in however elementary a form to introduce secular subjects of instruction. The college classes of the Calcutta Madrasah, which were reopened in 1884, were closed, and the Madrasah students, while nominally belonging to the Madrasah College Department, were allowed to attend lectures at the Presidency College. This was necessitated by the fact that Moslem students who could read in other Calcutta colleges by paying one-third of the regular fees—the other two-thirds being paid from the Mohsin Fund—preferred to join those colleges in which they could read continuously up to the B. A. degree, and the number of students that joined the College Classes of the Madrasah had been very small.

20. The problem of residential accommodation for Moslem students in Calcutta attracted the attention of Government. The Elliot Madrasah Hostel was constructed at a cost of over half a lakh of rupees, but, though construction was completed in 1896, its opening was deferred on the ground that adequate contribution had not been raised by the Moslem community towards the cost of construction.

21. In consequence of the conversion of Government securities from 4 to $3\frac{1}{2}$ per cent., the income from the Mohsin Endowment was considerably reduced. In order to bring the expenditure within the reduced income, the following changes were effected in the administration of the fund:—

- (1) The part payment of fees in schools and colleges was reduced from two-thirds to one-half, an exception being made in the case of the Presidency College, where the fees were much higher than in other institutions.
- (2) Moslem students of any college in Calcutta under private management had for many years been admitted to the benefits of the fund without restriction. Henceforth, a fixed sum was allotted for the purpose which was distributed annually among such of the colleges as were largely attended by Moslem students.
- (3) The salaries of the Maulvis employed in colleges and zilla schools, which were formerly paid from the Mohsin Fund, were henceforth charged to provincial revenues.

The following Mohsin scholarships were available for Moslem students:—

- (a) Forty-four scholarships awarded on the results of Central Examinations of Madrasahs.
- (b) Thirty-four scholarships tenable in high schools.
- (c) Eight Junior scholarships awarded on the results of the Entrance Examination.
- (d) Five Senior scholarships given to those who passed the First Arts Examination.
- (e) Two Post-graduate scholarships.

22. The progress of the Moslem community in education during a decade from 1871 to 1882 has already been shown in paragraph 15 of this chapter. The statistical progress during the next 20 years is shown below:—

The progress of Moslems in education.

	Number of pupils on the rolls on 31st March.			Number of Muslim pupils.			Percentage of Moslem pupils to total pupils.		
	1886-87.	1896-97.	1901-02.	1886-87.	1896-97.	1901-02.	1886-87.	1896-97.	1901-02.
Arts colleges	3,215	6,384	8,150	138	361	491	4·2	5·6	6·0
Professional colleges	1,396	1,889	2,427	63	68	93	4·5	3·6	3·8
High schools for boys	62,468	83,640	122,271	6,231	9,496	14,814	9·9	11·3	12·01
Middle schools for boys	117,320	135,099	122,721	16,029	21,724	21,003	13·6	16·3	17·1
Secondary schools for girls	4,531	5,355	5,600	11	16	14	·2	·3	·2
Primary schools for boys	1,080,389	1,243,803	1,212,356	308,500	354,346	340,442	28·5	28·4	28·0
Primary schools for girls	41,897	64,064	57,725	5,603	7,982	6,322	13·3	12·4	10·9
<i>Special schools.</i>									
Training schools for masters	1,492	1,338	781	78	102	35	5·2	7·6	4·4
Training schools for mistresses	142	432	488		1			·2	..
Madrasahs	1,508	3,017	3,882	1,480	2,981	3,857	98·1	98·8	99·3
Other schools	2,236	3,572	11,621	239	477	768	10·6	13·3	6·6
Total of colleges and schools of public instruction	1,316,594	1,548,593	1,548,002	338,372	397,554	387,839	25·7	25·6	25·0
Private schools	45,508	126,182	119,639	28,514	79,465	74,835	62·6	62·9	62·5
Grand Total	1,362,102	1,674,775	1,667,661	366,886	477,019	462,674	26·9	28·4	27·7

A look at the above table will indicate that during a period of 20 years there was considerable increase in the number of Moslem pupils under instruction both in public and private institutions, though at the end of the first quinquennium there was a setback. But the main feature of the statistics was that the increase was confined mainly to primary schools. In the matter of secondary, professional and college education very little progress was apparent during the said period. In 1901-02, the total number of Moslem pupils under instruction in public institutions (including colleges) was 387,839, of which 3,857, or less than 1 per cent. only were in Madrasahs. It is clear that the prejudice of the Mussalmans against the learning of English was then a thing of the past, and the main obstacles to the progress of Moslem education in Bengal were the poverty of the community and want of facilities which stood in the way of their "taking full advantage of the Government system of high and specially of high English education."

23. The steps taken for recognition and encouragement of maktabas in 1891, for the secularisation of maktabas on the recommendation of Sir Alexander Pedler in 1901, and for reclassification of maktabas, revision of Madrasah courses and the institution of a Title Examination on the recommendation of Sir A. Earle in 1908 have been dealt with in relevant chapters of this report.

24. The province of Eastern Bengal and Assam which was constituted in 1905 ceased to exist on the 1st April 1912. The progress in education made by the Mussalmans of Eastern Bengal during the above period was noteworthy. The following were the most important of the measures adopted by the Government of Eastern Bengal and Assam for the encouragement of Moslem education:—

- (1) The introduction of Urdu teaching in selected primary schools.
- (2) The provision of liberal grants-in-aid.
- (3) The reservation of special scholarships and free studentships.
- (4) The provision of extended hostel accommodation.
- (5) The appointment of a larger proportion of Mussalmans to the educational services.

25. The administrative changes caused by the annulment of the partition of Bengal agitated the minds of the Mussalmans of Eastern Bengal. Shortly after the territorial readjustment had been announced, Lord Hardinge visited Dacca. On his return to Calcutta, he made the following momentous pronouncement before a deputation of Hindus headed by Sir Rash Behari Ghosh:—

"When I visited Dacca I found a widespread apprehension, particularly among the Moslems, who form the majority of the population, lest the attention which the partition of Bengal secured for the eastern provinces should be relaxed, and that there might be a setback in educational progress. It was to allay this not unreasonable apprehension that I stated to a deputation of Moslem gentlemen that the Government of India were so much impressed with the necessity of promoting education in a province which had made such good progress during the past few years that we have decided to recommend to the Secretary of State the constitution of a University at Dacca and the appointment of a special officer for education in Eastern Bengal."

26. Under the new University Regulations, the Madrasah College, where the Moslem students had so long the privilege of unrestricted admission at a small rate of fee of Rs. 2 per month, and had, in addition, the benefit of the Presidency College education, was disaffiliated, the Presidency College being permitted to admit only 35 students at the old rate in each of the First and Second Year Classes.

The problem of additional hostel accommodation for Moslem students was solved by the establishment of the Baker Madrasah Hostel for the accommodation of Moslem college students in Calcutta. The Hon'ble Nawab Sir Khwaja Salimullah Bahadur, G.C.I.E., K.C.S.I., contributed Rs. 30,000 towards the erection of this hostel.

27. The proposal for the appointment of a special officer for education in Eastern Bengal was subsequently modified by Government, and the post of an Assistant Director of Public Instruction for Muhammadan Education in the Indian Educational Service was created towards the latter part of 1913. The first incumbent of the post was Mr. J. A. Taylor. On the recommendations of the Earle Committee, six officers for Moslem education—three of the status of Assistant Inspectors—were appointed. No new posts were created for these officers, but they were provided for by reducing the number of appointments for the general inspecting agency. After the reconstitution of the present Bengal Presidency, the two Assistant Inspectors for Muhammadan Education for Presidency and Burdwan Divisions, who continued to work for some time as Special Officers, were merged in the general inspectorate. This was followed by the appointment in April 1914 of five Assistant Inspectors of Schools for Muhammadan Education in the five divisions of the presidency. The question of abolition of these posts arose in 1922-23, but Government, after due consideration, allowed their retention.

28. On the 3rd April 1913, the Government of India addressed a letter to the Government of Bengal, dealing with the backwardness of the Mussalmans in education and indicating the direction in which enquiry and special action would be useful.

29. The Government of Bengal therefore appointed in 1914 a committee to consider the suggestions of the Government of India. The committee which was presided over by Mr. W. W. Hornell, the then Director of Public Instruction, Bengal, made no less than 197 recommendations dealing with the general policy to be adopted in relation to Moslem education including technical education, moral and religious instruction and the education of Moslem girls. The Governor of Bengal in Council considered the committee's report in his resolution No. 1227Edn., dated the 3rd August 1916. Reviewing the educational progress of the Mussalmans of the Presidency, the resolution observed: "The development of the country, in political as well as in other directions, is dependent on the uniform educational progress of the two main constituents of the population and on their equal capacity to take advantage both of the opportunities now open to them and of the fuller opportunities which may be available hereafter. The Government of India were anxious that all reasonable facilities should be provided for the education of Moslems, and the Governor in Council is convinced that it is in the interests both of the Government and the people as a whole that the Moslems who, in spite of recent efforts, have still much lost ground to make up, should receive such special facilities as may be necessary to enable them to benefit, as fully as

the Hindus, from the educational institutions which are maintained, wholly or partially, out of public funds.”

30. Some of the steps taken by Government to facilitate and encourage the education of the Moslems of Bengal, as given in paragraph 598 of the Fifth Quinquennial Review (1912-13 to 1916-17), Bengal, are:—

- (a) Twenty-five per cent. of the vacancies each year in all Government and aided colleges must be reserved for Mussalmans.
- (b) In all Government schools a certain percentage of the vacancies each year in each class must be reserved for Mussalmans.
- (c) In order to provide funds for special scholarships in colleges and high schools, Government undertook the entire responsibility for the support of the Madrasahs at Dacca, Chittagong, Hooghly and Rajshahi, thus setting free from the Mohsin Fund a certain amount of money belonging to the fund. This amount has been utilised to establish a number of stipends tenable by Mussalmans in arts and professional colleges and in Madrasahs.
- (d) In order to remove, as far as possible, the grievances of Moslem pupils in ordinary schools and colleges, the Government of Bengal have tried to insist on a Moslem element on the staff of every school, in addition to the teachers of Arabic and Persian. Annual reports have now to be submitted by the appointing authorities to the Director of Public Instruction, showing how vacancies during the year have been filled. A similar procedure is prescribed in respect of the appointment of clerks in offices.
- (e) An Assistant Director of Public Instruction and five special Assistant Inspectors for Muhammadan Education were appointed.
- (f) In order to allow Moslem boys in colleges and schools to perform their Juma prayers, orders have been issued—
 - (1) that in all Government colleges work should be suspended for an hour about midday on Fridays, and
 - (2) that in Government schools the managing committees shall decide whether (a) the schools should be closed for a half-day on Fridays instead of on Saturdays (in this case schools would close on Friday at 12-30 p.m.), or (b) work should be suspended for one hour on Fridays.
- (g) Orders have been issued to Divisional Inspectors of Schools to insist on the appointment of Maulvis (*viz.*, Moslem teachers of Arabic and Persian) where, in view of the Moslem population of the locality, a large number of Moslem pupils might be expected in the school.
- (h) In order to mitigate the difficulties of the Moslem students in Calcutta, a non-collegiate hostel with accommodation for 73 boarders was opened by the Bengal Government in Wellington Street, Calcutta, in July 1915. At the request of the Moslem community, this hostel has been called the Taylor Hostel after Mr. J. Andrew Taylor, the Assistant

Director of Public Instruction for Muhammadan Education; Government have also provided additional accommodation for 70 boarders in the two wings which were added to the Baker Madrasah Hostel (the hostel for college students attached to the Calcutta Madrasah).

- (i) During the quinquennium a sum of Rs. 84,000 was earmarked from 1914-15 from one of the recurring Imperial grants for the improvement of the education of Mussalmans with special reference to what is known as the Reformed Madrasah scheme. This allotment enabled the Education Department to increase the grants of all the six aided High Madrasahs and seven aided Junior Madrasahs, and to aid 55 other Junior Madrasahs which had previously not been aided.
- (j) During the quinquennium a scheme was worked out for establishing a Government arts college in Calcutta for Mussalmans.
- (k) Facilities have been provided for Moslem students in connection with professional colleges—
 - (1) Civil Engineering College, Sibpur: The Bengal Government who, in terms of their resolution No. 4147, dated the 16th November 1915, created four Mohsin stipends [see under (c) above] of Rs. 10 each tenable for two years in the Civil Engineering Department of the College to assist Moslem boys to prosecute their studies in the Civil Engineering College.
 - (2) Medical College, Calcutta: The Government resolution just referred to created six Mohsin stipends of Rs. 15 a month and made them tenable in the Medical College [see under (c) above].

31. Owing to the partition of Bengal in 1905 and the reunion of Eastern and Western Bengal in 1912, the statistics showing the progress of the Mussalman community in education for the two quinquennia (1902-03 to 1906-07 and 1907-08 to 1911-12) are not of much value for the purpose of comparison and have, therefore, been left out.

The figures supplied below relate to the Presidency of Bengal as constituted in 1912:—

The progress of Moslems in education.

	Number of pupils on the rolls on the 31st March.			Number of Moslem pupils.			Percentage of Moslem pupils to total pupils.		
	1913-14.	1916-17.	1921-22.	1913-14.	1916-17.	1921-22.	1913-14.	1916-17.	1921-22.
Arts colleges	14,746	18,478	16,042	1,155	1,630	2,175	7·8	8·8	12·8
Professional colleges	3,271	4,412	4,053	160	303	440	4·8	6·8	9·4
High stage for boys	70,422	90,864	91,767	10,409	19,928	15,691	14·8	19·9	17·0
High stage for girls	847	841	1,044	3	6	29	0·8	0·7	2·7
Middle stage for boys	83,744	100,908	76,761	21,064	24,861	15,994	25·1	24·6	20·8
Middle stage for girls	635	1,400	1,716	31	31	57	4·8	2·1	3·3
Primary stage for boys	1,232,740	1,302,952	1,259,080	531,781	611,589	610,999	43·1	46·9	48·5
Primary stage for girls	170,205	284,321	333,704	66,469	129,411	173,494	39·0	45·6	51·9
<i>Special schools.</i>									
Training schools for masters	2,343	2,444	2,516	876	1,072	1,200	41·6	43·8	47·7
Training schools for mistresses	120	123	217	7	1	12	5·8	0·8	5·5
Madrasahs	13,863	20,435	25,036	13,545	20,115	24,726	97·7	98·4	98·7
Other schools	87,857	10,274	21,581	67,436	6,132	3,471	76·7	31·8	16·0
Total of colleges and schools for public instruction	1,678,293	1,855,512	1,835,017	713,096	815,088	848,288	42·4	43·9	46·2
Private schools	59,861	62,920	55,437	42,946	47,090	31,730	71·7	74·8	57·2
Total	1,738,154	1,918,432	1,890,454	756,042	862,178	880,018	43·5	44·9	46·5

32. It will be seen that the total number of Mussalmans under instruction on the 31st March 1922 in all classes of institutions—both public and private—was 880,018, of which 848,288 were in public institutions. The number of Moslem students in arts colleges was 2,175 or 12·8 per cent. of the total number of students of all grades, as against 1,155 or 7·8 per cent. in 1913-14. In professional colleges, the number was 440 or 9·4 per cent. of the total number of students, as against 160 or 4·8 in 1913-14. In the high stage, the percentage of Moslem pupils, as compared with the total number of pupils, fell from 19·9 in 1916-17 to 17·0 in 1921-22, while in the middle stage the proportion of Moslem students to the total number of pupils came down from 25·1 per cent. in 1913-14 to 20·8 per cent. in 1921-22. It was only in the primary stage that the Mussalmans almost held their own and their percentage in that stage, as compared with the total number of pupils, increased from 43·1 in 1913-14 to 48·5 in 1921-22. Owing to the introduction of the Reformed Madrasah Scheme and provision of grants to Madrasahs, the number of pupils in these institutions increased from 13,545 in 1913-14 to 24,726 in 1921-22.

33. The measures adopted for the improvement of Moslem education during the quinquennium 1917-18 to 1921-22 are summarised below:—

- (1) A non-collegiate hostel under the name of "The Carmichael Hostel" under the control of the Calcutta University was opened in 1918 with accommodation for 184 boarders.
- (2) The courses of studies for Junior Madrasahs sanctioned under Government resolution No. 450T.G., dated the 31st July 1914, and the list of text-books prescribed under the said resolution were reviewed by a committee under the presidency of the Assistant Director of Public Instruction for Muhammadan Education, and the revised syllabuses, as sanctioned by Government, came into force in 1919.
- (3) An additional allotment of Rs. 1,15,000 (Rs. 25,000 in 1917-18, Rs. 25,000 in 1918-19, Rs. 30,000 in 1919-20, and Rs. 35,000 in 1920-21) was sanctioned for grants-in-aid to Madrasahs under the reformed scheme.
- (4) The scheme for establishment of the High Madrasah Examination in 1919 and the holding of an Islamic Intermediate examination from 1921 were sanctioned in Government order No. 61 Edn., dated the 25th April 1918. The control of these examinations was transferred from the Director of Public Instruction to the Board of Intermediate and Secondary Education, Dacca, when this was constituted.
- (5) The First Year Islamic Intermediate Class was opened at the Dacca Madrasah in July 1919 and the Second Year in 1920.
- (6) The number of Moslem students in colleges and pupils in high schools having considerably increased, it was found that the amount available from the Mohsin Fund could not meet any appreciable portion of the fees payable by all the Moslem students and pupils in colleges and high schools. The whole amount available for short-fee payments was accordingly converted in 1917 into 75 college stipends of Rs. 5 a month, tenable for two years, 2 technical stipends of Rs. 5 for 3 years, 114 school stipends of Rs. 3 for 1 year and 113 school stipends of Rs. 4 for one year.

- (7) There was formerly no scholarships reserved for Moslem girls, but in 1920, the following were reserved :—

Two middle English scholarships out of 18.

Two middle vernacular scholarships out of 16.

Two upper primary scholarships out of 16.

Seventeen lower primary scholarships out of 158.

34. The Calcutta University Commission appointed in 1917 exhaustively surveyed the whole field of Moslem education in Bengal, but unfortunately failed to make any recommendations which could effectively solve the problem of Moslem Education in Bengal. Their recommendations, so far as the Mussalmans are concerned, were confined merely to the representation of the community on the various bodies of the proposed reorganised University. But, unfortunately, even these recommendations have so far remained a dead letter, as the question of the reconstitution of the University, on the basis of the recommendations of the Commission, is still under consideration.

The position is the same with regard to the proposed Board of Intermediate and Secondary Education, Bengal. The constitution of the Board of Intermediate and Secondary Education, Dacca, in 1921, which controls the High Madrasahs and Islamic Intermediate Colleges in Bengal, besides ordinary high schools and intermediate colleges within the Dacca University area, has been dealt with in another chapter.

The recommendations of the Commission proposing statutory representation for Moslems on the various bodies of the University of Dacca have, no doubt, been given effect to, but the suggestion that selection committees should keep in mind the necessity of appointing an adequate number of Mussalmans on the teaching staff has hardly been carried out.

35. Further facilities offered by Government during the quinquennium 1922-23 to 1926-27 in connection with the improvement of Moslem education were as below :—

- (1) The scheme previously worked out for establishing a Government Arts College in Calcutta for Mussalmans materialised in the establishment of the Islamia College in 1926 to provide better facilities for collegiate education to Moslem students and to maintain in a special Islamic College that Islamic atmosphere which was essential, in Moslem opinion, for the proper education of Moslems on right lines and above all for the formation of character.

- (2) The following special scholarships were created :—

(a) Seven scholarships of Rs. 5 each a month, tenable for four years, awarded on the results of the Junior Madrasah Examination.

(b) Twenty-three stipends of Rs. 5 each a month, tenable for two years, awarded on the results of the Junior Madrasah Examination and intended to supplement the existing 23 Mohsin stipends of the same value, tenable for two years, so that scholars might enjoy their stipends for the four years of the Senior Madrasah Course.

- (c) Six scholarships of Rs. 12 each per month and nine of Rs. 8 each per month, for 2 years, awarded on the results of the High Madrasah Examination.
- (d) Five scholarships of Rs. 15 each per month, and two of Rs. 10 each per month, tenable for three years, awarded on the results of the Islamic Intermediate Examination.
- (e) Three Junior scholarships of Rs. 10 each per month tenable for two years, six Senior scholarships of the same amount, for three years, and two Graduate scholarships of Rs. 25 each per month tenable for a year; the first to be held in any intermediate college in the Dacca University area, the others in the Dacca University.
- (f) Nine Junior scholarships and six Senior scholarships of Rs. 10 each per month, tenable for two years, in any college affiliated to Calcutta University, and two Graduate scholarships of Rs. 25 each per month, for two years, in Calcutta University.
- (g) Two scholarships of Rs. 25 each per month, for three years, in the Mechanical and Electrical Engineering Classes of the Bengal Engineering College; two others of the same amount in the Mining Classes.
- (h) Six scholarships of Rs. 15 each per month, tenable for two years, in the Sub-Overseer Classes of the Ahsanullah School of Engineering and four of the same value in the Overseer Classes.

36. It will be relevant to quote here the remarks of the Auxiliary Committee of the Indian Statutory Commission, which reviewed the growth of education in British India, with regard to Moslem education in Bengal:—

“If progress is to be more rapid in the future, either more energetic measures must be adopted to encourage Moslem pupils to attend at all stages of instruction the more efficient ordinary institutions, or the special institutions must be completely reorganised so as to bring their standards of instruction, equipment and staffing up to the level of the standards reached in other institutions. For reasons already stated, we do not think that it would be ultimately advantageous to the Moslem community itself further to extend the system of segregate institutions; and we consider therefore that the greatest promise of future progress lies in the direction of enabling Moslem pupils in far larger number to ascend the common educational ladder, either by attending the existing schools and colleges of the province or new publicly managed or aided schools opened for their benefit. We are aware that steps have already been taken to encourage Moslem pupils by the reservation of school places, by the award of stipends and sholarships and by the provision of facilities for the training of Moslem teachers. But we are convinced by the evidence placed before us that much more assistance in these directions is needed to place the Moslem community in Bengal in a sound educational position. In particular, the number of stipends and scholarships is small compared with the total number of Moslem pupils, the majority of whom come from very poor families, and the

proportion of Moslem teachers in the schools which give instruction above the primary stage is very low. In the Dacca Division of Bengal, the percentage of Moslem teachers in publicly managed and privately managed schools is only 38 in middle schools and only 20 in high schools.

It was suggested to us in evidence at Calcutta that, in view of the needs of the Moslem community, a sum of Rs. 48·5 lakhs recurring for a period of ten years should be allotted immediately for stipends and scholarships. Although a large addition to the number of scholarships is urgently needed, the mere allotment of a large sum of money for scholarships will not in itself solve the problem of Moslem education in Bengal. A thorough reorganisation and redistribution of the schools and the provision of many more well-trained Moslem teachers must necessarily precede or at least accompany any attempt to encourage Moslem pupils to go on to the higher stages. In the past, the scarcity of Moslem pupils reading in the high and collegiate stages has made it difficult to provide trained Moslems for the staffs of secondary schools and colleges, but the foundation of the Dacca University in 1920 and the opening of the Islamia College in Calcutta in 1926 have considerably improved the outlook."

37. **Present position.**—The following table, which is based on the census of 1931, compares for each division of the Presidency of Bengal, the number of Hindu and Moslem males (a) who are literate, and (b) who are literate in English:—

Division.	Number of literate per 1,000.		Number of literate English per 1,000.	
	Hindus.	Moslems.	Hindus.	Moslems.
Burdwan ..	268·3	191·8	53·2	26·4
Presidency ..	275·6	118·3	104·6	24·7
Dacca ..	301·3	103·7	79·0	21·7
Chittagong ..	376·5	123·1	74·2	20·8
Rajshahi ..	147·5	112·4	35·2	15·2
Bengal Presidency (British Territory).	262·6	115·9	69·2	20·5

The figures contained in the above table indicate that in each of the divisions both the ordinary literates as well as the literates in English among the Mussalmans are much smaller in number than those among the Hindus. It will also be noticed that in the Eastern Bengal Divisions where the Moslem population is much the larger, the proportion of Moslem literates in English is smaller than in the Presidency and Burdwan Divisions.

**Progress of Moslems in education as compared
with Hindus.**

38. The following table shows the progress of Mussalmans in education during the quinquennium 1927-28 to 1931-32, as compared with the Hindus:—

The progress of Moslems in education as compared with Hindus.

A—Boys.

Class of institutions.	Number of male students on the rolls on the 31st March.		Number of Hindu male students on the rolls on the 31st March.		Number of Muhammadan male students on the rolls on the 31st March.		Percentage of Hindus to total male students.		Percentage of Muhammadans to total male students.	
	1926-27.	1931-32.	1926-27.	1931-32.	1926-27.	1931-32.	1926-27.	1931-32.	1926-27.	1931-32.
University Education—										
Arts colleges	23,813	20,912	20,079	17,610	3,414	2,875	84·3	84·2	14·3	13·7
Professional colleges—										
Law	3,638	2,527	2,995	2,061	615	444	82·3	81·5	16·9	17·5
Medicine	1,594	1,303	1,422	1,144	143	104	89·2	87·8	8·9	7·9
Engineering	291	307	254	259	29	34	84·1	84·3	9·9	11·0
Teaching	136	144	83	89	49	51	61·0	61·8	36·0	35·4
Commerce	475	700	447	654	10	15	94·1	93·4	2·1	2·1
Veterinary	125	169	71	120	40	28	56·8	71·0	32·0	16·5
Total for professional colleges	6,259	5,150	5,263	4,327	886	676	84·0	84·0	14·1	13·1
Total for colleges ..	30,072	26,062	25,342	21,937	4,300	3,551	84·2	84·1	14·2	13·6
School Education—										
High stage	103,009	124,408	85,520	98,204	16,015	24,057	82·9	78·9	15·5	19·3
Middle stage	95,282	118,551	75,058	86,225	18,469	30,109	78·7	72·7	19·3	25·4
Primary stage	1,532,650	1,781,050	742,317	804,062	774,174	955,938	48·4	45·1	50·5	53·6
Total for secondary and primary education	1,731,031	2,024,069	902,895	988,581	808,658	1,010,104	52·1	48·8	46·7	49·9

Special schools--

Art schools	566	499	540	478	16	17	95.4	95.8	2.8	3.4
Medical schools ..	2,248	2,392	1,700	2,090	527	280	75.6	87.3	23.4	11.7
Normal and training schools	2,190	2,587	1,039	1,222	1,057	1,282	47.4	47.2	48.2	49.5
Engineering and surveying schools	518	561	457	472	61	84	88.2	84.1	11.8	14.9
Technical and industrial schools	5,214	4,959	3,858	3,080	855	1,338	73.9	62.1	16.4	26.9
Commercial schools ..	1,448	1,133	1,316	994	108	105	90.9	87.7	7.4	9.2
Agricultural schools ..	117	141	22	41	23	52	18.8	29.0	19.7	36.9
Reformatory schools ..	51	492	20	254	31	223	39.2	51.6	60.8	45.3
Schools for defectives ..	211	293	183	241	28	25	86.8	82.2	13.2	8.5
Schools for adults ..	30,873	26,681	13,726	8,817	16,602	17,728	44.4	33.0	53.7	66.4
Other schools	68,922	82,776	13,021	14,908	55,810	67,685	18.8	18.0	80.9	81.7
Total for special schools ..	112,358	122,514	35,882	32,597	75,118	88,819	31.9	26.6	66.8	72.4
Total of schools and colleges of public instruction ..	1,873,461	2,172,645	964,119	1,043,115	888,076	1,102,474	51.4	48.0	47.4	50.7
Private schools ..	44,767	50,868	17,899	23,050	26,767	25,483	39.9	45.3	59.8	50.0
Grand Total ..	1,918,228	2,223,513	982,018	1,066,165	914,843	1,127,957	51.2	47.9	47.6	50.7

The progress of Moslems in education as compared with Hindus.

B—Girls.

Class of institutions.	Number of female students on the rolls on the 31st March.		Number of Hindu female students on the rolls on the 31st March.		Number of Moslem female students on the rolls on the 31st March.		Percentage of Hindus to total female students.		Percentage of Moslems to total female students.	
	1926-27.	1931-32.	1926-27.	1931-32.	1926-27.	1931-32.	1926-27.	1931-32.	1926-27.	1931-32.
University education—										
Arts colleges	321	712	180	557	5	8	50.0	78.2	1.5	1.1
Professional colleges—										
Law .. ..	..	..	..	..	..	..	..	..	..	..
Medicine	22	15	6	9	..	..	27.3	60.0	..	..
Engineering .. ..	..	..	..	..	..	..	..	..	..	..
Teaching	41	43	2	5	..	..	4.8	11.6	..	..
Commerce .. ..	..	..	..	..	..	..	..	..	..	..
Veterinary .. ..	..	..	..	..	..	..	..	..	..	..
Total for professional colleges	63	58	8	14	..	..	12.7	24.1	..	..
Total for colleges	384	770	188	571	5	8	46.9	74.1	1.8	1.0
School education—										
High stage	1,534	3,855	1,011	2,795	43	95	65.9	72.5	2.8	2.4
Middle stage	2,287	4,916	1,343	3,442	105	235	58.7	70.0	4.6	4.7
Primary stage	410,092	535,110	179,206	221,105	220,856	302,808	43.6	41.8	53.8	56.5
Total for secondary and primary education	413,913	543,881	181,560	227,342	221,004	303,138	43.8	41.8	53.3	55.7

Special Schools—											
CS	Art schools .. ..	..	..	..	..	..	..	..	..	..	..
	Medical schools ..	34	26	..	4	..	1	..	15.4	..	3.8
	Normal and training schools	201	234	74	93	23	23	36.7	39.7	11.4	9.8
	Engineering and surveying schools .. ..	..	..	..	..	..	..	..	..	..	..
	Technical and industrial schools	1,020	1,356	348	667	21	41	34.1	49.1	2.0	3.0
	Commercial schools ..	257	56	..	5	..	..	..	8.9	..	..
	Agricultural schools ..	..	..	..	..	..	..	..	..	..	..
	Reformatory schools ..	..	..	..	..	..	..	..	..	..	..
	Schools for defectives ..	42	..	..	..	..	..	..	..	..	..
	Schools for adults ..	155	123	23	13	5	110	14.8	10.6	3.2	89.4
	Other schools	408	970	212	309	103	584	51.9	31.8	25.3	60.2
	Total for special schools ..	2,118	2,765	657	1,091	152	759	31.0	39.4	7.1	27.4
	Total of schools and colleges of public instruction ..	416,415	547,416	182,405	229,004	221,161	303,905	43.8	41.8	53.1	55.5
	Private schools	8,737	12,296	3,079	5,919	4,136	6,116	35.2	48.1	47.3	49.7
	Grand Total	425,152	559,712	185,484	234,923	225,297	310,021	43.6	41.9	52.9	55.3

39. On the 31st March 1932, the number of Moslem students in arts colleges was 2,875 or 13 per cent. of the total number of students of all creeds, as compared with 3,414 or 14.3 per cent. on the corresponding date of 1927. In professional colleges, the number was 676 or 13.1 per cent. of the total number of students, as against 886 or 14.1 per cent. in 1927. There was thus a decline in the proportion of Moslem students to the total number of students of all creeds in both arts and professional colleges.

There has been some increase in the number of Moslem pupils, so far as the school education (general) is concerned, but the main increase is in the primary stage; for, while Moslem boys constitute 53.6 per cent. of the pupils in the primary stage, in the middle stage they form 25.4 per cent. and in the high stage only 19.3 per cent.

On the whole, special schools show an increase in the number of Moslem students, but out of 88,819 pupils in those schools, 67,685 and 17,728 were in Madrasahs and schools for adults, respectively. In commercial, engineering and art schools, the proportion of Moslems to the total number of students in those schools was very small. In medical schools, their number fell heavily.

To sum up the position as regards the educational progress of the Mussalmans, at the bottom of the ladder they are to be found in numbers almost proportionate to their population, but they quickly lose their advantage, and at every higher stage, they drop out more and more.

So far as the Moslem girls are concerned, the picture is still more gloomy. Out of 303,146 Moslem girls in schools and colleges in 1931-32 only 8 were in colleges, 95 in the higher stage, 235 in the middle stage and the rest in the primary stage.

40. It is usual to put the entire blame on the Moslem community for their backwardness in education. While they are certainly liable to a great extent for their neglect in not quickly adapting themselves to changed conditions of things and in not accepting the inevitable, we cannot, as will appear from the history of the progress of education outlined in this chapter, absolve Government from the charge of not doing their duty to the Mussalmans of Bengal by supplying the educational needs of the community. For more than a century after the assumption of the Dewani by the British, Government did not take any serious steps to advance Moslem education, although they were aware of the reasons of their backwardness. A death blow had been struck to the educational, social and economic life of the community by the replacement of Persian by English as the official language of the country, yet no steps were taken to draw the community towards English education by gradually remoulding the then existing institutions to satisfy the secular and religious susceptibilities of the community. It was not till 1871 that the backwardness of the community was noticed by Government and not till 1873 that active steps taken to improve the lot and that only half-heartedly. The food the Moslems wanted and to what they were accustomed was different from what the Government

provided for them. They found it unpalatable and refused to take it and starved. Government did not notice their plight for a long time and even when they did, they did not do their duty by them.

4f. The various causes that at present retard the educational advancement of the Mussalmans of this Presidency and the steps which, we think, should be taken to facilitate and encourage their education will be dealt with in the subsequent chapters of this report.

CHAPTER III.

Moslem primary education in Bengal.

We do not propose in this chapter to recapitulate the early history and progress of elementary education in Bengal, which has been dealt with at length in the report of the Education Commission of 1882, but merely to outline its progress among the Musalmans and to review the various measures adopted from time to time for the secularisation of maktabs with a view to incorporate them in the general primary school system of the province.

2. In 1835, Mr. Adam who made a survey of education in Bengal suggested a definite plan for encouraging the elementary indigenous schools, but little practical effect was given to his suggestion till the year 1855. "The Local Government did not for some years fulfil its duty towards primary education; but when at last in 1872 the diffusion of education among the masses was actively taken up, the vast network of indigenous schools supplied the basis on which the department worked."* Indeed, it was upon the elementary indigenous schools that the entire system of primary education in Bengal had been almost exclusively built. Religious teaching occupied a large place in the course of instruction of these indigenous schools. The Moslem elementary indigenous schools known as maktabs confined their instruction mainly to the Quoran. Their religious character was more universally marked than that of Hindu indigenous schools, while the ordinary pathshalas conducted by certain sections of the Hindus were essentially secular. "This religious tendency," wrote the Commission, "has stood in the way of the incorporation of maktabs into the departmental system. Their course of instruction in secular subjects is very limited. Arithmetic, grammar and geography are almost neglected. Another disadvantage under which the Moslem elementary schools have laboured has been their neglect of the vernacular. Urdu and a little Persian are exclusively taught, even where the community have adopted, as they have in Bengal proper and elsewhere, the vernacular language of the Hindus." It was due to the strong religious tendency of the maktabs that they lent themselves less readily to the influence of the department than the Hindu schools. While the pathshalas lost their religious significance in the course of time, the maktabs continued to be more or less religious in character.

* Chapter IV—Report of the Education Commission of 1882.

3. A few years after the establishment of the Madrasahs at Dacca, Rajshahi and Chittagong in 1874, a proposal was made to connect the maktabhs throughout Bengal with the institutions for higher Moslem education in Calcutta and the mufassal; but it did not materialise and the idea was abandoned in favour of an opposite policy which was expressed in the hope that the maktabhs might be gradually moulded into the general type of primary schools. "Accepting the indigenous schools of the country in the form in which, under the special conditions of the locality they are most popular, the Bengal system endeavoured by the promise of Government support to introduce into the traditional course of study certain subjects of instruction, which should bring the schools so aided into some relation, more or less close, with the general system of education in the province. The object being to encourage natural and spontaneous movement, it followed that if in any locality the existing system had a religious basis, the religious character of the school should be no bar to its receiving aid, provided that it introduced a certain amount of secular instruction into the course." No precise information is available as to the action, if any, taken by the Education Department to give effect to the above policy before the year 1888-89.

4. The Education Commission of 1882 made, among others, the following suggestions for the advancement of primary education among the Mussalmans:—

- (1) That indigenous Moslem schools be liberally encouraged to add purely secular subjects to their curriculum of instruction.
- (2) That special standards for Moslem primary schools be prescribed.
- (3) That Hindustani be the principal medium for imparting instruction to Moslems in primary and middle schools, except in localities where the Moslem community desire that some other language be adopted.
- (4) That the official vernacular, in places where it is not Hindustani, be added, as a voluntary subject, to the curriculum of primary and middle schools for Moslems maintained from public funds; and that arithmetic and accounts be taught through the medium of that vernacular.

It was at first supposed by those responsible for the education of the province that the Mussalmans generally would be content to acquire primary instruction through the vernacular of the district in which they lived and that if any demand for special schools arose, it could be met in many cases by allowing the Muallims, who were able and willing to do so, to add a little Bengali and arithmetic to the curriculum of their maktabhs. This policy failed to achieve the wished-for success. In 1888-89 two Moslem Assistant Inspectors of Schools were appointed with instructions, among other things, "to ascertain and report to the Inspectors the special educational wants of the Moslems and to endeavour to acquire influence with those in authority among their co-religionists in order to induce them to introduce into their system of education useful secular subjects such as arithmetic, accounts and the local vernacular."

The reports submitted by the two officers drew attention to the fact that a large number of Mussalmans, even of the lower classes, preferred Urdu to Bengali as the medium of instruction for their children. It was also pointed out that while the great majority of the Muallims were incapable of teaching the secular subjects required of them, the system of rewards hardly appealed to the better qualified Muallims who were more likely to be attracted by a system of fixed monthly stipends.

5. The above considerations led Sir Alfred Croft to issue his circular No. 98, dated the 25th July 1891, in which he proposed to recognise the maktabs and to encourage them by means of stipends on condition that a certain amount of useful vernacular was introduced into their curriculum. Excluding the purely Quoran schools, he classified the maktabs into three classes: *viz.*—

- (1) Maktabs teaching, in addition to the Quoran, the ritual of Islam through the Urdu language.
- (2) Maktabs teaching Urdu or Persian or both, with or without the Quoran and ritual, and also a certain elementary standard in Bengali and arithmetic.
- (3) Maktabs teaching the full departmental standards, lower and upper primary, in the vernacular and Urdu or Persian as an additional language.

Maktabs of the first class were to be aided only by a registration fee for the submission of annual returns. Those of the second and the third classes were to be aided by stipends varying from Re. 1 to Rs. 6 a month according to the standard attained.

6. The circular was forwarded to the Inspectors of Schools for opinion and to district boards for co-operation, but no definite action was taken. Only in Calcutta an Inspecting Munshi was appointed in 1895 for the inspection of maktabs for which text-books were also prescribed. The question of prescribing special courses of studies for maktabs remained undecided as before. The result was that maktabs, except such of them as had accepted the full departmental courses and been included in the category of primary schools, continued to remain outside the sphere of departmental influence during a period of more than a decade. This will be evident from the statistics furnished below:—

		Number of Moslem pupils in Quoran schools.	Number of Moslem pupils in other private institutions.	Total.
1891-92	..	70,360	23,280	93,640
1896-97	..	59,790	19,675	79,465
1901-02	..	53,099	21,736	74,835

There was apparently some drop in the number of pupils attending Quoran schools. But it cannot be said, with any amount of certainty, whether this was due to the incorporation of a number of Quoran schools in the category of primary schools on account of adoption by them of the departmental standard, either in whole or in part, or to incomplete returns or other causes affecting attendance in schools. In any case, the progress in the secularisation of maktabas was, if any, extremely slow, as there was no satisfactory increase in the number of Moslem pupils in primary schools during the said period. On the other hand, there was a fall in their number during the quinquennium ending on the 31st March 1902. This will be evident from the figures quoted below :—

			Number of Moslem pupils in primary schools.	Percentage of Moslem pupils to total pupils.
1881-82	..	..	217,216	24·6
1886-87	..	..	308,500	28·5
1891-92	..	..	324,172	27·6
1896-97	..	..	362,328	27·7
1901-02	..	..	346,764	27·4

What little had been done during a period of ten years since the issue of Sir Alfred Croft's Circular was perhaps due mainly to the efforts of the two Moslem Assistant Inspectors of Schools. But these two posts were abolished in 1901 on the ground that, in pursuance of the recommendations of the Education Commission of 1882, a large number of posts in the ordinary inspecting staff had, by that time, been filled by Moslems.

7. The whole question was taken up again in 1904. In that year a conference was held in Calcutta with Dr. Ross, Principal, Calcutta Madrasah, as President, to consider the question of improving primary education among the Mussalmans. The conference accepted the principle put forward by Sir Alfred Croft that only those maktabas should be aided from the public funds which undertook to give a certain amount of secular instruction in addition to their traditional religious course. Sir Alexander Pedlar submitted to Government a scheme on the subject with his letter No. 8119, dated the 1st July 1904.

Sir Alexander Pedlar's scheme.—The scheme in brief included :—

- (i) The establishment of a number of model maktabas.
- (ii) Grant-in-aid to maktabas.
- (iii) Appointment of a number of Inspecting Maulvis.

Effect was given to the scheme under the orders conveyed in Government letters No. 2390 T.G., dated the 28th September 1905, No. 2334 T.G., dated the 22nd September 1905, No. 383 T.G., dated the 15th May

1906. Seven model maktabas were established, six Inspecting Maulvis were appointed and an annual allotment of Rs. 14,750 for additional grants-in-aid to maktabas was distributed among the various districts of the province as it then existed. The classification of maktabas under the three heads, as made by Sir Alfred Croft in 1891, was retained. Maktabas of class (i) were to be paid a simple annual fee for the submission of annual returns; while the maktabas of class (ii) were to get aid from the primary grant in the same way as ordinary primary schools and those of class (iii) were to get the ordinary primary school grant together with an additional 25 per cent. of the ordinary grant. This additional allowance was proposed in order to encourage the maktabas of classes (i) and (ii) to adopt the full departmental standard. Detailed arithmetic and vernacular courses for maktabas of class (ii) and Urdu and Persian syllabuses for maktabas of class (iii) were prescribed. Arrangements were made to bring the arithmetic and vernacular courses prescribed for maktabas of class (ii) into line with the requirements of the revised syllabuses for Infant Section and Standards I and II, which were sanctioned by Government in 1901.

The following quotation from the Third Quinquennial Review, Bengal (1902-03 to 1906-07), indicates the results achieved by the introduction of the scheme: "It is early to look for results, but there seems to be a consensus of opinion among Divisional Inspectors that the scheme is working well. Unfortunately, the returns do not show explicitly the progress which is being made. Maktabas which can be reckoned as falling under clause (3) of the classification set forth above are returned as primary schools, while those which are aided as maktabas of class (2) are included in the statistics as 'Other schools—Miscellaneous' under 'Schools for special instruction.' There is, however, no doubt that a considerable number of maktabas have adopted departmental standards during the last year, and that there has also been considerable increase in the number of maktabas which include in their curricula arithmetic and simple teaching in the vernacular."

8. **Sir A. Earle's scheme.**—The next stage in the improvement of maktabas and Quoran schools commenced with the inauguration of Sir A. Earle's scheme as outlined in paragraphs 42-52 of his letter No. 246 T., dated the 10th June 1908, which received the administrative sanction of Government in their letter No. 3999, dated the 27th August 1908. The proposals were:—

- (i) That an additional expenditure of Rs. 70,000 a year should be sanctioned, so that all unaided maktabas might be brought on to the aided list, and that the grants given to aided maktabas might be increased.
- (ii) That nine additional Inspecting Maulvis should be appointed for nine districts where the number of maktabas and Quoran schools is more than 90 on a salary of Rs. 30—1—50 a month, travelling allowance being granted according to the Civil Service Regulations.
- (iii) That fourteen additional departmental maktabas should be established in different districts of Bengal.

- (iv) That seventeen guru training schools should be converted into training schools for the teachers of maktabas.
- (v) That the revised syllabus should be introduced as a general measure into all maktabas which were either managed by Government or were private institutions in receipt of aid.

Modified classification of maktabas under Sir A. Earle's scheme.—

These proposals were given effect to gradually. An important aspect of the scheme was that the previous classification of maktabas into three divisions, introduced in 1891 by Sir A. Croft and retained by Sir A. Pedlar, was modified by Sir A. Earle and simplified into "recognised" and "un-recognised." The new maktab syllabus was introduced in 1911. The "Maktab Manual," the preparation of which was sanctioned in 1908, was published in 1913. The course extended over four years at the end of which a boy of ordinary intelligence would be fit for Standard III of an upper primary school (now Class III of a primary school). The system of grant-in-aid was also modified and the grant-in-aid was to be distributed on the following scale:—

First year class—50 per cent. of the ordinary grant for a lower primary school.

Second year class—full lower primary school grant.

Third year class—25 per cent. in excess of the full lower primary school grant.

Fourth year class—50 per cent. in excess of the full lower primary school grant.

In the case of a maktab in which instruction was given through the medium of a vernacular other than Urdu and in which the employment of an additional teacher was necessary for the purpose, 100 per cent. in excess of the full lower primary grant was to be given. The purely Quoran schools were to get an annual fee of not less than Re. 1 for the submission of annual returns as before. The statistics furnished below indicate the progress made in the secularisation of existing maktabas and in the establishment of new ones by the introduction of the above measure:—

	Number of maktabas.			Number of pupils.
	Recognised.	Un-recognised.	Total.	
1907-08	1,646	798	2,444	50,402
1911-12	3,695	841	4,536	112,785

For the first time in 1907-08 statistics for maktabas were available separately.

9. Conference on Moslem education at Barisal (after partition of Jengal) in 1905.—The schemes introduced by Sir A. Pedlar and

Sir A. Earle for the secularisation of maktabas were confined to Bengal including Bihar and Orissa. Sir A. Pedlar's scheme which was sanctioned by Government just on the eve of the partition of Bengal was not introduced in Eastern Bengal, but it formed the basis of discussion for the conference on Moslem education that was held at Barisal on the 19th December 1905, under the presidency of Sir Bampfylde Fuller. Whereas in Western Bengal the method adopted was to encourage maktabas to add secular subjects to their curriculum, in Eastern Bengal the general policy advocated tended rather to the inclusion of subjects suitable for Mussalmans in secular schools than to the secularisation of maktabas. In pursuance of this policy, the teaching of Urdu was permissible in the upper classes of primary schools and the Quoran could also be taught, if the teachers so desired, out of school hours.

Madrasah Reform Committee, 1909-10.—The question of secularisation of maktabas was considered again by the Madrasah Reform Committee which met in 1909-10. This committee was of opinion that, while a secular course should be introduced into maktabas, steps should, at the same time, be taken to enable them to retain their definite characteristics. On this line, they prepared a curriculum based on the lower primary course and adapted, as far as possible, to the requirements of Moslem children. Bengali being the vernacular in general use among the Mussalmans of Eastern Bengal, Urdu was added as a separate subject.

Suggestion for the adoption of special text-books for Moslem primary schools.—Great stress was laid on the adoption of readers specially prepared for the use of Moslem boys. This syllabus was under the consideration of Government when Eastern and Western Bengal were reunited in 1912. A maktab primer, two readers and a maktab manual had, however, been already prepared and prescribed. Grants were placed at the disposal of district boards of Eastern Bengal to enable them to aid such maktabas as were prepared to teach the lower primary course and these grants were responsible for the formation of a number of semi-secular maktabas. The number of primary maktabas increased from 1,299 to 1,584 and that of their pupils from 40,188 to 54,703 during the quinquennium 1905-06 to 1911-12.

10. For some years after the constitution of the Presidency of Bengal in 1912 the maktabas of the Presidency and Burdwan Divisions followed Sir Archdale Earle's scheme of 1908, while the course of studies followed in the maktabas of the Dacca, Rajshahi and Chittagong Divisions was the ordinary lower primary course with some additional instruction in the Quoran and ritual of Islam.

Moslem Education Advisory Committee appointed in 1914.—The question of the revised syllabus for maktabas was taken up by the Moslem Education Advisory Committee appointed by Government in 1914. The committee recommended the adoption of a syllabus prepared by the Assistant Director of Public Instruction for Muhammadan Education, Bengal, but the consideration of the syllabus was postponed pending the preparation of a syllabus of studies for the ordinary primary schools for the whole Presidency. The revised curriculum for primary schools

approved by Government was introduced in January 1923, the old curriculum having been retained in a number of districts so as to enable the department to compare the working of the two syllabuses side by side. The new curriculum came into operation finally in all primary schools throughout the Presidency with effect from January 1925.

Introduction of the revised curriculum for primary schools and maktabs—their main differences and advantages.—The revised curriculum for maktabs which was sanctioned by Government in December 1924 came into force, with effect from January 1926, in Moslem primary schools and maktabs of the province. This brought the maktabs into line with the ordinary primary schools. The main difference between the two curricula is that books written by Moslem authors are generally used as text-books and that instruction is given in the reading of the Quoran and in Islamic ritual in maktabs. The course extends over 5 years as in primary schools. The chief advantage is that boys from maktabs are able to compete for the primary scholarships as the compulsory subjects are the same in both classes of schools.

11. The principle of giving grants-in-aid to maktabs at special rates as contained in the proposal put forward by Sir Archdale Earle, the then Director of Public Instruction, in paragraph 52 of his letter No. 246 T., dated the 10th June 1908, was accepted by Government in their letter No. 3855, dated the 15th August 1908.

Funds placed at the disposal of district boards to give grant-in-aid to maktabs were withdrawn in 1913.—Funds were placed in Government order No. 1961 T.G., dated the 9th October 1911, at the disposal of the district boards to enable them to aid maktabs in accordance with the said rates, but the assignment made for the purpose was discontinued when the public works cess was made over to district boards in 1913. Some difficulty arose, therefore, in the matter of giving grants-in-aid to maktabs at the increased rates. In the first place, the funds at the disposal of the district boards were not elastic; in the second place, maktabs which conformed to departmental standards were eligible, in terms of paragraph 8 of the Government resolution No. 1227 Edn., dated the 3rd August 1916, for subsidies from district board funds only at the same rate as ordinary primary schools; in the third place, maktabs in Eastern Bengal were not eligible for grants-in-aid in accordance with the rates proposed in Sir Archdale Earle's letter. This difficulty was obviated by the issue of orders contained in the General Department letter No. 850, dated the 29th June 1918, according to which the system of grants-in-aid to maktabs was made uniform throughout the Presidency. It was decided in modification of paragraph 8 of resolution No. 1227 Edn., dated the 3rd August 1916, that the system in force in West Bengal, by which grants-in-aid were given, in accordance with the rates proposed in Sir Archdale Earle's letter, to maktabs adopting the prescribed syllabus was to be extended to the districts of Eastern Bengal and funds were again placed at the disposal of the district boards in 1918 for allowing 50 per cent. higher grants to secularised boys' maktabs situated in board areas. The allotment was gradually raised to Rs. 80,000, earmarked out of the Imperial grant of 5½ lakhs. For some years this lump grant of Rs. 80,000 had been distributed annually by Government among the district boards; but since 1930 the power to distribute the grant among

the district boards according to their actual requirements has been delegated to the Director of Public Instruction in Government order No. 4600 Edn., dated the 10th December 1930. As it has not been possible for Government to increase the funds to meet the growing demands of the boards, the rate of the higher grant to maktab does not, in actual practice, always come up to 50 per cent. We consider it essential for the progress of primary education among Mussalmans and in view of the general educational awakening among them that this grant be substantially increased.

Grant given to maktab is inadequate.—The committee earnestly took up the question of improvement of education given in maktab which is closely connected with the advancement of Moslem primary education and decided that the maktab should receive proper encouragement by the grant of subsidies at the increased rate put forward by Sir A. Earle. The amount of grant-in-aid given to these institutions is very low and the committee is of opinion that there should be substantial addition to the allotment of Rs. 80,000 now given to various district boards to enable them to give 50 per cent higher grants to secularised maktab for boys. There are 15,688 maktab [excluding girls' maktab (9,349)] for boys, and of these 13,391 are aided and the rest (excluding 146 under public management) are unaided. The average monthly stipend given to an aided primary school from public funds is Rs. 5. Accordingly, an aided maktab is to get an increased grant of Rs. 2-8 a month or Rs. 30 annually in addition to the ordinary grant for a primary school.

Additional grant recommended.—A provision of Rs. $13,391 \times 30 = 4,01,730$ or Rs. 4,00,000 is, therefore, necessary to give 50 per cent. higher grants to secularised maktab. As there is a provision of only Rs. 80,000, an additional provision of Rs. 3,20,000 is required for the purpose.

A very large number of maktab (about 2,000 in number) still remains unaided. They should be brought under the aided system for which additional money is required to be provided. The committee accordingly recommend an additional provision of Rs. 50,000 for the purpose.

The outstanding factors in the secularisation of maktab are: (1) prescription of a secular course with a religious bias in it, the adoption of which has given the maktab the status of ordinary primary schools and made them eligible for grants-in-aid from the funds for primary education in the same way as other primary schools, and (2) provision of special funds for allowing 50 per cent. higher grant to boys' maktab as far as practicable. The result was an enormous increase in the number of maktab and in that of the pupils attending them. This will be evident from the figures furnished below:—

				Number of boys' maktab.	Number of boys.
1912-13	..	..	..	3,917	111,672
1916-17	..	..	..	6,549	206,495
1921-22	..	..	..	8,855	279,315
1926-27	..	..	..	13,017	461,715
1931-32	..	..	..	16,359	614,717

12. **Maktabs are not "segregate" schools.**—Owing to the existence of a religious bias in the curriculum of maktabs, they are regarded in some quarters as "segregate" schools. But in fact they are not so. The maktabs are also attended by non-Muhammadan pupils and their number is not inconsiderable. Maktabs are classed as primary schools and are open to all pupils irrespectively of caste and creed. Non-Moslem pupils get facilities to learn some secular optional subjects when Moslem pupils receive religious instruction. The pupils from maktabs are admitted to the Primary (Maktab) Final Examination and compete for scholarships on equal terms. Maktabs cannot, therefore, be appropriately termed as "segregate" schools. The prescription of religious instruction as a subject in the ordinary primary school curriculum and reduction in the time now fixed for religious instruction in maktabs will extinguish the difference between maktabs and ordinary primary schools.

13. **Progress of Moslem primary education from 1913-32.**—Moslem pupils, besides receiving their primary education in maktabs, attend the ordinary primary schools and the primary classes of secondary schools. Statistics showing the progress of primary education among the Moslem boys during a period of 20 years (*i.e.*, from the year 1881-82 down to the year 1901-02) have already been furnished in this chapter. Owing to the partition of Bengal in 1905 and the reunion of Eastern and Western Bengal in 1912, the statistics for the next two quinquennia are not of much value for the purpose of comparison. The figures quoted below relate to the Presidency of Bengal as constituted in 1912:—

Primary stage.

Classes.	Total No. of boys	Hindus.	Percentage of Hindus to total number of boys.	Moslems.	Percentage of Moslems to total number of boys.
1913-14 ..	1,232,740	679,613	55.1	531,781	43.1
1916-17 ..	1,360,171	696,238	51.1	640,310	47.0
1921-22 ..	1,303,015	649,065	49.8	630,848	48.4
1926-27 ..	1,587,101	776,772	48.9	794,653	50.1
1931-32 ..	1,781,050	804,062	45.1	955,938	53.6

14. **Progress is more apparent than real.**—It appears that during a period of 18 years the number of Moslem boys in the primary stage increased from 531,781 to 955,938 and their proportion to the total number of boys in that stage from 43.1 to 53.6. The increase, if not remarkable, would appear satisfactory at first sight. But on a closer examination the picture appears much less roseate. The increase

in the number of Moslem pupils is confined mainly to the lowest classes as will be evident from the statistics furnished below:—

Primary stage.

	Total number of boys.	Number of Hindu boys.	Percentage of Hindu boys to the total number.	Number of Moslem boys.	Percentage of Moslem boys to the total number
<i>1926-27.</i>					
Infant ..	979,114	409,228	41·7	560,783	57·2
I ..	277,703	150,775	54·2	123,749	44·5
II ..	181,604	111,894	61·6	67,824	37·3
III ..	92,016	61,709	67·0	28,768	31·2
IV ..	56,664	43,166	76·1	12,529	22·1
Total ..	1,587,101	776,772	48·9	794,653	50·1
<i>1931-32.</i>					
Infant ..	957,406	372,278	38·8	375,162	60·0
I ..	361,563	174,053	48·1	183,047	50·6
II ..	248,655	126,848	51·0	118,739	47·7
III ..	118,771	69,506	58·5	47,343	39·8
IV ..	94,655	61,377	64·8	31,647	33·4
Total ..	1,781,050	804,062	45·1	955,938	53·6

Heavy wastage in primary stages of Moslem education and reasons therefor.—The most striking feature of these tables is the relative decline in the percentage of Moslem boys in the upper classes of the primary stage. Though a comparison of the figures at the end of the last two quinquennia indicates an improvement, the fall in the percentage from 60 in the Infant Class to 33·4 in Class IV in 1931-32 represents quite an abnormal and unsatisfactory position. While 35 out of 100 Hindu boys in the Infant Class reached Classes III and IV where they could be expected to become permanently literate, only about 14 out of 100 Moslem boys could reach those classes. It is clear that the growth of literacy is not commensurate with the increase in the total number of boys in primary schools, and that wastage that takes place between the various classes in the primary stage of education, particularly in the case of Moslem boys, is appalling.

15. This wastage in all the classes, and particularly in the Infant Class, is due to one or more or all of the following causes:—

- (1) Backwardness of the pupil: Most of the pupils in primary schools of rural areas belong to a community predominantly illiterate, and their parents or guardians are indifferent to the education of their sons or wards even when there are educational facilities available locally. This indifference is mainly due to the economic difficulty and the necessity on the part of the boys to help their parents in the family occupation.

- (2) Short duration of school life of a child: A large percentage of boys drop out before completing the primary courses and relapse into illiteracy.
- (3) Mental stagnation: There are detentions in all the classes, which are particularly heavy in the lowest classes.
- (4) Casual attendance: Many boys do not attend school regularly, and parents and guardians care very little to enforce regular attendance of their sons or wards.
- (5) Inefficiency of the school in which the pupils concerned are reading: The general condition of primary schools is unsatisfactory. The majority of them are one-teacher schools, having three classes only. Even in schools of five classes, which are generally run by two teachers, the condition is almost identical. These schools are generally started without due regard to local needs—an outcome of the existing system characterised by lack of systematisation. Their buildings are generally wretched and equipment is almost always defective, inadequate or absent. The teacher is the central pivot of any educational system, and much depends upon his inclination and aptitude for efficient work. Ordinarily, the primary school teacher is of a poor mental equipment. His methods are indifferent and wasteful. His remuneration is much less than the wages of a day labourer, and he naturally takes to other avocations to supplement his slender income. This is also the reason why men of better calibre have little attraction towards primary schools. The primary school teacher stands, moreover, very low in public estimation.

Prevention of wastage is impracticable under existing system.—Prevention of wastage in primary education under the existing system is not practicable. Besides, this is only one phase of the problem of mass education; the other is to bring under instruction the rest of the boys of primary school age who at present go without any education. According to the census of 1931, the number of Hindu and Moslem boys of primary school age (ages 6 to 11) is over 34 lakhs, so that half of them remain illiterate. At the existing rate of increase in enrolment which may roughly be taken at 30,000 boys, on an average, per year, it will take more than 50 years to bring under instruction all the boys of primary school age, supposing that there will be no increase in population during that period. In this connection it may be pointed out, by way of comparison, that the proportion of Moslem boys under primary instruction to the total Moslem boys of primary school age is only 47, while that of the Hindu boys in the primary stage to the total number of Hindu boys of primary school age is 58.6. It is quite evident that wastage is more rampant among the Mussalmans than among the Hindus, and that the growth of literacy among the former is slower than among the latter.

Introduction of free and compulsory primary education will prevent wastage.—The real and only solution of the problem lies, therefore, in the introduction of free and compulsory primary education.

16. We have made it sufficiently clear that whatever progress has been made is largely due to the policy adopted by Government regarding the secularisation of makhtabs. The main difference now existing between makhtabs and ordinary primary schools is that in the former religious instruction is given up to a certain standard and the vernacular readers taught in them are those written by Moslem authors in a language containing words generally used by the Mussalmans of Bengal. While, these makhtab readers are not acceptable to non-Moslems, the readers now in use in ordinary primary schools abound in stories drawn mainly from Hindu mythology which are repugnant to Islam. In a national system of primary education, as is aimed at by the Rural Primary Education Act of 1930, it is perhaps not intended to have two separate types of schools existing side by side, except where they are absolutely necessary under very exceptional circumstances. We realise that the difference between the two classes of primary schools should be extinguished, or at any rate considerably minimised.

Mussalmans demand religious instruction but no curtailment of secular course.—While the Mussalmans as a community consider religious education for their children indispensable, they do not desire that in the matter of secular education there should be any essential difference in the standard of education obtaining in the two classes of schools. There should, in their opinion, be no curtailment of the course on secular subjects for Moslem boys simply because they have to read the Quoran and the rituals of Islam. We do not deny that the question of introduction of religious instruction in primary schools bristles with difficulties, but as a reconstruction of the existing system will be necessary when the Primary Education Act comes into force, we think that a solution of the problem can hardly be ignored or deferred any longer.

Religious instruction to form part of curriculum in primary schools and to be imparted through medium of vernacular.—We are strongly of opinion that religious instruction should form part of the curriculum of primary schools and that due provision should be made for the teaching of the subject. The Moslem boys should learn to read the Quoran and also the rituals of Islam through the medium of vernacular. The non-Moslem boys may utilise the time in learning such subjects as will suit their own religious requirements. But no additional secular subjects should be taught during the time fixed for religious instruction.

Text-books to contain nothing objectionable to any community.—As regards the text-books, they should not contain any subject or character which are objectionable to any community. The books and the standards prescribed for secular subjects should be the same for children of all communities.

If the above recommendations are accepted, it will not be necessary, when the Primary Education Act is brought into force, to maintain makhtabs as separate institutions. If, however, adequate provision for religious instruction is not made in the ordinary primary schools and the text-books in them are not modified as suggested, then makhtabs should be maintained as separate institutions. But the standard of secular education given in them should in no way be inferior to that imparted in ordinary primary schools.

17. The practical application of this scheme of giving religious education to the pupils in primary schools requires consideration. In the schools attended purely by Hindu or Moslem pupils, obviously no difficulty can arise. But in mixed schools there is likely to be some complications, if proper precautions and safeguards are not taken. In such schools provision should be made for both Hindu and Moslem teachers. There should be definite syllabuses for religious instruction which the school authority should not be permitted to modify without the sanction of Government. Some rules will have also to be made to prevent the exhibition of religious symbols or the use of sounds which may be offensive to the feelings of the pupils of any particular community.

Revised curriculum for religious instruction for Moslem pupils in primary schools.—In the new Primary Education Act provision has been made for religious instruction for “at least once in every week.” This is rather vague. In England and some European countries the time allotted for the purpose is “at least two hours a week.” In our opinion, the provision made in the Primary Education Act for religious instruction is quite inadequate. On the other hand, there is room for curtailment of the time now allotted to religious instruction in the maktab curriculum. We suggest 1½ hours per week for Class I, 2 hours a week for Class II, and 3 hours per week for each of the Classes III and IV. On the basis of this proposal a revised curriculum for Muslim primary schools has been drawn up and appended to this chapter.

18. The curriculum for primary schools should be so framed that education given in them should be complete in itself for the primary stage. At the same time these schools should be efficient feeder institutions to the middle and high schools and Junior Madrasahs. At present, a boy after passing the Primary Final Examination with English as an additional subject is ordinarily admitted into Class V of a secondary school. On the other hand, if he seeks admission to a Junior Madrasah, he is taken into Class III.

Modifications in syllabuses of primary schools (including maktab) and middle schools and Junior Madrasahs recommended.—Some modifications in the syllabuses for primary and middle schools and Junior Madrasahs are necessary in order that a pupil after passing the Primary Final Examination with English as an optional subject may be admitted into Class V of a middle English school or into the corresponding class of a Junior Madrasah. The question of modification of the Junior Madrasah curriculum, so as to bring it into line with the middle school curriculum, has been dealt with in its appropriate place.

19. The question whether a religious teaching curriculum, which may be regarded as satisfactory by Moslems, could be taught by *any* Moslem teacher to Moslem pupils in primary schools was carefully considered by us. The curriculum for religious instruction in primary schools will be as simple as possible, and the rituals of Islam will be taught through the vernacular of the pupils. It will not be necessary to maintain an additional teacher for giving religious instruction in primary schools if at least one of the teachers be a Moslem qualified to teach Quoran-reading and the religious books. Where, however,

the Moslem teacher is not sufficiently qualified for the purpose, he will require training in a Muallim training school. There are at present only 6 Muallim training schools in the Presidency, viz., 3 schools of the old type in the Presidency Division and 1 each of the new type in Burdwan, Rajshahi and Chittagong Divisions. The Dacca Division does not yet possess one. We consider it very desirable to increase the number of Muallim training schools in the province. There is, at present, no dearth of Moslem teachers in primary schools as will appear from the following table, and it will not be difficult to provide a fair proportion of the Moslem teachers for primary schools.

The percentage and number of Hindu and Moslem teachers in primary schools for boys in the Presidency of Bengal.

Class of institution.	Total number of teachers.	Number of Hindu teachers.	Percentage.	Number of Moslem teachers.	Percentage.
<i>1926-27.</i>					
Primary schools—					
Board	7,108	3,132	44.0	3,937	55.3
Aided	40,771	19,325	47.3	20,958	51.4
Unaided	4,943	2,155	43.5	2,642	53.4
Total	<u>52,822</u>	<u>24,612</u>	<u>46.5</u>	<u>27,537</u>	<u>52.1</u>

<i>1930-31.</i>					
Primary schools—					
Board	8,708	3,853	44.2	4,808	55.2
Aided	48,723	22,192	45.5	25,990	53.3
Unaided	5,070	2,129	42.0	2,890	57.0
Total	<u>62,501</u>	<u>28,174</u>	<u>45.0</u>	<u>33,688</u>	<u>53.9</u>

Appointment of Moslem teachers in primary schools on population basis.—When the Primary Education Act is brought into operation, most of the primary schools will come under the direct management of the district school boards. In the rules that may be framed by Government in connection with the Act, provision should be made for the employment of a due proportion of Moslem teachers in the district board schools, and this proportion should be on the population basis of the locality.

20. The question of wastage in primary schools has already been discussed and the necessity for the introduction of the Primary Education Act has been pointed out. Ineded, Moslems everywhere are

anxious that the Primary Education Act should be brought into operation immediately in this province, in spite of the economic distress prevailing in the country.

Free and compulsory primary education to be introduced in spite of economic distress.—The Moslem opinion on the subject is almost unanimous, and the committee consider that the surest way of advancing elementary education among the Moslems is to make primary education free and to introduce compulsion. We further think that the Act should be made applicable to urban areas, as it will be easier to introduce it into such areas than in rural areas and recommend that municipalities should be encouraged to introduce free and compulsory education forthwith in their respective areas.

Moslem representatives in education committees of local bodies inadequate.—District and municipal boards have education committees to advise the boards in the matter of distribution of grants to schools. Moslem representatives in these committees are inadequate. In order that primary schools started by Moslems or in Moslem localities may receive sympathetic treatment from the authorities, it is essential that at least 50 per cent. of the members in these committees should be Moslems.

Separate allotment of preliminary scholarships for maktab pupils.—A certain number of preliminary primary scholarships are open for competition to pupils attending primary schools and maktabs. Selection of candidates for this Scholarship Examination is made by the Sub-Inspector of Schools, and the number of selected candidates is not to exceed three times the number of scholarships available for competition. In these selections, Moslems in some instances do not get sympathetic treatment. Complaints of unfair selection will not arise if separate allotments of preliminary scholarships for ordinary primary and maktab pupils be made in the ratio of the Moslem and non-Moslem population of the areas for which allotments are made.

12. We summarise below our recommendations in this chapter :—

- (1) That pending the introduction of free and compulsory education under the Primary Education Act, maktabs should be maintained as separate institutions following the curriculum as shown in the annexure to this chapter, but no such distinction will be necessary, if—
 - (a) On the introduction of free and compulsory education under the Primary Education Act religious instruction forms a part of the curriculum for primary schools and adequate provision is made in them for the teaching of the subject.
 - (b) The text-books in primary schools do not contain anything which is objectionable to any community, and the standards prescribed for secular subjects are the same for the children of all communities.

- (2) That in maktab religious instruction for Moslem boys should consist of the reading of the Quoran and the learning of the Islamic rituals through the medium of the vernacular.
- (3) That the instructing staff of a maktab for 50 boys or less should consist of at least two Moslem teachers. An additional teacher should be appointed for every 25 boys.
- (4) That the school authorities should not be permitted to modify the prescribed syllabuses for religious instruction without the sanction of Government.
- (5) That the time allotted to religious instruction should be 1½ hours per week for Class I, 2 hours a week for Class II and 3 hours a week for each of the Classes III and IV.
- (6) That in a mixed primary school due provision should be made both for Hindu and Moslem teachers. In a school of two teachers one must be a Moslem.
- (7) That rules should be framed to prevent the exhibition of religious symbols or the use of sounds which may be offensive to the feelings of the pupils of any community.
- (8) That rules should be framed in the interest of the Moslem cultivating class to close the primary schools at certain seasons of the year according to local needs.
- (9) That in all primary schools work should be suspended for an hour on Fridays to enable Moslem boys to say their Juma prayers, and for half an hour on other days to enable them to say their midday prayers.
- (10) That such modifications should be made in the syllabuses for primary and middle schools and Junior Madrasahs as will enable a Moslem boy, after passing the Primary Final Examination with English as an optional subject, to seek admission into Class V of a middle English school or into the corresponding class of a Junior Madrasah.
- (11) The number of Muallim training schools in the province should be increased so that there may be no dearth of trained Moslem teachers to impart both religious and secular instruction. In view of the fact that out of the total number of 56,544 primary schools (including maktab), 25,037 are maktab, half the number of schools for training of primary school teachers be designated as Muallim training schools.
- (12) That the number of Moslem teachers in board schools under the Primary Education Act should be increased so that in each district the ratio of the number of Moslem teachers to the total number of teachers should not be less than the ratio of the Moslem population of the district.

- (13) That there should be adequate representation of Moslems on the Education Committees of local bodies and in school boards formed under the Primary Education Act.
- (14) The Primary Education Act should be brought into operation in this province forthwith in spite of the economic distress prevailing in the country as, in the opinion of the committee, the surest way of advancing elementary education among the Mussalman masses is to make primary education free and to introduce compulsion.
- (15) Municipalities should be encouraged to introduce free and compulsory education in their respective areas, and with that purpose rules should be framed by Government making it obligatory upon municipalities to introduce free and compulsory primary education within their respective areas in the course of 5 years.
- (16) That there should be separate allotment of preliminary primary scholarships for maktab boys and girls. The number of scholarships open to competition should be divided according to the number of primary schools and maktabs and separate selection of candidates should be made for each competition.
- (17) That the present system of giving 50 per cent. excess grant to recognised maktabs should be allowed to continue.
- (18) That all the recognised maktabs should be given the higher grants suggested in the above recommendation and the unaided maktabs should be brought under the aided system. This will require an additional allotment of Rs. 3,20,000 to increase the aid given to already aided maktabs and of Rs. 60,000 to bring within the aided system the still unaided institutions numbering about 2,000. These sums should be provided.
- (19) In view of the inadequate support from public funds, provision should be made for higher subsidy to these institutions to enable the authorities to appoint better qualified teachers with adequate salary.
- (20) In order that meritorious and brilliant Moslem pupils may proceed to secondary schools and Madrasahs after finishing primary education, a larger number of scholarships (tenable for two years) leading from the Primary to the Middle Standards should be provided.
- (21) That maktabs to serve as models should be established in each of the subdivisions of the Presidency in Moslem areas and that these maktabs should be of the type of board schools and should be under the control of the district boards.
- (22) That at least half the members of the school boards should be Moslems.

Maktab and primary (co-ordinated).

[Compulsory subjects and number of hours to be allotted.]

	Infant.	I.	II.	III.	IV.
Reading vernacular (Bengali or Urdu) ..	6	6	6	6	6
Writing vernacular ..	5½	5	5	4	3
Arithmetic	6	6	6	6	6
Geography .. ..	..	..	2	4	4
History .. ..	..	..	..	2	3
Hygiene, etc.	1	2½	2	1	1
Drill	1	2	2	2	2
Arabic and Religion* ..	..	1½	2	3	3
Total ..	19½	23	25	28	28

Curriculum for Religious Instruction.

Class I.

(a) Practical work—Islamic salutation; how to make formal ablution (*Wazu*) and *Tayammum*.

(b) Reading—Recognition of Arabic alphabets and spelling of simple words; the *Kalemas* (to be committed to memory); ninety-nine names of Allah; names of the principal prophets mentioned in the Holy Quoran; names of the principal angels mentioned in the Holy Quoran. Names of the revealed books.

N.B.—A spelling book containing the above.

(c) Writing—The writing of the Arabic alphabet; combining letters into words of two, three or more letters (transcriptions from the black-board and the spelling book are essential).

Class II.

(i) Reading—(a) Ampara up to Alam Tara (also to be committed to memory).

(b) Kalemata-Azan, Equamat, Niyyat-i-Namaz; Sana, Tasbih-i-Ruku, Tasbih-i-Sijdah, Tashah-hud, Darood, Salam and Munajat; Iman-i-Mufassal; to be explained in vernacular.

*Non-Moslems may utilise these hours in learning such subjects which may suit their own religious requirements. No additional secular subject will be taught in these hours.

(c) The meanings of Farz, Wajeb, Sunnat, Nafl, Mustahabb, Halal, Haram, Jayez, Makruh.

N.B.—A text-book containing the above.

(ii) Practical work—Saying of Namaz-i-Panjgana.

(ii) Writing—From a copy-book and transcription from the black-board and the text.

Class III.

Practical work—Namaz in congregation; Namaz-i-Vitr, Tarawih, Juma, Idul-Fitr; Iduz-Zuha, Namaz-i-Quaza.

Reading—(a) Remaining portion of Ampara.

(b) To learn Nawaqiz-i-Wazu, Awqat-i-Namaz; Shurut-i-Tayammum; Najasi Mughallaz and Mukhaf-faf; Shurutus-Salat, Adab-ul-Muwazzin, Mufsidat and Makruhat-i-Namaz; Sijda-i-Sahw. Qunut. Roza—Times for Roza, Mufsidat-i-Roza, Mustahibbat-i—Id. (A text-book in vernacular containing the above.)

Writing—As in Class II.

Class IV.

Practical work—Zabh, Qurbani, Ghul-i-Mayyet, Namaz-i-Musafir, Namaz-i-Mariz, Kafn, Namaz-i-Janaza.

Reading—To learn—Zakat, on whom incumbent, rate, purpose. Fitra—on whom incumbent, rate, purpose. Hajj—on whom incumbent. Niyat-i—Qurbani, Aqiqab; and name of Imams and first 4 Khaliphs. Life of the Prophet; Moslem festivals.

Writing—As in Classes II and III.

Arabic—A text-book containing simple words, phrases and sentences about familiar objects and actions within the range of the pupils' experience.

CHAPTER IV.

Secondary education.

An account of the spread of English education among the Mussalmans and the various measures adopted from time to time to tackle the problem has been given in Chapter II of this report. This chapter deals only with the causes of the backwardness of Mussalmans in secondary education and the actual progress made by them, as well as the steps that should be taken to remove the causes of this backwardness.

2. Before the year 1881-82, Moslem pupils in different classes of schools were not separately returned. In 1871 there were 28,096 Moslem pupils out of 193,302 pupils in schools of Bengal (including Bihar,

Orissa and Assam). Thus, while the Mussalmans constituted 32·3 per cent. of the total population of the province as it was then constituted, their proportion to the total number of pupils in schools was only 14·4 per cent. Most of them were in the primary stage as would appear from the report of the Director of Public Instruction for 1871-72, that "during the last five years, out of 3,499 candidates who passed the Entrance Examination from these provinces, 132 or 3·8 per cent. only, were Mussalmans."

3. In 1874 the province of Assam was separated from Bengal and since that year till 1905 no territorial changes took place in Bengal. The progress of Moslem boys in secondary education during a period of 20 years in Bengal including Bihar and Orissa (*i.e.*, from the year 1881-82 down to the year 1901-1902) would appear from the statement below:—

			Number of Moslem pupils in secondary schools.	Percentage of Moslem pupils to total pupils in secondary schools.	Percentage of Moslem population to total popula- tion.
1881-82	..	..	16,598	12·0	32·3
1886-87	..	..	22,060	12·3	32·3
1891-92	..	..	27,461	13·5	32·9
1896-97	..	..	31,236	13·9	32·9
1901-02	..	..	35,831	14·0	32·9

The above figures include the number of Moslem pupils in the primary classes of secondary schools, which were not separately returned. But it will not be very far from the truth to conclude that in the upper classes of high schools their number was very small. This will be evident from the figures quoted below:—

				Number of successful Moslem candidates at the Entrance Examination.	Percentage of Moslem candidates to the total number of successful candidates.
1886-87	..	..	..	51	5·6
1891-92	..	..	..	85	5·6
1896-97	..	..	..	241	8·3
1901-02	..	..	..	207	7·2

4. Owing to the partition of Bengal in 1905 and the reunion of Eastern and Western Bengal in 1912, the statistics for the next two quinquennia are not of much value and have been omitted. The figures quoted below relate to the Presidency of Bengal as constituted in 1912.

The following table compares the number of Hindu and Moslem pupils in the middle and high stages of secondary schools during the period from 1913-14 to 1931-32.

		Total number of pupils.	Number of Hindus.	Percent- age of Hindus to total pupils.	Number of Moslems.	Percent- age of Moslems to total pupils.
<i>Middle stage.</i>						
1913-14	..	83,744	62,005	74.0	21,064	25.1
1916-17	..	99,988	74,308	74.3	24,857	24.8
1921-22	..	75,773	59,492	78.5	15,401	20.3
1926-27	..	94,421	75,028	79.4	18,462	19.5
1931-32	..	118,551	86,225	72.7	30,109	25.4
<i>High stage.</i>						
1913-14	..	70,422	59,461	84.4	10,469	14.8
1916-17	..	99,309	78,649	79.2	19,916	20.5
1921-22	..	91,132	75,959	83.3	14,168	15.5
1926-27	..	102,655	85,507	83.2	16,008	15.5
1931-32	..	124,468	98,294	78.9	24,057	19.3

The figures quoted above indicate clearly that the Mussalmans who, according to the census of 1931, constitute 54.8 per cent. of the total population of Bengal not only hold a very unsatisfactory position in the high stage, but that they have not as yet recovered the ground lost by them during the quinquennium 1917-18 to 1921-22. In the middle stage also their position is equally unsatisfactory, though the decline in the number of Moslem pupils in that stage which commenced since the year 1916-17 has been checked.

Referring to the backwardness of the Mussalmans in education, the Quinquennial Review on the Progress of Education in Bengal for 1926-27 observes:—

“There is little room for congratulation on the progress of the community in education. The forces that retard progress are the same as those exposed in the Fifth Quinquennial Review—the apathy of the people, the dispersion of the Moslem population in villages often far from secondary schools, the scarcity of Moslem-managed high schools, the preference for special institutions like Madrasahs and maktabs controlled by Moslems and teaching of Islamic ritual and religion. These causes are still operative and apparently in no diminishing measure: Add to them the poverty of the masses of Moslems who are small farmers or peasants.”

5. The causes enumerated above are more or less operative even now. The most powerful factor that retards the progress of Moslem education is the poverty of the masses. The bulk of the Moslem population of Bengal belongs to the agricultural class and as such the spread of education amongst the Mussalmans is often synonymous with the spread of education in rural areas. In the past schools have been generally started more or less concentrated in towns and neighbouring areas, while the bulk of the rural areas are without any educational facilities. The preference of Moslems for maktabs which are as good as

primary schools has nothing to do with their backwardness in secondary education. Nor are the Madrasahs really responsible for it. Out of the total number of Moslem boys in all classes of schools only 6 per cent. are in Madrasahs, and most of these are in the primary stage of these institutions. The number of boys in the high stage of High Madrasahs in 1931-32 was 2,476 only. If all of them had joined the high schools the percentage of Moslem boys in the high stage would have increased by 1.6 per cent. only. Therefore, the impression that Madrasahs keep Moslem boys out of secondary schools is not correct.

6. About 85.0 per cent. of Moslem boys in schools of all classes are in the primary stage, and the paucity of Moslem boys in the middle and high stages is mainly due to wastage in that stage. This will be evident from the table below:—

Class.	Total number of boys.	Hindus.	Percent- age of Hindus to total number of boys.	Moslems.	Percent- age of Moslems to total number of boys.
<i>1926-27.</i>					
Infant	979,114	409,228	41.7	560,783	57.2
I	277,703	150,775	54.2	123,749	44.5
II	181,604	111,894	61.6	67,824	37.3
III	92,016	61,709	67.0	28,768	31.2
IV	56,664	43,166	76.1	12,529	22.1
V	52,183	40,441	77.5	10,803	20.3
VI	43,099	34,617	80.3	7,666	17.7
VII	32,054	26,475	82.5	4,982	15.5
VIII	26,238	22,111	84.2	3,748	14.2
IX	22,248	18,465	82.9	3,488	15.6
X	22,559	18,469	81.8	3,797	16.8
Total	1,785,482	937,350	52.5	828,137	46.3
<i>1931-32.</i>					
Infant	957,406	372,278	38.8	575,162	60.0
I	361,563	174,053	48.1	183,047	50.6
II	248,655	126,848	51.0	118,739	47.7
III	118,771	69,506	58.5	47,343	39.8
IV	94,655	61,377	64.8	31,647	33.4
V	63,629	45,791	71.9	16,686	26.2
VI	54,922	40,434	73.6	13,423	24.4
VII	39,398	30,200	76.6	8,431	21.4
VIII	31,903	25,107	78.7	6,292	19.7
IX	26,917	21,595	80.2	4,907	18.2
X	26,250	21,393	81.4	4,427	16.8
Total	2,024,069	988,581	48.8	1,010,104	49.9

It would appear from these figures that while the Moslem boys in 1931-32 constituted 49.9 per cent. of the total number of boys in the primary and secondary schools, their proportion to the total number

of boys decreased from 60·0 per cent. in the Infant Class to 16·8 per cent. in Class X. This is a very sombre picture. There are 1,075 high schools for boys in the Presidency of Bengal, having 124,468 boys in the high stage (top four classes). Each school has, therefore, on an average, in the high stage 116 boys, of whom 91 are Hindus and only 22 Moslems.

7. We shall now examine more closely the causes of the unsatisfactory progress of Moslems in secondary education. Of the various causes advanced by the witnesses regarding the paucity of Moslem boys in middle and high schools the following, among others, may be mentioned here:—

- (a) Poverty.
- (b) Apathy.
- (c) The effect of the last non-co-operation movement.
- (d) Want of facilities for teaching Arabic and Persian in high schools.
- (e) Increase in the cost of living in hostels and imposition of seat rent, furniture rent, municipal taxes, etc.
- (f) Insufficient reservation of vacancies for Moslem boys in high schools.
- (g) Unsuitability of text-books and frequent changes of text-books.
- (h) Inadequate representation of Moslems on the teaching staffs of middle and high schools.
- (i) Inadequate representation of Moslems on the managing committees of middle and high schools.
- (j) Absence of provision of religious instruction in secondary schools.
- (k) High costs of secondary education, specially high rates of fees.
- (l) Inadequacy of the number of free studentships, stipends and scholarships awarded to Moslems.
- (m) Scarcity of Moslem-managed high schools and absence of high schools in Moslem localities.
- (n) Inadequacy of financial assistance from Government to Moslem-managed high schools and want of funds for grants-in-aid to new secondary schools started by Moslems.

8. The poverty of the Moslems has become proverbial, and it is the most powerful factor that at present retards their educational advancement. They have been further hard hit by the present economic depression. They cannot afford to join high schools in larger numbers and of those who actually join, many drop out before completion of their career, and many others continue their studies with occasional breaks owing to their inability to pay fees regularly or to purchase text-books in time.

As poverty is the main obstacle to the admission and continuance of Moslem boys in high schools, adequate financial assistance from Government should be given to them in the following manner:—

- (i) Increase in the percentage of free studentships.
- (ii) Creation of more stipends and scholarships.

- (iii) Liberal grants to existing high schools, largely attended by Moslem students.
- (iv) Provision of funds for grants-in-aid to new secondary schools started by Moslems or in Moslem localities.
- (v) Reduction in hostel charges for poor Moslem boarders and grant of special stipends to them.

9. The apathy for higher education is not now due to any aversion for English education, but is the result of illiteracy, home environment, want of provision for religious education, and, above all, uncertain prospects after completion of school and college career.

10. That the non co-operation movement has greatly retarded the educational progress of the Mussalmans would appear from the fact that the proportion of Moslem boys to total boys fell from 20·5 per cent. in 1916-17 to 15·5 per cent. in 1921-22 in high schools and from 24·8 per cent. to 20·3 per cent. in middle schools. It is remarkable that while the Hindus have quickly recovered their lost ground, the Mussalmans have not yet been able to recover from the setback.

11. The teaching of Arabic and Persian in high English schools is no longer a general complaint. In most of the high schools there is provision for the teaching of either Arabic or Persian and in some schools there are arrangements for the teaching of both the languages. It is only in Western Bengal that some of the high schools do not employ Persian teachers. Anglo-Sanskrit work in high schools is generally done by English teachers (graduates or under-graduates) and not by the Head Pandits. But similar facilities for Anglo-Persian or Anglo-Arabic work do not exist in many high schools, as in most of them the Maulvi is the only Moslem teacher employed on the staff. Therefore, the teaching of Persian or Arabic suffers, when the Maulvi is absent on short leave, or if his knowledge of English is deficient.

12. **Hostel accommodation.**—Some witnesses advocated the extension of hostel accommodation for Moslem students in the mufassal. We found, however, by enquiry that in many places the existing hostels are not full. This is mainly due to the prevailing economic distress which, coupled with the many impositions in the shape of seat rent, furniture rent, municipal taxes, etc., has driven many students from the hostels. The need for relief from these impositions is urgent.

13. We particularly note that the arrangement under which Moslem boys are accommodated in rented hostels is extremely unsatisfactory. In these hostels the Moslem boarders, irrespective of their number, are required to pay half or more of the total rent of the hostels.

14. There is a sense of general dissatisfaction among parents as to the nature of education imparted in high schools and the curriculum of studies in vogue in them. It is the common complaint that too many subjects and too many books are taught with the result that boys do not get even a working knowledge of any of the subjects. Education tends towards godlessness for want of religious education in high schools. We agree generally with these complaints. High school education has now become a merely preparatory training for admission into the University and hardly fits boys on completion of the course to stand on their own legs in any walk of life. We think that the object of schools is to train the pupils in such a way that the majority

may be fitted not merely for University education, but for other vocations. The curriculum in high English schools should be such as to give a fair standard of general education to a boy and at the same time to afford him facilities to prepare himself for the particular profession he may elect to follow in life.

We do not advocate the introduction of any vocational subject into the curriculum of the school beyond insisting on some sort of manual labour for boys, so that their eyes and hands may be trained and they may learn the dignity of labour. Proper vocational training to fit a boy for a particular vocation can only be given in a special vocational school after a boy has attained a certain standard of general knowledge.

15. The Moslem representation on the teaching staff of middle and high schools is very inadequate and is the subject of general complaint among Mussalmans. The proportion of Hindu and Moslem teachers to the total number of teachers in middle and high schools in the Presidency of Bengal in 1926-27 and 1930-31 was as follows:—

Class of institution.	1926-27.					1930-31.				
	Total number of teachers.	Number of Hindu teachers.	Percentage.	Number of Muhamadan teachers.	Percentage.	Total number of teachers.	Number of Hindu teachers.	Percentage.	Number of Muhamadan teachers.	Percentage.
High schools—										
Government Board. and	704	477	67·7	213	30·2	724	475	65·6	232	32·04
Aided ..	5,963	4,854	81·4	984	16·5	6,440	5,182	80·4	1,139	17·6
Unaided ..	5,858	5,107	87·1	677	11·5	6,428	5,683	88·4	713	11·09
Total ..	12,525	10,438	83·3	1,874	14·9	13,592	11,340	83·4	2,084	15·3
Middle schools—										
Government Board. and	370	221	59·7	148	40·0	365	200	54·8	164	44·9
Aided ..	6,740	4,834	71·7	1,706	25·3	7,472	5,351	71·6	2,007	26·8
Unaided ..	2,244	1,692	75·4	547	24·3	2,801	2,035	72·6	775	26·9
Total ..	9,354	6,747	72·1	2,401	25·6	10,638	7,536	71·3	2,926	27·5

It is evident that the proportion of Moslem teachers is very low; in high schools it is much lower than in middle schools; and in spite of the insistent demands of the community, there has been no appreciable increase in their numbers since 1926. Even in Government schools it is much below the percentage fixed by Government. There is no reason why this should be so. There is no longer any dearth of fully qualified Mussalmans for appointment of teachers in middle and high schools.

In the resolution of the 3rd August 1916, Government desired that a certain number of specially qualified Moslem headmasters should be appointed in Government high schools. This instruction appears to have been kept in view by the Education Department, but the position is still unsatisfactory, as out of 42 posts only 8 are now held by Moslems. We further regret to observe that similar consideration has not been made in filling up the posts of assistant headmasters, as out of 42 posts only seven are held at present by Moslems.

In aided and unaided schools the position is very much worse and still more unsatisfactory. It is recognised both by the public and Government that the Moslems should be adequately represented on the teaching staffs of the schools in which Moslem boys are being educated, but the figures quoted above do not indicate that any serious attempt has been made to bring this about. It is recognised by the Education Department that the present position under which Moslem pupils are being educated in schools on the staff of which their community is practically unrepresented, except perhaps by the Maulvi, is not only unsatisfactory, but actually operates to keep Moslems out of the general school system, yet no definite orders appear to have been issued by it regarding Moslem representation on the staffs of aided schools. Its policy has been one of non-interference, dependent upon the good-will of the managers of schools, which in actual practice has generally been found to be wanting notwithstanding the fact that suitable Moslem teachers are available on the terms offered. It has been found from experience that the presence of Moslem teachers in a school attracts Moslem boys to it. The appointment of Moslem headmasters in Government schools has resulted in an appreciable increase of Moslem boys in those institutions. The necessity of laying down definite rules for Moslem representation on the teaching staffs of aided schools therefore is obvious, and we are of opinion that the observance of these rules should be strictly enforced as condition precedent to the sanction of grant-in-aid to any institution. This representation should not be dependent on the number of Moslem boys in the school but on the proportion of Mussalmans in the area served by that school.

In the case of unaided high schools, the Calcutta University generally insist on the appointment of a Persian or Arabic teacher where a reasonable number of Moslem pupils is found to attend them; in special cases also it requires the school authority to appoint a Persian or Arabic-knowing graduate or under-graduate teacher as the case may be. Beyond that it does not seem to recognise the need of appointing Moslem English teachers in high schools. We are of opinion that the University should be requested to adopt a more sympathetic attitude towards the removal of this grievance.

16. The existing Moslem representation on the managing committees of aided schools is equally inadequate. Up to the year 1917 the rules that were in force regarding the constitution of managing committees of aided schools laid down that the members of the managing committee "shall be so selected as to represent all classes of the community." The revised rules approved in General Department letter No. 408 Edn., dated the 25th February 1918, are as follows:—

"The minimum number of members of the managing committee shall be 6 and the maximum 10 (including the President) and, unless specially excepted by the Director, it shall include—

The President, who shall be elected by the committee; the headmaster of the school; a representative of the teaching staff, who shall be nominated by the staff; two or more representatives of the parents and guardians of the pupils of the school, who shall be elected by the parents and guardians; and one or more representatives of the founders or benefactors of the school, who shall be nominated by the founders 'or benefactors' families.

The constitution of the committee and the election of the President and the Secretary shall be subject to the approval of the District Magistrate."

It is significant that the question of representation of minorities was entirely ignored in these rules.

The above rules have since undergone material change. The School Code drawn up by the Calcutta University came into force in unaided schools in 1927. It was revised and reissued by the University in 1930 to the heads of all non-Government schools (including aided schools) recognised by it. In Government order No. 4249 Edn., dated the 17th November 1930, the provisions contained in rules 1-38 of the Revised School Code were made applicable to aided schools subject to the following conditions:—

"The constitution of the committee will require the approval of the District Magistrate in order to qualify for a grant-in-aid. The authorities of the school will apply to the District Magistrate whose duty it will be to ascertain, before giving approval, that minorities have been properly represented. The constitution of the committee, as approved in accordance with the above, will be intimated to the University through the Director of Public Instruction." The word "minority" was replaced by the words "the various communities living in the locality" in Government order No. 958 T.—Edn., dated the 21st September, 1931.

It will be seen that the principle embodied in the rules in vogue before 1918 has been re-enforced. While under the old rules referred to above the members were selected, under the Revised School Code they are to be elected. In 90 per cent. of the schools Moslem voters are in the minority and the Moslem candidates are generally defeated at the elections. The conditions laid down in the Government orders quoted above do not empower the District Magistrates to insist on the adequate representation of the Moslem community, even if they so desire. They cannot interfere with principles of election embodied in the Revised School Code. The Syndicate, with whom rests the final approval of the Managing Committee, are opposed to election by separate constituencies or even to reservation of seats for a particular community. Besides, the expression "proper representation" is indefinite. What happens is that District Magistrates interfere only in the case of entire absence of Moslem representation on the committee of an aided school and their objection is set at rest if one or two seats are conceded to Moslems. The fact is that there is no departmental instruction to bring pressure to bear upon the school authority through the grant-in-aid system; on the other hand, such an attitude on the part of the sanctioning authority is deprecated.

In the case of unaided schools, the position is worse, for although the presence of a solitary Moslem member in most of the committees may not be an uncommon feature, he is there merely by sufferance of the majority community and has little voice in the action of the committee.

17. It has been urged that owing to inadequate representation of Moslems on the teaching staff and managing committees of non-Government schools Moslem boys do not feel quite at home in most of the institutions and do not as a rule receive sympathetic treatment. It is, therefore, necessary that the proportion of Moslem representation in the teaching staff and managing committee should be definitely fixed.

18. In 1913 the Nathan Committee in Bengal urged that direct instruction in morality should be regarded as an integral part of general teaching, and that facilities should be provided by Government for religious teaching in schools, the option to attend religious classes being exercised not by the pupils but by their parents. The Moslem Education Advisory Committee of 1914 recommended that religious instruction for Moslems should be made a part of the secondary school curriculum and suggested that the time which a Moslem boy would devote to that subject might be spent, so far as non-Moslem boys were concerned, on moral instruction. This recommendation was considered by the Government of Bengal and was referred by them to the Government of India who in their letter No. 437, dated the 19th March 1921, to the Government of Bengal, observed that they had no intention whatever of abandoning their attitude of strict religious neutrality or the principle that Government schools ought not to be used as a means for fostering one religion at the expense of another; but they were of opinion that the embargo which had been placed on the introduction of religious instruction in publicly-managed schools might be removed. Religious instruction is an important problem in every country. Even in Britain the religion of the country and the morals based on it are taught in schools as an integral part of education. In India the question of moral instruction, apart from religious instruction, has been discussed from time to time and the idea of developing, in public institutions, a sound system of moral instruction based on principles of conduct that are common to all creeds has generally been advocated. We are strongly of opinion that moral instruction, distinct from religious instruction, becomes entirely mechanical, and that both are essentially interdependent and therefore necessary for a true education. Morality cannot stand without religion. So far as Moslems are concerned, religious instruction is insisted upon on the ground, among others, that it trains the mind to respect authority and law, which is essential for every good citizen. The evidence in favour of making religious instruction compulsory in secondary schools is overwhelming. We realise, however, that there are practical difficulties in giving effect to the suggestion in its entirety. We, therefore, strongly recommend that religious instruction be provided for in the curricula for middle and high schools and that it should be made compulsory up to the middle stage only.

19. The question whether it was possible to arrange for religious instruction without additional staff was carefully considered. In the opinion of the majority of the witnesses an ordinary Moslem teacher without a special study of the subject will find it difficult to impart instruction in religious matters, but others think that the subject may be well taught by such a teacher if the curriculum is simplified and instruction is imparted through the medium of the vernacular of the students. While it is a fact that in some schools the appointment of a special teacher might be necessary for imparting religious instruction, we consider that the difficulty will be obviated by an increase in the Moslem element in the ordinary teaching staff of the school. Besides, if the subject is included in the curriculum, it will be the duty of the school authorities to make provision for its teaching without asking for extra grant. There are at present a number of Moslem middle English schools, specially those formerly known as Middle Madrasahs, which maintain an Arabic teacher, although they do not get any extra grant for the purpose. These middle schools

enrol a large number of Hindu pupils. They teach the full middle school course and in addition impart some religious instruction to Moslem boys. For the proper teaching of the subject it is necessary to include it in the curriculum and to allot some time to it. It may be noted that religious instruction has been introduced in Dacca and Chittagong Moslem high English schools and no additional staff is provided.

20. The majority of the witnesses are of opinion that free studentships and scholarships should be awarded so that the proportion of scholars of each community may come up to the proportion of population.

Moslem students in Government and aided schools are at present allowed free places up to a limit of 15 per cent. of their enrolment. In practice, however, all schools do not grant free studentships up to the maximum limit. Besides, Moslem pupils do not often become eligible for free studentships owing to age-limits prescribed for Classes III to X, viz., 9 years for Class III, 10 years for Class IV, 11 years for Class V, 12 years for Class VI, 13 years for Class VII, 14 years for Class VIII, 15 years for Class IX, and 16 years for Class X. On the other hand, age-limits prescribed for preliminary primary scholarships, primary final scholarships and middle scholarships are 11 years, 13 years and 16 years, respectively. There is apparently, therefore, an anomaly, and the prescription of a lower age in the case of free studentships operates harshly on Moslem pupils. The raising of the age-limit in the case of free studentships is necessary particularly in the interest of Moslem pupils. We are of opinion that the system of the grant of free studentships now in vogue does not satisfy the needs of the Moslem community. As the number of Moslem boys in most high schools is very small, the percentage of free studentships based on that number is often negligible. As a matter of fact, the number of free studentships available for Moslem boys in backward localities is extremely small, and gives little relief to deserving and needy Moslem pupils. In the opinion of the committee the percentage of free studentships for Moslem pupils should be raised at least to 20 per cent. of the total school population. [See page 197, Hartog Report—Indian Statutory Commission (Interim) Report of September 1929.] It may be noted that in Madras all poor Moslem pupils are admitted at half fees into all recognised institutions and larger numbers of special scholarships are reserved for Moslems.

21. Mussalmans were slow to take to English education, and schools started by them were few and far between. Most of the existing schools are in localities where Hindus predominate. Now that the Mussalmans are awakening to their needs and starting schools in backward areas they find they cannot get the grant-in-aid they need and deserve. A rigid application of the rules and conditions for the grant-in-aid to non-Government schools has, therefore, led to the concentration of the grants in areas where schools are in a better financial condition, and have larger enrolments, and consequently the schools in backward localities have suffered. The present distribution of grants appears to have grown up in a haphazard manner. In spite of the backwardness of the Mussalmans, it is a fact that schools managed by Moslems receive no special consideration. New schools started by Moslems cannot generally be aided for want of funds. Under the existing rules it is difficult to take away a grant once given.

As secondary education has become more expensive than what it was some 20 years back, only a very small proportion of Moslem boys can prosecute their studies in schools not accessible from their homes, and a very small number can do with the help of stipends and scholarships. It is of utmost importance to a Moslem boy to be able to prosecute his studies in a school which he can attend from his home. For this purpose it is necessary that secondary schools should exist in suitable Moslem localities. Some of us entertain doubts as to the desirability of establishing more secondary schools in Bengal as statistics show that those already in existence do not get their full quota of students. On the other hand, unless suitable schools are established in Moslem localities, secondary education among Moslems will not advance. What is, therefore desired is that a proper redistribution of schools should be brought about by a judicious distribution of grant-in-aid by Government. The Auxiliary Committee of the Indian Statutory Commission have expressed similar views. Most of the existing schools are situated in predominantly non-Moslem areas. The resources of Government being limited, additional funds are seldom available for giving sufficient support to schools established in predominantly Moslem areas. Unless, therefore, Government are in a position to allot additional funds for the encouragement of schools started by Moslems, a readjustment of grants should be made after examining the financial condition of the existing institutions. What we desire to impress upon Government is that schools which are situated in Moslem areas should be more liberally aided until such time when Moslems have made a fair progress in secondary education.

There are only 3 special Government high schools for Moslems in Bengal, *viz.*, the Anglo-Persian Department of the Calcutta Madrasah and the Dacca and Chittagong Moslem High Schools. We have considered the question of their retention and come to the conclusion that as these schools serve a very useful purpose, their retention is essential. The rates of fees charged in these schools are lower than those obtaining in collegiate, zilla and other Government schools. This fact alone would justify their retention for a backward community like the Moslems. The expenditure per head of pupil in these schools compares very favourably with that in collegiate and zilla schools and particularly in denominational non-Moslem institutions like the Hindu and Sanskrit Collegiate Schools and the Bethune Collegiate School for girls. A special feature of these institutions is their Islamic atmosphere which largely appeals to and attracts Moslem pupils. Such special schools are naturally popular with the Moslems and meet the needs of the community in a much larger degree than mixed schools, and they have materially contributed to the uplift of Bengal Moslems.

Complaints have been received from certain quarters regarding inadequacy of teaching staff and accommodation in these schools. There is no denying the fact that they do not receive as much attention from Government as they deserve, and the schools—particularly the Dacca Moslem High English School—are very badly housed and equipped. The Moslem community keenly felt about it. We recommend that their staff, accommodation and equipment should be improved.

The witnesses examined are, with few exceptions, in favour of separation of the Anglo-Persian Department of the Calcutta Madrasah. We have considered the question and are definitely of opinion that the

Anglo-Persian Department should be separated from the Arabic Department and placed as a Moslem High School under the Inspector of Schools of the Division, or the Principal of the Islamia College. It is an anomaly that the two institutions—a high school and a theological college—should be placed under the control and supervision of the same officer, and the two institutions should be housed in separate buildings in separate compounds.

22. In concluding this chapter we would like to observe that, whatever may have been the causes of the backwardness of the Mussalmans in secondary education in the past, it is now a fact that they have already fully realised that no salvation of their community is possible unless they are determined to attain to a high standard of professional equality with their Hindu competitors by taking full advantage of the opportunities offered by the general system of education. Uniform educational progress of both the Mussalmans and the Hindus is an essential social and political necessity in the interest of unity and harmonious integration of the two great communities of Bengal. We have pointed out the difficulties that stand in the way of the Mussalmans and we have made it abundantly clear that, unless the special facilities that they need are provided for, there is hardly any possibility of their making any rapid advance. In this connection we may quote here the observation made in the Government resolution of the 3rd August, 1916:—

“The Government of India are anxious that all reasonable facilities should be provided for the education of the Moslems, and the Governor in Council is convinced that it is in the interests both of the Government and the people as a whole that the Moslems who, in spite of recent efforts have still much lost ground to make up, should receive such special facilities as may be necessary to enable them to benefit as fully as the Hindus from the educational institutions which are maintained wholly, or partially, out of public funds.”

We would like to impress upon Government the fact that there is a very widespread feeling among Mussalmans that the facilities now offered to Moslem students, *viz.*, reservation of places in Government and aided schools, the grant of special scholarships and stipends, and free studentships to the extent of 15 per cent. of their own enrolment, are by no means sufficient to guarantee that Moslem boys of merit will be able to pursue their studies unhampered by financial anxieties. We, therefore, hope that the recommendations we have made will receive the very sympathetic consideration of Government. A summary of the recommendations is given below:—

- (1) Steps should be taken for the attainment of the proportion of population percentage in respect of appointments which should be held by Moslems in Government high schools.
- (2) There should be adequate representation of Moslems on the teaching staffs of aided non-Government secondary schools. That the proportion of Moslem teachers in aided secondary schools should be not less than 45 per cent. of the total number of teachers and that this should be insisted upon as a condition precedent to the sanction of grant-in-aid.
- (3) That adequate representation of Moslems on the managing committees of aided schools is essential, but in no case it should be less than 33 per cent. of the total number of members.

- (4) The University should be requested to adopt such measures as will secure an effective representation of Moslems on the managing committees and teaching staffs of unaided high schools.
- (5) Religious instruction should be provided in the curriculum of secondary schools, and it should be made compulsory up to the middle stage.
- (6) A sufficient number of special scholarships (primary and middle) as recommended in the scholarship chapter of this report should be created to assist poor and meritorious Moslem boys to pursue their studies without being worried by financial difficulties.
- (7) Special hostel stipends should be granted to poor Moslem boarders and they should be relieved of the liability of paying seat rent, furniture rent, the municipal taxes, etc.
- (8) The number of free studentships for Moslem students should be fixed at 20 per cent. of the total school population.
- (9) Provision should be made for the teaching of Arabic and Persian as second languages in high English schools irrespective of the number of Moslem pupils attending them.
- (10) Schools serving Moslem areas should be substantially aided. This should be done either by a redistribution of the existing grant-in-aid allotment or by making provision for additional funds.
- (11) Adequate facilities should be offered for starting schools in suitable centres in Moslem localities.
- (12) The three special high schools, *viz.*, the Anglo-Persian Department of the Calcutta Madrasah, and the Dacca and Chittagong Moslem High Schools, and the two Government Moslem middle English schools in Calcutta should be retained. Their staff, accommodation and equipment should be improved.
- (13) The Anglo-Persian Department of the Calcutta Madrasah should be separated from the Arabic Department and placed as a Moslem high school either under the Inspector of Schools of the Division or under the Principal, Islamia College, and the two institutions should be housed in separate buildings in separate compounds.
- (14) We also recommend that like the Karaya Moslem Boys' Middle English School (Government Middle English School) located at 63/1, Mcleod Street, the Woodburn Middle English School should be separated from the control of the Principal, Calcutta Madrasah, and placed under the control of the Inspector of Schools, Presidency Division.
- (15) That the age-limit now in vogue for the award of primary and middle scholarships should be made applicable to the case of award of free studentships.
- (16) That Islamic history should be made an optional subject for the University Matriculation Examination.

CHAPTER V.

College and University Education.

A—College education—General and professional.

1. Position of Moslems: college education—arts and professional colleges.—Out of 21,624 students in arts colleges including University classes on the 31st March 1932, only 2,833 or 13·3 per cent. were Moslems, and out of 5,208 students in professional colleges, only 676 or 12·9 per cent. were Moslems. The following statement shows the percentages of Moslem students in arts and professional colleges to the total number of students during the past 15 years:—

	Arts colleges.			Professional colleges.		
	Total number of students.	Number of Moslem students.	Percent- age.	Total number of students.	Number of Moslem students.	Percent- age.
1916-17 ..	18,478	1,639	8·8	4,412	303	6·8
1921-22 ..	16,942	2,175	12·8	4,653	440	9·4
1926-27 ..	24,134	3,419	14·2	5,322	886	14·06
1930-31 ..	20,024	2,763	13·7	5,117	919	17·9
1931-32 ..	21,624	2,883	13·3	5,208	676	12·9

2. Chief causes of paucity of Moslem students in colleges.—Poverty is undoubtedly the main reason for the paucity of Moslems in colleges. But apart from this, there are the following reasons, *viz.*, increased cost of education, inadequate hostel accommodation and high hostel charges, insufficiency of free studentships, stipends and scholarships. The unsympathetic attitude of the governing bodies of colleges and of some of the non-Moslem teachers have in no small degree contributed in discouraging Moslem students from joining these institutions. Under the existing rules only 2 per cent. of the total college population is entitled to free studentships and nothing is earmarked for the Moslems. We recommend that the proportion should be raised to 8 per cent. of which 6 per cent. should go to Moslems. Moslem boys suffer from further disadvantage, *viz.*, certain scholarship-holders are not *eligible for free studentships*. Tuition fees being heavy, such boys get little relief from these scholarships.

3. Suggestions for encouraging Moslem boys to enter and continue their studies in colleges.—The rule referred to in the foregoing paragraph should be relaxed with a view to enable deserving poor Moslem students getting the advantage of both free studentships and scholarships. Some of the disadvantages from which Moslem students suffer are due to the inadequate representation of the Moslem community on the teaching staff and on the governing bodies of colleges. The number of fully and even highly qualified Moslems suitable for appointment as college teachers is not small to-day. No time should be lost in having an adequate number of Moslem professors and lecturers in all Government and aided colleges. Provision for the teaching of Arabic and Persian is indispensable in all colleges and should be insisted upon before any grant is sanctioned for any institution. More effective steps should be taken to ensure an adequate representation on the governing bodies of all colleges.

The Mussalmans feel that they do not get due share of State help in the development of their education. While the average annual cost per student from the provincial revenues in the Presidency College is Rs. 573, Hooghly College Rs. 481, Krishnagar College Rs. 490 and Sanskrit College Rs. 631, the Islamia College figure which has the largest number of Moslem students coming from the various districts of Bengal is only Rs. 366 per annum. The average annual cost per student in the Dacca Intermediate College is Rs. 484, while that in the Islamic Intermediate College at Dacca is only Rs. 376. The Islamic Intermediate Colleges at Dacca, Chittagong and Serajganj are not financed from the State in the same way as other general colleges in Bengal.

4. Cause of dearth of Moslem students in science departments of arts colleges and in professional colleges, namely, medical, engineering, training, and in industrial schools, and remedies thereof.—The proportion of Moslem boys in the science classes of colleges and what may be called vocational institutions is still more meagre. Apart from the reasons noted in the previous paragraphs, the fee rates are higher in science classes; the class work requires longer stay in the colleges; hostels unfortunately are often far away; and the period of college course is longer in vocational institutions. Unless special facilities are offered to Moslem boys, the Moslems will lag behind in scientific, technical and professional education. Added to this, the Moslems are already feeling discouraged by the fewer appointments going to Moslems in the technical and professional lines.

5. We, therefore recommend that a larger number of stipends and scholarships and of higher value should be available for Moslem students to enable them to join special educational institutions for pursuing scientific, medical and technical education.

6. The existing hostel seat rent operates harshly on the Moslem students. This should be considerably reduced.

7. Moslem students generally find it very difficult in getting admission into the vocational colleges and technical and industrial schools. The admission tests in vogue in these institutions are mainly intended to eliminate candidates and limit their number. We are not for discouraging the admission tests altogether, but we suggest that Moslem candidates up to a limit of a certain percentage should be admitted if they possess the requisite academic qualifications. The general competitive nature of the admission test should be removed. In this connection the opinion of Mr. Henderson, Officiating Principal, Bengal Engineering College, is of interest:—

“In my opinion any difficulty that may be experienced by Moslem candidates for entrance to educational institutions is caused by the competitive nature of selection for admission whereby the candidates are selected in order of educational and sports merit. The Hindu community (who have taken to education and sports more intensively than the Moslem community) have an undoubted advantage in that respect, and frankly I see no other way out of the difficulty than to remove the competitive nature of the entrance to Government institutions (as far as the Moslem community is concerned), so that so long as Moslem candidates are available with the minimum prescribed qualifications, they will be admitted up to a certain percentage of the seats available. That is the system in force at the Ahsanullah School of Engineering, Dacca. If a sufficient number of Moslem candidates do

not come forward to fill the aforesaid percentage, then the seats still remaining vacant should be filled up in a competitive manner by candidates of other communities."

For the furtherance of professional education amongst Moslem students a larger percentage of seats should be reserved for them in the medical, engineering, veterinary and training colleges.

8. The very fact that only 13·3 per cent. of those who receive University education are Moslems, although Moslems form 54·8 per cent. of the total population of this Presidency, would lead to the conclusion that they are very backward in their education and as such they require special encouragement. We recommend—

- (1) That the proportion of free studentships in colleges be raised to 8 per cent. of the total population of the college and that 6 per cent. should be reserved for Moslems.
- (2) That the present rule which forbids a free studentship being held in conjunction with a stipend or scholarship should, in the case of Moslem students, be abrogated.
- (3) That the efficiency of the Moslem special institutions be improved by strengthening the staff, accommodation and equipment, particularly in the case of the Islamia College.
- (4) That a larger number of stipends and scholarships of higher value be provided to enable Moslem students to join the science classes of arts colleges and professional and technical institutions.
- (5) That Moslems should be adequately represented on the teaching staffs of Government colleges and appointments to the posts of lecturers should be made by the Director of Public Instruction without reference to the governing bodies of colleges.
- (6) That the seat rent in Moslem hostels be lowered and a larger percentage of the seats should be free of rent and available for poor and meritorious boys.
- (7) That a definite percentage of seats be reserved for Moslem students in the medical, engineering, veterinary and training colleges, the percentage being gradually increased in accordance with demand.
- (8) That University regulations as regards the minimum qualifications for admission to the professional and special and technical colleges be accepted in case of Moslem students.
- (9) That the admission tests, wherever they exist, should not be allowed to override the percentage condition, provided the Moslem candidates possess the minimum academic qualifications.
- (10) That the holders of general scholarships be not debarred from holding other scholarships, stipends and free studentships in science and professional study.
- (11) That B. Com. classes be opened in the Islamia College, and the science class be attached to the Dacca and Chittagong Islamic Intermediate Colleges, as early as possible; and the Islamia College be affiliated in geography, botany, physics, chemistry and physiology

- (12) That an adequate number of Moslem representatives should be appointed on all selection boards for the recruitment of officers and specially in the Bengal Educational Service.
- (13) That promotion from the Subordinate Educational Service to the Bengal Educational Service should be made by Government without reference to the selection board.
- (14) That the grant-in-aid rules for colleges be so modified that an adequate number of the members of the Governing bodies be Moslems and such adequate representation be the condition precedent to the sanction of grant-in-aid to them.

B.—University.

1. The University Commission of 1902 recommended larger powers to the Universities, and the Indian Universities Act was passed in 1904, which extended the powers of the University in respect of control, inspection and affiliation of colleges and enabled the Universities to undertake the work of teaching and research. The University of Calcutta controls the working of schools and colleges, and as such it should look to the interests of all classes and denominations. It is to be regretted that the question of Moslem education has not received as much attention as it should have from the University of Calcutta. The main reason is the inadequate representation of Moslems on its controlling bodies and boards. This cannot but be highly detrimental to the best interests of Moslem education in Bengal. The necessity of a larger Moslem element in the managing bodies and boards of the University of Calcutta has been urged from time to time by the Government of India, who, in their memorable circular letter, dated the 3rd April 1913, surveyed the whole problem of Moslem education and drew attention to the very inadequate number of Moslem Fellows in the Senate of the Calcutta University. In fact, the small part that has been assigned to the Moslems in the control and administration of the University of Calcutta was one of the reasons which led the Government of India to decide that the Moslems should have an effective voice in the management of the new University at Dacca. The Calcutta University Commission proposed that at least half of the elected graduates on the Court of the University of Dacca and half the members appointed by the Chancellor should be Moslems and similarly that half the number of persons elected by the Court and half of those nominated by the Chancellor to the Executive Council should be Moslems. The necessity of appointing an adequate number of Moslems to the teaching staff was also insisted upon.

2. In the Act creating the University of Dacca it was laid down *inter alia* that 15 of the registered graduates elected to the Court of the Dacca University should be Moslems and the Chancellor in making the nomination should secure that 50 per cent. of the Indian members of the Court should be Moslems. Moslem representation was also to be provided for in the Academic Council. The Committees of Selection for Professors and Readers were also to include at least one Moslem and one Hindu.

It has been represented to us that the pledge has not been fulfilled. The evidence of Mr. Reza-i-Karim, B.L., of Dacca, a member of the

Executive Council of the Dacca University, and a Commissioner of the Dacca Municipality, may be referred to in this connection:—

“The University of Dacca has been represented in the outside world as the Mecca University, and there is no denying the fact that some Moslem officers were appointed in the régime of Sir Philip Hartog; but all of them have now gone away.

The constitution of the Dacca University is so predominantly Hindu that the Moslems find it difficult, nay, impossible to hold their own against the Hindus. Cases have occurred where with equal qualifications a Hindu candidate has been chosen in preference to a Moslem. I know of one case. A lecturer was to be appointed in the Economics Department of the University for which there were two candidates of equal qualifications—one a Hindu and the other a Moslem. Both these candidates came out in the same year and both were First Class M.A.'s, having first class honours in their B.A. The Hindu gentleman had six months' experience and the Moslem gentleman had five months' experience; and in spite of the resolution of the University Court in 1926 recommending by an overwhelming majority the appointment of suitable Moslem teachers, the Selection Committee recommended the Hindu gentleman, and, as the law stands now, the unanimous decision of the Selection Committee could not be challenged even by the Executive Council of the University. There is no provision in the Rules and Regulations of the Dacca University Statute which empowers the Executive Council to take up a minority decision and to accept it. The only course left is to send it back to the Selection Committee apparently with no results. The Vice-Chancellor was approached and he pleaded his inability to do anything in the face of the unanimous decision of the Selection Committee.

In the Department of Law, a Moslem gentleman of very outstanding qualifications was a candidate for the Chair—and I can tell you he is a very eminent scholar in Law, trained in one of the best English Universities, and at least in the outside world he is reputed to be much more qualified than the present incumbent. Unfortunately, he was not taken in. The Selection Committee of Law, constituted as it is at present, agreed to appoint the present incumbent of the office with no very great obvious justification.

Another unfortunate side of the case is that for the Moslem community it is difficult to produce presently the very first rate men that may be available from the other communities. But there are people available who are quite competent to do the work necessary and expected of them.”

3. The state of things in the Calcutta University is still worse. Since the creation of the University not a single Moslem gentleman has been successful in being elected a Fellow of the University, though some of the candidates were graduates of approved merit and ability. As the Hindu graduates control the voting by virtue of their number and seldom consent to record a vote in favour of Moslem in preference to non-Moslem candidates, the door of admission of Moslems to the University through election is closed to Moslem candidates. The only opening therefore for the qualified Moslem to get a seat in the University is through nomination by the Chancellor.

It is really distressing to find that in spite of the fact that Government has repeatedly admitted the need of adequate Moslem representation in the University of Calcutta, the power of nomination has not

been exercised in favour of the Mussalmans to put in an adequate number of Moslem Fellows in the University.

4. Commenting upon the inadequate representation of Moslems in Calcutta University, Dr. M. Ali Karim, D.Sc. (Cal.), Ph.D. (Lond.), D.I.C., A.I.C., A.M.I. (Chem.) E., Fellow, Calcutta University, and Industrial Chemist and Chemical Engineer, Goabaria, Howrah, said in his evidence as follows:—

“The interests of Moslem students of Calcutta University are not properly attended to, as the Moslem members of the Senate find themselves in a hopeless minority; they cannot take any active part in furthering the cause of Moslem education. Even under the management of a Moslem Vice-Chancellor at present, Moslem position as regards education remains exactly the same as before. The same condition as is imposed by Government in respect of ministerial staff in the Government offices should be imposed in respect of ministerial appointments in Calcutta University. At present there is no Moslem member in the Syndicate of Calcutta University except the Vice-Chancellor.”

Nawabzada A. S. M. Latifur Rahman, M.A., Barrister-at-law, Judge, Small Cause Court, Calcutta, and Member of the Senate of Calcutta University, says: “Moslem interests are neglected by Calcutta University.”

5. We find that in the clerical staff of the University there is not a single Moslem, against some hundreds of Hindu employees. For some time past the University has been making their appointments in such a manner as to virtually shut out qualified Moslems to come in, the most notorious example of which is the recent appointment of Registrar and Assistant Registrar without even advertising the posts. In the post-graduate Department, even though there is no dearth of qualified Moslems, no one is appointed except in the Departments of Arabic or Persian. In the administrative departments of the University, *viz.*, the Senate and Syndicate, Board of Examiners (paper-setters and paper-examiners), the number of Moslems is very small. As in the case of the Dacca University, it should be so arranged that Moslem and non-Moslem graduates may elect Moslems and non-Moslems as members of the Senate, and the constitution of the University should be so reorganised as to give a proper and effective representation of different communities in the administration of the University.

6. As the unaided schools have nothing to fear at the hands of the department, many such schools show a callous disregard for Moslem sentiments in the selection of books, appointment of teachers, teaching of classical languages and the provision of school holidays, etc.

7. The provision of the Revised School Code regarding election of representatives in the managing committees of high schools has virtually shut out Moslems. While ordinarily the University is liberal in recognising schools, instances are not rare when the University have been unnecessarily punctilious in affiliating Moslem institutions.

8. **Control of recognition by University not conducive to Moslem interest.**—The Kolia Amirali High English School in the district of Howrah is a recognised and aided high English school which is maintained and managed by Mussalmans. The people of Navagram,

which is an adjoining village, started a high English school in their village in a competitive spirit under the name of Navagram Hindu Academy at a distance of less than half a mile from the Kolia Amirali High English School. The Navagram Hindu Academy applied for recognition to the University, and we are informed that the department strongly objected to its recognition on the ground that the existence of Navagram High School in close proximity to the recognised Kolia Amirali School would lead to unhealthy rivalry. The University authorities totally ignored the views and the recommendation of the department, and granted recognition to the Navagram Hindu Academy. Both the schools are now recognised institutions, but unfortunately the Kolia Amirali School is struggling for its very existence.

9. The mother tongue of the Bengalee Moslems, with the exception of a few in some localities, is Bengali. There are Moslem writers of Bengali books of merit and ability, but still the Moslem works are not to be found as prescribed texts in the University curriculum. The text-books in Bengali prescribed by the University are in some cases repugnant and even revolting to Moslem sentiments. Text-books prescribed by the University are associated only with Hindu traditions, Hindu legends and Hindu philosophy. Some of these books sometimes misrepresent Islamic culture and civilisation.

10. **Creation of faculty of Islamic studies in the University of Calcutta.**—Calcutta University has made some provision for the teaching of Arabic, Persian and Urdu. But it is essential that the study of Islamic culture should not be confined merely to the Islamic languages, and for this purpose a department of Islamic studies should be created in connection with Calcutta University. The courses of Islamic Studies in B.A. Honours and Pass like those in Dacca University should be introduced in Calcutta University.

11. Calcutta University has made Urdu a second language for the Bengali speaking students of the Matriculation Classes and also a subject in B.A. with the same status as that of Bengali, but they have not yet made Urdu a second language alternative to Arabic and Persian for the I.A. students whose vernacular is not Urdu. We recommend that this should be done.

12. We make the following further recommendations in regard to the University of Calcutta:—

- (1) That the election of members of the Senate by the registered graduates be made on the lines of the Dacca University, *i.e.*, Moslem graduates electing Moslems and non-Moslem graduates electing non-Moslems. There should be a separate electorate of Moslem graduates to elect half the elected members of the Senate.
- (2) That the proportion of the number of Moslem members of the Senate to the total number of Indian members should be the same as the proportion of the Moslem population to the total population of Bengal.
- (3) That there should be reservations of seats for Moslems in the Syndicate of the University.
- (4) That a definite percentage of ministerial and administrative posts be reserved for Moslems.
- (5) That an adequate number of Moslems should be represented on the selection boards, committees, board of moderators, in

arts and science, in the school committee, in the Press and Publication Committee, in the Students' Welfare Committee, and in the Board of Indian Vernaculars.

- (6) That more Moslems be appointed as examiners and paper-setters.
- (7) That in the case of schools and colleges already recognised, the University should notify the authorities that as vacancies occur in the committees Moslems should be appointed until the community is adequately represented.
- (8) That in view of the dearth of high English schools in Moslem areas, the schools in Moslem localities should receive sympathetic treatment in the matter of recognition.
- (9) That there should be a faculty of Islamic studies in the University.
- (10) That Urdu should be prescribed as a second language alternative to Arabic and Persian for the Intermediate Examination.
- (11) That Urdu should be treated as a principal subject for the M.A. Examination in Indian vernaculars.
- (12) That books by Moslem authors should be prescribed as textbooks by the University Post-graduate Department.

As regards Dacca University, we recommend that—

- (1) Fifty per cent. representation should be given to Moslems on all selection committees.
- (2) There should be at least two Moslem representatives of Islamic intermediate education in the Academic Council.
- (3) That the head of the Department of Islamic Studies should be a Moslem.

CHAPTER VI.

Madrasah Education.

Pre-British days.—In pre-British days Madrasahs did not exist as Government institutions. Islam enjoins the pursuit of knowledge as a religious duty upon every Moslem—male and female. In the wake of the Moslem conquest came Islamic preachers and religious enthusiasts, and mosques sprang up for religious observances and congregational prayers. These mosques also served as maktabs and Madrasahs which taught the rituals of Islam and the recitation of the Quoran necessary for religious observances. The Imam of a mosque, in addition to his duty to lead prayers, gave free instruction to boys and girls. This was the origin of free education in Bengal among Moslems. Again, here and there some Arabic scholars appeared who volunteered to impart instruction in the higher branches of Islamic studies either in a mosque or at home, without any remuneration. With the spread of their reputation, ambitious students from surrounding parts of the country gathered round them for higher studies. Noblemen or wealthy persons

often engaged such scholars to teach their sons and along with them the students of the locality. Sometimes Madrasahs were also started under State patronage in the shape of grant of land or Madad-i-maash or jaagir. No regular syllabuses were followed in these Madrasahs in the beginning. In the 18th century, Maulana Abdul Ali Bahar-ul-Ulum (Ocean of Learning), who was invited by a nobleman of Bohar in the district of Burdwan to open such a seminary for higher study, introduced the Nizamiah system, named after his father, Mulla Nizamuddin of Lucknow, the founder of the Arabic School of Lucknow or Firanghee Mahal. This syllabus gave undue prominence to logic and metaphysics of the old school. Books and commentaries written by Mulla Nizamuddin, his son, his own pupils and pupils of his father, Mulla Qutbuddin, were taught under the system. Commenting upon this system, Maulana Obaidullah, the first Superintendent of Dacca Madrasah, wrote: "We have seen in many works of modern logicians of Lucknow that they have been actually led into a most ridiculous system of indulging in vain subtleties and captious contests. The excessive pursuit of it in our schools has been productive of fruitless quibbling and cavilling. It is, indeed, deplorable that this vain, pedantic knowledge has so much engaged the attention of the learned Moslems of India in later days that it has almost prevented them from pursuing other useful branches of learning." The Arabic School of Delhi founded by Shah Waliullah, known as Muhaddis of Delhi, had a modified course in which Hadis and Tafsir, the fountain-head of Islamic learning and culture, found its due place. The Nizamiah syllabus, however, continued to be popular in Bengal, though not taught up to the highest standard.

2. **Establishment of Calcutta Madrasah.**—A scholar named Majeeduddin arrived at Calcutta in September 1780. A considerable number of Mussalmans approached Warren Hastings, requesting him to use his influence in persuading the Maulana to remain here under the British rule for the instruction of young students. At their request, Warren Hastings founded Calcutta Madrasah in October 1780, at his own expense, which was taken over in 1782 as a Government institution. Majeeduddin was appointed the preceptor of the Madrasah on a monthly salary of Rs. 300. The course was based on an imitation of the Nizamiah syllabus and did not include Hadis and Tafsir. In his Minute of 1785, Warren Hastings described the purpose for which Calcutta Madrasah had been founded and referred to the changed condition of the Mussalmans who "lost those sources of private emolument which can enable them to bestow much expense on the education of their children and are deprived of that power which they possessed of endowing or patronising public seminaries of learning." Thus, the establishment of Calcutta Madrasah was the first Government attempt at systematising Oriental learning and this was followed by the establishment of similar institutions elsewhere in the province.

3. **History of Madrasah education under British rule.**—The history of Madrasah education in Bengal under British rule is bound up with the history of Calcutta Madrasah round which the system gradually grew up in the Presidency. The main object of establishing Calcutta Madrasah was to provide a training ground for public services and for the legal profession at a time when Persian was the official language and fiscal and judicial administration was still carried on in accordance with Moslem law. With the introduction of the English system of education in 1835, followed by the abolition of Persian as the official language, Calcutta Madrasah lost its secular importance.

Henceforward, the State policy was to promote education through the English system only which was to supersede the Madrasah system as a passport to public services and other profitable spheres of life. Schools and colleges were gradually started and organised round Calcutta University which was established in 1857. The Madrasah system was relegated to a side-track leading to nowhere. It was not included in the University system, though its inclusion therein was suggested in the Despatch of 1854. Perhaps the idea was that, shut out from worldly prospects, the Madrasah system would be deserted by Mussalmans and that they would then betake themselves to the English system of secular education like the Hindus. The Mussalmans, however, held aloof from a system which made no provision for religious education so much valued by them and remained loyal to the system which Calcutta Madrasah represented, with the consequence that they were cut off from the general line of progress and the main current of life and lost ground in every sphere. The process went on practically unheeded till Dr. W. (later Sir William) Hunter sounded a note of alarm in his book—"The Indian Mussalmans"—in the year 1871. He pointed out that the English system of secular education had failed to attract the Mussalmans because it ignored the "powerful instincts" of the Mussalman heart. In August of the same year the Governor-General in Council regretted that so large and important a class as the Mussalmans should "stand aloof from active co-operation with our educational system and should lose the advantage, both material and social, which others enjoy." The Government of India, in their resolution No. 300, dated the 7th August 1871, asked the Local Government for opinion as to measures to be adopted for a systematic encouragement of education among the Mussalmans. So far as the Madrasah system was concerned, the outcome of the correspondence with the Bengal Government was the active encouragement of the Madrasah system as it then stood, without modification and outside the pale of the University. In pursuance of the Bengal Government resolution of the 29th July 1873, three more Government Madrasahs were established at Dacca, Chittagong and Rajshahi. This change of policy was explained in Government of Bengal letter No. 2019 Edn., dated the 19th July 1876, addressed to the Director of Public Instruction, Bengal: "It had for some years been a subject of regretful comment that Moslems did not send their sons to the Government schools. In primary schools there was a fair sprinkling; but in middle and zilla schools the number was small, while in high schools and colleges scarcely any Moslem appeared." "It was a matter of complaint," continues the letter "that Government schools and colleges did not supply the course of education which Moslem gentlemen desired their sons to receive. It was to supply this defect that the Madrasahs at Chittagong, Dacca and Rajshahi were established. The encouragement of the study of Oriental literature for its own sake was a very subsidiary part of the plan; the main purpose was to found institutions which should realise the Moslem ideas of a liberal education."

4. Education Commission of 1882.—The above policy had been at work for about a decade when the Education Commission of 1882 was appointed. Syed Ameer Ali, in his evidence before the Commission, said:—

"A dead weight, however, seems still to press down the Moslem community. The mistake which was committed in 1872 was not to make English compulsory on all students who sought middle class and

high education. The consequence is that the only kind of education which is necessary to enable them to retrieve the ground they had lost within the last 50 (fifty) years is in a most unsatisfactory condition. I think it has been satisfactorily proved that the scheme devised by Sir George Campbell in 1872 to promote a purely Oriental education among the Moslems has proved a practical failure."

The Education Commission made seventeen recommendations. Government adopted measures to make the English system of education attractive to the community, but left the Madrasah system untouched. Calcutta Madrasah remained practically untouched during the nineteenth century.

5. **Slight alteration in course.**—In 1902, one class was added at the top of the senior course called the Senior Fifth Year Class, which provided a little more advanced teaching in Arabic and Islamic subjects, viz., Arabic prose, poetry and rhetoric, Hadis, Tafsir, logic, philosophy and Persian.

In 1903, there was a proposal before the Government of Bengal that, "from the fourth class upwards two different courses should be taught in the Arabic Department of Calcutta Madrasah—one partly English and partly Oriental and the other purely Oriental." The proposal, however, was rejected.

6. **Earle Committee.**—A few years later the Government of Western Bengal appointed a committee under Mr. (later Sir) Archdale Earle, who held a series of conferences in 1907-08. The two main questions discussed were—“(1) the institution of a Title Examination for Madrasah students in literature, law and theology, similar to the Sanskrit Title Examinations, and (2) the revision of the course of studies with a view to enable Madrasah students to acquire such knowledge of English as would fit them for Government services and other profitable employments.” The Conference included among others the representatives of Eastern Bengal and Assam nominated by Government. Some revision of the Madrasah curriculum, particularly in regard to the introduction of Hadis and Tafsir, history, geography and Urdu, was advocated. Title Examination in Arabic literature, in Hadis, Tafsir and theology, in logic and philosophy and in Moslem law and jurisprudence, similar to the Sanskrit Title Examinations, was recommended.

The question whether English should be made compulsory was discussed and negatived by a narrow majority. It was, however, recommended that English should be taught as an optional subject in the three top classes of the Junior Section and in all the five classes of the Senior Section. Besides, a special two years' course in English was recommended for those students who had passed the Senior Fifth Year Class with English as an optional subject as well as for those who had taken the Title course. The standard to be aimed at was a thoroughly good working knowledge of English, which, it was thought, could be acquired if a student studied English for three years in the three highest classes of the Junior Department and for five years in the Senior Department, along with other subjects, and then underwent a special course of instruction for a further period of two years. It was further recommended that a Madrasah student at the end of the special two

years' course in English just referred to should be considered by Government as equivalent to one who had taken a University degree for the purpose of Government service. The above proposals were generally approved by the Government of Bengal, but the special course in English, the most vital part of the recommendation, was not introduced. Thus the Earle Scheme also proved futile in carrying Madrasah students farther in the race of life.

7. Shamsul-Huda Committee.—The Government of Bengal, being not satisfied with the Earle Scheme as a whole, referred the question to a new committee which was appointed in Government resolution No. 881, dated the 25th February 1915. The recommendations of this committee, however, were so general that no definite action could be taken on them. Being dissatisfied with “the failure of previous efforts to make the institution fulfil the objects for which it has been maintained,” the Government of Bengal by their resolution No. 509 Edn., dated the 28th February 1921, appointed a committee with Nawab Sir Syed Shamsul Huda as President to enquire into the general condition of Calcutta Madrasah and to make proposals for its future improvement.

The committee was particularly to enquire and report to Government on the points noted below:—

- (a) The general management and discipline of the Madrasah.
- (b) The courses of studies prescribed for the Arabic Department.
- (c) The number, qualifications and duties of members of the staff of the Arabic Department.
- (d) Arrangement for examinations and award of scholarships.
- (e) The qualifications to be required from candidates for admission to the Arabic Department, age of admission, etc.

In preparing their report, the Huda Committee had before them the recommendations of the Calcutta University Commission, which, when considering Oriental studies, recommended that centres of Oriental and traditional studies, *e.g.*, Calcutta Madrasah, should be brought into relation with Calcutta University. The Huda Committee fully agreed to the above view and recommended that Calcutta University be asked—

- (a) To permit the Senior Fourth Year students to appear successively in the English papers of the Matriculation, Intermediate and B.A. Examinations and to grant them certificates of having passed these examinations in English.
- (b) To permit these successful candidates in the B.A. Examination in English to appear at the M.A. Examination in Arabic, Persian and English and also to join the B.L. course.

It is unfortunate that the above recommendations have never been given effect to.

8. **Reformed system of Madrasah education.**—It was in the beginning of the Partition days that the attention of the leaders of the community, like the late lamented Nawab Sir Salimullah Bahadur, Nawab Syed Nawab Ali Chaudhury Bahadur and Nawab Sir Syed Shamsul Huda, and also of the Provincial Muhammadan Educational Conference, Eastern Bengal and Assam, was drawn to the importance of the Madrasah system and its possibilities in the solution of a problem with which the educational and other progress of the Moslem community was so closely bound up. When the Provincial Muhammadan Educational Conference met at Dacca in 1906 a resolution on the general reform of Madrasahs was moved by Nawab Sir Syed Shamsul Huda and unanimously adopted. The All-India Muhammadan Educational Conference which met at Dacca soon afterwards unanimously reiterated the resolution. Sir Bampfylde Fuller encouraged the idea, and the centres of Islamic learning in Egypt, Palestine, Syria and Turkey, as well as the Oriental Institutes in Budapest, Vienna and Berlin, and the Ecole des Langues Vivantes of Paris were visited by Shams-ul-Ulama Abu Nasr Muhammad Waheed, and a scheme was drawn up as a basis of discussion. The scheme was a comprehensive one leading to a very high standard in Islamic learning and culture, modernised as far as practicable even on its Arabic and Islamic side, and English and other secular subjects were included as far as possible. To effect these improvements the whole course from maktab upwards was proposed to extend over 18 years and Persian was altogether omitted. The maktab course extended over 4 years and it was thought necessary that, "the course should approximate as far as possible to the lower primary course." The Junior Madrasah course extended over 7 years and was sufficiently secularised to allow a boy to pass on to Class VII of a high school if he so chose. The Senior Madrasah course extended over 5 years and was also sufficiently secularised to approach the high school standard. "The advanced course in Islamic studies was so framed as to reach a high standard." The scheme was considered by some to be a most ambitious one, as if aiming at a Moslem University. Sir Henry Sharp considered it to be a "revolution" in the system of Madrasah education in India and was unwilling to make any recommendation to Government unless reputed Ulemas of Upper India, as well as the leading Anjumans of the province, were consulted and their opinion obtained in writing. Shams-ul-Ulama Abu Nasr Muhammad Waheed was placed on deputation for the purpose, and he obtained their unanimous support in writing. Sir Henry Sharp, however, thought that the scheme attempted too much. He submitted it to the Government of Eastern Bengal and Assam in August 1910, and recommended its introduction as a tentative measure.

At this point Sir Robert Nathan was placed on special duty to thresh out the whole question. "The position which he assumed was that the revised curriculum should be as simple as possible and should be introduced into as many Madrasahs as financial considerations would permit. With this object in view a Conference was held in Dacca in March 1912, when the proposals of the 1910 Conference were taken as a basis of discussion, and such modifications in them were suggested as appeared likely to make the course simpler and more practicable."

9. **Inauguration of Dacca University.**—These proposals were before the Government of Eastern Bengal and Assam at the time of the

territorial redistribution. Before the formation of the new Presidency of Bengal in 1912, Lord Hardinge visited Dacca and received a deputation of the leading Mussalmans of the doomed Province, organised by Nawab Sir Salimullah Bahadur and headed by Nawab Syed Nawab Ali Choudhury Bahadur. The question of the reformed scheme of Islamic studies, in all its aspects, formed a foremost prayer of the deputation. The Government of Lord Hardinge in their letter of the 4th April 1912, addressed to the Government of Bengal, announced their decision to establish a University at Dacca and suggested the inclusion of a Faculty of Islamic studies as an integral part.

In May 1912, the Government of Bengal published a resolution in regard to the proposed University, and appointed a committee with Sir Robert Nathan as President to frame a scheme. This committee which had four highly placed Mussalman gentlemen of Bengal on it was assisted in their work by men of all-India and international reputation in the field of Oriental learning like Maulana Shibli Nomani, Maulana Shah Sulaiman of Phulwari, Dr. Horowitz, Nawab Imadul Mulk Syed Husain Bilgrami and others, and recommended that a Department of Islamic studies should form an integral part of Dacca University, the subjects being Arabic language and literature, the various branches of Islamic learning and English.

As the University course must necessarily be an extension of the studies of the Madrasah, the committee recommended a modification of the Madrasah curriculum by adopting as far as possible the course laid down by the Madrasah Reform Committee, but reduced the length of the school course in Arabic and Islamic studies by about two years, in view of the much longer period of subsequent study which it proposed to introduce. The committee endorsed the opinion that "a student thus trained will have the opportunity of becoming a ripe scholar and a man of culture who should make a good Government officer or a suitable recruit for a learned profession." They recommended that the degrees in Islamic studies should be styled Bachelor of Islamic Studies (B.I.) and Master of Islamic Studies (M.I.) and should be regarded as equivalent to the degrees of B.A. and M.A. for Government employment and admission to the B.L. course.

10. Government resolution No. 450 T.G., dated the 31st July 1914, regarding reform of Madrasahs.—The committee further "earnestly" recommended that "Government should take up the question of the reform of Madrasahs at once, in order that, during the interval that would elapse before the constitution of the new University, some progress may be made in preparing pupils." Accordingly, in their resolution No. 450 T.G., dated the 31st July 1914, the Government of Bengal, in anticipation of the establishment of Dacca University with its Islamic Department, sanctioned a scheme for the reorganisation and reform of Madrasahs in the Presidency of Bengal, with the object of producing "cultured Moslems fit to enter one or other of the careers open to educated men, and to play their part in the various activities which go to make up the public life of modern India."

The scheme was given effect to in 1915 to begin from Class III. It was introduced into all the Government Madrasahs of the Presidency, except Calcutta Madrasah, and adopted by most of the private Madrasahs.

11. Biss Committee.—In January 1918, the Government of Bengal appointed a committee with Mr. Biss, the then Assistant Director of

Public Instruction for Muhammadan Education, Bengal, as President, to consider the Junior Madrasah course in the light of past experience. The recommendations of the committee with a few exceptions were accepted by Government and a revised syllabus for the Junior Department of Madrasahs came into force in 1919. It is given in Appendix I to this chapter.

12. Islamic Intermediate Classes in anticipation of the establishment of Dacca University.—In 1918, Government sanctioned the opening of intermediate classes in Islamic studies on the lines recommended by Dacca University Committee. These classes were opened in 1919, in connection with Dacca Madrasah, which was subsequently developed into an intermediate college consisting of the four senior classes of the Madrasah and the two Islamic intermediate classes.

13. The Advisory Board for Islamic Studies.—In the year 1918 a special board, styled the Advisory Board for Islamic Studies, with the Director of Public Instruction and the Assistant Director of Public Instruction for Muhammadan Education, Bengal, as President and Secretary, respectively, was constituted to conduct the special Matriculation and Islamic Intermediate Examinations and to grant certificates and award scholarships and stipends. This board exercised its function till the formation of the Board of Intermediate and Secondary Education at Dacca in 1921 to which was made over the control of the reformed Madrasahs and Islamic Intermediate Colleges in the Presidency, in terms of Government resolution No. 1011 Edn., dated the 7th May 1921, and in accordance with the recommendation of the Calcutta University Commission, in order to enable the board to make the High Madrasah and Islamic intermediate education a part of the intermediate and secondary education.

14. The Calcutta University Commission and Islamic Studies.—We have already shown that, in pursuance of the suggestion of the Government of India, namely, that a Faculty of Islamic Studies should be included in the University, the Dacca University Committee framed a scheme of Islamic Studies, based on the Madrasah Reform Scheme which was also considered and approved by the committee with slight modifications. We have also shown that, in anticipation of the establishment of Dacca University, Government introduced the scheme with effect from 1915, and that, in view of the postponement of the University, they sanctioned the opening of the Islamic Intermediate Classes in connection with Dacca Madrasah, on the lines recommended by the Dacca University Committee. In 1917, the Governor-General in Council appointed the Calcutta University Commission who also dealt with the scheme framed by the Dacca University Committee which included Islamic studies. In Chapter XXXIII of their Report the Commission made the following observations:—

“The proposal to establish a strong Department of Islamic Studies on modern lines, combining with instruction in these studies, a thorough grounding in the English language forms an essential feature in the Dacca University scheme, and we fully endorse the desirability of establishing a department of Islamic studies on these lines.”

The Commission recommended that the department should come within the purview of the Faculty of Arts and suggested a course combining with elements of Islamic studies other elements and not merely English as suggested by the Dacca University Committee. Accordingly,

the Islamic Department has since been included in the Faculty of Arts and admitted to its degrees, in pursuance of the provisions of section 22(5) of the Dacca University Act, 1920.

It would thus appear that, as a result of the deliberations of the Sharp Committee, the Nathan Committee, the Dacca University Committee and the Biss Committee, followed by the Calcutta University Commission, and, finally, by the Dacca Board of Intermediate and Secondary Education, and Dacca University, a system of education on Islamic basis has been evolved, parallel to the general line, touching it almost at every point, and equal in length, which again is divided into corresponding sections or stages.

15. Problem of Madrasah education and necessity of its reformation.—As has already been outlined above, the general progress of the Moslem community of Bengal in education is bound up with the problem of Madrasah education. As remarked by the Calcutta University Commission, the problem is not merely of academic interest but is also “vitaly connected with the general educational advancement of the Moslem community.” In two chapters of their report the Commission reiterated their firm conviction that there could be “no solution of the problem involved in the backwardness of the Moslem community,” unless the Madrasahs were reformed and brought into line with the needs of modern life. In another chapter they stated that the “improvement of the Madrasahs has always been a problem both to the Government and the people, and we hope that under the system that we have recommended, they will become a fresh source of strength to the country.” The incorporation of the system with the University has been regarded as a turning point in the history of Moslem education, for, according to the Commission, had it been so included, as a result of the Despatch of 1854, “the whole subsequent history of the problem of the education of the Mussalmans of Bengal, might well have been very different.”

16. Government policy governing Madrasah education.—The policy governing Madrasah education has undergone three important changes since the introduction of the English system of secular education about a century ago. At the outset the policy was to side-track the Madrasah system to a water-tight compartment, outside the pale of the University, in spite of the suggestion for its inclusion therein in the Despatch of 1854. After a cycle of sad experience, this policy of passive discouragement was changed into one of active encouragement which further complicated the situation. As a result of the latter policy which was evolved during 1871-73, Government Madrasahs of the old type were multiplied in number and Calcutta Madrasah was invested with all the outward paraphernalia of an affiliating University, instead of being included in the University itself. After another cycle of failure, a fresh policy was inaugurated about the year 1912 by which the course of the Madrasah system of education was bent in order to be incorporated with the University according to which, at the suggestion of the Government of India, the Islamic studies were included in the Dacca University Act of 1920. This led to the evolution of the reformed system of Madrasah education in Bengal, while Calcutta Madrasah was left outside “to teach the orthodox course without English or with English as an optional subject.”

The feeling of the Moslem community with regard to the prevalent system of Madrasah education was reflected in the following remarks

contained in the Bengal Government resolution No. 450 T.G. Edn., dated the 31st July 1914:—

“The leading Moslems of Bengal are fully alive to this evil and have repeatedly expressed their desire for a general reform of Madrasahs. They hold that the course of study pursued therein, whilst not being exclusively secular, should be such as is likely to produce cultured Moslems fit to enter one or other of the careers open to educated men, and to play their part in the various activities which go to make up the public life of modern India.”

In accordance with the persistent desire of the community, the reformed system of Madrasah education was inaugurated with the avowed object, among others, of bringing a specifically Islamic education into line with the requirements of the times. How far these objects have been fulfilled we propose to examine in the following paragraphs.

17. The Reformed Madrasah Scheme has not had a fair trial.—

Before we go into a detailed examination of this issue and arrive at a conclusion, it would be only reasonable to remember that this system of education has not yet had a fair trial. In fact, those who are acquainted with the history of its origin and development cannot have two opinions on the subject. A period of about a decade and a half, which is hardly sufficient to carry a maktab boy to the final stage of a University, could not possibly enable a system to unfold itself and bring out the best in it, even if it were allowed to run its course unhampered and without modification. “The Board has been in existence for ten years,” writes the Chairman of the Dacca Board, “but the average period during which the High Madrasahs have been in existence as recognised institutions of the Board is not more than three years.” Besides, the Madrasah course has been modified thrice since the inception of the scheme and the latest revised courses sanctioned by Government in December 1930 have not yet had time to be fully introduced.

18. Inadequate support.—The reformed system of education was an innovation unprecedented in the annals of education. It has had to proceed along an unbeaten path beset with difficulties and jealously guarded by orthodoxy and vested interests. It has had to fight its way against a time-honoured system powerfully organised round Calcutta Madrasah and deeply rooted for about a century and a half. It was introduced in 1915, during the Great War, when Government was pre-occupied, and a sort of financial crisis overtook it, followed by a wave of political agitation in the shape of non-co-operation and Khilafat movements which seriously affected educational enterprises. War-time and post-war economic distress added to the gravity of the situation, which became a source of anxiety to Government and the people alike. In the process of development it has had to pass from one control to another, from one course to another and from one period of transition to another, necessitating considerable overhauling and modification, and readjustment and adaptation to new conditions under the new Board and a new University, and to a new type of institutions hitherto unknown in India, ultimately forming a “distinctive feature” of Dacca University.

For a scheme of this type and of this magnitude to be fully successful in its achievements the wholehearted assistance from the State is essential. This, we are compelled to remark, the scheme did not

receive. It was started originally as a tentative measure—almost half-heartedly. The pivot of the whole system itself, namely, Dacca Madrasah with its Intermediate Classes, was confirmed only in 1923, prior to which the whole staff had been temporary and undermanned. Its staff and equipment are still inadequate. Chittagong Madrasah with its Intermediate Classes is still unconfirmed as a college.

19. The minimum scale of expenditure for High Madrasahs, fixed at Rs. 460 a month by the Board, is high. This high scale was based on the recommendation of the Board to Government that "the minimum contribution towards the maintenance of the staff should be Rs. 200 a month." But very few High Madrasahs are in receipt of this amount to enable them to be maintained in a state of efficiency, while the Board insists on the scale as a condition of recognition. The scale of expenditure, fixed at Rs. 205 a month for Junior Madrasahs, is also high. The number of recognised Junior Madrasahs in March 1931 was 686, exclusive of those that were still unrecognised or in the course of development. Only less than half the number of the recognised Junior Madrasahs are in receipt of some aid the amount of which is hardly adequate. "With the existing allotment," says the Inspector of Schools of Rajshahi Division in his annual report for 1928-29, "less than half the number of Junior Madrasahs of the reformed type could be aided at the nominal rate of Rs. 37 a month, on an average." "The question of providing facilities for the training of the Maulvis of Madrasahs in modern methods of teaching," referred to by Mr. Hornell in his annual report for 1914-15, as "under consideration," seems to have remained conveniently shelved, though its importance was recognised in the very year in which the reformed scheme was introduced. The scheme has had to develop itself, as best as it could, with the assistance of teachers, untrained and wholly new to the special work, especially that of the orthodox Maulvis, wedded to the scholastic method of teaching and old ways of thinking. Those responsible for its conduct and control were not, in all cases, in sympathy with it, or imbued with the spirit of reform or able to guide it efficiently. The Assistant Inspectors of Schools for Muhammadan Education were, as a rule, unacquainted with Arabic. Each had a whole division to look after with no one to assist him in his special work. The district inspecting staff, specially the Hindu officers, generally regarded it as a mere side-track of sectarian interest, and a rival system not worthy of being encouraged.

20. The organisation and control of Madrasahs and Islamic Intermediate Colleges are in the hands of the Dacca Board which is only a temporary body with a lease of life renewed every year. Having no funds at its disposal, it exercises its control chiefly through the letter-box. It prescribes courses, recognises Madrasahs and lays down exacting conditions which require funds; it is generous in its recommendations for monetary aid which are seldom accepted. Its whole procedure, especially in regard to recognition of Madrasahs is academic and circuitous and Madrasah interests are not adequately represented on it. With regard to the organisation of the Islamic Department in Dacca University, the climax of the system, is defective. The department is understaffed and for the most part of its short existence it has been under several acting heads. For shortage of staff it cannot provide for teaching in all the alternative subjects and the University syllabus

has not yet been fully co-ordinated to the intermediate syllabus of the Board.

21. **Measures adopted.**—With a view to the fulfilment of the object defined in Government resolution of 1914 the reformed Madrasah system of education has been evolved, having as its base, a network of thousands of maktabs bound up with hundreds of Junior and High Madrasahs with three Islamic intermediate colleges forming a connecting link with its crown, the Islamic Department of the Dacca University, thus giving partial effect to the suggestions contained in the Despatch of 1854. By means of a revised curriculum the maktabs, or primary schools on Islamic basis, have been “brought into line with the ordinary primary schools.” By Government resolution No. 1011-Edn., dated the 7th May 1921, Madrasah education, both intermediate and secondary, has been placed under the Board of Intermediate and Secondary Education to be made a part of the scheme of general education. By the Dacca University Act of 1920, the Islamic Department has been included as an integral part of the University. A fuller examination of these respective institutions will be found in the relevant paragraphs of this chapter.

22. **Effects of the measures.**—We shall now proceed to examine the effects of the measures upon Moslem education, *viz.*, whether it is designed to produce cultured men as contemplated in the Government resolution of 1914 already referred to and whether the system evolved under it has so far contributed to the educational advancement of the Moslem community. A consideration of these essential questions is necessary in order to come to a decision as to whether the system should be retained, and if so, if any modification or improvement is necessary.

23. **Cultural aspect of the reformed Madrasah system.**—As already stated, under the Dacca University Act of 1920 the reformed system has been finally included in the University, as an integral part of the Faculty of Arts; those passing under the system are admitted to the same degrees as conferred in the other departments of the Faculty. It has the same test in English, the same vernacular (language and literature), and it has the same subsidiary subjects as in the case of other students of the Faculty. The Islamic graduates are admitted to the degrees of B.L. and B.T. under the same conditions as laid down for the other graduates of the University. Islamic students are also admitted to the Universities of Calcutta and Aligarh under the same conditions as laid down for the general students.

24. **Its achievements.**—The reformed system came into being in 1915. A regular student beginning from Class III of a Madrasah would take 10 years to reach the University stage. During this period and in spite of the manifold difficulties, 82 students of this department graduated from Dacca University up to 1932, of whom 25 obtained first class honours, and 39 second class. Of these, again 46 obtained the M.A. degree, 21 securing first class and 17 second class, 3 the B.T. and 2 the B. L. degrees. Out of a total of 82 Moslem students who graduated from Dacca University with honours, during 1927-32 the number of students of the Islamic Department was 29 or more than one-third. The number of students who migrated to the Universities of Calcutta and Aligarh is not definitely known.

25. The distinctive feature of a modern University is its attempt to bring its intellectual life into relation with the public life of the

country, by means of various organisations and institutions. The record of Islamic students shows that they are identifying themselves closely with this aspect of the University life. As Vice-Presidents of the Moslem Hall Union and members of its cabinet,¹ as debators and prize-winners in *ex-tempore* speech competitions in English and Bengali,² in University sports,³ as representatives of the Hall to the University Students' Union,⁴ and to the University Athletic Club,⁵ as Secretaries to the University Journal Committee, and to the Social Service League,⁶ and to the Library Section of the Hall, and as members of the University Training Corps,⁷ they do not in any way lag behind the other students of the University. And yet, it is only fair to point out that, they are not the regular products of the latest revised courses sanctioned by Government in December 1930.

26. **Educational awakening under the system.**—The phenomenal growth of the system within the short space of a little more than a decade and a half and the evidence before us go to show that the reformed system has created unprecedented educational awakening among a large section of the community. It has stimulated private enterprise, opened up backward localities and drawn students from sources hitherto untapped—a fact which is admitted even by the adverse critics of the system.

27. We shall now show from statistical evidence how far the reformed system has contributed to the educational advancement of the community within this short period. We propose to proceed stage by stage.

28. **Secularised maktabs.**—The contribution which the reformed maktabs have made to the educational progress of the community is dealt with in Chapter III on primary education.

29. **Reformed Madrasahs.**—In the departmental returns reformed Madrasahs are classed with old type Madrasahs under one head and the number of students in the former is not shown separately. By working out the average, however, we find that the number of students in the 686 reformed Madrasahs was about 60,000 in the year 1931-32. Similarly, the three Islamic intermediate colleges which have been brought under the Board as part of its general scheme make a regular contribution to the number of Moslem pupils in the Universities.

By appealing to the heart of a large section of the community, hitherto practically unmoved by a purely secular system of education, the reformed Madrasahs have already achieved, in less than two

¹The present Vice-President of the Moslem Hall Union, its chief elected executive head and two out of five members of the Cabinet are Islamic students.

²Islamic students secured 1st prize for *ex-tempore* speech for 3 years in English and for 2 years in Bengali in open competition in the Moslem Hall.

³In the last Annual Sports of the Dacca University an Islamic student secured the champion prize. He created a record by securing as many as 8 out of 13 first prizes for the whole University. It is noteworthy that Nasim (Nassim) and Al-Hadj Ramizuddin (Romiz), two prominent figures in the sporting circle, are old boys of the Dacca Islamic Intermediate College. Their names are mentioned in the sporting columns of the "Statesman," and other papers, sometimes with photos.

⁴The present representative to the University Students' Union is an Islamic student.

⁵The present representative to the University Athletic Club is also an Islamic student.

⁶The present Secretary to the Social Service League is also an Islamic student.

⁷About half the regular members of the University Training Corps from the Moslem Hall are Islamic students. Two are lance-corporals and one a corporal, the first in the history of the Moslem Hall.

decades, in spite of political unrest and economic distress, what a century of secular education under more favourable conditions could not do.

30. Indirect contribution of the system.—The one great advantage of this system is that it is practically a tributary line from which flows to the general a side-current almost at every corresponding point or section. From every class or stage a student may pass on to the corresponding class or stage of the general line, but not *vice versa*. A Mussalman boy who, on account of his own or his parents' religious proclivities, joins a reformed Madrasah, can at any subsequent stage, if he so desires, transfer himself to any other class of institution. But this is not possible in the case of boys joining the old type Madrasahs.

31. Popularity of the reformed Madrasahs.—The remarkable growth of the reformed system within a short period, in spite of difficulties, proves beyond doubt that it is popular with a large section of the community and supplies their special need. The tide of political agitation swept over the country followed by economic ebb, but the reformed system has never betrayed any sign of decline in its development. It is remarkable that during the quinquennium 1917-22,¹ when, as a result of political unrest, "the total secondary school-going population decreased by nearly a quarter, there was a steady increase in the number attending Madrasahs, *viz.*, from 21,222 to 25,036". From the Report on Public Instruction in Bengal for 1930-31 it would appear that this number has since almost trebled. The Seventh Quinquennial Report says: "That the community desires these separate institutions and that they are popular cannot be denied." The Bengal Government resolution No. 1918 Edn., dated the 23rd July 1928, on the progress of education during 1922-27, has the following: "The numbers in the High Madrasahs rose from 1,196 to 4,204 and the Junior Madrasahs from 23,840 to 46,795, showing that the Moslems are still anxious to retain connection between religion and learning."

32. Preference of Moslems for reformed Madrasahs.—The preference of the community for maktabs and Madrasahs to ordinary schools is a patent fact proved by the experience of a century and borne out by statistical evidence.

The Calcutta University Commission observed: "A considerable portion of the Mussalmans under instruction are still pupils in maktabs and Madrasahs. Wherever private Moslem enterprise is concerned, it tends to develop purely Islamic institutions." "This means," they continue, "that the community is anxious for a system of education which will enable it to preserve its social and religious personality and its communal traditions."

The history of Islam shows that it always stood for a combination of secular and religious education. That was the secret of its contribution to the general intellectual development of the world and to its moral and material prosperity. It practically prepared ground for the great Renaissance of learning which ushered in the era of modern progress. In Islam a scheme of education divorced from religion has no place. Such education is branded as "soulless," because it does not help its recipients to soar high and elevate humanity. Even a modern educationist, the Chairman of the Dacca Board, writes: "The moral

¹Sixth Quinquennial Report on Public Instruction, Bengal.

effect of godless general education is apparent on every side." "It is significant," says the Vice-Chancellor of the Dacca University, in his evidence before us, "that Japan which, when the first wave of enthusiasm for material Western education spread over the country, adopted a purely secular course of instruction in her schools, has now realised the undesirability of this and is making attempts to break away from it."

A happy combination of secular with religious education, therefore, represents the normal system of education in Islam. The opinion is almost unanimous in favour of introduction of religious instruction in all schools, though views differ as regards its feasibility or adequacy.

The reformed system of Madrasah education has now supplied the longfelt need of the Moslem community and has attracted to it a large number of boys who would otherwise have gone to the old type Madrasahs or would not have gone to any school at all. Far from weakening the general line by keeping Moslem boys out of secondary schools, the reformed system is becoming a source of strength to it.

33. Aim of reformed Madrasah education is not only to produce religious enthusiasts.—The aim of the reformed Madrasah system is, however, not to turn out merely religious savants but to produce cultured men who may hold their own in the various spheres of activity and become useful members of society. The education which a student of the reformed system receives will undoubtedly make him fit to guide the masses in matters religious if he chooses to do so. It is not possible to devise a system of education which can serve all purposes. An ideal system is one which provides a sure foundation and a sound general knowledge, leaving the option and providing facility to a student for choosing particular lines of advanced studies. According to this test the reformed system will not be found wanting.

34. Reformed Madrasahs to be retained: Recommendations for their improvement.—The question of retention of the reformed Madrasah system in the event of the introduction of religious instruction as a compulsory subject in ordinary schools engaged our attention. We have examined the merits of the reformed Madrasah system of education from various points of view and have come to the conclusion that for the educational advancement of the Moslem community, its retention as an integral part of the educational system of the country is of considerable importance. We have shown that if the reformed Madrasahs be abolished, there will be a setback to the progress of Moslem education. But while we recommend the retention and encouragement of this system of education, we wish to emphasise the necessity of so modifying and improving the curricula of the reformed Madrasahs and the Department of Islamic Studies as to approximate those of the general line without, at the same time, imposing too heavy a burden upon the Moslem boys. It is the unanimous desire of the community that the boys who take the reformed Madrasah course should not be deficient in their knowledge of basic subjects and should not lag behind boys of the ordinary line in general proficiency. Keeping this point in view, we have carefully examined the existing syllabus of study for Madrasahs and have proposed necessary modification in the syllabus.

35. Maktab.—Our recommendations regarding the revision of the maktab curriculum have been given in Chapter III on primary education.

36. Junior Madrasahs.—It is the unanimous opinion of our correspondents including educational experts that the course of studies now in force in these Madrasahs is very heavy and places a Mussalman boy under a great handicap as against a boy who takes the ordinary M. E. course. The Junior Madrasah boy has to learn four languages, *viz.*, Arabic Urdu, English and vernacular, as against two, *viz.*, English and vernacular in M. E. schools. We consider it of the utmost importance that up to the middle stage the standard of education in all basic subjects should be the same for all classes of schools, and the Mussalman boys taking the Junior Madrasah course should neither be deficient in these subjects nor be overburdened with Oriental and Islamic subjects. Some burden is unavoidable, but it should not be such as to hamper his educational career. The ideal we aim at is that the Junior Madrasah stage may serve as a suitable recruiting ground from which a Moslem boy may easily move into a High Madrasah, a high school, or an old-type Madrasah. We, therefore, propose the following modifications in the Junior Madrasah course:—

- (a) That Urdu as a compulsory subject be omitted from the course. There is no necessity for its inclusion in the compulsory list as it has been retained as a vernacular alternative to Bengali.
- (b) That Diniyat or principles and rituals of Islam, suitable for the stage, be taught through the medium of vernacular.
- (c) That at present two foreign languages, *viz.*, Arabic and English, begin in Class III. This tells heavily on the boys. The teaching of Arabic should begin in Class IV instead of Class III.
- (d) That Arabic grammar be taught through the medium of the vernacular from simple books written according to the modern method.
- (e) That the courses in English, vernacular and mathematics be exactly the same as those approved for Middle English schools.
- (f) That in view of increase in the number of Junior Madrasahs and of successful candidates, the number of scholarships and stipends be proportionately increased.

We give a scheme of studies for Junior Madrasahs and a detailed syllabus for Arabic and Diniyat in Appendix II to this chapter.

37. High Madrasah stage.—It corresponds to the high school stage. By a Government resolution¹ Madrasah education has been placed under the Dacca Board of Intermediate and Secondary Education which has brought High Madrasah education within its pale and made it a part of its general scheme of secondary education,² with the result that a student after passing the High Madrasah Examination can join, if he so chooses, a general college under a Board or a University and take up

¹Government resolution No. 1011 Edn., dated the 7th May 1921.

²On the recommendations of the Standing Committee in Islamic Studies the High Madrasah course was brought into line with the high school course and made part of the general scheme of secondary education—Report of the Dacca Board, 1922-23.

See also the last Quinquennial Report of the Board and extract of a report of its work, annexed to the Chairman's reply to our questionnaire.

the arts course. He can also take up the science course if he has passed with mathematics or general science as an additional subject and can also join a medical or an engineering school.

The latest revised courses for High Madrasahs, sanctioned in Government letter No. 4971 Edn., dated the 13th December 1930, are given in Appendix III to this chapter. The courses in English and vernacular are identical with the high school course, but the standard in compulsory mathematics is lower which places a Madrasah boy at a disadvantage if he wishes to take a science course at the intermediate stage, or goes in for the B. C. S. Examination. Therefore, the lower standard in compulsory mathematics is a basic defect and should be remedied. Moreover, by giving two papers to Arabic, the number of papers prescribed for the High Madrasah Examination has been made eight against seven for the corresponding High School Examination of the Board and the Matriculation Examination of Calcutta University. This is another disadvantage which should be removed. The Islamic side has been reduced to a minimum and does not admit of any further reduction. The best way is to reduce the number of papers in Arabic to one and the time allotted to its teaching to seven periods a week. That will give compulsory mathematics five periods a week as allotted for high schools in the departmental syllabus. We find that a useful subject like business method and correspondence is not included in the list of additional (optional) subjects, though it is so included in the Calcutta University Matriculation Course. Persian, a cultural subject with which Islamic history and literature are so closely associated, should not be omitted from the list of the optional subjects. Likewise Urdu which is a *lingua franca* and an important medium of national expression in Moslem India should find a place in the optional list for those whose vernacular is not Urdu. We think that the latest revised course for High Madrasahs is suitable and may be retained with the following modifications:—

- (a) That Persian and Urdu (for those whose mother tongue is not Urdu) be included in the list of the additional (optional) subjects.
- (b) That business method and correspondence be included in the list of additional subjects.
- (c) That the course in mathematics be the same as in high schools.
- (d) That the number of papers for High Madrasah Examination be the same as for High School Examination by reducing the number of Arabic papers by one.
- (e) That early steps be taken to provide for the training of teachers of Arabic and Islamic subjects in High Madrasahs.

38. Islamic intermediate stage corresponding to general intermediate stage.—In pursuance of the Government resolution,¹ the Board of Intermediate and Secondary Education has brought Islamic intermediate education into line with its scheme of general intermediate education, with the result that a passed student is admitted to the degree course of any University. "The Madrasahs were at the end of a blind

¹Government resolution No. 1011 Edn., dated the 7th May 1921.

alley. The Board pulled them forward, brought them into line with general education, set up a standard of efficiency, partly modernised the course, introduced competition and brought them under discipline. The very name given to the institutions by the Board, High Madrasahs (on the analogy of high schools), and Islamic intermediate colleges, show the transformation."¹

The course includes general science as a non-examination subject,² but its introduction has not been sanctioned by Government obviously for financial reasons. There are three Islamic intermediate colleges of which two, namely, one at Dacca and the other at Chittagong, are Government, while the one at Serajganj is an aided institution. The Government institution at Chittagong is not yet confirmed as a college owing to financial reasons. At the end of the course a public examination is held by the Board, called the Intermediate Examination in Group C. The latest revised course sanctioned by Government is given in Appendix IV. Group C approximates closely to Group A which represents the arts course. Of the six subjects in Group A, compulsory English and vernacular are the same as in Group C. Of the remaining four, Arabic which is an alternative subject in Group A is compulsory in Group C and is of a higher standard; while in Group C there is the choice of another subject from the alternative list of Group A. The place of the remaining two alternative subjects in Group A is taken by the essential subjects of Islamic religion and culture like (i) Quoran and Hadis, and (ii) Fiqh and Usul, thus giving the group its Islamic character.

The latest revised courses sanctioned by Government, therefore, seem to have been framed with a view to provide for a wide range of choice within the framework of general education in order to suit individual aptitude and attract people of different tastes, predilections and requirements.

The latest courses should, therefore, be retained. We, however, recommend that in the list of optional subjects, such useful subjects as (i) method of business and commercial correspondence, and (ii) book-keeping, simple accountancy and commercial arithmetic should be included. Provision should also be made for the teaching of general science, shorthand and type-writing as non-examination subjects for all students as recommended in Section C (a) and (e), Chapter XIII, Regulations of the Dacca Board.

39. Curriculum.—We have already suggested some modifications in the curriculum of the reformed Madrasahs in discussing the various stages of the scheme. As has been mentioned before, the courses of studies for High Madrasahs and Islamic Intermediate Colleges were revised by the Board and approved by Government in December 1930. But they have not yet been effectively enforced in most institutions for want of funds and inadequacy of staff. We consider it of the utmost importance that provision be made in the three intermediate colleges for the teaching of the additional subjects as early as possible.

¹Quinquennial Report of the Dacca Board (1927-28 to 1931-32).

²Regulations of the Dacca Board, Chapter XIII, section 6.

40. **Grants-in-aid.**—Government fixed a scale of expenditure of Rs. 205 a month for Junior Madrasahs with a promised grant of Rs. 100, and the Board of Intermediate and Secondary Education fixed a scale of Rs. 460 for the High Madrasahs with a promised minimum grant of Rs. 200 a month from Government. In actual practice we find that few Madrasahs are in receipt of the minimum grant. As a matter of fact the average grant for a Junior Madrasah is Rs. 37 and that for a High Madrasah Rs. 125. As the Board insists on the above scale of expenditure as a condition precedent to recognition of High Madrasahs and as Government assistance is nominal, it is obvious that in spite of the great demand for such institutions, particularly in predominantly Moslem areas, they do not grow in numbers and when they are established they are run inefficiently and do not thrive for want of adequate financial assistance. The one thing which will advance Moslem education more than any other is, in our opinion, adequate grants-in-aid to Junior and High Madrasahs.

41. **Staff.**—A common charge levelled against all classes of institutions under the reformed Madrasah course is that the teaching in them is inefficient and the boys turned out from them are below the average in intelligence and in general knowledge. The evidence before us does not justify such a sweeping assumption. It should, however, be remembered that the average run of boys who join these institutions come from backward areas and start with a handicap for want of proper home influence and educational environments. These institutions do not receive much encouragement or financial aid from Government and are not able to employ efficient and adequate staff for want of funds. Even the intermediate colleges which are Government institutions do not receive the amount of attention from Government which they deserve. The college at Chittagong is still kept on a temporary basis and all the colleges are understaffed and are unable to teach additional subjects of the courses sanctioned by Government. On account of deficiency of staff, it is not possible to confine a teacher in the intermediate college to the teaching of his special subject with full attention.

42. **Transfer of Hooghly Madrasah to a different site.**—The Committee strongly oppose the proposed transfer of Hooghly Madrasah to a different site on the ground that the building was originally acquired for Muslim students out of the Mohsin Fund. They are definitely of opinion that under no circumstances the Madrasah should go elsewhere leaving its present site. The building is now occupied by Hooghly College, the Madrasah and by the Principal of the College as residential quarters. The removal of the college is undoubtedly a costly affair. The only solution of the difficulty is that the Principal should vacate the building. He may shift elsewhere. The building may then have sufficient accommodation for the college and the Madrasah.

43. **Old-type Madrasahs.**—In the foregoing paragraphs we have discussed the reformed Madrasah system of education in its various aspects and have come to the conclusion that the system is essential for the improvement and progress of Moslem education in Bengal. It now remains to examine, in view of the above discussion, whether it is necessary any longer to retain the old type Madrasahs as an integral part of the educational system of the country. In the previous paragraphs of this chapter we have shown how, in spite of persistent and

sustained efforts for nearly a century to modify the character of the orthodox system of education and the curtailment of its influence over the Mussalman community, the old type Madrasahs have not only survived but have multiplied in number, proving the undoubted partiality of a considerable section of the community for them. Except Calcutta Madrasah, which is a Government institution, no other Madrasah of this type, except the Furfura old type Madrasah in the whole Presidency, receives any monetary aid from Government, and the only thing in the shape of recognition they get is the privilege to send students for the Diploma Examination conducted by the Board of Central of Madrasah Examinations which is a Government body. And yet the number of such Madrasahs in Bengal is 203 (the majority of them being in the Dacca and Chittagong Divisions) and is growing, in spite of the policy of Government to encourage their conversion into reformed Madrasahs by grant of monetary assistance. These institutions have their foundation on the unalterable religious faith of the Moslems. They are very poorly equipped, the teachers are ill-paid and the teaching is extremely inefficient, with the result that they turn out men who are generally a burden on society and a drag on the educational progress of the community.

A considerable section of the community, particularly the younger generation, think that these Madrasahs serve no useful purpose and should be swept clean out of existence. We do not subscribe to this view. The whole fabric of the Moslem community is based on religion which they value more than anything else, and whose purity is of vital importance to them. They cannot be satisfied only with a system of education which aims at providing a modicum of Islamic education and culture along with secular training, but want a system which would turn out savants and religious preceptors who will devote themselves to the acquisition of theological knowledge and diffusion of religion and will serve as guides and final authorities in all theological matters.

44. Theological colleges.—While all deprecate the existence of the large number of these ill-equipped and inefficient institutions and discourage their multiplication, we think it necessary to maintain a few Madrasahs of this type to enable their students to specialise in the teaching of Islamic theology and Islamic literature. These institutions will teach such subjects up to the highest standard and cater for those who wish to become teachers of Oriental subjects and theology. We recommend that, with suitable modification in the curriculum, Calcutta Madrasah should be retained as a Government institution to serve as the model for other similar institutions. We think it will be sufficient for our needs if one theological college of this character be encouraged and maintained by liberal aid from Government at Furfura in the Burdwan Division, at Dacca, Chittagong and Noakhali. This aid may be fixed on a sliding scale, varying from Rs. 300 to Rs. 600 a month, in accordance with the efficiency and standard of teaching in such institutions.

The one great defect of the old type Madrasahs is that the students who are turned out by them are very deficient in general knowledge and in vernacular. The Maulvis who pass out of these institutions are often unable to express themselves in their own mother tongue and lack even rudimentary knowledge in history, geography and mathematics.

Attempts have, therefore, been made from time to time to introduce the teaching of the vernacular and English in these institutions, but with little success. We have considered this aspect of the question carefully and are unanimously of opinion that a student who chooses to take up a theological course should not be allowed to do so unless and until he is well grounded in vernacular and in general subjects the standard of which should be that of middle English schools or Junior Madrasahs. An indirect advantage of this rule will be that a boy after a seven-year course in a middle English school or Junior Madrasah will be in a position to choose his future career, and if he elects the theological course, he does so with his eyes open and in pursuance of his own bent of mind, and as such he is likely to turn out a really good Oriental scholar. On the other hand, this restriction will keep a very considerable number of ill-equipped and uneducated men out of these institutions, who at present flock to them and give them a bad name. In this view of the matter it would not be necessary for most of the old type Madrasahs to have a junior section at all, or if they like to have one, it must be of the reformed type. The idea underlying this scheme is that the essential admission test for the admission of a boy to the theological college is the passing of the test of the Junior Madrasah of the reformed type; he will be sufficiently well grounded in the secular subjects to be able to devote his whole time and attention to Oriental and theological studies. The standard of education in these colleges should be of the highest order, the ideal being that instead of the graduates of these colleges having to go to Deoband and other reputed places of learning in Northern India, students from other provinces may be attracted to them.

45. There is a considerable difference of opinion as to the medium of instruction in these institutions, some favouring Bengali and others Urdu. The advantage of a Bengali medium for the province is obvious, but considering the absence of Bengali equivalents for many technical terms, the difficulty of getting Bengali knowing teachers of the best type for these colleges, and the importance of Urdu as a cultural language among Moslems of India and a means of interchange of thought and ideas with the Oriental scholars of Northern India, we are of the opinion that Urdu should be the medium of instruction in these colleges, at least for some time to come. In the case of the Madrasahs in the mufassal it may be possible to introduce Bengali medium at once. We advocate that provision should be made for the teaching of Urdu as an optional subject in the old type madrasahs. We advocate very strongly the encouragement of authors to write theological and religious treatises in Bengali and translations of all notable books in Arabic and Persian into the Bengali language.

46. The control and supervision of these old type Madrasahs are of considerable importance. At present there is only one such institution over which Government have any control and that is Calcutta Madrasah, the others—with the exception of one—receive no aid from Government and are therefore not amenable to any pressure from Government. In that institution the Head Maulvi has very little administrative control, which is mainly centred in the Principal who, being also the Principal of the Anglo-Persian Department, can only give a divided attention to the Madrasah. The departmental control is more or less nominal, being confined only to its administrative side.

In another place we have recommended the separation of the Anglo-Persian Department from the Arabic Department of Calcutta Madrasah and the placing of the former under the Inspector of Schools. The Arabic Department will then become a separate unit—the theological college we recommend. It should have a governing body composed largely of men who are competent to control and supervise not only its administrative work, but guide its teaching.

A separate Board under the name of "Board of Control of Madrasahs" should be formed to conduct the Madrasah Examinations, grant certificates and diplomas and prescribe text-books. The power of recognition of theological colleges which carries with it the privilege of sending students to sit for the examinations, should be exercised by the Board on the recommendation of the Divisional Inspector of Schools. The present practice of obtaining reports from the Inspectors of Schools through the Director of Public Instruction on affiliation petitions should continue.

47. We think that the Principal of Calcutta Madrasah should be a member of the Madrasah Board, but should not be one of the executives. The President of the Board may be an official or non-official appointed by Government, and his office honorary. It should have a whole-time paid Secretary on a pay of Rs. 200 to Rs. 500. The Principal of Calcutta Madrasah, the Vice-Chancellor of Calcutta University, three Principals of the Hooghly, Chittagong and Dacca Islamic Intermediate Colleges, the Assistant Director of Public Instruction for Muhammadan Education, Bengal, should be *ex-officio* members and seven more members should be appointed by Government from among heads of aided Madrasahs, eminent Oriental scholars and Mussalman gentlemen of high position, who take interest in education. The life of the Board should be for three years. The Secretary of the Board will have power of inspection of orthodox Madrasahs with the sanction of the Board.

48. In their Report the Calcutta Madrasah Committee of 1921-22 recommended that Tibb (Unani system of medicine) should be included in the curriculum of the Calcutta Madrasah, but Government did not accept the recommendation and decided that the suggested course in Tibb should be completely omitted.

Tibb is an important subject and its development on proper lines will open the possibilities of a new career to the successful candidates of the Madrasah.

According to the suggestions of the Committee of 1921-22, Tibb was to be an optional subject alternative to English or Persian in the four Senior Classes, and was to form a separate group in the Title Classes, or in other words the course was to extend over six years—four in the Senior and two in the Title Classes.

We have considered this matter and we are strongly of opinion that Tibb should be included in the course of studies of the Calcutta Madrasah and that necessary staff and equipment should be provided as recommended by the Committee of 1921-22.

49. **Recommendations.**—We recommend—

(1) That the reformed system of Madrasah education be retained and modified as suggested by the committee.

(2) That the Junior Madrasah course be the same for both the reformed and the old type Madrasahs, so that a student may, after completion of the course, pass on either to a High Madrasah or a high school or to an old type Madrasah.

(3) That in the junior and high stages of the reformed madrasahs the standard in English, vernacular and mathematics be the same as in middle and high English schools.

(4) That Urdu as a compulsory subject be omitted from the Junior Madrasah course, it being retained where necessary as a vernacular alternative to Bengali.

(5) That the teaching of Arabic should begin in Class IV.

(6) That Islamic rituals be taught through the medium of the vernacular.

(7) The scheme of studies and detailed syllabus for Arabic and Diniyat for Junior Madrasahs given in Appendix II to this chapter be approved.

In Appendices III and IV the existing courses for the High Madrasah and Islamic Intermediate Colleges have been given. We recommend that these courses which are suitable be adopted, except that at the High Madrasah Examination there should be one paper in Arabic and that the standard of Mathematics should be raised so that it may be the same as prescribed for High Schools.

(8) That there be at least two representatives of the Islamic Intermediate Colleges on the Academic Council of Dacca University.

(9) That attempts be made to recruit Islamic graduates for the different grades of the Inspectorate until their number is adequate for the effective inspection of Madrasahs.

(10) That the Intermediate Classes attached to the Chittagong Madrasah, which are being run on a temporary basis from year to year, be made permanent.

(11) That the Government Madrasah at Hooghly be developed into an Islamic intermediate college for facility of college education for Madrasah students in West Bengal.

(12) That the ordinary limit of Government grant-in-aid to Islamic colleges be, as in the case of Madrasahs, half the total expenditure, the grant-in-aid rules for colleges not being applicable to these colleges.

(13) That the constitution of the Dacca Board be so modified that 60 per cent. of its members be Moslems, in consideration of the fact that the Board controls only 16 high schools and 3 intermediate colleges at

Dacca within the Dacca University area as against about 30 High Madrasahs and 3 Islamic intermediate colleges in the whole province, Moslem representatives of High Madrasahs, Islamic colleges and representatives of guardians being increased.

Categories.	Moslems.	Non-Moslems.	Either Moslem or Non-Moslem.
Chairman (alternately Hindu and Moslem).			
(1) Vice-Chancellor of Dacca University (<i>ex-officio</i>) .. ..	..	..	1
(2) Dacca University	2	2	..
(3) Intermediate colleges—			
(a) General	2	2	..
(b) Islamic	2	..	..
(4) Secondary schools—			
(a) High schools	1	1	..
(b) High Madrasahs	3	..	..
(c) Junior Madrasahs	1	..	..
(5) Calcutta University	1	1	..
(6) Inspector (<i>ex-officio</i>) .. ..	..	..	1
(7) Engineering school .. ..	..	1	..
(8) Eden Intermediate College .. ..	..	1	..
(9) Representatives of guardians	4	4	..
Total	16	12	2

(14) That the term of office of the Chairman and the Secretary should not ordinarily be more than three years.

(15) That as there is a public examination at the end of the Junior Madrasah course, there should be a public examination at the end of the middle English course.

(16) That the passing of the Junior Madrasah Examination by the boys of Class VI of High Madrasahs as a condition for promotion to Class VII of High schools or Madrasahs need not be insisted upon.

(17) That the scale of expenditure for Junior and High Madrasahs should be revised, the minimum grant to a Junior Madrasah being Rs. 60 and the maximum Rs. 80 on a minimum scale of expenditure of Rs. 125 and in the case of High Madrasahs the minimum grant being Rs. 200 on a scale of expenditure of Rs. 420.

(18) That the Committee strongly oppose the proposed transfer of Hooghly Madrasah to a different site on the ground that the building was originally acquired for Muslim students out of the Mohsin Fund. They are definitely of opinion that under no circumstance the Madrasah should go elsewhere leaving its present site.

(19) That the fee-rates now prevailing in the special Government Muslim institutions (colleges, high schools and Madrasahs) be not raised.

(20) That the Title Classes in Fiqh and Usul group in the Calcutta Madrasah, which are being run on a temporary basis from year to year, be made permanent.

(21) That steps be taken for the opening, at an early date, of Title Classes in the Calcutta Madrasah in (a) Adab and History, and (b) Mantiq and Hikmat. The opening of these classes were recommended by the Earle Committee of 1907-08 and also by the Huda Committee of 1921-22, but no steps appear to have been taken as yet in these respects.

(22) That Tibb should be included in the course of studies of the Calcutta Madrasah and the necessary staff and equipment should be provided for the purpose as recommended by the Committee of 1921-22.

APPENDIX I.

SCHEME FOR THE REORGANISATION AND REFORM OF MADRASAHS IN THE PRESIDENCY OF BENGAL.

[Sanctioned under Government of Bengal, General Department, Resolution No. 450T.G., dated the 31st July 1914, and modified under Government orders No. 193T.—Edn., dated the 15th May, No. 1068, dated the 14th August, No. 589T.—Edn., dated the 23rd October, and No. 1457Edn., dated the 23rd November 1918.]

To be introduced from the beginning of the Madrasah session in 1919.

Time-table for the Junior Department.

Subject.	Class.					
	I.	II.	III.	IV.	V.	VI.
	Periods per week.					
Quoran (recitation) ..	4	4	..	..	..	..
Urdu (compulsory) ..	4	4	3	2	1	1
Vernacular (Urdu or Bengali)	6	7	6	6	6	4
Arithmetic	6	6	6	4	4	4
Geography .. ..	..	2	2	2	2	2
History .. ..	..	..	..	2	2	2
English .. ..	..	..	7	8	9	9
Arabic .. ..	..	..	8	8	9	11
Drawing and handwork ..	3	2	..	..	..	..
Drill	3	3	2	2	1	1
Total number of periods	26	28	34	34	34	34

Note.—Arithmetic, history and geography are to be taught through the medium of Bengali. In institutions in which Urdu is taught as the vernacular, Urdu may be adopted as the medium of instruction with the special permission of the department.

Syllabus of studies for the Junior Department.

Class.	Subject.	Books required.	Course of studies.
I	Quoran (recitation). Urdu (compulsory)—Reading.	'Arabi ka Qaidah (Anjuman-i-Himayat Islam series). Urdu ki Pahlī Kitāb (Anjuman-i-Himayat Islam series).	The recognition and making of letters and figures with seeds and drawn on boards or slates. Spelling of words, reading accurately at sight from the books prescribed and explaining the meanings of words and sentences. Recitation of 20 lines of verse with explanation.
	Conversation lessons.	....	Ourselves and our houses :— The form of the human body. By way of comparison, the forms of domestic animals—cow, horse, dog, cat, goat, sheep, fowl, etc. The house—its furniture, its garden (the Madrasah with its furniture, etc., may be taken in part illustration). Incidental lessons in colours and correlated with arithmetic) in the numbers of limbs of the body—fingers, etc., and in the numbers of doors, windows pillars, etc., of the house.
	Writing ..	A suitable copy-book (Nastaliq), e.g., copy-slips by M. Jalaluddin.	Copying and writing of letters, words and sentences from the copy-book and the prescribed books.
	Vernacular (Bengali or Urdu) reading.	Students' library Reading Sheets. Instructions for Maktab Teachers, by Tafazzul Husain. or Urdu Primer, by Fazlul Kabir.	
	Arithmetic ..	A book from the General List for Class I.	The meaning of figures according to their position up to 100 taught by means of seeds and other objects. The writing of numbers up to 100 on slates. Addition, subtraction, multiplication and division involving numbers up to 100. Mental application of the first four simple rules. Memorizing of multiplication tables up to 10×5 .
	Drill ..	The Departmental Drill Book.	
	Drawing ..	Teachers' Manual of Drawing, Volume I, by Charu Chandra Guha (for teachers only). Prathamic Chitra Shiksha, Part I, by J. C. Mahalanabis—omitting human and animal figures.	Drawing of lines and geometrical figures and outline of common objects.
II	Quoran (recitation). Urdu (compulsory)—Reading.	Diniyat ka Pahlī Resālah (Anjuman-i-Himayat Islam series).	Spelling, reading accurately at sight, and explaining the meanings of words and sentences. Simple manuscripts, such as letters and petitions.
	Conversation lessons.	....	Our country : trees, plants, wild animals, buildings, furniture and common objects.
	Writing ..	A suitable copy book (Nastaliq), e.g., copy-slip II, by M. Jalaluddin.	Dictation on slates.
	Vernacular (Bengali or Urdu) reading.	Maktab Primer, by Tafazzul Husain. A suitable writing slip. or Urdu ki Dusri Kitāb (Anjuman-i-Himayat Islam series).	

Class.	Subject.	Books required.	Course of studies.
	Arithmetic ..	A book from the General list for Class I.	The four simple rules, reduction, compound addition and subtraction. Memorizing of multiplication tables up to 20×10 . Memorizing of fractional tables $10 \times \frac{1}{2}$, $\frac{1}{3}$ and $\frac{1}{4}$. Indian tables of money (kara, ganda, pan and chauk), weights, content and area. Mental application of the abovementioned rules, tables and formulæ.
	Geography ..	(No book) ..	The Madrasah plan and furniture drawn to scale. Points of the compass. The district map. Stories of travel told by the teacher.
	Drill ..	The Departmental Drill Book.	
	Drawing ..	Teachers' Manual of Drawing, Volume I, by Charu Chandra Guha (for teachers only). Prathamik Chitra Shiksha, Part II, by J. C. Mahalanabis—omitting human and annual figures.	Drawing outlines of buildings, furniture, common objects and leaves.
III	Urdu (compulsory)—Reading.	Dinayat ka Dusra Resalah (Anjuman-i-Himayat Islam series), Chapters I-IV.	Spelling of words, reading at sight and explaining the meaning of words and sentences—manuscript.
	Conversation lessons.	....	Our world : mountains, rivers, seas, forests, roads, railroads, towns, the sun, the moon and the stars, and correlation with geography.
	Writing ..	A suitable copy-book (Nastaliq), e.g., copy slips III and IV, by M. Jalaluddin.	
	Vernacular or Bengali or Urdu) reading.	Maktab Reader I, by Tafazzul Husain. A suitable copy-book. or Urdu ki Tisri Kitab (Anjuman-i-Himayat Islam series).	First half.
	Arithmetic ..	A book from the General list for Class II.	Revision ; the four compound rules, simple proportion, easy problems. Application of the Subhankari formulæ (Serkasa, Man-kasa, Kathakhali and Bighkali). Mental application of the foregoing rules, tables and formulæ.
	Geography ..	Ditto ..	Main streets and buildings of the town or village with a rough map. Simple physical and political geography of the province on a map. Parts of land and water. The solar system, night and day, the seasons. Stories of travel told by the teacher.
	Arabic Reading	An Arabic Primer (Bakuratul Adab, by A. N. Md. Waheed, revised edition).	
	Grammar ..	Mabadi-ul Arabiah (Urdu), Part I (As-Sanatul-Oola).	The parts of speech, the verb and its inflections, simple sentences in connection with the primer prescribed. To be taught inductively.
	English—Reading.	A book from the General list for Class III.	The prescribed book.
	Writing and spelling.	Golab Singh's Copy Book I.	Large and small hand on paper and slate. Transcription, spelling and meaning of the words used in the class.
	Conversation	....	As under urdu conversation lessons in Class I.
	Drill ..	The Departmental Drill Book.	

Class.	Subject.	Books required.	Course of studies.
IV	Urdu (compulsory)—Reading (including grammar).	Muallimut Tahzib, Part III.	First half of the prescribed book. Fifty lines of poetry to be recited and understood.
	Writing ..	A suitable copy-book (Naskh and Nasta'liq).	
	Vernacular (Bengali or Urdu)—Reading.	Maktab Reader II, by Tafazzul Husain. A suitable copy-book. or Urdu ki Tisri (Kitáb (Anjuman-i-Himayat Islam series).	Second half.
	Arithmetic ..	A book from the General list for Class III.	Complete revision ; multiplication of 16 by $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $1\frac{1}{2}$, $1\frac{1}{3}$, and $2\frac{1}{2}$. Mental arithmetic. English tables of money, time and length.
	History ..	Ditto ..	The history of Bengal.
	Geography ..	Ditto ..	Physical and political geography of the province on a map. Physical and political geography of India. Stories of travel told by the teacher.
	Arabic—Reading.	Arabic Reader (Mirkatul Adab I, by A. N. Md. Waheed).	
	Grammar ..	Mabadi-ul Arabiah, by Professor Rashid Shertoni (Beirut), Part II (As-Sanatul-Oola). Translated by A. N. Md. Waheed into Urdu (Mujtabayi Press, Delhi).	The prescribed book.
	English—Reading and conversation.	A book from the General List for Class IV.	The prescribed book. Conversation on lessons in the Reader ; common objects and pictures ; spelling of words, reading at sight, and meaning of words and sentences.
	Writing ..	Golab Singh's new series of Copy Books, No. II.	
	Grammar ..	(No book) ..	Parts of speech in connection with the reader.
	Drill ..	The Departmental Drill Book.	
	Urdu (compulsory).	Muallimut Tahzib, Part III.	Second half of the prescribed book.
	Vernacular (Bengali or Urdu)—Reading.	Mooktahar, by Afzal-nessa Khatoon. A suitable copy-book. or Taubat-un Nasooh ..	First half of the prescribed book.
	Arithmetic ..	A book from the General list for Class IV.	Revision ; G. C. M., L. C. M., and vulgar fractions Mental arithmetic.
History ..	Ditto ..	History of India—Muhammadan period.	

Class.	Subject.	Books required.	Course of studies.
V— <i>concl'd</i>	Geography ..	Pratham shiksha Bhugol, by Dwijipada Bandyopadhyaya and Ramesh Chandra Chakravarty.	<p>Lessons on the map of the immediate neighbourhood, including the school. If possible, the class should be taken to a height (included in the map) from which the area depicted in the map can be seen. The map should be placed so that the directions on it agree with the compass, and the features represented on the map should be identified, and their directions from the point of observation noted.</p> <p>The pupils should make single maps for themselves of the school locality, roughly to scale.</p> <p>The map of India should be occasionally drawn on the blackboard by the teacher, and the pupils should copy it as it is being drawn. The least possible detail should be given: the Vindhya ranges, the Deccan plateau and the Western Ghats, the line of the Himalayas and the north-western highlands, the Brahmaputra, Ganges, Indus, Nerbada, Mahanadi, Godavari, Krishna and the Kaveri, the situations of the larger political divisions, and the sites of Calcutta, Bombay, Madras, Nagpur, Benares, Allahabad, Lucknow, Cawnpore, Delhi, Lahore and Karachi.</p> <p>Observations of the daily motions of the sun by means of a vertical stick fixed on a horizontal board. The position and length of the shadow cast at noon should be noted occasionally throughout the year. Observation of the position of the shadow of the school and of the length of the shadow at different times of day at different times of year.</p> <p>What becomes of the rain that falls on the land. Connection between flow of water and slope of the land. Water partings and river basins illustrated by models in clay or sand.</p> <p>The position of India on the globe and in relation to Eurasia should be carefully explained.</p> <p>The outstanding surface features of India, with special reference to the great river basins. The larger political divisions and principal towns. Occupations of the people. The parts of the country where population is most dense and least dense, and why. The principal food-crops, fruits and forest trees, and where they flourish best.</p> <p>Stories should be told and descriptive lessons given with the object (among others) of making the pupils interested in their work and of giving fuller illustration of the subject-matter taught. Such topics as the following are suggested:—A journey from the place where the lesson is given to Calcutta, from Calcutta to Darjeeling, from Calcutta to Delhi, from Calcutta to Madras, etc. How salt is obtained from sea water on the coast; the falls of the Kaveri; the coal mines of Raniganj; description of Indian cities, such as Benares, Nagpur, Madras, Bombay, Lucknow, etc. A few lessons describing incidents of travel or adventure abroad, e. g., whale fishing, an American cotton plantation, the Pyramids of Egypt, the land of the midnight sun, an eruption of Vesuvius, an avalanche in the Alps, a prairie fire.</p>
	Arabic—Reading.	<p>Madarijul Qara'ah, Part II (first-half), by G. Hammam (Beirut), Mujtabayi Press, Delhi.</p> <p>At Tahliah wat Targheb, by Syed Muhammad (Cairo), Mujtabayi Press, Delhi.</p>	
	Grammar ..	Mabadi-ul Arabiah (Beirut), Part III (As-Sanatus-Sanlah). Translated into Urdu (Mujtabayi Press, Delhi).	The prescribed book.
	English—Reading and Conversation.	A book from the general list for Class V.	Conversation as in Class IV, but a little more difficult. Spelling and meaning of words, reading at sight, explanation of sentences.
	Grammar ..	A suitable Anglo-Urdu Grammar; or S. M. Dutt's Elementary (Anglo-Bengali) Grammar.	Accidence and parsing in connection with the Reader.
	Dictation and translation.	....	Oral and written translations from the vernacular into English and vice versa.
	Writing ..	Golab Singh's new series of English Copy Books, Nos. 7 and 8.	

Class.	Subject.	Books required.	Course of studies.
VI	Drill ..	The Departmental Drill Book.	
	Urdu (compulsory).	(No book) ..	Composition, oral and written.
	Vernacular (Bengali or Urdu)—Reading.	Taobat-un Nasooh. Resalai Tazkir wa Tanis. or Saral Sahitya, by Kazi Imdadul Huq. Departmental Grammar, by S. N. Kabayathirtha.	Second half of the first prescribed book and the whole of the second. The prescribed books.
	Arithmetic ..	A book from the General list for Class V.	Complete revision. Simple ideas of proportion.
	History ..	Ditto ..	The history of India in brief outline with special reference to the Muhammadan period.
	Geography ..	Bhuparichaya, by Nepal Chandra Ray and Ajit Kumar Chakravarty, pages 1—185, and 289-end.	The practical work of the previous class continued. Wind direction and clouds in connection with the state of the weather should be observed at different seasons and noted in the exercise books.— Practice in reading simple physical maps. Blank maps, in particular of Asia and Europe, to be filled by inserting only the principal mountains, rivers and towns, and by naming the most important coast features and arms of the sea. Frequent sketch maps as revision work, specially in connection with the definition of geographical terms and the representation on maps of the most important surface features. The work of rivers in carving their channels, and in transporting land waste. Eurasia treated very generally. Its situation in relation to the other great land masses of the world. The great lowlands and the great highlands taught from the map in connection with the main river basins. The greater coast features, and seas. General comparison of the climates of different regions. The characteristic vegetation and animals. The main political divisions, and the peoples inhabiting them. Descriptive lessons on important routes in relation to direction and surface features, e. g., Bombay to Mecca, Calcutta to Canton, Peking to Irkutsk, Odessa by sea to Marseilles, London to Vienna and Petrograd. The course should include simple-moral lessons from the Quran applicable to the formation of character taught from Kitabul Abadush Shariyah through its Urdu translation by A. N. Md. Waheed.
	Arabic—Reading (including principles of Islam).	Madarijul Qara'ah, Part II (second-half), Mujtabayi Press, Delhi. Ad-Durratul Abbasiah (Cairo), Mujtabayi Press, Delhi.	
	Grammar and composition.	Mabadi-ul Arabiah, Part III (As-Sanatus Saniah), Translated into Urdu (Mujtabayi Press, Delhi).	
	English—Reading and conversation.	(To be notified by the Director of Public Instruction from time to time).	The prescribed book. Conversation lessons on the subjects treated in the Reader, on pictures, maps and historical incidents.
	Grammar ..	A suitable Anglo-Urdu Grammar; or S. M. Dutta's Elementary (Anglo-Bengali) Grammar.	
	Writing ..	Golab Singh's new series of English Copy Books, No. 13.	
	Translation ..	....	Easy passages from the Vernacular Reader prescribed for Class II.
	Drill ..	The Departmental Drill Book.	

APPENDIX II.

Classes I, II, III and IV.

The programme of studies and curricula for religious instruction should be the same as given at pages 49-50 in Chapter III of the Report regarding Maktabas and Primary Schools.

Classes V and VI of Junior Madrasah and Middle English School.

[Compulsory subjects and number of periods of 45 minutes to be allotted.]

	V.	VI.	Remarks.
English	9	9	
Vernacular (Bengali or Urdu)	5	5	six in middle English schools.
Mathematics	6	6	
History } Including history of Islam	3	3	four in middle English schools.
Geography }			
Arabic	7	7	only for Junior Madrasahs.
Dinyyat	1	1	only for Junior Madrasahs.
Handwriting	2	2	
Physical exercise	1	1	two in middle English schools.
Total	34	34	

The following have been dropped:—

Science	2
Hygiene	1
Drawing	2
Total	5

The text-books in vernacular should include lessons on elementary science.

CURRICULUM FOR ARABIC, GRAMMAR AND COMPOSITION AND DINYYAT STUDIES IN CLASSES IV, V AND VI OF JUNIOR MADRASAHS.

Class IV.

Arabic—A text-book containing simple words, phrases and sentences about familiar objects and actions within the range of the pupils' experience.

Class V.

Arabic—A text-book beginning with easy sentences about familiar objects and actions within the range of the pupils' experience, leading up gradually to short stories and easy poems, descriptive and narrative.

Grammar and composition—A text-book in vernacular containing the following:—

Parts of speech; noun, number, gender and case (Sahih only); pronouns, relative, interrogative; the article; adjective; the noun of annexation; verb (triliteral Sahih only), mazi, muzare, amr, nahi; the derivative nouns (triliteral Sahih only); the noun of agent, of object, of time and place, the noun of superiority, Sifati Mushabbahah; Abwab (simple triliteral verbs of Sahih only).

Dinyyat—A text-book in vernacular containing the following:—

Taharat: Farayezul-Wazu, Sunan-ul-Wazu, Mustahabbat-ul-Wazu; Farayaz-ul-Ghusl; purity of water, the materials for Tayammum, Shart-i-Tayammum, Nawaqizut-Tayammum: removing of impurity.

Namaz: Awqat-i-Mamnu'aah, Mustahabbah, Makruhah for saying prayer. Azan, Adab-ul—Muwazzin; Shurutus-Salat; Farayez, Wajibat and Sunan-i-Namaz; Qiraat, Jahr, Ikhfa, Qiraaat-i-Mafruzah and Musnunah; Jama'at, the best for Imamat; Mufsidatus-Salat; Makruhatu-Salat

Class VI.

Arabic—Containing easy stories, poems descriptive and narrative, dialogues, stories, short biographical sketches and moral lessons.

Grammar and composition—The text-book for Class V to be continued and the following to be read: declinable and indeclinable nouns; the four principal sentences, their rules of concord and analysis; one hundred governing powers with examples.

Dinyyat—The text-book for Class V to be continued and the following to be taught: Vitr, Rak'aat, Qunut; Nawafil, Sunnati-Muwakkadah and Ghayr Mowakkadah; Tarawih; Leaving of Sunnat to join congregation; conditions necessitating Sujud-i-Sahw; Alhadas in Namaz; Shurut-i-Sunnat and Wajib, Masbuq in Juma; Namaz and the two Ids; Janazah, Ghusl, Kafn; the best for Imamat, Janazah in Mosque, carrying the bier, burial.

N.B.—The examination in Class VI should include the portions taught in Classes V and VI and in grammar, composition and Dinyyat. The marks should be distributed as follows:—

Arabic text	..	..	..	..	80
Grammar and composition	..	..	..	..	60
Dinyyat	..	..	..	..	60
					<hr/>
			Total	..	200
					<hr/>

APPENDIX III.

Dacca Board High Madrasah Course.

	Papers.	Marks.
[Total—8 papers=800 marks.]		
I. A vernacular	1	100
II. English	2	200
III. Mathematics	1	100
IV. Arabic	2	200
V. Fiqh, Faraiz and Aqayed	1	100
VI. One of the following subjects :—	1	100
(1) Islamic history up to the fall of Baghdad.		
(2) History (same as for High School Examination).		
(3) Geography (same as for High School Examination).		
(4) General science (same as for High School Examination).		
(5) Hygiene (same as for High School Examination).		
(6) Drawing and practical geometry (same as for High School Examination).		
(7) Additional mathematics (same as compulsory mathematics for High School Examination).		

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APPENDIX IV.

GROUP C (ISLAMIC INTERMEDIATE).

	Papers.	Marks.
1. English (general)	1	100
2. A vernacular	1	100
3. Arabic	2	200
4. Fiqh and Usul	2	200
5. Quoran and Hadis	2	200
6. One of the following :—	2	200
(a) Kalam and Arabic Logic.		
(b) Islamic history (life of the Prophet and subsequent history of the Saracens including their history in India, Africa and Spain).		
(c) History (same as for Group A).		
(d) Mathematics (same as for Group A).		
(e) Logic (deductive and inductive) (same as for Group A).		
(f) Economics (same as for Group A).		
(g) English literature (same as for Group A).		

CHAPTER VII.

Education of Muslim Girls and Women.

“The advent of British rule found in India systems of education of great antiquity existing among both Hindus and Muslims, in each case closely bound up with their religious institutions.” The foundation of a national system of education had, long before British rule, been laid by the spontaneous efforts of Hindu and Muslim communities. In Bengal the elementary indigenous schools—the Hindu pathshalas and the Muslim maktabs—which during the British rule were gradually absorbed in the departmental system of primary instruction had existed from time immemorial. Besides the elementary schools there were institutions of a higher type, *viz.*, the Madrasahs of the Mussalmans and the tols of the Hindus. The Muslim schools were attached to mosques and shrines and supported by State grants, or by private liberality. The higher education of Muslims was in the hands of men of learning who devoted themselves to the instruction of the youth. Such a system of education was primarily meant for boys, as the social custom of the people stood in the way of their girls being educated in schools. Little girls, however, occasionally attended the maktabs for boys. In respectable Muslim families it was customary for the women to learn the Quoran and rituals of Islam as a religious duty. Their secular education was also carried on at home up to the modest requirements of household life. Following the dictum of their holy prophet that “the pursuit of knowledge is incumbent on every Muslim, male and female” some Muslim women used to devote themselves to the acquisition of higher Islamic culture. It is a fact that there were always in India women of great accomplishment and learning among the Muslims as among the Hindus. The tradition that had grown in the practice of imparting some religious and secular education to Muslim women at home has not died out altogether. Its remnant is still noticeable in orthodox Muslim families.

2. The East India Company did not turn its attention to female education in India until many years after it had begun to direct its efforts towards the education of boys. Education in this country, in the modern sense of the word, may be said to date from the year 1854. Owing to peculiar difficulties arising from the social customs of the people it took a long time, notwithstanding the earnest efforts of Government, to popularise female education even among the Hindus who had from the very outset zealously devoted themselves to English education. We have pointed out in Chapter II of this report that the attitude of opposition taken up by the Muslims to English education and the consequent indifference of the ruling power towards the educational advancement of the community were mainly responsible for their backwardness in education. As few Muslim youths pursued the study of English, it is no wonder that Muslim females became more and more backward in education.

3. The disinclination of Mussalmans towards female education in the modern sense of the word was confined to higher education only.

Little girls attended primary schools and maktabas. This will be evident from the statistical progress for the period from 1881-82 to 1901-02 as shown in the tables embodied in paragraphs 14 and 22 of Chapter II, though, of course, it was not satisfactory. For while the proportion of Muslim girls to total girls of all creeds in secondary schools declined from .9 in 1881-82 to .2 in 1901-02, their percentage in primary schools increased from 8.9 to 10.9 only during the said period. There was, however, a large number of girls in private institutions (mostly in Quoran schools). The educational returns show that this number increased from 1,369 in 1886-87 to 6,172 in 1901-02. The reason for the unsatisfactory progress was not far to seek. A purely secular education, as was imparted in ordinary primary schools, did not appeal to the Mussalmans.

4. The steps taken for the secularisation of maktabas and Quoran schools have been reviewed in Chapter II and need not be repeated here. The policy adopted resulted in a substantial increase in the number of maktabas for girls as well as in that of pupils attending them. The figures for the Bengal Presidency, as constituted in April 1912, are given below:—

				Number of maktabas for girls.	Number of pupils.
1912-13	..	..	..	803	15,101
1916-17	..	..	..	1,635	33,851
1921-22	..	..	..	4,277	91,204
1926-27	..	..	..	7,638	165,359
1931-32	..	..	..	9,472	244,816

It will be shown in a subsequent paragraph of this chapter that the increase in the number of Muslim girls in the primary stage is confined mainly to the lowest classes of that stage.

5. Owing to the Partition of Bengal in 1905 and the reunification of Eastern and Western Bengal in April 1912, the statistics showing the progress of Muslim girls in education for the two quinquennia (1902-03 to 1906-07 and 1907-08 to 1911-12) are not of much value for the purpose of comparison and have therefore been left out. The figures for the next 20 years which relate to the Presidency of Bengal have been supplied in paragraphs 31 and 38 of Chapter II and need not be repeated.

6. We shall now review briefly what was actually done in Bengal during a period of 30 years from 1902-03 to 1931-32 for the encouragement of Muslim female education. Prior to this nothing had been done to attract Muslim girls to schools. Of course, one of the two Government high schools and the aided schools for girls were open to girls of all creeds, but the difficulties in the way of Muslim girls attending public institutions were not recognised and the causes responsible for their apathy towards education remained unnoticed.

(1) In accordance with the scheme for zenana education, sanctioned by the Government of Bengal in the beginning of the quinquennium 1902-03 to 1906-07, a few zenana classes for Muslim *purdah* ladies were opened at different centres. The syllabus of instruction for

Muslim zenanas recommended by a conference of Muslim gentlemen convened in Calcutta in 1906 was sanctioned by Government and its extension to Muslim girls' schools was also recommended. The methods adopted to impart education to zenana women, both at central gatherings and by house-to-house visits had, it appears, been condemned by the Inspectresses of Schools who were of opinion that the money spent on the present system of zenana education might be utilised more profitably for the improvement of girls' schools. But Miss H. Bose, Inspectress of Schools, Presidency and Burdwan Divisions, who was examined as a witness by the committee, observed that zenana system of education was necessary, so far as Mussalmans in rural areas were concerned. Miss Kamini Bose, Assistant Inspectress of Schools for Muhammadan Education, Presidency and Burdwan Divisions, another witness examined by the committee, said that zenana agencies in Muslim quarters should be retained. We understand that the system of zenana agencies has already been abolished and that the orders came into force on 1st April 1933. As the allotment for grants-in-aid to Muslim girls' schools is most inadequate, we recommend that the entire amount thus set free should be utilised in giving grants-in-aid to deserving Muslim girls' schools.

(2) The need for Muslim female schools was realised during the quinquennium (1912-13 to 1916-17) and a sum of Rs. 45,880 was allotted for Muslim girls' schools out of the imperial assignment of Rs. 2,44,000. But only a small amount was finally spent for Muslim female schools, out of the money set apart for Muslim girls' schools.

(3) The Muslim Education Advisory Committee constituted under Government orders in 1914-15 made certain specific recommendations regarding the education of Muslim girls. In this connection, the following may be quoted from the Government resolution on the report of the committee:—

“His Excellency in Council has read with great interest the recommendations of the committee with regard to the education of Muslim girls. Their view is that a separate system of schools attended only by Muslim girls should be established and that the time has come when Government should definitely assume the responsibility for schemes for their education, which should no longer be left to private enterprise. The whole question is admittedly full of difficulties, but, in view of the social susceptibilities of the Muslims, of their strong feeling that religious knowledge is essential for a girl's education and of the resultant fact that, in order to popularise the secular education of girls, the Quoran must be taught, the Governor in Council is inclined to consider that the best practicable solution of the problem would be to establish in Muslim villages, in which there is a demand, but no provision for the education of Moslem girls, separate schools in which the Quoran shall be included in the curriculum. The present time, is, however, inopportune for any large and expensive scheme of expansion and for the present, therefore, all that can be done is for Government to continue to aid private enterprise.” The committee's recommendations were not given due consideration.

(4) A training class was opened in Calcutta in 1919 for Muslim female teachers. It prepares Muslim girls for Junior and Vernacular Teachership Examinations conducted by the Inspectress of Schools, Presidency and Burdwan Divisions.

(5) There were formerly no scholarships reserved for Muslim girls but in 1920 the following were reserved:—

- Two middle English scholarships out of 18.
- Two middle vernacular scholarships out of 16.
- Two upper primary scholarships out of 16.
- Seventeen lower primary scholarships out of 158.

Subsequently one Junior scholarship of Rs. 10 awarded by the Board of Intermediate and Secondary Education, Dacca, and tenable for two years, was reserved for Muslim girls of the Eden High School.

(6) Proposals for provincialising the Sakhawat Memorial Girls' School and raising it to the status of a High English school did not materialise. The school was, however, converted into a high English school by the organisers in 1929-30 and it is being run on an aided basis.

(7) Provision has recently been made for the teaching of Persian and Arabic in only one of the five Government high schools for girls, *viz.*, Dr. Khastagir's High School at Chittagong.

Both Government, and more particularly the Muslim community, had in the past been culpably apathetic to Moslem female education, but though during the past 15 years the Mussalmans have been manifesting a growing interest in the education of their girls, facilities for such education suited to the needs of the community are scarce.

7. **Present position.**—The following table which is based on the census of 1931 compares for each division of the Presidency of Bengal the number of Hindu and Muslim females (*a*) who are literate, and (*b*) who are literate in English:—

	Number of literates per mille, aged 5 and over.		Number of literates in English per mille, aged 5 and over.	
	Hindus.	Muslims.	Hindus.	Muslims.
	Burdwan	37.6	23.8	3.0
Presidency	77.6	13.7	14.2	1.3
Dacca	63.6	22.7	7.2	2.7
Chittagong	50.2	15.0	6.5	1.0
Rajshahi	22.5	11.9	2.7	.9
Bengal (British Territory) ..	50.0	17.2	6.6	1.7

The figures contained in the above table indicate that in each of the divisions both the ordinary literates as well as literates in English among the Mussalman females are much smaller in number than those among the Hindu females.

8. On the 31st March 1932 the number of Muslim girls under instruction in recognised institutions was 303,905 against 221,161 in 1926-27. Of this, 8 were in arts and professional colleges, 95 were in the high stages, 235 were in the middle stage, 302,808 were in the primary stage and 759 were in special schools. The corresponding figures for the year 1926-27 were 543,105, 220, 856 and 152, respectively. From the above figures it is evident that educational progress among the

Moslem girls is almost entirely confined to the primary stage of instruction. We may now examine more minutely their progress in the different classes of institutions.

9. **Collegiate education.**—On the 31st March 1932, the number of Muslim female students in arts colleges was 8 or 1.1 per cent. of the total number of female students of all creeds, as compared with 5 or 1.5 per cent. on the corresponding date of 1927. It will be seen that though there has been a slight increase in the number of Muslim female students, their proportion to the total number of female students of all creeds has declined. The distribution of Muslim female students over the various classes is shown below :—

Intermediate classes—				1926-27.	1931-32.
First year	..	..	..	2	5
Second year	..	..	..	1	1
Degree classes—					
First year	..	..	..	1	1
Second year	..	..	..	1	1
Third year	..	..	..	..	..
Total				5	8

There are four arts colleges for women in Bengal, of which two, viz., the Bethune College, Calcutta, and the Eden Intermediate College, Dacca, are directly managed by Government, while the Diocesan College and the Loreto House, Calcutta, are under private management, the former being aided. There is no provision for teaching of Arabic and Persian in any of the colleges, not even in the Government colleges. It may not be out of place to mention here that, when the College Department of the Bethune Government High School was opened in 1879, there was only one student reading in that department. In 1886-87 the College Department had four students, viz., one in the First, two in the Second and one in the Fourth Year Class. Even in 1896-97, the number of students in the College Department was only 23. It is evident that an entire college had been maintained for many years at Government cost for a negligible number of students. The question of the appointment of a Persian or Arabic teacher in each of the two Government arts colleges for girls should not, therefore, be deferred either on the ground of financial stringency or paucity of Muslim girls.

10. **Secondary education.**—The number of Muslim girls in the high stage was 95 or 2.4 per cent. of the total number of girls in that stage in 1931-32 as against 43 or 2.8 per cent. in 1926-27. As in the arts colleges, so in the high stage there was a fall in the proportion of Muslim girls to the total number of girls of all creeds. In the middle stage the number of Muslim girls was 235 or 4.5 per cent. as compared with 150 or 4.6 per cent. at the end of the previous quinquennium. The figures quoted in the following table contrasts the progress of Muslim girls in

the various classes of the secondary stage with that of the Hindu girls in the last two quinquennia :—

Class.	Total number of girls.	Hindus.	Muslims.	Percent- age of Hindus to total number of girls.	Percent- age of Muslims to total number of girls.
<i>1926-27.</i>					
V	1,269	745	81	58.7	6.3
VI	1,018	598	24	58.7	2.3
VII	597	378	17	63.3	2.8
VIII	433	264	13	60.9	3.0
IX	267	196	10	73.4	3.7
X	237	173	3	72.9	1.2
<i>1931-32.</i>					
V	2,728	1,914	155	70.1	5.6
VI	2,188	1,528	80	69.8	3.6
VII	1,611	1,169	44	72.5	2.7
VIII	991	719	26	72.5	2.6
IX	627	471	15	75.1	2.3
X	626	436	10	69.6	1.6

The most striking feature of these tables is the relative decline in the number of Muslim girls from the lowest to the highest class of the secondary stage. A comparison of the numbers relating to Hindu and Muslim girls in different classes shows an extraordinary disparity. In short, in secondary education of girls the community is not keeping pace with the general progress.

11. There were 34 high schools for Indian girls in 1930-31; of these, 5 were managed by Government, 26 were aided and 3 unaided. There is no Muslim teacher in any of the Government high schools except a solitary Persian and Arabic teacher in Dr. Khastagir's High School at Chittagong, nor is there any separate hostel accommodation for Muslim girls in any of these schools. The rates of fees and conveyance charges in these schools operate harshly on poor Muslim girls and no special facilities in these respects exist for them. It may not be out of place to mention here that the rates of fees including conveyance charges did not exceed Rs. 2 for many years in the past in the Bethune Collegiate School and possibly in the Eden High School.

Conditions in aided and unaided schools are the same. Only recently a Persian and Arabic teacher has been appointed in the Sadar Girls' High School at Barisal. There are also 51 middle English schools and 12 middle vernacular schools for girls in which quite a large number of male teachers is employed. It would, therefore, be desirable to employ Muslim male teachers also in secondary schools to attract Muslim girls to them. We are strongly of opinion that necessary facilities should be provided for Muslim girls in existing secondary schools where necessary and that secondary schools started by Mussalmans should be liberally aided. In Calcutta Government should, in our opinion, maintain a high school for Muslim girls as the door of the Bethune Collegiate School is closed to Muslim girls. As

the five girls' high schools in the province came into existence by the provincialisation of aided schools, we see no reason why one of the two high schools at Calcutta for Muslim girls should not be provincialised for the provision of better facilities for the secondary education of Muslim girls than exist at present. Such an institution may ultimately be developed into a special Islamic arts college for Muslim girls.

12. Almost all the witnesses, and particularly the two Inspectresses of Schools and the Assistant Inspectresses, have emphasised the necessity of providing separate hostel accommodation for Muslim girls in secondary schools. Such hostels are, in their opinion, essential to enable Muslim girls from the mufassal to continue their education. While some of them recommend special stipends for poor Muslim boarders, others think that capitation allowance should be provided for them to facilitate their education. We have considered the matter carefully. It is a fact that some Muslim girls have to discontinue their studies for want of suitable hostel accommodation, while others do so because the cost of living in a hostel is prohibitive. A few poor Muslim scholars had to forego their scholarships as the value of these scholarships was not sufficient to cover the hostel charges. We recommend that two hostels for Muslim girl students, *viz.*, one in Calcutta and the other at Dacca, be built by Government. These hostels should be free from such charges as seat rent, furniture rent, municipal taxes, etc., and they should be placed under Muslim lady superintendents. A number of stipends should be created for poor Muslim boarders to enable them to meet a portion, if not the whole, of the hostel charges including board. Hostel arrangements for Moslem girls in Government or aided schools in other places should also be made where there is a demand.

13. **Primary education.**—It has been shown in paragraph 4 that a very large number of Muslim girls read in maktabs, but maktabs are not the only institutions where Muslim girls receive their primary education. They also attend ordinary primary schools and the primary classes of secondary schools. The statistics showing the progress of Muslim girls during the last 50 years have been furnished in the tables embodied in paragraphs 14, 22, 31 and 38 of Chapter II. We quote here the figures for the last 18 years, which relate to the Presidency of Bengal as constituted in 1912:—

	Total number of girls.	Number of Hindu girls.	Percentage of Hindu girls to the total number of girls.	Number of Muslim girls.	Percentage of Muslim girls to the total number of girls.
1913-14 ..	170,265	97,999	57.5	66,469	39.0
1916-17 ..	284,321	137,482	48.3	129,411	45.5
1921-22 ..	333,704	139,299	41.7	173,494	51.9
1926-27 ..	410,092	179,206	43.8	220,856	53.3
1931-32 ..	535,110	221,105	41.3	302,808	56.5

At first sight each community appears to hold its own in primary education, as the numbers of Hindu and Muslim girls in the primary stage are roughly in proportion to the size of each community. But

a comparison of the numbers in different classes shows an extraordinary disparity. This will be evident from the figures quoted below:—

Class.	Total number of girls.	Hindus.	Percentage of Hindus to the total number of girls.	Muslims.	Percentage of Muslims to the total number of girls.
<i>1926-27.</i>					
Infant ..	290,443	107,307	36·9	177,495	61·1
I ..	41,669	22,774	54·6	17,468	41·9
II ..	17,189	10,749	62·5	5,443	31·6
III ..	4,326	2,673	61·7	824	19·0
IV ..	2,014	1,248	61·9	147	7·3
Total ..	355,641	144,751	40·7	201,377	56·6
<i>1931-32.</i>					
Infant ..	386,797	144,160	37·2	237,021	61·2
I ..	90,487	41,854	46·2	46,492	51·3
II ..	42,047	23,851	56·7	16,688	39·6
III ..	9,828	6,884	70·0	1,902	19·3
IV ..	5,951	4,356	73·2	705	11·8
Total ..	535,110	221,105	41·3	302,808	56·5

The proportion of wastage, particularly in the case of Muslim girls, is appalling. It will be seen that an overwhelming majority of girls leave schools after the first year and soon relapse into ignorance. In paragraph 15 of Chapter III, the causes responsible for the wastage in the case of boys have been dealt with. Most of those causes are, *mutatis mutandis*, applicable to girls. As pointed out in that paragraph, prevention of wastage is impracticable under the existing system and the remedy lies in the introduction of free and compulsory primary education as in the case of boys.

14. From what has been stated in the previous paragraph, it will be seen that in the primary stage the Muslim girls under instruction are practically confined to the lowest classes and that 93·6 per cent. of them leave school after the first and second year and soon relapse into illiteracy. The percentage of wastage is far greater in the case of girls than in the case of boys. We have already observed that prevention of wastage under the existing system is impracticable. Most of the witnesses examined by us are, of course, in favour of making the primary education of girls compulsory. We realise that the spread of literacy among both men and women is an essential social necessity, as it will remove the existing disparity between their social outlook and thereby secure the atmosphere of an educated and enlightened home. We, therefore, suggest that the same policy should be adopted for boys and for girls in the matter of free and compulsory education.

We have already shown that in the high and middle stages Muslims have made little progress. In fact, it will not be an exaggeration to say that among the Muslims, who form the majority of the population of Bengal, the higher education of women has just begun. One of the two middle English schools for girls in Calcutta managed by Muslims was raised to the status of a high English school in 1930 and the other

only recently. The Shamsea Zenana Madrasah at Garden Reach teaches the middle school course. At Chittagong a middle English school for girls has been started by Mussalmans. Besides the Junior Madrasah for girls at Sutiakati in the district of Bakarganj started in 1925, a Junior Madrasah for girls was established at Rajshahi during the last quinquennium. A Junior Madrasah for girls has also been opened at Barisal Sadar during the financial year 1932-33. There are also some final primary schools and maktabas for girls run by Muslims in addition to the very large number of preliminary primary schools and maktabas for girls which have greatly multiplied in recent years. The paucity of women teachers is a great drawback, but it is not possible to make any improvement in this respect unless a number of rural training schools to train Muslim women teachers for village schools is started. The course in these schools need not be so advanced as that in the vernacular training schools at Calcutta and Dacca. It is, however, a fact that Muslims in rural areas have no serious objection to have their girls educated by male teachers in primary schools. Lack of funds is the greatest obstacle in the way of these schools. Maktabas for girls do not get the 50 per cent. higher grant given to boys' maktabas.

With few exceptions the girls' schools run by Muslims are most inadequately aided. A comparative statement of the grants enjoyed by girls' schools will bear out the statement. "I do not think that the Muslim girls' schools are getting a fair proportion of the money set apart for female education. Muslim girls are not getting a fair share of the grant placed at my disposal." This is the observation made by Miss H. Bose, Inspectress of Schools, Presidency and Burdwan Divisions, in her evidence before the committee. Mrs. Woodthorpe, Inspectress of Schools, Dacca Circle, also observed in her last quinquennial report: "Muhammadan education has progressed rapidly during the past five years. The want of adequate funds still impedes its progress."

We feel very strongly that Government should realise their responsibility in the matter. It is a general complaint that, for want of money, deserving Muslim girls' schools are either inadequately aided or given no aid. Either extra funds should be provided for grants-in-aid to Muslim girls' schools or the existing allotment should be redistributed.

15. The causes which in the past were largely responsible for the slow progress of female education in Bengal were—(1) conservatism and prejudice of a large section of the people, (2) lack of appreciation of the value of education, (3) system of early marriage, (4) the *pardah* system, (5) want of educated female teachers, (6) unsuitability of the curriculum, and (7) lack of funds. Some of these causes are no longer operative. Conservatism and prejudice are dying out in the case of Mussalmans. Like the Hindus, the Muslims are now anxious to have their girls educated under the modern system. *Purdah* system is not a serious obstacle to the spread of primary education, as Muslims, as a rule, are willing to educate their girls even in boys' schools up to the age of 9 or 10. There is a large section among the Mussalmans who desire that their girls above the primary school age should be educated in schools conducted by female teachers in conformity with the *pardah* system as far as practicable. But there is another section

who are quite prepared to send their girls to mixed schools run preferably by female teachers, provided Muslim girls are offered there the facilities that they require.

16. The following are now the chief causes of the paucity of Muslim girls in middle and high schools:—

- (1) General poverty of the parents.
- (2) Want of provision for the teaching of Persian and Arabic in high schools for girls.
- (3) Absence of Muslim teachers, particularly female teachers, in secondary schools.
- (4) Inadequate representation of Muslims on the managing committees of aided schools.
- (5) Inconvenience of sending girls to schools situated in localities other than where their parents live.
- (6) Absence of schools conducted in conformity with the *purdah* system as far as practicable.
- (7) Inadequate arrangement for conveyance of Muslim girls to and from schools.
- (8) Absence of facilities for religious instruction.
- (9) Non-existence of hostel accommodation for Muslim girls.
- (10) Abnormal wastage of Muslim girls at the primary stage.
- (11) High rates of fees.
- (12) Inadequate financial assistance from Government for the encouragement of Muslim female education which is required for the following purposes:—
 - (a) Increasing the percentage of free studentships.
 - (b) Creation of special scholarships and stipends.
 - (c) Liberal grants to existing secondary schools and Junior Madrasahs managed by Moslems.
 - (d) Provision of funds for grants-in-aid to new secondary schools started by Muslims, or in Muslim localities.
 - (e) Provision of stipends or capitation allowance for poor Muslim boarders.

17. It is not necessary to make any detailed comment on the abovementioned causes. That the Muslim community is poor is admitted on all hands. Almost all the witnesses, both official and non-official, have emphasised the necessity of removing the other causes as far as practicable, if education of Muslim girls is to be encouraged. The main obstacle to the progress of female education, specially among the Muslims, is the lack of money. The amount of aid from the public funds is meagre. No doubt the people have been slow to realise their responsibilities in the matter and the general tendency is to depend on Government for whatever money is required for the expansion of female education. But the Muslims have a just grievance that, notwithstanding the fact that they are poor and backward in education, they do not get sufficient support from Government even when they start schools for girls and manage them with great difficulty. In mixed schools, both Government and aided, there are no Muslim teachers, not even is there any provision for hostel accommodation or for the teaching of Persian and Arabic, let alone the question of religious instruction. The reason for this is that Muslim female students attending these schools are few in number. We do not think the cause

of higher education among Muslim females will ever advance if the provision of facilities that are indispensably necessary is deferred till mixed schools can admit a suitable number of Muslim girls. For, the existence of those facilities only is expected to attract Muslim girls in large numbers.

18. We give below a summary of our recommendations for the consideration of Government:—

- (1) That immediate steps should be taken for the establishment of a Government girls' high English school for Muslims. In this connection the possibility of provincialising one of the existing Muslim secondary schools may be considered.
- (2) That provision should be made for liberal grants-in-aid to existing secondary schools, Junior Madrasahs and final primary schools for girls managed by Mussalmans.
- (3) That provision should be made for funds for grants-in-aid to new secondary schools, Junior Madrasahs and final primary schools that may be started by Mussalmans, or in Muslim localities.
- (4) That pending the provision of adequate funds, the existing allotment for grants-in-aid to girls' schools should be re-distributed.
- (5) That the entire amount set free by the abolition of the zenana system of education should be utilised in giving grants-in-aid to deserving Muslim girls' schools.
- (6) That provision should be made for the teaching of Persian and Arabic in all Government arts colleges and in all Government and aided high schools for girls where there are Muslim girls.
- (7) That there should be at least one Muslim female teacher in each Government school for girls. The number should be increased gradually as qualified candidates are available.
- (8) That in schools open to girls of all communities where male teachers are employed, steps should be taken for the appointment of Muslim teachers in each of them.
- (9) That provision should be made for the representation of Muslims on the managing committees of aided secondary schools for girls which are also attended by Muslim girls.
- (10) That three Government hostels, *viz.*, one at Calcutta, another at Dacca, and a third at Chittagong should be established immediately for Muslim girl students. These hostels should be placed under lady superintendents and their boarders should be exempted from payment of seat rent, furniture rent, municipal taxes, etc. Hostel arrangements should also be made in Government and aided schools at other places where there is a demand.
- (11) That provision of some stipends or capitation allowance should be made to enable poor Moslem boarders to meet their hostel charges.
- (12) That in all Government schools for girls seats should be reserved for Muslim girls.
- (13) That Muslim girls should be granted free studentships up to at least 50 per cent. of their own enrolment in Government and aided schools.

- (14) That all poor Muslim girls should be exempted from payment of conveyance charges. If, however, it is not possible to allow them free conveyance, provision of funds should, at any rate, be made to give them concessions.
- (15) That facilities should be given to Muslim girls to say their prayers in schools.
- (16) That, as recommended in the case of boys, provision for religious instruction should be made in the curriculum of secondary schools for girls and that it should be made compulsory up to the middle stage.
- (17) That special scholarships and stipends should be created for Muslim girls at all stages, as recommended in the chapter on scholarships.
- (18) That maktabas for girls should be allowed 50 per cent. higher grant as in the case of boys' maktabas and money should be provided for the purpose.
- (19) That, wherever practicable, primary education of Muslim girls should be made compulsory.
- (20) That the post of the Assistant Inspectress of Schools for Muhammadan Education, Presidency and Burdwan Divisions, should be held by a qualified Muslim lady.
- (21) That some rural training schools for training Muslim women teachers for village schools should be opened.
- (22) That a vernacular training school for Muslim girls like the one at Calcutta should be opened at Chittagong.
- (23) That the curriculum taught in Junior Madrasahs is more suitable for Muslim girls. The establishment of such institutions should be encouraged by liberal grants-in-aid.

CHAPTER VIII.

Scholarships.

The necessity of giving special assistance to Mussalmans by way of scholarships, stipends and free studentships in consideration of their backwardness in education, has been recognised by the various commissions and committees that have been constituted from time to time. The Indian Education Commission of 1882 recommended that a graduated chain of scholarships, leading from the primary school through all intermediate stages up to the B.A. degree and also a system of free studentships in schools under public management, should be established for the exclusive benefit of the Mussalmans. The Hornell Committee of 1914 also emphasised the necessity for providing more scholarships and free studentships for Muslim pupils. The Calcutta University Commission of 1919 which reviewed the educational needs of the Mussalmans endorsed the policy of making special arrangements to facilitate and encourage the education of the Moslems of Bengal. Finally, the Auxiliary Committee of the Indian Statutory Commission observed: "We are aware that steps have already been taken to encourage Muhammadan pupils by the reservation of school places, by the award of stipends and scholarships, and by the provision of

facilities for the training of Muhammadan teachers. But we are convinced by the evidence placed before us that much more assistance in these directions is needed to place the Muhammadan community in Bengal in a sound educational position. In particular, the number of stipends and scholarships is small compared with the total number of Muhammadan pupils, the majority of whom come from very poor families.....”

2. In Bengal the special encouragement of Muhammadan education had never been regarded a legitimate charge on provincial revenues before the issue of Government of India's resolution, dated the 15th July 1885, in which a liberal provision of scholarships was declared to be an essential part of the accepted policy of giving Muhammadans facilities for securing a better education and fitting themselves to take a larger part in public and professional life. Even the proceeds of the Mohsin Endowment Fund, which had at first been spent on the maintenance of the Hooghly College and subsequently in part on the upkeep of Madrasahs and employment of Persian and Arabic teachers in schools and colleges, was not fully liberated and converted into scholarships and stipends for Mussalmans till 1915. The Hartog Committee remarked on the inadequacy of the number of stipends and scholarships reserved for Muslim pupils. It appears from the report of the said committee (page 197) that the provision of scholarships and stipends and fee remission for Muslim pupils is much more liberal in Bombay and Sind than in Bengal where Muslims form 54·8 per cent. of the total population.

3. The award of Senior and Junior scholarships made by the Director of Public Instruction during the five years (1928-32) is shown in the table below from which it will be seen that the numbers of scholarships secured by Muslim students in open competition were negligible.

Junior scholarships (open and special only) during five years, 1928-32

		Class of scholarship.																
		Open.									Special.							
Year.		(Rs. 20 each) First grade secured by—			(Rs. 15 each) Second grade secured by—			(Rs.10 each.) Third grade, including one for the most successful aboriginal student ; secured by—			Total open scholarship secured by—			(Rs. 10 each.) For Muhammadans only.	(Rs. (10 each.) For backward and depressed classes Hindus only.	(Rs. 20 each) For girls ; secured by—		
		Hindus.	Muhammadans.	Others.	Hindus.	Muhammadans.	Others.	Hindus.	Muhammadans.	Others (aboriginals).	Hindus.	Muhammadans.	Others.			Hindus.	Muhammadans.	Others.
1928	..	9	..	..	31	2	..	59	3	1	99	5	1	33	5	15	2	..
1929	..	9	..	..	33	..	..	59	3	1	101	3	1	33	5	17	..	..
1930	..	9	..	..	33	..	..	58	4	1	100	4	1	33	5	17	..	..
1931	..	9	..	..	31	2	..	59	3	1	99	5	1	33	5	17	..	..
1932	..	9	..	..	32	1	..	59	3	1	100	4	1	33	5	17	..	..

Senior scholarships (open and special) awarded by Director of Public Instruction, during five years, 1928-32.

Class of scholarship.														
Year.	Open.									Special.				
	(Rs. 25 each.) First grade secured by—			(Rs. 20 each.) Second grade secured by—			Total open scholar- ships secured by—			For Muhammadans only.	For backward and depressed class Hindus only.	(Rs. 20 each) For girls secured by—		
	Hindus.	Muhammadans.	Others.	Hindus.	Muhammadans.	Others.	Hindus.	Muhammadans.	Others.			Hindus.	Muhammadans.	Others.
1928 ..	10	..	..	27	1	..	37	1	..	25	5	9	..	4
1929 ..	10	..	..	26	2	..	36	2	..	25	5	11	..	2
1930 ..	9	..	1	25	2	1	34	2	2	24	5	7	..	6
1931 ..	9	1	..	28	..	..	37	1	..	25	5	10	..	3
1932 ..	10	..	..	28	..	..	38	..	..	25	3	10	..	3

4. We have carefully examined the question of the grant of scholarships to Muhammadan students in Bengal and are of opinion that the existing special scholarships and stipends are not only inadequate in number but are in most cases insufficient in value to enable the poor Muslim students to continue their education without pecuniary embarrassment. Nothing has been done by Government in this respect since the publication of the report of the Hartog Committee. If the educational progress of the Mussalmans is to be made more rapid in future, more helpful and sympathetic measures must be adopted to encourage Muslim students to attend the different grades and types of schools and colleges at all stages of instruction. We, therefore, recommend the creation and award of the following scholarships for the exclusive benefit of the Mussalmans:—

I. Overseas scholarship to be awarded by the Local Government.

—One foreign scholarship, the value of which should be such as to make the recipient independent of any other contribution, should be awarded annually for two years to a Muhammadan possessing high academic qualifications for education at a foreign University.

II. Post-graduate research scholarships.—(a) *To be awarded by Calcutta University.*—One post-graduate research scholarship of Rs. 100 a month, tenable for 3 years, should be awarded annually to a Muhammadan graduate with high academic qualifications.

(b) *To be awarded by Dacca University.*—One post-graduate research scholarship of Rs. 100 a month, tenable for 3 years, should be awarded annually to a Muhammadan graduate with high academic qualifications.

III. Graduate scholarships.—(a) *To be awarded by the Director of Public Instruction, Bengal.*—(1) Eight of Rs. 30 a month, each tenable for 2 years, should be awarded to Muhammadan students as against the four of Rs. 25 a month.

(2) Two of Rs. 20 a month, each tenable for 2 years, should be awarded to students graduating from the Islamia College, Calcutta.

(b) *To be awarded by Dacca University.*—Five of Rs. 30 a month, each tenable for 1 year, should be awarded to Muhammadan students, as against the existing two of Rs. 25 a month.

IV. Senior scholarships.—(a) *To be awarded by the Director of Public Instruction, Bengal.*—(1) Fifty of Rs. 20 a month, each tenable for 2 years, should be awarded to Muhammadan students, as against the existing 25 of Rs. 10 a month. Of these ten should be reserved for students taking the B.Sc. course.

(2) Four of Rs. 16 a month, each tenable for 2 years, should be awarded to students passing the I.A. and I.Sc. Examinations from the Islamia College, Calcutta.

(3) Either 3 new scholarships of Rs. 20 a month, each tenable for 2 years, should be created for Muslim girls, or 3 out of the existing 13 scholarships of Rs. 20 a month, awarded to girls, should be reserved for Muslim girls.

(b) *To be awarded by the Board of Intermediate and Secondary Education, Dacca.*—(1) Ten of Rs. 20 a month, each tenable for 3 years, should be awarded to Muhammadan students taking up an honours course in the University of Dacca, as against the existing six of Rs. 10 a month. Two of these scholarships should be reserved for students who take up the B.Sc. honours course.

(2) Five of Rs. 10 a month, each tenable for 2 years, should be awarded to Muhammadan students, as against the existing two of Rs. 10 a month. One of these scholarships should be reserved for a student who takes up the B.Sc. course.

(3) Two of Rs. 20 a month, each tenable for 2 years, should be awarded to Muhammadan girls.

V. Junior scholarships.—(a) *To be awarded by the Director of Public Instruction, Bengal.*—(1) Two hundred scholarships of Rs. 10 a month, each tenable for 2 years, should be awarded to Muhammadan students, as against the existing 33 of Rs. 10 a month. Fifty of these scholarships should be reserved for students taking up the I.Sc. course.

(2) Ten of Rs. 20 a month and ten of Rs. 10 a month, each tenable for 2 years, should be awarded to Muhammadan girls.

(b) *To be awarded by the Board of Intermediate and Secondary Education, Dacca.*—(1) One of Rs. 15 a month and six of Rs. 10 a month, each tenable for 2 years, should be awarded to Muhammadan students, as against the existing four of Rs. 10 a month.

(2) Two of Rs. 15 a month, each tenable for 2 years, should be awarded to Muhammadan girls, as against one of Rs. 10 a month.

VI. On the results of the School Final Examination (Science Side).—One of Rs. 20 a month, one of Rs. 15 a month, and one of Rs. 10 a month, each tenable for four years, should be reserved for Muhammadan students.

VII. Middle scholarships.—(a) *Middle scholarships for boys.*—Two hundred of Rs. 5 a month, each tenable for 4 years, should be awarded to Muhammadan boys, as against the existing 55 of Rs. 4 a month. All scholarships at the middle stage should be awarded on the results of a public examination.

(b) *Middle vernacular scholarships for girls.*—(1) *East Bengal.*—Ten of Rs. 5 a month, each tenable for 2 years, should be awarded to Muhammadan girls, as against the existing four of Rs. 4 a month.

(2) *West Bengal.*—Eight of Rs. 5 a month, each tenable for 2 years, should be awarded to Muhammadan girls, as against the existing three of Rs. 4 a month.

(c) *Middle English scholarships for girls.*—(1) *East Bengal.*—Twenty of Rs. 5 a month, each tenable for 4 years, should be awarded to Muhammadan girls, as against the existing two of Rs. 5 a month.

(2) *West Bengal.*—Ten of Rs. 5 a month, each tenable for 4 years, should be awarded to Muhammadan girls, as against the existing two of Rs. 5 a month.

(d) *Junior Madrasah scholarships for girls.*—(1) Ten scholarships of Rs. 5 each a month, tenable for 4 years, should be awarded to Moslem girls on the results of the Junior Madrasah Examination.

VIII. Primary final scholarships.—(a) *For boys.*—One hundred of Rs. 4 a month, each tenable for 2 years, should be awarded to Muhammadan boys, as against the existing 24 of Rs. 3 a month. The number of open scholarships should be raised from 177 to 300.

(b) *For girls.*—(1) *East Bengal.*—One hundred of Rs. 4 a month, each tenable for 2 years, should be awarded to Muhammadan girls, as against the existing six of Rs. 3 a month.

(2) *West Bengal.*—Forty of Rs. 4 a month, each tenable for 2 years, should be awarded to Muhammadan girls, as against the existing two of Rs. 3 a month.

IX. Primary preliminary scholarships.—*For girls.*—(1) *East Bengal.*—One hundred and fifty of Rs. 3 a month, each tenable for 2 years, should be awarded to Muhammadan girls, as against the existing nine of Rs. 2 a month.

(2) *West Bengal.*—Fifty of Rs. 3 a month, each tenable for 2 years, should be awarded to Muhammadan girls, as against the existing four of Rs. 2 a month.

X. For the Ahsanullah School of Engineering, Dacca.—(a) Ten of Rs. 10 a month, each tenable for 2 years, should be awarded to Muhammadan students, as against the six joint scholarships of Rs. 10 a month for students of the Muhammadan community and the backward classes.

(b) Six of Rs. 15 a month, each tenable for 2 years, should be awarded to Muhammadan students in the overseer classes, as against the existing four of Rs. 15.

(c) Eight of Rs. 15 a month, each tenable for 2 years, should be awarded to Muhammadan students in the sub-overseer classes, as against the existing six of Rs. 15 a month.

(d) Of the existing 28 scholarships of Rs. 10 a month, each tenable for one year, for practical training, at least 14 should be reserved for Muhammadan students.

(e) Of the existing 12 scholarships of Rs. 15 a month, each tenable for 17 months, for practical training, six should be reserved for Muhammadan students.

(f) Of the existing 14 scholarships of Rs. 5 a month, each tenable for 1 year for artisan students, seven should be reserved for Muhammadan students.

(g) Of the existing eight scholarships of Rs. 6 a month, each tenable for 1 year, for artisan students, four should be reserved for Muhammadan students.

(h) Of the existing six scholarships, of Rs. 7 a month, each tenable for 1 year, for artisan students, three should be reserved for Muhammadan students.

XI. For the Bengal Engineering College.—(a) *Civil Engineer Department.*—(1) *Graduate classes.*—Two of Rs. 360 per annum, each tenable for 2 years, should be awarded to Muhammadan students, as against the existing one of Rs. 300 per annum.

(2) *Intermediate classes.*—Four of Rs. 300 per annum, each tenable for 2 years, should be awarded to Muhammadan students, as against the existing two of Rs. 240 per annum.

(b) *Mechanical and Electrical Engineering Department.*—Two of Rs. 360 per annum and two of Rs. 300 per annum, each tenable for 2 years, should be awarded to Muhammadan students, as against the existing one of Rs. 300 and two of Rs. 240 per annum.

(c) *For practical training of passed students.*—Of the existing 13 scholarships of Rs. 50 a month, each tenable for 1 year, at least three should be reserved for Muhammadan students.

XII. For the Government Commercial Institute, Calcutta.—(a) Of the existing three general scholarships of Rs. 20 a month, each tenable for one year, at least one should be reserved for Muhammadan students.

(b) Of the existing three general scholarships of Rs. 12 a month, each tenable for one year, at least one should be reserved for Muhammadan students.

XIII. For the Dacca Government Moslem High School.—Two of Rs. 5 a month, each tenable for 2 years, should be awarded to Senior students at the Dacca Government Moslem High School.

XIV. On the results of the Junior Madrasah Examination.—One hundred of Rs. 5 a month, each tenable for 4 years, should be awarded by the Director of Public Instruction, Bengal, on the results of the Junior Madrasah Examination, as against the existing seven of Rs. 5 a month.

XV. On the results of the High Madrasah Examination.—Eight of Rs. 15 a month and ten of Rs. 10 a month, each tenable for 2 years, should be awarded by the Dacca Board of Intermediate and Secondary Education, on the results of the High Madrasah Examination, as against the existing six of Rs. 12 a month and nine of Rs. 8 a month.

XVI. On the results of the Islamic Intermediate Examination.—Five of Rs. 20 a month and two of Rs. 15 a month, each tenable for 3 years, should be awarded by the Board of Intermediate and Secondary Education, Dacca, to students taking up a Dacca University honours course, as against the existing five of Rs. 15 and two of Rs. 10 a month.

XVII. For the students of Calcutta Madrasah.—(a) Four scholarships of Rs. 10 a month each tenable for two years should be awarded to the students of the Title Classes in Fiqh and Usul group as against the existing two of Rs. 10 a month each.

(b) Four scholarships of Rs. 10 a month each tenable for two years should be awarded to the students of the Title Classes in Mantiq and Hikmat.

(c) Four scholarships of Rs. 10 a month each tenable for two years should be awarded to the students of the Title Classes in Adab and History.

(d) Four scholarships of Rs. 10 a month each tenable for two years should be awarded to the students of the Title Classes in Tibb.

(e) Four scholarships of Rs. 25 a month each tenable for one year should be awarded to the successful students of Tibb Classes, who intend to prosecute higher studies in Tibb in Upper India.

XVIII. For medical students.—The number of scholarships awarded to Muhammadan students in medical schools and colleges is very small—

(a) One hundred and fifty scholarships, ranging from Rs. 10 to Rs. 20 a month, each tenable for 1 year, should be awarded to Muhammadan students reading in medical schools.

(b) One hundred and twenty-five scholarships, ranging from Rs. 20 to Rs. 30 a month, each tenable for 1 year, should be awarded to Muhammadan students reading in the two Medical Colleges in Calcutta.

5. The following general principles should regulate the award of the above scholarships:—

(a) All the above scholarships should be awarded on a competitive basis, in order of merit, irrespective of and uninfluenced by, the question of poverty.

(b) The award of the above scholarships do not preclude Muhammadan students from competing for and receiving general scholarships meant for all students, irrespective of creed and sex.

(c) A Muhammadan student securing a general scholarship is not entitled to receive any one of the special scholarships, unless the value of his general scholarship is less than what he would have secured merely as a Muhammadan student. In such a case, his general scholarship may be supplemented by a special scholarship of inferior value.

(d) The reservation of scholarships for Muhammadan girls does not, however, preclude them from competing for and securing special scholarships fixed for Muhammadan male students.

(e) A Muhammadan girl securing a special scholarship fixed for Muhammadan male students is not entitled to receive any one of the scholarships reserved for Muhammadan girls, unless the value of the special scholarship secured by her is less than what she would have secured merely as a Muhammadan girl. In such a case her special scholarship may be supplemented by one of the scholarships of inferior value reserved for Muhammadan girls.

- (f) The reservation of scholarships for Muhammadan girls does not preclude them from competing for, and securing scholarships reserved for, girls in general, irrespective of creed. The scholarships reserved for girls in general should, therefore, be considered to be general scholarships for Muhammadan girls.
- (g) In particular years, in cases where eligible Muhammadan girls are not available for scholarships reserved for Muhammadan girls, they should be awarded to eligible Muhammadan boys.
- (h) In cases where eligible Muhammadan students are not available for scholarships reserved for award in particular institutions or on the results of particular examinations or in professional or technical lines of study, they should be awarded to Muhammadan students in general schools and colleges.
- (i) All Muhammadan students securing scholarships and stipends, general or special, should be exempted from the payment of tuition fees, whether the institutions in which the scholarships and stipends are tenable are schools, colleges or Universities.

CHAPTER IX.

Appointment of Moslems in the Educational Services.

Early orders of Government regarding employment of Moslems according to population.—We have examined at length the question of advancement of education of Moslems, and we have come to the conclusion that it is intimately connected with the employment of Moslems in the various branches of the Educational Services. The appointment of a larger number of Moslems in the Educational Services had engaged the attention of Government for many years, and it was ordered as early as 1893 that the number of posts held by Moslems should be according to their proportion to the total population of the district. Dr. C. A. Martin, Director of Public Instruction, Bengal, in dealing with the two recommendations of the Indian Education Commission regarding the employment of Moslems as Educational Officers, remarked in paragraph 8 of his letter No. 59 T., dated the 23rd June 1893, addressed to the Government of Bengal: "It appears to me that, provided candidates with the necessary qualifications are obtainable, orders should be issued to the Educational Department and to the district and municipal boards to appoint *only* Moslem candidates to sub-inspectorships, till such time as the Moslem element in the inspecting staff of each district is represented somewhat in proportion to its Moslem population. The Circle Inspectors in making appointments to zilla schools should also be guided by a similar principle." Dr. Martin in that letter also called attention to the fact that far less than their fair share of appointments in the Educational Department, namely, sub-inspectorships, deputy inspectorships, and teacherships in Government schools was given to Moslems, and that this disproportion could not but

have an injurious effect on the progress of Moslem education. Government, acquiescing in this view, expressed a desire that Moslems should in future be admitted to these offices to a larger extent. The Director of Public Instruction in his circular No. 79, dated the 25th June 1894, impressed upon all the Inspectors of Schools the special necessity of carrying out this instruction in filling up vacancies in deputy inspectorships, departmental sub-inspectorships and teacher-ships in Government schools, and of recommending to district boards the appointment of Moslem sub-inspectors of schools. Statistics taken in respect of Moslem appointments after five years were very disappointing. During the five years ending 1st January 1898 only five Moslem appointments were made out of an addition of 52 teachers made to zilla schools; and the Director of Public Instruction in his circular No. 115, dated the 16th July 1898, again requested the Inspectors of Schools to give effect to the wishes of Government and to endeavour to secure to Moslems a fair share of appointments in the Education Department.

Government orders not properly carried into effect.—The returns submitted by the Director of Public Instruction to Government after a period of five years in 1903 regarding Moslem appointments were not considered satisfactory, and Government in their letter No. 2964, dated the 27th November 1903, observed that according to the proportion of Moslems to the total population of each district no less than 131 posts in Government schools should have been held by Moslems, but in fact only 42 posts were held by them. As the disproportion between the number of Moslems who ought to have been employed and those who were actually employed was very marked, Government again issued orders calling for special attention of the Director of Public Instruction to endeavour to meet the wishes of Government in this respect. The number of appointments rose to 46 in 1904 and to 54 in 1905. Government then called for annual statements showing the number of appointments held by Moslems in Government schools and referring to statements in respect of zilla schools of Burdwan and Presidency Divisions during 1912-13, they in their letter No. 4467, dated the 27th November 1914, remarked that notwithstanding the repeated orders of Government on the subject of Moslem appointments, insufficient attention was paid to the desirability of bringing the number of Moslems employed up to a reasonable percentage of the whole.

It thus appears that the local controlling officers had not complied with the wishes of Government in administering the patronage entrusted to them, and Government had to issue repeated instructions to obey their orders and warned the local controlling officers that any appointment made in contravention of the Government policy should have to be cancelled.

Appointment of Moslem inspecting officers.—As regards the Deputy and Sub-Inspectorships, the standing orders were that the number of inspecting officers in every district of the Presidency should bear to the total number of such officers in the district the same proportion as the Moslem population of the district bears to the total population. To ensure this Government were pleased to make a rule in their notification No. 1000 T.G., dated the 29th August 1900, that the district boards should employ the number of Moslem sub-inspectors of schools in proportion of Moslems to the total population

of each district, and until this number was attained, on the occurrence of each vacancy in the posts of sub-inspectors of schools, a Moslem should be appointed, provided a duly qualified Moslem candidate was available. This order was issued in consideration of the fact that the employment of due proportion of Moslem inspecting officers in the Education Department had been regarded as one of the best means of advancing the cause of Moslem education. In furtherance of this policy, Government also have appointed a special inspecting agency which has a history of its own as noted below.

Appointment of a special inspecting agency for improvement of Moslem education.—On the recommendation of the Education Commission of 1882-83 and of the Director of Public Instruction, the Government of India sanctioned the appointment of two assistant inspectors for Moslem schools in 1889. On the reorganisation of the superior inspecting staff in 1900, the two posts created in 1889 were abolished on the ground that the number of Moslem officers had increased considerably and that by the judicious posting of Moslem inspecting officers the interest of Moslem education might be safeguarded. The view taken in 1900 that special inspecting officers were not required had not been borne out by experience, and in the conference that was held in 1907 under the presidency of Sir A. Earle it was held that the existing inspecting staff did not take sufficient interest in Moslem education which was still backward and that it required a very careful supervision. This conference urged the necessity of appointment of special inspecting officers for Moslem education in each division of Bengal, as then constituted, and its recommendation was accepted by Government. No new appointments were made, but assistant inspectors from the then existing inspecting staff were specially set apart to supervise Moslem education. These special officers were given larger powers to inspect all grades of schools.

Necessity for special posts urged and accepted by Government.—On the appointment of an Assistant Director of Public Instruction for Muhammadan Education in 1913, the special inspecting officers were taken back to the general line. The withdrawal of these officers gave rise to a vigorous protest by the Moslems, and a resolution was moved at the Bengal Legislative Council by Mr. A. K. Fazl-ul Huq, recommending that—

- (a) steps should be taken to place specially selected Moslem inspectors in charge of Moslem education in all the divisions of the Presidency;
- (b) the orders recalling the special inspectors in charge of Moslem education to the general duty be withdrawn.

This resolution was admitted but withdrawn at the request of Government.

On this, and on the representations of the Moslem community which complained a good deal on the subject, an Assistant Inspector of Schools for Muhammadan Education was appointed in each division of the Presidency in 1914 on a temporary basis. These appointments were made permanent in 1916.

In 1923 the Bengal Retrenchment Committee recommended the total abolition of special inspectorate for Moslem education, including the special posts of assistant inspectors for Moslem education. The proposal of the Retrenchment Committee was discussed at considerable length, and Government, after due consideration and in view of the fact that the special agency is needed to supervise purely Moslem schools, allowed the retention of these posts.

Special posts to be retained and grounds therefor.—That the Moslems of Bengal are still backward in education is undisputed, and it is beyond question that there exists a great inequality in the progress of education (especially in higher stages) made by the Moslem and the Hindu communities. As the Moslems receive an impetus from the inspecting officers of their own persuasion and as not a little of their educational advancement is due to the efforts of these officers, the continuation of this special agency was strongly advocated by all Moslem associations and leading members of the community. The question of utility of these posts was raised, and we gave a very careful consideration to this matter. We are of opinion that not only their posts should be retained, but they should be given more powers of initiation and control. Since the creation of this special agency there has been an all-round improvement which will be seen from the statistics given below. The committee accordingly recommend that the special inspecting agency for Moslem education should be retained.

Number of various grades of Moslem institutions in the Bengal Presidency.

		High Madrasahs.	Other Madrasahs including Junior Madrasahs.‡	Total.	Maktabs.	Grand total.
1911-12	..	..*	201	(a)201	(b)6,120	6,321
1916-17	..	..*	281	281	8,180	8,461
1921-22	..	8	329	337	14,673	15,010
1926-27	..	17	521	538	20,723	21,261
1930-31	..	23	720	743	24,733	25,476

Bengal Educational Service.—The number of posts in the Bengal Educational Service now held by the Moslems, specially in the teaching branch, is disproportionately small. Formerly there was a dearth of qualified Moslem candidates to fill the vacancies in the Bengal Educational Service, but the situation has of late improved considerably and there is at present no dearth of qualified candidates. The committee

*There were no High Madrasahs in Bengal then. High Madrasahs came into being after the creation of the Dacca Board.

(a) Represents the number of Madrasahs in Bengal as it was then constituted.

(b) Represents the number of maktabs in Bengal as it was then constituted.

‡Figures for Junior Madrasahs and old scheme Madrasahs separately are not available

accordingly suggests that attempts should be made to have a larger number of appointments in the Bengal Educational Service until the percentage of appointments that should be held by Moslems reaches 54·8.

In this connection the Committee would like to invite a reference to paragraph 1 of the rules regulating the appointment of Muslims in the various non-ministerial Educational Services in Bengal framed under Government order No. 458-Edn., dated the 9th August 1926, in which it has been laid down that when direct recruitment is made by the Local Government to fill collegiate appointments (other than principalships) now included in the cadre of the Indian Educational Service or the Bengal Educational Service (apart from those attached to communal institutions) preference shall be given to a Muslim applicant, provided he is equal in qualifications and experience to the best non-Muslim applicants, until the proportion of Muslims on the staff of each college becomes equivalent to the proportion of Muslim students on its rolls. We regret to observe that this rule has been incorporated in the recruitment rules for Provincial Services issued in Government notification No. 7183A., dated the 22nd May 1930. The result of this has been the almost total exclusion of Muslims from college professorships. We strongly feel that the rules referred to above need immediate modification, and we suggest that if suitable Muslim candidates with the requisite qualifications are available, they should be appointed to these posts until the suggested percentage is attained.

Appointment of Muslims in the superior inspectorate.—It is said that there is now a sufficient number of Moslem inspecting officers in the higher inspectorate. This is not correct, as out of 39 such appointments only 16 (or 41 per cent.) are held by Moslems. This position is likely to be worse in the course of a period of about five years during which eight (*i.e.*, 6 Inspectors and Second-Inspectors and 2 District Inspectors) will retire from the service of Government.

The superior inspectorate is generally composed of men promoted from the lower ranks in the inspecting branch. There are at present only two Moslem graduates in the rank of subdivisinal inspectors.

It is thus evident that the superior inspectorate will nearly be devoid of Moslem officers after a period of about five years. The prospects of getting other Moslems in their places are very meagre, in view of the paucity of Moslem graduates in the subdivisinal inspectorate. When some years ago the position of the Hindus in the superior inspectorate was threatened with similar difficulty, *i.e.*, when no suitable Hindu officer was available for appointment as divisional inspector of schools by promotion from the lower rank, a Hindu divisional inspector of schools was granted about two years' extension of service after he had attained the age of 55 years and retained in the capacity of a divisional inspector of schools. Two college professors were also transferred from the teaching branch to the inspecting, in order to provide the divisional inspectorate with Hindu officers. The same principle may be adopted in the case of Moslems also, and the position may be saved by admitting a few Moslems to the superior inspectorate by transfer from the teaching branch.

Policy changed.—Up till 1924 the general policy was to raise the Moslem appointments to the proportion of population percentage, and with that object in view attempts were made to raise the proportion to that standard. But in 1925, the question of reviewing the progress of Moslems in the service of Government arose when the late Mr. C. R. Das with his Swaraj Party—including a number of Moslems—assailed the position of Government from every direction, and Nawab Musharraf Hossain Khan Bahadur, brought in a resolution before the Legislative Council with the object of calling upon Mr. C. R. Das to give his support in the Council to the famous Pact, by which the latter bound himself and his party to concede to Moslems among other things their claim to appointments in Government in proportion to their numerical strength in population. In the course of discussion in the Council, speeches and statements were made to the effect that Moslems did not enjoy a proper share in the administration of the country and that it was high time that the balance should be made up. It was stated that if, by the existing methods of selection which seemed to be unduly academic, they were unable to obtain their fair share, then the methods should be changed. Having regard to what happened in connection with Nawab Musharraf Hossain Khan Bahadur's resolution, the Government were pledged to the Moslem community to take steps at once to advance the position of Moslems in the administration of the province, and to take up the question of progress of Moslems in Government services. As a result of discussion of this very important question, two formulæ were adopted—

- (a) that recruitments for direct appointment in the higher public services from among the qualified members of the two important communities (Hindus and Moslems) should be made on the basis of, though not necessarily in accordance with, their respective populations; and
- (b) that promotion from one service to a higher service or from one appointment to a higher appointment should be regulated by the record of work and seniority.

Keeping these formulæ in view, each department of Government had to examine the conditions of recruitment to the services under it and to adopt a percentage as an immediate guide in the working of the recruitment.

Change for the worse.—Rules were accordingly framed to regulate the appointment of Moslems in the non-ministerial educational services which obtained the approval of Government in their letter No. 458-Edn., dated the 9th August 1926. In paragraph 6 of the Government order, it has been laid down that the percentage of Moslem appointments by direct recruitment in the Subordinate Educational Service posts other than those of college lecturers should be raised to 45; but that expectation has not been fulfilled. The rules relating to the question of direct recruitment and their application have not improved the position of Moslem appointments to the proportion of population percentage as was originally the policy of Government.

The statement below shows the number of appointments held by Moslems in various grades of the non-ministerial Educational Services (as stood on 1st January 1934):—

Educational Services.	Total number of appointments.	Number of appointments held by Moslems.	Percentage of appointments held by Moslems.
Principalships of institutions (other than communal institutions)	12	..	..
Divisional and second inspectorships ..	12	8	66·6
Professorships, etc., of colleges (other than those which are communal in nature or are in communal institutions) ..	109	4	3·6
Headmasterships of high and normal schools (other than communal schools) ..	(a)42	8	19
District inspectorships	(c)27	8	29·6
Lectureships in the Subordinate Educational Service (other than those which are communal in nature or are in communal institutions) and posts of similar nature ..	(b)88	6	6·8
Subordinate Educational Service (other than college lectureship)—			
Teaching	1,115	403	36·1
Inspecting	314	152	48·4
Miscellaneous	94	13	13·9

(a) Including the post of Superintendent of Reformatory and Industrial Schools at Alipore.

(b) Including four posts at Ahsanullah School of Engineering, Dacca, on Rs. 150 (fixed) and four temporary posts.

(c) Excludes the post of District Inspector of Schools, Chittagong Hill Tracts, which is filled temporarily on Subordinate Educational Service basis.

Present position of Educational Service in Presidency of Bengal.—

It appears that excepting the divisional and second inspectorships the population percentage has not been reached in any grade of the services, since the application of the existing rules of recruitment. The position will greatly change for the worse after about 5 years as stated in a previous paragraph, unless effective steps are taken in the meantime by Government to avoid the contingency. The lowest percentages are in the case of college professors and lecturers. The governing bodies of colleges and other institutions consist of members mostly non-Moslems, and they are generally not inclined to nominate Moslem candidates with requisite qualifications for any vacancy. The governing bodies generally make strong protests if any candidates other than their nominees are appointed. Regarding collegiate appointments in the lecturers' grade Governing Bodies are given certain powers, and if they are not allowed to exercise those powers they are bound to complain. If we are to appoint a larger number of Moslems in the lecturers' grade, the Director of Public Instruction should decide in the first instance if a particular vacancy should go to a Muslim and instruct the Governing Body concerned to make nominations accordingly.

In the inspectorate which is an important branch of the Educational Service there has not been an appreciable improvement in the Moslem appointments since the enforcement of the rules in 1926 as will appear from the statement below.

The strength of the inspectorate and the distribution of posts in different grades between Moslems and non-Moslems during the years 1926-33 are shown below :—

Year.	Distribution of posts in different grades.														
	Strength of the inspectorate.			Divisional and second inspectors of schools.			District inspectors of schools.			Subdivisional inspectors of schools.			Sub-Inspectors of schools.		
	Moslems.	Non-Moslems.	Total.	Moslems.	Non-Moslems.	Total.	Moslems.	Non-Moslems.	Total.	Moslems.	Non-Moslems.	Total.	Moslems.	Non-Moslems.	Total.
1926 ..	152	193	345	7	6	13	9	19	28	22	39	61	114	129	243
1927 ..	157	188	345	8	5	13	9	19	28	20	41	61	120	123	243
1928 ..	159	186	345	8	5	13	8	20	28	22	39	61	121	122	243
1929 ..	161	184	345	5	8	13	8	20	28	24	37	61	124	119	243
1930 ..	162	183	345	7	6	13	9	19	28	25	36	61	121	122	243
1931 ..	168	177	345	6	7	13	9	19	28	25	36	61	128	115	243
1932 ..	168	176	344	7	5	(a)12	9	19	28	14	22	(b)36	138	129	(c)267
1933 ..	165	178	343	8	4	12	8	19	(d)27	16	21	37	132	135	267

(a) One post held in abeyance as a measure of retrenchment.

(b) Twenty-five posts suspended as a measure of economy.

(c) Twenty-five additional temporary posts created in lieu of the posts of subdivisional inspectors suspended : one temporary post of special Sub-Inspector of Schools at Calcutta abolished.

(d) Excludes the post of District Inspector of Schools, Chittagong Hill Tracts, which is filled temporarily on Subordinate Educational Service basis.

As the existing rules of recruitment of non-ministerial officers in the Education Department have not improved the position of Moslem appointments to the desired extent, they should be modified, and we have embodied our recommendations in this respect in the concluding portion of this report.

Ministerial appointments.—The statements below show the number of ministerial appointments held by Muslims in the Education Department:—

	Total number of appointments.	Number held by Muslims.	Percentage of appointments held by Muslims.
All offices excluding the office of the Director of Public Instruction, Ben- gal (1933)	<u>333</u>	<u>121</u>	<u>36·3</u>
Office of the Director of Public Instruction, Ben- gal, including the Text- Book Committee and the establishment of the Special Officer for Pri- mary Education (1934)—			
Upper Division ..	16	3	} 32·3
Lower Division ..	37	15	
Typists	10	2	
Audit	3	1	
Absentee Statement ..	2	..	
Text-Book Committee ..	2	..	
Total ..	<u>70</u>	<u>22</u>	

The Government of Bengal, in their Appointment Department circular No. 3386 A., dated the 20th April 1914, decided that, in the conditions then prevailing, one-third should be the fair share of the ministerial appointments which should be held by Moslems in the Presidency Division and in East Bengal districts excluding Darjeeling and that in the other districts of the Presidency the proportion of recruitment should correspond to the percentage of population represented by Moslems. In 1927 the Government of Bengal (Ministry of Education), after examining the general question of Moslem appointments in Government services, were convinced that the progress made so far was not satisfactory, and adopted in their order No. 552-3Mis., dated the 26th February 1927, the following formulæ in the matter of employment of Moslems in the ministerial posts:—

- (1) "That it is the duty of Government to take measures to ensure that there shall be in the future a sufficient proportion of Moslems in certain of the higher services to ensure that the general interests of the community shall not suffer and that the activities of the Government as a whole shall be for the benefit of the whole population; that this proportion shall be fixed not necessarily in accordance with, but on the basis of population; that with regard to the subordinate appointments, a sufficient share is allotted to the

Moslems to encourage the education of the community and to prevent the monopoly of public employments by any one class or community."

- (2) "That in the case of promotions within a service or from one service to another, there can be no question of communal interests, and promotions must be based on merit alone or on merit combined with seniority, as the case may be."

The orders aim at the raising of the proportion of Moslem appointments to the population percentage, but in practice, however, the minimum is given and no attempts have seriously been made to raise the percentage to the proportion of population as ordered by Lord Lyttón in 1925, in a note wherein His Excellency desired that where there was a sufficiency of really suitable Moslem candidates the proportion should be increased to the population percentage. There is no dearth of Moslem candidates now, and the committee very strongly impress upon Government the necessity of fixing the population percentage as the proportion of ministerial appointments to be held by Muslims.

Having reviewed the whole position, we make the following recommendations to Government:—

A—Non-ministerial.—(1) That population percentage should be taken as the proportion according to which Moslems should hold appointments (teaching, inspecting and miscellaneous in the Educational Service) of Government.

(2) That in view of the fact that Moslems do not enjoy a fair share in the administration of the Presidency and that the existing rules of recruitment framed in 1926 have not improved the position of Moslem appointments to the desired extent, the rules should be modified on the lines of the recommendations made below.

(3) That in view of the fact that there is no dearth of qualified Moslems for appointment in the various grades of the Educational Services (both Bengal Educational Service, and Subordinate Educational Service), steps should be taken to employ, on the ground of bare justice to their claim, a larger number of Moslems, till the Moslem element in all those grades is in proportion to their population in the province.

(4) That until the above proportion of Moslem appointments is attained, the working of a formula of two Moslems to one non-Moslem in filling up vacancies should be adopted in the proposed modified rules.

(5) That if in connection with any particular vacancy the appointing authority is unable to find a suitable Moslem candidate, he should apply to the Assistant Director of Public Instruction for Muhammadan Education for a properly qualified candidate, giving necessary particulars.

(6) That any non-Moslem appointment to which a Moslem ought to have been appointed in pursuance of the policy of raising the proportion of Moslems, should be notified to Government with a statement that no suitable Moslem candidate could be obtained even with the help of the Assistant Director of Public Instruction for Muhammadan Education.

(7) That in view of the present disproportionate number of Moslem officers in Government service, Government may be pleased to see that the number of Moslem officers is not reduced by any proposal for retrenchment.

(8) That so far as the ordinary services in the Presidency of Bengal are concerned, recruitment should be restricted to Bengal, and the selection should as a rule be made from Bengal Moslems.

(9) That there should be a larger number of Moslem district inspectors and subdivisional inspectors and for this we suggest the following course of action :

District Inspectors.—(a) All future vacancies should be filled in the ratio of two Moslems to one non-Moslem, until the requisite percentage is reached.

(b) Suitable Moslem subdivisional inspectors should be promoted to the posts of district inspectors of schools.

(c) Suitable Moslem officers from the teaching branch, especially college lecturers and assistant headmasters of high schools, should be transferred to the inspecting branch, when necessary.

(d) Assistant Inspector of Schools for Muhammadan Education may be transferred from the special to the general line.

Subdivisional inspectors of schools.—(a) Future vacancies should be filled up in the ratio of two Moslems to one non-Moslem till the desired percentage is reached.

(b) Suitable Moslem sub-inspectors of schools may be promoted to the posts of subdivisional inspectors of schools.

(c) Qualified Moslem assistant masters of Government high schools may be transferred from the teaching to the inspecting branch.

(d) There may be direct recruitment of Muslim candidates with foreign qualifications or of highly qualified candidates coming out of the Indian Universities.

(10) That the posts of Special Inspecting Officers for Moslem Education should be retained, with larger power of initiation and control. Care should, therefore, be taken in selecting the right type of men for these posts, and, if necessary, the rules of recruitment may be modified and the rule demanding a degree in teaching should be deleted. That the diploma in training need not be a necessary condition for the appointment of the assistant inspectors for Muhammadan education in addition to Oriental qualifications—M.A. in Islamic Studies or Arabic or Title passed graduates. These officers should be the watchful guardians of Moslem education in the division and should initiate measures for improvement and advancement of such education.

(11) That the powers of the governing body relating to the collegiate appointments, etc., should be modified, and that the recommendations of the governing bodies of colleges should not be binding on the department for reasons noted in a previous paragraph of this chapter.

B—Ministerial.—(1) That in order that the general interests of the Moslems may not suffer, the proportion of Moslems in ministerial services should be in accordance with the Moslem population of the province.

(2) That the existing rules for the regulation of appointments in the clerical establishment of the Bengal Secretariat and attached offices, should be modified accordingly.

(3) That every alternate appointment in the Upper Division, either by direct recruitment or by promotion, should be given to Moslem candidates. If Moslem candidates be not available to fill a vacancy earmarked to be filled by Moslems, outside recruitment should be made, for which a large number of well-qualified candidates are now available.

(4) That the number of Moslem appointments in the Lower Division should be increased, so that their appointment in the whole may reach the proportion of their population in the Presidency.

The Committee recommend the application of the formulæ suggested in item 3 and 4 of our recommendations in this chapter to Muslim appointments in other departments of this Government.

In this connection we suggest that Mathematics be made an optional subject in the competitive examination for recruitment in the Bengal Civil Service as is in the case of Indian Civil Service Examination.

CHAPTER X.

Text-books and Text-book Committee.

The Education Commission of 1882-83 suggested, among other things that for the advancement of primary education amongst Moslems, special text-books should be written for semi-secular maktab, and that stories not distasteful to Moslems and of particular interest to them should be included in the text-books for ordinary schools.

2. Various Moslem education committees suggested special curriculum and text-books for maktab.—In the various conferences held subsequently, the question of definite courses of study for adoption in maktab was discussed. Sir Alexander Pedler in 1904 called a conference of gentlemen acquainted with the conditions and requirements of the Moslem community, and this conference suggested the drawing up of a special curriculum and a separate curriculum for maktab in Calcutta and for those in the mufassal. The committee appointed by Sir A. Earle in 1908 to consider the question of the institution of the Title Examination of Calcutta Madrasah and other problems in connection with the education of Moslems took up the question of improving the education given in maktab. This conference referred to an expert committee the questions—

(1) Why a separate course of study should prevail in Calcutta.

(2) Whether it was necessary to have a curriculum for maktab different from the ordinary departmental curriculum for primary schools.

3. Unification of curriculum for Calcutta and mufassal makhtabs: Adoption of special makhtab readers and primers.—This committee recommended a special curriculum to be drawn up for introduction into all makhtabs. The East Bengal Committee of Moslem Education held in 1909-10 laid great stress on the adoption of the special Bengali readers and primers particularly framed for Moslems, and the committee recommended that the language of the book should be simple and should not exclude common words of Arabic or Persian origin. The committee appointed in 1914 to consider the question connected with the Moslem education in Bengal supported the views of the various previous committees appointed to provide extended educational facilities for Moslems and remarked: "The course of instruction which is purely secular can never appeal to Moslem parents, and if the ordinary primary schools are to attract Moslems, there should be provision in the curriculum for religious teaching. The text-books which are prescribed for use in primary schools are usually written by non-Moslems; they even contain sentiments and phrases which are regarded by Moslems as objectionable. At any rate, the text-books used in the ordinary primary schools do not contain ideas and sentiments which appeal to Moslems. Moslem authors are generally poor and cannot go to the expense of publishing books on the chance of being prescribed."

4. Bengali literature and text-books contain non-Islamic ideals and expressions.—We generally support the views expressed by the above committee, as we have received ample evidence of a similar nature in the various centres visited in the Presidency of Bengal. It has also been represented to us that the Moslem authors do get very little chance of their books being approved and prescribed (if approved), owing to meagre representation of their community in the Text-Book Committee and in the education committees of district boards. The general opinion is that the selection of text-books is defective from the Moslem point of view, and the Bengali literature in many instances contain non-Islamic ideals and expressions.

5. Bengali text-books for University examinations full of Hindu mythology—stories and traditions.—It has also been represented to us that as vernacular is a compulsory subject of study in the University, Bengali text-books should be more suitable and congenial to Moslem students. As a matter of fact, Bengali books prescribed for the University examinations are full of Hindu mythology—stories and traditions. Moslem students work under disadvantages and experience difficulty in passing the vernacular examination, owing to exclusion from the course of the books of Moslem interest by Moslem authors. Such books do not ever get sympathetic treatment or are never accepted as text-books in consequence of the insignificant representation of Moslems in the Councils of the University.

6. As inadequate representation of Moslems in the various bodies dealing with text-books and in the Universities has been put forward in the evidence of the various Moslem associations and gentlemen we examined, the following suggestions are made to Government to further the cause of Moslem education in Bengal:—

- (1) That 50 per cent. of the members in the Text-Book Committee should be Moslems and the rules for the working of the Provincial Text-Book Committee, Calcutta, should be modified so that the percentage may be attained.

- (2) That the text-books should not contain non-Islamic ideals, ideas and expressions which are regarded by Moslems as objectionable, and that they should not contain any subjects or characters which are objectionable to any community.
- (3) That so long as maktab are retained as separate institutions pending the introduction of *free and compulsory primary education*, a separate curriculum should be prescribed for these institutions.
- (4) That maktab readers and primers of a definitely Moslem character should be prescribed for use in maktab. These readers and primers should not exclude common words of Persian or Arabic origin.
- (5) That the readers and primers prescribed for maktab should also be alternative text-books for use in primary schools.
- (6) That no book should be rejected as a text-book on the ground that it contains ideas or sentiments peculiar to Moslems or that it contains such words as are in common use in Moslem society.
- (7) That as soon as possible 50 per cent. of the assistants on the establishment of the Provincial Test-Book Committee should be Moslems.
- (8) That books by Moslem authors should be included in the list of Bengali text-books for University examinations.
- (9) That provision should be made for the teaching of Islamic history in the University Matriculation and Intermediate Examinations.

CHAPTER XI.

Physical Education of Moslem Students.

There has, of late, been a general awakening to the importance of the subject among the general body of students, guardians and managers of schools and colleges who have shown considerable indifference in the past in the matter of physical education. Want of suitable playing-grounds, absence of trained physical instructors and adequate apparatus and lack of funds and of provisions for a midday meal are the chief obstacles to progress in this direction. These retarding factors are, of course, more or less noticeable in all institutions, but they operate with greater force in Moslem institutions, in which facilities for physical exercise are generally less.

2. The comparatively poor physique of the Moslem students is a matter of serious concern. The Physical Director remarks:—

“In my opinion the whole answer to this question cannot be given until an investigation has been carried on to find what is the normal

physique of Moslem boys. As a rule, they seem to be naturally tall and slender, giving a general impression of delicacy even in the case of students who take part regularly in physical exercises and games. It is worthy of note that the teams of Calcutta Madrasah which take part in inter-school football, hockey and athletic competitions, almost invariably come within the best three schools, and are very often winners.

I believe it is probable that systematic physical education may make little difference to the physical appearance of Moslem boys, but it will undoubtedly improve their health and vitality.

At present, in schools where there is no efficient organisation of physical exercises and games, the boys seem to desire to avoid all forms of physical exertion, whereas in other places the opposite is to be found. I believe, therefore, that the comparatively poor physique of Moslem students is due to lack of regular systematic physical exercise."

The Principal, Medical College, Calcutta observes:—

"Compared with the Hindu students, the physique of Moslem students of the Medical College does not appear to be poor."

Lack of regular and systematic exercise and insufficiency of nutrition are, in our opinion, mainly responsible for the poor physique of Moslem students.

3. Moslem institutions in general suffer from inadequacy of funds. We have pointed out in the chapter on secondary education that high schools started by Moslems are either insufficiently aided or given no aid. It has also been shown in the chapter on Madrasah education that the average grant to a high Madrasah is much less than the minimum prescribed by Government. In the distribution of the allotment for the improvement of physical education, High and Junior Madrasahs do not appear to have received their due share.

The posts of physical instructors in Government institutions are being filled up by non-Moslems on the ground that no Moslem candidates trained at Madras are available now. Now that a centre for training physical instructors has been opened at Calcutta, we hope that steps will be taken to train a sufficient number of Moslem youths for appointment as physical instructors in Government and aided institutions. We are sorry to learn that in 1932, when the training centre was opened, there were only ten Moslems out of 100 applicants and of the ten, eight were physically unsuited to the work of this type. We, however, note with satisfaction the following observations of the Physical Director:—

"There are, however, plenty of young Moslems of the right type, if they will come forward. I have made special inquiries during the past year, and believe I have been able to find a number of very promising young men to take up the work."

4. The Director of Physical Education refers to the opposition on religious grounds to games and other physical activities which is to be found in parts of East-Bengal. He observes that the opposition is not invariably in Moslem institutions; it is enough to warrant a public statement by the leaders of the Moslem community regarding the limits placed by religious beliefs upon the types of physical activities in which Moslem boys and young men may participate. We have considered the

matter and we maintain that Islam never stands in the way of any physical activities as will help the naturally healthy child to grow up into a healthy and well-developed man.

5. We recommend—

- (1) That a sufficient number of Moslem graduates be trained at the physical training centre for appointment as physical instructors in Government and aided institutions.
- (2) That funds be provided to assist Moslem institutions in purchasing playing-fields.
- (3) That the rule regarding educational institutions to contribute two-thirds of the estimated cost for the purchase of games apparatus be relaxed in favour of High and Junior Madrasahs;
- (4) That the introduction of Rai bishi and folk dances be not insisted on in special Moslem institutions.
- (5) That the officers of the Public Health Department be requested to assist, as far as practicable, in medical examination of students in special Moslem institutions.

M. A. MOMEN.

A. K. FAZLUL HUQ.

ABDULLAH SUHRAWARDY.*

A. F. RAHMAN.

ABUL KASEM.

TAMIZUDDIN KHAN.

SYED NAUSHER ALI.

ABDUL KARIM.

MD. ABU BAKR.*

MAHMOOD HASAN.*

A. N. MD. WAHEED.

GHOLAM HOSSAIN SHAH.

NUR AHMAD.*

†M. MUSA.

†M. M. BAKHSH.

†ABDUL KHALEQ.*

*Subject to Minute.

†We sign the report with the note that as Government servants we cannot subscribe to the criticism made in the report about the educational policy of Government towards Muslims.

N.B.—Hon'ble Khan Bahadur M. Azizul Haque did not sign the report as he was the Minister-in-charge of Education, Government of Bengal, at the time when the report was ready for signature.

APPENDIX A.

Questionnaire for the Moslem Education Advisory Committee.

A.—General.

1. In your opinion do the Departmental rules as regards age, size of class, payment of fees, etc., operate hardly on Moslem boys in their admission to educational institutions and their appointment in later life?

2. Is it your opinion that Moslem boys are hampered by the difficulty of securing satisfactory board and lodging at educational centres? If so, what remedies do you suggest?

3. Is it your opinion that Moslem boys find difficulty in gaining admission to schools and colleges? If so, what do you consider to be the reasons, and how can the difficulty best be overcome?

4. Do you think that religious education should be made compulsory for Moslem boys in all institutions? If so, what do you regard as necessary and adequate provision for such education at each stage and in each type of institution?

B.—Primary Education.

1. Is it (a) necessary, (b) desirable to maintain maktabas as separate institutions (i) in areas where free primary schools are established in accordance with the Bengal (Rural) Primary Education Act of 1930, (ii) in other areas;

2. If not, what alterations or modifications do you think it necessary to introduce into the existing Primary curriculum to make it suitable for Moslem boys in—

(i) schools attended only by Moslems;

(ii) schools attended by Moslems and members of other communities.

3. (i) In particular, is it possible to devise a religious teaching curriculum which could be taught by *any* Moslem teacher to Moslem children in a primary school, and which would be regarded as satisfactory by Moslems?

(ii) Could such a curriculum be used to extinguish the difference between maktabas and ordinary primary schools?

4. What precautions and safeguards should be taken if such a process of gradual extinction is to be adopted?

5. What other precautions do Moslem interests require to be taken when bringing into force the Primary Education Act?

6. Is it considered desirable in the interests of the Moslem cultivating class that rules should be framed about the closing of primary schools at certain seasons of the year according to local needs?

7. In urban areas are Moslems satisfied with the control and administration of Primary Education in municipalities, or are any changes in law or administration considered necessary?

8. In your opinion what are the causes of the comparative paucity of Moslem boys and girls in the municipal primary schools in the urban areas, and what remedies can you suggest for this?

9. What are the causes of the comparatively small number of Moslem boys and girls in the upper classes of primary schools and maktabs? Can you suggest any remedy to prevent the wastage?

C.—Middle and Secondary Education.

1. (i) What are the chief causes in your opinion of the paucity of numbers of Moslem boys in middle and high schools?

(ii) Have you any suggestions for encouraging Moslem boys to enter and continue their studies in such institutions?

2. Do you consider the existing syllabus of studies in (i) middle and (ii) high schools suitable? If not, have you any suggestions for their modification or alteration?

3. Is the existing representation on (i) the staff and (ii) the managing committees of middle and high schools satisfactory? Do you think any modification in such representation will attract more Moslem boys?

4. Is the control and administration of aided high schools and unaided high schools satisfactory from the point of view of Moslems?

5. (i) Do you think religious education for Moslem boys should be compulsory in middle and high schools and provision made for it?

(ii) Is it possible to devise a simple religious teaching curriculum which could be taught to Moslem boys by *any* ordinary Moslem teacher?

6. Are the number, value and system of scholarships in middle and high schools adequate? If not, what improvements would you suggest?

(A list of scholarships from the Provincial revenues is appended.)

7. What should be the policy with regard to free-studentships and scholarships? Should free-studentships or scholarships depend as at present on the number of students reading in an institution, or be given for the purpose of increasing the proportion of scholars of each community to equal that of the proportion of the population in the locality served by the school?

8. Is the present system and amount of grant-in-aid to schools both from the Department and from Local bodies satisfactory from the Moslem point of view? If not, what suggestions do you offer for their improvement?

9. Do you consider the special college and high schools for Moslem boys in Bengal useful? Are these institutions efficient? If in your opinion they are not, what suggestions do you make for their improvement?

Do you think that the Anglo-Persian Department of the Calcutta Madrasah should be entirely separated from the Arabic Department?

D.—College Education.

1. (i) What are the chief causes in your opinion of the paucity of numbers of Moslem boys in colleges?

(ii) Have you any suggestions for encouraging Moslem boys to enter and continue their studies in colleges?

2. Are the control and administration of (a) aided colleges and (b) unaided colleges satisfactory from the Moslem point of view?

3. What in your opinion are the causes of the paucity of Moslem students in the (a) science departments of colleges, and (b) engineering, medical and industrial schools and colleges?

(ii) What remedies do you suggest?

E.—University Education.

1. What policy do you advocate in regard to the control of the University of Calcutta and any re-organisation that may be required?

2. In financing post-graduate teaching in the Universities should Government lay down any conditions with reference to the education of Moslems and higher Islamic studies?

3. Do you think that any further conditions should be attached as regards the appointment of Moslems on the teaching staff and academic and administrative bodies of the Universities?

F.—Madrasah Education.

1. Have the madrasahs fulfilled the intentions for which they were established? Are they popular and do they supply the needs of Moslem boys? How far have they contributed to the educational advancement of the community?

2. (a) There is an impression in some quarters that the large number of madrasahs, particularly in the Chittagong and Dacca Division, keep Moslem boys out of the High English schools. How far is this opinion justified?

(b) If you agree, with the view, what in your opinion are the reasons for this preference?

3. (a) There is now a conflict of opinion about the utility of the new-scheme madrasahs. It is said that these institutions turn out boys who neither become good Maulvis nor are able to compete successfully with general scholars for service examinations or in any of the professions? Do you subscribe to this view? If so, what reasons would you adduce?

(b) Has the new-scheme madrasah system been given a fair trial?

(c) In your opinion should Persian be re-introduced as an optional language in the high madrasahs and Islamic Intermediate Colleges?

4. (a) Is it a fact that Moslems prefer the establishment of madrasahs to high schools?

(b) Is it a fact that Moslems prefer old-scheme madrasahs to new-scheme ones? If so, what do you think are the reasons?

5. Some think that the new-scheme madrasahs were originally established to draw such Musalman boys who otherwise would have remained illiterate or would have gone to old-scheme madrasahs, towards secular education, but that there is no longer any need for such institutions. Do you consider this view correct?

6. (a) Would you object to the gradual conversion of all reformed madrasahs into middle or high schools with adequate provision for religious and Islamic education? Or would you prefer that they continue in their present form with some modifications?

(b) If such conversion were effected, how do you think it would affect the Islamic Intermediate Colleges and the Islamic Department of the Dacca University.

7. Do you think that Islamic Intermediate Colleges provide satisfactory college life and teaching for Moslem boys at that stage of their education? If not, what suggestions do you make for their alteration or improvement?

8. Is the control and inspection of madrasahs and Islamic education by the Department and the Dacca Board satisfactory?

9. (a) Are the old-scheme madrasahs adapted to the modern requirements of society? If not, what reforms should, in your opinion, be introduced therein?

(b) Is the existing system of control of such madrasahs satisfactory?

C.—Physical Education.

What, in your opinion, are the reasons for the comparatively poor physique of Moslem students? What remedies do you suggest?

H.—Girls' Education.

1. (i) What are the chief causes, in your opinion, of the paucity of numbers of Moslem girls in middle and high schools?

(ii). Have you any suggestions for encouraging Moslem girls to enter and continue their studies in such institutions?

2. (a) What facilities would make the existing girls' schools acceptable to Moslem girls?

(b) In particular, do you regard the provision of satisfactory hostel accommodation necessary to attract more Moslem girls?

3. Do you think it necessary to provide separate institutions for Moslem girls? If so, at what stage?

4. What modifications, if any, should be made in the curriculum for girls' education to make them suitable for Moslem girls?

5. Should provision of funds for girls' education be concomitant with that for boys' education?

I.—Training of Teachers.

1. Is it, in your opinion, desirable that further facilities should be given in the training colleges for the training of Moslem teachers for secondary schools?

2. In your opinion are the course of training in the training colleges at Dacca and Calcutta satisfactory, especially for teachers of Islamic subjects from madrasahs and Islamic high schools?

3. Are the facilities in Normal, Guru Training and Muallim Training schools for training of Moslem teachers adequate?

4. Is the present number of Guru and Muallim Training schools sufficient for turning out an adequate number of trained teachers? Do you think that the standard of teaching in these schools is too low for the production of efficient trained teachers? Do you think that the standard would be as high as that of Bombay, the Punjab and Madras?

5. Are the facilities for the training of Moslem female teachers for primary schools and other higher institutions adequate and sufficient? If not, what do you suggest to increase the number of Moslem female teachers for primary, middle and high schools?

J.—Mohsin Fund.

At the Moslem Educational Conference, held in Chittagong in April 1930, a resolution was passed urging that in future monetary help given to Moslem students from the Mohsin Fund should be regarded as a debt of honour to be repaid when the recipient was earning money. Do you think this proposal is (a) desirable and (b) feasible?

K.—Wakfs.

How far are wakf funds in your locality utilised for Moslem education? Have you any suggestion to make for their better utilisation?

L.—Agricultural Education.

In your opinion, what facilities should be provided in schools for agricultural education? And at what stage?

M.—Text-Books.

1. Do you regard the present procedure by which the Provincial Text-Book Committee is made responsible for the choice of books to be used in senior madrasahs and the junior classes of high madrasahs as satisfactory?

2. There is a feeling that many of the books used in schools are not satisfactory from the Moslem point of view. Do you agree with this? If so, what remedies do you suggest?

3. Do you think that text-books in schools are changed too often, thus handicapping unduly the poorer Moslem boys? If so, what suggestions do you make for improvement in this respect?

N.—Miscellaneous.

Have you any other suggestion to offer for the advancement of Moslem Education in Bengal? (The answer should be brief.)

ENCLOSURE TO APPENDIX A.**List of Scholarships from Provincial Revenues.**

(Unless otherwise stated the scholarships are open to all candidates.)

I.—Post Graduate Research Scholarships.

3 of Rs. 100 a month each tenable for 3 years.

II.—Graduate Scholarships.*A.—Awarded by Director of Public Instruction—*

3 of Rs. 30 a month each tenable for 2 years.

1 of Rs. 30 a month tenable for 2 years (for students of Sanskrit College).

1 of Rs. 30 a month tenable for 2 years (for students of backward classes).

4 of Rs. 25 a month each tenable for 2 years (for Moslem students).

B.—Awarded by Dacca University—

2 of Rs. 40 a month each tenable for 1 year.

2 of Rs. 30 a month each tenable for 1 year.

1 of Rs. 30 a month tenable for 1 year (for students of backward classes).

2 of Rs. 30 a month each tenable for 1 year (for students of backward classes and Moslem students).

2 of Rs. 25 a month each tenable for 1 year (for Moslem students).

III.—Law Scholarships.

3 of Rs. 10 a month each tenable for 2 years.

IV.—Senior Scholarships.*A.—Awarded by Director of Public Instruction—*

10 of Rs. 25 a month each tenable for 2 years.

28 of Rs. 20 a month each tenable for 2 years.

13 of Rs. 20 a month each tenable for 2 years (for girls).

5 of Rs. 15 a month each tenable for 2 years (for students of backward classes).

25 of Rs. 10 a month each tenable for 2 years (for Moslem students).

B.—Awarded by the Board of Intermediate and Secondary Education, Dacca—

- 2 of Rs. 25 a month each tenable for 2 years.
- 2 of Rs. 20 a month each tenable for 2 years.
- 1 of Rs. 20 a month tenable for 2 years (for Commerce students).
- 1 of Rs. 20 a month tenable for 2 years (for girls).
- 1 of Rs. 20 a month tenable for 2 years (for students of Eden Intermediate College).
- 1 of Rs. 15 a month tenable for 2 years (for students of backward classes).
- 6 of Rs. 10 a month each tenable for 3 years (for Moslem students).
- 2 of Rs. 10 a month each tenable for 2 years (for Moslem students).

V.—Junior Scholarships.

A.—Awarded by Director of Public Instruction—

- 9 of Rs. 20 a month each tenable for 2 years.
- 2 of Rs. 20 a month each tenable for 2 years (for girls).
- 33 of Rs. 15 a month each tenable for 2 years.
- 5 of Rs. 15 a month each tenable for 2 years (for girls).
- 63 of Rs. 10 a month each tenable for 2 years.
- 9 of Rs. 10 a month each tenable for 2 years (for girls).
- 5 of Rs. 10 a month each tenable for 2 years (for students of backward classes).
- 33 of Rs. 10 a month each tenable for 2 years (for Moslem students).
- 2 of Rs. 8 a month each tenable for 2 years (for students of Nawab Bahadur's Institution, Murshidabad)

B.—Awarded by the Board of Intermediate and Secondary Education, Dacca—

- 1 of Rs. 20 a month tenable for 2 years.
- 1 of Rs. 20 a month tenable for 2 years (for students of Eden High School).
- 1 of Rs. 15 a month tenable for 2 years.
- 1 of Rs. 15 a month tenable for 2 years (for girls).
- 2 of Rs. 10 a month each tenable for 2 years.
- 1 of Rs. 10 a month tenable for 2 years (for girls).
- 1 of Rs. 10 a month tenable for 2 years (for Moslem students of Eden High School).
- 1 of Rs. 10 a month tenable for 2 years (for students of backward classes).
- 3 of Rs. 10 a month each tenable for 2 years (for Moslem students).
- 1 of Rs. 10 a month tenable for 2 years (for Moslem boys).

VI.—Awarded on the results of the School Examination, Science Side.

- 3 of Rs. 20 a month each tenable for 4 years.
- 3 of Rs. 15 a month each tenable for 4 years.
- 4 of Rs. 10 a month each tenable for 4 years.

VII.**A.—Middle Scholarship for boys—**

- 148 of Rs. 4 a month each tenable for 4 years.
- 40 of Rs. 4 a month each tenable for 4 years (for students of backward classes).
- 55 of Rs. 4 a month each tenable for 4 years (for Moslem students).

B.—Middle Vernacular Scholarships for girls—*(1) East Bengal.*

- 5 of Rs. 4 a month each tenable for 2 years.
- 2 of Rs. 4 a month each tenable for 2 years (for students of Eden High School).
- 4 of Rs. 4 a month each tenable for 2 years (for Moslem girls).

(2) West Bengal.

- 7 of Rs. 4 a month each tenable for 2 years.
- 3 of Rs. 4 a month each tenable for 2 years (for Moslem girls).

C.—Middle English Scholarships for girls—*(1) East Bengal.*

- 9 of Rs. 5 a month each tenable for 4 years.
- 2 of Rs. 5 a month each tenable for 4 years (for students of Eden High School).
- 2 of Rs. 5 a month each tenable for 4 years (for Moslem girls).

(2) West Bengal.

- 3 of Rs. 5 a month each tenable for 4 years.
- 2 of Rs. 5 a month each tenable for 4 years (for Moslem girls).

VIII.—Primary Final Scholarships.**A.—For boys—**

- 177 of Rs. 3 a month each tenable for 2 years.
- 2 of Rs. 3 a month each tenable for 2 years (for Chittagong Hill Tracts).

- 1 of Rs. 3 a month tenable for 2 years (for students of Deaf and Dumb School).
 66 of Rs. 3 a month each tenable for 2 years (for students of backward classes).
 24 of Rs. 3 a month each tenable for 2 years (for Moslem students in East Bengal).

B.—For girls—

(1) East Bengal.

- 48 of Rs. 3 a month each tenable for 2 years.
 6 of Rs. 3 a month each tenable for 2 years (for Moslem girls).

(2) West Bengal.

- 14 of Rs. 3 a month each tenable for 2 years.
 2 of Rs. 3 a month each tenable for 2 years (for Moslem girls).

IX.—Primary Preliminary Scholarships.

A.—For boys—

- 11 of Rs. 2 a month each tenable for two years (for Calcutta).
 5 of Rs. 2 a month each tenable for 2 years (for the district of Darjeeling).
 16 of Rs. 2 a month each tenable for 2 years (for Chittagong Hill Tracts).
 36 of Rs. 2 a month each tenable for 2 years (for students of backward classes).
 1 of Rs. 2 a month tenable for 2 years (for students of Deaf and Dumb School).

B.—For girls.—

(1) East Bengal.

- 81 of Rs. 2 a month each tenable for 2 years.
 9 of Rs. 2 a month each tenable for 2 years (for Moslem girls).

(2) West Bengal.

- 42 of Rs. 2 a month each tenable for 2 years.
 4 of Rs. 2 a month each tenable for 2 years (for Moslem girls).

X.—Jagannath Hall, Dacca.

- 2 of Rs. 8 a month each tenable for 1 year.

XI.—For boys of the Nizamat Family.

- Scholarships of the annual value of Rs. 1,200.

XII.—For Sanskrit College and Collegiate School.

- 1 of Rs. 20 a month tenable for 1 year.
- 2 of Rs. 16 a month each tenable for 1 year.
- 6 of Rs. 10 a month each tenable for 1 year.
- 8 of Rs. 8 a month each tenable for 1 year.

XIII.—For Ahsanullah School of Engineering, Dacca.

- 8 of Rs. 10 a month each tenable for 1 year.
- 3 of Rs. 5 a month each tenable for 1 year (for 2nd year Sub-Overseer class).
- 6 of Rs. 10 a month each tenable for 2 years (for Moslem students and students of backward classes).
- 4 of Rs. 15 a month each tenable for 2 years (for Moslem students in the Overseer classes).
- 6 of Rs. 15 a month each tenable for 2 years (for Moslem students in the Sub-Overseer classes).
- 28 of Rs. 10 a month each tenable for 1 year (for Practical Training).
- 12 of Rs. 15 a month each tenable for 17 months (for Practical Training).
- 14 of Rs. 5 a month each tenable for 1 year (for Artisan students).
- 8 of Rs. 6 a month each tenable for 1 year (for Artisan students).
- 6 of Rs. 7 a month each tenable for 1 year (for Artisan students).

XIV.—For Bengal Engineering College.**A.—Civil Engineering Department—***(1) Graduate Classes.*

- 2 of Rs. 360 per annum each tenable for 2 years.
- 3 of Rs. 300 per annum each tenable for 2 years.
- 1 of Rs. 300 per annum tenable for 2 years (for Moslem students).

(2) Intermediate Classes.

- 7 of Rs. 300 per annum each tenable for 2 years.
- 2 of Rs. 240 per annum each tenable for 2 years (for Moslem students).

B.—Mechanical and Electrical Engineering Department—

- 5 of Rs. 400 per annum each tenable for 1 year.
- 10 of Rs. 300 per annum each tenable for 2 years.
- 1 of Rs. 300 per annum tenable for 2 years (for Moslem students).
- 2 of Rs. 240 per annum each tenable for 2 years (for Moslem students).

C.—For Practical Training of passed students—

13 of Rs. 50 a month each tenable for 1 year.

Stipends of the annual value of Rs. 480 (for Moslem students).

XV.—For Government Commercial Institute.

3 of Rs. 20 a month each tenable for 1 year.

3 of Rs. 12 a month each tenable for 1 year.

XVI.—For Government School of Art.

Scholarships of the monthly value of Rs. 75.

XVII.—For Anglo-Persian Department of Calcutta Madrasah.

2 of Rs. 5 a month each tenable for 2 years.

XVIII.—For Woodburn Middle English School, Calcutta.

4 of Rs. 3 a month each tenable for 1 year.

XIX.—Awarded on the results of the Junior Madrasah Examination.

7 of Rs. 5 a month each tenable for 4 years.

23 of Rs. 5 a month each tenable for 2 years.

XX.—On the results of the High Madrasah Examination (awarded by the Dacca Board).

6 of Rs. 12 a month each tenable for 2 years.

9 of Rs. 8 a month each tenable for 2 years.

XXI.—On the results of the Islamic Intermediate Examination—Intermediate Examination in Group C of the Dacca Board (awarded by the Dacca Board).

5 of Rs. 15 a month each tenable for 3 years.

2 of Rs. 10 a month each tenable for 3 years.

XXII.—For Arabic Department of Calcutta Madrasah.

2 of Rs. 50 a month each tenable for 1 year (for research).

2 of Rs. 25 a month each tenable for 1 year (for research).

4 of Rs. 15 a month each tenable for 2 years (for Title classes).

2 of Rs. 10 a month each tenable for 2 years (for Title classes).

14 of Rs. 5 a month each tenable for 1 year (for encouragement for the study of English).

4 of Rs. 10 a month each tenable for 1 year (for general proficiency).

XXIII.—For Hooghly Madrasah.

3 of Rs. 2 a month each tenable for 1 year (for encouragement for the study of English).

5 of Rs. 4 a month each tenable for 1 year (for encouragement for the study of English).

Minute by Sir Abdullah-al-Mamun Suhrawardy.

Urdu and Mussalman Bengalee should be mediums of instruction like classical Bengalee.

Minute by Maulana Sufi Haji Muhammad Abu Bakr.

I beg to accord my signature on the proof copy of the draft report of the Committee, with the following suggestions:—

I. Chapter VI, recommendations of the Committee, page 93, at the end of the recommendation No. 14 be inserted—

“If the introduction of a public examination at the end of Middle English course be not possible, the public examination at the end of Junior Madrasah course, which is being held every year, be abolished.”

It has been suggested by the Committee that, as there is a public examination at the end of Junior Madrasah course there should be a public examination at the Middle English course. But the Education Department after a long discussion and deep consideration has withdrawn the public examination at the end of the Middle English course for the benefit of the young learners. In my opinion, it is simple and easy to withdraw the public examination at the end of Junior Madrasah course instead of introducing the public examination at the end of Middle English course. But the public examination awarding the scholarships is necessary in case of Junior Madrassah students as that of Middle English students.

II. Chapter VI, page 93, recommendation No. 15 be inserted as follows—

“As there is no bar in case of students of Class VI of Middle English and High Schools in taking admission into Class VII of High Schools, so that passing of Junior Madrasah course should not be a bar to take admission into Class VII of High Madrasah and High Schools.”

III. Chapter VII, education of Moslem girls and women: In the recommendations of the Committee, the following should be included—

“That the system of sharayee pardah should be strictly observed.”

Minute by Mr. Mahmood Hasan.

I am in general agreement with the recommendations of the Moslem Education Advisory Committee, but there are some points on which I should like to make a few observations by way of supplementing the recommendations of the Committee, and slightly modifying them.

The Committee has, very rightly, pointed out that there is no difference between maktabs and ordinary primary schools, except that, in the former, Muslim boys and girls are given some instruction in the

reading of Quoran and in Islamic rituals, and the text-books used conform to Muslim sentiments and ideas. The Committee recommends that when the Primary Education Act is brought into operation in Bengal, adequate provision should be made for the religious instruction of Muslim children, and maktabs should cease to exist as separate institutions. This will be, undoubtedly, the wisest thing to do. I, therefore, do not support the second alternative put forward by the Committee, *viz.*, that if there is no provision for religious instruction in ordinary primary schools, then maktabs should be retained as separate institutions. In making the second recommendation, the Committee was, no doubt, actuated by a strong desire to provide the minimum facilities for the education of Muslim children, in the event of its first recommendation not being accepted. But I feel that the adoption of the second recommendation will be prejudicial to the growth of Muslim education.

In the first place, if maktabs exist alongside primary schools, after the enforcement of the Education Act, then the former will not be really efficient institutions because they will not obtain enough money from provincial funds for their proper maintenance. One of the greatest grievances of Muslims is, that their educational institutions are not getting sufficient consideration at the hands of Government; consequently, they cannot increase their efficiency. A starving soldier cannot fight well; nor can an insufficiently-equipped and inadequately-supported educational institution hope to compete, successfully, with its more favoured and fortunate rivals. We have no reason to believe that in future matters will improve so much that Muslim educational institutions will receive all necessary financial help from Government so that they will become as efficient as other institutions.

In the second place, it is absolutely necessary that Government should change its policy about education. The Moslem Education Advisory Committee of 1914 recommended that religious instruction should be made part of secondary school curriculum, but the Government of India turned the recommendation down on the ground that no religion could be fostered at the cost of another. This view, I submit, is based on a misconception. Any one who is familiar with the practice which prevails in schools in England knows that religious instruction is the most important part of the school curriculum. The Head Master of one of the greatest and most important public schools in England, namely, Harrow, says: "In the matter of religion this much can be claimed that every child in the country, unless exempted under a conscience clause, receives for seven years of life, usually every day, and certainly for two hours in every week, a lesson on the English Bible." When Mussalmans want religious instruction to form an integral part of the education of their children, their request should not be regarded as whimsical or fanatical. The greatest educational authorities in England and other countries agree that religion must be the basis of good education. "The first and the most important element in the ideal of a great school," said the Head Master of Harrow, "that which is the foundation of all the rest, is religion. It has always been so in the highest education of our country;.....(religion) lies at the base of all education. It cannot be taught in the abstract. It is not a subject of the school curriculum, like the other subjects. to be put in, or left out, at convenient seasons. It underlies the whole life, and is the inspiration of the whole life's effort."

The greatest defect of modern education in India is that it makes no attempt to form, develop or strengthen the character of the young student who is cut off from the anchor of tradition, and who ignores, if he does not openly deride and flout, even the most fundamental religious conceptions on which, alone, character can be built. The lawlessness and disrespect for discipline and authority which are lamentable features of the behaviour of young students in India to-day, are due, largely to the defective system of education which prevails in the country. The object of Warren Hastings, when he established the Calcutta Madrassah in 1780, was "the production of well-qualified officers for the courts of justice." I venture to think that all education in schools and colleges in this country, since the beginning of British rule, has been of the kind which is commonly described as "bread-and-butter studies." We Indians have educated ourselves and our children in order to obtain Government posts. If this is to remain our ideal of education, then I honestly feel that we ought to close our educational institutions, for we have produced, and are producing, officers and clerks, in very large numbers: unemployment is rampant among graduates, many of whom cannot earn enough to keep body and soul together. It is high time to give an altogether different orientation to our educational policy. The only hope of this country lies in an "education which is based on religion, on doing the will of God, and whose end is before everything else the production of character: it must put right action before knowledge and right opinion." It is necessary for us to teach our children that "the purpose and end of our existence is to be fellow-members in living well, in creating a common life as noble as we can make it." We have, up to the present time, over-emphasized the intellectual training and neglected the spiritual development of our children and the formation of their character; the inevitable result has been that we have failed, even in making them think for themselves when dealing with intellectual problems. We must provide for our children that education for which they have real ability and which is most valuable and fruitful for them. We must also inculcate in them genuine love and respect for knowledge, and make them understand the true end and object of education. According to Dr. Cyril Norwood, President of St. John's College, Oxford, to which I have the honour to belong, education consists of five elements—religion, culture, discipline, the true spirit of athletics and the true spirit of service. The best and highest education "trains a generation through religion and discipline, through culture of the mind and perfection of the body, to a conscious end of service to the community." The English Code lays down that "the purpose of the elementary school is to form and strengthen the character and to develop the intelligence of the children entrusted to it." I am obliged to speak, at length, about the true purpose of education because, at present, there is great wastage of time and money on a system of education which is not producing much good result. And because some young men show utter lack of discipline and disregard for law and order, a section of people in this country suggests that education should be discouraged. This is counsel of despair. India is at the threshold of a great experiment in democracy; but an uneducated democracy will be worse than useless. "We must educate our masters," to use the famous phrase associated with the Act for establishing compulsory elementary education in England. The question of fostering one religion at the cost of another, which Government wants to avoid, does not arise, because we Mussalmans are strongly of opinion that suitable religious

instruction should also be provided for Hindu boys in elementary and secondary schools. If the safeguards suggested by the present Committee are observed in imparting religious instruction to Muslim and Hindu children, then I am convinced that there will be a spiritual bond between the children of the two communities—a spirit of mutual understanding and toleration—which will go a long way towards solving the communal problem. We Muslims have no desire to impose religious instruction upon the children of our Hindu friends, if they do not desire it. But we have the right to demand that suitable and adequate religious instruction be given to our children, in schools which are maintained or subsidized by the Government of our country.

The acceptance of separate maktabs, when the Primary Education Act comes in force, will relegate us (Muslims) for ever to that inferior position which we occupy to-day owing to our lack of education. Justice, equity and expediency demand that there should be a fundamental change in the policy of Government about Muslim education. In this connection it may be pointed out that, recently, the Government of Madras accepted the demand of Muslims and permitted religious instruction to be given to Muslim children in Government and aided schools. The percentage of Muslims in Madras is very much smaller than what it is in Bengal. The Hartog Committee recommended that Muslim pupils should attend "the more efficient ordinary institutions."

What I have said above, about the necessity of providing religious instruction for Muslim children in primary schools, applies, *a fortiori*, to middle and secondary schools. The Committee is extremely moderate in recommending (Report, page 59) that "religious instruction be provided for in the curricula for middle and high schools and that it be made compulsory up to the middle stage only." Personally, I would make religious instruction compulsory, even in high schools; but I accept the recommendation of the Committee as being more practical in the present circumstances. For, I realise that there are some persons who talk a great deal about freedom in religion and regard it tyrannical to compel young children to learn and practise their religion. With due respect to these gentlemen, I submit that *all* instruction in school is, in the last resort, based on compulsion. All children do not take the same interest in the various subjects which they are required to study in school. Some children do not like to learn anything at all. If there is no tyranny in making a child learn Mathematics, Geography, Bengali or English, then where is the tyranny in making him learn the fundamental tenets of his religion which are the foundation on which must be built the edifice of his education and culture?

The objection against compulsory religious instruction, as has been pointed out by eminent educationists (who can speak with authority and who have dealt with large numbers of children of all communities), does not originate in the minds of students: this idea is put into their heads by their elders who, in most cases, have no personal experience of schools where religious instruction is compulsory for students, and who do not know the effect of such instruction upon the character of students. I have no doubt that, when the beneficial effects of such instruction become apparent to these gentlemen, they will demand that it should be made compulsory in high schools. For the present, let us accept the moderate proposals of the Committee.

I need not say anything about the necessity of providing suitable text-books for Muslim children in all educational institutions. The report has made it clear that Muslim opinion is very strong on this point, and that no change in the curricula of schools will satisfy Muslims, unless the text-books used by Muslim children are written by Muslim authors who will pay sufficient attention to Muslim ideas and sentiments, and who will keep out of the books all ideas and subjects which are repugnant to Muslims or which hurt or annoy them.

The present Committee has drawn attention to the paucity of Muslim students in colleges and universities, on account of poverty. I do not think that it is generally and fully known that the poverty of Muslim young men, not only keeps them out of colleges and universities, but it also affects, seriously, the studies of those who, somehow, manage to get themselves admitted into universities. There is an impression, not only among laymen, but also among educationists in Bengal, that the Bengali Mussalman is, intellectually, inferior to members of other communities. This is a myth and a calumny. I have known Bengali college and university students, intimately, for more than twenty years, and I am convinced that, man to man, the Muslim student is as good intellectually as any other student. But he (the Muslim student) grows up in an atmosphere which is not likely to develop his intellect and to bring out all that is in him. He is like a tree planted in unsuitable soil without proper manure. But when he is given proper encouragement and help, his intellectual powers develop, remarkably. Muslim students in the University of Dacca are examples of the quick progress which Muslims can make under proper conditions. When I visited a town in East Bengal in connection with the work of the present Committee, the Principal of the local college told me that he had always found Muslim students inferior to Hindu students in intellect. I request him to explain the fact that, within a decade, Muslim students had succeeded in holding their own against their Hindu fellow-students in the University of Dacca and obtained firsts in B.A. and M.A. examinations, in almost all subjects of study.

The chief reason why Muslim students do not do well in examinations is, that most of them are in great financial difficulties throughout the periods of their stay in the universities. It is no exaggeration to say that 80 per cent. of Muslim students in Dacca University find it difficult to pay their tuition-fees. Most of the non-resident students live in *jagirs* where they have to coach 2, 3 or 4 students, morning and evening; consequently, they have no time for their own studies. Again, very few Muslim students find it possible to purchase even one-fourth of their text-books. One cannot expect such students to pass examinations, creditably. As Provost of Salimullah Muslim Hall, I am deeply grateful to Government for the beautiful Hall which it has provided for Muslim students. With due respect to Government I beg to submit that a building is useless unless it is occupied by students of the right kind. At present, nearly half the rooms in the Hall are vacant. The University of Dacca and a few generous gentlemen, mostly from the local Nawab family, make annual grants for stipends and scholarships for students of Muslim Hall. But the money which we receive from these sources is very inadequate for the needs of the Hall. If Government had very kindly given us a capital grant of, say, five lakhs of rupees, then the interest from this sum would have given us a permanent income which would have enabled us to fill the Hall

with students who would have devoted all their time and attention to their studies. It is to be hoped that Government will generously respond to this appeal, and thereby earn the gratitude of the Muslims of East Bengal.

Madrassah education.—The present report has dealt, exhaustively, with the difficult problem of Madrassah education. A large and growing section of Mussalmans in Bengal does not look upon Madrassahs with favour and sympathy, but seeks to abolish them. Several witnesses, in their evidence, written and oral, condemned the Madrassah as being out of date, inefficient and unnecessary institutions. But, in my opinion, it is not possible to condemn Madrassahs outright. For, no one who is familiar with the past history and the present position of Madrassahs, can gainsay the fact that they have helped, considerably, in fostering the growth of education among the Muslims of Bengal. And even to-day, they attract students from homes which will not send their children to Government or private schools where only "Godless" education is available. In this respect Bengal occupies a position different from that of the rest of India. That is to say, very few *reformed* Madrassahs, as distinguished from Islamia schools, exist in other provinces, even though Mussalmans of those places are as keen and strict about religious education as are Mussalmans in Bengal.

But we have to face facts and recognise that very great harm will be done to the cause of Muslim education in Bengal, if the reformed Madrassahs are not retained as long as the attitude of the average Mussalman does not undergo a complete change. I do not wish to discuss the propriety or impropriety of such a change; nor do I wish to hazard an opinion about the length of time in which this change can be effected. We must, therefore, agree with the Committee that the reformed Madrassahs should be retained, even though we may not accept all its arguments about the utility of Madrassahs and the necessity of their retention.

I regret that I do not see eye to eye with the members of the Committee in their recommendations about the curricula for reformed Madrassahs. It is admitted in the report itself (page 89) "that the average run of boys who join these institutions come from backward areas and start with a handicap for want of proper home influence and educational environments." This is one of the reasons why Muslim boys cannot compete with boys of other communities. It is most unwise to increase the burden of Muslim boys by imposing extra subjects upon them, and, thereby handicap them, considerably, in their race against students of other communities. What Muslim boys need is, not so much theological education, as Muslim religious and cultural atmosphere which will develop their intellect and character along right lines. The present report has suggested modifications of the Madrassah curricula but, in my opinion, it has not lightened, materially, the burden of Muslim students. It does not accept the suggestion made by some witnesses that the standard in mathematics should be raised by lowering, correspondingly, the standard in Arabic. By not accepting this suggestion, unreservedly and wholeheartedly, the Committee stultifies its own purpose because it handicaps the Madrasah student and then expects him to run abreast of, if not outstrip, his fellow-competitors in the race of academic honours. The present curriculum for High Madrassahs places Muslim boys at a great disadvantage as compared with boys of sister communities. In the present syllabus

for Arabic there are two papers; and in each paper 35 marks are allotted to Grammar, and there are questions on unseen passages in both papers. These two papers can be combined, without much detriment to the student's knowledge of Arabic. The Committee makes this recommendation. But the Committee does not agree to the lowering of this standard in Arabic. In my opinion, there should be a corresponding lowering of the standard in Arabic, along with the decrease in the number of papers; otherwise, it will not be possible to raise the standard in Compulsory Mathematics to the high school level. The importance of Mathematics in the scheme of school education cannot be overemphasized. High Madrassah students should on no account, be allowed to learn less Mathematics than do students in high schools. It is futile to hope that a student who has a "taste" for Mathematics will take Additional Mathematics in High Madrassah. In the first place it is, educationally, unsound and dangerous to leave such a basic subject as Mathematics to the immature judgment and that rather vague virtue, the "taste," of a young student. In the second place, even if a Madrassah boy has the requisite "taste" and takes Additional Mathematics, he will, yet, lag far behind his friend in the high school with similar taste; for, Additional Mathematics in Madrassahs is equivalent to Compulsory Mathematics in high schools. This basic defect in the Madrassah curriculum should be removed, otherwise there never will be complete parity between students of High Madrassahs and those of high schools. Religious instruction, knowledge of Arabic and Islamic atmosphere must always remain the most valuable and distinctive features of Madrassahs; but in secular subjects, the curriculum of the Madrasah must be the same as that in high schools. If we do this, we shall not kill Madrassahs, but add to their life and vitality.

My remarks about High Madrassahs apply, *mutatis mutandis*, to Islamic intermediate colleges. The purpose of the Islamic intermediate colleges is—or should be—to give such training to a Muslim boy as will enable him to join the University and take up Honours course in Arabic and Islamic Studies, or in some general subject. Some would add that the training in Islamic intermediate college should also enable a boy to set up in some trade or occupation. The present curriculum of the Islamic intermediate college, which the Committee proposes to accept *in toto*, does not fulfil the abovementioned purposes. I do not agree with the report when it says that "Group C (of the Intermediate Examination of the Dacca Board) approximates, closely, to Group A which represents the Arts course." Both groups have one compulsory paper, each, in English and Vernacular. The similarity between the groups ends here. For, in Group A *all* the remaining subjects (4 subjects, 8 papers) are optional; but in Group C *six* papers in Islamic subjects (including Arabic) are *compulsory*, and students can choose only one subject (2 papers) from the list of optional subjects which includes Kalam and Arabic Logic. And as the standard of Arabic is, admittedly, much higher in Group C than it is in Group A, the student who takes up Group C has very little time to devote to his solitary non-Islamic subject, assuming that he has taken one. His knowledge of English, if he does not take two optional papers in English literature, is extremely poor, because the General English Paper of the Dacca Board is hopelessly inadequate in its nature and scope; the student who passes in this paper by obtaining, say 28 marks

in his written examination and 8 marks in his oral test, does not know English. Sometimes the student obtains even fewer marks in the written examination and makes up the deficiency in the oral test, which is a test only in name.

With all respect to the Calcutta University Commission, I submit that the experiment of making English an optional subject in Intermediate and B.A. has, definitely, proved unsuccessful. This scheme presupposes very efficient primary and secondary schools which do not exist in this country; or, even if they do exist, their number is very small. The result of the policy of making English optional has been a progressive deterioration in the knowledge of English possessed by students. As the medium of instruction in non-oriental subjects in colleges and the University is English, many students derive very little benefit from the lectures which they attend. I have no hesitation in recommending that there should be at least two, if not three, compulsory papers in English in the curriculum of Islamic intermediate colleges. Keeping in view what I consider to be the aim and object of instruction in Islamic intermediate colleges (as stated above), I would cut down the compulsory papers in *Arabic*, *Fiqh and Usul*, and *Quran and Hadis* from 6 to 3, and make the other three optional. A student who has passed in three papers in Arabic, and Islamic subjects, must acquire adequate preliminary training for taking Honours in Arabic and Islamic Studies in the University. If it is contended that he must pass in six compulsory papers in these subjects, otherwise he will not be able to take Honours in Arabic and Islamic Studies, then how can it be maintained that he will be able to pursue his studies, satisfactorily, in general departments after passing in Group C? There is no doubt that students who pass intermediate examination in Group C, find great difficulty in pursuing their studies in general departments of the University. I speak from personal experience. The report has recounted in detail the achievements of Islamic intermediate college students who joined the University of Dacca. All Muslim students of the University pass through my hands. As provost of Salimullah Muslim Hall I acknowledge with pride and pleasure the prominent and useful part taken by several Madrasah-passed students in the activities of the Hall and the University. But, at the same time, truth compels me to mention the fact that the average Madrasah-passed student finds it difficult to keep pace with other students in following the work of departments, other than the Islamic Department. That many Madrasah-passed students surmount these difficulties and pass their examinations with credit, only proves my contention that the average Muslim student is not inferior, in intellect and industry, to students of other communities. But the initial difficulties of Madrasah-passed students, in following courses in General Department of the University, are undeniable; the tutorial reports of such students and their percentage of failure in the University Test in English Composition and, say, the B.A. Pass Examination in English, corroborate my statement. Some of these students never make up their deficiency, and either fail to obtain degrees or obtain poor degrees after more than one attempt. I am sorry that I have to say this; but it is necessary that facts should be known and faced.

It is perhaps not generally known that some of the best students coming to the University from Islamic intermediate colleges, do not like to continue their studies in the Department of Arabic and Islamic

Studies, but prefer to join General Departments. The University (of Dacca) has, only recently, acceded to the request of these Madrassah-passed students, and permitted them to take Honours in general subjects. Last year, two students who passed the Islamic Intermediate Examination and obtained Government scholarships for standing second and third, respectively, among successful candidates of their group, applied to me for permission to take Honours in English and History. I told them that they could retain their scholarships only if they took Honours in Arabic or Islamic Studies. They were even prepared to give up their scholarships, if they could obtain, from the Hall, stipends of ten rupees per month. As this was not possible, these poor students were obliged to retain Honours in Arabic even though, they assured me, they had no liking for that subject. Government has now accepted the recommendation of the Intermediate Board, and permitted Madrassah-passed students to retain their scholarships, irrespective of their subjects of study in the University. I have no doubt that, in future, many of these students will take Honours in subjects other than Arabic or Islamic Studies. I am also certain that, in the initial stages of their university career, many of them will not derive the same benefit from lectures and tutorial instruction which will be derived by students coming from general institutions. I reiterate my faith in reformed Madrassahs, and repeat that they have done great work in the past, and that they are now supplying a great and pressing need of Mussalmans who attach no importance to education which does not include adequate and satisfactory religious and moral instruction. But if reformed Madrassahs (including intermediate colleges) are to retain their position and usefulness in the scheme of education in the country, they must keep in view the ideals which have been stated, previously; these institutions must retain their Islamic character and atmosphere, but their curricula, in other respects, must approximate to those followed in general institutions.

If the authorities of the reformed Madrassahs insist that there must be *six* compulsory papers in Arabic and Islamic subjects, then they will be forcing all their students to take Honours in Arabic and Islamic Studies in the University: their students will not be, really, fit to take Honours in other subjects. This policy is so detrimental to the cause of Muslim education that I can never support it. An intermediate syllabus which is so heavily weighted on one side that it is bound to prove a great handicap to all Madrassah students who do not wish to read B.A. and M.A. in Arabic and Islamic Studies, will affect, adversely, the educational progress of Muslim students, and will reduce them to a position of permanent intellectual inferiority. I am not, by any means, an authority in Arabic or Islamic Studies; but on looking through the present syllabus of Group C of the Intermediate Examination of the Dacca Board, I am convinced that no harm will be done to the Fundamental "Islamic character" of the course, if the number of compulsory papers in Arabic, Fiqh Hadis, etc., is reduced from 6 to 3; it is, probably, possible and desirable to impart instruction in some of the Islamic subjects through the medium of the vernacular of the students. By reducing the number of papers, as suggested above, the syllabus will actually become more flexible and, therefore, more useful as it will provide suitable courses of studies for all kinds of students. Unless some change, on the lines suggested above, is introduced in the curriculum of the Islamic Intermediate Examination, Islamic intermediate colleges will cease to be useful institutions.

I suggest the following syllabus for the Islamic Intermediate Examination :—

Paper 1—English Prose and Composition.

Paper 2—English Poetry and Drama.

Paper 3—Vernacular.

Paper 4—Arabic.

Paper 5—Fiqh and Usul.

Paper 6—Quran and Hadis.

Any four papers from the following :—

Kalam and Arabic Logic—1 Paper.

English Lit. (Additional)—1 Paper.

History of Greece and Rome—1 Paper.

History of England—1 Paper.

History of India—1 Paper.

Islamic History—1 Paper.

Arabic (Additional)—1 Paper.

Fiqh and Usul (Additional)—1 Paper.

Quran and Hadis. (Additional)—1 Paper.

Logic, Mathematics, Persian, Economics, Politics, etc.—2 Papers (each).

N.B.—Total compulsory papers 6, total optional papers 4 (total 10).

I endorse, heartily, the recommendation of the Committee that Government should spend more money upon Madrassahs and Islamic intermediate colleges in order to make them really efficient. It is a matter of very grave concern to Mussalmans that their institutions are, at present, ill-equipped and inadequately-staffed, and are, therefore, unable to fulfil the purpose for which they exist. If Muslim educational institutions cannot be run in a thoroughly efficient manner, then it is better to abolish them, because inefficient institutions do more harm than good: Islamic institutions should be placed on the same footing as similar (general) Government schools and colleges. For this reason, I am unable to give my unqualified support to the recommendation of the Committee to turn the Hooghly Madrassah into an Islamic intermediate college. It is very necessary to have an Islamic intermediate college at Hooghly; but before the Madrassah is converted into a college, we must ensure that enough money will be forthcoming for making the Madrassah a thoroughly efficient college.

Old type Madrassahs.—Old type Madrassahs complicate further the educational system of this province. I find myself in unfortunate disagreement with the Committee with regard to one of its recommendations about old type Madrassahs. These institutions, as the Committee points out, cannot be abolished because Mussalmans demand Madrassahs

which impart the highest religious instruction. Religion is a living force among the Mussalmans of Bengal (this fact is often overlooked or ignored) and a large number of Mussalmans have a genuine thirst for theological education which they acquire, not for worldly advancement, but for spiritual development. Bengali Mussalmans are to be found in large numbers in the great centres of Islamic learning in Upper India, such as Deoband; there are many Bengali Muslims, even in the far-off Al-Azhar in Cairo.

While I admit the necessity of good orthodox Madrassahs. I (in common with a large number of educated Mussalmans) deprecate the increase in the number of the so-called old type Madrassahs on account of their inevitable inefficiency. I beg to suggest that, excluding the Madrassah at Furfura which is a private institution and which should continue to receive aid from Government, there should be only two theological colleges in Bengal—one in Calcutta, and the other in East Bengal (Dacca, Chittagong or Noakhali). These two theological colleges should impart the highest Islamic education, and develop into great centres of Muslim learning, like Deoband in Upper India.

It is very necessary that students who join these theological colleges should have very competent knowledge of their vernacular. But I do not see why the Committee insists that all students of theological colleges must possess some amount of general modern education (report, page 91). There is a danger which, I submit, the Committee seems to have overlooked. If an old type Madrassah student is required to have elementary modern education, then the old type and reformed Madrassahs will overlap each other, and the line dividing the two systems of education which should remain very distinct will be obliterated. This will lead, necessarily and unavoidably, to the deterioration of both types of Madrassahs, and the old saying *نیم ملا خطرہ ایمان* (a man who is only half-Maulvi is a danger to the Faith) will have literal and tragic application in the case of students of the old type Madrassahs. For we must bear in mind the all-important fact that the two types of Madrassahs and the instruction imparted in them, are wholly different, though not antagonistic. By reading up to, say the Reformed Junior Madrassah stage, students of the old Madrassahs will not learn enough to grasp and appreciate the fundamental ideas of modern education. And imperfect and hazy notions are always dangerous:

A little learning is a dangerous thing;

Drink deep, or taste not the Pierian spring.

We expect that the Reformed Madrassahs will turn out students who will be brought up in Muslim atmosphere, whose culture will be definitely Islamic and who will possess basic knowledge of Arabic and Islamic subjects which will be the foundation of the edifice of their education and which will prepare the way for the acquisition of Western culture and modern education of the best type: the *alumni* of the Reformed Madrassahs will be able to hold their own in every walk of life and will be as efficient and useful citizens, administrators and leaders of the country as educated men of any other community in India. On the other hand, the products of the old type Madrassahs—or rather, of the theological colleges which should replace the numerous inefficient old type Madrassahs in Bengal—will be steeped in our old

culture and religious learning; they will be very important and respected members of the community, but their sphere of action will be different form that in which Muslims with modern education will work. The graduates of the theological colleges will be great ulemas and religious savants. If we destroy the harmony and the organic character of the education which these men will receive in theological colleges, by introducing a jarring and discordant note in the shape of elementary modern education, the result will be very undesirable and unfortunate, not only for these students, but for the whole Muslim community. We all know that some of the greatest ulemas in India, and elsewhere, cannot even sign their names in English; yet, they are men of towering personality and profound learning and possess as much tact and common sense as men of modern learning. If, therefore, we desire that our theological colleges should be of the same standard as for example, the Madrassah of Deoband and that "students from other provinces may be attracted to them," then it is necessary that their courses of studies should be self-contained and of purely Islamic type. I hope I am not misunderstood. I am not opposed to a student with modern education joining a theological college: if a graduate in English, Philosophy, Physics or Chemistry, wishes to read theology and other Islamic subjects, he should be welcomed by our theological colleges. But I am definitely against the recommendation of the Committee that "a student who chooses to take up a theological course should not be allowed to do so unless and until he is well grounded in.....general subjects the standard of which shall be that of the middle English schools or Junior Madrassahs."(Report, page 91.) To say that if, after passing from the middle school or Junior Madrassah, a student "elects the theological course, he does so with his eyes open." almost *suggests* that it is undesirable to have theological education. In my opinion, theological education of the right and unadulterated kind has an importance of its own which has not been, generally, appreciated. I am also of the opinion that, on no account, should Reformed Junior Madrassah be connected or associated with old type Madrassahs, as has been suggested by the Committee.

These theological colleges should have absolute freedom about the medium of instruction; a college may use Bengali, or Urdu or both, to suit the needs of its students. But Urdu should be a compulsory subject, at some stage, in theological colleges, for reasons which have been very ably set forth in the report.

It is hardly necessary to add that, in my opinion, no old type Madrassah, with the exception of the two or three selected institutions which will be designated "theological colleges," should receive any kind of recognition from Government which should have nothing to do with its control and supervision; nor should any diplomas or certificate be awarded to students of unauthorised Madrassahs. There should be a strong Board of Control for the two or three recognised theological colleges. This Board will prescribe curricula and text-books, arrange for examinations, etc. The Board should be constituted on the lines suggested by the Committee: the Vice-Chancellor of the University of Dacca and the head of its Department of Arabic and Islamic Studies should be *ex-officio* members of the Board.

Education of Muslim girls and women.—This is one of the most vital problems in India. The present Committee has analysed all the causes which are checking the spread of female education in India;

wish to emphasize the fact that the attitude of the average Muslim parent to-day about the education of his girls is very much like what his attitude was towards the education of his boys in the last century. There is a good deal of hesitation, almost nervousness, about sending girls to schools. All the arguments which have been adduced in support of Reformed Madrassahs, apply with much greater force to proper schools for Muslim girls. Unless parents have thorough confidence in girls' schools, unless they are absolutely certain that their girls will receive the right kind of education in the right kind of environment and atmosphere, that they will not be forced to imbibe culture and ideas which are alien to Muslims or repugnant to them—unless Muslim parents are thoroughly convinced that their girls will receive proper Muslim education—we cannot expect female education to make any progress. Many (perhaps most) Mussalmans do not wish their girls to come out of the purdah and this prevents girls being sent to schools; or even if they go to maktabas or schools when they are very young, they are withdrawn from these institutions after reaching a certain age. It is not necessary to discuss the purdah system: *even if* purdah is regarded as a great evil, we have to recognise the fact that it exists in most Muslim families. Suitable purdah arrangements must be made for Muslim girls in all Government girls' schools. In this connection, I beg to mention the case of our sister province of the Punjab where female education has made very remarkable progress, even among Mussalmans, due, chiefly, to the fact that every Government girls' school has more than one Muslim teacher and there is suitable arrangement for purdah; a poor Mussalman can send his girl to school in a purdah conveyance without much cost or troubles; and he allows her to continue her studies, even when she is quite grown up, because he knows that she is as much in purdah in her school as she is in her home. It is possible for a Muslim girl in the Punjab to pass the B.A. Examination without coming out of the purdah. It is unnecessary to add that there is arrangement for the teaching of Urdu and Persian in all Government schools. Unless girls' schools in Bengal follow the schools in the Punjab, female education cannot make any progress among us. The necessity and importance of female education among Mussalmans cannot be overstressed. If we Mussalmans desire that we should come out of our present backward position, if we wish to achieve real educational, social, political and spiritual progress and take our rightful place among the great communities of India, then it is essential that we must educate, not only every Muslim boy, but Muslim girl.

**Supplementary note by Maulvi Nur Ahmad, M.A., B.L.,
Chittagong.**

While fully agreeing with most of the findings and the specific recommendations of the Committee, I with all deference and respect to the opinion of my other colleagues beg to append this supplementary note in which I propose to give my personal views on some of the matters dealt with in the main report.

From a perusal of the report dealing with history of education in the pre-British days in Bengal, a casual reader may be led to believe

that there was no organised system of education in Bengal before the advent of the British rule. So I thought it necessary to give below a very brief history of the system of education in vogue in Bengal in pre-British days and up to some years during the British rule. Sir Thomas Munro says that "there were schools in every village" (*vide* his evidence before the two Houses of Parliament, March and April, 1813.) John Mathai in his village administration on British India says that "when the British took possession of the country they found in most parts of the country that there existed a widespread system of national education."

Even in 1838 Mr. Adam's report shows a similar state of things in Bengal. In the report he embodied the result of an enquiry held in 1835-38 in the typical districts of Bengal. According to him there were "one lakh" of village schools in Bengal and Behar in which instruction in elements of knowledge were given and which were originated and supported by Indians themselves."

A distinguished member of the General Committee of Public Instruction in a minute on the subject expressed the opinion that if one rupee per mensem was intended in village schools in lower provinces, the amount would probably fall little short of Rs. 12 lakhs per annum. This supposes that there were one lakh of schools in Bengal and Bihar, assuming the then population of these two provinces to be 40,000,000. There would be in every village school for 400 persons; taking $11/30$ of the abovementioned 400 persons and $3/7$ of the result; it will follow that in Bengal and Bihar there was on average a village school for every 63 boys of school-going age of both sections. It will still appear that the system of village school is extensively prevalent, that desire to give education to their children must be deeply seated in the minds of parents even of the humblest classes.

"That these are the institutions closely interwoven as they are with the habits of the people and custom of the country" (*vide* page 18, Adam's Report on Vernacular Education in Bengal and Behar, published in 1868).

In Burdwan, according to Hamilton, there were very few villages in which there was not a school or Madrassah. Mr. Adam found both tols and Madrassahs, high schools, pathsalahs and muktabas. The colleges were found, he writes, in all the large villages as in the town (*vide* Kamala Lecture by Annie Besanta, page 10).

Mr. E. C. Bayley, C.I.E., writes: "The Mussalmans possessed a system of education which however inferior to that which we have established was yet by no means to be despised; was capable of affording a high degree of intellectual training and polish, was founded on principle not wholly unsound, and which was infinitely superior to any other system of education then existing in India.A system which secured to them an intellectual as well as a material supremacy during the first 75 years of our Rule. We continued to make use of the system as a means for producing officers to carry out our administration. But meanwhile we had introduced a scheme of public instruction of our own; and as soon as it trained up a generation of men on the new plan we flung aside the old Muhammadan system and the Moslem youths found every avenue of public life closed in their faces." (The Indian Mussalman, page 189, by W. W. Hunter.)

"In the Moslem period there was a remarkable development of architecture and art in which Mussalmans excelled. Schools were

attached to the masjid giving primary education, while Madrassahs afforded the higher education. In Islam we find a similar care for vocational education among the higher social classes supplying the nation with the profession necessary for the healthy functioning of the national life, maintaining the high level of literature and the art as well as the training of the statesmen, the minister, the military and civil organisation and administration. The manual labour classes were equally well-provided for by general instruction in Reading, Writing, Arithmetic, Accountancy and careful training in the symbol and more artistic crafts first of all for home use, second for sale to local and export merchants. The teaching of religion and morality was universal and much was done for the adult culture of villagers" (*vide* Kamala Lecture by Annie Besanta, page 32).

It will be evident from the above that in the time of Moslem rule in Bengal there was a very well-organised system of national education for all classes of people from the highest to the lowest.

Causes of comparative backwardness of Mussalmans in education.—

It will be interesting to give a brief narrative how this organised system of national education which took deep root in the soil was extinguished and the Mussalmans who held all the highest posts in the State were thrown adrift on the world. From a careful study of the main report, one may be misled to believe that it is nothing but the colossal and rank indifference and deliberate callousness to the changing circumstances; owing to their imperious and stolid contempt for the system of education introduced by the English rulers; and also on account of their inaptitude and conservative habit to adapt themselves to the new foreign system of education introduced by the British rulers promptly and timely, the Mussalmans lost their former position in the field of education and their present backwardness in education is the concomitant result of their indifference and callousness.

I with all respect emphatically differ from the above impression and in my humble opinion it is not historically correct. It is a popular belief that the death knell of popular education was struck in 1854 when Charles Wood tried and Government supported the singular experiment of teaching the people in a foreign tongue with the result that after 170 years of British rule only 8 per cent. (about) of the population is literate to-day.

Mr. Biss aptly remarks that, "though there has been great increase in the number and percentage of the children at school, still the number of illiterates in the country to-day is larger than it was 20 years' ago."

In my humble opinion the abovementioned popular idea regarding the destruction of old popular national system of education is not historically true. The death knell of the Moslem education was sounded long before 1854. Let me very briefly describe here in the language of Mr. W. W. Hunter, L.L.D., how the indigenous system of education received its death blow.

Mr. Hunter remarks:—"For there is no use setting our ears to the fact that the Indian Muhammadans arraign us on a list of charges as serious as was ever brought against a Government. They accuse us (1) of having closed every honourable walk of life to the professors of their creed. (2) They accuse us of having introduced a system of education which leaves their whole community unprovided for and which has landed it in contempt and beggary. (3) They charge

us with deliberate malversation of their religious foundations and with misappropriation on the largest scale of their educational funds.

In a word the Indian Mussalmans arraign the British Government for want of sympathy, for its want of magnanimity, for its mean malversation of their funds and for great public wrongs spread over a period of 100 years." ("The Indian Mussalman" by W. W. Hunter, L.L.D., page 145, 1871 Edition.)

Mr. Jones O'Knealy, c.s., Officer in charge of Wahabi Prosecution, wrote:—

"I attribute the great hold which the Wahabi doctrines have on the mass of the Muhammadan peasantry to our neglect of education.

A great section of Indian population, some 30 millions in number, finds itself decaying under British rule. They complain that they who but yesterday were conquerors and governors of the land can find no subsistence in it to-day. Any answer based on their own degeneracy is a *patitio principii* for their degeneracy is but one of the results of our political ignorance and neglect. Before the country passed under our rule, the Mussalmans professed the same faith, ate the same food and in all essentials lived the same lives as they do now. To this day they exhibit at intervals their old intense feeling of nationality and capability of warlike enterprises, but in all other respects they are a race ruined under British rule." (Page 149, DoSupra.)

In the opinion of Mr. W. W. Hunter, L.L.D., from whose book "The Indian Mussalman" the above quotation has been made, the causes which led to the extinction of the system of education in vogue among the Mussalmans at the time when the country passed under British rule are:—

- (1) Permanent settlement.
- (2) Resumption proceeding.
- (3) The misappropriation of the educational fund endowed by the Moslem rulers, princes and the richmen of the community.
- (4) The utter neglect of the education of Mussalmans in early days by the British administrators.
- (5) Purely secular character of the system of education introduced by the British Government.
- (6) The policy of shutting out Mussalmans from the higher and responsible posts of the state for some years in the early days of the British rule.

It will be interesting to dilate on each of the above causes which led to the backwardness of the Mussalmans in the field of education. It is needless to say that the whole fabric of Moslem system of education was based on lavish help from rulers, complete liberality of education paid for by wealthy and free to the poor. It was a practice, nay tradition, with Moslem landed proprietors to entertain teachers at their private expense for the benefit of the children of the poor in their neighbourhood, and it was a rare thing to find an opulent farmer or head of a village who had not a teacher in his employment for that purpose. Every great Mussalman house in Bengal maintained

scholastic establishment in which his sons and poorer neighbours received education free of expense. As the Muhammadan families of the province declined, such private institutions dwindled in numbers and efficiency. It was not, however, till the second half century of our rule that we arrayed against them the resistless force of British rule." (Page 181, W. W. Hunter, L.L.D.)

"At an outlay of £800,000 upon Resumption Proceedings, commenced in 1828, an additional revenue of £300,000 a year was permanently gained by the state, representing a capital at 5 per cent., of six millions sterling. A large part of this sum was derived from land held rent-free by Mussalmans or by Muhammadan foundations. Hundreds of ancient families were ruined and the educational system of Mussalmans which was entirely maintained by rent-free grants received a death blow. The scholastic classes of the Muhammadan emerged from the eighteen years of harrying (Resumption Proceedings) absolutely ruined. Since then the profession of a man of learning, a dignified and lucrative calling under Native Ruler, has ceased to exist in Bengal. The Mussalman foundation suffered most. We demanded an amount of proof in support of rent-free tenures which in the then uncertain state of real-property law, they could not have produced in support of their acknowledged private estates. We submitted under protest to a gigantic system of fraud and the accumulated penalty fell upon a single generation. Meanwhile, the climate and white ants had been making havoc of their sanads and title deeds. There can be no doubt whatever that from these Resumptions the decay of the Muhammadan system of education dates. The officer now in charge of Wahabi prosecutions cites them as the second cause of the decline of the Mussalman community. The justice of the proceedings may, however, be defended, the absolute misappropriation of scholastic funds with which the Mussalmans charge us cannot, for it is no use concealing the fact that the Muhammadans believe that, if we only honestly applied the property entrusted to us for the purpose, they would at this moment possess of one of the noblest and magnificent education establishments in Bengal.

In 1806, a wealthy Muhammadan gentleman of Hooghly district (Hajee Md. Mohsin) died, leaving a vast estate in pious use by a trust deed. An educational foundation came strictly within the purposes of the trust but an educational establishment on Muhammadan plan such as the founder would have himself approved. A college for poor scholars has always been considered "a pious use." But any attempt to divert the fund to a non-Muhammadan college would have been deemed an act of impiety by the testator. We may imagine then the burst of indignation with which the Muhammadan learned that the English Government was about to misappropriate the funds to the erection of an English college at Hooghly. Out of 300 boys in this English college not one per cent. were Mussalman." (*Vide* pages 182-186, W. W. Hunter, L.L.D.)

Permanent settlement.—As shown *supra* the second cause of the decline of the Moslem system of education and the Moslem community was the Resumption Proceedings commenced in 1828. The first cause which struck at the root of Muhammadan educational system is said to be the Permanent Settlement of 1793 made by Lord Cornwallis.

The revenue system which was prevalent in the Presidency of Bengal at the time when the country came under the British rule may be summarised as follows:—

Mussalman landlords or Collectors of revenue did not directly deal with the Mussalman peasants, and they employed Hindu bailiffs to collect the revenue direct from the peasantry. So the Hindus, in fact, formed a subordinate revenue services and took their share of the profits before passing the collection on to the Muhammadan superiors. The latter, however, were responsible to the Emperor and formed a very essential link in the Muhammadan fiscal system. The series of changes introduced by Lord Cornwallis and Sir John Shore ending in the Permanent Settlement in 1793 put an end to this fiscal system of the Mussalmans. "The Permanent Settlement most seriously damaged the position of the great Muhammadan houses, for the whole tendency of the settlement was to acknowledge as the landholders, the subordinate Hindu officers who dealt directly with the husbandmen." The officer who has studied the Permanent Settlement most minutely in connection with the present Muhammadan disaffection writes thus:—

"It elevated Hindu Collectors who up to that time had held but unimportant posts, to the position of the landholders, gave them a proprietary right in the soil and allowed them to accumulate wealth which would have gone to the Mussalman under their own rule." (Page 160, *The Indian Mussalman*, by W. W. Hunter, J.L.D.) Thus it will appear that with the Permanent Settlement consummated in 1793, resulting in the decline of the Mussalman aristocracy, the decline of the Mussalman system of education first commences.

Utter neglect of Moslem education in early years of British rule.—

The introduction of a purely secular system of education unsuited to the elements of the Muhammadan community combined with the policy of shutting out Mussalmans, who even during the first 75 years of British rule practically administered the whole province, from high lucrative and responsible posts of the state, was the other causes of the gradual decline and ultimate extinction of that glorious system of education which the Mussalmans possessed at the time of British occupation. Much stress has been laid in the main report on the fact that the purely secular system of education introduced by the early British rulers was not proved attractive to the Mussalman community; so they held themselves aloof from the system and that was the main cause of the present backwardness of the Muhammadan community in education. In my humble opinion the system of education, the method adopted for imparting the same, was such that no self-respecting Moslem family could send their children to the schools and colleges maintained by the then British rulers. To be more expressive and more lucid on this point, let me quote here the opinion of Mr. W. W. Hunter and other prominent Englishmen who have very deeply studied the problem of Muhammadan education in Bengal. Mr. Hunter writes: "The truth is that our system of public instruction which has awakened the Hindus from the sleep of centuries and quickened their inert masses with some of the noble impulses of a nation is opposed to the tradition, unsuited to the requirements, and hateful to, the religion of the Mussalmans." (Page 173, *W. W. Hunter*.) "Had we introduced our system by means of English masters boldly changed, the language of public business to our own tongue then religious difficulty would in one

important respect have been less." "Public ministrations are indeed conducted at the mosques, but it is the glory of Islam that its temples are not made with hands and that its ceremonies can be performed anywhere upon God's earth and under His Heaven. A system of purely secular education is adapted to a very few nations. In the opinion of many deeply thinking men, it signally failed in Ireland; it is certainly altogether unsuited to the illiterate and fanatical peasantry of Bengal. "It is, therefore," writes a high official, "no wonder that the Mussalman held aloof from a system which made no concession to their prejudices, made no provision for what they esteemed their necessities which was in its nature unavoidably antagonistic to their interests and at variance with all their social traditions." (Page 180, W. W. Hunter.)

While from the above it will appear that the fountain head from which the Muhammadan system of education derived its main source of maintenance was gradually stopped, at the same time the Mussalman derived no benefit from the system of education introduced by the British ruler and the money spent thereon. So in the words of Mr. Hunter: "The Muhammadans have just ground for complaining that the funds which we levy impartially from all classes for State Education are spent on a system exclusively adapted to the Hindus." (Page 181, W. W. Hunter.)

The utter disregard by the early British administrators to the vital needs of the Mussalman community in matters educational was one of the main causes of the present deplorable condition of Moslem education in general and female education in special in Bengal.

In my humble opinion it was not the teaching of the Molla which retarded the progress of Muhammadan education in the early days of British rule. The state patronage in the shape of lucrative posts acts as a great incentive towards higher education and goads the devotee of learning on his onward path towards higher culture in the teeth of insurmountable obstacles and stumbling blocks, but the policy of the early British rulers was for some years at least after first 75 years of British rule to shut out the Mussalmans from every responsible post under the State. In corroboration of this fact I cannot resist from giving here extract from the famous book "The Indian Mussalman by W. W. Hunter" below: "With regard, therefore, to the first two great sources of Muhammadan wealth, viz., Army and the higher administration of Revenues, we had good reasons for what we did, but our action has brought ruin upon Muhammadan houses in Bengal; we shut the Mussalman aristocracy out of the Army because we believed that they were exclusively necessary to our own safety. We deprived them of their monopoly of the most lucrative functions in the Administration because their deprivation was essential to the welfare and just government of the people. But these grounds, however good in themselves, fail to convince an ancient nobility suffering under the blight of British rule. Their exclusion from the Army seems to the Muhammadan a great public wrong, our departure from their ancient fiscal system; an absolute breach of faith." (Page 162, W. W. Hunter.)

The third source of their greatness was their monopoly of Judicial and Political or in brief Civil employ. The Cornwallis court broke the monopoly less violently in the Judicial than in the Revenue Department, but for the first 50 years of Company's rule the Mussalman had the lion's share of state patronage. During its second half century of power the tide turned, at first slowly, but with constantly accelerating

pace. Then the Hindus poured into and have since completely filled every official life. Even in the District Collectorates where it is still possible in giving appointments in the old-fashioned friendly way, there are very few young Moslem officials.

“The Mussalmans who yet remain in them are white bearded men, and they have no successors; even 10 years ago the Muhammadan invariably managed to transmit the post of Nazir, or Chief of Revenue Bailiffs, to men of their own creed; but now one or two unpopular appointments about the jail are the most that the former masters of India can hope for. The staff of clerks attached to the various offices, the responsible posts in the courts and even the higher offices in the police are now recruited from the pushing Hindu youths of the Government school.” (Page 165, W. W. Hunter.)

“In 1869 in the three grades of Government Assistant Engineers, there were 14 Hindus and not one Mussalman; among the apprentices there were 4 Hindus and 2 Englishmen, but not one Mussalman. Among the Sub-Engineers and Supervisors of the Public Works Department there were 24 Hindus to one Mussalman; among the overseers 2 Mussalmans to 63 Hindus. In the Offices of Account there were 50 names of Hindus and not one Mussalman; and in the Upper Subordinate Department there were 22 Hindus and again not one Mussalman.

A hundred years ago the Mussalmans monopolised all the important offices of State. The Hindus accepted with thanks such crumbs as their former conquerors dropped from their table and the English were represented by a few factors and clerks. The proportion of the race which a century ago had the monopoly of Government has now fallen to less than 1/23 of the whole administrative body. This too in the gazetted appointments where the distribution of patronage is closely watched. In the less conspicuous office establishments in the Presidency town the exclusion of Mussalmans is even more complete.

Is it that the Hindus have all along been better men than the Mussalmans and only required a fair field in order to outstrip them in the race or is it that the Mussalmans have so many careers open to them in non-official life, that they are indifferent to Government employment and leave the Hindus to walk over the course. The Hindu has unquestionably a high order of intellect, but an universal and immeasurable superiority on the part of the Hindus, such as would be required to explain their monopoly of official preferment, is not known at the present day and is in direct contradiction to their past history. The truth is that when the country passed under our rule, the Mussalmans were the superior race and superior not only in stoutness of heart and strength of arm but power of political organisation and in the science of practical government. Yet the Muhammadans are now shut out equally from Government employ and from the higher occupations of non-official life.” (Page 168, W. W. Hunter.)

In my humble opinion the above are most of the main causes which are mainly responsible for the present unsatisfactory progress of the Muhammadan community not only in the field of education, but in every other walk of life. It will not be appropriate and wholly true to attribute causes of the comparative backwardness of the Mussalman

community of Bengal in the sphere of educational life and other walks of political existence to the attitude of the then Mussalman community itself. I am strongly of opinion that the policy, the attitude, the tendency, of the British administration in the latter half of the first century of British rule in Bengal was, if not wholly but to a considerable extent, responsible for the gradual decline of the Mussalman community as well as of its deplorable backwardness in the field of modern education. Had timely steps been taken to introduce the system of education suited to their temperament and special needs and requirements, the Mussalman community would not have fallen so low as it is now. It would not be unjust and unfair on the part of Mussalmans if they asked the Government to give back their educational facilities which they once possessed and enjoyed and also to compensate the loss which they sustained by the Resumption Proceedings and Permanent Settlement and misappropriation of their endowed funds for education. The main report discloses a serious state of Muhammadan education in Bengal as compared with that of other Presidencies. Though the Moslem population in Bengal is the largest as compared with that of other provinces in India, yet they are most backward in every walk of life not to speak of educational progress.

Drastic situation requires drastic measures. The leeway which the Mussalman have to make up in the field of education requires exceptional measures. From the comparative statistics given in the main report and also from the resolution of the 8th Quinquennial Review on the Progress of Education in Bengal for the years 1927-28 to 1931-32, also from the Report on Public Instruction, Bengal, for the year 1932-33, it will appear that after more than 170 years of British rule the Moslem community who once managed the whole administration can claim 9.5 per cent. literate among males according to the census of 1921 and according to the census of 1931 that percentage is still only 9.8. The state of female education is still more deplorable. According to the census of 1921 percentage of literacy among the Moslem women is .5 and according to the census of 1931 it has increased to 1.5. But this census figure does not display real state of Muhammadan education, for the greater number of Muhammadan pupils never get beyond the lowest classes. So there is hardly any time for the Moslem community to cogitate and ponder over the problems of Moslem education. Time has come to take the drastic step for making up the deficiency in education and the Government, though sympathetic for some years, owe a solemn duty to the Mussalman community to provide all necessary facilities to them for regaining their lost grounds. It would require more than a century for the Moslems to recoup their lost position if they are allowed to progress at the present rate. The whole of the Moslem community from the highest to the lowest has realised the supreme need of modern education, and there is no apathy anywhere lurking even in the obscurest corner of the Moslem body politic. Only penury, chill penury, utter destitution, extreme poverty, unsympathetic and hostile atmosphere and also want of proper facilities are retarding the pace of progress of Muhammadan education at every stage. It is needless to emphasise here that the measures hitherto adopted by Government and the special facilities up to this time given to the Moslem community by the administration have signally proved to be inadequate and insufficient to meet the requirements of the Moslem community and also to accelerate the rate of educational progress among the Moslems. It appears from the main

report and also various reports of educational commissions, which have specially dealt with Muhammadan education, that though resolution after resolution, circular after circular have been issued dwelling on the necessities of special encouragement towards Muhammadan education, no serious attempt has been made by Government to meet the just needs of the Moslem community in matters educational. Even the authors of the Report of the Auxiliary Statutory Commission which reviewed the growth of education in British India remarks: "We are aware that steps have been already taken to encourage Moslem pupils by the reservation of school places, by the award of stipends and scholarships and by the provision of facilities for the training of Moslem teachers; but we are convinced by the evidence placed before us much more assistance in this direction is needed to place the Moslem community in Bengal in a sound educational position. In particular, the number of stipends and scholarships is small compared with the total number of Moslem pupils, majority of whom come from very poor families, and the proportion of Moslem teachers, in schools which give instruction in primary education is very low."

Recommendation.—*Annual special allotment of Rs. 50 lakhs in addition to what is at present being allotted for Moslem education.*—It has been emphasised in more than one place in the main report and also it has been admitted in the Government reports that it is want of adequate fund which is holding back the hand of rapid progress of the Mussalman in the field of education. It is a known and admitted fact that the Mussalmans are getting little benefit from the money spent on general educational institutions, and their share in the sums allotted year after year to be spent on education in Bengal is smaller as compared with that of other communities. Though the Moslem peasants are the real producers of wealth, they are getting very little benefit from the fund set apart for expenditure on education. The condition of Moslem female education is nothing but deplorable. To hasten, accelerate and quicken the rapidity of Moslem progress in education it is absolutely necessary for Government to allot an additional sum of Rs. 50 lakhs a year for Moslem education in addition to the sums which are being allotted now for the same purpose. In my opinion out of this additional sum of Rs. 50 lakhs, 25 lakhs should be spent for encouragement of female education among the Moslem women and the remaining half on Moslem education for boys. Out of this sum a large number of scholarships, stipends, free-studentships, free-boarderships, etc., should be established for the benefit of Moslem pupils. In my opinion there would not be any injustice to any other community for this and it would be no favour to the Moslem community. It would be simply the righting of the wrong which has been done to the Moslems at the early years of British rule and which has brought the community to the present lowest ladder of educational progress. This is my main recommendation.

I am emphatically of opinion that unless Government accept this recommendation and allow the required sum year after year, there is no hope of Moslem regeneration in the near future in Bengal.

Training of Moslem teachers, both male and female.—It is needless for me to lay any emphasis on the all-important sibboleth that, "the teacher is the institution." After the problem of adequate funds for Moslem education is solved, the next important question of typical

efficient trained teachers for the institutions where the Moslem pupils get their education specially in the special institutions of the Mussalmans come to the forefront. Though agreeing with some part of the remarks about the reformed system of Madrassahs, I honestly believe that we have gone too much in singing "Hallelujah" to the reformed system of Madrassahs. No doubt they have proved helpful to some extent in removing illiteracy from the Moslem masses, but the high hopes and the great expectations which the author of the reformed scheme held out before the community have not been materialised in many ways. At present there is no special arrangement for training of teachers for the Reformed Madrassahs and Islamic Colleges. It also appears that the number of pupils in these special institutions is gradually increasing, so it is essentially necessary that schools for the training of teachers for the Reformed Madrassahs should be established at suitable centres at least at the rate of one in each division. It is also essential for the uniform rapid progress of the Mussalmans that vigorous measures should be adopted for training of female teachers for all kinds of female educational institutions. At present practically there is awful dearth of trained Moslem female teachers. The most important phase and the greatest factor which is apt to stimulate and propel the rapid growth of Moslem education is the employment of Moslem female teachers in the institutions meant for females, and it is bound to encourage the spread of education among Moslem women. Nothing will advance so much education of Moslems as employment of female Moslem teachers in schools for Moslem women. The present facility for training of Moslem women teachers is hopelessly inadequate and has failed to meet the evergrowing demand of the Moslem community for female teachers. Having regard to the special traditions and prejudices of the Moslem community, the establishment of suitable training centres is *sine qua non* for the rapid advance of education among Moslem women. It is also desirable that training classes for Moslem women should be attached to local high schools, for girls, such as Dr. Khastagir's High School for Girls, Chittagong, and Faizunnissah Girls' School, Comilla.

The Punjab scheme for agricultural education.—As most of the pupils attending the Junior Madrasahs hailed from agriculturist classes, it is necessary that the Punjab scheme for agricultural education in secondary schools should be adopted for every Junior Madrasah.

Minute by Khan Sahib Maulvi Abdul Khaleq.

I generally agree with the report as drawn up, and I have signed it subject to the following note:—

I do not agree to the proposed curriculum for Classes V and VI of Junior Madrassahs. I would suggest—

(a) That one period each should be added to Vernacular and to History and Geography and the periods allotted for Arabic should be reduced by two.

(b) That the syllabus in History for the Junior Madrassahs should be distinct from that prescribed for ordinary secondary schools. The syllabus I propose is given below:—

Class IV.—Stories and anecdotes (say, 20 or 25) of epoch-making personalities creating history, beginning from the Prophet up to modern times.

Class V.—Historical events to be arranged chronologically:—

- (a) Geography of Arabia.
- (b) Social and Religious Conditions in Pre-Islamic Arabia.
- (c) Advent of the Prophet.
- (d) His Teachings and Reforms.
- (e) Brief Account of the First Four Caliphs.
- (f) Spread of Islam in Arabia, Spain and Asia—A brief account thereof.
- (g) Muhammad Bin Kasim and his conquest of Sind.
- (h) Condition of India of his time.
- (i) An Account of Ancient India (Brief).

Class VI.—

- (a) History of the Pathans.
- (b) History of the Mughals.
- (c) History of Bengal up to date (Brief).

**Resolution on the report of the Committee to advise on the policy of
advancing Moslem education in Bengal.**

GOVERNMENT OF BENGAL.

Education Department.

CALCUTTA, THE 30TH NOVEMBER 1934.

RESOLUTION—No. 3017Edn.

Minister-in-charge: The Hon'ble Khan Bahadur M. Azizul Haque.

Read—

- (1) The Report of the Committee to advise on the policy of advancing Moslem education in Bengal, appointed by resolution No. 398Edn., dated the 3rd February 1931.
- (2) The letter, dated 22nd November 1934, from the President of the Committee forwarding the report.

The report of the Committee appointed to advise on the policy of advancing Moslem education in Bengal has now been submitted to Government and the recommendations which it contains will be carefully examined. Some time, however, must elapse before Government are in a position to arrive at definite conclusions upon them all.

Meanwhile the Government of Bengal in the Ministry of Education desire to take the earliest opportunity of thanking the President and members of the Committee for the manner in which they have carried out their labours and for the valuable report which they have presented.

Order—Ordered that this resolution be published in the *Calcutta Gazette* and that copies thereof be forwarded to the Chairman and all members of the Committee.

By order of the Govt. of Bengal
(Ministry of Education),

H. R. WILKINSON,
Secy. to the Govt. of Bengal.