

1910
Educational (~~190~~) Department.

ORDINARY MS.

G.O., No. 110

DATED 8 — 3 — 10

[Despatch Abstract.]

Text Books — Recording with reference to the Supplemental list of text-books issued in the Fort St. George Gazette of the 21st Dec^r, 1909, Communications regarding the desirability of adding some more books to the list of Hindustani text-books.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

[E. & L.]
68
2,400-15-3-06.

CURRENT FILE.

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[390] D.P. 9	7362	24-2-10	14 & 15

PAPERS PUT UP WITH CURRENT No. _____

Papers of the department to which the current belongs.

Number.	Date.	Original (=O.) or spare copy (=S. C.)	Remarks. (In this column such of the papers as have been removed for copying, printing, etc., should be marked with a cross.)	Initials of Referencer with date in token of return to Reference department.

Papers of other departments.

Department.	Number.	Date.	Original (=O.) or spare copy (=S. C.)	Despatcher to note the return of the papers to the departments concerned.

Ref- 312.15



Church Mission House,

Vepery. Dec.1.1909.

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From

The Rev. Canon Sell. D.D.

Secretary, Church Missionary Society,

M a d r a s.

To

L.M.Wynch. Esq. C.I.E.

Secretary to Government,

Educational Department,

Port St. George.

Sir,

1. I have the honour to state that I am requested by the Madras Corresponding Committee of the Church Missionary Society, which is also the local governing Body of the Church of England Zanana Mission, to bring the following matter to the notice of Government.
2. The Correspondent of one of our Girls' Schools in Bangalore was informed by the Inspectress that she was using in the school unauthorised Urdu Readers. The Sub-Assistant Inspector of Schools, Trichinopoly Muhammadan Range, in a communication dated July 2.1909, said, 'the Anjuman-i-Himayat-i-Islam Readers are the only approved Series.'
3. The Correspondent in a letter to the Director of Public Instruction, dated July 3.1909, asked for permission to use the Holroyd Series (Punjab) instead of the Anjuman Readers. The Holroyd Readers are approved by the Mysore Government.
4. The Director of Public Instruction in his Proceedings dated Sep.27,1909, declined to allow the use of the Holroyd Readers, thus, apparently requiring the use of the Anjuman Readers, as no others are on the approved

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list. The result was that obedience to the will of the Director meant the use of the Anguman Readers and no other. 4

5. An abstract of the contents of the Anguman Readers and a Resolution of the C.M.S. Committee on their use was sent to the Director of Public Instruction on October 28, 1909. The Committee pointed out to the Director the difficulty in which they were placed, the unsuitableness of the Anguman Readers for Government or Mission schools and stated their willingness 'to use any suitable Readers, even though they are entirely secular.' To this ^{Resolution} ~~letter~~ no reply of any kind has been received.

6. The nature of the contents of the Anguman Readers will be seen from the printed table of contents, a copy of which is forwarded with this letter. The suggestions of the C.M.S. Committee for the removal of their grievance will be seen in the Resolution they submitted to the Director for favourable consideration and to which no answer has been given. A printed copy of this Resolution is also forwarded with this letter.

7. The C.M.S. Committee, therefore, feel that they must now place the matter before Government. The Committee consider that the enforced use of distinctly theological Readers in Government schools is a breach of religious neutrality & that their enforced use in aided schools is an undue interference with the rights of Managers. The Committee also object to only one set of Readers being prescribed. They respectfully urge that Managers should be allowed some choice and that it is desirable that four or five sets of Readers, at least, should be approved. This would allow of periodical changes of books in schools, so that pupils when not promoted need not read over again in the following year the same book.

8. Urdu is chiefly spoken in the United Provinces and in the Punjab, and the Committee suggest that the most satisfactory method of dealing with this question would be to allow Managers in this Presidency to use any Urdu books approved by the Directors of Public Instruction in the Central Provinces, the Punjab, Bombay and Hyderabad (Deccan). The Educational Authorities in North India, Bombay & in Hyderabad are naturally in a far better position to deal with these matters than the Department in South India is, or is likely to be. It would also be a great convenience in Bangalore to be allowed to use the books approved by the Mysore Government and used in the schools of the Mysore City and in the schools of the Bangalore City.

9. The Committee do not wish to use any unsuitable books; but they do wish to have a reasonable liberty of choice of books and entirely object to being told to use an avowedly sectarian book. If Government will kindly allow in aided schools the use of any of the books referred to in the preceding para, the Committee will be greatly obliged and feel sure that the Managers of aided schools will be thankful for the removal of the present extraordinary restriction.

I have the honour to be,

Sir,

Your obedient servant,

Edw. Sell

Secretary, C.M.S.

Enclosures.

1. Letter from the Sub-Assistant Inspector of Schools, dated, July 2.1909.
2. Proceedings of the Director of Public Instruction, dated Sep.27.1909.

3. Abstract of contents of the Anjuman-i-Himayat-i-Islam Readers. (4 copies).
4. Resolution of the C.M.S. Committee (4³ copies).
5. Copy of letter from the C.M.S. Committee to the Director of Public Instruction, dated Oct. 28. 1909.

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5 Department of Public Instruction.

No. 2422 Dated 2-7-1909.

Station Trichinopoly

Encl. 2

Despatched 2nd July 09

Received From The Sub-Assistant Inspector of Schools, Trichinopoly Muhammadan Range.

To The Managers C.E. Z. Mission House (Culbar Road) Chm. Station Bangalore

With reference to your note of the 26th ult. regarding Hindustani Textbooks to be substituted for the expanded series, I have

Please quote this in the reply.

Ref on C. No. 6099 of 19 09
Dis. 27-9-19 09
Dated 27-9-19 09



Edi. R. 12,000-5-6-09.

PROCEEDINGS OF THE DIRECTOR OF PUBLIC INSTRUCTION.

Read the following paper: -

Letter from the correspondent, C.E.Z.M. Schools for Hindustani Girls, Bangalore, dated 3rd July 1909.

2. Also endorsement of the Inspectress of Girls' Schools, Central Circle, No. 4753 dated 3rd September 09.

The Holroyd Series (Punjab) Readers not being on the authorized list of text books, the Director regrets that their use in recognized schools cannot be permitted.

For Director of Public Instruction.

To

The Inspectress of Girls' Schools, Central Circle.
" Correspondent..

M.R.B.

6/ the honour to inform
you that the Holroyd
Punjab Series readers
not been approved yet,
& therefore cannot be
used in recognized schools.
At present the Angamane
Himayate Islam nass
are the only approved
series. If you wish
to use the Holroyd Series
the sanction of the Director
of Public Instruction will
be necessary.

I have the honour to be,

Sir, Madam

Your most obedient Servant,

Chulhu

Sub-Assistant Inspector of Schools,
Trichinopoly Muhammadan Range.

Copy of letter from the C.M.S. Committee to the
Director of Public Instruction.

Madras. 28th October, 1909.

From

The Rev. Canon Sell. D.D.

Secretary, C.M.S.

To

The Hon'ble Mr. A.G. Bourne. D.Sc., F.R.S., C.I.E.

Director of Public Instruction,

M a d r a s.

Sir,

I have the honour to state that I am requested by the
Corresponding Committee of the Church Missionary Society to
send you an abstract of the contents of the Urdu Readers of
the Anguman-i-Himayat-i-Islam now ordered to be used in re-
cognised schools, with extracts of certain passages, and a
resolution of the C.M.S. Committee thereon. The Committee
will be glad if you can kindly oblige them by an early reply
on the subject.

I have the honour to be,

Sir,

Your obedient servant,

(Sd). Edw. Sell.

Secretary, C.M.S.

(True copy).

Edw. Sell

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PROCEEDINGS OF THE CORRESPONDING COMMITTEE OF THE CHURCH MISSIONARY SOCIETY

Read letter from the Sub-Assistant Inspector of schools, Trichinopoly, Muham-
madan Range, July 2, 1909, stating that the Anjuman-i-Himayat-i-Islam 'Readers
are the only approved series.'

Read also Proceedings of the Director of Public Instruction, Madras, No. 6099,
dated September 27, 1909, sent to the Inspectress of Girls' schools, Central Circle,
and to the Correspondent, C.E.Z.M. schools, Bangalore, declining to allow the use of
the Holroyd Series (Punjab) Readers in recognized schools.

RESOLUTION

1. The Committee of the Church Missionary Society request the Director of
Public Instruction, Madras, to kindly take into consideration the difficult position in
which the managers of schools belonging to the Society and to the Church of
England Zanana Missionary Society, are now placed by the departmental require-
ment that the Urdu Readers of the Anjuman-i-Himayat-i-Islam must be used in
their mission schools.

2. The Director will see from the analysis of the contents of the books, which is for-
warded with this resolution, that these Anjuman Readers are almost entirely religious
and, whilst quite suitable as manuals of religious instruction in Muhammadan schools,
such as the Maktab Khānas, which are maintained and managed by Muslims
themselves, are totally unfit for Government schools where religious neutrality has
to be observed, or for aided mission schools.

3. There is no objection whatever to these books remaining on the approved
list for the use of schools maintained and managed by Musalmans; but the C.M.S.
Committee consider that they have good reason for objecting to being compelled
to use them and no others, and must decline to allow their use in any schools
under their management and control.

4. The Committee are quite willing to use any suitable Readers, even though
they are entirely secular, and they, therefore, request the Director to sanction the use
of the Urdu Readers (known as the Holroyd Readers), which are published under the
'Orders of the Director of Public Instruction, Punjab', and are approved by the
Punjab Government for use in that Province. The Holroyd Readers are also
approved by the Mysore Government.

5. The Committee, therefore, trust that the Director will not enforce in re-
cognized schools the use of Muhammadan religious books instead of secular ones,
and will meet the reasonable requirements of the managers of aided mission
schools by an early notification that the Readers approved by such high author-
ities as the Director of Public Instruction in the Punjab and the Governments
referred to in para 4 may be also used in recognized schools in the Madras
Presidency.

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Abstract of the contents of the Urdu Readers of the Anju-
man-i-Himayat-i-Islam (Society for the support of Islam),
now ordered to be used in recognized schools, with
extracts of certain passages.

FIRST BOOK

PAGES 1—5. These contain an account of the attributes of God.

PAGES 6—7. An account of the prophets. We read: 'First among them all was H. H. Adam (on whom be peace, etc.), and last of all came the approved apostle, H. H. Muhammad Mustafá (on whom be peace, etc.)' After enumerating a number of prophets, the author proceeds: 'H. H. Muhammad Mustafá (on whom be peace, etc.), is chief of all the prophets, after him no prophet came, nor will come; all people ought to believe on him and walk in his commandments.'

PAGE 10. This statement is here made: 'now it is necessary that all people should walk in the way of the commandments of the noble Qur'án. Those who do not walk in those commandments and do not obey them are disobedient to the Most High God and therefore God is not pleased with them.'

PAGE 20. An account is given of the power of God and this statement is made: 'His Holy word is the noble Qur'án. You should read it, etc.'

PAGE 21. The necessary duties which a good Muslim should perform are here given in considerable detail, such as prayer, fasting, pilgrimage to Mecca, the rules about ceremonial ablutions and other matters.

PAGES 30—31. In these pages there are questions and answers and amongst them these:—'what is your religion?' 'Islám, which is better and truer than all other religions.' 'Whose followers are you?' 'The followers of H. H. Muhammad Mustafá, the apostle of God (on whom be peace, etc.)' 'What sort of prophet was he?' 'He was grander than all prophets; after him no prophet can come or will come. All prophets foretold his coming?'

¹ As this passage is such a severe condemnation of Hindus, Christians and all non-Muslims, and as the enforcement of the reading of it in Government and Mission aided schools is such a serious departure from the principle of the neutrality of Government in religious matters, it may be well to give the original Urdu of the words translated. They are—

اب سب لوگوں کو قرآن شریف کے حکموں پر چلنا ضرور ہے جو لوگ اُس کے
حکموں پر نہیں چلتے اور اُسے نہیں مانتے وہ اللہ تعالیٰ کے نافرمان ہیں اور اسی
واسطے خدا اُن سے راضی نہیں

SECOND BOOK

- PAGE 1. The usual ascription of praise to Allāh and benediction on Muḥammad and his family and Companions.
- PAGE 3. The following statement is made:—
 'Our kind Apostle (on whom be peace) is the much loved servant of the Most High God. Whatever he did, it was with the will of the Most High God. For this reason every work of his was pleasing to the Most High God. If we desire to be acceptable with the Most High God and our works to please Him, we must follow him, (Muḥammad) obey his orders, walk in his (Muḥammad) guidance, for the Most High in His holy Book of which the name is the Qur'ān—(and you read it every day) tells His Apostle (on whom be peace): "Do thou explain to the people of this world that if they wish to be accepted with Me (God) they must follow thee. I will then be pleased with them and will forgive their sins." What His Highness the Apostle of God (on whom be peace, etc.) did day and night and how he dealt with people, you may not find in full detail in this little book, and you cannot just now fully understand. When you begin to read other bigger volumes, you will find more in them. We here give some account of His Highness' character, which if you study thoughtfully and follow His Highness, there is every hope that you will be acceptable to the Most High God.'

THIRD BOOK

- PAGES 5—16. These contain a detailed and an interesting account of the disposition, qualities and habits of the Prophet, illustrated in each case by stories which have been handed down by tradition.
- PAGES 19—61. These pages contain some account of animals, vegetables, metals, etc.
- PAGES 62—72. This section deals with good habits, cleanliness, etc.
- PAGES 73—9. We find here in a poetical form the praise of God and of Muḥammad; and the duty of punctuality in prayer and of obedience to parents and so on is enforced.
- PAGE 80. A prayer (for guidance in Islām).
- PAGE 4. It is here said: 'Last of them all (i.e., prophets) is that Apostle, whose people we are and whose blessed name is H. H. Muḥammad Muṣṭafā (on whom be peace, etc.) You have heard something about him in the second book. We will tell you more now. Attend carefully and remember well, and as far as possible follow him.'
- PAGES 5—6. The heading of this section is: 'A narrative of His Majesty, the Apostle of God, Muḥammad Muṣṭafā on whom be peace etc.' In it we read: 'The Most High God in grace and mercy from the family of H. H. Ishmail (on whom be peace) created our kind Apostle (on whom be peace, etc.), by means of whose pure teaching the very name and traces of idolatry have been well nigh obliterated from earth and a beginning made of the worship of the one only God.'

PAGES 7—41.

The pages contain a history of Muḥammad and a summary of the events which happened up to the date of his death in Madīna. In the course of it (p. 13), it is said that Warāqa bin Naufal made a translation of the Taurat (Pentateuch) and the Injil (Gospel) into Arabic and heard from many leading Jews and Christians prophecies of the coming of His Highness (i.e., Muḥammad), and that this led him to declare that Gabriel who had come to preceding prophets had now brought divine inspiration (waḥl) to him (Muḥammad). Then follows in considerable detail the events of the Prophet's life.

The preaching of the Prophet is declared to be (p. 41) to the effect that pupils should read the Qur'ān and obey its orders so that they may escape the punishment the Most High God has decreed for the disobedient.

PAGES 42—80. This part contains an account of animals, birds and fishes.

PAGES 81—108. In these pages there are moral stories, written from a Muslim standpoint.

PAGES 109—152. This is a dogmatic religious section and commences with an exposition of the Kalima, or Muslim creed, giving in detail the orthodox views of God and His worship and the definition of an Apostle. Then follow poems on the power of God, prayer, praise of Muḥammad, and on some moral qualities.

FOURTH BOOK

- PAGES 1—6. A theological section in which the attributes of God are described and defined.
- PAGES 7—144. A detailed life of the Prophet and of his teaching is here given from the religious standpoint of an orthodox Muslim. An earnest appeal is made to the readers to beware of Mission schools and Zanana lady workers (p. 27).
 An account is given of Hirqal (Heraclius, Emperor of Constantinople) who it is said, was convinced of the truth of Islām and who is reported to have said that he would have accepted it if he had not been afraid that his people would kill him (p. 125).
- PAGES 145—259. In this section there are passages on the animal, vegetable and mineral kingdoms.
- PAGES 259—273. This section contains some teaching in morals.
- PAGES 277—296. This part is a poetical one with poems in praise of God and of the Prophet.

These four books contain some few useful lessons on animals, etc., and some of the moral advice is good: but the books are essentially religious ones, and are really elementary theological manuals with a little secular matter added. They are published by a distinctly religious association and are intended to teach the religion of Islām and to definitely declare it to be the only true religion. This religious teaching is progressive and so, for use in Muḥammadan schools managed by Muḥammadans themselves, and in which no question of neutrality can arise, they are well adapted to their purpose of giving definite and dogmatic religious instruction in the tenets of Islām.

13 Educational Dept
(no 2204)

Keep file intact

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Encl. M² 2204-1
9-12-03

Referred to the D.

P. I. for ^{very} early remarks.

T.H.
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7.12.09

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Encl 60M-2204



14/14 85-EN-390
EDUCATIONAL DEPARTMENT.

190 , Registered 28. 2. 1910

Subject.

Submitting report regarding the desirability of adding some more books to the list of Urdu books approved as suitable text books in this Presidency.

ENCLOSURES.

No.

Spare copies

R.C. No. 7362 of 09,

Station M a d r a s , Dated the 24th February 1910 .

From (Name) The Hon'ble Mr. A.G. Bourne, D.Sc., F.R.S., C.I.E.,
(Designation) Director of Public Instruction.

To The Secretary to the Government of Madras,
Educational Department.
Sir,

In returning herewith the papers received under your endorsement No. 2204-1, dated 9th December 1909, I have the honour to report that a number of Urdu books approved as suitable text books in the Punjab and the United Provinces have lately been added on to the list of text books approved for use in this Presidency published in December last and that the Secretary, C.M. Society, whom I have consulted on the matter recently, informs me that the list as it now stands will do. At the same time, he mentions some other books which he thinks might be added to the list. These books were, however, referred to the Text Book Committee and that Committee advised me that they were more suitable for use in libraries than as class text books. They have therefore been so declared in the

Page 639 of Part I-B
of the Gazette.

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the Fort St. George Gazette dated 21st December 1909.

The matter had already received attention in ~~the~~ ^{this} Presidency before Rev. Canon Sell's letter reached me, but the list had not been communicated to the Resident in Mysore and was not therefore in force in the schools in Bangalore when the complaint originated. The Madras list has now been made applicable to the schools in the Civil and Military Station, Bangalore.

I have the honour to be,

Sir,

Your most obedient servant,

G. Krishnaswami

for Director of Public Instruction.

M.R.B.

MR.

NOTES.

C. No. 2204 From the Secretary, C. M. S. No. , dated 1-12-1909.

SUBJECT.

Hindustani Text-books

The Church Missionary Society, Madras, represent that the D.P.I. Madras, requires them to use the Anjuman-i-Himayat-i-Islam Readers in their schools and has refused to permit them to use the Holroyd Series (Punjabi) Readers.

2. The Society state that the Anjuman Readers are distinctly theological and they object to use them in their schools. They consider that enforced use of the Anjuman Readers in aided schools is an undue interference with the rights of managers and request that managers may be allowed to use any Urdu books approved by the Directors of Public Instruction in the Central Provinces, the Punjab, Bombay and Hyderabad (Deccan).

3. The Society's letter may, if it is submitted, be referred to the D.P.I. for early report.

4. The draft below is for approval.

7.12.09

7.12.09

C. M. S.

From the D.P.I. Memo. 7362 & 24-2-1910

Page 15 of C.F.

Page 14 of C.F.

Page 639 of Part I B of the
First St. George Gazette &
21-12-09.

Civil & military
Station in Bangalore.

The D.P.I. reports that the matter had received his attention before Rev. Canon Sells' letter reached him and that a number of Urdu books approved as suitable text books in the Panjab and the United Provinces have lately been added ~~to~~ to the list of text books approved for use in this Presidency published in December last. He also states that the Secretary, C.M. Society whom he ~~has~~ consulted on the matter recently, has informed him that the list as it now stands will do. The D.P.I. also states that the Madras list has been made applicable to schools in this

2. It is for consideration whether the Director's letter may be communicated to the Secretary, C.M. Society, with ref. to his letter dated 1st Dec. 1909 - pages 1 to 3 of C.F.

T.B.
4-3-10

R.D.
4-3-10

The papers may be recorded. The

C.M.S. must have

heard of the change.

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May be recorded with the remark that a supplemental list of Urdu books has since been issued in the 7th S. Gazette of 21. XII. 09

Draft submitted for approval.

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[*Co No 110 dated 8.3.10*]

READ AGAIN G.O., No., dated 19.....

[illegible]

READ ALSO:—

C. No. 2204, From the Secretary, C. M. Society, No., dated 1-12- 1909.

390, D.P.I., 7362, 24-2-1910.

[illegible]

ORDER.

No. 110, dated 8-3- 1960

Miss

Recorded with ~~the~~ ^{reference to} ~~that a~~ Supplemental list of text-books
in which ~~to~~ ^{are} ~~included a number of~~
~~useful books approved as suitable~~
~~text-books in the Punjab and the~~
~~United Provinces, has since been~~
issued in the Fort St. George
Gazette ^{of the} ~~dated~~ 21st Dec. 1909.

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The Secy. C. M. Society }
-- D. P. J. } 9th

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READ AGAIN G.O., No. _____, DATED
 190 ,

CURRENT No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT.

A A A A A A A

LETTER OF GOVERNMENT.

STATEMENT WITH DITTO.

PAPERS NOT FILED UP, BEING MEANT FOR DESPATCH
 IN ORIGINAL.

N.B.—

A = Copy in full
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 Q = Copy heading only.

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