

Government of Madras.

EDUCATIONAL DEPARTMENT.

Recd.

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} 1915.

Enclosures

Spare copies

G.O. No. 656, 17th June 1915.

Muhammadan education.

Recording endorsement of the Government of India forwarding for the information of this Government papers relating to — in Bihar and Orissa.

2

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GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

READ—the following paper :—

**Endorsement of the Government of India, Department of Education
(Education), No. 927, dated Simla, the 22nd May 1915.**

A copy of the undermentioned papers is forwarded to the Government of Madras for information in continuation of this department endorsement No. 627, dated the 25th March 1915.

(By Order.)

MAHARAJ SINGH,
Asst. Secretary to the Govt. of India.

ENCLOSURES.

(1)

Letter --from the Hon'ble Mr. H. LEMESURIER, Chief Secretary to the Government of Bihar and Orissa, Education Department.
To—the Secretary to the Government of India, Department of Education.
Dated—the 22nd February 1915.
No.—347-E.

I am directed to refer to your letter No. 585-595, Education, dated the 3rd April 1913, in which the Government of India commend to the careful consideration of the Local Government the question of Muhammadan education, and indicate the directions in which enquiry and action would be of the greatest utility.

2. In reply I am to say that a Committee was appointed early last year to advise to Local Government on the subject. Their report, which was published for criticism in a Resolution No. 1169-E., dated the 29th May 1914, has now been considered in the light of the opinions received on it, and copies of the Committee's report and of a Resolution No. 282-E., dated the 13th February 1915, recorded by the Local Government, in which they have generally accepted the recommendations made by the Committee, are enclosed for the information of the Government of India.

3. A separate report has already been submitted in my letter No. 2585-E., dated the 18th December 1914, on the subject of the religious education of Muhammadans.

(ii)

Resolution of the Government of Bihar and Orissa (Education Department—Education Branch), No. 282-E., dated Ranchi, the 13th February 1915.

Read—

The report of the Committee appointed to advise on the question of Muhammadan education in the Province of Bihar and Orissa, and the criticisms received thereon.

The Committee appointed to advise on the subject of Muhammadan education in the Province of Bihar and Orissa were instructed to consider the measures necessary for the improvement of *Madrasas* and *Maktabs* and to examine generally the requirements of Muhammadan education in the ordinary schools of the province.

2. The main conclusions of the Committee are as follows :—

(1) As the great majority of Muhammadan parents prefer *maktabs* to Primary schools for their children, the problem of improving primary education among Muhammadans is

essentially one of improving the *maktabs*. Where the number of Muhammadan boys in one place is too small to justify the establishment of a *maktab* an Urdu teacher should always be provided if fifteen or more pupils wish for instruction in that language, but where an additional Urdu teacher is required a separate *maktab* should ordinarily be opened. Where the number of Muhammadan pupils is below fifteen, special measures will generally be impracticable on account of the expense.

(2) The existing curriculum of *maktabs* being a combination of the ordinary lower primary course and a special course of Islamic study satisfies the requirements of neither.

The time provided for the religious course is insufficient, while the study of general subjects is so

distinct from the lower primary course that the pupils stand very little chance of obtaining lower primary scholarships. An improved curriculum, drawn up by a Sub-Committee and recommended by the Committee, is appended to the report.

(3) On the understanding that provision will be made for the teaching of Urdu in the ordinary primary schools if there are not less than fifteen pupils desirous of being taught that language, the Committee hold that upper primary *maktabs* are unnecessary. But before steps are taken to close any upper primary classes already attached to *maktabs*, an enquiry should be made regarding the number of boys in these classes, and whether any real hardship would be caused by the change.

Upper primary *maktabs*.
The model *maktabs*.
for Mianjis are established, the Model *maktabs* should be used as far as possible as their practising schools.

(4) Model *maktabs* should be established in central places in relation to other *maktabs*, in order to serve the purpose which their name connotes; and if any more Training schools for Mianjis are established, the Model *maktabs* should be used as far as possible as their practising schools.

(5) Such Training schools should be renamed "Training schools for Muhammadan Teachers." In view of the educational level generally attained by teachers in these schools, the Committee are not prepared to recommend the reduction of the course from two years to one, but, as the need for more trained teachers is urgent, the advisability of increasing the number of training schools should be considered.

(6) The minimum stipend for a teacher trained in a Muhammadan Teachers' Training school should be Rs. 12. A teacher who has passed the Vernacular Mastership Examination should receive not less than Rs. 15. In the case of teachers in *maktabs*, no distinction need be made between those trained on the Middle vernacular and those trained on the upper primary basis; all trained teachers, other than those who have passed the Vernacular Master-ship Examination, should be ranked in one category. Untrained teachers should receive stipends of Rs. 5 on condition that they will present themselves for training when called upon to do so.

(7) While *madrasas* should be aided or maintained directly by Government, *maktabs* should be financed by local bodies, such as District Boards, Municipalities, and District Education Committees. *Maktabs* which conform to the Departmental syllabus should have the same claim on local bodies as ordinary primary schools; and it should not be open to local bodies to postpone the claims of *maktabs* to those of ordinary primary schools. When new Board schools are established, a suitable proportion should take the form of *maktabs*.

(8) *Madrasas* should provide for two classes of students: those who wish to complete the *madrasa* course only and do not therefore need to study English, and those who wish, after completing the *madrasa* course, to study in the Islamic Faculty of a University. With these objects in view two courses should be framed, one for junior, and the other for senior, *madrasas*. A Final or Leaving Certificate Examination at the end of the junior course should be instituted, while the Final Examination of the senior course should secure admission to the University. The study of English should be introduced at the latest period consistent with ensuring that, before the student enters the University, he is able to read and understand ordinary English books without difficulty. The curriculum drawn up by a Sub-Committee and adopted by the Committee is appended to the report.

(9) A Government *madrasa* should be established at Patna. Any expansion in the number of Government *madrasas* would necessarily be very gradual. Meanwhile enquiries should be made to ascertain whether any private *madrasas* would be willing to come under Government management, and, if so, on what terms.

(10) With a view to deciding whether the teaching of Urdu should be introduced in the first grade Training schools at Ranchi and Cuttack, as in the remaining three schools, enquiry should be made regarding the number of Urdu-speaking students who would seek admission to the two schools in question. This enquiry has since been made and the appointment of Urdu teachers has been sanctioned.

(11) The consideration of the formation of a separate board for the conduct of the *madrasa* examinations should be deferred until the establishment of the Government *madrasa* at Patna, when a number of experts should gradually become available.

(12) A thoroughly competent officer is required for the inspection of *madrasas*. This officer might be designated "Superintendent of *Madrasas*" and should be attached to the staff of the Government *madrasa*. In addition to lecturing, his duties should include the

collection of manuscripts and the preparation of a catalogue of the manuscripts in the Oriental Library. To render such an officer efficient, a thorough training in Europe is essential and the Committee recommend the selection and deputation for training of a suitable scholar from Bihar and Orissa.

The special Inspecting Officers for Muhammadan education should be members of the Provincial Educational Service. Their functions should not be limited to the inspection of *maktabs*, but should extend to the whole field of Muhammadan education in their divisions. They should also be members of the managing committees of Government High schools.

- (13) The number of Muhammadan Deputy Inspectors should be increased to provide adequately for areas where the number of Muhammadans is large or the Muhammadan community is particularly backward.

Employment of Muhammadans.

- (14) A definite number of seats should be reserved in Government hostels for Muhammadan pupils, separate kitchens being provided for them.

Hostels.

- (15) In view of the urgent need for assisting poor students in colleges some restriction should be placed on the amount given to schools from the Mohsin Fund.

The Mohsin Fund grant.

- (16) No hard and fast rules should be laid down regarding the amount of assistance to be given to *madrasas* which accept the departmental requirements and apply for grants-in-aid.

Grants-in-aid *madrasas*.

It would be desirable to work out roughly scales of establishment suitable for senior and junior *madrasas*, but these scales should not be applied too rigidly.

3. The recommendations of the Committee have been published for criticism, and have been generally well received. Some gentlemen whose views are entitled to great respect, have urged that separate schools, or separate teachers in ordinary primary schools, should be provided in every case for Muhammadan boys, but the Lieutenant-Governor in Council considers that the proposals referred to in paragraph 2 (1) above go as far as can reasonably be expected towards meeting the special requirements of the Muslim community. The recommendations of the Committee commend themselves generally to the Local Government and His Honour in Council anticipates that their adoption will result in a material improvement in the existing conditions. Much, however, will depend on the action of the Muhammadan community itself, and on the extent to which the patrons of private institutions co-operate with Government and local bodies.

4. Steps will be taken at once to carry out those reforms, such as the revision of curriculum, which involve no expenditure, and those, such as the construction of separate kitchens for Muhammadans in hostels, the cost of which will be small. There will necessarily be some delay, especially in view of the present financial situation, in giving effect to proposals involving heavy expenditure from Provincial funds, such as the establishment of a Government Madrasa, but the proposals will not be lost sight of, and effect will be given to them gradually as funds become available. Proposals involving expenditure by local bodies, such as the provision of Muhammadan teachers in primary schools and the grant of increased stipends to teachers, will be commended to the authorities concerned for their consideration.

5. In conclusion the Lieutenant-Governor in Council desires to place on record his warm appreciation of the work performed by the committee and of the useful report which they have framed.

ORDER.—Ordered that the Resolution be published in the *Bihar and Orissa Gazette* and that a copy be forwarded to the Commissioners of divisions for information and to the Director of Public Instruction for further necessary action.

(By order of the Lieutenant-Governor in Council.)

H. LEMESURIER,
Chief Secretary to Government.

Order—No. 656, Educational, dated 17th June 1915.

Recorded.

(True Extract.)

P. RAJAGOPALA ACHARIYAR,
Secretary to Government.

To the Director of Public Instruction.

Forwarded to the

(By Order.)

Registrar.

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No. 1169-E.

GOVERNMENT OF BIHAR AND ORISSA.

EDUCATION DEPARTMENT.

EDUCATION BRANCH.

RESOLUTION.

Dated Ranchi, the 29th May 1914.

By Resolution No. 468-E., dated the 3rd March 1914, a Committee was appointed to advise Government on the subject of Muhammadan Education in the Province of Bihar and Orissa. The Report of the Committee has now been received and is published for general information. The Lieutenant-Governor in Council will take the Report into consideration after the 3rd August 1914, and will be glad to receive before that date any criticism or comments which may be offered. All such comments should be addressed to the undersigned.

By order of the Lieutenant-Governor in Council,
H. McPHERSON,
Offg. Chief Secretary to Government.

Proceedings of the Meetings of the Committee on Muhammadan Education held at Bankipore on March 30th and April 1st, 1914.

The following is the text of the Resolution appointing the Committee :—

The Lieutenant-Governor in Council has decided to appoint a representative Committee to consider the subject of Muhammadan Education in the Province of Bihar and Orissa. The Committee will be composed as follows :—

1. The Hon'ble Mr. H. LEMESURIER, C.S.I., C.I.E., I.C.S., *President*.
2. The Hon'ble Mr. H. McPHERSON, I.C.S., Officiating Chief Secretary to Government.
3. The Hon'ble Mr. J. G. JENNINGS, Director of Public Instruction, Bihar and Orissa.
4. The Hon'ble Mr. C. E. A. W. OLDHAM, I.C.S., Commissioner of the Patna Division.
5. The Hon'ble Mr. A. AHMAD, I.S.O., Inspector-General of Registration and Commissioner of Excise, Bihar and Orissa.
6. The Hon'ble Khan Bahadur SAIYID MUHAMMAD FAKHR-UD-DIN, Bankipore.
7. The Hon'ble Khan Bahadur MAHBUB HASAN KHAN, Muzaffarpur.
8. The Hon'ble Maulvi SAIYID MUHAMMAD TAHIR.
9. The Hon'ble KHAWAJA MUHAMMAD NUB.
10. Dr. J. HOROVITZ, Professor, M. A.-O. College, Aligarh.
11. Shams-ul-ulama ABU NASR MUHAMMAD WAHID, Superintendent, Dacca Madrasah.
12. Khan Bahadur Maulvi SAIYID ZAHIR-UD-DIN, Patna.
13. Mr. J. MACLEAN, Inspector of Schools, Patna Division.
14. Khan Sahib Maulvi ABDUL MUQTADIR, Khuda Bakhsh Oriental Library, Bankipore.
15. Maulvi MAHMUD, special Inspecting Officer for Muhammadan Education, Patna Division.
16. Mr. G. E. FAWCUS, *Secretary*.

The Committee will consider measures to improve and develop Madrasahs and *maktabs* and they will also examine generally the requirements of Muhammadan education in the ordinary schools of the province.

The first meeting was held on March 30th when all the members were present except the Hon'ble Khan Bahadur Saiyid Muhammad Fakhr-ud-din, who was ill on that day.

2. Before the proceedings opened it was suggested that in the absence of any representative of the orthodox Ulama on the Committee it would be difficult to arrive at final decisions on subjects affecting religious principles and in particular the curriculum. It was, however, decided to proceed with the questions on which the Committee found no reason to doubt the information before them or on which there was no conflict of opinion among the members present or reason to believe that any section of the Muhammadan community not represented on the Committee would raise objections. On the other points Government would be asked to obtain further information. And in the interim the Committee decided to authorise the Sub-Committee, which it was intended to appoint for the revision of the curriculum, to seek the assistance of any learned Muhammadans who might be available.

3. *University studies.*—The Hon'ble Mr. Ahmad observed that in the recently published report of the Patna University Committee no provision is made for an Islamic Faculty such as has been suggested for the Dacca University. He stated that he had himself made representations on the subject to the President of the University Committee, and Shams-ul-ulama Maulvi Abu Nasr Wahid suggested that the University Committee would perhaps have taken a different view of the case if they had had fuller information as to the state of the different Madrasahs in the province; even his own recent survey was not complete and a still more exhaustive examination of the present state of affairs was required. The President observed that it might be prudent to await the results of the experiment suggested at the Dacca University. The establishment of an Islamic Faculty is at present nothing more than an experiment, and it might be unwise to proceed until we have some information as to its success or failure. Moreover, the Dacca scheme has not even yet been sanctioned, and if Islamic Faculties were sanctioned both for Dacca and for Patna, there would be considerable difficulty in obtaining a competent staff for both the Universities. Lastly, the scheme for the establishment of a Muhammadan University is still incomplete, and it would be imprudent for the Patna University to enter into competition with it in any way. The Hon'ble Khwaja Muhammad Nur was inclined to agree that it would be well to wait and see the results of the Dacca experiment and suggested that in any case the matter might be dealt with more suitably in connection with the Patna University Committee's Report than by the present Committee. It was, however, pointed out that the question could hardly be separated from that of the improvement of Madrasahs, and it was decided to reserve further discussion till that topic was reached.

4. *Statistics for Primary Schools.*—Some discussion took place as to the value of the statistics at present available for Muhammadan education. The annual report of the Education Department for the year 1912-13 shows 36,000 Muhammadans in Primary schools, 48,000 in special schools, and 12,000 in private institutions. Shams-ul-ulama Maulvi Abu Nasr Wahid, however, in his note on the Madrasahs of the province, has given reasons for thinking that many of the boys stated to be reading in Primary schools are really reading in *maktabs*. The Muhammadan members of the Committee agreed that whenever possible Muhammadan boys are sent to *maktabs* rather than to ordinary Lower Primary schools. This preference, however, does not hold good in the case of Secondary schools. Boys go to Madrasahs more from necessity than from choice. Those who can afford to pay for English education generally go to High schools, and it is only the poorer students who go to Madrasahs. It appears also to be the case that boys intended to follow an English education are not usually sent to *maktabs*, but are educated at home until they are old enough to enter the lowest class of a High school. The pupils of *maktabs* generally come from the poorer classes and their subsequent

educational career is determined by the facilities for obtaining it free, a consideration which generally leads to Madrasahs. Some members also thought that the comparative figures for Hindus and Muhammadans were apt to be misleading, inasmuch as the proportion of educated persons among Muhammadans is much more uniform throughout all classes than with Hindus, where the entire illiteracy of certain sections of the population outweighs the greater progress made by the higher castes who are it was contended far more literate than the Muhammadans.

5. *The problem of Primary education for Muhammadans.*—On the whole it seems to be beyond dispute that the great majority of Muhammadan parents prefer *maktabs* to Primary schools for their children, and the problem of improving Primary education among the Muhammadans is thus essentially one of improving the *maktabs*. There are cases where the number of Muhammadan boys in one place is too small to justify the establishment of a *maktab* and in such cases the Committee think an Urdu teacher should always be provided if there are 15 or more pupils wishing for instruction in that language, but it will usually happen that where an additional teacher is to be appointed it would be best to open a separate *maktab*. Where there are fewer than 15 Muhammadan boys, special measures will generally be impracticable on account of the expense. It was suggested that the present curriculum is open to two objections. On the one hand it includes so nearly the whole Lower Primary course that insufficient time is left for the *Quran* and *Diniyat*. On the other hand it is just so far removed from that course that Muhammadan boys stand very little chance of obtaining Lower Primary scholarships. It was decided that a Sub-Committee should be appointed to revise the *maktab* course and that certain general principles should be laid down to guide them. The following Sub-Committee was appointed:—

The PRESIDENT,
Dr. HOROVITZ,
The Hon'ble KHWAJA MUHAMMAD NUR,
Khan Bahadur ZAHIR-UD-DIN,
Shams-ul-ulama MAULVI ABU NASR WAHID,
Maulvi MAHMUD, and
The SECRETARY.

6. *General instructions regarding the maktab curriculum.*—It appears that at present the hours for which *maktabs* are generally kept open, like those of Lower Primary schools, are much too long. It is usual for a school to sit for 2 hours in the morning, during which instruction is given in religious subjects, and for 3 hours in the afternoon when secular instruction is given. The Sub-Committee were instructed to consider this point and to advise whether the hours in *maktabs* should not be cut down to correspond with those fixed for Lower Primary schools, viz., 3½ hours in the Infant classes and 4 hours in the Lower Primary classes. Considerable discussion took place on the number of hours required for religious instruction, and it was finally agreed that 12 hours a week should be allowed for this subject in the Infant classes, and 9 to 12 hours in the first two standards. These can be provided partly from the hours allotted to optional subjects and partly by a re-arrangement of the course in reading and writing. The Sub-Committee were also asked to consider whether it was possible to complete the *maktab* course in the four years now allotted for the Lower Primary course, or whether the former should be extended by a fifth year, as suggested by the Committee appointed by the late Government of Eastern Bengal and Assam to revise the Primary curriculum of that province.

7. *Upper Primary Maktabs.*—Before passing on to consider the question of model *maktabs*, the Committee were informed that there were a certain number of *maktabs* which work up to the Upper Primary standard. Sir Archdale Earle's scheme allows for four classes only, but these *maktabs*, which comprise most of the model *maktabs* and most of the Practising schools attached to the Mianji Training schools, follow in Standards III and IV the long obsolete syllabus for *maktabs* sanctioned in the year 1904. There was

a general feeling that Upper Primary *maktabs* were unnecessary. The Committee on Primary Education have recommended that facilities for teaching Urdu should be provided in all Primary schools where there are 15 pupils desirous of being taught that language, and if this recommendation is accepted in the case of Upper Primary schools the needs of the Muhammadan pupils in those schools will be adequately provided for. Those who wish for a greater amount of religious instruction will proceed not to Upper Primary or English schools, but to Madrasahs. It was, however, noted that before steps were taken to close the Upper Primary classes attached to any *maktab* an enquiry should be made as to the number of boys in those classes and as to whether any real hardship would be caused by the change. It was suggested that these Upper Primary classes derive a certain amount of popularity from the fact that the old syllabus to which they conform allows the teaching of Persian as an optional subject, but the Committee considered that it was somewhat doubtful whether Persian was an appropriate subject of instruction in a Primary school.

8. *The Model Maktab.*—Some doubts were expressed as to the utility of these schools, partly on the ground that most of them have been established in localities so remote that they are of little use as models, and partly because they have no connection with the Mianji Training schools of which they would appropriately be the Practising schools. It was, however, resolved that provided that the schools were placed in central positions in relation to the other *maktabs* they would be of use for the purpose which their name connotes, and it was decided to recommend that if any more Mianji Training schools are established, the model *maktabs* already in existence should be used as far as possible as their Practising schools. The Committee felt that it was impossible to determine the need for additional model *maktabs* on any rigid mathematical basis. The model schools should be placed in a central position with regard to the schools which they are to serve as models, and due regard should be paid both to geographical conditions and to the number of institutions in the neighbourhood. Subject to the reservation made above with regard to the closing of Upper Primary classes the model *maktabs* should teach only the *maktab* curriculum now to be prescribed. When necessary they should be given a third teacher, but the Committee were not prepared to accept a suggestion made by Maulvi Mahmud that the appointment of a third teacher would render the school servant unnecessary. The Committee considered it eminently desirable that all the teachers of model *maktabs* should be trained as soon as possible. For this purpose they should be sent to First-grade Training schools or Guru Training schools, as thought best by the Inspector and for a period to be fixed by him, and during their training they should receive full pay. On the completion of their training their salaries should not be less than the minima to be fixed for trained teachers in ordinary stipendiary schools.

9. *The Mianji Training Schools.*—Some discussion took place as to whether the length of the course in these schools (which, it was generally agreed, should be renamed "Muhammadan Teachers' Training Schools") could be reduced from two years to one, and the suggestion was put forward that this might be possible if no literature were taught in the schools. The teachers admitted for training have almost invariably reached a high standard in this subject, but the general level of their attainments is so low that the Committee were not prepared to recommend that the course should be reduced from two years to one, but in view of the urgent need for more trained teachers they considered that enquiries should be made as to whether the number of schools should not be increased.

10. *Minimum stipends.*—While dealing with the question of training, the Committee had noted that in literary subjects at least Mianjis generally reach a level far above that which the ordinary *guru* reaches in the corresponding subjects, and they considered that this fact as well as the fact that he receives no fees would justify the grant of minimum stipends of Rs. 12 to any Mianji trained in a Mianji Training school. A Mianji who has passed the Vernacular Mastership Examination should receive not less than Rs. 15 in the same way as a *guru* who has passed that examination. It is not, however, necessary to

distinguish between teachers of *maktabs* trained, respectively, on the Middle Vernacular and Upper Primary basis as with the teachers of ordinary Primary schools and all trained Mianjis, on whichever basis they have been trained, should be ranked in one class. With regard to untrained Mianjis, the Committee endorsed the suggestion of the Primary Education Committee that the rates of stipends at present offered were inadequate, and they would be glad to see stipends of Rs. 5 offered as soon as possible to any untrained teachers who will undertake to come forward for training when called upon to do so. In this connection the Committee discussed the possibility of giving from local funds financial assistance in the form of grants-in-aid to endowed *maktabs*, whether private or in the hands of a committee. In such cases grants would be given to enable the stipends to be brought up to the prescribed minima. It is, however, clearly impossible to lay down any general rules on the subject as the individual circumstances of each case will require to be considered.

11. *The responsibilities of District Boards with regard to Maktab.*—The Committee fully agreed with the Primary Education Committee that, while Madrasahs should be aided or maintained directly by Government, *maktabs* should be financed by local bodies, such as District Boards, Municipalities, and District Committees of Public Instruction. This will imply that *maktabs* which conform to the Departmental syllabus will have the same claim on local bodies as Primary schools, and that it is not open to those bodies to postpone the claims of *maktabs* until after the needs of Primary schools have been satisfied. Similarly, when Board schools are established, a suitable proportion of these schools should, especially in areas where the Muhammadan population is large, take the form of Board *maktabs*.

12. *The Madrasah course and its aims.*—Having thus discussed the question of *maktabs*, the Committee took up the subject of Madrasahs, and the first question that arose was whether the Madrasah course should or should not, be independent of a University. Dr. Horovitz wished to see a Madrasah course leading up to a University degree, with a syllabus so framed that the student, on taking his degree, should have reached a very high standard in Persian or Arabic and have a good all-round knowledge of English. A student who had specialized in this way at the University was likely to prove more valuable than a graduate with a smattering of information on a number of different subjects. But such a course would not present attractions to those who desire purely scholarship of the old type, and separate provision would, therefore, have to be made to enable them to complete the whole course of their studies. They would also find their modest wants satisfied in those private Madrasahs and other institutions, which individual piety has endowed under stipulations which do not admit of any modern subjects being taught therein. It would at the same time be necessary, in order to attract good recruits for the Islamic studies in the University, that the privileges offered to men who graduate therein should be of equal value to those offered to students who take up other courses, but this fact having long been recognised, there would probably be little difficulty if a suitable curriculum were framed. Dr. Horovitz considered that a high standard in Islamic learning was most likely to be attained by placing the direction of the higher studies in the hands of the University. He observed that Madrasahs might be made to provide for three classes of students :—

- (a) Those who wish to complete the Madrasah course only and do not wish to study English.
- (b) Those who wish, after completing the Madrasah course, to read in the Islamic Faculty of a University.
- (c) Those who wish to pass on to an ordinary Arts course.

He thought, however, that any attempt to make the Madrasah curriculum meet the needs of this last class would create great danger of students joining the Madrasah, not because they had any real interest in Islamic studies, but because it would serve as a cheap type of High school. The Committee, therefore, agreed that the Madrasah course should be framed without reference to the needs of students of this last class and that English should be introduced as late as is consistent with ensuring that by the time the student enters the University he should be able to read and understand ordinary English books without difficulty. The course should enable the student of purely oriental subjects to prosecute his studies in the Madrasah as at present,

English being introduced only for the purpose of equipping those students who desire, after leaving the Madrasah, to study on a different system in the University. With regard to the teaching of secular subjects other than English, Dr. Horovitz observed that, while it is plainly useless to follow the Nizamia system in its entirety as far as ancient Science, Logic and Metaphysics are concerned, those subjects might with advantage be studied from an historical point of view. There was also a general opinion that a certain amount of Persian would have to be included in the course. Subject to these observations, the Sub-Committee were asked to frame a Madrasah course, which should lead to a standard equivalent to the Matriculation and form the door to the Islamic Faculty of a University. The Sub-Committee was to be composed of the gentlemen enumerated in paragraph 5 and also the Hon'ble Maulvi Saiyid Muhammad Tahir, Khan Sahib Abdul Muqtadir, Shams-ul-ulama Maulvi Amjad Ali and Maulvi Muhammad Suliman.

13. *Final examination of Junior Madrasahs.*—With regard to the examinations required for Madrasahs, it was resolved that a Final Examination or Leaving Certificate should be instituted for Junior Madrasahs on the same lines as the Vernacular Final Examination or Certificate recommended by the Primary Education Committee. This examination should be conducted entirely on a vernacular basis. The Final Examination of the Senior Madrasahs should form a gate to the University and should therefore be similar in form to the test prescribed for students who enter the University from High schools.

14. *Government Madrasahs.*—The Committee decided that it was desirable that at least one Government Madrasah should be established, and that in view of the situation of the Oriental Public Library and for historical reasons it should be established at Patna. They also considered that enquiries should be made as to whether any private Madrasahs would be willing to come under Government management and, if so, on what terms. It was recognised that any expansion in the number of Government Madrasahs would have to be very gradual.

15. *Curriculum.*—On April 1st the President read the proceedings of the Sub-Committee, and these were confirmed. There was some discussion with regard to the teaching of the text of the *Quran* in Senior Madrasahs. It was explained that those students only who intend to proceed to a Modern University should study the actual text of the *Quran* (without *tafsir*) in the senior classes of the Madrasah, and that Shams-ul-ulama Maulvi Abu Nasr Wahid objected to this and preferred to substitute selected passages or verses bearing mainly on the ethical and theological sides of Islam and on Muhammadan law as embodied in a book published at Cairo and prescribed by the Nadwat-ul-ulama of Lucknow. The Hon'ble Khwaja Muhammad Nur wished to substitute not selected passages but selected *suras*, but he finally agreed that it would be possible for the actual text to be studied provided that it was not necessarily studied in the order in which it appears in the *Quran*. With this modification the whole of the Committee, with the exception of Shams-ul-ulama Maulvi Abu Nasr Wahid were prepared to agree. It was further noted that as the more progressive course for Senior Madrasahs has been framed to lead up to the Islamic Faculty of a university, it will be necessary, as soon as any such Faculty actually comes into being, to ascertain whether the proposals now made will conform to its requirements and, if not, what modifications are necessary.

16. *First grade Training Schools.*—The next subject discussed was whether Urdu teaching should be introduced in the first-grade Training schools at Ranchi and Cuttack. Each of the other three Training schools has already an Urdu teacher, and Urdu is a compulsory subject for all the students in those three schools. It was decided that enquiries should be made as to the number of Urdu-speaking students who would seek admission to the schools at Ranchi and Cuttack if an Urdu teacher were provided. The Hon'ble Khwaja Muhammad Nur wished to reserve a certain number of stipends for Muhammadans in each of the five Training schools, but it was pointed out that any arbitrary rule on the subject might cause difficulties. In some cases the number of Muhammadans seeking admission might be less than the number of places reserved. In other cases the ordinary method of selection might lead to more Muhammadans being selected than the proposed number, and it was considered doubtful whether, in view of the necessity for obtaining the best possible recruits for these schools, any reservation of the kind suggested should be permitted. The Committee

were not prepared to do more than recommend that the attention of the Headmasters of First-grade Training schools should be drawn to the need for securing to Muhammadan candidates equal advantages with others.

17. *The Madrasah Examination Board.*—The Hon'ble Khwaja Muhammad Nur next suggested the formation of a separate Board for the conduct of the Madrasah examinations in this province. It was pointed out that the materials for such a Board scarcely existed at present and it was suggested that it would be more convenient to defer the question till the Government Madrasah was established, when a number of experts would be available. The Committee accepted this suggestion, but desired that the question should be taken up as soon as possible after the Madrasah was established. With regard to the Government Madrasah itself it was agreed that provision would have to be made for teaching the additional or title course of philosophy, *tafsir* and *hadis* referred to in paragraph 4 of the Proceedings of the Sub-Committee, and the President announced that he intended to avail himself of the presence of Dr. Horovitz, who had kindly offered his assistance, to work out at once a statement of the staff required for the Madrasah.

18. *The Special Inspecting Staff.*—Passing on to the question of the special Inspecting Staff, the desirability of appointing a special Assistant Director of Public Instruction for Muhammadan education, as has been done in Bengal, was considered, but the President pointed out that such an appointment would probably lead to friction unless the special officer were given a complete subordinate staff of his own sufficient to carry out all his requirements, and that such a duplication of the inspecting staff would not be possible. It was, however, felt that, while the appointment of one officer to supervise Muhammadan education in general throughout the Province was not desirable, it was necessary to have a thoroughly competent officer for the inspection of Madrasahs. This officer should, it was suggested, be attached to the staff of the Government Madrasah where he would deliver a certain number of lectures, and he would also combine with his duties the collection of manuscripts and the supervision of the work now in progress of preparing a catalogue of the manuscripts in the Oriental Library. The Committee agreed that for the Principal of the Government Madrasah it would in all probability be necessary to recruit a European scholar of eminence, and for the post of Superintendent of Madrasahs they also considered European training to be essential. It was pointed out that in some quarters in this country the ancient learning is held in very low esteem and that to restore the confidence and zeal of the Maulvis it is necessary to have a man who can speak from experience of the high esteem in which such learning is held in Europe. The Superintendent of Madrasahs would require a large amount of tact and a considerable amount of organising ability. While, however, the Committee considered European training to be essential, they did not wish to imply that the post should be held by a European, and they unanimously accepted a suggestion made by the Hon'ble Mr. Ahmad that a Bihari scholar should be sent to Europe to be trained for the post, if one could be found sufficiently qualified by learning and personality. Dr. Horovitz kindly promised to examine any candidate who might come forward. The special Inspecting Officers in each Division should, in the opinion of the Committee, be members of the Provincial Service, and their functions should in no way be limited to the inspection of *maktabs*, but should extend to the whole field of Muhammadan education in their Division. A suggestion was made that in view of the smaller amount of work in the Chota Nagpur and Orissa Divisions either one officer would suffice for those two Divisions, or the pay of the post might be reduced. The objection to the former course lies in the large extent of country which the officer would have to cover; while the President strongly opposed the latter course on the ground that ill-paid men were worse than useless, and that it would be better to have no one at all than an officer who could not perform his duties thoroughly well.

19. *District Board budgets.*—The Hon'ble Khwaja Muhammad Nur wished instructions to be issued to all Inspectors of Schools that when examining the budgets of the District Boards in their Division they should consult the Special Inspecting Officer for Muhammadan Education. It was decided that this was a matter of administrative detail which scarcely came within the province of the Committee to discuss. It may be assumed that the Inspectors will make full use of all such assistance given to them.

20. *The employment of Muhammadans.*—The Committee thought it very desirable that the number of Muhammadan Deputy Inspectors should be increased so as to meet the needs of areas where the number of Muhammadans is large or the Muhammadan community is particularly backward. They also recommended that the Special Inspecting Officers for Muhammadan education should, when promoted to the Provincial Service, be made members of the Managing Committees of the Government High Schools in their respective Divisions.

21. *Hostels.*—With regard to the question whether separate hostels should be built for Hindu and Muhammadan boys, or whether it would suffice to provide separate kitchens, the Muhammadan members of the Committee were unanimous in stating that boys of their community have no objection whatever to living in the same hostels with Hindus, and that any objection, therefore, that might be raised would come from the Hindu side. They noted however, that there are at present a certain number of Government hostels where no kitchens have been built for Muhammadans and where, therefore, Hindus only are admitted, and they asked that kitchens for Muhammadans should be built as soon as possible in all such cases, and a definite number of places reserved for Muhammadans.

22. *The education of Muhammadan girls and women.*—This subject was reserved for discussion by the Conference on Female Education.

23. *The Mohsin Fund grant.*—The annual sum available from this grant for expenditure in Bihar and Orissa is Rs. 3,200, and at present the whole of this amount is spent in part payment of the fees of the Muhammadan pupils in colleges and schools. The Committee were not prepared to fix definitely how much should be reserved for colleges and how much for schools, but they considered that in view of the urgent need of assistance to poor Muhammadan students in colleges the expenditure in schools should be reduced by rejecting any applications for aid which do not come from really poor boys whose intelligence entitles them to assistance. The amount available for schools should be distributed by Divisions and the Inspector of Schools should make a detailed distribution, while there should be no definite rules as to the classes of schools to which assistance should be given. In this connection the Committee noticed that at present a number of boys, Muhammadans and others, are put to considerable financial difficulty when they complete the course in schools near their own homes and go as boarders to schools of higher grades, and they suggested that Government should be asked to set aside annually a considerable amount for the benefit of such students.

24. *The sum required for grants-in-aid.*—The Committee considered that it was impossible to determine on any mathematical basis the amount of assistance which should be given to Madrasahs which accept the departmental requirements and apply for grants-in-aid. The proportion to be contributed by Government would vary according to the individual requirements of each case and sometimes it would suffice if a capital grant only were made. It might be of advantage to work out roughly scales of establishment suitable for Senior and Junior Madrasahs, but these scales should not be too rigidly applied.

25. This closed the proceedings, and the Committee then dispersed after the President had thanked the members for their attendance.

H. LEMESURIER.
H. McPHERSON.
J. G. JENNINGS.
C. E. A. W. OLDHAM.
A. AHMAD.
FAKHR-UD-DIN.
M. H. KHAN.
SAIYID MUHAMMAD TAHIR.
KHWAJA MUHAMMAD NUR.
J. HOROVITZ.
ABU NASIR WAHID.
SAIYID ZAHIR-UD-DIN.
J. MACLEAN.
ABDUL MUQTADIR.
MAHMUD.
G. E. FAWCUS.

APPENDIX.

Proceedings of the Sub-Committee appointed to revise the Curriculum.

The Sub-Committee met on March 31st. The co-opted members were unfortunately unable to attend.

2. The *maktab* syllabus was first discussed and the Sub-Committee decided that it should be so framed as to enable students of *maktabs* to reach at least as high a level in every subject of the curriculum as students of Lower Primary schools and to be not less well equipped for their future careers. In this view the Sub-Committee considered that the only subjects in which it was desirable that the *maktab* course should differ from that of an ordinary Lower Primary School were reading, writing and the optional subjects. The Committee appointed to revise the Primary school curriculum have allowed 12 hours in all for these subjects in each of the four classes of a Lower Primary school, and the Sub-Committee recommend that in *maktabs* these 12 hours should be used as follows:—

Name of Class.	Name of subject.	Curriculum.	Hours per week.
1	2	3	4
1st year Infant class	Reading and writing	Only reading sheets, showing the Arabic characters and combinations used in the <i>Quran</i> , or simple spelling books, should be used. The blackboard should be constantly used by the teacher to show how letters and words are formed. Both simple and compound characters should be taught. The children should be taught to recognise letters and numbers and to copy them with seeds or with chalk on the floor. Arabic characters only should be taught and the children should thus be prepared to read and recite simple passages from the <i>Quran</i>	9
	Oral religious instruction.		3
	Total		12
2nd year Infant class	Reading and writing	Reading of the <i>Quran</i> , continued. The children should also be taught the further combinations of characters used in Urdu and to read words and simple sentences at sight from a book containing easy stories in that language. Writing on slates, or preferably on <i>takhtis</i> . Three hours a week in this class should be allotted to the teaching of Urdu, and the text-book in this subject should have a religious tone... ..	9
	Oral religious instruction.		3
	Total		12
Standard I	Reading and writing	Reading of the <i>Quran</i> , continued. Reading accurately from sight and with explanation of meaning from an Urdu Reader containing stories calculated to entertain children. Recitation of 10 <i>suras</i> of the <i>Quran</i> . To write on slates, or preferably on <i>takhtis</i> , sentences either dictated or copied from a text-book, or written by the teacher on the blackboard. Copying in a similar manner (after reading aloud) simple passages not necessarily from the Reader. Copy slips (printed or written by the teacher) should be used. Simple dictation on paper.	9
	Religious instruction	A small book on <i>Diniyat</i> of about 40 pages should be prepared for use in this class and in Standard II	3
	Total		12

Name of Class.	Name of subject.	Curriculum.	Hours per week.
1	2	3	4
Standard II	Reading and writing	An Urdu Reader containing a large proportion of entertaining and instructive stories especially biographical and historical anecdotes drawn from Muhammadan sources. Recitation of 10 to 80 lines of Urdu poetry. Reading and understanding letters and other manuscripts. Writing on paper with reed, quill, or steel pens. Copy slips (printed or written), or blackboard to be used as models. Dictation on paper. Simple letters to be composed and written by the boys	2
	Religious instruction	As in Standard I	3
		Total	12

In connection with the recitation of the *Quran*, the Sub-Committee noted that the necessity for insisting on correct pronunciation should be impressed both on the inspecting staff and on the teachers of Training schools. With regard to the proposed text-book on *Diniyat* they suggested that the Department should invite authors to prepare suitable works and should publish for criticism before final adoption any book considered suitable.

3. They considered that it was not necessary to frame any separate curriculum for the benefit of those Muhammadans who pass from the *maktab* to English or Vernacular schools of the ordinary type. In those schools they should follow the ordinary curriculum, but where the school is controlled by Muhammadans the three hours set aside for optional subjects will doubtless be used for religious instruction. It was suggested by some members that Persian might also be included in the list of optional subjects, but it was considered that this was unnecessary, as it was certain that in Muhammadan schools the full time available for optional subjects would invariably be allotted to religious instruction. The need for establishing Upper Primary *maktabs* leading on to Madrasahs was also considered, and it was pointed out that at present, judging by the figures available, the number of Madrasahs is so small that it might not be possible for every would-be Madrasah student to find one in which to prosecute his studies on leaving a *maktab*. It was, however, generally admitted that the figures for Madrasahs are not complete, as many private Madrasahs submit no returns to the Department, and the Sub-Committee considered that the first thing to be done was to carry out a complete and detailed survey of the Madrasahs in the province. When such a survey has been completed it will be possible to consider where additional Madrasahs are required, regard being had in each case to geographical considerations, and also to the number of *maktabs* in each place which would be likely to act as feeders. In each case also it would be necessary to ascertain whether or not the Madrasahs already in existence are willing to adopt the departmental syllabus and, if so, on what terms. These enquiries when completed will furnish data for deciding where additional Madrasahs should be established, and the Sub-Committee considered that such Madrasahs would be much more suited to meet the needs of those students trained in our *maktabs* who do not wish to join schools of the ordinary type than would Upper Primary *maktabs*.

4. The Sub-Committee considered that the ordinary Madrasah course should extend over eight years, of which four years will form the course of a Junior and four of a Senior Madrasah. The curriculum should be so framed as to be suitable both for those students who intend to enter the Islamic Faculty of a University and for those who intend to confine their studies to Theology or the pursuit of Islamic studies of the traditional type. In the Junior classes the curriculum should be the same in both cases. The bifurcation should commence at the beginning of the Senior course when boys will be about 14 years old, and at this stage English should be introduced as an optional subject. It should not, however,

be made compulsory or a certain number of orthodox Muhammadans will be deterred from joining the reformed Madrasahs. The Sub-Committee further considered that the eight years' course which will bring students up to a level corresponding roughly to the Matriculation standard, would need to be supplemented by a further period of advanced study for those who intend to complete the traditional course qualifying them to be recognized as learned Maulvis. This it was suggested should extend over four or five years and might lead up to a title. The Sub-Committee, however, felt themselves unable to work out even roughly a curriculum for this additional course, and thought that suggestions on the subject should be invited from distinguished Ulama. They were impressed with the necessity of maintaining the old systems of learning, not only for the training of theologians and lawyers but to preserve the ancient culture, which at present seems to be dying out and to be in danger of having to depend on European specialists for its survival. They considered that it would be in every respect regrettable if in this country, and particularly in Patna, where such unique facilities for study exist in the Oriental Public Library, the traditional learning should be allowed to die out.

5. In framing the course for the Junior and Senior Madrasahs it was decided in general subjects, *i.e.*, subjects other than literature or religious instruction, to bring the Junior course up to the Upper Primary, and the Senior up to the Middle standard. It will be possible to do this by reserving for these subjects one half of the time to be devoted to them in Upper Primary and Middle Schools, respectively, but, as an exception to this, the Sub-Committee considered that in Junior Madrasahs the full period of 1½ hours for physical exercise should be retained, while in Senior Madrasahs drawing and physical exercise should not form a part of the obligatory curriculum. We shall thus require 8½ hours for general subjects in a Junior and 7 hours in a Senior Madrasah. The curriculum would in each case be the same as that to be fixed for Primary and Middle schools, except that the progress to be made in one year in an ordinary school would be spread over two years in the case of a Madrasah. This being agreed, the Sub-Committee decided that the time-table for Junior Madrasahs should be framed on the following lines:—

Name of subject.	1st year class.	2nd year class.	3rd year class.	4th year class.
1	2	3	4	5
General subjects	8½	8½	8½	8½
Arabic	9	9	9	9
Persian	3½	3½	3½	3½
Urdu	3	3	3	3
Religious instruction	3	3	4	4
Total	27	27	28	28

The extra hour available in the third and fourth year classes has been allotted to religious instruction, for the Sub-Committee considered that, while in the first two classes such instruction would have to be given through the medium of Urdu, in the last two classes Arabic should become the medium. They were not prepared to draft any detailed syllabus for any of the subjects mentioned, but considered that a small Committee of specialists should be appointed to perform this duty, if the general scheme was approved by Government.

6. In dealing with the course for Senior Madrasahs, the Sub-Committee realised that any suggestions which they might make would necessarily be of a tentative character and would require careful examination by experts.

They suggested, however the following time-table as suitable for those students of Senior Madrasahs who confine themselves to the theological or traditional course :—

Name of subject.	5th year class.	6th year class.	7th year class.	8th year class.
1	2	3	4	5
General subjects ...	7	7	7	
Arabic ...	9	9	9	
Religious subjects ...	12	12	12	
Total	28	28	28	

The Arabic curriculum for the fifth and sixth year classes should include Logic, and that for the seventh and eighth year classes Rhetoric. For religious instruction the following syllabus was suggested :—

For the 5th year class ...	...	Fiqh.
For the 6th year class ...	...	The same continued, with the addition of Usul.
For the 7th year class ...	...	The same subjects continued, with the addition of Kalam.
For the 8th year class ...	...	The same subjects continued, with the addition of Tafsiir.

7. For students of senior Madrasahs wishing to take up a University course the following time-table was suggested :—

Name of subject.	5th year class.	6th year class.	7th year class.	8th year class.
1	2	3	4	5
General subjects ...	7	7	7	7
Arabic ...	9	9	9	9
Persian or English ...	4½	4½	4½	4½
Additional Arabic literature, especially of a historical kind.	4½	4½	4½	4½
Religious teaching ...	3	3	3	3
Total	28	28	28	28

The religious teaching would consist of the study of the *Quran* and of the elements of *Fiqh* and *Kalam*. Shams-ul-ullama Maulvi Abu Nasr Wahid and the Hon'ble Khwaja Muhammad Nur questioned the ability of candidates to study the whole *Quran* itself at this stage. The former was in favour of substituting a series of selected passages as in the Madrasah of the Nadwah at Lucknow and the latter wished for selected *suras*, bearing, respectively, on the ethical and theological sides of Islam and on Muhammadan Law.

8. The Hon'ble Khwaja Muhammad Nur expressed a doubt whether a student trained on these lines, even after completing the additional four years referred to in paragraph 4, would be qualified to perform the work of a Maulvi in a College or High school, especially in regard to teaching the second language. Dr. Horovitz, however, was emphatically of the opinion that for University work we must rely on men trained in Universities. A Maulvi who can express himself in Urdu only will probably be unable to make himself readily understood by at least a certain section of his hearers, and, moreover, he will probably be unacquainted with modern methods of study or the object of the University course.

9. With regard to the pay required for the Head Maulvi of a Senior Madrasah of the type now recommended, it was observed that the Rs. 75 proposed in Mr. Earle's scheme would certainly be inadequate. Shams-ul-ullama Maulvi Abu Nasr Wahid stated that salaries of Rs. 150 were offered to such men in Eastern Bengal and Assam, and Dr. Horovitz was strongly of the opinion that no capable men could be obtained on lower terms. For the proposed Government Madrasah a really first-class scholar will be required and the Sub-Committee considered that it would be necessary to consider the desirability of importing such a man from Europe.

10. Lastly, the Sub-Committee observed that although the course which they have recommended for *maktabs* is very similar to that for Lower Primary schools, the syllabus for reading and writing is quite different, and they were therefore of the opinion that a certain number of Lower Primary Scholarships should be reserved for *maktab* students. They were not prepared at present to recommend the reservation of any Upper Primary and Middle Scholarships for Muhammadans, as Muhammadans in Upper Primary or Middle schools can follow the same course as other students; but, when a Final Examination for Junior Madrasahs is established, it may be found desirable to award some scholarships on its results.

READ AGAIN G.O. No., dated 191 .

" " " " 191 .

READ ALSO:-

C. No. 1901, From the Govt of India, No. 927, dated the 22. 5. 1915 .

" " " " 191 .

" " " " 191 .

ORDER.

No. 65687, dated 17. 6. 1915 .

Recorded.

16-6-15

Note

The Conclusions arrived at are detailed on pages 3-5 of C.F. which alone need be read.

16-6-15

14.6.15.

Signature
3/7/15

J. M.

16-6-15