

Home(1918) Department.
(Educative)

Ordinary SERIES.

G.O. No. 1827

DATED 30-10-1918.

INDEXED

[Despatch Abstract.]

ADDRESS.

Recording notes on the representations made by a
deputation from the Majleri Bidayuthul Muslim Sabha which
waited on His Excellency the Governor on the 11th October
1918.

BACK PAPERS.

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FURTHER PAPERS.

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Revenue Department.

D.O. from the Private Secretary to His Excellency the Governor, dated 8th September 1919:-

I am sending you four copies of the representations which deputations of the Sri Gnanodaya Yogam and the Hidayath-ul-Muslimin Sabha will place before His Excellency during his tour to Malabar in October, together with Collector's notes on them. I am to ask you kindly to let me have, not later than the 25th instant, three typewritten copies of a note on the subjects relating to your Department.

I am also to ask that you will be so good as to send extracts of portions which do not relate to your Department, to the Departments concerned.

To Under Secretary.

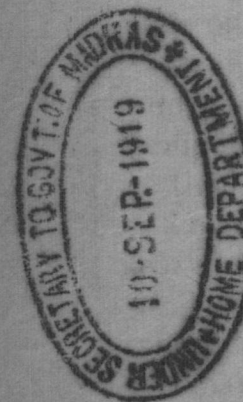
Please see the P.S.G's demi-official above. The representations of the Sri Gnanodaya Yogam and the Hidayath-ul-Muslimin Sabha concern Revenue, Legislative, Home (Education), Home (Judicial), Home (Miscellaneous) and Public Works (Railways) Departments. Copies of the representations and the Collector's remarks with a copy of P.S.G's demi-official may be sent to the other departments concerned for necessary action.

Notes on the points relating to this department will be submitted separately.

K.R.A.
9-9-19.
K.C.V.
19-9-19.

J. B. B.
10-9-19.

Home (Judicial, Home (Miscellaneous) & Public Works)



Sp. circ. sub
1919

No. 1493 of 1919

10/9

His Excellency The Right Honourable Lord Willingdon.

C. S. I., G. C. I. E., G. B. E.,
Governor of Fort St. George.

MAY IT PLEASE YOUR EXCELLENCY,

We, the members of the Manjeri Hidayut-ul-Muslimin Sabha, an Association representing the Moplah community of the Ernad country, most respectfully offer Your Excellency a loyal welcome on your first visit to Malabar. We are gratified to infer from Your Excellency's decision, within so short a period of your assumption of your exalted office, to visit this peculiar portion of your extensive charge that its several unique problems will not fail to receive sympathetic consideration at Your Excellency's hands.

Our Association was established several years ago for the purpose of promoting, in harmonious co-operation with the authorities, the legitimate interests of the relatively backward Moplah community of Ernad, and we gratefully acknowledge the readiness and justice with which the benign Government and its local representatives have granted, from time to time, several of the boons solicited on behalf of our community. It is a community which is loyal in its attachment and allegiance to the just and benign British Government, its only ambition being to live and prosper under its present Rulers. Such trouble and disaffection as has unhappily disturbed, from time to time, the peace of this portion of Malabar is to be ascribed solely to a few misguided and mentally disordered individuals, who really receive no countenance from, although they excite the pity of, the community, as a whole. Such anti-social and fanatic elements are not altogether unknown in other climes and communities as well. However, with the gradual spread of the silent moral influence of British rule, the forces of fanaticism and disaffection are steadily declining, and the District authorities will readily concede, we believe, that the general body of our community are always quick to rally round them and help in upholding the cause of constituted authority and order. In common with all other sections and classes throughout the vast and mighty Empire, we rejoice most sincerely over the triumph of British arms in the late world-war and it is a source of the highest pride and gratification to us that our own community was worthily represented in the combatant and non-combatant ranks of the victorious forces of our most gracious and beloved King-Emperor.

The masses of our community unhappily labour under several peculiar and serious disabilities, for whose removal they can look up to the benign Government alone. The consensus of the best-informed official opinion, from the time of Mr. Logan onwards, has been that Moplah disaffection is ascribable to landlordial oppression, poverty, educational backwardness and religious bigotry.

A very large proportion of our community in Ernad, as well as neighbouring Walluvanad, depend, for their very existence, upon agriculture, but for various reasons, the tenurial system most of all, this industry is at best very precarious and uncertain. Rack-renting, exorbitant renewal fees and so-called benevolences, capricious eviction, the pernicious melcharth system under which a landlord is free to lease over the head of the occupying tenant, unjust and arbitrary exactions by agents of absentee landlords, vexacious and humiliating social tyranny on the part of landlords, these and many other hardships are the common experience of the tenantry, a large proportion of whom are mere tenants at will, liable to be capriciously evicted at the landlord's or middleman's mere whim and pleasure. Perhaps, however, the most painful hardship lies in the tenant's ever-present dread of being turned out of his homestead, even after it had been in his family for generations and had acquired sanctity in his eyes. The Tenants Improvements Act, although just and benevolent in spirit and intent, has failed to ameliorate the condition of the tenant, firstly because it does not secure him any reasonable fixity of tenure, secondly because it is powerless to prevent the landlord from fixing and revising rents and other demands just as he pleases, and, in the next place, because, in everyday practice, it has failed to guarantee adequate and equitable compensation for improvements effected by the tenant. The States of Travancore and Cochin have enacted tenancy laws, which, among other legitimate reliefs, confer fixity of occupancy on the tenants, and we respectfully pray that the long overdue problem of equitable tenancy legislation for Malabar may be taken up without further delay for satisfactory solution. It is the only remedy for tenant poverty and indebtedness and for a good understanding between the landowning and cultivating classes.

Ernad unfortunately continues to be very backward in point of English education, notwithstanding more than half a century's

persevering and benevolent endeavours on the part of the Government and its educational authorities, and the deep-seated conservatism of our community is by no means the sole and only reason for this lamentable state of things. A distinct impetus would be sure to result quickly were the Government pleased to sanction and insist upon the teaching of Arabic being included in the syllabus of all Moplah schools from the elementary grade upwards, inclusive of training schools. Large numbers of Moplah pupils are now kept back by their parents and guardians from State and aided institutions, mainly because of the absence of facilities, in such institutions, for the study of the sacerdotal language of the community. In the next place, the masses of our community in the Taluk being intensely poor, we respectfully urge a more liberal working of the scholarship rules, the existing number of scholarships having been fixed very many years ago, when conditions were quite different from those now obtaining. Moreover, in view of the popularising and extension of secondary education, we respectfully urge the opening of more secondary schools in Ernad, that Moplah pupils be admitted free in such institutions, that the teaching of Arabic be recognised as a necessary part of the syllabus in institutions with a reasonable Moplah attendance and that the existing practice of admitting Moplah pupils who have passed the IV standard into only the II standard in secondary schools on the ground of their having had no English education be repealed by a system which will provide for the teaching of English in elementary as well as secondary schools. Ernad continues to remain without a High School, whereas neighbouring Walluvanad was recently provided with a second High School, but owing to their distance, as well as to Walluvanad being malaria-ridden, these two institutions have no attractions whatever for Moplah pupils of Ernad, who are desirous of acquiring the benefits of higher education. Last, but not least, in view of the abject poverty of the masses of our community, we pray that the question of making Moplah education independent of school fees may be graciously considered.

We would humbly urge another important matter upon Your Excellency's benevolent consideration. We believe that it has been decided to carry the proposed Wynaad-Shoranur Railway down the Nilambur valley and via Anipuram and Pandikad, an alignment which leaves important and potential area whereof Manjeri is a part in spite of its transport and other disabilities. Our earnest prayer is that the proposed line may be rendered more serviceable, as it undoubtedly would be, by the laying down of a short feeder branch with Manjeri for its terminus and with Malappuram as one of its stages. Such a feeder would tap, as well as help to develop, the resources of a tract of considerable exploitation.

Friday being the Mohammadan Sabbath, when all Mohammadans are enjoined to rest and pray at several intervals throughout the day, we respectfully beg of Your Excellency to cause orders to be issued to all Civil and Criminal Courts to abstain, as far as possible, from fixing Friday as a day for the hearing of cases and suits to which members of our community are parties.

In the next place, we most respectfully pray that just, benevolent and systematic measures may be taken in view to the larger representation of our community in the several branches of the public service, regard being had to the general aptitudes, especially in the subordinate ranks of the Departments of the general administration. At present, our community is very poorly represented in the public service and is beginning to be felt as a grievance.

We crave for Your Excellency's gracious forgiveness for having taken up so much of your precious time, and we fervently wish Your Excellency, as well as the District, and once again assuring Your Excellency of our staunch and inviolable loyalty and attachment to our just and paternal Government and to the Throne and person of our gracious and beloved King-Emperor,

We respectfully beg leave to remain,
May it please Your Excellency,
Your Excellency's most humble and dutiful servants.

Hidayath Ul Moslimin Sabha, Manjeri

Deputation.

Note for Private Secretary.

(F) The Sabha was allowed to send a deputation in 1917 when they raised the same questions. I append for reference a copy of the note sent by Mr. Evans at the time. I agree with him. The only new point in their present memorial is a plea for a larger representation of the community in the public service.

The Angadipuram School is now a High School. The recent outbreak has once more established the necessity for the retention of the Mappilla Act.

From
A. G. S. S. S.

4 5

Manjeri Mappilla Sabha's Memorial.

Some of the members of the Sabha are connected with fanatics that have figured in previous outbreaks.

2. As to the remarks about 'Tenancy' I would say that such particular complaints about melcharths and evictions as come to me are more usually not from the Mappilla fanatical zone.

3. I would support an increase of scholarships but would prefer to encourage the teaching of English rather than Arabic. I would like the Manjeri incomplete Secondary School raised to a complete High School in time but not at the expense of the Angadipuram School. It has been decided to raise that, though it will not *much* affect Mappillas.

4. The Mappilla Act is still necessary.

5. To take the Nilambur-Shoranur Railway through Manjeri and Malappuram would lengthen the line and add a good deal to the cost. It is largely a question for the Engineers.

F.B. EVANS

The requests of the Manjeri Hidayat-ul-Muslimin Sabha are -

- (1) that Arabic should be taught in all grades of schools for Mappillas.
- (2) that more scholarships should be provided for Mappillas.
- (3) that they should be admitted free of payment of fees in secondary and other schools and colleges.
- (4) that more secondary and high schools should be opened in the Ernad Taluq, and
- (5) that instruction in English should be imparted in elementary schools for Mappillas.

2. Teaching of Arabic in schools and colleges.

In 1913, Sir Alfred Bourne stated that if it was desired to stimulate the study of Arabic, it would be necessary to begin with the schools. He added "there is an Arabic munshi in the Madrasa-i-azam, but no boys are studying Arabic and his time is devoted to other subjects. How this study could be stimulated in schools I do not know. People interested in it resort to indigenous colleges, such as that at Vellore, from opposite motives from those which bring them into our schools".

In connection with a request for Arabic teaching in Mappilla schools preferred by the deputation which waited on His Excellency the Governor in 1917, the Director of Public Instruction (Sir Henry Stone) noted as follows:-

"I presume they mean what we call Koran teaching, i.e., without any understanding of the meaning. There are Mappilla board schools to which Mullahs are attached for this purpose x x x. If they mean real instruction

b 7

"in Arabic, I should ask the deputation where the teachers are to come from. If I remember correctly Mr. Innes' report on the recent outbreak, there is little real knowledge of Arabic even in Mappilla religious colleges. There is however a school in Calicut where Arabic is taught and the matter might be further investigated. I believe however that such evidence as there is suggests that there is very little real demand for Arabic instruction apart from mere memory work on the Koran".

3. In G.O., No. 265, dated the 16-3-16, the Govt., approved the appointment of a Professor of Arabic in the Presidency College with a view to the affiliation of the college in Arabic language and literature in Branch IX of the B.A. (Honours) course to the University. As however no candidate took up this subject and as the Professor had no work in that college, the post was last year transferred to the newly opened college for Muhammadans at Madras. In that connection the Director of Public Instruction stated that, if the study of Arabic was to be developed in the community, it must be in the Intermediate classes. There is no information as to whether Arabic is studied by any appreciable number of Mappilla pupils in any of the secondary schools or colleges in Malabar. It is observed that the number of candidates from the whole Presidency examined for the intermediate examination in the years 1917 and 1918 in Arabic was only 4 and 2, respectively.

4. From the above, it would appear that there is no genuine demand for the study of Arabic proper and that the request for provision for Arabic teaching arises from the desire of the community for the study of Koran in schools. Provision for such a purpose should be made by the members of the community, as public funds cannot be utilised on the provision of direct religious instruction in schools.

5. Increase in the number of scholarships for

8-7 8

Mappillas and exemption from payment of fees.

The system of free scholarships in secondary schools and colleges under public management was abolished so far back as 1891. But scholarships have been instituted for the benefit of deserving and poor students and for special classes of the community Pupils belonging to backward classes are admitted on payment of half the standard rates of fees. As regards Mappillas 160 scholarships of the monthly value of Re.1/- each, tenable in the 4th standard and 60 of the monthly value of Re.1-8-0 each, tenable in the 5th standard of elementary schools are awarded by Government every year. There are also 50 scholarships for Mappilla girls in elementary schools. In secondary schools, there are 16 special scholarships for certain sections of the Muhammadan community including Mappillas. In addition, 4 special collegiate scholarships tenable by all classes of Muhammadans are awarded every year. As regards an increase in the number of scholarships, the Director of Public Instruction stated in 1917 that "the fact that the number of pupils in public Mappilla schools rose in 1915-16 to 34,188 from 30,630 in 1914-15 and more in proportion than the numbers in private schools does not suggest any pressing need for more scholarships." The figures for 1917-18 are 37,469 pupils in boys' schools and it does not appear that any case exists for an increase in the number of special scholarships awarded by Government. If more are needed, they should be provided by subscriptions raised from among the wealthy members of the community.

6. Additional facilities for secondary education in Ernad taluk. In 1917, in connection with a similar request made by the Mappilla Association, Mr. Evans suggested that the Manjeri Board Incomplete Secondary School might be raised to a complete high school in time. This is a matter in which the local body should take the initiative and apply to Government for aid, if re-

required.

A high school has recently been opened at Angadipuram in the Walluvanad taluk and the Government have agreed to bear half the net cost of this institution.

7. Teaching of English in elementary schools.

The Mappilla Association complains that Mappilla pupils who have passed the 4th standard in elementary schools are admitted only in the 2nd standard in secondary schools on the ground of their having had no English education. Rule 47 of the Madras Educational rules provides that the headmaster of the secondary school into which a pupil is admitted shall place him in the class for which he is found fit. This rule applies to all schools and all classes of pupils and not particularly to Mappillas. In elementary schools, the medium of instruction is the vernacular and English, if taught, is only an optional language. Competent teachers of English are hard to procure and it does not appear desirable to allow the teaching of English in elementary schools in the absence of qualified teachers.

8. The file may be sent (U.O.) to the Director of Public Instruction for remarks.

S.K.
18-9-19.

N.K.
18-9-19.

C.R.
18-9-19.

D.P.I. (U.O.)

R.R.R.
18-9-19.

No.404.

Office of the Director of
Public Instruction.
19-9-1919.

The teaching of Arabic.

I agree with para 4, p.2 of this note.

The first two or three years of a muhammadian boy's education usually consist in learning by heart in Arabic the Koran. Nothing more. Endeavours have been

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made in parts of this Presidency to attach secular classes to Koran schools, but they have met with little success. The "mullah" or "priest" stands ~~out~~ against his boys receiving secular instruction through the medium of his vernacular (Malayalam as a rule on the West Coast) just as in the middle ages the monks, who were the sources of learning in Europe at that time, stood out against any instruction except through the medium of Latin. Pedagogically it is unsound to give instruction during the earlier years of a child's career in any language except his vernacular. The true educational solution of the Muhammadan educational difficulty lies in the translation of the Koran into Urdu and the various vernaculars of this Presidency, but Muhammadan religious sentiment is opposed to the translation of the Koran out of Arabic into any other language. Hence we arrive at the educational 'impasse' which is the root of the educational backwardness of Muhammadans in India. The parent insists upon the child learning his Koran, Muhammadan religious sentiment demands that this shall be done only in Arabic and by the Mullah while the Mullah opposes any instruction given in the vernacular to the child during the years that he is engaged on the Koran. Thus the child starts his secular instruction some years later than his Hindu contemporary. An estimate of the validity of the opinion that "Large numbers of Moplah pupils are now kept back by their parents and guardians from State and Aided Institutions, mainly because of the absence of facilities, in such institutions for the study of the sacerdotal language of the community" may be formed by reading the statistics of elementary education in Malabar. Malabar has 92 private Arabic schools containing 4794 pupils; it has 1,558 elementary schools for boys with an average number ~~of~~ the rolls of 131,228, while about 40 per cent of the total population of Malabar are Muhammadans.

In Secondary Schools, Arabic is recognised as one

K-10/11

of the optional subjects that may be taught. The demand for it is practically negligible.

The University makes provision for affiliating institutions for an oriental title examination in, inter alia, Arabic for the title of "Afzal-ul-ulama". Up to the present no ~~single~~ single institution in the South of India has been affiliated.

Scholarships and Free Education.

Moplahs are classified as a "backward caste" and may be admitted to elementary schools under public management without payment of fees. In addition, as stated on p. 3 — of these notes, (160+60+50) 270 scholarships are awarded every year to Moplah boys and girls reading in elementary schools.

In secondary schools, Moplah boys may be admitted at half the standard rates. They are entitled to apply for the ordinary scholarships awarded in secondary schools, of which 30 are allocated each year to the VIII circle which comprises the districts of Malabar, Coimbatore and the Nilgiris, and in addition 16 special scholarships are ~~xxxx~~ awarded annually to the backward classes of Muhammadans, including Moplahs.

Similarly in the college classes, Moplahs may obtain a collegiate education at half the standard rates, they may be granted one of the ordinary college scholarships of which there are 38 awarded annually, while in addition 4 special scholarships are reserved for Muhammadans.

Moreover the superior age limit for eligibility for a scholarship to a Muhammadan is 2 years higher than with nearly all other classes or castes.

If we grant any further fee concessions or scholarships to Muhammadans we shall be unable to resist a claim for additional concessions from other classes of the community, none of which are so liberally treated as the Moplahs.

Returned with a copy of the proceedings
of the deputation.

Clarif

P.S.G.

17.05.19



13/14
At 1 p.m. on Saturday the 11th October 1919 His Excellency received a deputation from the Manjeri Hidayuth-ul-Muslimin Sabha at the Collector's bungalow at Calicut. The following gentlemen were present:

Mormath Ahmad Haji Sahib Bahadur,
Karapula Mammad Moyan Kurikkal Sahib Bahadur,
Korambayil Ahmad Sahib Bahadur,
Vallanchira Kunhimoyi Sahib Bahadur,
Kottaparamban Kunhi Ahmad Sahib Bahadur,
Mothithodika Moidin Sahib Bahadur,
Kormath Polker Sahib Bahadur,
Vallanchira Ali Sahib Bahadur.

Mr. E.F. Thomas, I.C.S., the Collector, and Mr. A.C. Duff, I.C.S., the Private Secretary, were also present. Khan Sahib P.A. Ammoo Sahib Bahadur, Deputy Collector, acted as interpreter.

The deputation presented a memorial to His Excellency setting forth their various wants and grievances but only the following two subjects were specially pressed upon His Excellency's consideration, viz.,

- (1) Free education of Moplah pupils and inclusion of the teaching of Arabic in the syllabus of all Moplah schools; and
- (2) Tenancy legislation.

As regards free education, His Excellency stated that he had had during his tour many representations made to him in the matter and that although he could not hold out very much hope he would discuss the whole question with the Director of Public Instruction and would do what he thought absolutely fair to every one.

Regarding the question of ^{the} teaching ^{of} Arabic in Moplah Schools, His Excellency said that it was a matter that had only come up before him since he had been on the West Coast and that that again he would discuss with the D.P.I. with a view to accede to their wishes if possible.

With regard to tenancy question, His Excellency said that he had a most interesting talk with a certain gentleman at Tellicherry and understood the position of tenants; and that he would

The deputation stated that it was their earnest desire that there should be no occasion hereafter for the use of the Moplah Outrages Act; and to achieve that end their community should advance in education and become prosperous. It was for that purpose that they asked that they be given facilities for education and that Government should take steps to remove the various disabilities they were labouring under. His Excellency promised that he would do what he could to help them.

Home (Est.) Dept.
For orders whether the notes may be
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With reference to the portions marked in
blue chalk on page 9 ante, this test
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issue to the D.D. from the Secy. The
~~DD~~ may be consulted (not if the
DD are instructed to inquire these matters
for them

Ad
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Her 24/10/19

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p56 / 107
 It is unnecessary in these ^{particular} cases that the
 Sect. should take action. St. E. will discuss and
 D.P. first. Ald 24 conf.



Don no 2045A-3
24.10.19

Stn. 5 D.P. 1st Aid 24. 10-1.

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REAR LEADIN G.O. No.

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DATED

CURRENT No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT

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LETTER OF GOVERNMENT

STATEMENT WITH LETTERS.

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