G. O. No 286 W. 3. 6.

to enable him to
be able to decide on the question laid thereon

G. O. No 155. 30. 10. 72.
" " 2019 W. 17. 8. 87
B. No 2972 W. 29. 11. 81.
G. O. No 236 C. 31. 1. 82.
B. No 494 W. 14. 2. 83.

B. No. 2107 Way 9th Sept/85

Comd to Officers
Betw P. W. D. with
reference to G. O.
No 494 Way 14th
Feb/83 & previous
correspondence.
The special attention
of all officers is drawn to the
remarks made by the Govt. of
India in para 22 of their Reso-
-lution dated 15th July 1885.
3.9.85

C. E. for I.
C. E. for R.
S. Engrs
S. of W.
C. A.
E. in-chief S. Rys.
Exec. P. W. Accts
- Ry. Accts.
- State Ry. Accts.
S. to H. C.
E. in-chief in S. Ry. Sys.
Ag/14/9.

5.9.85

10/9/85

(8) Recd 7053

Govt. of {1885} Madras

EDUCATIONAL.

50 L.C

Issued

Recd. 1/9/85 Encl.

G.O., 14th August 1885, No. 507.

B. No. 2107 Way 9-9-85

AUGUST.

494 W. 14. 2. 83

21

Muhammadan Education.

Passing orders on a Resolution of the Government of India on the subject of the encouragement of — in British India, and appointing a committe to consider and report on the question of the management and appropriation of Muhammadan education endowments.

G. O. 155 - 30-10-72 & 2019 W. 17-8-87
Quoted

E. C. No. 286 W. 3. 6

to enable him to
he can decide on the question put to him

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

Read—the following paper :—

Extract from the Proceedings of the Government of India in the Home department (Education), dated Simla, 15th July 1885, No. 7—215-25.

Read—again the following papers on the subject of the encouragement of Muhammadan education in British India :—

Education Proceedings, 19th August 1871, Nos. 2 to 8.
Do. do. 27th January 1872, No. 13.
Do. do. June 1873, Nos. 74 to 111.
Do. do. July 1873, No. 59.
Do. do. September 1873, Nos. 2 and 3.
Do. do. January 1874, No. 4.

Read—also—

A letter from the Government of Bengal, No. 104, dated the 17th February 1882, forwarding a memorial from the National Muhammadan Association, dated the 6th February 1882, on the position and claims of the Muhammadan community in British India.

Home department circular letter, Nos. 4-181-190, dated the 8th March 1882, to Local Governments and Administrations, calling for a full and careful report on the allegations and prayers contained in the memorial.

Read replies to the above circular letter—

From Government of Madras, No. 574, dated the 28th June 1882.
From Government of Bombay, No. 1758, dated the 6th October 1882.
From Government of Bengal, No. 481 T.G., dated the 14th October 1882.
From Government of the North-Western Provinces and Oudh, No. 1401, dated the 16th April 1883.
From Government of the Punjab, No. 916, dated the 19th April 1883.
From Chief Commissioner of the Central Provinces, No. 3438-186, dated the 4th September 1882.
From Chief Commissioner of British Burma, No. 531-144 N., dated the 16th May 1882.
From Chief Commissioner of Assam, No. 5401, dated the 21st October 1882.
From Chief Commissioner of Coorg, No. 332-19, dated 28th May 1882.
From the Resident at Hyderabad, No. 427, dated the 14th November 1882.

Read also the following correspondence on the subject of raising the Calcutta Madrissa to the status of a second-grade college :—

Education Proceedings, September 1883, Nos. 12 to 20.
Do. do. December 1883, Nos. 25 to 27.

Read also—

Paragraphs 555 to 581 of the Report of the Education Commission, on the education of Muhammadans viewed as one of the "classes requiring special treatment," and the remarks of Local Governments and Administrations on that portion of the Commission's report.

Resolution—

In February 1882 a memorial was addressed to His Excellency the late Viceroy by the National Muhammadan Association calling attention to the present decayed position of Muhammadans in India, to the causes which had, in the opinion of the memorialists, led to this decadence, and to the circumstances which, in their belief, tend to perpetuate that condition. The memorial was fully reported upon by the Local Governments and was also discussed by the Education Commission. His Excel-

lency the late Viceroy was unable to deal with the question before his departure from India, but left on record an expression of his hope that it would receive full consideration at the hands of his successor. The present Viceroy feels a special interest in the well being and advancement of the Muhammadan subjects of the Crown in India; and after his landing at Bombay took an early opportunity of assuring the leading members of the Muhammadan community of Western India that he would not fail to inquire into the representations submitted by them with reference to the position and prospects of their co-religionists. His Excellency in Council has now carefully considered the memorial above referred to, together with the correspondence and reports quoted in the preamble, and numerous pamphlets and papers of various descriptions kindly furnished by persons interested in the subject of Muhammadan education.

2. From the statements of the memorialists and the whole course of previous discussions, it is clear that the chief drawback in the way of the advancement of the Muhammadan community in times past has been their inability or unwillingness to take full advantage of the State system of education. From the time of Warren Hastings to the present, this has been a matter of regret to the Government. The failure of the Muhammadans in certain provinces to compete on equal terms with Hindus for State employment has frequently been noticed; and repeated efforts have been made to investigate the causes of this failure and to remove these, so far as the action of Government could deal with them at all. To go no further back than 1871, on the 7th August of that year, the Government of India issued a resolution upon the condition of the Muhammadan population in the matter of education, in which, after regretting that so large and important a class should anywhere stand aloof from active co-operation with the educational system, and lose the advantages, both material and social, which the other subjects of the Empire enjoy, His Excellency the Earl of Mayo in Council directed that further and more systematic encouragement and recognition should be given to the classical and vernacular languages of the Muhammadans in all Government schools and colleges; that in avowedly English schools established in Muhammadan districts, the appointment of qualified Muhammadan English teachers should be encouraged; that assistance should be given to Muhammadans by grants-in-aid to enable them to open schools of their own; and that greater encouragement should be given to the creation of a vernacular literature for the Muhammadans. The resolution concluded:—

His Excellency in Council desires to call the attention of Local Governments and Administrations to this subject, and directs that this resolution be communicated to them and to the three Universities in India, with a view of eliciting their opinions whether, without infringing the fundamental principles of our educational system, some general measures in regard to Muhammadan education might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature.

3. This resolution was duly communicated to the Secretary of State, who concurred generally in the policy therein indicated, on the understanding, however, that as regards the encouragement of the languages of Muhammadans in the schools of the country, the Government of India did not contemplate any change in the subjects taught, but only in the mode of instruction.

4. The reports received from the Local Governments and Administrations in reply to this resolution were reviewed by the Government of India in a resolution, dated 13th June 1873. From these reports His Excellency the Earl of Northbrook in Council inferred that generally wherever the ordinary vernacular of the country was read and written in the Hindustani or Urdu character, there the Muhammadans occupied their proper position in the primary and secondary schools founded or aided by the State. In all provinces where this was the case, the indigenous Muhammadan schools were numerous, and up to a certain point in a thriving condition. They were encouraged and assisted by the Government officers; the grants-in-aid were offered on conditions on the whole fairly suitable for Muhammadan requirements; and the course of primary education was so shaped as to favor the Muhammadan at least equally with the Hindu. On the other hand, in provinces where the Muhammadans were scattered and not numerous, where they mostly spoke a different language from that of the majority of the population, or where their teaching was in a different

tongue and according to entirely separate traditions, there the special arrangements requisite to meet these circumstances had not always been organised, and the claims of the Mussalman community had been often almost inevitably disregarded. Where the Muhammadan used a form of the country dialect, he attended with others the primary Government schools for the rudiments of education; but where his mother-tongue was different in speech and in written character, he was naturally precluded from availing himself of this teaching. The peculiar obstacles which kept him apart from the ordinary school system naturally grew stronger as he emerged beyond those elements which are common to all teaching. The difficulties which had arisen from these causes had nowhere been satisfactorily surmounted. The Government expenditure on education being necessarily limited, and insufficient for the support of two separate classes of schools, the money available was naturally bestowed too exclusively upon those classes that not only formed the more numerous section of the people, but were both homogeneous for educational purposes and more eager to make use of the grant. It was however in the colleges, higher schools, and universities that the absence or backwardness of Muhammadans was most conspicuous. The reports all agreed that the existing system had not attracted them to the higher ranges of the educational course, or induced them to persevere up to the point at which studies impress real culture and fit young men for success in the services and open professions. The resolution went on to observe:—

How far this state of things can be attributed to the want of a connected scheme of courses of instruction suitable for Muhammadans, leading up through the lower to the higher standards, and how far to the general disinclination of Muhammadans to exchange their earlier modes of study for others more consonant with modern habits of thought, is a question which need not here be closely examined. It may be conjectured that, at the present epoch, Muhammadans are discovering that the ancient paths are unprofitable to stand upon, while their traditions and natural predilections still hold them back from setting out energetically upon newly opened roads. For while it is confessed that Muhammadans nowhere appear in satisfactory strength upon the lists of our higher schools, colleges, or universities, on the other hand those institutions which have purposely preserved the ancient exclusively Muhammadan type, and which have been restricted to instruction in the languages and sciences which belong peculiarly to Muhammadanism, have also been found to be falling gradually but steadily into neglect. We may perhaps assume, therefore, that the Muhammadans are not so much averse to the subjects which the English Government has decided to teach, as to the modes or machinery through which teaching is offered. And if it thus appear that to the traditions and reasonable hesitation which keep aloof our Muhammadan fellow-subjects are added certain obstacles which our system itself interposes—either by using a language that is unfamiliar or machinery that is uncongenial—it is plain that many of the drawbacks to the universality of our educational system are susceptible of removal.

His Excellency in Council, therefore, perceives with gratification from the reports now before him that judicious endeavours are being made to diminish, so far as they can be remedied, these inequalities in the distribution of State aid, and to place the Muhammadans, wherever this may be possible, upon a more even footing with the general community throughout the whole course of our public instruction.

5. The resolution then proceeded to notice in general terms the measures adopted in the several provinces to give effect to the views of the Supreme Government. Particulars of these will be given below when reviewing their effects and results in each province up to date.

The Governor-General in Council assumed that in all provinces where Muhammadans were few, and often exposed to all the disadvantages which affect a religious minority without wealth or superior influence, it would be the special care of Government to satisfy themselves that these endeavours to encourage the education of Muhammadans would be persistently maintained. It was recognised as the paramount duty of an Imperial department thus to fill up the gaps in the ranks of elementary education, and to range the various divisions of the vast population in one advancing line of even progress.

6. The resolution thus described the principles upon which the education of Muhammadans should be encouraged by the State:—

As to the principles upon which the education of Muhammadans should be encouraged by the State, His Excellency in Council need say little here, for they appear to be understood by all Administrations, and with general consent accepted by the people—by none more openly than

by the leading Muhammadans of India. The State has only to apply its educational apparatus and aid, so as they may best adjust themselves to existing languages and habits of thought among all classes of the people, without diverging from its set mark and final purpose—the better diffusion and advancement of real knowledge in India. His Excellency in Council is anxious that the attainment of this object shall in no class of the population be hindered by differences of language or of custom; and with this view the Government of India is very willing that the entire body of Muhammadan (as of Hindu) classic literature shall be admitted and take rank among the higher subjects of secular study; and that the languages shall form an important part of the examinations for University degrees. In short, His Excellency in Council is prepared to listen favorably to any well-considered proposal for modifying or extending in these directions the existing educational system. One measure to which the resolution of 1871 particularly adverted was the development of a vernacular literature for Muhammadans. His Excellency in Council would be slow to believe that such a literature still needed creation. To this suggestion Local Governments attach differing degrees of importance or practicability; and, on the whole, His Excellency in Council sees reason to believe that we must be cautious in attempting to proceed in this direction much beyond the point we have reached already. It is most desirable to frame a series of high class text-books, to encourage the printing and publication of valuable Muhammadan works, and to offer prizes either for good translations of foreign works or for original studies. But in regard to the patronage of what may be properly called literature, the exercise of it must necessarily be restricted by the pressing demands of general education upon our finance, and by the difficulty of making a fair selection, or of distributing any money available with due discrimination and indubitable advantage.

The resolution concluded as follows:—

His Excellency in Council has now reviewed rapidly the general measures which have been taken, or are being taken, for the encouragement of education among Muhammadans. The papers before him, received from all parts of British India, show that the Earl of Mayo's resolution has succeeded in its main purpose of drawing the attention of all Administrations to needs and obligations which before had perhaps not everywhere been adequately realized. These needs and obligations may now be intrusted with confidence to the care of Local Governments. The Supreme Government has satisfied itself that the principles upon which Muhammadan education should be supported or subsidised are clearly understood; while the conditions and rate of progress in this as in all branches of public instruction, the range of its operations, and all other practical details, depend chiefly in each province upon local circumstances, administrative skill, and financial resources.

7. About this time a separate correspondence was being carried on with the Government of Bengal on the subject of the management of the Calcutta Madrissa, established by Warren Hastings in 1780, and with reference to the status and condition of the Madrissa and College at Hooghly supported out of an endowment bequeathed in in 1806 by Muhammad Mohsin in trust for "pious uses." In connection with these Mohsin funds, not only had large accumulations to the credit of the trust been permitted to accrue, but the funds had been in part appropriated to the benefit of a wholly different class from that for which the endowment was destined. The Government of India accordingly desired that the whole subject of the application of the funds in promotion of Muhammadan education should be fully reconsidered and plans matured for their disbursement more in consonance with the intentions of Muhammad Mohsin. The Government of Bengal, in its letter, dated the 17th August 1872, in submitting to the Government of India the views of the Lieutenant-Governor in regard to the general measures to be taken for the promotion of Muhammadan education in Bengal, put forward certain suggestions as to the utilisation of these funds. It proposed to reform the Calcutta and the Hooghly Madrissas, and to take upon itself the cost of the non-Mussalman side of the Hooghly College, hitherto entirely supported from the Mohsin funds, but at the same time to accept from the funds a fair contribution for the Madrissa attached to the college and for special benefits to Muhammandan students studying in the college. As, in the opinion of the Lieutenant-Governor (Sir George Campbell), it would be difficult to justify the devotion of Provinciai funds to special Muhammadan education in the province generally, while the Mohsin endowment supplied a legitimate means of effecting the purpose in view, the Government of Bengal further expressed its intention to devote the money thus saved from the Hooghly College to aid and extend Muhammadan education elsewhere. Proposals for the establishment of new Madrissas at Dacca and other local centres in Eastern and Northern Bengal were then explained in detail; but as the Mohsin funds would not be adequate to enable the Government to equip efficiently these new Madrissas, the

Lieutenant-Governor trusted that the Government of India would contribute to make up the difference. The main questions left for the decision of the Government of India were (1) whether the Government of India approved of the proposed distribution of the Mohsin funds and of the establishment of madrissas; and (2) whether the Government of India would give some special aid towards the establishment of madrissas in Eastern and Northern Bengal.

8. In reply, the Government of India, on 13th June 1873, wrote to the Government of Bengal as follows:—

The general principles upon which the Lieutenant-Governor desires to see these* institutions administered and directed for the better promotion of high Muhammadan education appear to the Government of India to be sound, and the obstacles to working upon them are not practically insurmountable. * * *. It is agreed, by common consent, that the intention of the British Government in supporting these institutions is to give to Muhammadans their full share of high-class intellectual training and of sound knowledge useful to them in life, combined but not clashing with that Oriental erudition which belongs to their race and country. And it is also agreed that, in shaping our methods towards these ends, we are bound to avoid, so far as may be possible, any unwelcome abandonment of the old ways of Muhammadan study, or any slight upon the classic learning of Muhammadan Asia. On the contrary, the importance to Muhammadans of such studies is admitted, and their intrinsic value as instruments of literary training in this country is not under-rated.

* Calcutta and Hooghly Madrissas.

But the point of difficulty is also recognised by all to whom the subject is familiar. It lies in the problem of framing for Muhammadans a course of secular education, which is the only kind that can be given in Government institutions, upon the study of a literature which on so many sides of it is intimately connected with their religion and doctrinal tenets.

His Excellency in Council, nevertheless, believes that the problem thus presented is capable of solution; that a course of study can be laid down which shall maintain and encourage the cultivation of Arabic and Persian, of the history, literature, and philosophy which those languages convey, of their logical system, and of such parts of Muhammadan law as deal with purely temporal interests, without compromising the Government to the support of any peculiar school of religious teaching.

His Excellency in Council is willing to sanction the preliminaries of any plan for reconstituting the two madrissas, which may fall within the limits of these principles.

After referring with approval to the details of the proposals regarding the reorganisation of the madrissas, the Government of India continued with reference to the Hooghly Institution:—

The Lieutenant-Governor's proposition is to withdraw the greater part of the Mohsin funds from the Hooghly College, which has no particular local claim, and to use the money for encouraging Muhammadan education elsewhere, apportioning it according to need. So much of the present cost of the Hooghly College as would be left unprovided for by this subtraction of the endowment funds might, His Honor suggests, be then defrayed by the State.

His Excellency in Council approves the outlines of this proposal, and considers that some such arrangement would be consistent with the purposes of the Mohsin endowment, and generally advantageous to Muhammadan education. But, with regard to the employment of Mohsin funds thus to be set free, His Excellency remarks that there are such valid objections to any separate system of denominational schools or colleges that the Government of India prefers not to move further in that direction, although there is no intention of disturbing what may already exist. His Excellency in Council thinks that the memorandum of Mr. Bernard, and the Lieutenant-Governor's observations upon it, suggest the alternative of strengthening certain selected Government institutions on their Muhammadan side, instead of setting up new ones. For instance, the high schools or colleges at Chittagong and Dacca, in the midst of a great Muhammadan population, might be thus reinforced both in the way of teaching Arabic and Persian more thoroughly, and of generally cheapening education to Muhammadans by scholarships and the like. Or a portion of the Mohsin funds might go toward increasing the public grants-in-aid of Muhammadan schools and colleges.

The details of any scheme which might be worked out upon this design were left in the hands of the Bengal Government. As to the request for Imperial aid, the Government of India consented, chiefly in view of Sir George Campbell's scheme for encouraging Muhammadan education, to increase the regular Provincial assignment by an annual additional grant of Rs. 50,000.

9. On the 29th July 1873, the Government of Bengal forwarded, for the information of the Government of India, a copy of a resolution recorded by the

Lieutenant-Governor explaining the measures which Sir George Campbell had adopted consequent on the instructions of the Government of India set forth above and the additional assignment of Rs. 50,000. The measures proposed included a liberal scheme of scholarships for Muhammadan youths attending colleges and zillah schools, especially for those lads who should elect to pursue the ordinary English course of study and to read physical science.

Despatch from Home department, No. 5, dated the 30th June 1873.
Despatch from Financial department, No 295, dated the 21st July 1873.
Despatch from Home department, No. 6, dated the 1st September 1873.

10. These proceedings were reported to the Secretary of State in the despatches marginally noted, and His Lordship on 13th November 1873 replied as follows:—

I fully concur in the views stated in the elaborate resolution recorded by your Excellency in Council, under date of June the 30th, and observe with much gratification that throughout India efforts are being made with great judgment and earnestness to induce the Muhammadans to partake of the many benefits of our educational system.

I approve of the proceedings of your Excellency in Council in relation to Muhammadan education in Bengal.

Your Lordship in Council is fully aware of the many and peculiar difficulties which surround the subject, and has issued some very judicious and discriminating instructions to the Government of Bengal. I approve of the additional assignment of Rs. 50,000 which you have granted to that Government.

With your despatch of the 1st of September you have transmitted to me a letter from the Lieutenant-Governor of Bengal explanatory of the measures which he has adopted consequent on your instructions and the additional assignment. The arrangements of the Lieutenant-Governor indicate a very careful disposition of the means placed at his disposal, and an intelligent appreciation of the great importance of the whole subject.

I cannot conclude without an expression of my cordial satisfaction with the careful and complete manner in which your Excellency has dealt with a question, surrounded with so many difficulties, and so intimately connected with the best interests of a very large and influential portion of Her Majesty's subjects in India.

11. The effect of the measures adopted by the various Local Governments in consequence of the resolution of Earl Mayo's Government in 1871 is very fully discussed in the Report of the Education Commission, with reference to the statistics of the year 1881-82. The facts for each of the principal provinces may be summarised as follows:—

(A) In *Madras*, on receipt of the orders of the Government of India, the Local Government, notwithstanding a certain amount of opposition on the part of the educational authorities, directed the establishment of elementary Muhammadan schools and corresponding classes in other schools, at the principal centres of Muhammadan population. In these classes and schools instruction was to be given in Urdu. Arrangements were initiated for training Muhammadan teachers; and Persian was to be taught in any high school where there was a sufficient demand for this. By the University special recognition was accorded to Arabic and Persian. Of the result of these measures, the commission observe:—

The special schools maintained by Government were 11 in number, 7 of them being Anglo-Vernacular Middle schools, and 4 Anglo-Vernacular Primary schools. Nine schools, Anglo-Vernacular, or Vernacular, were maintained by municipalities, and of aided schools with a special provision for Mussalman pupils there were 4 Anglo-Vernacular and 210 Vernacular. Other inducements had also been held out to Mussalman students. They were admitted in all schools upon payment of half the usual fees; seven scholarships were specially reserved for Mussalman candidates at the University examinations; a special Deputy Inspector of Mussalman schools had been appointed; an elementary normal school had been established at Madras; and the University of Madras still continued to allot to the Arabic and Persian languages at its examinations a maximum of marks considerably larger than that carried by vernacular languages. The combined results of these measures were eminently satisfactory. In place of the 5,531 Mussalmans at school in 1870-71, the returns for 1880-81 give 22,075, or 6·7 per cent. of the total number under instruction; while the percentage of Mussalmans to the total population of the presidency is only 6 per cent. The proportion of boys at school to those of a school-going age is for Muhammadans 15·1, for Hindus 13·7 But it is not in numbers only that progress has been made. Taking the results of the Middle School examinations, we find that the percentage of passed candidates to those examined was, for Brahmans 44, for Hindus not Brahmans 35, for Muhammadans 41. In the lower University examinations, taking only the percentage of successful candidates to those examined, the results for 1880-81 are equally satisfactory. * * * *. But of college education, beyond the first examination in Arts, Muhammadans, speaking generally, do not avail themselves at all, though there is no reason to suppose that the general system of education beyond that standard is not as well suited to the Muhammadans as that below it.

To the foregoing account it may be added that, under orders issued in 1882, the Government of Madras, with the object of encouraging Muhammadans to enter the Medical Service, has reserved for that community a certain number of stipendiary appointments in the medical apprentice grade.

(B) In *Bombay*, excluding Sind, the percentage of Muhammadans to the total population was 7·1 in 1871, while 8·7 per cent. of the scholars in the presidency were of that religion. Sind was no doubt in a very backward state, the feeling of the population there being strongly against the study of English. Out of a population of 1,354,781, only 10,115 were in schools known to the department, and of that number only 31·8 per cent. were Mussalmans, though the proportion of Mussalmans to the rest of the population was as 4 to 1. Taking the presidency as a whole, the indifference of the Muhammadans was not, however, so much to education generally as to education in the higher branches. They came freely to the lower schools, but failed to prosecute their studies to the higher standards. The Director (Mr. Peile), in considering the suggestions of the Government of India, pointed out that poverty alone would not account for this neglect of high education for beggar Brahmans abounded in the high schools. He attributed it to poverty and depressed social status combined; but there was probably also in the course of study itself something discouraging to Muhammadan youths. The special measures adopted on Mr. Peile's suggestion were, therefore, designed to stimulate the progress both of higher and lower education. The University placed Persian on the list of languages that might be taken up for a degree, and a Professor of Arabic and Persian was appointed to the Elphinstone College. In the Vernacular Training College special provision was made for training Muhammadan teachers; and Persian instruction in all classes of schools received particular attention. Later on the number of special Mussalman schools was increased and Mussalman Deputy Inspectors appointed to inspect them. Of the effect of these steps, the Commission write:—

In 1871-72 the number of Mussalmans at school, according to Mr. Peile's estimate, was 15,577, or about 8·7 per cent. of the total number at school; in 1881-82 the number had risen to 41,548, or 11·7 per cent. of the total number at school. There were also in the latter year 22,284 Muhammadan children in indigenous schools, which would raise the percentage to 14·7.

The Bombay Provincial report, drawn up for the Commission, gives an account of the good work which is now being done in this direction by the Anjuman-i-Islam, a private institution started by the Muhammadan community. It states:—

The most promising feature in connection with the progress of Mussalman education during the past decade (1871—1881) has been the formation and recognition of a society known as the Anjuman-i-Islam, which, it is hoped, will in time establish a network of secular schools in Bombay. This society is so important that it was felt advisable to make special rules for its assistance. At present it receives a fixed subsidy of Rs. 500 a-month from Government. By the end of the year 1880-81 the society's first school was fairly started. Its Hindustani and Anglo-Hindustani departments, together with a large class of children reading the Kuran, contained in all 102 pupils. Since then the operations of the society have been extended.

(C) In *Bengal* there can be little doubt that the condition of the Muhammadan population is more depressed than elsewhere; and it is on the state of things in that province that the memorial now before Government bases most of its statements. At the same time it must be admitted that there is here perhaps less reason than elsewhere for making large separate provision for the Muhammadan element of the population, the vast majority of the Mussulmans being cultivators speaking the Bengali vernacular of their Hindu neighbours. On receipt, however, of the orders of the Government of India, the Local Government arrange for teaching Urdu and Arabic or Persian up to the entrance standard in all zillah schools; and wherever there was a sufficient demand a special class was formed to study Arabic and Persian after the Mussulman fashion. The Persian language was added by the University to the subjects for the F. A. and B.A. Examinations; and in the Grant-in-Aid Code specially liberal terms were offered

to schools managed by Muhammadans. The reforms introduced in the management of the Calcutta Madrissa and Mohsin endowments have been noticed above. New madrissas were opened at Dacca, Rajshahye and Chittagong, each under an Arabic scholar of repute assisted by competent moulvies. In each the full course of the Calcutta Madrissa was to be taught, and English was to be added if desired by the pupils. Scholarships for Muhammadans tenable in madrissas or in English colleges and schools were founded, and Rs. 18,000 were allotted to paying two-thirds of the fees of Muhammadan pupils in Government colleges and schools outside Calcutta, and to the payment of moulvies in those schools. The muktabs or mosque schools were soon after brought into relationship to the indigenous primary school system without interfering with their religious side. Many hundreds of muktabs are now aided in this way. These efforts have to some extent been successful, and the Mussalmans are not merely coming more freely to the vernacular schools, but taking a more prominent place in the returns of higher education. Muhammadans formed in 1871 about 32 per cent. of the population of the province. The proportion of Mussalman boys to the total school attendance, which in 1871-72 was only 14 per cent., had increased in 1880-81 to nearly 24 per cent. In primary vernacular boys' schools the proportion was in the latter year 24·6 per cent.; in middle schools, English and Vernacular, over 13 per cent.; in high schools, under 9 per cent.; while in English colleges it was only 3·8 per cent. as against 4·04 per cent. in 1871. The rapid fall in the proportion of Mussalman students in schools of the higher classes, and the reduction in the proportion in colleges below the figure of 1871, is not satisfactory. The opinion of the Education Commission is however favorable to ultimate progress:—

Owing to the ready way in which Mussalmans have accepted the primary system of instruction, there is a very satisfactory increase in the total number of pupils of that race, which has risen from 28,148 in 1871 to 262,108 (including students in technical schools and colleges) in 1882; the proportion of Mussalmans being now 23·8 per cent. against 14·4 in 1871. In each of the Madrissas of Hooghly, Dacca, Rajshahye, and Chittagong the full Arabic course of the Calcutta Madrissa is taught, and in each also instruction in English is given to all pupils who wish it. In the Dacca Madrissa the course in English is carried up to the Entrance Standard. Of 1,089 pupils in the six madrissas, as many as 322 learn English. The privilege of reading at one-third of the ordinary fees has also, by recent orders of the Government of Bengal, been extended to Muhammadan students of any college in Calcutta whether Government or other. In the case of non-Government colleges, aided and unaided, the amount of the remissions is paid from the Provincial revenues.

Recently a still further concession to the demands of the Muhammadan community has been made; and in order to provide larger facilities of instruction in English, the Calcutta Madrissa has been raised to the position of a college. Notwithstanding this alteration in the status of the institution, the privilege has been continued, whereby Muhammadan students attending the college have two-thirds of their fees paid out of the Mohsin endowment. On the other hand, the Rajshahye Madrissa, which was neither very successful nor much wanted, has, with the concurrence of the leading Muhammadans, been closed, the funds being diverted to the Calcutta institution.

The National Muhammadan Association is, as the Government of Bengal remarks, mistaken in supposing that the Mohsin fund is now diverted to other than Muhammadan objects, or that its receipts are allowed to accumlate unutilised.

(D) *North-Western Provinces.*—Here the Muhammadans formed in 1871 about 13½ per cent. of the total population, while the total number in school was 17·8 of the scholars. The course of study was such as to afford every encouragement to Muhammadan pupils. In 1881 the percentage of Mussalmans to the total number of students under instruction was 14½ per cent. In English colleges they constituted a proportion of 13 per cent., and in English high and middle schools of 20 per cent. The figures therefore show a slight falling off, which it is hoped may soon be recovered. There is much at the present time which is encouraging in the state of feeling on this subject among the leading Muhammadan gentlemen of the province. They have under the enlightened guidance of Syud Ahmed, C.S.I., made great efforts to provide for their countrymen facilities for the prosecution of the higher education. These efforts have resulted in the founding of the Aligarh College. It was originally intended to confine this college to Mussalman youths alone, but it has since been opened to Hindus. The

Government of India entirely concurs with the Education Commission in the praise which they accord to this undertaking:—

The Aligarh Society has set an example which, if followed to any large extent, will solve the problem of national education; and it is difficult to speak in works of too high praise of those whose labors have been so strenuous, or to over-rate the value of the ally which the State has gained in the cause of education and advancement.

(E) *Oudh.*—The population of Oudh contains 10 per cent. of Muhammadans. The proportion of Mussalmans to the total number attending Government and aided schools in 1871-72 was 24·8 per cent. In 1881-82 the proportion had fallen to short of 23 per cent. The falling off has unfortunately been in the higher grades of schools. But on the whole there is no reason to believe that Muhammadan education is neglected in Oudh, or that the Mussalman community there is indifferent to the advantages held out to its members. With the general revival of educational effort in the North-Western Provinces and Oudh, which may be expected to follow on the report of the Education Commission, the position of this special class will also, it may be hoped, improve.

(F) *Punjab.*—Muhammadans form over 51 per cent. of the population of the Punjab. In 1871-72, 35 per cent. of the total number of pupils under instruction were Mussalmans. The local Government saw no reason to adopt any special measures for the promotion of Muhammadan education in consequence of the resolution of 1871. It is, therefore, satisfactory to find that in 1881 at the end of the decade the percentage of Mussalman pupils at school had risen to over 38 per cent., and that the increase had been in the higher rather than in the lower class of schools.

(G) *Central Provinces.*—The Muhammadans here form only 2·5 per cent. of the population, but are found to be fully alive to the importance of education, their attendance in the higher schools being especially good. Arabic and Persian classes are opened in all zillah schools where the demand warrants this.

12. From the foregoing paragraphs it is evident that a considerable improvement has taken place within the past 10 or 15 years in the relations of the Muhammadan community to the educational system of the country, and that many of the drawbacks of which complaints might justly have been made in 1870 have now been removed. The Education commission have however formulated specific proposals for the further encouragement of Muhammadan education. In proposing these, the commission remark as follows on the general subject:—

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

The recommendations we proceed to make have been framed, we believe, not merely with a regard to justice, but with a leaning towards generosity. They are based not more upon the suggestions contained in the Provincial reports than upon the evidence of witnesses and the representations of public bodies. They deal, we think, with every form of complaint that is grounded in fact, and they contemplate the various circumstances of various localities. Few of them, indeed, are of general application; many of them, we trust, will before long be rendered obsolete. Special encouragement to any class is in itself an evil; and it will be a sore reproach

to the Mussalmans if the pride they have shown in other matters does not stir them up to a course of honorable activity; to a determination that whatever their backwardness in the past, they will not suffer themselves to be outstripped in the future; to a conviction that self-help and self-sacrifice are at once nobler principles of conduct and surer paths to worldly success than sectarian reserve or the hope of exceptional indulgence.

It is only by frankly placing themselves in line with the Hindus, and taking full advantage of the Government system of high and especially of English education, that the Muhammadans can hope fairly to hold their own in respect of the better description of State appointments. This is clearly seen by the memorialists themselves, and the reports of Local Governments show that in most provinces a real advance has been made in this respect. The recommendations of the Commission are, as they themselves point out, not of universal application, and none of them need be taken to imply a leaning towards the maintenance of a distinctly Oriental training throughout the curriculum for Muhammadan pupils. The object of the Commission is to attract Muhammadan scholars by giving adequate prominence to those subjects to which their parents attach importance, and to hold out special inducements to a backward class; but in applying the recommendations, due regard is everywhere to be paid to local circumstances, and care must be taken to avoid unnecessary widening of the line between Muhammadan and other classes of the community.

The recommendations are as follows:—

(1) that the special encouragement of Muhammadan education be regarded as a legitimate charge on Local, on Municipal, and on Provincial funds;
(2) that indigenous Muhammadan schools be liberally encouraged to add purely secular subjects to their course of instruction;
(3) that special standards for Muhammadan primary schools be prescribed;
(4) that Hindustani be the principal medium for imparting instruction to Muhammadans in primary and middle schools, except in localities where the Muhammadan community desire that some other language be adopted;
(5) that the official vernacular, in places where it is not Hindustani, be added as a voluntary subject to the curriculum of primary and middle schools for Muhammadans maintained from public funds, and that arithmetic and accounts be taught through the medium of that vernacular;
(6) that in localities where Muhammadans form a fair proportion of the population, provision be made in middle and high schools maintained from public funds for imparting instruction in the Hindustani and Persian languages;
(7) that higher English education for Muhammadans, being the kind of education in which that community needs special help, be liberally encouraged;
(8) that where necessary a graduated system of special scholarships for Muhammadans be established; to be awarded (*a*) in primary schools, and tenable in middle schools; (*b*) in middle schools, and tenable in high schools; (*c*) on the results of the Matriculation and First Arts Examinations, and tenable in colleges;
(9) that in all classes of schools maintained from public funds a certain proportion of free studentships be expressly reserved for Muhammadan students;
(10) that in places where educational endowments for the benefit of Muhammadans exist, and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Muhammadans exclusively;
(11) that where Muhammadan endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be offered to them to establish English-teaching schools or colleges on the grant-in-aid system;
(12) that, where necessary, normal schools or classes for the training of Muhammadan teachers be established;

(13) that, wherever instruction is given in Muhammadan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Muhammadan teachers to give such instruction;
(14) that Muhammadan inspecting officers be employed more largely than hitherto for the inspection of primary schools for Muhammadans;
(15) that associations for the promotion of Muhammadan education be recognised and encouraged;
(16) that in the annual reports on public instruction a special section be devoted to Muhammadan education;
(17) that the attention of local Governments be invited to the question of the proportion in which patronage is distributed among educated Muhammadans and others.

13. The Education Commission have dealt so completely with the whole question of Muhammadan education, that the appointment of a special commission to enquire into the subject, as suggested by the memorialists, is no longer necessary. The recommendations of the commission have been considered by local Governments, with the following results.

(A) *Madras.*—The Madras Government remarks:—

Special encouragement is already held out to Muhammadan education, and a further advance is contemplated in this direction, though not exactly on the lines suggested by the commission. It is not thought desirable to dissociate this class so distinctly from the ordinary scheme of teaching, as, except in a few localities, Muhammadans avail themselves freely of the advantages of the existing system. Thus neither special schools nor special normal classes seem necessary, while the recommendations as to the Persian and Hindustani languages are hardly applicable to the peculiar linguistic conditions of the south, and ignore the extent to which the Muhammadans use its vernacular languages. At the same time the object of the recommendations meets with cordial approval.

It has been shown in paragraph 11 above that the condition of the Muhammadans in Southern India is, from an educational point of view, by no means unsatisfactory. All funds, provincial, local, and municipal, are bound by the Grant-in-Aid Code to give special encouragement to Muhammadan education. The experiment of separate schools has not been successful and is not, the Director of Public Instruction thinks, necessary, except to some extent in Madras and one or two large Muhammadan centres and for the Moplahs on the West Coast. Some increase of the subordinate inspecting agency for Muhammadan schools is, however, admittedly desirable. While the broad results for the whole province leave perhaps little to desire, the Governor-General in Council thinks it would be well were the officers of the Educational Department directed to examine more particularly, in communication with district officers and the leading members of the Muhammadan community, the educational provision for the members of that community in each district, with a view to seeing whether in special localities more effect should not be given to some of the recommendations of the commission. The backward state of the Moplahs seems especially to call for attention. The Governor-General in Council is disposed to agree with the Madras Government that it is undesirable to accentuate the difference between Muhammadans and Hindus by making Hindustani, in lieu of the current vernacular, the medium of instruction, where the Muhammadans show themselves ready to attend the ordinary schools of the country. Where this is the case, the local vernacular should be the ordinary medium, the special wants of Muhammadan youths being met by the formation of Hindustani classes and teaching them the Arabic character. There may, however, be tracts where Muhammadan feeling would prefer the establishment of special schools, and in such places the recommendations of the commission should receive attention. In secondary schools of all kinds facilities for the study of Arabic or Persian should be offered wherever there is a real demand for this.

(B) *Bombay.*—The local Government merely remarks that "the special wants of Muhammadans have had attention;" refers to the monthly grant of Rs. 500 towards the Anjuman-i-Islam school; and adds that "the Governor in Council is prepared to aid further in the extension of Muhammadan education should opportunity offer."

Although here, as in Madras, the educational conditions of Muhammadan population taken as a whole is not altogether unsatisfactory, there can be no doubt that in

certain localities, as in Sind, there is an urgent call for special measures; and the Governor-General in Council would wish to see the same further examination of local wants initiated that has been suggested for Madras. Some steps should certainly be taken to encourage Muhammadans to read up to the higher standards. At present here, as in other provinces, they specially fail to pursue their studies beyond the lower stages.

(C) *Bengal.*—The Lieutenant-Governor remarks :—

The proposals for the support of special Muhammadan schools, and for the special encouragement of Muhammadan education in ordinary schools, are worthy of liberal consideration. Many of them are already in force in this province; the chief innovation being that for the creation of a special class of scholarships for Muhammadan students. To this, no doubt, objection may be raised, just as objection has been, not without force, raised to the principle of this special proposal in Mr. Barbour's dissent. The Lieutenant-Governor, however, thinks that if it can be shown that in any locality the number of Muhammadans who gain scholarships is not in due proportion to their numbers and position, a fair case will have been made out for exceptional, though he will also add temporary, treatment. The other recommendations under this head are conceived in a liberal spirit, and may be accepted, except in so far as they recognise the substitution of Hindustani for the Hindi vernacular. If by Hindustani be meant that language which, written in the Hindi or Nagri character, is the common speech alike of Muhammadan and Hindu in Behar, the Lieutenant-Governor has no objection to offer. But if the recommendation mean that the policy which has prevailed for some years, of conveying primary instruction to Muhammadans in Behar through Hindustani expressed in the Hindi character, is to be reversed, then the Lieutenant-Governor must very strongly dissent from the recommendation as being opposed to the true interests of the Muhammadans of Behar. Finally, the Lieutenant-Governor is not disposed to support the establishment of normal schools or classes for Muhammadan teachers exclusively. Little is gained by such separatism.

The Governor-General in Council trusts that the Bengal Government will give effect to its views. There is no intention to reverse the decision of the local Government in the matter of adoption of Hindi as the Court language of Behar, and as the ordinary medium of instruction in the primary schools of that province. Where the Muhammadan population is strong and likely to attach special importance to Oriental teaching of a Muhammadan type, care should be taken to meet this want, with a view to making the schools popular and inducing the better classes to allow their children to push their studies eventually to a higher standard, especially in English. But equal care is necessary to prevent the absolute separation of the Muhammadan community from the rest of this population. It must also be borne in mind that it is only by an acquaintance with the current vernacular that Muhammadans can hope to secure employment. It has already been shown in this resolution that very much has been done by the local Government to meet the requirements of the Muhammadans in Bengal, and it may fairly be said that they have now every opportunity offered them of securing a good education. If it is found that anything further is required in any part of the province, or at any particular stage of the educational course, to advance the progress of the Muhammadan community, the Governor-General in Council feels sure that His Honor the Lieutenant-Governor will not stint the necessary outlay.

(D) *The North-Western Provinces and Oudh.*—The Lieutenant-Governor considers that no special measures on behalf of Muhammadans are required, as Mussalman education in these provinces is by no means in a backward state. The interests of the class will, it is said, be duly attended to, and aid and encouragement on the part of the State will not be wanting.

Here it would seem to be sufficient if inquiry is made as to the necessity of special measures in any locality where the number of Muhammadans is unduly low in any grade of the educational course.

(E) *The Punjab.*—Here also no special measures are thought to be called for. The Muhammadans are not backward in taking advantage of the existing educational facilities.

(F) *The Central Provinces.*—The Chief Commissioner is opposed to the adoption of special measures in aid of the Muhammadans, but it has been seen above that nothing is really required in these provinces. The educational authorities may be directed to keep a watchful eye on any localities where the Muhammadan population is large and backward.

(G) *Assam.*—The Muhammadans here are chiefly the agriculturists of Sylhet, who are not an impoverished class and whose vernacular is Bengali. Sufficient provision is already made for Persian instruction in secondary schools where there is a demand for this. All scholars unable to pay fees are admitted free to schools in Assam.

(H) *Coorg.*—Sufficient provision is already made for the few Muhammadans there are in Coorg.

(I) *Berar.*—Special provision has already been made for Muhammadans in the Assigned Districts, and the percentage of Mussalmans in the schools is larger in proportion than that of the Hindus.

(J) *British Burma.*—The questions discussed in this resolution have little or no application to British Burma, where there is hardly any indigenous Muhammadan population, where the resident Muhammadan population is but $4\frac{1}{2}$ per cent. of the whole, and where the great bulk of the people are Buddhists. The Mussalmans in Burma are, the Chief Commissioner reports, on a fair equality with the other sections of the population.

14. On the whole, the Governor-General in Council is satisfied that the attention which has once more been drawn to the subject of Muhammadan education will have the best results. His Excellency in Council attaches special importance to recommendation (16) of the commission's report, "that in the annual reports on public instruction a special section be devoted to Muhammadan education." These reports should be precise and detailed, and discuss the position and advancement of the Muhammadan community, not merely as a whole, but with reference to local variations, in order that the Government of India may be kept fully informed as to the state and progress of this important section of the community. For the attraction of Muhammadans to higher education, a liberal provision of scholarships is essential, and their wants must not be overlooked in the framing of any general scheme of scholarships for any province, in pursuance of the orders of the Government of India on the report of the Education Commission. Probably the appointment of special Muhammadan inspecting officers to inspect not merely primary Muhammadan schools, but to enquire into Muhammadan education generally, would have a good effect in Bengal and other places where the Muhammadans are very backward. Such officers would bring the peculiar wants of their co-religionists more thoroughly to notice than can perhaps be expected from subordinate officers of a different faith. The action taken in those and other directions should be fully explained in the annual reports.

15. Returning again to the memorial of the National Muhammadan Association, the Governor-General in Council observes that, apart from the general educational drawbacks of which they complain, and to remedy which it has been shown that much has already been done, the memorialists attribute the present depressed condition of their co-religionists to the following specific causes :—

(1) the abolition of Persian as the official language and the substitution of English or the vernacular, the effect of which has been that Hindus have generally supplanted the Muhammadans in the Government service;

(2) the further orders of 1864, making a knowledge of English essential in the examinations leading to the Native Bar and judicial service, which again gave a special advantage to the Hindus;

(3) the resumption proceedings of 1828—1846, which are said to have resulted in the confiscation of numerous rent-fee grants devoted more or less to educational purposes, and also in the ruin of many ancient families.

16. The memorialists themselves are not desirous of seeing Persian revived as the official language. Nor do they propose to revert to vernacular examinations for pleaderships and munsifships. They recognise the fact that the Muhammadans, if they are to succeed at all, must rise to the educational level of the day, and their prayer, which is for assistance to enable them to rise, has been fully met in the foregoing paragraphs. But they find a special grievance in the existing regulations for pleadership examinations in Bengal, which are said to preclude all save graduates in law of the university from becoming pleaders and so eligible for the subordinate

judicial service. The memorialists desire that admission to this service should be by special competitive examination.

On this subject the Honorable Judges of the Calcutta High Court remark :—

The memorialists, in paragraph 22 of their memorial, ascribe the numerical inferiority of Muhammadans in the subordinate judicial service to the conditions laid down in the year 1865 or 1866, which have become still more stringent as regards the raising of the standard of qualification for a higher grade pleader and for a munsif. The conditions laid down in 1865 or 1866 are presumably those contained in rule 5 of the rules of the Government of Bengal made in 1866 under section 6 of Act XX of 1865. Their increased stringency, as regards munsifs, was, it is presumed, the qualification mentioned in the High Court's notification, No. 3344 of the 16th December 1868, by which the Court, after consulting the Government of Bengal, declared that it would nominate to the office of munsif "none but those who have obtained the degree of B.L., or who have passed the senior grade pleadership examination or some other examination equivalent thereto"; and as regards pleaders, the qualifications declared necessary in the rules of the 2nd May 1866, made by the High Court under section 4 of Act XX of 1865. With the question of English as the language for the high grade pleadership examination, this letter has already dealt. As to the second question, I am to point out that there exists, notwithstanding this notification and these rules, no "hard-and-fast rule" regarding the qualifications necessary for entering the judicial service, except that the candidate must be a member of a recognised legal profession. It is true that, before nominating any one for the post of munsif, the Court satisfies itself that the candidate is fitted for employment on the bench. He must have a certain knowledge of law, and he must also be a person of liberal education, and in the majority of instances a certain course of university education, and the acquirement of a degree in law, are taken as a guarantee of the candidate's fitness. But these qualifications are by no means indispensable, and instances have not so long ago occurred in which Muhammadan gentlemen, possessing neither of these qualifications, have been nominated to the Government for employment as munsifs. That more of such nominations are not made is due, not to the existence of a hard-and-fast rule, but to the lamentable scarcity of Muhammadan gentlemen of sufficient position and education to make them eligible for such appointments, even when a degree in law or a knowledge of English is not an indispensable portion of their acquirements.

The Governor-General in Council observes that under the High Court rules for the qualification, admission, and certificates, &c., of pleaders, it is not absolutely necessary that a candidate should have graduated at a university or indeed have passed any university examination whatever. Provided the candidate has passed some *public examination* accepted by the Court as equivalent to the standard of the University First Arts Examination and has attended suitable law lectures, he is eligible to present himself for the pleadership examination. It is possible, however, that in practice the university qualification is ordinarily insisted upon, and it would perhaps be well if the local Government established some public examination which the Court would accept as equivalent to the preliminary university test. In other provinces no artificial obstacles appear to lie in the way of Muhammadans desirous of qualifying as pleaders. As regards the admission of duly qualified Muhammadans to the judicial service, the Governor-General in Council trusts that in provinces like Bengal and Bombay, where there is at present a deficiency in this respect, the High Courts will endeavour to secure a certain proportion of officers of that class.

17. With reference to the statements respecting the resumption proceedings in Bengal, and their disastrous effect upon the welfare of the Muhammadan community generally, and upon their educational system, the Government of that province, in reporting upon the memorial, records the following observations :—

The memorial refers to the resumption laws as among the chief causes of Muhammadan decadence. It seems to the Lieutenant-Governor that there has been a great deal of very ill-informed declamation on the subject of the resumption laws. Vague statements regarding their disastrous effects are met by statements equally vague regarding their necessity and the general fairness with which they were conducted. Mr. Rivers Thompson is not concerned to deny that possibly in many cases (and obviously the action of Government would most seriously affect Muhammadan holders of land) the assessment of revenue on land previously held rent-free may have entailed losses both in position and wealth; but the statements of writers who maintain that these proceedings entailed wholesale ruin on the Muhammadan community in general, and the scholastic classes in particular, cannot be suffered to pass without remark. Such statements admit of no proof. They are unsupported by the history either of the origin or of the progress of the resumption proceedings themselves. These proceedings originated chiefly in the misconduct of the native official classes in the early days of British rule. Before the transfer of the sovereignty of Bengal and Behar to the East India Company in 1765, the revenue collectors

under the Moghul sovereigns used occasionally to alienate lands in the shape of endowments and rent-free grants. They had of course no authority to do this, the ruling power alone being competent to grant away its share in the produce of the land; but it is on good authority believed that these illegal alienations were few in number and limited in extent before the accession to sovereignty of the East India Company. During the first few years of the Company's administration, however, such invalid grants increased enormously. Mr. James Grant in his Analysis of the Finances of Bengal (1786) declares that they extended to one-fourth of the entire rental of presidency, or nearly one million sterling per annum; and though Sir John Shore afterwards questioned the correctness of Mr. Grant's calculations, there is no doubt that these fraudulent alienations were very extensive. There can be as little doubt under the circumstances of the case that they were due, not to any praiseworthy intention of supporting religion or promoting learning, but to purely selfish motives of personal gain. It is unnecessary here to enumerate the various occasions from the time of Mr. Hastings to that of Lord William Bentinck, on which Government asserted its right and declared its intention to assess revenue on these alienated lands. From time to time efforts were made to carry this intention into effect, by prescribing a system of registration, designed to protect rent-free holdings and to identify invalid grants. These measures, however, proved ineffectual, and it was not until the financial pressure caused by the Burmese War compelled recourse to taxation, as well as to retrenchment, that effective steps were taken to make good the Government claim. The choice before Lord William Bentinck's Government lay between the introduction of a general measure of taxation and the enforcement of the incontestable rights of Government to share in the produce of these invalid lakhiraj grants. Whatever may be said by writers to whose sympathies vicissitudes of families appeal more forcibly than the financial necessities or the just claims of an empire, the Lieutenant-Governor believes that no impartial man will deliberately maintain that the choice of the Government of the day was wrong.

It has been stated in a recent article published in the *Nineteenth Century* by the Hon'ble Amir Ali, the Secretary to the Association, that the harshness of the resumption proceedings has left behind a legacy of bitterness, has entailed widespread ruin on the Mussulman gentry, and has destroyed the Muhammadan educational system. No details in support of this statement were furnished at the time, and the author of the article in question has since confessed himself unable to supply the omission. Desirous of ascertaining whether official records lent colour to the writer's assertions, the Lieutenant-Governor consulted the Board of Revenue, who have reported that the assertions in question admit of no verification from the revenue records of Government. On this subject more than one writer has drawn on his imagination for his facts: fanciful references to decaying muniments and moth-eaten title-deeds, which have no existence in fact, take the place of substantial arguments; and the fact is always either forgotten or ignored that the result of even the harshest resumption case was *not the dispossession of the holder, but the assessment of revenue on his holding, and even that, in no case, at more than half the prevailing rates.* When the admitted leniency of the assessment of revenue rates in Bengal is remembered, and when it is understood that a resumption proceeding meant nothing worse than the imposition on lands previously rent-free of half those rates, the charges of harshness and ruin inflicted wholesale through the action of the resumption laws will be estimated at their true value. The resumption literature is uninteresting reading at the present day; but an examination of it will show to those who take the trouble to make a dry and laborious enquiry that those proceedings were conducted with as much moderation and regard for private interests as the nature of the case permitted. The holders of rent-free grants possessing titles from the former rules of the country were, of course, exempted from the operations of the law. As, however, the "ravages of white ants" might possibly render it difficult for lakhirajdars of this description to prove their titles, the Government came to their aid, by decreeing that if only they could prove possession for twelve years before the transfer of the sovereignty of the country to the East India Company, their holdings should be exempted from assessment. The first effective resumption law having been passed in 1819, all that these "ancient families" were called upon to show was that the lands in question had been in their possession for little more than a single generation. For an "ancient family," rooted in the soil, this was no difficult or oppressive task.

If the provisions of the resumption laws were thus tempered in the case of the holders of large grants, the procedure was, so far as the Government was concerned, even more lenient in that of petty lakhirajdars. Parcels of land not over 50 bigahs in extent were altogether exempted, and the Government of the day intimated its willingness to increase that limit should such a course seem desirable to the local officials. The character of these proceedings can hardly be summed up more accurately than in the terms employed by the Court of Directors in the review of the results of the resumption proceedings, contained in their Despatch No. 2, dated February 1854 :—

"The result is satisfactory, and the means employed have been in the majority of instances fair and equitable. In the progress of the resumption proceedings, we have had occasion to animadvert in some cases, as in that of Chittagong, on the sweeping measures of the resumption officers; but in the general conduct of the proceedings the principles of liberality and justice, which we advocated from the commencement, have been on the whole adhered to.

"Where ascertainable rights have been invaded, redress has been afforded; but it is only justice to those who contribute to the expenses of Government that immunities and privileges resting on no foundation of right should be gradually and considerately eradicated."

Under any circumstances it may be noticed that the Muhammadans were not exceptionally treated in the working of the resumption laws; and if irretrievable injury was done to Muhammadan progress by their operation, the enquiry naturally suggests itself why Hindus, equally subjected to the same laws, have survived their evil effects.

So far as the presidency of Madras is concerned, the allegations of the memorialists appear to be equally based upon misapprehension. Every endowment for charitable and pious uses was scrupulously investigated by the Inam Commission some 20 years ago, and wherever the validity of the grant was satisfactorily established, a title-deed was conferred by Government in the name of the holders of the grant and their successors, ensuring its continuance to them and declaring it not to be subject to further interference so long as the institutions and services, the objects of the grant, were efficiently maintained and performed. Nor is there any evidence that such endowments as were then confirmed for educational purposes have been since wasted or abused. There were, it is reported, extremely few endowments of an educational kind.

The report from the North-Western Provinces and Oudh is of a similar character. The allegations regarding waste or confiscation of charitable endowments or scholastic foundations are stated not to accord with any specific facts known to the Government of those provinces.

The Government of the Punjab writes as follows on this subject:—

Passing now to the fourth prayer of the memorialists, it is only necessary to observe that the number of Mussalman endowments in the Punjab is extremely small, and the only case of importance is that of the Itmad-ud-Doula Fund. So far as can be gathered from the documents which exist in regard to this fund, the trust was formed for the purpose of promoting education in the city of Delhi. The fund is devoted to the maintenance of an Anglo-Arabic school, attended by Muhammadans both of the Suni and Shia persuasion, but in which religious instruction has not hitherto been given. The fund is managed by a committee composed mainly of native gentlemen, presided over by the commissioner of the division. With this exception, the subject of Muhammadan endowment is one which calls for no action so far as this province is concerned.

In the other provinces this question of educational endowments appears to be one of no practical importance.

18. As regards Muhammadan endowments generally, these are almost invariably, it is believed, of a religious or *quasi*-religious character; and while it is impossible for Government to meddle with them, large powers of interference are conferred on those interested under the provisions of Act XX of 1863. What is chiefly required is, as the Lieutenant-Governor of Bengal points out, that the enlightened members of the Muhammadan community should bring pressure to bear upon their less advanced co-religionists, in whose hands the funds of this description for the most part lie, to give a wise direction to their expenditure.

19. While it is clear, therefore, that undue importance has been attached by the memorialists to this matter, His Excellency the Governor-General in Council is disposed to think that it would be satisfactory to the leaders of the Muhammadan community that the question of the management and appropriation of Muhammadan educational endowments should be more fully examined. It may be possible by some unobjectionable amendment of the law to secure more effectually than is the case at present the object which the memorialists have in view. His Excellency in Council would be glad therefore if the local Governments of Madras, Bombay, Bengal, the North-Western Provinces and Oudh, and the Punjab were each to appoint a small committee to consider and report upon this subject. Each committee might consist of an experienced revenue officer, one or two influential Muhammadan gentlemen, one at least being a learned Muhammadan lawyer, and one or more of the legal advisers of the Government. In the presidency towns it would be very desirable that the Advocate-General should be invited to serve upon the committee. The different local committees might advantageously be placed in direct communication with one another, and their reports when ready should be submitted through the local Government, with the opinion of that Government, for the consideration of the Government of India. It is believed that in temporarily-settled provinces full information is already on record as to the number, value, and present appropriation of most of these endowments. In such cases the committees would probably only have to consider, on such information as may be readily available, whether there is any ground for believing that endowments intended for educational purposes are in fact now diverted to alien uses, and whether in that case any amendment of the law is possible which, without violating the principle that Government cannot connect itself with the management of religious endowments, might lead to the recovery of such funds. In Bengal and perhaps elsewere the enquiry would probably have to take a wider range, and the committees would require the assistance of Government and the district officers in the collection of information as to the present number and position of the local endowments. The Governor-General in Council will, however, leave it to the local Government in each province to lay down the general scope of the enquiry in accordance with local circumstances.

20. The memorial of the National Muhammadan Association lays special stress upon the extent to which the Hindus have ousted Muhammadans from State employ generally, and prays that "the balance of State patronage may be redressed."

The memorialists are aware of the orders which have from time to time been issued by the Government of India as well as by the local Governments, directing the heads of departments to pay due regard to the claims of candidates belonging to their community; but at the same time they assert that no practical gain has accrued to the Muhammadans from these orders. This they attribute to two causes—(1) neglect of the Government policy by the officers with whom the actual distribution and dispensation of State patronage rests, and (2) the undue importance which is attached to a university qualification.

With regard to this point, the Government of India would remark that in every province admission to the superior departments of the Government service is now, speaking generally, regulated either by public competition or by the possession of qualifications altogether independent of the race or caste of the candidate. If, therefore, Muhammadans have secured a less proportion of places in the public service than members of other native communities in India, the blame cannot, in the opinion of the Government of India, be attributed in any sensible degree to the action of the State or of its officers. In the matter of the Statutory Civil Service, the Muhammadans have in fact had even more than their proportionate share of consideration, 10 out of 36 nominations to that service having been given to Mussalmans.

21. From the reports of the local Governments it would appear, moreover, that the memorialists have exaggerated the numerical inferiority of Muhammadans in the public service generally. In Madras and Bombay where Muhammadans form only from 6 to 7 per cent. of the total population, the anxiety of these Governments to induce the Mussalman community to qualify for the public service has been distinctly manifested in the special educational facilities afforded to members of that community. Not only so, but Mussalman candidates, provided they are qualified by the prescribed tests for the public service, have always received exceptional favor. In Madras this has been specially the case since the time of Lord Hobart's Government in 1872. The Government of Bombay point out that in Western India the Muhammadan chances of employment are better now than they were in the days of the Hindu dynasties which preceded the British Empire. If the proportion of Muhammadans in the public service of Bombay is small, the reason is, in the opinion of the Government of Bombay, to be found, not in any disfavor to Muhammadans, entertained by English bestowers of patronage, nor in the overpowering influence of Hindu advisers and subordinates, for the Government and its higher officers are fully alive to the administrative advantage of associating men of different races in every department of public business, but in the circumstance that entrance into the public service is determined, as far as possible, by educational tests, "whereby public emoluments are treated as public property, and the public is served by the fittest persons." In Sind, where the proportion of Muhammadans to the total population is considerable, the reports show that that community is very largely represented in most departments of the public service.

In Bengal, to which the memorial more particularly refers, the Muhammadans form over 31 per cent. of the total population. Here it is no doubt true that their

numerical inferiority in the public offices is very marked. This is, however, mainly due to their want of the prescribed educational qualifications, especially as regards a knowledge of English. For this deficiency poverty will to some extent account; but there is also no doubt that there has been a real unwillingness to take advantage of the education provided by the State. At the same time another important fact, pointed out by Nawab Abdul Lateef in a memorandum laid before the Education Commission, should not be overlooked, *viz.*, that "the mass of the Muhammadan population consists of cultivators among some millions of Brahmins and Kayasthas, who from time immemorial have enjoyed a superior system of education and in consequence a passport to public offices." This is especially the case in Eastern Bengal, where the Muhammadans are most numerous.

In the North-Western Provinces and Oudh and in the Punjab the enquiries which have been instituted prove that the allegations of the memorialists as to the exclusion of their community from a fair share of Government patronage do not apply. The figures submitted indicate that in respect of offices in the subordinate executive and judicial services, including all the higher and better paid appointments, the Muhammadans have secured not only a fair proportion, but almost an unduly liberal share of patronage. In the Central Provinces they have been equally fortunate. Nor in the minor administrations does there appear to exist any cause of grievance under this head.

22. The Governor-General in Council does not consider it desirable or for the advantage of the Muhammadans themselves, that they should be exempted from those tests which are established to secure the admission of duly qualified candidates into the public service. Nor can special favor be shown them in open competitive examinations of any description. It is only by raising their own educational qualifications to the level already attained by other races that the Muhammadans can hope to win appointments that are awarded as the result of examination. But there are a large number of appointments the gift of which lies in the hands of the local Governments, the High Courts, or local officers. The Governor-General in Council desires that in those provinces where Muhammadans do not receive their full share of State employment, the local Governments and High Courts will endeavour to redress this inequality as opportunity offers, and will impress upon subordinate officers the importance of attending to this in their selection of candidates for appointments of the class last referred to. The subject of the extent to which Muhammadans are employed in offices under Government might usefully be noticed in the annual reports of provincial administration.

23. Another point urged in the memorial is the alleged unsatisfactory character of the administration of Muhammadan law. According to the memorialists—

> The frequent miscarriage of justice, occasioned by the insufficient acquaintance generally possessed by English and Hindu judges with the principles of Muhammadan law, has given rise to a certain feeling of dissatisfaction and distrust among all classes of the Mussalman population in India. They allege, and not without reason, that since the abolition of the offices of Mufti and Kazi-ul-Kuzzat—officers specially authorised to interpret and expound the Muhammadan law to European judges—the Muhammadan law has practically ceased to be administered. Even where it is attempted to be applied or enforced, the attempt is always uncertain in its result. The major portion of the Muhammadan law regulating the domestic relations is not recognised by the courts of justice in India.

The remedy suggested is the appointment in the mofussil of Muhammadan judges qualified to expound the Muhammadan law, sit as assessor judges in the trial of Muhammadan cases. The appointment of a Muhammadan judge in each of the high and chief courts is also recommended.

With regard to this matter, the Government of India, after a careful consideration of the local reports, including the opinions of the High Courts, has no hesitation in coming to the conclusion that the Mussalman community have no substantial grievance. In those provinces in which any considerable number of cases of Muhammadan law come before the courts, the bar is largely composed of members of that community, so that Muhammadan exponents of the law are always to be found. The

appointment of law officer to the courts was abolished by Act XI of 1864 after full deliberation, on the ground that the office had come to be one of no practical utility. However necessary it may have been in the early days of British rule to employ Muhammadan experts to interpret Muhammadan law, especially when the criminal courts for the most part had to administer that law, such necessity has now ceased to exist; the penal code has been introduced, the general study of law has progressed, the standard for judicial employment has been raised, and text-books in English, dealing fully and ably with Muhammadan law, have become common. In the opinion, therefore, of the Government of India, the evidence forthcoming lends no support to the statements of the memorialists, that justice has miscarried from the want of acquaintance of the judges with Muhammadan law. Nor does the Government see any reason to revive the system which would place members of the Mussalman community in the position of assessor judges to the civil courts of the country. It is also impossible to undertake that a Muhammadan judge shall always sit on the bench of each of the high and chief courts; but the Governor-General in Council would certainly admit the claims of any Muhammadan gentleman who might appear to be in other respects the best suited for such an appointment. One gentleman of the Muhammadan community recently filled the post of Officiating Judge of the bench of the High Court of the North-Western Provinces.

24. The last point in the memorial to which it is necessary to refer is the abolition of Urdu as the Court language of Behar. This was a measure carried out after much consideration by the local Government. The Lieutenant-Governor now remarks regarding it:—

> To the objections against the introduction of Hindi as the official language of Behar, the Lieutenant-Governor considers that a sufficient answer is furnished by the last administration report of the Commissioner of the Patna division. It is stated in that report that the change in question has been effected without difficulty and with great advantage to the public in general. A new class of amla and legal practitioners acquainted with Hindi is springing up, while the change has been introduced with such consideration for the claims of existing incumbents of offices that the individual hardship caused by it has been inappreciable. This statement will be intelligible when it is understood that even at the present day all subordinate officials and law-agents have some knowledge of Hindi. All speak it, and nearly all write it though possibly not with the same facility as Urdu. There is reason to believe that this outcry against the use of Hindi in Behar is rather a matter of factitious sentiment than of practical inconvenience. It is far louder among the Muhammadans of Calcutta who are not affected by the change than among the supposed sufferers. The change is the logical sequence of that exclusively Hindi teaching which has prevailed for nearly ten years with such marked success in all the primary patshalas and vernacular schools of Behar, in the very institutions, that is to say, from which the subordinate official classes, in whose behalf alone this outcry is raised, are fed. To give effect to the wishes of the National Muhammadan Association, therefore, on this point, it would be necessary to reverse the existing and approved policy of popular education in these provinces—a course which the memorialists themselves would hardly advocate.

25. The Governor-General in Council has felt it to be his duty in the preceding paragraphs to controvert various misconceptions which find place in the representations that have been laid before Government; but he will, as already stated, always take a lively interest in the advancement and well-being of the Muhammadan community, and he concurs in the remarks which not unfrequently occur in the local reports, that the very fact that a memorial like that under notice has been presented with the concurrence and approval of so many leading gentlemen in Bengal and elsewhere, indicates that the Muhammadans have themselves come to appreciate fully the necessity of moving with the times. They have now among them not a few highly educated and public spirited men who are keenly interested in the improvement and advancement of their co-religionists. The local Governments are everywhere anxious to do all that they equitably can do to assist in this movement; and His Excellency in Council has little doubt that, within the next ten years, much greater progress will be made than has hitherto been recorded. It is the earnest desire of the Supreme Government to treat all classes of Her Majesty's subjects in India with absolute impartiality, and see all alike benefiting by the protection, the patronage, and the assistance of the State.

Order—Ordered, that this resolution be forwarded to the—

Governments of Madras, Bombay, and the North-Western Provinces and Oudh for information and guidance, with a request that a copy of it may be communicated to the Honorable the Judges of the High Court for information.

Government of Bengal for information and guidance. (A copy will be separately communicated to the High Court, Calcutta.)

Government of the Punjab for information and guidance, with a request that a copy of it may be communicated to the Judges of the Chief Court for information.

Chief Commissioners, Central Provinces, British Burma, Assam, and Coorg, and Resident at Hyderabad for information and guidance.

Ordered also, that this resolution be published in the *Gazette of India*, and that the whole of the papers cited in the preamble, together with the section of the Education Commission report which deals with Muhammadan education, be published in the form of a selection from the records of the Government of India.

(True Extract.)

(Signed) A. MACKENZIE,
Secretary to the Government of India.

ORDER—dated 14th August 1885, No. 507, Educational.

Communicated to the Honorable the Judges of the High Court and to the Director of Public Instruction who will submit his recommendations with reference to paragraph 13 (A) of the foregoing resolution. His attention is also directed to paragraph 14.

2. As suggested in paragraph 19, the Government resolve to appoint a committee, consisting of the gentlemen named in the margin, to consider and report upon the subject referred to in that paragraph.

Dr. C. D. Macleane (President).
Hon. Mír Humáyún Jah Bahadur.
Mír Ansar-ud-dín Sáhib.
Advocate-General.

3. Heads of departments and of offices will again be reminded of the policy of Government in the selection of candidates for appointments in the public service, and their attention specially drawn to the remarks in paragraph 22.

4. With reference to the concluding portion of this paragraph, the Accountant-General will furnish the information annually on the 15th of September for inclusion in the general administration report.

(True Extract.)

E. F. WEBSTER,
Chief Secretary.

To the Hon'ble the Judges of the High Court, with C.L.
„ the Director of Public Instruction.
„ the Accountant-General.
„ C. D. Macleane, Esq., Mus. Doc.
„ the Hon. Mír Humáyún Jah Bahadur.
„ Mír Ansar-ud-dín Sáhib.
„ the Advocate-General.
„ all Heads of Departments.
„ the Departments of Government.

Exd. A. Aubert.

No. 2107 Wd 9 Sept. 1885

Communicated to offices of the P.W.D. with reference to G.O. No. 494 W of 14th July 1883, and previous Correspondence. The special attention of all officers is drawn to the remarks made by the Govt. of India in para 22 of their Resolution dated 15th July 1885.

(Sgd) J.H.

3 The Ch. Engr. for Irrgn.
" Consg. Engr. for Rys.
" Supdg. Engrs
" Supt. of Works S.R.S.
" Consg. Architect.
" Engrs. in Ch. S. Rys
" Ches. P.W. accts
" " Ry. accts
" " State Ry. Accts
" Supt. Madras Harbour Works.
" Engr. in Ch. Madras S. Ry. Survys.

No.

Govt. of {1885} Madras

EDUCATIONAL.

Issued

Recd. *Encl.*

G.O., 14th August 1885, No. 507.

No. 2107 Wd 9 Sept. 1885

AUGUST.

Muhammadan Education.

Passing orders on a Resolution of the Government of India on the subject of the encouragement of — in British India, and appointing a committe to consider and report on the question of the management and appropriation of Muhammadan education endowments.

With order

GOVERNMENT OF MADRAS.

PUBLIC WORKS DEPARTMENT.

17th August 1881, No. 2,019 W.

General-Establishment.

Read the following paper :—

No. 68. Proceedings of the Madras Government, Educational Department, dated 1st August 1881, No. 244.

Adverting to the marginally-quoted order, the Honorable the Governor in Council directs the preparation in all Departments of statements showing the number of officials of various classes* employed in the public service at the present time compared with the number similarly employed in 1872. Heads of Departments will, in submitting these statements, report what has been done to carry out the policy enjoined in the order quoted, and will make any further remarks that may occur to them on the general question.

G.O., 7th October 1872, No. 288 (Educational).

* 1. Brahmins.
2. Other Hindoos.
3. Mahomedans.
4. Christians.

(True Extract.)

(Signed) R. DAVIDSON,
Chief Secretary.

No. 69. ORDER THEREON, 17th August 1881, No. 2,019 W.

COMMUNICATED, with reference to G.O., No. 155, dated 30th October 1872, to officers of the Public Works Department, who will submit the lists and observations called for.

(True Extract.)

(Signed) R. H. SANKEY, Colonel, R.E.,
Secretary to Govt., P.W.D.

To Superintending Engineers.
" Superintendents of Works.
To the Chief Engineer for Irrigation.
" Consulting Engineer for Railways.
" Examiner of Public Works Accounts.
" Examiner of Railway Accounts.
" Consulting Architect.
" General Superintendent of Public Works Workshops and Stores.

Exd. S. T. Austin.
Spare Copies

GENERAL.
ESTABLISHMENT.

Govt. of {1881} Madras.

PUBLIC WORKS.

To

SUPERINTENDING ENGINEERS,
&c., &c., &c.

Dated August, 17th.

Issued

Recd. *Encl.*

G. O., 17th August 1881, *No.* 2,019 W.

AUGUST.

Nos. 68-69.

Officials of various classes employed in the public service at the present time compared with the number similarly employed in 1872. —Proceedings of the Educational Department directing the preparation of statements showing the number of —, communicated to the officers of the Public Works Department.

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

READ—the following paper :—

Extract from the Proceedings of the Government of India in the Home department (Education), dated Simla, 15th July 1885, No. 7—215-25.

Read—again the following papers on the subject of the encouragement of Muhammadan education in British India :—

Education Proceedings, 19th August 1871, Nos. 2 to 8.
Do. do. 27th January 1872, No. 13.
Do. do. June 1873, Nos. 74 to 111.
Do. do. July 1873, No. 59.
Do. do. September 1873, Nos. 2 and 3.
Do. do. January 1874, No. 4.

Read—also—

A letter from the Government of Bengal, No. 104, dated the 17th February 1882, forwarding a memorial from the National Muhammadan Association, dated the 6th February 1882, on the position and claims of the Muhammadan community in British India.

Home department circular letter, Nos. 4-181-190, dated the 8th March 1882, to Local Governments and Administrations, calling for a full and careful report on the allegations and prayers contained in the memorial.

Read replies to the above circular letter—

From Government of Madras, No. 574, dated the 28th June 1882.
From Government of Bombay, No. 1758, dated the 6th October 1882.
From Government of Bengal, No. 481 T.G., dated the 14th October 1882.
From Government of the North-Western Provinces and Oudh, No. 1401, dated the 16th April 1883.
From Government of the Punjab, No. 916, dated the 19th April 1883.
From Chief Commissioner of the Central Provinces, No. 3438-186, dated the 4th September 1882.
From Chief Commissioner of British Burma, No. 531-144 N., dated the 16th May 1882.
From Chief Commissioner of Assam, No. 5401, dated the 21st October 1882.
From Chief Commissioner of Coorg, No. 332-19, dated 28th May 1882.
From the Resident at Hyderabad, No. 427, dated the 14th November 1882.

Read also the following correspondence on the subject of raising the Calcutta Madrissa to the status of a second-grade college :—

Education Proceedings, September 1883, Nos. 12 to 20.
Do. do. December 1883, Nos. 25 to 27.

Read also—

Paragraphs 555 to 581 of the Report of the Education Commission, on the education of Muhammadans viewed as one of the "classes requiring special treatment," and the remarks of Local Governments and Administrations on that portion of the Commission's report.

Resolution—

In February 1882 a memorial was addressed to His Excellency the late Viceroy by the National Muhammadan Association calling attention to the present decayed position of Muhammadans in India, to the causes which had, in the opinion of the memorialists, led to this decadence, and to the circumstances which, in their belief, tend to perpetuate that condition. The memorial was fully reported upon by the Local Governments and was also discussed by the Education Commission. His Excel-

lency the late Viceroy was unable to deal with the question before his departure from India, but left on record an expression of his hope that it would receive full consideration at the hands of his successor. The present Viceroy feels a special interest in the well being and advancement of the Muhammadan subjects of the Crown in India; and after his landing at Bombay took an early opportunity of assuring the leading members of the Muhammadan community of Western India that he would not fail to inquire into the representations submitted by them with reference to the position and prospects of their co-religionists. His Excellency in Council has now carefully considered the memorial above referred to, together with the correspondence and reports quoted in the preamble, and numerous pamphlets and papers of various descriptions kindly furnished by persons interested in the subject of Muhammadan education.

2. From the statements of the memorialists and the whole course of previous discussions, it is clear that the chief drawback in the way of the advancement of the Muhammadan community in times past has been their inability or unwillingness to take full advantage of the State system of education. From the time of Warren Hastings to the present, this has been a matter of regret to the Government. The failure of the Muhammadans in certain provinces to compete on equal terms with Hindus for State employment has frequently been noticed; and repeated efforts have been made to investigate the causes of this failure and to remove these, so far as the action of Government could deal with them at all. To go no further back than 1871, on the 7th August of that year, the Government of India issued a resolution upon the condition of the Muhammadan population in the matter of education, in which, after regretting that so large and important a class should anywhere stand aloof from active co-operation with the educational system, and lose the advantages, both material and social, which the other subjects of the Empire enjoy, His Excellency the Earl of Mayo in Council directed that further and more systematic encouragement and recognition should be given to the classical and vernacular languages of the Muhammadans in all Government schools and colleges; that in avowedly English schools established in Muhammadan districts, the appointment of qualified Muhammadan English teachers should be encouraged; that assistance should be given to Muhammadans by grants-in-aid to enable them to open schools of their own; and that greater encouragement should be given to the creation of a vernacular literature for the Muhammadans. The resolution concluded:—

His Excellency in Council desires to call the attention of Local Governments and Administrations to this subject, and directs that this resolution be communicated to them and to the three Universities in India, with a view of eliciting their opinions whether, without infringing the fundamental principles of our educational system, some general measures in regard to Muhammadan education might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature.

3. This resolution was duly communicated to the Secretary of State, who concurred generally in the policy therein indicated, on the understanding, however, that as regards the encouragement of the languages of Muhammadans in the schools of the country, the Government of India did not contemplate any change in the subjects taught, but only in the mode of instruction.

4. The reports received from the Local Governments and Administrations in reply to this resolution were reviewed by the Government of India in a resolution, dated 13th June 1873. From these reports His Excellency the Earl of Northbrook in Council inferred that generally wherever the ordinary vernacular of the country was read and written in the Hindustani or Urdu character, there the Muhammadans occupied their proper position in the primary and secondary schools founded or aided by the State. In all provinces where this was the case, the indigenous Muhammadan schools were numerous, and up to a certain point in a thriving condition. They were encouraged and assisted by the Government officers; the grants-in-aid were offered on conditions on the whole fairly suitable for Muhammadan requirements; and the course of primary education was so shaped as to favor the Muhammadan at least equally with the Hindu. On the other hand, in provinces where the Muhammadans were scattered and not numerous, where they mostly spoke a different language from that of the majority of the population, or where their teaching was in a different

tongue and according to entirely separate traditions, there the special arrangements requisite to meet these circumstances had not always been organised, and the claims of the Mussalman community had been often almost inevitably disregarded. Where the Muhammadan used a form of the country dialect, he attended with others the primary Government schools for the rudiments of education; but where his mother-tongue was different in speech and in written character, he was naturally precluded from availing himself of this teaching. The peculiar obstacles which kept him apart from the ordinary school system naturally grew stronger as he emerged beyond those elements which are common to all teaching. The difficulties which had arisen from these causes had nowhere been satisfactorily surmounted. The Government expenditure on education being necessarily limited, and insufficient for the support of two separate classes of schools, the money available was naturally bestowed too exclusively upon those classes that not only formed the more numerous section of the people, but were both homogeneous for educational purposes and more eager to make use of the grant. It was however in the colleges, higher schools, and universities that the absence or backwardness of Muhammadans was most conspicuous. The reports all agreed that the existing system had not attracted them to the higher ranges of the educational course, or induced them to persevere up to the point at which studies impress real culture and fit young men for success in the services and open professions. The resolution went on to observe:—

How far this state of things can be attributed to the want of a connected scheme of courses of instruction suitable for Muhammadans, leading up through the lower to the higher standards, and how far to the general disinclination of Muhammadans to exchange their earlier modes of study for others more consonant with modern habits of thought, is a question which need not here be closely examined. It may be conjectured that, at the present epoch, Muhammadans are discovering that the ancient paths are unprofitable to stand upon, while their traditions and natural predilections still hold them back from setting out energetically upon newly opened roads. For while it is confessed that Muhammadans nowhere appear in satisfactory strength upon the lists of our higher schools, colleges, or universities, on the other hand those institutions which have purposely preserved the ancient exclusively Muhammadan type, and which have been restricted to instruction in the languages and sciences which belong peculiarly to Muhammadanism, have also been found to be falling gradually but steadily into neglect. We may perhaps assume, therefore, that the Muhammadans are not so much averse to the subjects which the English Government has decided to teach, as to the modes or machinery through which teaching is offered. And if it thus appear that to the traditions and reasonable hesitation which keep aloof our Muhammadan fellow-subjects are added certain obstacles which our system itself interposes—either by using a language that is unfamiliar or machinery that is uncongenial—it is plain that many of the drawbacks to the universality of our educational system are susceptible of removal.

His Excellency in Council, therefore, perceives with gratification from the reports now before him that judicious endeavours are being made to diminish, so far as they can be remedied, these inequalities in the distribution of State aid, and to place the Muhammadans, wherever this may be possible, upon a more even footing with the general community throughout the whole course of our public instruction.

5. The resolution then proceeded to notice in general terms the measures adopted in the several provinces to give effect to the views of the Supreme Government. Particulars of these will be given below when reviewing their effects and results in each province up to date.

The Governor-General in Council assumed that in all provinces where Muhammadans were few, and often exposed to all the disadvantages which affect a religious minority without wealth or superior influence, it would be the special care of Government to satisfy themselves that these endeavours to encourage the education of Muhammadans would be persistently maintained. It was recognised as the paramount duty of an Imperial department thus to fill up the gaps in the ranks of elementary education, and to range the various divisions of the vast population in one advancing line of even progress.

6. The resolution thus described the principles upon which the education of Muhammadans should be encouraged by the State:—

As to the principles upon which the education of Muhammadans should be encouraged by the State, His Excellency in Council need say little here, for they appear to be understood by all Administrations, and with general consent accepted by the people—by none more openly than

by the leading Muhammadans of India. The State has only to apply its educational apparatus and aid, so as they may best adjust themselves to existing languages and habits of thought among all classes of the people, without diverging from its set mark and final purpose—the better diffusion and advancement of real knowledge in India. His Excellency in Council is anxious that the attainment of this object shall in no class of the population be hindered by differences of language or of custom; and with this view the Government of India is very willing that the entire body of Muhammadan (as of Hindu) classic literature shall be admitted and take rank among the higher subjects of secular study; and that the languages shall form an important part of the examinations for University degrees. In short, His Excellency in Council is prepared to listen favorably to any well-considered proposal for modifying or extending in these directions the existing educational system. One measure to which the resolution of 1871 particularly adverted was the development of a vernacular literature for Muhammadans. His Excellency in Council would be slow to believe that such a literature still needed creation. To this suggestion Local Governments attach differing degrees of importance or practicability; and, on the whole, His Excellency in Council sees reason to believe that we must be cautious in attempting to proceed in this direction much beyond the point we have reached already. It is most desirable to frame a series of high class text-books, to encourage the printing and publication of valuable Muhammadan works, and to offer prizes either for good translations of foreign works or for original studies. But in regard to the patronage of what may be properly called literature, the exercise of it must necessarily be restricted by the pressing demands of general education upon our finance, and by the difficulty of making a fair selection, or of distributing any money available with due discrimination and indubitable advantage.

The resolution concluded as follows:—

His Excellency in Council has now reviewed rapidly the general measures which have been taken, or are being taken, for the encouragement of education among Muhammadans. The papers before him, received from all parts of British India, show that the Earl of Mayo's resolution has succeeded in its main purpose of drawing the attention of all Administrations to needs and obligations which before had perhaps not everywhere been adequately realized. These needs and obligations may now be intrusted with confidence to the care of Local Governments. The Supreme Government has satisfied itself that the principles upon which Muhammadan education should be supported or subsidised are clearly understood; while the conditions and rate of progress in this as in all branches of public instruction, the range of its operations, and all other practical details, depend chiefly in each province upon local circumstances, administrative skill, and financial resources.

7. About this time a separate correspondence was being carried on with the Government of Bengal on the subject of the management of the Calcutta Madrissa, established by Warren Hastings in 1780, and with reference to the status and condition of the Madrissa and College at Hooghly supported out of an endowment bequeathed in in 1806 by Muhammad Mohsin in trust for "pious uses." In connection with these Mohsin funds, not only had large accumulations to the credit of the trust been permitted to accrue, but the funds had been in part appropriated to the benefit of a wholly different class from that for which the endowment was destined. The Government of India accordingly desired that the whole subject of the application of the funds in promotion of Muhammadan education should be fully reconsidered and plans matured for their disbursement more in consonance with the intentions of Muhammad Mohsin. The Government of Bengal, in its letter, dated the 17th August 1872, in submitting to the Government of India the views of the Lieutenant-Governor in regard to the general measures to be taken for the promotion of Muhammadan education in Bengal, put forward certain suggestions as to the utilisation of these funds. It proposed to reform the Calcutta and the Hooghly Madrissas, and to take upon itself the cost of the non-Mussalman side of the Hooghly College, hitherto entirely supported from the Mohsin funds, but at the same time to accept from the funds a fair contribution for the Madrissa attached to the college and for special benefits to Muhammandan students studying in the college. As, in the opinion of the Lieutenant-Governor (Sir George Campbell), it would be difficult to justify the devotion of Provinciai funds to special Muhammadan education in the province generally, while the Mohsin endowment supplied a legitimate means of effecting the purpose in view, the Government of Bengal further expressed its intention to devote the money thus saved from the Hooghly College to aid and extend Muhammadan education elsewhere. Proposals for the establishment of new Madrissas at Dacca and other local centres in Eastern and Northern Bengal were then explained in detail; but as the Mohsin funds would not be adequate to enable the Government to equip efficiently these new Madrissas, the

Lieutenant-Governor trusted that the Government of India would contribute to make up the difference. The main questions left for the decision of the Government of India were (1) whether the Government of India approved of the proposed distribution of the Mohsin funds and of the establishment of madrissas; and (2) whether the Government of India would give some special aid towards the establishment of madrissas in Eastern and Northern Bengal.

8. In reply, the Government of India, on 13th June 1873, wrote to the Government of Bengal as follows:—

The general principles upon which the Lieutenant-Governor desires to see these* institutions administered and directed for the better promotion of high Muhammadan education appear to the Government of India to be sound, and the obstacles to working upon them are not practically insurmountable. * * *. It is agreed, by common consent, that the intention of the British Government in supporting these institutions is to give to Muhammadans their full share of high-class intellectual training and of sound knowledge useful to them in life, combined but not clashing with that Oriental erudition which belongs to their race and country. And it is also agreed that, in shaping our methods towards these ends, we are bound to avoid, so far as may be possible, any unwelcome abandonment of the old ways of Muhammadan study, or any slight upon the classic learning of Muhammadan Asia. On the contrary, the importance to Muhammadans of such studies is admitted, and their intrinsic value as instruments of literary training in this country is not under-rated.

* Calcutta and Hooghly Madrissas.

But the point of difficulty is also recognised by all to whom the subject is familiar. It lies in the problem of framing for Muhammadans a course of secular education, which is the only kind that can be given in Government institutions, upon the study of a literature which on so many sides of it is intimately connected with their religion and doctrinal tenets.

His Excellency in Council, nevertheless, believes that the problem thus presented is capable of solution; that a course of study can be laid down which shall maintain and encourage the cultivation of Arabic and Persian, of the history, literature, and philosophy which those languages convey, of their logical system, and of such parts of Muhammadan law as deal with purely temporal interests, without compromising the Government to the support of any peculiar school of religious teaching.

His Excellency in Council is willing to sanction the preliminaries of any plan for reconstituting the two madrissas, which may fall within the limits of these principles.

After referring with approval to the details of the proposals regarding the reorganisation of the madrissas, the Government of India continued with reference to the Hooghly Institution:—

The Lieutenant-Governor's proposition is to withdraw the greater part of the Mohsin funds from the Hooghly College, which has no particular local claim, and to use the money for encouraging Muhammadan education elsewhere, apportioning it according to need. So much of the present cost of the Hooghly College as would be left unprovided for by this subtraction of the endowment funds might, His Honor suggests, be then defrayed by the State.

His Excellency in Council approves the outlines of this proposal, and considers that some such arrangement would be consistent with the purposes of the Mohsin endowment, and generally advantageous to Muhammadan education. But, with regard to the employment of Mohsin funds thus to be set free, His Excellency remarks that there are such valid objections to any separate system of denominational schools or colleges that the Government of India prefers not to move further in that direction, although there is no intention of disturbing what may already exist. His Excellency in Council thinks that the memorandum of Mr. Bernard, and the Lieutenant-Governor's observations upon it, suggest the alternative of strengthening certain selected Government institutions on their Muhammadan side, instead of setting up new ones. For instance, the high schools or colleges at Chittagong and Dacca, in the midst of a great Muhammadan population, might be thus reinforced both in the way of teaching Arabic and Persian more thoroughly, and of generally cheapening education to Muhammadans by scholarships and the like. Or a portion of the Mohsin funds might go toward increasing the public grants-in-aid of Muhammadan schools and colleges.

The details of any scheme which might be worked out upon this design were left in the hands of the Bengal Government. As to the request for Imperial aid, the Government of India consented, chiefly in view of Sir George Campbell's scheme for encouraging Muhammadan education, to increase the regular Provincial assignment by an annual additional grant of Rs. 50,000.

9. On the 29th July 1873, the Government of Bengal forwarded, for the information of the Government of India, a copy of a resolution recorded by the

Lieutenant-Governor explaining the measures which Sir George Campbell had adopted consequent on the instructions of the Government of India set forth above and the additional assignment of Rs. 50,000. The measures proposed included a liberal scheme of scholarships for Muhammadan youths attending colleges and zillah schools, especially for those lads who should elect to pursue the ordinary English course of study and to read physical science.

Despatch from Home department, No. 5, dated the 30th June 1873.
Despatch from Financial department, No 295, dated the 21st July 1873.
Despatch from Home department, No. 6, dated the 1st September 1873.

10. These proceedings were reported to the Secretary of State in the despatches marginally noted, and His Lordship on 13th November 1873 replied as follows:—

I fully concur in the views stated in the elaborate resolution recorded by your Excellency in Council, under date of June the 30th, and observe with much gratification that throughout India efforts are being made with great judgment and earnestness to induce the Muhammadans to partake of the many benefits of our educational system.

I approve of the proceedings of your Excellency in Council in relation to Muhammadan education in Bengal.

Your Lordship in Council is fully aware of the many and peculiar difficulties which surround the subject, and has issued some very judicious and discriminating instructions to the Government of Bengal. I approve of the additional assignment of Rs. 50,000 which you have granted to that Government.

With your despatch of the 1st of September you have transmitted to me a letter from the Lieutenant-Governor of Bengal explanatory of the measures which he has adopted consequent on your instructions and the additional assignment. The arrangements of the Lieutenant-Governor indicate a very careful disposition of the means placed at his disposal, and an intelligent appreciation of the great importance of the whole subject.

I cannot conclude without an expression of my cordial satisfaction with the careful and complete manner in which your Excellency has dealt with a question, surrounded with so many difficulties, and so intimately connected with the best interests of a very large and influential portion of Her Majesty's subjects in India.

11. The effect of the measures adopted by the various Local Governments in consequence of the resolution of Earl Mayo's Government in 1871 is very fully discussed in the Report of the Education Commission, with reference to the statistics of the year 1881-82. The facts for each of the principal provinces may be summarised as follows:—

(A) In *Madras*, on receipt of the orders of the Government of India, the Local Government, notwithstanding a certain amount of opposition on the part of the educational authorities, directed the establishment of elementary Muhammadan schools and corresponding classes in other schools, at the principal centres of Muhammadan population. In these classes and schools instruction was to be given in Urdu. Arrangements were initiated for training Muhammadan teachers; and Persian was to be taught in any high school where there was a sufficient demand for this. By the University special recognition was accorded to Arabic and Persian. Of the result of these measures, the commission observe:—

The special schools maintained by Government were 11 in number, 7 of them being Anglo-Vernacular Middle schools, and 4 Anglo-Vernacular Primary schools. Nine schools, Anglo-Vernacular, or Vernacular, were maintained by municipalities, and of aided schools with a special provision for Mussalman pupils there were 4 Anglo-Vernacular and 210 Vernacular. Other inducements had also been held out to Mussalman students. They were admitted in all schools upon payment of half the usual fees; seven scholarships were specially reserved for Mussalman candidates at the University examinations; a special Deputy Inspector of Mussalman schools had been appointed; an elementary normal school had been established at Madras; and the University of Madras still continued to allot to the Arabic and Persian languages at its examinations a maximum of marks considerably larger than that carried by vernacular languages. The combined results of these measures were eminently satisfactory. In place of the 5,531 Mussalmans at school in 1870-71, the returns for 1880-81 give 22,075, or 6·7 per cent. of the total number under instruction; while the percentage of Mussalmans to the total population of the presidency is only 6 per cent. The proportion of boys at school to those of a school-going age is for Muhammadans 15·1, for Hindus 13·7 But it is not in numbers only that progress has been made. Taking the results of the Middle School examinations, we find that the percentage of passed candidates to those examined was, for Brahmans 44, for Hindus not Brahmans 35, for Muhammadans 41. In the lower University examinations, taking only the percentage of successful candidates to those examined, the results for 1880-81 are equally satisfactory. * * * *. But of college education, beyond the first examination in Arts, Muhammadans, speaking generally, do not avail themselves at all, though there is no reason to suppose that the general system of education beyond that standard is not as well suited to the Muhammadans as that below it.

To the foregoing account it may be added that, under orders issued in 1882, the Government of Madras, with the object of encouraging Muhammadans to enter the Medical Service, has reserved for that community a certain number of stipendiary appointments in the medical apprentice grade.

(B) In *Bombay*, excluding Sind, the percentage of Muhammadans to the total population was 7·1 in 1871, while 8·7 per cent. of the scholars in the presidency were of that religion. Sind was no doubt in a very backward state, the feeling of the population there being strongly against the study of English. Out of a population of 1,354,781, only 10,115 were in schools known to the department, and of that number only 31·8 per cent. were Mussalmans, though the proportion of Mussalmans to the rest of the population was as 4 to 1. Taking the presidency as a whole, the indifference of the Muhammadans was not, however, so much to education generally as to education in the higher branches. They came freely to the lower schools, but failed to prosecute their studies to the higher standards. The Director (Mr. Peile), in considering the suggestions of the Government of India, pointed out that poverty alone would not account for this neglect of high education for beggar Brahmans abounded in the high schools. He attributed it to poverty and depressed social status combined; but there was probably also in the course of study itself something discouraging to Muhammadan youths. The special measures adopted on Mr. Peile's suggestion were, therefore, designed to stimulate the progress both of higher and lower education. The University placed Persian on the list of languages that might be taken up for a degree, and a Professor of Arabic and Persian was appointed to the Elphinstone College. In the Vernacular Training College special provision was made for training Muhammadan teachers; and Persian instruction in all classes of schools received particular attention. Later on the number of special Mussalman schools was increased and Mussalman Deputy Inspectors appointed to inspect them. Of the effect of these steps, the Commission write:—

In 1871-72 the number of Mussalmans at school, according to Mr. Peile's estimate, was 15,577, or about 8·7 per cent. of the total number at school; in 1881-82 the number had risen to 41,548, or 11·7 per cent. of the total number at school. There were also in the latter year 22,284 Muhammadan children in indigenous schools, which would raise the percentage to 14·7.

The Bombay Provincial report, drawn up for the Commission, gives an account of the good work which is now being done in this direction by the Anjuman-i-Islam, a private institution started by the Muhammadan community. It states:—

The most promising feature in connection with the progress of Mussalman education during the past decade (1871—1881) has been the formation and recognition of a society known as the Anjuman-i-Islam, which, it is hoped, will in time establish a network of secular schools in Bombay. This society is so important that it was felt advisable to make special rules for its assistance. At present it receives a fixed subsidy of Rs. 500 a-month from Government. By the end of the year 1880-81 the society's first school was fairly started. Its Hindustani and Anglo-Hindustani departments, together with a large class of children reading the Kuran, contained in all 102 pupils. Since then the operations of the society have been extended.

(C) In *Bengal* there can be little doubt that the condition of the Muhammadan population is more depressed than elsewhere; and it is on the state of things in that province that the memorial now before Government bases most of its statements. At the same time it must be admitted that there is here perhaps less reason than elsewhere for making large separate provision for the Muhammadan element of the population, the vast majority of the Mussulmans being cultivators speaking the Bengali vernacular of their Hindu neighbours. On receipt, however, of the orders of the Government of India, the Local Government arrange for teaching Urdu and Arabic or Persian up to the entrance standard in all zillah schools; and wherever there was a sufficient demand a special class was formed to study Arabic and Persian after the Mussulman fashion. The Persian language was added by the University to the subjects for the F. A. and B.A. Examinations; and in the Grant-in-Aid Code specially liberal terms were offered

to schools managed by Muhammadans. The reforms introduced in the management of the Calcutta Madrissa and Mohsin endowments have been noticed above. New madrissas were opened at Dacca, Rajshahye and Chittagong, each under an Arabic scholar of repute assisted by competent moulvies. In each the full course of the Calcutta Madrissa was to be taught, and English was to be added if desired by the pupils. Scholarships for Muhammadans tenable in madrissas or in English colleges and schools were founded, and Rs. 18,000 were allotted to paying two-thirds of the fees of Muhammadan pupils in Government colleges and schools outside Calcutta, and to the payment of moulvies in those schools. The muktabs or mosque schools were soon after brought into relationship to the indigenous primary school system without interfering with their religious side. Many hundreds of muktabs are now aided in this way. These efforts have to some extent been successful, and the Mussalmans are not merely coming more freely to the vernacular schools, but taking a more prominent place in the returns of higher education. Muhammadans formed in 1871 about 32 per cent. of the population of the province. The proportion of Mussalman boys to the total school attendance, which in 1871-72 was only 14 per cent., had increased in 1880-81 to nearly 24 per cent. In primary vernacular boys' schools the proportion was in the latter year 24·6 per cent.; in middle schools, English and Vernacular, over 13 per cent.; in high schools, under 9 per cent.; while in English colleges it was only 3·8 per cent. as against 4·04 per cent. in 1871. The rapid fall in the proportion of Mussalman students in schools of the higher classes, and the reduction in the proportion in colleges below the figure of 1871, is not satisfactory. The opinion of the Education Commission is however favorable to ultimate progress:—

> Owing to the ready way in which Mussalmans have accepted the primary system of instruction, there is a very satisfactory increase in the total number of pupils of that race, which has risen from 28,148 in 1871 to 262,108 (including students in technical schools and colleges) in 1882; the proportion of Mussalmans being now 23·8 per cent. against 14·4 in 1871. In each of the Madrissas of Hooghly, Dacca, Rajshahye, and Chittagong the full Arabic course of the Calcutta Madrissa is taught, and in each also instruction in English is given to all pupils who wish it. In the Dacca Madrissa the course in English is carried up to the Entrance Standard. Of 1,089 pupils in the six madrissas, as many as 322 learn English. The privilege of reading at one-third of the ordinary fees has also, by recent orders of the Government of Bengal, been extended to Muhammadan students of any college in Calcutta whether Government or other. In the case of non-Government colleges, aided and unaided, the amount of the remissions is paid from the Provincial revenues.

Recently a still further concession to the demands of the Muhammadan community has been made; and in order to provide larger facilities of instruction in English, the Calcutta Madrissa has been raised to the position of a college. Notwithstanding this alteration in the status of the institution, the privilege has been continued, whereby Muhammadan students attending the college have two-thirds of their fees paid out of the Mohsin endowment. On the other hand, the Rajshahye Madrissa, which was neither very successful nor much wanted, has, with the concurrence of the leading Muhammadans, been closed, the funds being diverted to the Calcutta institution.

The National Muhammadan Association is, as the Government of Bengal remarks, mistaken in supposing that the Mohsin fund is now diverted to other than Muhammadan objects, or that its receipts are allowed to accumlate unutilised.

(D) *North-Western Provinces.*—Here the Muhammadans formed in 1871 about 13½ per cent. of the total population, while the total number in school was 17·8 of the scholars. The course of study was such as to afford every encouragement to Muhammadan pupils. In 1881 the percentage of Mussalmans to the total number of students under instruction was 14½ per cent. In English colleges they constituted a proportion of 13 per cent., and in English high and middle schools of 20 per cent. The figures therefore show a slight falling off, which it is hoped may soon be recovered. There is much at the present time which is encouraging in the state of feeling on this subject among the leading Muhammadan gentlemen of the province. They have under the enlightened guidance of Syud Ahmed, C.S.I., made great efforts to provide for their countrymen facilities for the prosecution of the higher education. These efforts have resulted in the founding of the Aligarh College. It was originally intended to confine this college to Mussalman youths alone, but it has since been opened to Hindus. The

Government of India entirely concurs with the Education Commission in the praise which they accord to this undertaking:—

> The Aligarh Society has set an example which, if followed to any large extent, will solve the problem of national education; and it is difficult to speak in works of too high praise of those whose labors have been so strenuous, or to over-rate the value of the ally which the State has gained in the cause of education and advancement.

(E) *Oudh.*—The population of Oudh contains 10 per cent. of Muhammadans. The proportion of Mussalmans to the total number attending Government and aided schools in 1871-72 was 24·8 per cent. In 1881-82 the proportion had fallen to short of 23 per cent. The falling off has unfortunately been in the higher grades of schools. But on the whole there is no reason to believe that Muhammadan education is neglected in Oudh, or that the Mussalman community there is indifferent to the advantages held out to its members. With the general revival of educational effort in the North-Western Provinces and Oudh, which may be expected to follow on the report of the Education Commission, the position of this special class will also, it may be hoped, improve.

(F) *Punjab.*—Muhammadans form over 51 per cent. of the population of the Punjab. In 1871-72, 35 per cent. of the total number of pupils under instruction were Mussalmans. The local Government saw no reason to adopt any special measures for the promotion of Muhammadan education in consequence of the resolution of 1871. It is, therefore, satisfactory to find that in 1881 at the end of the decade the percentage of Mussalman pupils at school had risen to over 38 per cent., and that the increase had been in the higher rather than in the lower class of schools.

(G) *Central Provinces.*—The Muhammadans here form only 2·5 per cent. of the population, but are found to be fully alive to the importance of education, their attendance in the higher schools being especially good. Arabic and Persian classes are opened in all zillah schools where the demand warrants this.

12. From the foregoing paragraphs it is evident that a considerable improvement has taken place within the past 10 or 15 years in the relations of the Muhammadan community to the educational system of the country, and that many of the drawbacks of which complaints might justly have been made in 1870 have now been removed. The Education commission have however formulated specific proposals for the further encouragement of Muhammadan education. In proposing these, the commission remark as follows on the general subject:—

> Apart from the social and historical conditions of the Muhammadan community in India there are causes of a strictly educational character which heavily weight it in the race of life. The teaching of the mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or a professional career. But before the young Muhammadan is allowed to turn his thoughts to secular instruction, he must commonly pass some years in going through a course of sacred learning. The Muhammadan boy, therefore, enters school later than the Hindu. In the second place, he very often leaves school at an earlier age. The Muhammadan parent belonging to the better classes is usually poorer than the Hindu parent in a corresponding social position. He cannot afford to give his son so complete an education. In the third place, irrespectively of his worldly means, the Muhammadan parent often chooses for his son while at school an education which will secure for him an honored place among the learned of his own community, rather than one which will command a success in the modern professions or in official life. The years which the young Hindu gives to English and Mathematics in a public school, the young Muhammadan devotes in a madrissa to Arabic and the law and theology of Islam. When such an education is completed, it is to the vocation of a man of learning, rather than to the more profitable professions, that the thoughts of a promising Muhammadan youth naturally turn. The above are the three principal causes of an educational character which retard the prosperity of the Mussalmans. It would be beyond the province of a strictly Educational report to attempt generalisations based upon the social or historical conditions which affect the Muhammadan community in India.
>
> The recommendations we proceed to make have been framed, we believe, not merely with a regard to justice, but with a leaning towards generosity. They are based not more upon the suggestions contained in the Provincial reports than upon the evidence of witnesses and the representations of public bodies. They deal, we think, with every form of complaint that is grounded in fact, and they contemplate the various circumstances of various localities. Few of them, indeed, are of general application; many of them, we trust, will before long be rendered obsolete. Special encouragement to any class is in itself an evil; and it will be a sore reproach

to the Mussalmans if the pride they have shown in other matters does not stir them up to a course of honorable activity; to a determination that whatever their backwardness in the past, they will not suffer themselves to be outstripped in the future; to a conviction that self-help and self-sacrifice are at once nobler principles of conduct and surer paths to worldly success than sectarian reserve or the hope of exceptional indulgence.

It is only by frankly placing themselves in line with the Hindus, and taking full advantage of the Government system of high and especially of English education, that the Muhammadans can hope fairly to hold their own in respect of the better description of State appointments. This is clearly seen by the memorialists themselves, and the reports of Local Governments show that in most provinces a real advance has been made in this respect. The recommendations of the Commission are, as they themselves point out, not of universal application, and none of them need be taken to imply a leaning towards the maintenance of a distinctly Oriental training throughout the curriculum for Muhammadan pupils. The object of the Commission is to attract Muhammadan scholars by giving adequate prominence to those subjects to which their parents attach importance, and to hold out special inducements to a backward class; but in applying the recommendations, due regard is everywhere to be paid to local circumstances, and care must be taken to avoid unnecessary widening of the line between Muhammadan and other classes of the community.

The recommendations are as follows:—

(1) that the special encouragement of Muhammadan education be regarded as a legitimate charge on Local, on Municipal, and on Provincial funds;

(2) that indigenous Muhammadan schools be liberally encouraged to add purely secular subjects to their course of instruction;

(3) that special standards for Muhammadan primary schools be prescribed;

(4) that Hindustani be the principal medium for imparting instruction to Muhammadans in primary and middle schools, except in localities where the Muhammadan community desire that some other language be adopted;

(5) that the official vernacular, in places where it is not Hindustani, be added as a voluntary subject to the curriculum of primary and middle schools for Muhammadans maintained from public funds, and that arithmetic and accounts be taught through the medium of that vernacular;

(6) that in localities where Muhammadans form a fair proportion of the population, provision be made in middle and high schools maintained from public funds for imparting instruction in the Hindustani and Persian languages;

(7) that higher English education for Muhammadans, being the kind of education in which that community needs special help, be liberally encouraged;

(8) that where necessary a graduated system of special scholarships for Muhammadans be established; to be awarded (*a*) in primary schools, and tenable in middle schools; (*b*) in middle schools, and tenable in high schools; (*c*) on the results of the Matriculation and First Arts Examinations, and tenable in colleges;

(9) that in all classes of schools maintained from public funds a certain proportion of free studentships be expressly reserved for Muhammadan students;

(10) that in places where educational endowments for the benefit of Muhammadans exist, and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Muhammadans exclusively;

(11) that where Muhammadan endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be offered to them to establish English-teaching schools or colleges on the grant-in-aid system;

(12) that, where necessary, normal schools or classes for the training of Muhammadan teachers be established;

(13) that, wherever instruction is given in Muhammadan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Muhammadan teachers to give such instruction;

(14) that Muhammadan inspecting officers be employed more largely than hitherto for the inspection of primary schools for Muhammadans;

(15) that associations for the promotion of Muhammadan education be recognised and encouraged;

(16) that in the annual reports on public instruction a special section be devoted to Muhammadan education;

(17) that the attention of local Governments be invited to the question of the proportion in which patronage is distributed among educated Muhammadans and others.

13. The Education Commission have dealt so completely with the whole question of Muhammadan education, that the appointment of a special commission to enquire into the subject, as suggested by the memorialists, is no longer necessary. The recommendations of the commission have been considered by local Governments, with the following results.

(A) *Madras.*—The Madras Government remarks:—

Special encouragement is already held out to Muhammadan education, and a further advance is contemplated in this direction, though not exactly on the lines suggested by the commission. It is not thought desirable to dissociate this class so distinctly from the ordinary scheme of teaching, as, except in a few localities, Muhammadans avail themselves freely of the advantages of the existing system. Thus neither special schools nor special normal classes seem necessary, while the recommendations as to the Persian and Hindustani languages are hardly applicable to the peculiar linguistic conditions of the south, and ignore the extent to which the Muhammadans use its vernacular languages. At the same time the object of the recommendations meets with cordial approval.

It has been shown in paragraph 11 above that the condition of the Muhammadans in Southern India is, from an educational point of view, by no means unsatisfactory. All funds, provincial, local, and municipal, are bound by the Grant-in-Aid Code to give special encouragement to Muhammadan education. The experiment of separate schools has not been successful and is not, the Director of Public Instruction thinks, necessary, except to some extent in Madras and one or two large Muhammadan centres and for the Moplahs on the West Coast. Some increase of the subordinate inspecting agency for Muhammadan schools is, however, admittedly desirable. While the broad results for the whole province leave perhaps little to desire, the Governor-General in Council thinks it would be well were the officers of the Educational Department directed to examine more particularly, in communication with district officers and the leading members of the Muhammadan community, the educational provision for the members of that community in each district, with a view to seeing whether in special localities more effect should not be given to some of the recommendations of the commission. The backward state of the Moplahs seems especially to call for attention. The Governor-General in Council is disposed to agree with the Madras Government that it is undesirable to accentuate the difference between Muhammadans and Hindus by making Hindustani, in lieu of the current vernacular, the medium of instruction, where the Muhammadans show themselves ready to attend the ordinary schools of the country. Where this is the case, the local vernacular should be the ordinary medium, the special wants of Muhammadan youths being met by the formation of Hindustani classes and teaching them the Arabic character. There may, however, be tracts where Muhammadan feeling would prefer the establishment of special schools, and in such places the recommendations of the commission should receive attention. In secondary schools of all kinds facilities for the study of Arabic or Persian should be offered wherever there is a real demand for this.

(B) *Bombay.*—The local Government merely remarks that "the special wants of Muhammadans have had attention;" refers to the monthly grant of Rs. 500 towards the Anjuman-i-Islam school; and adds that "the Governor in Council is prepared to aid further in the extension of Muhammadan education should opportunity offer."

Although here, as in Madras, the educational conditions of Muhammadan population taken as a whole is not altogether unsatisfactory, there can be no doubt that in

certain localities, as in Sind, there is an urgent call for special measures; and the Governor-General in Council would wish to see the same further examination of local wants initiated that has been suggested for Madras. Some steps should certainly be taken to encourage Muhammadans to read up to the higher standards. At present here, as in other provinces, they specially fail to pursue their studies beyond the lower stages.

(C) *Bengal.*—The Lieutenant-Governor remarks :—

The proposals for the support of special Muhammadan schools, and for the special encouragement of Muhammadan education in ordinary schools, are worthy of liberal consideration. Many of them are already in force in this province; the chief innovation being that for the creation of a special class of scholarships for Muhammadan students. To this, no doubt, objection may be raised, just as objection has been, not without force, raised to the principle of this special proposal in Mr. Barbour's dissent. The Lieutenant-Governor, however, thinks that if it can be shown that in any locality the number of Muhammadans who gain scholarships is not in due proportion to their numbers and position, a fair case will have been made out for exceptional, though he will also add temporary, treatment. The other recommendations under this head are conceived in a liberal spirit, and may be accepted, except in so far as they recognise the substitution of Hindustani for the Hindi vernacular. If by Hindustani be meant that language which, written in the Hindi or Nagri character, is the common speech alike of Muhammadan and Hindu in Behar, the Lieutenant-Governor has no objection to offer. But if the recommendation mean that the policy which has prevailed for some years, of conveying primary instruction to Muhammadans in Behar through Hindustani expressed in the Hindi character, is to be reversed, then the Lieutenant-Governor must very strongly dissent from the recommendation as being opposed to the true interests of the Muhammadans of Behar. Finally, the Lieutenant-Governor is not disposed to support the establishment of normal schools or classes for Muhammadan teachers exclusively. Little is gained by such separatism.

The Governor-General in Council trusts that the Bengal Government will give effect to its views. There is no intention to reverse the decision of the local Government in the matter of adoption of Hindi as the Court language of Behar, and as the ordinary medium of instruction in the primary schools of that province. Where the Muhammadan population is strong and likely to attach special importance to Oriental teaching of a Muhammadan type, care should be taken to meet this want, with a view to making the schools popular and inducing the better classes to allow their children to push their studies eventually to a higher standard, especially in English. But equal care is necessary to prevent the absolute separation of the Muhammadan community from the rest of this population. It must also be borne in mind that it is only by an acquaintance with the current vernacular that Muhammadans can hope to secure employment. It has already been shown in this resolution that very much has been done by the local Government to meet the requirements of the Muhammadans in Bengal, and it may fairly be said that they have now every opportunity offered them of securing a good education. If it is found that anything further is required in any part of the province, or at any particular stage of the educational course, to advance the progress of the Muhammadan community, the Governor-General in Council feels sure that His Honor the Lieutenant-Governor will not stint the necessary outlay.

(D) *The North-Western Provinces and Oudh.*—The Lieutenant-Governor considers that no special measures on behalf of Muhammadans are required, as Mussalman education in these provinces is by no means in a backward state. The interests of the class will, it is said, be duly attended to, and aid and encouragement on the part of the State will not be wanting.

Here it would seem to be sufficient if inquiry is made as to the necessity of special measures in any locality where the number of Muhammadans is unduly low in any grade of the educational course.

(E) *The Punjab.*—Here also no special measures are thought to be called for. The Muhammadans are not backward in taking advantage of the existing educational facilities.

(F) *The Central Provinces.*—The Chief Commissioner is opposed to the adoption of special measures in aid of the Muhammadans, but it has been seen above that nothing is really required in these provinces. The educational authorities may be directed to keep a watchful eye on any localities where the Muhammadan population is large and backward.

(G) *Assam.*—The Muhammadans here are chiefly the agriculturists of Sylhet, who are not an impoverished class and whose vernacular is Bengali. Sufficient provision is already made for Persian instruction in secondary schools where there is a demand for this. All scholars unable to pay fees are admitted free to schools in Assam.

(H) *Coorg.*—Sufficient provision is already made for the few Muhammadans there are in Coorg.

(I) *Berar.*—Special provision has already been made for Muhammadans in the Assigned Districts, and the percentage of Mussalmans in the schools is larger in proportion than that of the Hindus.

(J) *British Burma.*—The questions discussed in this resolution have little or no application to British Burma, where there is hardly any indigenous Muhammadan population, where the resident Muhammadan population is but $4\frac{1}{2}$ per cent. of the whole, and where the great bulk of the people are Buddhists. The Mussalmans in Burma are, the Chief Commissioner reports, on a fair equality with the other sections of the population.

14. On the whole, the Governor-General in Council is satisfied that the attention which has once more been drawn to the subject of Muhammadan education will have the best results. His Excellency in Council attaches special importance to recommendation (16) of the commission's report, "that in the annual reports on public instruction a special section be devoted to Muhammadan education." These reports should be precise and detailed, and discuss the position and advancement of the Muhammadan community, not merely as a whole, but with reference to local variations, in order that the Government of India may be kept fully informed as to the state and progress of this important section of the community. For the attraction of Muhammadans to higher education, a liberal provision of scholarships is essential, and their wants must not be overlooked in the framing of any general scheme of scholarships for any province, in pursuance of the orders of the Government of India on the report of the Education Commission. Probably the appointment of special Muhammadan inspecting officers to inspect not merely primary Muhammadan schools, but to enquire into Muhammadan education generally, would have a good effect in Bengal and other places where the Muhammadans are very backward. Such officers would bring the peculiar wants of their co-religionists more thoroughly to notice than can perhaps be expected from subordinate officers of a different faith. The action taken in those and other directions should be fully explained in the annual reports.

15. Returning again to the memorial of the National Muhammadan Association, the Governor-General in Council observes that, apart from the general educational drawbacks of which they complain, and to remedy which it has been shown that much has already been done, the memorialists attribute the present depressed condition of their co-religionists to the following specific causes :—

(1) the abolition of Persian as the official language and the substitution of English or the vernacular, the effect of which has been that Hindus have generally supplanted the Muhammadans in the Government service;

(2) the further orders of 1864, making a knowledge of English essential in the examinations leading to the Native Bar and judicial service, which again gave a special advantage to the Hindus;

(3) the resumption proceedings of 1828—1846, which are said to have resulted in the confiscation of numerous rent-fee grants devoted more or less to educational purposes, and also in the ruin of many ancient families.

16. The memorialists themselves are not desirous of seeing Persian revived as the official language. Nor do they propose to revert to vernacular examinations for pleaderships and munsifships. They recognise the fact that the Muhammadans, if they are to succeed at all, must rise to the educational level of the day, and their prayer, which is for assistance to enable them to rise, has been fully met in the foregoing paragraphs. But they find a special grievance in the existing regulations for pleadership examinations in Bengal, which are said to preclude all save graduates in law of the university from becoming pleaders and so eligible for the subordinate

judicial service. The memorialists desire that admission to this service should be by special competitive examination.

On this subject the Honorable Judges of the Calcutta High Court remark :—

The memorialists, in paragraph 22 of their memorial, ascribe the numerical inferiority of Muhammadans in the subordinate judicial service to the conditions laid down in the year 1865 or 1866, which have become still more stringent as regards the raising of the standard of qualification for a higher grade pleader and for a munsif. The conditions laid down in 1865 or 1866 are presumably those contained in rule 5 of the rules of the Government of Bengal made in 1866 under section 6 of Act XX of 1865. Their increased stringency, as regards munsifs, was, it is presumed, the qualification mentioned in the High Court's notification, No. 3344 of the 16th December 1868, by which the Court, after consulting the Government of Bengal, declared that it would nominate to the office of munsif "none but those who have obtained the degree of B.L., or who have passed the senior grade pleadership examination or some other examination equivalent thereto"; and as regards pleaders, the qualifications declared necessary in the rules of the 2nd May 1866, made by the High Court under section 4 of Act XX of 1865. With the question of English as the language for the high grade pleadership examination, this letter has already dealt. As to the second question, I am to point out that there exists, notwithstanding this notification and these rules, no "hard-and-fast rule" regarding the qualifications necessary for entering the judicial service, except that the candidate must be a member of a recognised legal profession. It is true that, before nominating any one for the post of munsif, the Court satisfies itself that the candidate is fitted for employment on the bench. He must have a certain knowledge of law, and he must also be a person of liberal education, and in the majority of instances a certain course of university education, and the acquirement of a degree in law, are taken as a guarantee of the candidate's fitness. But these qualifications are by no means indispensable, and instances have not so long ago occurred in which Muhammadan gentlemen, possessing neither of these qualifications, have been nominated to the Government for employment as munsifs. That more of such nominations are not made is due, not to the existence of a hard-and-fast rule, but to the lamentable scarcity of Muhammadan gentlemen of sufficient position and education to make them eligible for such appointments, even when a degree in law or a knowledge of English is not an indispensable portion of their acquirements.

The Governor-General in Council observes that under the High Court rules for the qualification, admission, and certificates, &c., of pleaders, it is not absolutely necessary that a candidate should have graduated at a university or indeed have passed any university examination whatever. Provided the candidate has passed some *public examination* accepted by the Court as equivalent to the standard of the University First Arts Examination and has attended suitable law lectures, he is eligible to present himself for the pleadership examination. It is possible, however, that in practice the university qualification is ordinarily insisted upon, and it would perhaps be well if the local Government established some public examination which the Court would accept as equivalent to the preliminary university test. In other provinces no artificial obstacles appear to lie in the way of Muhammadans desirous of qualifying as pleaders. As regards the admission of duly qualified Muhammadans to the judicial service, the Governor-General in Council trusts that in provinces like Bengal and Bombay, where there is at present a deficiency in this respect, the High Courts will endeavour to secure a certain proportion of officers of that class.

17. With reference to the statements respecting the resumption proceedings in Bengal, and their disastrous effect upon the welfare of the Muhammadan community generally, and upon their educational system, the Government of that province, in reporting upon the memorial, records the following observations :—

The memorial refers to the resumption laws as among the chief causes of Muhammadan decadence. It seems to the Lieutenant-Governor that there has been a great deal of very ill-informed declamation on the subject of the resumption laws. Vague statements regarding their disastrous effects are met by statements equally vague regarding their necessity and the general fairness with which they were conducted. Mr. Rivers Thompson is not concerned to deny that possibly in many cases (and obviously the action of Government would most seriously affect Muhammadan holders of land) the assessment of revenue on land previously held rent-free may have entailed losses both in position and wealth; but the statements of writers who maintain that these proceedings entailed wholesale ruin on the Muhammadan community in general, and the scholastic classes in particular, cannot be suffered to pass without remark. Such statements admit of no proof. They are unsupported by the history either of the origin or of the progress of the resumption proceedings themselves. These proceedings originated chiefly in the misconduct of the native official classes in the early days of British rule. Before the transfer of the sovereignty of Bengal and Behar to the East India Company in 1765, the revenue collectors

under the Moghul sovereigns used occasionally to alienate lands in the shape of endowments and rent-free grants. They had of course no authority to do this, the ruling power alone being competent to grant away its share in the produce of the land; but it is on good authority believed that these illegal alienations were few in number and limited in extent before the accession to sovereignty of the East India Company. During the first few years of the Company's administration, however, such invalid grants increased enormously. Mr. James Grant in his Analysis of the Finances of Bengal (1786) declares that they extended to one-fourth of the entire rental of presidency, or nearly one million sterling per annum; and though Sir John Shore afterwards questioned the correctness of Mr. Grant's calculations, there is no doubt that these fraudulent alienations were very extensive. There can be as little doubt under the circumstances of the case that they were due, not to any praiseworthy intention of supporting religion or promoting learning, but to purely selfish motives of personal gain. It is unnecessary here to enumerate the various occasions from the time of Mr. Hastings to that of Lord William Bentinck, on which Government asserted its right and declared its intention to assess revenue on these alienated lands. From time to time efforts were made to carry this intention into effect, by prescribing a system of registration, designed to protect rent-free holdings and to identify invalid grants. These measures, however, proved ineffectual, and it was not until the financial pressure caused by the Burmese War compelled recourse to taxation, as well as to retrenchment, that effective steps were taken to make good the Government claim. The choice before Lord William Bentinck's Government lay between the introduction of a general measure of taxation and the enforcement of the incontestable rights of Government to share in the produce of these invalid lakhiraj grants. Whatever may be said by writers to whose sympathies vicissitudes of families appeal more forcibly than the financial necessities or the just claims of an empire, the Lieutenant-Governor believes that no impartial man will deliberately maintain that the choice of the Government of the day was wrong.

It has been stated in a recent article published in the *Nineteenth Century* by the Hon'ble Amir Ali, the Secretary to the Association, that the harshness of the resumption proceedings has left behind a legacy of bitterness, has entailed widespread ruin on the Mussulman gentry, and has destroyed the Muhammadan educational system. No details in support of this statement were furnished at the time, and the author of the article in question has since confessed himself unable to supply the omission. Desirous of ascertaining whether official records lent colour to the writer's assertions, the Lieutenant-Governor consulted the Board of Revenue, who have reported that the assertions in question admit of no verification from the revenue records of Government. On this subject more than one writer has drawn on his imagination for his facts: fanciful references to decaying muniments and moth-eaten title-deeds, which have no existence in fact, take the place of substantial arguments; and the fact is always either forgotten or ignored that the result of even the harshest resumption case was *not the dispossession of the holder, but the assessment of revenue on his holding, and even that, in no case, at more than half the prevailing rates.* When the admitted leniency of the assessment of revenue rates in Bengal is remembered, and when it is understood that a resumption proceeding meant nothing worse than the imposition on lands previously rent-free of half those rates, the charges of harshness and ruin inflicted wholesale through the action of the resumption laws will be estimated at their true value. The resumption literature is uninteresting reading at the present day; but an examination of it will show to those who take the trouble to make a dry and laborious enquiry that those proceedings were conducted with as much moderation and regard for private interests as the nature of the case permitted. The holders of rent-free grants possessing titles from the former rules of the country were, of course, exempted from the operations of the law. As, however, the "ravages of white ants" might possibly render it difficult for lakhirajdars of this description to prove their titles, the Government came to their aid, by decreeing that if only they could prove possession for twelve years before the transfer of the sovereignty of the country to the East India Company, their holdings should be exempted from assessment. The first effective resumption law having been passed in 1819, all that these "ancient families" were called upon to show was that the lands in question had been in their possession for little more than a single generation. For an "ancient family," rooted in the soil, this was no difficult or oppressive task.

If the provisions of the resumption laws were thus tempered in the case of the holders of large grants, the procedure was, so far as the Government was concerned, even more lenient in that of petty lakhirajdars. Parcels of land not over 50 bigahs in extent were altogether exempted, and the Government of the day intimated its willingness to increase that limit should such a course seem desirable to the local officials. The character of these proceedings can hardly be summed up more accurately than in the terms employed by the Court of Directors in the review of the results of the resumption proceedings, contained in their Despatch No. 2, dated February 1854 :—

"The result is satisfactory, and the means employed have been in the majority of instances fair and equitable. In the progress of the resumption proceedings, we have had occasion to animadvert in some cases, as in that of Chittagong, on the sweeping measures of the resumption officers; but in the general conduct of the proceedings the principles of liberality and justice, which we advocated from the commencement, have been on the whole adhered to.

"Where ascertainable rights have been invaded, redress has been afforded; but it is only justice to those who contribute to the expenses of Government that immunities and privileges resting on no foundation of right should be gradually and considerately eradicated."

Under any circumstances it may be noticed that the Muhammadans were not exceptionally treated in the working of the resumption laws; and if irretrievable injury was done to Muhammadan progress by their operation, the enquiry naturally suggests itself why Hindus, equally subjected to the same laws, have survived their evil effects.

So far as the presidency of Madras is concerned, the allegations of the memorialists appear to be equally based upon misapprehension. Every endowment for charitable and pious uses was scrupulously investigated by the Inam Commission some 20 years ago, and wherever the validity of the grant was satisfactorily established, a title-deed was conferred by Government in the name of the holders of the grant and their successors, ensuring its continuance to them and declaring it not to be subject to further interference so long as the institutions and services, the objects of the grant, were efficiently maintained and performed. Nor is there any evidence that such endowments as were then confirmed for educational purposes have been since wasted or abused. There were, it is reported, extremely few endowments of an educational kind.

The report from the North-Western Provinces and Oudh is of a similar character. The allegations regarding waste or confiscation of charitable endowments or scholastic foundations are stated not to accord with any specific facts known to the Government of those provinces.

The Government of the Punjab writes as follows on this subject:—

Passing now to the fourth prayer of the memorialists, it is only necessary to observe that the number of Mussalman endowments in the Punjab is extremely small, and the only case of importance is that of the Itmad-ud-Doula Fund. So far as can be gathered from the documents which exist in regard to this fund, the trust was formed for the purpose of promoting education in the city of Delhi. The fund is devoted to the maintenance of an Anglo-Arabic school, attended by Muhammadans both of the Suni and Shia persuasion, but in which religious instruction has not hitherto been given. The fund is managed by a committee composed mainly of native gentlemen, presided over by the commissioner of the division. With this exception, the subject of Muhammadan endowment is one which calls for no action so far as this province is concerned.

In the other provinces this question of educational endowments appears to be one of no practical importance.

18. As regards Muhammadan endowments generally, these are almost invariably, it is believed, of a religious or *quasi*-religious character; and while it is impossible for Government to meddle with them, large powers of interference are conferred on those interested under the provisions of Act XX of 1863. What is chiefly required is, as the Lieutenant-Governor of Bengal points out, that the enlightened members of the Muhammadan community should bring pressure to bear upon their less advanced co-religionists, in whose hands the funds of this description for the most part lie, to give a wise direction to their expenditure.

19. While it is clear, therefore, that undue importance has been attached by the memorialists to this matter, His Excellency the Governor-General in Council is disposed to think that it would be satisfactory to the leaders of the Muhammadan community that the question of the management and appropriation of Muhammadan educational endowments should be more fully examined. It may be possible by some unobjectionable amendment of the law to secure more effectually than is the case at present the object which the memorialists have in view. His Excellency in Council would be glad therefore if the local Governments of Madras, Bombay, Bengal, the North-Western Provinces and Oudh, and the Punjab were each to appoint a small committee to consider and report upon this subject. Each committee might consist of an experienced revenue officer, one or two influential Muhammadan gentlemen, one at least being a learned Muhammadan lawyer, and one or more of the legal advisers of the Government. In the presidency towns it would be very desirable that the Advocate-General should be invited to serve upon the committee. The different local committees might advantageously be placed in direct communication with one another, and their reports when ready should be submitted through the local Government, with the opinion of that Government, for the consideration of the Government of India. It is believed that in temporarily-settled provinces full information is already on record as to the

number, value, and present appropriation of most of these endowments. In such cases the committees would probably only have to consider, on such information as may be readily available, whether there is any ground for believing that endowments intended for educational purposes are in fact now diverted to alien uses, and whether in that case any amendment of the law is possible which, without violating the principle that Government cannot connect itself with the management of religious endowments, might lead to the recovery of such funds. In Bengal and perhaps elsewere the enquiry would probably have to take a wider range, and the committees would require the assistance of Government and the district officers in the collection of information as to the present number and position of the local endowments. The Governor-General in Council will, however, leave it to the local Government in each province to lay down the general scope of the enquiry in accordance with local circumstances.

20. The memorial of the National Muhammadan Association lays special stress upon the extent to which the Hindus have ousted Muhammadans from State employ generally, and prays that "the balance of State patronage may be redressed."

The memorialists are aware of the orders which have from time to time been issued by the Government of India as well as by the local Governments, directing the heads of departments to pay due regard to the claims of candidates belonging to their community; but at the same time they assert that no practical gain has accrued to the Muhammadans from these orders. This they attribute to two causes—(1) neglect of the Government policy by the officers with whom the actual distribution and dispensation of State patronage rests, and (2) the undue importance which is attached to a university qualification.

With regard to this point, the Government of India would remark that in every province admission to the superior departments of the Government service is now, speaking generally, regulated either by public competition or by the possession of qualifications altogether independent of the race or caste of the candidate. If, therefore, Muhammadans have secured a less proportion of places in the public service than members of other native communities in India, the blame cannot, in the opinion of the Government of India, be attributed in any sensible degree to the action of the State or of its officers. In the matter of the Statutory Civil Service, the Muhammadans have in fact had even more than their proportionate share of consideration, 10 out of 36 nominations to that service having been given to Mussalmans.

21. From the reports of the local Governments it would appear, moreover, that the memorialists have exaggerated the numerical inferiority of Muhammadans in the public service generally. In Madras and Bombay where Muhammadans form only from 6 to 7 per cent. of the total population, the anxiety of these Governments to induce the Mussalman community to qualify for the public service has been distinctly manifested in the special educational facilities afforded to members of that community. Not only so, but Mussalman candidates, provided they are qualified by the prescribed tests for the public service, have always received exceptional favor. In Madras this has been specially the case since the time of Lord Hobart's Government in 1872. The Government of Bombay point out that in Western India the Muhammadan chances of employment are better now than they were in the days of the Hindu dynasties which preceded the British Empire. If the proportion of Muhammadans in the public service of Bombay is small, the reason is, in the opinion of the Government of Bombay, to be found, not in any disfavor to Muhammadans, entertained by English bestowers of patronage, nor in the overpowering influence of Hindu advisers and subordinates, for the Government and its higher officers are fully alive to the administrative advantage of associating men of different races in every department of public business, but in the circumstance that entrance into the public service is determined, as far as possible, by educational tests, "whereby public emoluments are treated as public property, and the public is served by the fittest persons." In Sind, where the proportion of Muhammadans to the total population is considerable, the reports show that that community is very largely represented in most departments of the public service.

In Bengal, to which the memorial more particularly refers, the Muhammadans form over 31 per cent. of the total population. Here it is no doubt true that their

numerical inferiority in the public offices is very marked. This is, however, mainly due to their want of the prescribed educational qualifications, especially as regards a knowledge of English. For this deficiency poverty will to some extent account; but there is also no doubt that there has been a real unwillingness to take advantage of the education provided by the State. At the same time another important fact, pointed out by Nawab Abdul Lateef in a memorandum laid before the Education Commission, should not be overlooked, *viz.*, that "the mass of the Muhammadan population consists of cultivators among some millions of Brahmins and Kayasthas, who from time immemorial have enjoyed a superior system of education and in consequence a passport to public offices." This is especially the case in Eastern Bengal, where the Muhammadans are most numerous.

In the North-Western Provinces and Oudh and in the Punjab the enquiries which have been instituted prove that the allegations of the memorialists as to the exclusion of their community from a fair share of Government patronage do not apply. The figures submitted indicate that in respect of offices in the subordinate executive and judicial services, including all the higher and better paid appointments, the Muhammadans have secured not only a fair proportion, but almost an unduly liberal share of patronage. In the Central Provinces they have been equally fortunate. Nor in the minor administrations does there appear to exist any cause of grievance under this head.

22. The Governor-General in Council does not consider it desirable or for the advantage of the Muhammadans themselves, that they should be exempted from those tests which are established to secure the admission of duly qualified candidates into the public service. Nor can special favor be shown them in open competitive examinations of any description. It is only by raising their own educational qualifications to the level already attained by other races that the Muhammadans can hope to win appointments that are awarded as the result of examination. But there are a large number of appointments the gift of which lies in the hands of the local Governments, the High Courts, or local officers. The Governor-General in Council desires that in those provinces where Muhammadans do not receive their full share of State employment, the local Governments and High Courts will endeavour to redress this inequality as opportunity offers, and will impress upon subordinate officers the importance of attending to this in their selection of candidates for appointments of the class last referred to. The subject of the extent to which Muhammadans are employed in offices under Government might usefully be noticed in the annual reports of provincial administration.

23. Another point urged in the memorial is the alleged unsatisfactory character of the administration of Muhammadan law. According to the memorialists—

> The frequent miscarriage of justice, occasioned by the insufficient acquaintance generally possessed by English and Hindu judges with the principles of Muhammadan law, has given rise to a certain feeling of dissatisfaction and distrust among all classes of the Mussalman population in India. They allege, and not without reason, that since the abolition of the offices of Mufti and Kazi-ul-Kuzzat—officers specially authorised to interpret and expound the Muhammadan law to European judges—the Muhammadan law has practically ceased to be administered. Even where it is attempted to be applied or enforced, the attempt is always uncertain in its result. The major portion of the Muhammadan law regulating the domestic relations is not recognised by the courts of justice in India.

The remedy suggested is the appointment in the mofussil of Muhammadan judges qualified to expound the Muhammadan law, sit as assessor judges in the trial of Muhammadan cases. The appointment of a Muhammadan judge in each of the high and chief courts is also recommended.

With regard to this matter, the Government of India, after a careful consideration of the local reports, including the opinions of the High Courts, has no hesitation in coming to the conclusion that the Mussalman community have no substantial grievance. In those provinces in which any considerable number of cases of Muhammadan law come before the courts, the bar is largely composed of members of that community, so that Muhammadan exponents of the law are always to be found. The

appointment of law officer to the courts was abolished by Act XI of 1864 after f deliberation, on the ground that the office had come to be one of no practical utili However necessary it may have been in the early days of British rule to empl Muhammadan experts to interpret Muhammadan law, especially when the crimin courts for the most part had to administer that law, such necessity has now ceased to exist; the penal code has been introduced, the general study of law has progressed, the standard for judicial employment has been raised, and text-books in English, dealing fully and ably with Muhammadan law, have become common. In the opinion, therefore, of the Government of India, the evidence forthcoming lends no support to the statements of the memorialists, that justice has miscarried from the want of acquaintance of the judges with Muhammadan law. Nor does the Government see any reason to revive the system which would place members of the Mussalman community in the position of assessor judges to the civil courts of the country. It is also impossible to undertake that a Muhammadan judge shall always sit on the bench of each of the high and chief courts; but the Governor-General in Council would certainly admit the claims of any Muhammadan gentleman who might appear to be in other respects the best suited for such an appointment. One gentleman of the Muhammadan community recently filled the post of Officiating Judge of the bench of the High Court of the North-Western Provinces.

24. The last point in the memorial to which it is necessary to refer is the abolition of Urdu as the Court language of Behar. This was a measure carried out after much consideration by the local Government. The Lieutenant-Governor now remarks regarding it:—

> To the objections against the introduction of Hindi as the official language of Behar, the Lieutenant-Governor considers that a sufficient answer is furnished by the last administration report of the Commissioner of the Patna division. It is stated in that report that the change in question has been effected without difficulty and with great advantage to the public in general. A new class of amla and legal practitioners acquainted with Hindi is springing up, while the change has been introduced with such consideration for the claims of existing incumbents of offices that the individual hardship caused by it has been inappreciable. This statement will be intelligible when it is understood that even at the present day all subordinate officials and law-agents have some knowledge of Hindi. All speak it, and nearly all write it though possibly not with the same facility as Urdu. There is reason to believe that this outcry against the use of Hindi in Behar is rather a matter of factitious sentiment than of practical inconvenience. It is far louder among the Muhammadans of Calcutta who are not affected by the change than among the supposed sufferers. The change is the logical sequence of that exclusively Hindi teaching which has prevailed for nearly ten years with such marked success in all the primary patshalas and vernacular schools of Behar, in the very institutions, that is to say, from which the subordinate official classes, in whose behalf alone this outcry is raised, are fed. To give effect to the wishes of the National Muhammadan Association, therefore, on this point, it would be necessary to reverse the existing and approved policy of popular education in these provinces—a course which the memorialists themselves would hardly advocate.

25. The Governor-General in Council has felt it to be his duty in the preceding paragraphs to controvert various misconceptions which find place in the representations that have been laid before Government; but he will, as already stated, always take a lively interest in the advancement and well-being of the Muhammadan community, and he concurs in the remarks which not unfrequently occur in the local reports, that the very fact that a memorial like that under notice has been presented with the concurrence and approval of so many leading gentlemen in Bengal and elsewhere, indicates that the Muhammadans have themselves come to appreciate fully the necessity of moving with the times. They have now among them not a few highly educated and public spirited men who are keenly interested in the improvement and advancement of their co-religionists. The local Governments are everywhere anxious to do all that they equitably can do to assist in this movement; and His Excellency in Council has little doubt that, within the next ten years, much greater progress will be made than has hitherto been recorded. It is the earnest desire of the Supreme Government to treat all classes of Her Majesty's subjects in India with absolute impartiality, and see all alike benefiting by the protection, the patronage, and the assistance of the State.

Order—Ordered, that this resolution be forwarded to the—

Governments of Madras, Bombay, and the North-Western Provinces and Oudh for information and guidance, with a request that a copy of it may be communicated to the Honorable the Judges of the High Court for information.

Government of Bengal for information and guidance. (A copy will be separately communicated to the High Court, Calcutta.)

Government of the Punjab for information and guidance, with a request that a copy of it may be communicated to the Judges of the Chief Court for information.

Chief Commissioners, Central Provinces, British Burma, Assam, and Coorg, and Resident at Hyderabad for information and guidance.

Ordered also, that this resolution be published in the *Gazette of India*, and that the whole of the papers cited in the preamble, together with the section of the Education Commission report which deals with Muhammadan education, be published in the form of a selection from the records of the Government of India.

(True Extract.)

(Signed) A. MACKENZIE,
Secretary to the Government of India.

ORDER—dated 14th August 1885, No. 507, Educational.

Communicated to the Honorable the Judges of the High Court and to the Director of Public Instruction who will submit his recommendations with reference to paragraph 13 (A) of the foregoing resolution. His attention is also directed to paragraph 14.

2. As suggested in paragraph 19, the Government resolve to appoint a committee, consisting of the gentlemen named in the margin, to consider and report upon the subject referred to in that paragraph.

Dr. C. D. Macleane (President).
Hon. Mír Humáyún Jah Bahadur.
Mír Ansar-ud-dín Sáhib.
Advocate-General.

3. Heads of departments and of offices will again be reminded of the policy of Government in the selection of candidates for appointments in the public service, and their attention specially drawn to the remarks in paragraph 22.

4. With reference to the concluding portion of this paragraph, the Accountant-General will furnish the information annually on the 15th of September for inclusion in the general administration report.

(True Extract.)

E. F. WEBSTER,
Chief Secretary.

To the Hon'ble the Judges of the High Court, with C.L.
„ the Director of Public Instruction.
„ the Accountant-General.
„ C. D. Macleane, Esq., Mus. Doc.
„ the Hon. Mír Humáyún Jah Bahadur.
„ Mír Ansar-ud-dín Sáhib.
„ the Advocate-General.
„ all Heads of Departments.
„ the Departments of Government.

Exd. A. Aubert.

12-7-11

No 2107-K a/9 Septr 1885.

Communicated to officers of the P.W.D. with reference to G.O. No 494 Wdy 14 Febry. 1883, and previous correspondence. The special attention of all officers is drawn to the remarks made by the Govt. of India in para 22 of their Resolution dated 15th July 1885.

(Sgd) J.S.

G.O., 14th August 1885, No. 507.

B.-

No 2107 K a/9 Septr 1885

AUGUST.

Muhammadan Education.

Passing orders on a Resolution of the Government of India on the subject of the encouragement of — in British India, and appointing a committe to consider and report on the question of the management and appropriation of Muhammadan education endowments.

Write order

2 Nos Ch. Engr. for Irrig.
" Consy. Engr. for Ry.
" Supdtg. Engrs
" Supdt. of Works S.R.S.
" Consy. Architect
" Engr. in Ch. S. Ry.
" Supr. P.W. Accts
" " Ry. Accts.
" " State Ry. Accts.
" Supdt Madras Harbour Works.
" Engr in Ch. Madras S. Ry. Survey

Madras

IONAL.

Issued

Recd. Encl.

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

Read—the following paper :—

Extract from the Proceedings of the Government of India in the Home department (Education), dated Simla, 15th July 1885, No. 7—215-25.

Read—again the following papers on the subject of the encouragement of Muhammadan education in British India :—

Education Proceedings, 19th August 1871, Nos. 2 to 8.
Do. do. 27th January 1872, No. 13.
Do. do. June 1873, Nos. 74 to 111.
Do. do. July 1873, No. 59.
Do. do. September 1873, Nos. 2 and 3.
Do. do. January 1874, No. 4.

Read—also—

A letter from the Government of Bengal, No. 104, dated the 17th February 1882, forwarding a memorial from the National Muhammadan Association, dated the 6th February 1882, on the position and claims of the Muhammadan community in British India.

Home department circular letter, Nos. 4-181-190, dated the 8th March 1882, to Local Governments and Administrations, calling for a full and careful report on the allegations and prayers contained in the memorial.

Read replies to the above circular letter—

From Government of Madras, No. 574, dated the 28th June 1882.
From Government of Bombay, No. 1758, dated the 6th October 1882.
From Government of Bengal, No. 481 T.G., dated the 14th October 1882.
From Government of the North-Western Provinces and Oudh, No. 1401, dated the 16th April 1883.
From Government of the Punjab, No. 916, dated the 19th April 1883.
From Chief Commissioner of the Central Provinces, No. 3438-186, dated the 4th September 1882.
From Chief Commissioner of British Burma, No. 531-144 N., dated the 16th May 1882.
From Chief Commissioner of Assam, No. 5401, dated the 21st October 1882.
From Chief Commissioner of Coorg, No. 332-19, dated 28th May 1882.
From the Resident at Hyderabad, No. 427, dated the 14th November 1882.

Read also the following correspondence on the subject of raising the Calcutta Madrissa to the status of a second-grade college :—

Education Proceedings, September 1883, Nos. 12 to 20.
Do. do. December 1883, Nos. 25 to 27.

Read also—

Paragraphs 555 to 581 of the Report of the Education Commission, on the education of Muhammadans viewed as one of the "classes requiring special treatment," and the remarks of Local Governments and Administrations on that portion of the Commission's report.

Resolution—

In February 1882 a memorial was addressed to His Excellency the late Viceroy by the National Muhammadan Association calling attention to the present decayed position of Muhammadans in India, to the causes which had, in the opinion of the memorialists, led to this decadence, and to the circumstances which, in their belief, tend to perpetuate that condition. The memorial was fully reported upon by the Local Governments and was also discussed by the Education Commission. His Excel-

lency the late Viceroy was unable to deal with the question before his departure from India, but left on record an expression of his hope that it would receive full consideration at the hands of his successor. The present Viceroy feels a special interest in the well being and advancement of the Muhammadan subjects of the Crown in India; and after his landing at Bombay took an early opportunity of assuring the leading members of the Muhammadan community of Western India that he would not fail to inquire into the representations submitted by them with reference to the position and prospects of their co-religionists. His Excellency in Council has now carefully considered the memorial above referred to, together with the correspondence and reports quoted in the preamble, and numerous pamphlets and papers of various descriptions kindly furnished by persons interested in the subject of Muhammadan education.

2. From the statements of the memorialists and the whole course of previous discussions, it is clear that the chief drawback in the way of the advancement of the Muhammadan community in times past has been their inability or unwillingness to take full advantage of the State system of education. From the time of Warren Hastings to the present, this has been a matter of regret to the Government. The failure of the Muhammadans in certain provinces to compete on equal terms with Hindus for State employment has frequently been noticed; and repeated efforts have been made to investigate the causes of this failure and to remove these, so far as the action of Government could deal with them at all. To go no further back than 1871, on the 7th August of that year, the Government of India issued a resolution upon the condition of the Muhammadan population in the matter of education, in which, after regretting that so large and important a class should anywhere stand aloof from active co-operation with the educational system, and lose the advantages, both material and social, which the other subjects of the Empire enjoy, His Excellency the Earl of Mayo in Council directed that further and more systematic encouragement and recognition should be given to the classical and vernacular languages of the Muhammadans in all Government schools and colleges; that in avowedly English schools established in Muhammadan districts, the appointment of qualified Muhammadan English teachers should be encouraged; that assistance should be given to Muhammadans by grants-in-aid to enable them to open schools of their own; and that greater encouragement should be given to the creation of a vernacular literature for the Muhammadans. The resolution concluded:—

His Excellency in Council desires to call the attention of Local Governments and Administrations to this subject, and directs that this resolution be communicated to them and to the three Universities in India, with a view of eliciting their opinions whether, without infringing the fundamental principles of our educational system, some general measures in regard to Muhammadan education might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature.

3. This resolution was duly communicated to the Secretary of State, who concurred generally in the policy therein indicated, on the understanding, however, that as regards the encouragement of the languages of Muhammadans in the schools of the country, the Government of India did not contemplate any change in the subjects taught, but only in the mode of instruction.

4. The reports received from the Local Governments and Administrations in reply to this resolution were reviewed by the Government of India in a resolution, dated 13th June 1873. From these reports His Excellency the Earl of Northbrook in Council inferred that generally wherever the ordinary vernacular of the country was read and written in the Hindustani or Urdu character, there the Muhammadans occupied their proper position in the primary and secondary schools founded or aided by the State. In all provinces where this was the case, the indigenous Muhammadan schools were numerous, and up to a certain point in a thriving condition. They were encouraged and assisted by the Government officers; the grants-in-aid were offered on conditions on the whole fairly suitable for Muhammadan requirements; and the course of primary education was so shaped as to favor the Muhammadan at least equally with the Hindu. On the other hand, in provinces where the Muhammadans were scattered and not numerous, where they mostly spoke a different language from that of the majority of the population, or where their teaching was in a different

tongue and according to entirely separate traditions, there the special arrangements requisite to meet these circumstances had not always been organised, and the claims of the Mussalman community had been often almost inevitably disregarded. Where the Muhammadan used a form of the country dialect, he attended with others the primary Government schools for the rudiments of education; but where his mother-tongue was different in speech and in written character, he was naturally precluded from availing himself of this teaching. The peculiar obstacles which kept him apart from the ordinary school system naturally grew stronger as he emerged beyond those elements which are common to all teaching. The difficulties which had arisen from these causes had nowhere been satisfactorily surmounted. The Government expenditure on education being necessarily limited, and insufficient for the support of two separate classes of schools, the money available was naturally bestowed too exclusively upon those classes that not only formed the more numerous section of the people, but were both homogeneous for educational purposes and more eager to make use of the grant. It was however in the colleges, higher schools, and universities that the absence or backwardness of Muhammadans was most conspicuous. The reports all agreed that the existing system had not attracted them to the higher ranges of the educational course, or induced them to persevere up to the point at which studies impress real culture and fit young men for success in the services and open professions. The resolution went on to observe:—

How far this state of things can be attributed to the want of a connected scheme of courses of instruction suitable for Muhammadans, leading up through the lower to the higher standards, and how far to the general disinclination of Muhammadans to exchange their earlier modes of study for others more consonant with modern habits of thought, is a question which need not here be closely examined. It may be conjectured that, at the present epoch, Muhammadans are discovering that the ancient paths are unprofitable to stand upon, while their traditions and natural predilections still hold them back from setting out energetically upon newly opened roads. For while it is confessed that Muhammadans nowhere appear in satisfactory strength upon the lists of our higher schools, colleges, or universities, on the other hand those institutions which have purposely preserved the ancient exclusively Muhammadan type, and which have been restricted to instruction in the languages and sciences which belong peculiarly to Muhammadanism, have also been found to be falling gradually but steadily into neglect. We may perhaps assume, therefore, that the Muhammadans are not so much averse to the subjects which the English Government has decided to teach, as to the modes or machinery through which teaching is offered. And if it thus appear that to the traditions and reasonable hesitation which keep aloof our Muhammadan fellow-subjects are added certain obstacles which our system itself interposes—either by using a language that is unfamiliar or machinery that is uncongenial—it is plain that many of the drawbacks to the universality of our educational system are susceptible of removal.

His Excellency in Council, therefore, perceives with gratification from the reports now before him that judicious endeavours are being made to diminish, so far as they can be remedied, these inequalities in the distribution of State aid, and to place the Muhammadans, wherever this may be possible, upon a more even footing with the general community throughout the whole course of our public instruction.

5. The resolution then proceeded to notice in general terms the measures adopted in the several provinces to give effect to the views of the Supreme Government. Particulars of these will be given below when reviewing their effects and results in each province up to date.

The Governor-General in Council assumed that in all provinces where Muhammadans were few, and often exposed to all the disadvantages which affect a religious minority without wealth or superior influence, it would be the special care of Government to satisfy themselves that these endeavours to encourage the education of Muhammadans would be persistently maintained. It was recognised as the paramount duty of an Imperial department thus to fill up the gaps in the ranks of elementary education, and to range the various divisions of the vast population in one advancing line of even progress.

6. The resolution thus described the principles upon which the education of Muhammadans should be encouraged by the State:—

As to the principles upon which the education of Muhammadans should be encouraged by the State, His Excellency in Council need say little here, for they appear to be understood by all Administrations, and with general consent accepted by the people—by none more openly than

by the leading Muhammadans of India. The State has only to apply its educational apparatus and aid, so as they may best adjust themselves to existing languages and habits of thought among all classes of the people, without diverging from its set mark and final purpose—the better diffusion and advancement of real knowledge in India. His Excellency in Council is anxious that the attainment of this object shall in no class of the population be hindered by differences of language or of custom; and with this view the Government of India is very willing that the entire body of Muhammadan (as of Hindu) classic literature shall be admitted and take rank among the higher subjects of secular study; and that the languages shall form an important part of the examinations for University degrees. In short, His Excellency in Council is prepared to listen favorably to any well-considered proposal for modifying or extending in these directions the existing educational system. One measure to which the resolution of 1871 particularly adverted was the development of a vernacular literature for Muhammadans. His Excellency in Council would be slow to believe that such a literature still needed creation. To this suggestion Local Governments attach differing degrees of importance or practicability; and, on the whole, His Excellency in Council sees reason to believe that we must be cautious in attempting to proceed in this direction much beyond the point we have reached already. It is most desirable to frame a series of high class text-books, to encourage the printing and publication of valuable Muhammadan works, and to offer prizes either for good translations of foreign works or for original studies. But in regard to the patronage of what may be properly called literature, the exercise of it must necessarily be restricted by the pressing demands of general education upon our finance, and by the difficulty of making a fair selection, or of distributing any money available with due discrimination and indubitable advantage.

The resolution concluded as follows:—

His Excellency in Council has now reviewed rapidly the general measures which have been taken, or are being taken, for the encouragement of education among Muhammadans. The papers before him, received from all parts of British India, show that the Earl of Mayo's resolution has succeeded in its main purpose of drawing the attention of all Administrations to needs and obligations which before had perhaps not everywhere been adequately realized. These needs and obligations may now be intrusted with confidence to the care of Local Governments. The Supreme Government has satisfied itself that the principles upon which Muhammadan education should be supported or subsidised are clearly understood; while the conditions and rate of progress in this as in all branches of public instruction, the range of its operations, and all other practical details, depend chiefly in each province upon local circumstances, administrative skill, and financial resources.

7. About this time a separate correspondence was being carried on with the Government of Bengal on the subject of the management of the Calcutta Madrissa, established by Warren Hastings in 1780, and with reference to the status and condition of the Madrissa and College at Hooghly supported out of an endowment bequeathed in in 1806 by Muhammad Mohsin in trust for "pious uses." In connection with these Mohsin funds, not only had large accumulations to the credit of the trust been permitted to accrue, but the funds had been in part appropriated to the benefit of a wholly different class from that for which the endowment was destined. The Government of India accordingly desired that the whole subject of the application of the funds in promotion of Muhammadan education should be fully reconsidered and plans matured for their disbursement more in consonance with the intentions of Muhammad Mohsin. The Government of Bengal, in its letter, dated the 17th August 1872, in submitting to the Government of India the views of the Lieutenant-Governor in regard to the general measures to be taken for the promotion of Muhammadan education in Bengal, put forward certain suggestions as to the utilisation of these funds. It proposed to reform the Calcutta and the Hooghly Madrissas, and to take upon itself the cost of the non-Mussalman side of the Hooghly College, hitherto entirely supported from the Mohsin funds, but at the same time to accept from the funds a fair contribution for the Madrissa attached to the college and for special benefits to Muhammandan students studying in the college. As, in the opinion of the Lieutenant-Governor (Sir George Campbell), it would be difficult to justify the devotion of Provincial funds to special Muhammadan education in the province generally, while the Mohsin endowment supplied a legitimate means of effecting the purpose in view, the Government of Bengal further expressed its intention to devote the money thus saved from the Hooghly College to aid and extend Muhammadan education elsewhere. Proposals for the establishment of new Madrissas at Dacca and other local centres in Eastern and Northern Bengal were then explained in detail; but as the Mohsin funds would not be adequate to enable the Government to equip efficiently these new Madrissas, the

Lieutenant-Governor trusted that the Government of India would contribute to make up the difference. The main questions left for the decision of the Government of India were (1) whether the Government of India approved of the proposed distribution of the Mohsin funds and of the establishment of madrissas; and (2) whether the Government of India would give some special aid towards the establishment of madrissas in Eastern and Northern Bengal.

8. In reply, the Government of India, on 13th June 1873, wrote to the Government of Bengal as follows:—

The general principles upon which the Lieutenant-Governor desires to see these* institutions administered and directed for the better promotion of high Muhammadan education appear to the Government of India to be sound, and the obstacles to working upon them are not practically insurmountable. * * *. It is agreed, by common consent, that the intention of the British Government in supporting these institutions is to give to Muhammadans their full share of high-class intellectual training and of sound knowledge useful to them in life, combined but not clashing with that Oriental erudition which belongs to their race and country. And it is also agreed that, in shaping our methods towards these ends, we are bound to avoid, so far as may be possible, any unwelcome abandonment of the old ways of Muhammadan study, or any slight upon the classic learning of Muhammadan Asia. On the contrary, the importance to Muhammadans of such studies is admitted, and their intrinsic value as instruments of literary training in this country is not under-rated.

But the point of difficulty is also recognised by all to whom the subject is familiar. It lies in the problem of framing for Muhammadans a course of secular education, which is the only kind that can be given in Government institutions, upon the study of a literature which on so many sides of it is intimately connected with their religion and doctrinal tenets.

His Excellency in Council, nevertheless, believes that the problem thus presented is capable of solution; that a course of study can be laid down which shall maintain and encourage the cultivation of Arabic and Persian, of the history, literature, and philosophy which those languages convey, of their logical system, and of such parts of Muhammadan law as deal with purely temporal interests, without compromising the Government to the support of any peculiar school of religious teaching.

His Excellency in Council is willing to sanction the preliminaries of any plan for reconstituting the two madrissas, which may fall within the limits of these principles.

After referring with approval to the details of the proposals regarding the reorganisation of the madrissas, the Government of India continued with reference to the Hooghly Institution:—

The Lieutenant-Governor's proposition is to withdraw the greater part of the Mohsin funds from the Hooghly College, which has no particular local claim, and to use the money for encouraging Muhammadan education elsewhere, apportioning it according to need. So much of the present cost of the Hooghly College as would be left unprovided for by this subtraction of the endowment funds might, His Honor suggests, be then defrayed by the State.

His Excellency in Council approves the outlines of this proposal, and considers that some such arrangement would be consistent with the purposes of the Mohsin endowment, and generally advantageous to Muhammadan education. But, with regard to the employment of Mohsin funds thus to be set free, His Excellency remarks that there are such valid objections to any separate system of denominational schools or colleges that the Government of India prefers not to move further in that direction, although there is no intention of disturbing what may already exist. His Excellency in Council thinks that the memorandum of Mr. Bernard, and the Lieutenant-Governor's observations upon it, suggest the alternative of strengthening certain selected Government institutions on their Muhammadan side, instead of setting up new ones. For instance, the high schools or colleges at Chittagong and Dacca, in the midst of a great Muhammadan population, might be thus reinforced both in the way of teaching Arabic and Persian more thoroughly, and of generally cheapening education to Muhammadans by scholarships and the like. Or a portion of the Mohsin funds might go toward increasing the public grants-in-aid of Muhammadan schools and colleges.

The details of any scheme which might be worked out upon this design were left in the hands of the Bengal Government. As to the request for Imperial aid, the Government of India consented, chiefly in view of Sir George Campbell's scheme for encouraging Muhammadan education, to increase the regular Provincial assignment by an annual additional grant of Rs. 50,000.

9. On the 29th July 1873, the Government of Bengal forwarded, for the information of the Government of India, a copy of a resolution recorded by the

* Calcutta and Hooghly Madrissas.

Lieutenant-Governor explaining the measures which Sir George Campbell had adopted consequent on the instructions of the Government of India set forth above and the additional assignment of Rs. 50,000. The measures proposed included a liberal scheme of scholarships for Muhammadan youths attending colleges and zillah schools, especially for those lads who should elect to pursue the ordinary English course of study and to read physical science.

Despatch from Home department, No. 5, dated the 30th June 1873.
Despatch from Financial department, No. 295, dated the 21st July 1873.
Despatch from Home department, No. 6, dated the 1st September 1873.

10. These proceedings were reported to the Secretary of State in the despatches marginally noted, and His Lordship on 13th November 1873 replied as follows:—

I fully concur in the views stated in the elaborate resolution recorded by your Excellency in Council, under date of June the 30th, and observe with much gratification that throughout India efforts are being made with great judgment and earnestness to induce the Muhammadans to partake of the many benefits of our educational system.

I approve of the proceedings of your Excellency in Council in relation to Muhammadan education in Bengal.

Your Lordship in Council is fully aware of the many and peculiar difficulties which surround the subject, and has issued some very judicious and discriminating instructions to the Government of Bengal. I approve of the additional assignment of Rs. 50,000 which you have granted to that Government.

With your despatch of the 1st of September you have transmitted to me a letter from the Lieutenant-Governor of Bengal explanatory of the measures which he has adopted consequent on your instructions and the additional assignment. The arrangements of the Lieutenant-Governor indicate a very careful disposition of the means placed at his disposal, and an intelligent appreciation of the great importance of the whole subject.

I cannot conclude without an expression of my cordial satisfaction with the careful and complete manner in which your Excellency has dealt with a question, surrounded with so many difficulties, and so intimately connected with the best interests of a very large and influential portion of Her Majesty's subjects in India.

11. The effect of the measures adopted by the various Local Governments in consequence of the resolution of Earl Mayo's Government in 1871 is very fully discussed in the Report of the Education Commission, with reference to the statistics of the year 1881-82. The facts for each of the principal provinces may be summarised as follows:—

(A) In *Madras*, on receipt of the orders of the Government of India, the Local Government, notwithstanding a certain amount of opposition on the part of the educational authorities, directed the establishment of elementary Muhammadan schools and corresponding classes in other schools, at the principal centres of Muhammadan population. In these classes and schools instruction was to be given in Urdu. Arrangements were initiated for training Muhammadan teachers; and Persian was to be taught in any high school where there was a sufficient demand for this. By the University special recognition was accorded to Arabic and Persian. Of the result of these measures, the commission observe:—

The special schools maintained by Government were 11 in number, 7 of them being Anglo-Vernacular Middle schools, and 4 Anglo-Vernacular Primary schools. Nine schools, Anglo-Vernacular, or Vernacular, were maintained by municipalities, and of aided schools with a special provision for Mussalman pupils there were 4 Anglo-Vernacular and 210 Vernacular. Other inducements had also been held out to Mussalman students. They were admitted in all schools upon payment of half the usual fees; seven scholarships were specially reserved for Mussalman candidates at the University examinations; a special Deputy Inspector of Mussalman schools had been appointed; an elementary normal school had been established at Madras; and the University of Madras still continued to allot to the Arabic and Persian languages at its examinations a maximum of marks considerably larger than that carried by vernacular languages. The combined results of these measures were eminently satisfactory. In place of the 5,531 Mussalmans at school in 1870-71, the returns for 1880-81 give 22,075, or 6·7 per cent. of the total number under instruction; while the percentage of Mussalmans to the total population of the presidency is only 6 per cent. The proportion of boys at school to those of a school-going age is for Muhammadans 15·1, for Hindus 13·7 But it is not in numbers only that progress has been made. Taking the results of the Middle School examinations, we find that the percentage of passed candidates to those examined was, for Brahmans 44, for Hindus not Brahmans 35, for Muhammadans 41. In the lower University examinations, taking only the

percentage of successful candidates to those examined, the results for 1880-81 are equally satisfactory. * * * *. But of college education, beyond the first examination in Arts, Muhammadans, speaking generally, do not avail themselves at all, though there is no reason to suppose that the general system of education beyond that standard is not as well suited to the Muhammadans as that below it.

To the foregoing account it may be added that, under orders issued in 1882, the Government of Madras, with the object of encouraging Muhammadans to enter the Medical Service, has reserved for that community a certain number of stipendiary appointments in the medical apprentice grade.

(B) In *Bombay*, excluding Sind, the percentage of Muhammadans to the total population was 7·1 in 1871, while 8·7 per cent. of the scholars in the presidency were of that religion. Sind was no doubt in a very backward state, the feeling of the population there being strongly against the study of English. Out of a population of 1,354,781, only 10,115 were in schools known to the department, and of that number only 31·8 per cent. were Mussalmans, though the proportion of Mussalmans to the rest of the population was as 4 to 1. Taking the presidency as a whole, the indifference of the Muhammadans was not, however, so much to education generally as to education in the higher branches. They came freely to the lower schools, but failed to prosecute their studies to the higher standards. The Director (Mr. Peile), in considering the suggestions of the Government of India, pointed out that poverty alone would not account for this neglect of high education for beggar Brahmans abounded in the high schools. He attributed it to poverty and depressed social status combined; but there was probably also in the course of study itself something discouraging to Muhammadan youths. The special measures adopted on Mr. Peile's suggestion were, therefore, designed to stimulate the progress both of higher and lower education. The University placed Persian on the list of languages that might be taken up for a degree, and a Professor of Arabic and Persian was appointed to the Elphinstone College. In the Vernacular Training College special provision was made for training Muhammadan teachers; and Persian instruction in all classes of schools received particular attention. Later on the number of special Mussalman schools was increased and Mussalman Deputy Inspectors appointed to inspect them. Of the effect of these steps, the Commission write:—

In 1871-72 the number of Mussalmans at school, according to Mr. Peile's estimate, was 15,577, or about 8·7 per cent. of the total number at school; in 1881-82 the number had risen to 41,548, or 11·7 per cent. of the total number at school. There were also in the latter year 22,284 Muhammadan children in indigenous schools, which would raise the percentage to 14·7.

The Bombay Provincial report, drawn up for the Commission, gives an account of the good work which is now being done in this direction by the Anjuman-i-Islam, a private institution started by the Muhammadan community. It states:—

The most promising feature in connection with the progress of Mussalman education during the past decade (1871—1881) has been the formation and recognition of a society known as the Anjuman-i-Islam, which, it is hoped, will in time establish a network of secular schools in Bombay. This society is so important that it was felt advisable to make special rules for its assistance. At present it receives a fixed subsidy of Rs. 500 a-month from Government. By the end of the year 1880-81 the society's first school was fairly started. Its Hindustani and Anglo-Hindustani departments, together with a large class of children reading the Kuran, contained in all 102 pupils. Since then the operations of the society have been extended.

(C) In *Bengal* there can be little doubt that the condition of the Muhammadan population is more depressed than elsewhere; and it is on the state of things in that province that the memorial now before Government bases most of its statements. At the same time it must be admitted that there is here perhaps less reason than elsewhere for making large separate provision for the Muhammadan element of the population, the vast majority of the Mussulmans being cultivators speaking the Bengali vernacular of their Hindu neighbours. On receipt, however, of the orders of the Government of India, the Local Government arrange for teaching Urdu and Arabic or Persian up to the entrance standard in all zillah schools; and wherever there was a sufficient demand a special class was formed to study Arabic and Persian after the Mussulman fashion. The Persian language was added by the University to the subjects for the F. A. and B.A. Examinations; and in the Grant-in-Aid Code specially liberal terms were offered

to schools managed by Muhammadans. The reforms introduced in the management of the Calcutta Madrissa and Mohsin endowments have been noticed above. New madrissas were opened at Dacca, Rajshahye and Chittagong, each under an Arabic scholar of repute assisted by competent moulvies. In each the full course of the Calcutta Madrissa was to be taught, and English was to be added if desired by the pupils. Scholarships for Muhammadans tenable in madrissas or in English colleges and schools were founded, and Rs. 18,000 were allotted to paying two-thirds of the fees of Muhammadan pupils in Government colleges and schools outside Calcutta, and to the payment of moulvies in those schools. The muktabs or mosque schools were soon after brought into relationship to the indigenous primary school system without interfering with their religious side. Many hundreds of muktabs are now aided in this way. These efforts have to some extent been successful, and the Mussalmans are not merely coming more freely to the vernacular schools, but taking a more prominent place in the returns of higher education. Muhammadans formed in 1871 about 32 per cent. of the population of the province. The proportion of Mussalman boys to the total school attendance, which in 1871-72 was only 14 per cent., had increased in 1880-81 to nearly 24 per cent. In primary vernacular boys' schools the proportion was in the latter year 24·6 per cent.; in middle schools, English and Vernacular, over 13 per cent.; in high schools, under 9 per cent.; while in English colleges it was only 3·8 per cent. as against 4·04 per cent. in 1871. The rapid fall in the proportion of Mussalman students in schools of the higher classes, and the reduction in the proportion in colleges below the figure of 1871, is not satisfactory. The opinion of the Education Commission is however favorable to ultimate progress:—

Owing to the ready way in which Mussalmans have accepted the primary system of instruction, there is a very satisfactory increase in the total number of pupils of that race, which has risen from 28,148 in 1871 to 262,108 (including students in technical schools and colleges) in 1882; the proportion of Mussalmans being now 23·8 per cent. against 14·4 in 1871. In each of the Madrissas of Hooghly, Dacca, Rajshahye, and Chittagong the full Arabic course of the Calcutta Madrissa is taught, and in each also instruction in English is given to all pupils who wish it. In the Dacca Madrissa the course in English is carried up to the Entrance Standard. Of 1,089 pupils in the six madrissas, as many as 322 learn English. The privilege of reading at one-third of the ordinary fees has also, by recent orders of the Government of Bengal, been extended to Muhammadan students of any college in Calcutta whether Government or other. In the case of non-Government colleges, aided and unaided, the amount of the remissions is paid from the Provincial revenues.

Recently a still further concession to the demands of the Muhammadan community has been made; and in order to provide larger facilities of instruction in English, the Calcutta Madrissa has been raised to the position of a college. Notwithstanding this alteration in the status of the institution, the privilege has been continued, whereby Muhammadan students attending the college have two-thirds of their fees paid out of the Mohsin endowment. On the other hand, the Rajshahye Madrissa, which was neither very successful nor much wanted, has, with the concurrence of the leading Muhammadans, been closed, the funds being diverted to the Calcutta institution.

The National Muhammadan Association is, as the Government of Bengal remarks, mistaken in supposing that the Mohsin fund is now diverted to other than Muhammadan objects, or that its receipts are allowed to accumlate unutilised.

(D) *North-Western Provinces.*—Here the Muhammadans formed in 1871 about 13½ per cent. of the total population, while the total number in school was 17·8 of the scholars. The course of study was such as to afford every encouragement to Muhammadan pupils. In 1881 the percentage of Mussalmans to the total number of students under instruction was 14½ per cent. In English colleges they constituted a proportion of 13 per cent., and in English high and middle schools of 20 per cent. The figures therefore show a slight falling off, which it is hoped may soon be recovered. There is much at the present time which is encouraging in the state of feeling on this subject among the leading Muhammadan gentlemen of the province. They have under the enlightened guidance of Syud Ahmed, C.S.I., made great efforts to provide for their countrymen facilities for the prosecution of the higher education. These efforts have resulted in the founding of the Aligarh College. It was originally intended to confine this college to Mussalman youths alone, but it has since been opened to Hindus. The

Government of India entirely concurs with the Education Commission in the praise which they accord to this undertaking:—

The Aligarh Society has set an example which, if followed to any large extent, will solve the problem of national education; and it is difficult to speak in works of too high praise of those whose labors have been so strenuous, or to over-rate the value of the ally which the State has gained in the cause of education and advancement.

(E) *Oudh.*—The population of Oudh contains 10 per cent. of Muhammadans. The proportion of Mussalmans to the total number attending Government and aided schools in 1871-72 was 24·8 per cent. In 1881-82 the proportion had fallen to short of 23 per cent. The falling off has unfortunately been in the higher grades of schools. But on the whole there is no reason to believe that Muhammadan education is neglected in Oudh, or that the Mussalman community there is indifferent to the advantages held out to its members. With the general revival of educational effort in the North-Western Provinces and Oudh, which may be expected to follow on the report of the Education Commission, the position of this special class will also, it may be hoped, improve.

(F) *Punjab.*—Muhammadans form over 51 per cent. of the population of the Punjab. In 1871-72, 35 per cent. of the total number of pupils under instruction were Mussalmans. The local Government saw no reason to adopt any special measures for the promotion of Muhammadan education in consequence of the resolution of 1871. It is, therefore, satisfactory to find that in 1881 at the end of the decade the percentage of Mussalman pupils at school had risen to over 38 per cent., and that the increase had been in the higher rather than in the lower class of schools.

(G) *Central Provinces.*—The Muhammadans here form only 2·5 per cent. of the population, but are found to be fully alive to the importance of education, their attendance in the higher schools being especially good. Arabic and Persian classes are opened in all zillah schools where the demand warrants this.

12. From the foregoing paragraphs it is evident that a considerable improvement has taken place within the past 10 or 15 years in the relations of the Muhammadan community to the educational system of the country, and that many of the drawbacks of which complaints might justly have been made in 1870 have now been removed. The Education commission have however formulated specific proposals for the further encouragement of Muhammadan education. In proposing these, the commission remark as follows on the general subject:—

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

The recommendations we proceed to make have been framed, we believe, not merely with a regard to justice, but with a leaning towards generosity. They are based not more upon the suggestions contained in the Provincial reports than upon the evidence of witnesses and the representations of public bodies. They deal, we think, with every form of complaint that is grounded in fact, and they contemplate the various circumstances of various localities. Few of them, indeed, are of general application; many of them, we trust, will before long be rendered obsolete. Special encouragement to any class is in itself an evil; and it will be a sore reproach

to the Mussalmans if the pride they have shown in other matters does not stir them up to a course of honorable activity; to a determination that whatever their backwardness in the past, they will not suffer themselves to be outstripped in the future; to a conviction that self-help and self-sacrifice are at once nobler principles of conduct and surer paths to worldly success than sectarian reserve or the hope of exceptional indulgence.

It is only by frankly placing themselves in line with the Hindus, and taking full advantage of the Government system of high and especially of English education, that the Muhammadans can hope fairly to hold their own in respect of the better description of State appointments. This is clearly seen by the memorialists themselves, and the reports of Local Governments show that in most provinces a *real* advance has been made in this respect. The recommendations of the Commission are, as they themselves point out, not of universal application, and none of them need be taken to imply a leaning towards the maintenance of a distinctly Oriental training throughout the curriculum for Muhammadan pupils. The object of the Commission is to attract Muhammadan scholars by giving adequate prominence to those subjects to which their parents attach importance, and to hold out special inducements to a backward class; but in applying the recommendations, due regard is everywhere to be paid to local circumstances, and care must be taken to avoid unnecessary widening of the line between Muhammadan and other classes of the community.

The recommendations are as follows:—

(1) that the special encouragement of Muhammadan education be regarded as a legitimate charge on Local, on Municipal, and on Provincial funds;

(2) that indigenous Muhammadan schools be liberally encouraged to add purely secular subjects to their course of instruction;

(3) that special standards for Muhammadan primary schools be prescribed;

(4) that Hindustani be the principal medium for imparting instruction to Muhammadans in primary and middle schools, except in localities where the Muhammadan community desire that some other language be adopted;

(5) that the official vernacular, in places where it is not Hindustani, be added as a voluntary subject to the curriculum of primary and middle schools for Muhammadans maintained from public funds, and that arithmetic and accounts be taught through the medium of that vernacular;

(6) that in localities where Muhammadans form a fair proportion of the population, provision be made in middle and high schools maintained from public funds for imparting instruction in the Hindustani and Persian languages;

(7) that higher English education for Muhammadans, being the kind of education in which that community needs special help, be liberally encouraged;

(8) that where necessary a graduated system of special scholarships for Muhammadans be established; to be awarded (*a*) in primary schools, and tenable in middle schools; (*b*) in middle schools, and tenable in high schools; (*c*) on the results of the Matriculation and First Arts Examinations, and tenable in colleges;

(9) that in all classes of schools maintained from public funds a certain proportion of free studentships be expressly reserved for Muhammadan students;

(10) that in places where educational endowments for the benefit of Muhammadans exist, and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Muhammadans exclusively;

(11) that where Muhammadan endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be offered to them to establish English-teaching schools or colleges on the grant-in-aid system;

(12) that, where necessary, normal schools or classes for the training of Muhammadan teachers be established;

(13) that, wherever instruction is given in Muhammadan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Muhammadan teachers to give such instruction;

(14) that Muhammadan inspecting officers be employed more largely than hitherto for the inspection of primary schools for Muhammadans;

(15) that associations for the promotion of Muhammadan education be recognised and encouraged;

(16) that in the annual reports on public instruction a special section be devoted to Muhammadan education;

(17) that the attention of local Governments be invited to the question of the proportion in which patronage is distributed among educated Muhammadans and others.

13. The Education Commission have dealt so completely with the whole question of Muhammadan education, that the appointment of a special commission to enquire into the subject, as suggested by the memorialists, is no longer necessary. The recommendations of the commission have been considered by local Governments, with the following results.

(A) *Madras.*—The Madras Government remarks:—

Special encouragement is already held out to Muhammadan education, and a further advance is contemplated in this direction, though not exactly on the lines suggested by the commission. It is not thought desirable to dissociate this class so distinctly from the ordinary scheme of teaching, as, except in a few localities, Muhammadans avail themselves freely of the advantages of the existing system. Thus neither special schools nor special normal classes seem necessary, while the recommendations as to the Persian and Hindustani languages are hardly applicable to the peculiar linguistic conditions of the south, and ignore the extent to which the Muhammadans use its vernacular languages. At the same time the object of the recommendations meets with cordial approval.

It has been shown in paragraph 11 above that the condition of the Muhammadans in Southern India is, from an educational point of view, by no means unsatisfactory. All funds, provincial, local, and municipal, are bound by the Grant-in-Aid Code to give special encouragement to Muhammadan education. The experiment of separate schools has not been successful and is not, the Director of Public Instruction thinks, necessary, except to some extent in Madras and one or two large Muhammadan centres and for the Moplahs on the West Coast. Some increase of the subordinate inspecting agency for Muhammadan schools is, however, admittedly desirable. While the broad results for the whole province leave perhaps little to desire, the Governor-General in Council thinks it would be well were the officers of the Educational Department directed to examine more particularly, in communication with district officers and the leading members of the Muhammadan community, the educational provision for the members of that community in each district, with a view to seeing whether in special localities more effect should not be given to some of the recommendations of the commission. The backward state of the Moplahs seems especially to call for attention. The Governor-General in Council is disposed to agree with the Madras Government that it is undesirable to accentuate the difference between Muhammadans and Hindus by making Hindustani, in lieu of the current vernacular, the medium of instruction, where the Muhammadans show themselves ready to attend the ordinary schools of the country. Where this is the case, the local vernacular should be the ordinary medium, the special wants of Muhammadan youths being met by the formation of Hindustani classes and teaching them the Arabic character. There may, however, be tracts where Muhammadan feeling would prefer the establishment of special schools, and in such places the recommendations of the commission should receive attention. In secondary schools of all kinds facilities for the study of Arabic or Persian should be offered wherever there is a real demand for this.

(B) *Bombay.*—The local Government merely remarks that "the special wants of Muhammadans have had attention;" refers to the monthly grant of Rs. 500 towards the Anjuman-i-Islam school; and adds that "the Governor in Council is prepared to aid further in the extension of Muhammadan education should opportunity offer."

Although here, as in Madras, the educational conditions of Muhammadan population taken as a whole is not altogether unsatisfactory, there can be no doubt that in

certain localities, as in Sind, there is an urgent call for special measures; and the Governor-General in Council would wish to see the same further examination of local wants initiated that has been suggested for Madras. Some steps should certainly be taken to encourage Muhammadans to read up to the higher standards. At present here, as in other provinces, they specially fail to pursue their studies beyond the lower stages.

(C) *Bengal.*—The Lieutenant-Governor remarks:—

The proposals for the support of special Muhammadan schools, and for the special encouragement of Muhammadan education in ordinary schools, are worthy of liberal consideration. Many of them are already in force in this province; the chief innovation being that for the creation of a special class of scholarships for Muhammadan students. To this, no doubt, objection may be raised, just as objection has been, not without force, raised to the principle of this special proposal in Mr. Barbour's dissent. The Lieutenant-Governor, however, thinks that if it can be shown that in any locality the number of Muhammadans who gain scholarships is not in due proportion to their numbers and position, a fair case will have been made out for exceptional, though he will also add temporary, treatment. The other recommendations under this head are conceived in a liberal spirit, and may be accepted, except in so far as they recognise the substitution of Hindustani for the Hindi vernacular. If by Hindustani be meant that language which, written in the Hindi or Nagri character, is the common speech alike of Muhammadan and Hindu in Behar, the Lieutenant-Governor has no objection to offer. But if the recommendation mean that the policy which has prevailed for some years, of conveying primary instruction to Muhammadans in Behar through Hindustani expressed in the Hindi character, is to be reversed, then the Lieutenant-Governor must very strongly dissent from the recommendation as being opposed to the true interests of the Muhammadans of Behar. Finally, the Lieutenant-Governor is not disposed to support the establishment of normal schools or classes for Muhammadan teachers exclusively. Little is gained by such separatism.

The Governor-General in Council trusts that the Bengal Government will give effect to its views. There is no intention to reverse the decision of the local Government in the matter of adoption of Hindi as the Court language of Behar, and as the ordinary medium of instruction in the primary schools of that province. Where the Muhammadan population is strong and likely to attach special importance to Oriental teaching of a Muhammadan type, care should be taken to meet this want, with a view to making the schools popular and inducing the better classes to allow their children to push their studies eventually to a higher standard, especially in English. But equal care is necessary to prevent the absolute separation of the Muhammadan community from the rest of this population. It must also be borne in mind that it is only by an acquaintance with the current vernacular that Muhammadans can hope to secure employment. It has already been shown in this resolution that very much has been done by the local Government to meet the requirements of the Muhammadans in Bengal, and it may fairly be said that they have now every opportunity offered them of securing a good education. If it is found that anything further is required in any part of the province, or at any particular stage of the educational course, to advance the progress of the Muhammadan community, the Governor-General in Council feels sure that His Honor the Lieutenant-Governor will not stint the necessary outlay.

(D) *The North-Western Provinces and Oudh.*—The Lieutenant-Governor considers that no special measures on behalf of Muhammadans are required, as Mussalman education in these provinces is by no means in a backward state. The interests of the class will, it is said, be duly attended to, and aid and encouragement on the part of the State will not be wanting.

Here it would seem to be sufficient if inquiry is made as to the necessity of special measures in any locality where the number of Muhammadans is unduly low in any grade of the educational course.

(E) *The Punjab.*—Here also no special measures are thought to be called for. The Muhammadans are not backward in taking advantage of the existing educational facilities.

(F) *The Central Provinces.*—The Chief Commissioner is opposed to the adoption of special measures in aid of the Muhammadans, but it has been seen above that nothing is really required in these provinces. The educational authorities may be directed to keep a watchful eye on any localities where the Muhammadan population is large and backward.

(G) *Assam.*—The Muhammadans here are chiefly the agriculturists of Sylhet, who are not an impoverished class and whose vernacular is Bengali. Sufficient provision is already made for Persian instruction in secondary schools where there is a demand for this. All scholars unable to pay fees are admitted free to schools in Assam.

(H) *Coorg.*—Sufficient provision is already made for the few Muhammadans there are in Coorg.

(I) *Berar.*—Special provision has already been made for Muhammadans in the Assigned Districts, and the percentage of Mussalmans in the schools is larger in proportion than that of the Hindus.

(J) *British Burma.*—The questions discussed in this resolution have little or no application to British Burma, where there is hardly any indigenous Muhammadan population, where the resident Muhammadan population is but $4\frac{1}{2}$ per cent. of the whole, and where the great bulk of the people are Buddhists. The Mussalmans in Burma are, the Chief Commissioner reports, on a fair equality with the other sections of the population.

14. On the whole, the Governor-General in Council is satisfied that the attention which has once more been drawn to the subject of Muhammadan education will have the best results. His Excellency in Council attaches special importance to recommendation (16) of the commission's report, "that in the annual reports on public instruction a special section be devoted to Muhammadan education." These reports should be precise and detailed, and discuss the position and advancement of the Muhammadan community, not merely as a whole, but with reference to local variations, in order that the Government of India may be kept fully informed as to the state and progress of this important section of the community. For the attraction of Muhammadans to higher education, a liberal provision of scholarships is essential, and their wants must not be overlooked in the framing of any general scheme of scholarships for any province, in pursuance of the orders of the Government of India on the report of the Education Commission. Probably the appointment of special Muhammadan inspecting officers to inspect not merely primary Muhammadan schools, but to enquire into Muhammadan education generally, would have a good effect in Bengal and other places where the Muhammadans are very backward. Such officers would bring the peculiar wants of their co-religionists more thoroughly to notice than can perhaps be expected from subordinate officers of a different faith. The action taken in those and other directions should be fully explained in the annual reports.

15. Returning again to the memorial of the National Muhammadan Association, the Governor-General in Council observes that, apart from the general educational drawbacks of which they complain, and to remedy which it has been shown that much has already been done, the memorialists attribute the present depressed condition of their co-religionists to the following specific causes:—

(1) the abolition of Persian as the official language and the substitution of English or the vernacular, the effect of which has been that Hindus have generally supplanted the Muhammadans in the Government service;

(2) the further orders of 1864, making a knowledge of English essential in the examinations leading to the Native Bar and judicial service, which again gave a special advantage to the Hindus;

(3) the resumption proceedings of 1828—1846, which are said to have resulted in the confiscation of numerous rent-fee grants devoted more or less to educational purposes, and also in the ruin of many ancient families.

16. The memorialists themselves are not desirous of seeing Persian revived as the official language. Nor do they propose to revert to vernacular examinations for pleaderships and munsifships. They recognise the fact that the Muhammadans, if they are to succeed at all, must rise to the educational level of the day, and their prayer, which is for assistance to enable them to rise, has been fully met in the foregoing paragraphs. But they find a special grievance in the existing regulations for pleadership examinations in Bengal, which are said to preclude all save graduates in law of the university from becoming pleaders and so eligible for the subordinate

judicial service. The memorialists desire that admission to this service should be by special competitive examination.

On this subject the Honorable Judges of the Calcutta High Court remark :—

The memorialists, in paragraph 22 of their memorial, ascribe the numerical inferiority of Muhammadans in the subordinate judicial service to the conditions laid down in the year 1865 or 1866, which have become still more stringent as regards the raising of the standard of qualification for a higher grade pleader and for a munsif. The conditions laid down in 1865 or 1866 are presumably those contained in rule 5 of the rules of the Government of Bengal made in 1866 under section 6 of Act XX of 1865. Their increased stringency, as regards munsifs, was, it is presumed, the qualification mentioned in the High Court's notification, No. 3344 of the 16th December 1868, by which the Court, after consulting the Government of Bengal, declared that it would nominate to the office of munsif "none but those who have obtained the degree of B.L., or who have passed the senior grade pleadership examination or some other examination equivalent thereto"; and as regards pleaders, the qualifications declared necessary in the rules of the 2nd May 1866, made by the High Court under section 4 of Act XX of 1865. With the question of English as the language for the high grade pleadership examination, this letter has already dealt. As to the second question, I am to point out that there exists, notwithstanding this notification and these rules, no "hard-and-fast rule" regarding the qualifications necessary for entering the judicial service, except that the candidate must be a member of a recognised legal profession. It is true that, before nominating any one for the post of munsif, the Court satisfies itself that the candidate is fitted for employment on the bench. He must have a certain knowledge of law, and he must also be a person of liberal education, and in the majority of instances a certain course of university education, and the acquirement of a degree in law, are taken as a guarantee of the candidate's fitness. But these qualifications are by no means indispensable, and instances have not so long ago occurred in which Muhammadan gentlemen, possessing neither of these qualifications, have been nominated to the Government for employment as munsifs. That more of such nominations are not made is due, not to the existence of a hard-and-fast rule, but to the lamentable scarcity of Muhammadan gentlemen of sufficient position and education to make them eligible for such appointments, even when a degree in law or a knowledge of English is not an indispensable portion of their acquirements.

The Governor-General in Council observes that under the High Court rules for the qualification, admission, and certificates, &c., of pleaders, it is not absolutely necessary that a candidate should have graduated at a university or indeed have passed any university examination whatever. Provided the candidate has passed some *public examination* accepted by the Court as equivalent to the standard of the University First Arts Examination and has attended suitable law lectures, he is eligible to present himself for the pleadership examination. It is possible, however, that in practice the university qualification is ordinarily insisted upon, and it would perhaps be well if the local Government established some public examination which the Court would accept as equivalent to the preliminary university test. In other provinces no artificial obstacles appear to lie in the way of Muhammadans desirous of qualifying as pleaders. As regards the admission of duly qualified Muhammadans to the judicial service, the Governor-General in Council trusts that in provinces like Bengal and Bombay, where there is at present a deficiency in this respect, the High Courts will endeavour to secure a certain proportion of officers of that class.

17. With reference to the statements respecting the resumption proceedings in Bengal, and their disastrous effect upon the welfare of the Muhammadan community generally, and upon their educational system, the Government of that province, in reporting upon the memorial, records the following observations :—

The memorial refers to the resumption laws as among the chief causes of Muhammadan decadence. It seems to the Lieutenant-Governor that there has been a great deal of very ill-informed declamation on the subject of the resumption laws. Vague statements regarding their disastrous effects are met by statements equally vague regarding their necessity and the general fairness with which they were conducted. Mr. Rivers Thompson is not concerned to deny that possibly in many cases (and obviously the action of Government would most seriously affect Muhammadan holders of land) the assessment of revenue on land previously held rent-free may have entailed losses both in position and wealth; but the statements of writers who maintain that these proceedings entailed wholesale ruin on the Muhammadan community in general, and the scholastic classes in particular, cannot be suffered to pass without remark. Such statements admit of no proof. They are unsupported by the history either of the origin or of the progress of the resumption proceedings themselves. These proceedings originated chiefly in the misconduct of the native official classes in the early days of British rule. Before the transfer of the sovereignty of Bengal and Behar to the East India Company in 1765, the revenue collectors

under the Moghul sovereigns used occasionally to alienate lands in the shape of endowments and rent-free grants. They had of course no authority to do this, the ruling power alone being competent to grant away its share in the produce of the land; but it is on good authority believed that these illegal alienations were few in number and limited in extent before the accession to sovereignty of the East India Company. During the first few years of the Company's administration, however, such invalid grants increased enormously. Mr. James Grant in his Analysis of the Finances of Bengal (1786) declares that they extended to one-fourth of the entire rental of presidency, or nearly one million sterling per annum; and though Sir John Shore afterwards questioned the correctness of Mr. Grant's calculations, there is no doubt that these fraudulent alienations were very extensive. There can be as little doubt under the circumstances of the case that they were due, not to any praiseworthy intention of supporting religion or promoting learning, but to purely selfish motives of personal gain. It is unnecessary here to enumerate the various occasions from the time of Mr. Hastings to that of Lord William Bentinck, on which Government asserted its right and declared its intention to assess revenue on these alienated lands. From time to time efforts were made to carry this intention into effect, by prescribing a system of registration, designed to protect rent-free holdings and to identify invalid grants. These measures, however, proved ineffectual, and it was not until the financial pressure caused by the Burmese War compelled recourse to taxation, as well as to retrenchment, that effective steps were taken to make good the Government claim. The choice before Lord William Bentinck's Government lay between the introduction of a general measure of taxation and the enforcement of the incontestable rights of Government to share in the produce of these invalid lakhiraj grants. Whatever may be said by writers to whose sympathies vicissitudes of families appeal more forcibly than the financial necessities or the just claims of an empire, the Lieutenant-Governor believes that no impartial man will deliberately maintain that the choice of the Government of the day was wrong.

It has been stated in a recent article published in the *Nineteenth Century* by the Hon'ble Amir Ali, the Secretary to the Association, that the harshness of the resumption proceedings has left behind a legacy of bitterness, has entailed widespread ruin on the Mussulman gentry, and has destroyed the Muhammadan educational system. No details in support of this statement were furnished at the time, and the author of the article in question has since confessed himself unable to supply the omission. Desirous of ascertaining whether official records lent colour to the writer's assertions, the Lieutenant-Governor consulted the Board of Revenue, who have reported that the assertions in question admit of no verification from the revenue records of Government. On this subject more than one writer has drawn on his imagination for his facts: fanciful references to decaying muniments and moth-eaten title-deeds, which have no existence in fact, take the place of substantial arguments; and the fact is always either forgotten or ignored that the result of even the harshest resumption case was *not the dispossession of the holder, but the assessment of revenue on his holding, and even that, in no case, at more than half the prevailing rates.* When the admitted leniency of the assessment of revenue rates in Bengal is remembered, and when it is understood that a resumption proceeding meant nothing worse than the imposition on lands previously rent-free of half those rates, the charges of harshness and ruin inflicted wholesale through the action of the resumption laws will be estimated at their true value. The resumption literature is uninteresting reading at the present day; but an examination of it will show to those who take the trouble to make a dry and laborious enquiry that those proceedings were conducted with as much moderation and regard for private interests as the nature of the case permitted. The holders of rent-free grants possessing titles from the former rules of the country were, of course, exempted from the operations of the law. As, however, the "ravages of white ants" might possibly render it difficult for lakhirajdars of this description to prove their titles, the Government came to their aid, by decreeing that if only they could prove possession for twelve years before the transfer of the sovereignty of the country to the East India Company, their holdings should be exempted from assessment. The first effective resumption law having been passed in 1819, all that these "ancient families" were called upon to show was that the lands in question had been in their possession for little more than a single generation. For an "ancient family," rooted in the soil, this was no difficult or oppressive task.

If the provisions of the resumption laws were thus tempered in the case of the holders of large grants, the procedure was, so far as the Government was concerned, even more lenient in that of petty lakhirajdars. Parcels of land not over 50 bigahs in extent were altogether exempted, and the Government of the day intimated its willingness to increase that limit should such a course seem desirable to the local officials. The character of these proceedings can hardly be summed up more accurately than in the terms employed by the Court of Directors in the review of the results of the resumption proceedings, contained in their Despatch No. 2, dated February 1854 :—

"The result is satisfactory, and the means employed have been in the majority of instances fair and equitable. In the progress of the resumption proceedings, we have had occasion to animadvert in some cases, as in that of Chittagong, on the sweeping measures of the resumption officers; but in the general conduct of the proceedings the principles of liberality and justice, which we advocated from the commencement, have been on the whole adhered to.

"Where ascertainable rights have been invaded, redress has been afforded; but it is only justice to those who contribute to the expenses of Government that immunities and privileges resting on no foundation of right should be gradually and considerately eradicated."

Under any circumstances it may be noticed that the Muhammadans were not exceptionally treated in the working of the resumption laws; and if irretrievable injury was done to Muhammadan progress by their operation, the enquiry naturally suggests itself why Hindus, equally subjected to the same laws, have survived their evil effects.

So far as the presidency of Madras is concerned, the allegations of the memorialists appear to be equally based upon misapprehension. Every endowment for charitable and pious uses was scrupulously investigated by the Inam Commission some 20 years ago, and wherever the validity of the grant was satisfactorily established, a title-deed was conferred by Government in the name of the holders of the grant and their successors, ensuring its continuance to them and declaring it not to be subject to further interference so long as the institutions and services, the objects of the grant, were efficiently maintained and performed. Nor is there any evidence that such endowments as were then confirmed for educational purposes have been since wasted or abused. There were, it is reported, extremely few endowments of an educational kind.

The report from the North-Western Provinces and Oudh is of a similar character. The allegations regarding waste or confiscation of charitable endowments or scholastic foundations are stated not to accord with any specific facts known to the Government of those provinces.

The Government of the Punjab writes as follows on this subject:—

Passing now to the fourth prayer of the memorialists, it is only necessary to observe that the number of Mussalman endowments in the Punjab is extremely small, and the only case of importance is that of the Itmad-ud-Doula Fund. So far as can be gathered from the documents which exist in regard to this fund, the trust was formed for the purpose of promoting education in the city of Delhi. The fund is devoted to the maintenance of an Anglo-Arabic school, attended by Muhammadans both of the Suni and Shia persuasion, but in which religious instruction has not hitherto been given. The fund is managed by a committee composed mainly of native gentlemen, presided over by the commissioner of the division. With this exception, the subject of Muhammadan endowment is one which calls for no action so far as this province is concerned.

In the other provinces this question of educational endowments appears to be one of no practical importance.

18. As regards Muhammadan endowments generally, these are almost invariably, it is believed, of a religious or *quasi*-religious character; and while it is impossible for Government to meddle with them, large powers of interference are conferred on those interested under the provisions of Act XX of 1863. What is chiefly required is, as the Lieutenant-Governor of Bengal points out, that the enlightened members of the Muhammadan community should bring pressure to bear upon their less advanced co-religionists, in whose hands the funds of this description for the most part lie, to give a wise direction to their expenditure.

19. While it is clear, therefore, that undue importance has been attached by the memorialists to this matter, His Excellency the Governor-General in Council is disposed to think that it would be satisfactory to the leaders of the Muhammadan community that the question of the management and appropriation of Muhammadan educational endowments should be more fully examined. It may be possible by some unobjectionable amendment of the law to secure more effectually than is the case at present the object which the memorialists have in view. His Excellency in Council would be glad therefore if the local Governments of Madras, Bombay, Bengal, the North-Western Provinces and Oudh, and the Punjab were each to appoint a small committee to consider and report upon this subject. Each committee might consist of an experienced revenue officer, one or two influential Muhammadan gentlemen, one at least being a learned Muhammadan lawyer, and one or more of the legal advisers of the Government. In the presidency towns it would be very desirable that the Advocate-General should be invited to serve upon the committee. The different local committees might advantageously be placed in direct communication with one another, and their reports when ready should be submitted through the local Government, with the opinion of that Government, for the consideration of the Government of India. It is believed that in temporarily-settled provinces full information is already on record as to the

number, value, and present appropriation of most of these endowments. In such cases the committees would probably only have to consider, on such information as may be readily available, whether there is any ground for believing that endowments intended for educational purposes are in fact now diverted to alien uses, and whether in that case any amendment of the law is possible which, without violating the principle that Government cannot connect itself with the management of religious endowments, might lead to the recovery of such funds. In Bengal and perhaps elsewere the enquiry would probably have to take a wider range, and the committees would require the assistance of Government and the district officers in the collection of information as to the present number and position of the local endowments. The Governor-General in Council will, however, leave it to the local Government in each province to lay down the general scope of the enquiry in accordance with local circumstances.

20. The memorial of the National Muhammadan Association lays special stress upon the extent to which the Hindus have ousted Muhammadans from State employ generally, and prays that "the balance of State patronage may be redressed."

The memorialists are aware of the orders which have from time to time been issued by the Government of India as well as by the local Governments, directing the heads of departments to pay due regard to the claims of candidates belonging to their community; but at the same time they assert that no practical gain has accrued to the Muhammadans from these orders. This they attribute to two causes—(1) neglect of the Government policy by the officers with whom the actual distribution and dispensation of State patronage rests, and (2) the undue importance which is attached to a university qualification.

With regard to this point, the Government of India would remark that in every province admission to the superior departments of the Government service is now, speaking generally, regulated either by public competition or by the possession of qualifications altogether independent of the race or caste of the candidate. If, therefore, Muhammadans have secured a less proportion of places in the public service than members of other native communities in India, the blame cannot, in the opinion of the Government of India, be attributed in any sensible degree to the action of the State or of its officers. In the matter of the Statutory Civil Service, the Muhammadans have in fact had even more than their proportionate share of consideration, 10 out of 36 nominations to that service having been given to Mussalmans.

21. From the reports of the local Governments it would appear, moreover, that the memorialists have exaggerated the numerical inferiority of Muhammadans in the public service generally. In Madras and Bombay where Muhammadans form only from 6 to 7 per cent. of the total population, the anxiety of these Governments to induce the Mussalman community to qualify for the public service has been distinctly manifested in the special educational facilities afforded to members of that community. Not only so, but Mussalman candidates, provided they are qualified by the prescribed tests for the public service, have always received exceptional favor. In Madras this has been specially the case since the time of Lord Hobart's Government in 1872. The Government of Bombay point out that in Western India the Muhammadan chances of employment are better now than they were in the days of the Hindu dynasties which preceded the British Empire. If the proportion of Muhammadans in the public service of Bombay is small, the reason is, in the opinion of the Government of Bombay, to be found, not in any disfavor to Muhammadans, entertained by English bestowers of patronage, nor in the overpowering influence of Hindu advisers and subordinates, for the Government and its higher officers are fully alive to the administrative advantage of associating men of different races in every department of public business, but in the circumstance that entrance into the public service is determined, as far as possible, by educational tests, "whereby public emoluments are treated as public property, and the public is served by the fittest persons." In Sind, where the proportion of Muhammadans to the total population is considerable, the reports show that that community is very largely represented in most departments of the public service.

In Bengal, to which the memorial more particularly refers, the Muhammadans form over 31 per cent. of the total population. Here it is no doubt true that their

numerical inferiority in the public offices is very marked. This is, however, mainly due to their want of the prescribed educational qualifications, especially as regards a knowledge of English. For this deficiency poverty will to some extent account; but there is also no doubt that there has been a real unwillingness to take advantage of the education provided by the State. At the same time another important fact, pointed out by Nawab Abdul Lateef in a memorandum laid before the Education Commission, should not be overlooked, *viz.*, that "the mass of the Muhammadan population consists of cultivators among some millions of Brahmins and Kayasthas, who from time immemorial have enjoyed a superior system of education and in consequence a passport to public offices." This is especially the case in Eastern Bengal, where the Muhammadans are most numerous.

In the North-Western Provinces and Oudh and in the Punjab the enquiries which have been instituted prove that the allegations of the memorialists as to the exclusion of their community from a fair share of Government patronage do not apply. The figures submitted indicate that in respect of offices in the subordinate executive and judicial services, including all the higher and better paid appointments, the Muhammadans have secured not only a fair proportion, but almost an unduly liberal share of patronage. In the Central Provinces they have been equally fortunate. Nor in the minor administrations does there appear to exist any cause of grievance under this head.

22. The Governor-General in Council does not consider it desirable or for the advantage of the Muhammadans themselves, that they should be exempted from those tests which are established to secure the admission of duly qualified candidates into the public service. Nor can special favor be shown them in open competitive examinations of any description. It is only by raising their own educational qualifications to the level already attained by other races that the Muhammadans can hope to win appointments that are awarded as the result of examination. But there are a large number of appointments the gift of which lies in the hands of the local Governments, the High Courts, or local officers. The Governor-General in Council desires that in those provinces where Muhammadans do not receive their full share of State employment, the local Governments and High Courts will endeavour to redress this inequality as opportunity offers, and will impress upon subordinate officers the importance of attending to this in their selection of candidates for appointments of the class last referred to. The subject of the extent to which Muhammadans are employed in offices under Government might usefully be noticed in the annual reports of provincial administration.

23. Another point urged in the memorial is the alleged unsatisfactory character of the administration of Muhammadan law. According to the memorialists—

> The frequent miscarriage of justice, occasioned by the insufficient acquaintance generally possessed by English and Hindu judges with the principles of Muhammadan law, has given rise to a certain feeling of dissatisfaction and distrust among all classes of the Mussalman population in India. They allege, and not without reason, that since the abolition of the offices of Mufti and Kazi-ul-Kuzzat—officers specially authorised to interpret and expound the Muhammadan law to European judges—the Muhammadan law has practically ceased to be administered. Even where it is attempted to be applied or enforced, the attempt is always uncertain in its result. The major portion of the Muhammadan law regulating the domestic relations is not recognised by the courts of justice in India.

The remedy suggested is the appointment in the mofussil of Muhammadan judges qualified to expound the Muhammadan law, sit as assessor judges in the trial of Muhammadan cases. The appointment of a Muhammadan judge in each of the high and chief courts is also recommended.

With regard to this matter, the Government of India, after a careful consideration of the local reports, including the opinions of the High Courts, has no hesitation in coming to the conclusion that the Mussalman community have no substantial grievance. In those provinces in which any considerable number of cases of Muhammadan law come before the courts, the bar is largely composed of members of that community, so that Muhammadan exponents of the law are always to be found. The

appointment of law officer to the courts was abolished by Act XI of 1864 after full deliberation, on the ground that the office had come to be one of no practical utility. However necessary it may have been in the early days of British rule to employ Muhammadan experts to interpret Muhammadan law, especially when the criminal courts for the most part had to administer that law, such necessity has now ceased to exist; the penal code has been introduced, the general study of law has progressed, the standard for judicial employment has been raised, and text-books in English, dealing fully and ably with Muhammadan law, have become common. In the opinion, therefore, of the Government of India, the evidence forthcoming lends no support to the statements of the memorialists, that justice has miscarried from the want of acquaintance of the judges with Muhammadan law. Nor does the Government see any reason to revive the system which would place members of the Mussalman community in the position of assessor judges to the civil courts of the country. It is also impossible to undertake that a Muhammadan judge shall always sit on the bench of each of the high and chief courts; but the Governor-General in Council would certainly admit the claims of any Muhammadan gentleman who might appear to be in other respects the best suited for such an appointment. One gentleman of the Muhammadan community recently filled the post of Officiating Judge of the bench of the High Court of the North-Western Provinces.

24. The last point in the memorial to which it is necessary to refer is the abolition of Urdu as the Court language of Behar. This was a measure carried out after much consideration by the local Government. The Lieutenant-Governor now remarks regarding it:—

> To the objections against the introduction of Hindi as the official language of Behar, the Lieutenant-Governor considers that a sufficient answer is furnished by the last administration report of the Commissioner of the Patna division. It is stated in that report that the change in question has been effected without difficulty and with great advantage to the public in general. A new class of amla and legal practitioners acquainted with Hindi is springing up, while the change has been introduced with such consideration for the claims of existing incumbents of offices that the individual hardship caused by it has been inappreciable. This statement will be intelligible when it is understood that even at the present day all subordinate officials and law-agents have some knowledge of Hindi. All speak it, and nearly all write it though possibly not with the same facility as Urdu. There is reason to believe that this outcry against the use of Hindi in Behar is rather a matter of factitious sentiment than of practical inconvenience. It is far louder among the Muhammadans of Calcutta who are not affected by the change than among the supposed sufferers. The change is the logical sequence of that exclusively Hindi teaching which has prevailed for nearly ten years with such marked success in all the primary patshalas and vernacular schools of Behar, in the very institutions, that is to say, from which the subordinate official classes, in whose behalf alone this outcry is raised, are fed. To give effect to the wishes of the National Muhammadan Association, therefore, on this point, it would be necessary to reverse the existing and approved policy of popular education in these provinces—a course which the memorialists themselves would hardly advocate.

25. The Governor-General in Council has felt it to be his duty in the preceding paragraphs to controvert various misconceptions which find place in the representations that have been laid before Government; but he will, as already stated, always take a lively interest in the advancement and well-being of the Muhammadan community, and he concurs in the remarks which not unfrequently occur in the local reports, that the very fact that a memorial like that under notice has been presented with the concurrence and approval of so many leading gentlemen in Bengal and elsewhere, indicates that the Muhammadans have themselves come to appreciate fully the necessity of moving with the times. They have now among them not a few highly educated and public spirited men who are keenly interested in the improvement and advancement of their co-religionists. The local Governments are everywhere anxious to do all that they equitably can do to assist in this movement; and His Excellency in Council has little doubt that, within the next ten years, much greater progress will be made than has hitherto been recorded. It is the earnest desire of the Supreme Government to treat all classes of Her Majesty's subjects in India with absolute impartiality, and see all alike benefiting by the protection, the patronage, and the assistance of the State.

Order—Ordered, that this resolution be forwarded to the—

Governments of Madras, Bombay, and the North-Western Provinces and Oudh for information and guidance, with a request that a copy of it may be communicated to the Honorable the Judges of the High Court for information.

Government of Bengal for information and guidance. (A copy will be separately communicated to the High Court, Calcutta.)

Government of the Punjab for information and guidance, with a request that a copy of it may be communicated to the Judges of the Chief Court for information.

Chief Commissioners, Central Provinces, British Burma, Assam, and Coorg, and Resident at Hyderabad for information and guidance.

Ordered also, that this resolution be published in the *Gazette of India*, and that the whole of the papers cited in the preamble, together with the section of the Education Commission report which deals with Muhammadan education, be published in the form of a selection from the records of the Government of India.

(True Extract.)

(Signed) A. MACKENZIE,
Secretary to the Government of India.

ORDER—dated 14th August 1885, No. 507, Educational.

Communicated to the Honorable the Judges of the High Court and to the Director of Public Instruction who will submit his recommendations with reference to paragraph 13 (A) of the foregoing resolution. His attention is also directed to paragraph 14.

2. As suggested in paragraph 19, the Government resolve to appoint a committee, consisting of the gentlemen named in the margin, to consider and report upon the subject referred to in that paragraph.

Dr. C. D. Macleane (President).
Hon. Mír Humáyún Jah Bahadur.
Mír Ansar-ud-dín Sáhib.
Advocate-General.

3. Heads of departments and of offices will again be reminded of the policy of Government in the selection of candidates for appointments in the public service, and their attention specially drawn to the remarks in paragraph 22.

4. With reference to the concluding portion of this paragraph, the Accountant-General will furnish the information annually on the 15th of September for inclusion in the general administration report.

(True Extract.) Indra Mukerjee

Chief Secretary.

To the Hon'ble the Judges of the High Court, with C.L.
„ the Director of Public Instruction.
„ the Accountant-General.
„ C. D. Macleane, Esq., Mus. Doc.
„ the Hon. Mír Humáyún Jah Bahadur.
„ Mír Ansar-ud-dín Sáhib.
„ the Advocate-General.
„ all Heads of Departments.
„ the Departments of Government. S. W. D.

Exd. A. Aubert.

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