EDUCATIONAL PROGRESS OF MUSLIM COMMUNITY IN ASSAM AFTER INDEPENDENCE WITH SPECIAL REFERENCE TO MORI GAON DISTRICT

ABSTRACT

THESIS
SUBMITTED FOR THE AWARD OF THE DEGREE OF
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BY
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ASSAM LOCATION OF MORI GAON
ASSAM, INDIA

LOCATION OF MORI GAON
ASSAM, INDIA

STUDY AREA
MORI GAON

ASSAM

INDIA

BHUTAN

BANGLA DESH

MEGHALAYA

TRIPURA

MANIPUR

MIZORAM

NAGALAND

ARUNACHAL

BRAMHPUTRA

DRAINAGE

DISTRICT NOWGONG

DISTRICT MORI GAON

Map-1
SAMPLES TAKEN FROM MUSLIM VILLAGES/ TOWNS OF MORI GAON DISTRICT: ASSAM DURING 90-91

STUDY AREA
DISTRICT
MORI GAON

Map - 4
THESIS ABSTRACT

1. Title: "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon district."

2. INTRODUCTION:

   Education is the pre-requisite for the progress and development. In the order of priorities, education has been accorded a high priority and considered to be an integral part of the country's developmental process. Studies have demonstrated that progress and prosperity of a nation go hand in hand with the level of education of its masses. Among the important needs of mankind, education is the foremost. Only education can enable a man to become human.

   Education is accepted as a fundamental right of all members of the society. Continuous efforts have been made to extend education to all children through formal and non-formal means and through special schemes for the socially deprived groups, such as, girls, scheduled castes, scheduled tribes, underprivileged and lately for the disabled also. But much remain to be achieved to ensure acceptance of the idea and utilisation of the means provided. The problem of mass education is national importance on which the future of democracy depends but the same is found to be neglected for a long time.
The percentage of illiteracy among the Muslim masses is much higher than the other communities in India. It has been taken for granted that Muslims in India are educationally and economically backward and almost all scholars begin with this assumption. The Muslims constitute the largest minority in India. Once Muslims were the rulers of this country. In the field of education they never complained of their backwardness, until the Britishers had fully established their Government in India. The educational backwardness of Muslims is of recent origin. It was started from the British period.

After independence, the constitution of India gives full guarantee of educational development of Muslims. Even so, Muslims of India are educationally backward. Muslims of Assam are the second largest minority. Out of the total Muslim population in India, the position of Assam is next to Kashmir i.e. second (Table no. 1.3). But Muslims of Assam are also both economically and educationally backward.

Morigaon, a newly formed district of Central Assam is almost situated between the middle of the two mighty rivers Brahmaputra in the north and Kapil in the south. It used to be a sub-division of Nagaon district, but since last year (1989) it has become a full-fledged district. Muslims of this district are also educationally and economically backward. It is the need of the hour to present a picture of educational development of Muslims of Assam in general and Morigaon district in particular. Even 45 years after the independence no researcher has taken up this
topic for detailed study. Morigaon district of Assam has the focus of attention of researchers from the sociological point of view. The investigator being a local person of this district and also belonging to the same community is naturally interested to study the educational progress of Muslim community in Assam with special reference to Morigaon district.

Since independence of India several committees and commissions have been appointed from time to time to study the conditions of the country and try to develop an improved pattern or policy. The last efforts were made being the New Educational Policy of Congress Government of 1986. An effort to achieve the directives of Indian Constitution for the implementation of free, compulsory and universal education for all children till they complete the age of 14 years is still continuing. Even so 70% of the population is still illiterate. Among this, large number of illiterate Muslims are in the forefront. Absence of a research study about this important aspects of education has not brought the problem in the lime light. Perhaps this is a reason why Muslims are not aware of the pathetic conditions of their own illiteracy, lack of education, which contribute towards their socio-economic backwardness. Had the Muslims known these facts and factors, they would have approached perhaps pressed the Governments at the state and central level.

Without proper education for every one, a nation can not prosper. Quality education is therefore, required not only for
development and prosperity, but also for peace, unity, integrity, understanding and brotherhood of man. This is most important and essential in India where many communities live with their different religions, languages, cultures, customs and traditions.

Keeping all these in mind the investigator has selected this topic considering Morigaon district as a representative of other areas of Assam.

3. AIMS AND PURPOSE

The study has the following main aims and purposes:

1. To find out facts about education and progress of Muslim Community in Assam from their settlement to date.

2. To find out the structure of the Muslim Community on the basis of their origin and settlement in Assam. As the educational progress of Muslim Community in Assam differs on the basis of their establishment and settlement.

3. To find out the percentage of literacy of Muslims at each level - Primary, Secondary, Higher and Professional education in Assam.

4. To find out the percentage of literacy of Muslim girls/women in the state.

5. To find out the main causes of the educational backwardness of Muslims in Assam.
6. To examine the development of education of Muslims in Assam and compare it to the other states of India.

7. To examine how far the suggestions and recommendations of various educational commissions of India have been implemented for the development of education of Muslims in Assam.

8. To find out the reason for low enrolment of the Muslim students in school.

9. To know incentives if any, given by the Government to bridge the gap between Hindus and Muslims, as is done in the cases of other tribes like Bodos and Nagas.

10. To give suggestions for allround development of education of Muslims.

11. To make aware the Governments - both state and central about the educational problems faced by the Muslim Community in Assam.

12. To make the central and state Government(s) realize the importance of establishing a special commission to enquire into the problems of Muslims, so that the Government(s) may declare them as a backward community and may make special provision for their development of education.

13. To make the Muslim Community conscious of their backwardness and create an awareness towards their own
development at all levels of education.

4. DELIMITATION:

There are many factors which are directly related to educational development of Muslim Community in India as well as Assam. These factors can be categorized in the following ways:

1. Economic aspects,
2. Socio-cultural aspects,
3. Material aspects,
4. Human aspects, and
5. Philosophical aspects.

So the problem under study is a very broad and comprehensive. But the present study can not analyse all these factors relating to the development of education of Muslims in Assam. Mention of these factors outlined above are necessary. Except, through a detailed study by the Government, it is impossible for an individual to make such a detailed investigation individually. Hence the study needs delimitation.

Morigaon is one of the backward districts in Assam. Muslims of this district are backward in education. The study is confined to this district, which represents central district of Assam. As is evident from the title educational progress of Muslim Community in Assam is confined to the development of education at all stages in Morigaon. The study include the following:
1. Pre-primary education,
2. Primary education,
3. Secondary education,
4. Higher education,
5. Professional education,
6. Religious education and
7. Women education.

5. SOURCES OF DATA:

The data for this study is collected from Primary, Secondary and Tertiary Sources:

(a) For a Primary data, 1000 house-holds were selected from ten Muslim villages of Morigaon district (Assam) covering all sections of Muslims.

(b) For Secondary data, Records of the Gaon Borah (a village Head), School proceedings, Government records and files have been consulted.

(c) For tertiary data, various books, journals, magazines, year books and Government reports were consulted.

6. METHOD AND TOOLS USED:

For the collection of basic information from each household, a Pro-forma was supplied (Appendix-9). In addition,
Questionnaire, opinionnaire and interviews were used. Observation of records was also made.

7. FINDINGS AND CONCLUSIONS:

The study has revealed the following:

1. The study indicates that educational backwardness of Muslims originated with their settlement in Assam and continued since then.

2. Educational development among different sections of Muslims varied with their settlement and establishment.

3. Economic handicap and poverty was/is the main reason of educational backwardness of Muslims. In addition, lack of incentives, indifferent attitude of the Government, lack of school facilities, problem of curriculum, problem of languages, problem of Muslim as a minority, conservative thinking, illiteracy and ignorance of parents, frequent riots and disturbances, lack of Government job-opportunities, political and psychological causes are also responsible for educational backwardness of Muslims in Assam.

4. Muslims themselves partly responsible for their educational backwardness. They are lethargic. They themselves were/are indifference towards educational
4. Development from the very beginning of the settlement and establishment in Assam.

5. Non-acceptance of English Education at the beginning is also another cause, of Muslims educational backwardness in Modern education.

6. There is a small difference between the percentages of literacy of urban (22.41%) and rural (20.07%) Muslims in the surveyed district.

7. Within the different sections of Muslims Garias plus local converted Muslims known as Assamese Muslims are educationally advanced as compared to the Miya Muslims. The number of illiterates among Miya Muslims is 1.18 times larger than the Assamese Muslims.

8. Pre-Primary education in Muslim Areas has not yet expanded.

9. From the surveyed villages it is found that the percentage of Muslim enrolments for the classes I-V is 20.71% while for the national level is 97.86%. So Muslim enrolment in the classes I-V is 4.13 times less than the national enrolment of the same classes.

10. At middle school level (classes V-VII), the percentage of Muslim enrolment is found 16.88%.
11. The Muslim enrolment in the classes VIII-X of High School level is found 14.16% only.

12. The difference between the Muslim enrolment in the classes VI-VIII of the villages surveyed and national level is found highly significant. The percentage of the Muslim enrolment of the age group 11-14 years of the classes VI-VIII is found 15.83%.

13. The enrolment of Muslim students at Higher Secondary School Level (of the classes XI-XII) is found only 9.35% which is two times low compared to the national level.

14. The percentage of Muslim enrolment of the age group 14-18 years of correspondance classes IX-XII is found 11.73%. The difference between the Muslim enrolment of the classes IX-XII of the villages surveyed and at the national level is found highly significant.

15. The Muslim enrolment at Bachelor Degree level is 5.58%.

16. At Post-graduate level 2.98% Muslims were enrolled only.

17. At all the University classes (Graduate and Post-graduate classes) Muslim enrolment of the age group of 19-23 years is found 4.59%.

18. Out of the total population of the age group of 19-23 years, the percentage of Muslim graduates in B.A. is 2.35%, B.Sc. is 0.56% and B.Com. is 0.19% respectively.
19. The percentage of Muslim post-graduates in M.A. is found 15.56%, M.Sc. is 0.19% and M.Com is 0.09% respectively.

20. The number of Muslim M.Phil and Ph.D degree holder is one each constituting 0.09%.

21. The percentage of Muslims having various professional degrees in LL.B. is 0.38%, M.B.B.S. is 0.19% and Engineering is 0.09%.

22. There is not a single Muslim having a degree either in technical or Agricultural education.

23. There is not a single Muslim Veterinary doctor but the number of veterinary field Assistants is two, their percentage being 0.19%.

24. Out of the total population of the villages surveyed the number of Muslim literate women/girls was 678, i.e. 7.95%. Muslim women/girls are almost two times backward than the Muslim men/boys.

25. Muslims of Morigaon district are backward in religious education also. The percentage of Imam or Moulvis (learned in religion), out of the total population of Muslims in the villages surveyed is only 0.67%.

26. Many suggestions and recommendations put forward from time to time by various educational committees and
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Many suggestions and recommendations put forward from time to time by various educational committees and
commissions regarding the development of education of Muslims have never been properly implemented.

Same is true of the constitutional provisions for the educational development of Muslim minority in India.

27. Muslims of Assam in general and Morigaon district in particular often face prejudice and sometimes injustice and inequalities in Government jobs/services, admission to different institutions, licence or permission for the factory and/or industry. The discriminatory policy practised by the British Government against Muslims is still continuing.

28. Low socio-economic background, illiteracy and carelessness apathy of Muslim parents towards education are mainly responsible for low enrolment of Muslim students at different levels of education.

29. Constitution of India does provide for establishment of educational institutions by the minorities and for the minorities. But Muslims minority, themselves failed to established and administer educational institutions of their own in Muslim concentration areas in India as well as in Assam. Aligarh Muslim University being the only exception. The causes may be identified as inadequate grants, political motives and social unawareness are mainly responsible.
30. In order to bridge the gap between Hindus and Muslims, incentives were not given to Muslims even after 45 years of independence, as in the case of scheduled caste and scheduled tribe.

31. Road transport and communications in Muslim areas surveyed are also not developed.

CONCLUSION:

It is apparent from the findings mentioned above that the educational progress of Muslim community of Assam in general and Morigaon district in particular is very slow even after independence. Muslims are not only backward educationally but also economically, socially and culturally. Educational development of Muslims of Morigaon District is much lower compared to the national as well as state levels.

The study has outlined factual information about the conditions of education of Muslims of Morigaon district. Needless to say that the conditions are far from being ideal or satisfactory.
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ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)
1992
TO MY
MUNNI
MAINA
&
HONMANI

(i)
CERTIFICATE

I certify that the Thesis entitled "EDUCATIONAL PROGRESS OF MUSLIM COMMUNITY IN ASSAM AFTER INDEPENDENCE WITH SPECIAL REFERENCE TO MORIGAON DISTRICT", has been completed by Mr. SAMIR UDDIN AHMED, Enrolment No. V-1959, under my guidance and supervision.

It is an original work and a contribution to knowledge; and is therefore recommended for the award of Ph.D.

June 1992

( Dr. FARRED AHMAD NIZAMI )
Reader in Education.
I must express my sincere thanks to my Supervisor Dr. Fareed Ahmad Nizami, Reader, Department of Education, ALIGARH MUSLIM UNIVERSITY, ALIGARH for his continuous interest, encouragement, inspiring guidance and moral support during the entire period of my study at A.M.U. Aligarh. Without his kind help, the investigator would never have been able to complete his study within a very short period of time. Again I am very much thankful for his constructive criticism and immediate suggestions for my bright future.

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Thanks are due to the Librarian and his Assistants of GUWAHATI UNIVERSITY LIBRARY for their help and cooperation to enable me to collect data for the study. The writer appreciates the help given by the Librarian and Assistants of MOULANA AZAD LIBRARY and also the Library Department of Education, ALIGARH MUSLIM UNIVERSITY, ALIGARH in helping to locate necessary books, journals and periodicals.

I express my heartiest thanks to Father-in-Law, Haji Md. Khursad Ali Khan, who took the responsibility of my family
and always inspired me to complete the study at an early date.

Finally I must convey gratefulness to my wife, Begum Khaleda Ahmed, who encouraged me keeping great Perseverance even in the tense and dangerous situation in Assam. Without her cooperation, it was impossible for me to complete the study.

Samir uddin Ahmed

( Mr. SAMIR UDDIN AHMED )
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LOCATION OF MORI GAON
ASSAM, INDIA

Map-1
CHAPTER I

INTRODUCTION

1.1 Education - its importance:

"It is the first and foremost duty of all the well wishers of the country to strive for the welfare of all the people irrespective of their cast or religion. For just as human life and its health is not possible without the soundness of all the organs of body, the prosperity of a nation is not possible without alround progress of the country".¹ - Sir Syed Ahmad Khan.

Education is the backbone of the nation and mirror of the Community. In the order of priorities, education has been accorded a high priority and considered to be an integral part of a country’s developmental process. Studies have demonstrated that progress and prosperity of a nation go hand in hand with the level of education of its masses. Among the important needs of mankind, education is the foremost. Only education can enable a man to become human. Hence education is a pre-requisite for progress and development.

1.2 Education - its democratic value:

India is a vast democratic country. Democracy means equal opportunities in education also. In Indian constitution it has been mentioned that equal opportunity in education and in all the other fields is bestowed to Indian citizens. This idea is conveyed by the following quotations:

"... freedom prevails and democracy flourishes only if we identify and nourish through education, the unique

and various interests, intelligencies and abilities of each individual."²

Only education can create, nourish, maintain and realise the practicability of democracy in a society. Knowing the importance of education, Framers of our constitution has given due importance to education. The preamble of the constitution of India states:

"We the people of India, having solemnly resolved to constitute India into a sovereign, Democratic, Secular and Socialistic republic and to Secure all its citizens:-

JUSTICE - Social, economic and political,
LIBERTY of thought, expression, belief and worship,
EQUALITY of status and opportunity and to promote among them all.
FRATERNITY, assuring the dignity of the individual and the unity of the nation. In our constituent assembly this twenty sixth day of November 1949, to hereby adopt, enact and give to ourselves this constitution."³

Education is accepted as a fundamental right of all members of the society. Continuous efforts have been made to extend education to all children through formal and nonformal means and through special Schemes for the socially deprived groups, such as, girls, scheduled castes, scheduled tribes, under privelaged and lately for the disabled also. But much remain to be achieved to ensure acceptance of the idea and utilisation of the means provided. The problem of mass education is of national importance on which the future of democracy depends but the same is found to be neglected for a long time.

². Mercer and Carr as quoted by S.Saxena in "Sociological Perspective in Indian Education", New Delhi, Ashajanak Prakashan, 1975, p.36.
³. Ibid., p.32.
Even after forty five years of Independence the masses neither got minimum primary education nor adequate adult education. Along with the growth of population, the number of illiterates is also increasing. The increasing rate of literacy is negligible. 'Seventy percent of the population is still illiterate and hence the educational system is also remains highly Inegalitarian'.

"An illiterate democracy is a danger not only to itself, but to the world, the higher the degree of literacy that is attained by the people, the greater the possibility of government by the people being conducted on foundations of right, justice and truth. The essential force, therefore, of educational efforts in India, should be directed towards breaking down of illiteracy of the masses".

The Report of the Director of Public Instruction, Bombay (1922-27 p. 94), contains, similar observations. It says: "the first essential for any thing in the nature of democratic government in India is a literate electorate. The cultivators are the backbone of the country and it is right that they should have a voice in the government, but they should atleast be literate if they are to take an interest in political questions". The problem of 'Mass-education is of national importance on which the future of democracy depends, but the same is found to be neglected for a long time.

1.3 Education of Muslims: (A General view).

It is a matter of regret that the percentage of illiteracy among the Muslim masses is much higher than the other communities in India. It has been taken for granted that Musilms in India are educationally and economically backward and almost all scholars begin with this

5. Ibid., p. 1
6. Ibid., p. 18
assumption. The Muslims constitute the largest minority in India. According to the 1971 census, the religion-wise distribution of the population in India showed the following figures.

Table No. 1.1


<table>
<thead>
<tr>
<th>Religious Community</th>
<th>Total Population</th>
<th>Percentage of total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hindus</td>
<td>45,32,92,086</td>
<td>82.72%</td>
</tr>
<tr>
<td>2. Muslims</td>
<td>6,14,17,934</td>
<td>11.21%</td>
</tr>
<tr>
<td>3. Christians</td>
<td>1,42,23,382</td>
<td>2.60%</td>
</tr>
<tr>
<td>4. Sikhs</td>
<td>1,03,78,797</td>
<td>1.89%</td>
</tr>
<tr>
<td>5. Buddhists</td>
<td>38,12,325</td>
<td>0.70%</td>
</tr>
<tr>
<td>6. Jains</td>
<td>26,04,646</td>
<td>0.47%</td>
</tr>
<tr>
<td>7. Other religion</td>
<td>22,20,639</td>
<td>0.41%</td>
</tr>
<tr>
<td>8. Religion not stated</td>
<td>N.A.*</td>
<td>N.A.</td>
</tr>
</tbody>
</table>

* N.A. (Not available)

MAJOR RELIGIOUS GROUPS
IN INDIA 1981

HINDUS 82.84

OTHERS 1.62
SIKHS 1.06
CHRISTIANS 2.43
MUSLIM 11.35

FIG. 1
### Table No. 1.2

**Major Religious Members. Census Report 1981***

<table>
<thead>
<tr>
<th>Religious Community</th>
<th>Total Population</th>
<th>Percentage of Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hindus</td>
<td>549,779,481</td>
<td>82.64%</td>
</tr>
<tr>
<td>2. Muslims</td>
<td>75,512.439</td>
<td>11.35%</td>
</tr>
<tr>
<td>3. Christians</td>
<td>16,165,447</td>
<td>2.43%</td>
</tr>
<tr>
<td>4. Sikhs</td>
<td>13,078,146</td>
<td>1.96%</td>
</tr>
<tr>
<td>5. Buddhists</td>
<td>4,719,796</td>
<td>0.71%</td>
</tr>
<tr>
<td>6. Jains</td>
<td>3,206,038</td>
<td>0.48%</td>
</tr>
<tr>
<td>7. Other religious</td>
<td>2,766,285</td>
<td>0.42%</td>
</tr>
<tr>
<td>8. Religion not stated</td>
<td>10,217</td>
<td>0.10%</td>
</tr>
</tbody>
</table>

* Excluding Assam.

---

Once Muslims were the rulers of this country. They had a glorious past. From the point of view of their glorious, their present social and political status, their importance is much more than proportionate to this numbers, for "they are" in the words of Lord Macauley, "United, Zealous, ambitious and a war-like class".

In the field of Education they never complained of their backwardness, until the Britishers had fully established their Government in India. Although the position of education during Muslim rule was of a high standard. Muslim has played a very significant role in the national struggle for freedom in India. They have been in the forefront of it. After all, it was from their hands that the British had wrested power. When British Imperialism was spreading its tentacles over the country and capturing one province after the other, the first man to realise the gravity of situation and the dangers of it, was the lion hearted Tipu Sultan of Mysore. His famous, historic words spoken a little before he met his death were:

"To live for a day like a tiger is far more precious than to live for a hundred years like a jacal."

It was the biased and Prejudiced British, who spared no effort to destroy the entire Muslim Community. "Twenty seven thousand Muslims were executed to speak nothing of those killed in the general massacre. It seemed that the British were determined to blot out of existence the entire Muslim race. They killed the children and the way they treated women simply belies description. It rends the

heart to think of it". To dominate over Muslims, the British government took the policy of 'Divide and rule'. Introduction of separate communal electorates under the Minto-Morely reforms of 1909 led Muslims themselves to feel insecure. Suddenly the proud Muslims found themselves to be a minority.

Establishment of self government involved the development of representative institutions gradually developing into a full-fledged parliamentary system on the British model. "Introduction of any system of representation based upon direct election and majority rule meant a government by individuals responsible to the elected representatives of the majority. In the Indian conditions, where political action was almost bound to be an expression of religious or ethnic group consciousness, the rule of majority meant hardly anything else than the rule of the Hindu majority. In this political system, new and uncertain, the minorities being smaller in number were destined to remain in a position of disadvantage, perhaps, perpetually. The principal moving forces, thus behind the question of constitutional safeguards for minorities - were fear and insecurity, intensified, indeed, by political and economic competition. Since then, the question of minority and the constitutional safeguards is continuing. After Independence, for the satisfaction of Muslim minority, a constitutional safeguard is provided. The constitution of India, gives full guarantee of educational development of Muslims. Article 30 of the Indian constitution, says that:

(1) All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice and preference.


(2) The state shall not, in granting aid to educational institutions, discriminate against any educational institutions on the ground that it is under the management of a minority, whether based on religion or language.

Thus article 29(2) again imposed on a prohibition that the denial of admission in any educational institution on ground only of religion, race, caste or language.

Even so, why are Muslims of India far backward in education? What are the reasons behind this backwardness? How much did they develop educationally during the post Independence period? These are the some most important questions for the Muslims as well as for entire the nation.

Like other regions in the country, North-East India is the most picturesque, enchanting and diverse. Assam occupies a prominent position in North-East India. It is the North-Eastern frontier of India and is connected with the rest of the country through a narrow strip of land below the district of Darjelling in West Bengal. Among the different communities, Muslims are the second largest minority in Assam. Excluding tribals, once they were the majority community, when syhet, a thickly populated Muslim district was annexed with Assam, in 12th September 1874. However, it is clear from the following table that after partition of India, Kashmir has taken the first place for its highest density of Muslim population in the North-West. Assam is at the second highest place in the North-East. The table also shows that the Muslim population is spread over all the 356 districts of India, from a high concentration of 68.3 percent of the total population in Jammu and Kashmir to a low density of 1.23 percent in Orissa.

in the following states.

Table No. 1.3

State-wise density of Muslim population in India above 10% (1971 Census)

<table>
<thead>
<tr>
<th>Name of the State</th>
<th>Percentage of Population*</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1961</td>
</tr>
<tr>
<td>1. Jammu &amp; Kashmir</td>
<td>68.30</td>
</tr>
<tr>
<td>2. Assam</td>
<td>23.29</td>
</tr>
<tr>
<td>3. West Bengal</td>
<td>20.00</td>
</tr>
<tr>
<td>4. Kerala</td>
<td>17.90</td>
</tr>
<tr>
<td>5. Uttar Pradesh</td>
<td>14.63</td>
</tr>
<tr>
<td>6. Bihar</td>
<td>12.45</td>
</tr>
</tbody>
</table>

* The 1971 figures are provisional estimates.

1.4 Education of Muslims in Assam:

The entrance of Muslims in Assam can be traced from the 12th century onwards. Muslim population consolidated during British period and established there permanently. The Muslims of Assam can be divided into three categories on the basis of its originality. They are (1) Goria & Contemporary Muslims (2) Assamese of Local converted Muslims, and (3) Miya or Bengali origin Muslims. On the basis of languages spoken at home at present the entire Muslims Community can broadly be divided into two as - (a) Assamese speaking and (b) Bengali speaking Muslims.

It is the general assumption that Assamese speaking Muslims are to some extent ahead in education than the Miyan Muslims.14 Bengali Muslims on the other hand are

much more in number than the Assamese Muslims. Hence the prestige and position of the Muslim leaders in Assam politics greatly depends on the hold of political leaders of Bengali Muslims.\(^\text{15}\) It is true that Muslims as a community are much backward educationally and economically. Most of the Muslims are farmers and labours. Their standard of living is very low and can not adjust to the present situation. They are too backward even if compared to Muslims of other Indian states of West Bengal, Kerala, Uttar Pradesh and Kashmir.

Keeping an eye to the importance of this aspect, the topic, "Educational Progress of Muslim Community in Assam after Independence with special Reference to Morigaon District" has been chosen. An attempt is made to find out the Present position of educational progress of Muslim community which is most essential for further uplift of the community. It is not possible to study educational progress of Muslim community of India nor even in Assam, within a limited time. Therefore, the study has been confined to a particular district, "Morigaon" to represent the districts of central Assam.

Morigaon, a newly formed district of Central Assam is almost situated between the middle of the two mighty rivers, "Brahmaputra" in the north and 'Kapili' in the south. It used to be a sub-division of Nagaon district, but since last year (1989) it has become a ful-fledged district. Except a great paper Mill of Jagirod it is an agricultural district. The composition of the population is mixed. Many communities live side by side. Caste-Hindus are mainly concentrated in the Eastern part, while Plain-tribes are in the western part of this district. 'Miya' Muslims are in the north-west and southern parts of this district. Assamese Muslims are concentrated in some specific areas of central part of the district. The well

\(^\text{15}\) Ibid, p.206.
known 'Nellie' where thousands of Muslims were brutally killed during the massacre of 1983 is also situated near the district headquarters of Morigaon. Like all other districts of Assam, Muslims of this district are also educationally and economically backward. Educational progress of Muslim community in Assam with special reference to Morigaon district can be discussed in the following categories:

1.4.1. **Pre-Primary Education:**

Pre-primary education for the masses which is the base of primary education is practically non-existent. There are few pre-primary schools situated mainly in cities where the children of upper class and rich people only can avail of the facility. Generally these institutions are run by some private bodies who charge heavy fees. At present, pre-primary institutions, similar to pre-primary as 'Anganwadi' institutions have been started by private bodies which are financed by Social Welfare Department of the State Government with the aid from Central Social Welfare Board. These institutions are run for the masses. However, this facility is not commonly available in Assam, specially in the areas of concentrated Muslim population. So, pre-primary education for Muslims in Assam with special reference to Morigaon district is still a dream to come true.

1.4.2. **Primary Education:**

Primary education is the foundation of educational system, which exerts a greater influence upon the child. The general condition of primary schools all over Assam is not good and the situation is worse in the areas of Muslim population.

Hence, the schools of areas of Muslim population with special reference to the schools of Morigaon District
are inadequate and very poor. It is remarkable that even 45 years of Independence some riverine (char) areas of the state inhabited by Muslims are deprived of Primary education. The transport system of these areas is bad. Many places are in inaccessible. No doubt, the number of Primary School is increasing in some areas of concentrated Muslim population of the state. But due to lack of school facilities these areas are still remain backward. M.Phil thesis,\textsuperscript{16} of the investigator on the facilities of primary schools reveals that due to lack of various facilities provided by Government, the Muslim areas are still educationally backward.

From empirical evidence it can be said that 40 out of 100 children never enter the schools. Out of 100 only 15 students reach 8th standards. We find huge wastage and heavy stagnation specially at lower grades of Primary School. The pupils who leave schools before completing IV and VIII standards, become functionally illiterate in the future, because they do not use the knowledge which they may have gained. So the number of illiterates continues to be increasing. The children of Bengali Muslims have been suffering greatly due to the language problem. Due to lack of incentives on their part and apathy of the Government the percentage of illiteracy among Muslims has been increasing.

1.4.3 \textbf{Secondary Education}:

Secondary education is the most important for all-round development of the Adolescents. Secondary education includes High Schools and Higher Secondary Schools. High Schools include classes VIII to X and Higher Secondary

Schools consist of classes XI - XII. Upto the session 1987-88, there were 2,380 high schools and 365 Higher Secondary Schools in Assam. The total enrolment was 7,14,472 in high schools and 1,93,188 in Higher Secondary Schools during 1987-88. It is clear from the above figures that during the post-independence period there has been a phenomenal increase in the growth of secondary education in the state. However, it is evident from the following table that the quality of both the schools has not improved with the increase of quantity, because larger number of students are still failing every year.

Table No. 1.4


<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage of successful students who took H.S.L.C. Exams.</th>
<th>Percentage of successful students who took H.S.S.L.C. Exams.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971-72</td>
<td>43.52</td>
<td>45.73</td>
</tr>
<tr>
<td>1972-73</td>
<td>30.98</td>
<td>42.36</td>
</tr>
<tr>
<td>1973-74</td>
<td>27.50</td>
<td>61.81</td>
</tr>
<tr>
<td>1974-75</td>
<td>27.39</td>
<td>34.96</td>
</tr>
<tr>
<td>1975-76</td>
<td>N.A.</td>
<td>41.00</td>
</tr>
<tr>
<td>1976-77</td>
<td>32.92</td>
<td>40.81</td>
</tr>
<tr>
<td>1977-78</td>
<td>36.38</td>
<td>48.34</td>
</tr>
<tr>
<td>1978-79</td>
<td>35.40</td>
<td>47.98</td>
</tr>
<tr>
<td>1979-80</td>
<td>37.80</td>
<td>54.30</td>
</tr>
<tr>
<td>1980-81</td>
<td>28.30</td>
<td>56.30</td>
</tr>
</tbody>
</table>

Source: Director of Public Instruction, Government of Assam.

Most of the students after completion of secondary education do not go for higher education. Some of them come back to the community and start to maintain a family.

17. Source: Director of Secondary Education, Govt. of Assam. Guwahati.
18. Ibid
life. Due to social, political and economical causes some of the students leave the school before completion of secondary education. There is no proper encouragement for the improvement of their education. There are very few secondary schools in the Morigaon District. Out of the established schools few are in Muslim areas. Schools which are in Muslim areas are also inadequate and insufficient. Some high schools are being run in the interior areas of this region. The transport and communication systems in these areas are not well developed. Many schools of these areas have suffered greatly due to lack of proper material conditions and teaching staff. The physical environment of secondary schools of these areas failed to motivate the students of this locality.

Economic condition of parents is related to the education of their children. Agriculture, however, is still principal Occupation of 95% of Muslims of Assam. Due to the traditional system of agriculture and cultivation methods, the economic condition of Muslim community in Assam is on the decline. Their economic condition is not improving. It has a profound effect on the percentage of Muslim students attending Secondary schools of these areas. The result is that their percentage is comparatively low.

1.4.4. Higher Education:

(a) College Education (Graduate Level): Upto the year 1988, there were 160 Degree Colleges in Assam. Some degree colleges introduced all the three faculties i.e. Arts, Science and Commerce. The total enrolment of the Arts, Science and Commerce Colleges was 45,246, 12,018 and 6,897 respectively. These are combined figures which include all the communities. There is a dearth of data on community-wise distribution of enrolments. However, it is the general assumption that Muslims are undoubtedly backward at all the stages of education. Higher education
mainly depends on economic soundness of the family. It is already pointed out that Muslims are too much backward economically, because 95% of them depend on traditional system of agriculture and daily labour. Moreover, there is no encouragement for the government job opportunities for Muslims of the state. Parents and guardians of Muslim students are frustrated and so, most of them do not send their sons and daughters for higher education. Inspite of this frustration, those who wish to send their sons and daughters for higher education, have to face obstacles in admission, as the number of Colleges is very small as compared to the number of students seeking admission. Most of the Colleges are situated in the cities/towns and specially in Hindu-concentration areas. Out of three Fulfledged Colleges of Morigaon district none is situated in Muslim populated areas.

With the beginning of communal violences from 1980 onwards and after facing many difficulties and hardships three colleges have been established in the Muslim Majority-Population areas of this district. These Colleges have been established by local donations and are waiting government grants for the last seven years. Moreover, it is learnt from the past experiences that whenever a tense situation arises Muslim students are to watch themselves in Hostels, Campus and Outside. On the basis of merit, only a few students can represent the whole Muslim Community in city/town Colleges of high standard. There is no special provision of Muslim seats for admission and hostel accommodation on the basis of their backwardness. From the various standpoints we can say that Muslims are also far backward in higher education. There are very few graduates in the Muslim areas of this district. On the average the ratio of Muslim graduates will be not more than two or three to a village.
(b) **University Education:**

The International Committee on the Development of Education in its report LEARNING TO BE (1972) states that "the future of our societies lies in democracy, development and change; our societies must train men for democracy humanistic development and change". If this social change is to take place there is only one instrument of social change and that is education. University has taken greater share of this change. There are two universities in Assam - Guwahati and Dibrugarh. There is an agricultural University also situated at Jorhat. Dissemination of knowledge is an important function of a University. In this field the two universities have done well within a short span of time but they are yet to provide higher education to all those who seek it. Whether or not higher education should be provided to all those who seek it is a different matter. The following table shows how many applicants for admission to higher education were denied the opportunity in the year 1980-81 at Guwahati University.

**Table No.1.5**

The position of seats available and the number of Applicants of Guwahati University during the session 1980-81.

<table>
<thead>
<tr>
<th>Subjects of Study</th>
<th>Seats Available</th>
<th>Number of Applicants</th>
</tr>
</thead>
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<td></td>
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<td>Men</td>
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<td>Chemistry</td>
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<tr>
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<tr>
<td>Zoology</td>
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</tbody>
</table>

Source: **Office of the Secretary, University Classes, Guwahati University.**

From the table mentioned above, it is clear that there is a shortage of seats for Post-graduate education at the Guwahati University. Dibrugarh University is also faced the same problem. Hence the question of merit arises automatically. Admissions are given on the basis of merit. It is one of the main barrier for the Muslim students, because Muslim parents could not produce more meritorious sons and daughters, due to their weak family background. Ninetyfive percent (95%) Muslims are cultivators and Seventy percent (70%) of them are poor. Most of them are illiterates, ignorant and lathergic. Hence very few students from Muslim community are coming for post graduate education. Being a Backward community there is no special provision for them in the universities either. The number of Muslim Post-graduate can be counted on the fingerstips. In case of Morigaon District the position of Muslim Post-graduates is also poor. From empirical evidence, it can be said that on the average there will not even be a single post-graduate in each Muslim village of this district.
1.4.5 Vocational Education:

Under vocational and professional education, one may include legal, medical, engineering, technical and agricultural education and also different diploma courses. Upto the year 1988, there were several law colleges, three medical colleges (allopathy colleges only), three engineering colleges, six polytechnics, twenty-seven technical, industrial arts & craft schools, one Indian technical institute (I.T.I.), one sericulture, one veterinary science school, one forest school, two nursing and midwifery, nine teachers training colleges, thirty-two teachers training schools (including basic & non-basic) and one land survey school were established in Assam. For an entire state these are very small numbers. The state as a whole including Morigaon district is lagging behind in vocational and professional education compared to other states of Indian Union. The number of seats are very limited. Hostel accommodation is also not sufficient. In most of the institutions like medical, engineering, technical and agriculture, students are admitted on the basis of merit. Sometimes, competitive written test is conducted for selection. Except a few, most of the Muslim students cannot compete with their Hindu brothers. Hence, the enrolment of Muslim students in these institutions is certainly low. Morigaon district is backward in vocational education and the number of Muslim students in vocational education of this district is negligible.

1.4.6 Religious Education:

Generally, education in maktab and madrasah is known as religious education. During the Muslim rule in India, maktabs provided primary and madrasahs provided higher education.

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20, Statistical Abstract, Govt. of Assam, 1978, Director of Public Instruction, Government of Assam.
This education was mainly religious. This education was also treated as traditional system of education of Muslims. Now, it lost its popularity and utility. With the changes in the world of education, these traditional institutions were modified by adding some modern subjects in some states of India which received Governments grants. In Assam at present Maktab provides completely modern (General) education. There is no provision of classical subjects in these schools. There are some Middle English Madrasahs (M.E. Madrasah) in Assam which provide general education including Arabic as a compulsory subject for the classes V to VII. There are more than 155 High Madrasahs all over Assam, which provide general education along with two or three religious subjects. Students from all communities are allowed into these institutions from Maktab onwards. High Madrasahs of Assam are equivalent to High School. All the institutions mentioned above are receiving Government grants. However, these institutions are very few in number as compared to the Muslim population of a given area.

There is no provision by the Government for religious education in Assam. Therefore, Basic religious education remains confined to the private institutions in the Muslim majority areas only. These institutions do not get any grant from the Government. At present there are some private institutions like 'Khariji' and 'Alia' Madrasahs which have been providing religious education. These schools have to depend on Private contributions for their finances. Madrasahs which receive Government grants are very few in number at Morigaon District. There are only four High Madrasahs in the Morigaon District. These institutions can not function effectively due to lack of material conditions of teaching. Above all there is no scope of religious education in Assam. Religious education may remain confined to the Private institutions of the Muslim Community. Thus,
religious education, is not common in Assam. Advantages of religious education for the Muslim community are limited.

1.4.7. Women Education:

Education of a boy, is an education of an individual only but education of a girl, is an education of an entire family. Emphasizing women education, Napoleon said that, "Give me an educated mother, I shall promise you birth of civilized, educated nation".\(^{21}\) According to Babu Jagjeevan Ram, "if a girl, is educated the future generation will be educated".\(^{22}\)

From the census reports of 1961 and 1971, it seems that the problem of women education is very grave in India. The census report of 1961, had pointed out that there were only 34.5% of women from urban and 8.9% from rural areas were literate. According to the census report of 1971 the corresponding figures were 41.5% and 11.2% respectively.

This indicates a rise in percentages of literacy, 70% for urban and 2.3% for rural areas respectively for the decade 1961-71.\(^{23}\) Assam is far lagging behind in women education. According to 1971 census, there were 25.33 lakh illiterate persons in the age group of 15-35 years in Assam, of this 62% were women.\(^{24}\) It means that more women as compared to men are illiterate. As Muslims of Assam are educationally backward compared to others, Muslim women are also backward in this field. This applies to Morigaon District, which is a backward area. The problems of girls/women education are many and varied. Poverty, illiteracy, low economic status of parents, social evils and cultural restrictions are mainly resonsible for lack of education of Muslim women/girls in Assam. Lack of insufficient number.

\(^{21}\) M.G. Mali, op.cit., p. 44.
\(^{22}\) Ibid.
\(^{23}\) M.G. Mali, op.cit., p. 45.
\(^{24}\) N.M. Gogoi, op.cit., p. 85
of girls's Schools and Colleges and still fewer number of hostels for women are some of the causes. Some parents do not like to send their daughters in the co-educational institutions. Muslim women of Morigaon district are far backward even if compared to the other parts of Assam. Girls/Women of Bengali Muslims of Assam are very religious and conservative than the other Assamese or "garious" women. They want to maintain religious restrictions which will not permit co-education beyond primary stage. Religious persons like to allow marry their daughters as soon as they attain puberty. Thus early marriage can also be a cause of educational backwardness of Muslim women in Assam.

So it is a crucial question why Muslims of this state are educationally more backward in comparison to the Majority Community? If compared to larger states of the Union this backwardness will seem to be much more. Did the original pattern of Muslim settlement and the economic conditions directly influenced education of Muslims in Assam? Is giving up their own language created a setback for their education? Is it due to the fact that they are politically suppressed?

Considering these factors and the importance of education and also its effect on the development of a community, a research study is most pertinent.

1.5. Conclusion:

It is the need of the hour to present a picture of educational development of Muslims in this state. Even 45 years after the Independence no researcher has taken up this topic for detailed study. It is a matter of regret that the authorities of our country are not properly aware about this important national problem.

At present Educational Policy in India is fluid. It has not yet taken a definite shape. In 1986 the Previous
educational policies were given up in favour of the so-called 'New Educational Policy'. Conferences, Seminars, Workshops, Symposia were held in different parts of the country. The National Educational Policy or New Educational Policy hardly began to take a shape, which in 1989 there was a change of Government and leadership at the Centre and the policies once again suffered a set back. Not only were they stalled, but the Janata Dal Government wanted to make an Educational Policy of their own.

Once again Committees, counsels and debates were started but the Janata Dal government fell much before any substantial work was done. It lasted only 11 months. Janata Dal (S) Government never could find time to devote their attention to education. They were too busy with internal squables and inter party feuds. Their tenure in office being only four months.

Since Independence of India Several Committees and Commissions have been appointed from time to time to study the conditions of the country and try to develop an improved pattern or policy. Some of them are listed below:-

1. Radhakrishnan or the Indian University Commission 1948.

Thus, the last efforts were made being the New Educational Policy of Congress Government of 1986 and an attempt towards policy making by the Janata Government of 1989. All these attempts however, were inadequate and shown no positive result.

An effort to achieve the directives of Indian Constitution for the implementation of free, compulsory and universal education for all children till they complete the age
of 14 years is still continuing. Even so, 70% of the population is still illiterate. Among this, large number of illiterate Muslims are in the forefront. Absence of a research study about this important aspect of education has not brought the problem in the limelight. Perhaps this is a reason why Muslims are not aware of the pathetic conditions of their own illiteracy, lack of education which contribute towards their socio-economic backwardness. Had the Muslims known these facts and factors, they would have approached perhaps pressed the Governments at the state and central levels for help.

Morigaon District of Assam has the focus of attention of researchers from the sociological point of view. The writer being a local person of this district and also belonging to the same community is naturally interested to study "the educational progress of Muslim Community in Assam with special reference to Morigaon District."

"We are passing through rather difficult times in our country. Ugly forces of communalism, separatism and fissiparous tendencies have raised heads. Selfishness and corruption are rampant — which are to be fought against". Education may be one of the great weapons to fight against the ills mentioned above. Hence, the first and foremost duty and responsibility of Government(s) to provide equal educational opportunities to all communities of India.

Without proper education for everyone, a nation cannot prosper. This is evident by the following quotation. "Basic tenets on which the policy has been formulated may be summed up as education for all, education for material and spiritual development, education for the development of manpower for different levels of the economy, education

for national cohesion and scientific temper and education that would further the goals of socialism, secularism and democracy adopted in our constitution. Briefly, the policy seeks to achieve the objective of attaining equity with excellence in education".  

Quality education is required not only for development and prosperity, but also for peace, unity integrity, understanding and brotherhood of man. This is most important and essential in India where many communities live with their different religions, languages, cultures, customs and traditions. Kundu's advice in this regards needs attention. "There is an urgent need today to promote national unity, and national identity. A concern for national integration needs to be developed in the minds of all citizens -- citizens of today as well as those of tomorrow. The school curricula not only need to be designed for understanding the compositeness of our culture but it must also be interpreted in the schools in terms of "unity in Diversity".  

Keeping all these in mind the investigator has selected this topic considering Morigaon district as a representative of other areas of Assam.

For investigation and analysis, the topic is divided into ten chapters. The first is introduction. The second chapter covers historical background of settlement of Muslims in Assam, (From 1200 to 1947 AD). Third chapter describes the problem, aims and purpose, scope of this study, related literature survey, delimitation and importance of the study. The fourth chapter gives description of development of education of Muslims (From 1200 to 1990). The fifth is concerned with causes of educational backwardness of Muslims. The sixth chapter is concerned with the

27. Ibid., p. 2.
28. Ibid., p. 2.
CHAPTER - II

HISTORICAL BACKGROUND OF SETTLEMENT OF MUSLIMS IN ASSAM
(1200 - 1947 AD)

Before going into details about the "Educational Progress of Muslims community in Assam after Independence with special reference to MORI GAON DISTRICT", it is most essential to know briefly about the historical background of settlement of Muslims in Assam. (a) Settlement and establishment history of Muslims in Assam; (b) Original pattern of Muslim population in Assam; and (c) Political Position of Muslims in Assam during Post-Independence Period are directly or indirectly related with the education of Muslims. Without knowing these important factors the study of the educational progress of Muslim Community in Assam would remain incomplete.

Assam is the frontier Province of India in the North-East. The boundaries of Assam lie between latitudes 28°18', and 24° North and longitudes 89°46' and 97°4 East. It contains at present an area of 54,000 square miles of which a little over 24,000 square miles constitute the Plains, 19,500 square miles the southern hill tracts, and the rest is the small hills to the North. Hemmed in, as India is by the sea on the South-East and South-West, and by the lofty chain of the Himalayas on the north, the only routes between India and the rest of Asia which is possible for migration on a large scale, lies to its north-west and north-east confines. In Assam, both Ahoms and Muslims entered as invaders. Ahoms entered Assam from the Eastern border in 1228 AD, while Muslims from the West in 1206 AD. Ahoms could establish their permanent empire, but Muslims could not do so successfully. However, Muslims were able to conquer some parts of Assam and administered them temporarily. From that time Muslims started to settle in Assam.

method and tools that are used in this study. The seventh
is related with the presentation and analysis of data. The eighth is related to the findings and conclusions. The ninth chapter deals with the suggestions and recommendations and the last chapter indicates need for further research. After that, bibliography and appendices are given.

For preparing this thesis several steps have been taken. First step was library work. In the second step, Proformas were prepared to be administered to the selected households. Again a questionnaire and an opinionnaire to supplement and compliment the pro-formas, were designed. These two related tools were administered among the selected literate and non-literate persons of the state. Visits and surveys of the selected family units (house-holds) of the selected areas of the District have been taken up to consult the literate and illiterate persons, in regard to educational progress of Muslim Community.

It is hoped that, it will be of service to the community or those who are directly or indirectly concerned with problem. Moreover, it may give inspiration to make a wide survey in Assam as well as in other states of India.

"The prosperity of a country depends, not on the abundance of its resources, nor on its strength of its fortifications, nor on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in the men of education, enlightenment and character."29—. King, Martin Luther.

29. N.M. Gogoi, (Souvenir), op.cit., p. 110.
CHAPTER - II

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(1200 - 1947 AD)

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2.1. **Settlement and Establishment of Muslims in Assam during Muslim Rule (1200-1800 AD.)**

The entrance of Muslims in Assam can be stressed at the time when Mohammad bin Bakhtiar wanted to conquer China through Assam. It was the year 1206 AD. Mohd. bin Bakhtiar attacked Kamrup (Assam) and was himself defeated. His second attack was in 1227 A.D. The Commander-in-Chief was Ewaz Khan who went upto the Nowgong, the Central Part. In the same year Nasir Uddin attacked Kamrup and defeated the King Prithu, who died later.

In this way Muslims came as invaders, some of them were defeated, while others could establish their rule in some parts of Assam, specially in Hajo. Thus some Muslims remained in Assam willingly, while others remained as captives. Once they got mixed with local Assamese and married their girls to live there permanently.

"As for the Mussalmans who had been taken prisoner in former times and had chosen to marry there. Their descendants are exactly in the manner of Assamese and have nothing of Islam except the name; their hearts are inclined far more towards mingling with the Assamese than towards association with Muslims". It is said by Shahab-ud-Din Talish.*

Muslims thus, entered Assam as conquerers administrators, Preachers and invitees of the local kings. Most of them settled in Assam permanently. Due to the propagation of Islam by different 'Peers 'Preachers' and 'saints', hundreds of lower Castes Hindus and Tribals embraced this religion (Islam). In this way the number of Muslims in Assam was increased during the medieval India. The influx of Muslims into Assam was ended for the time being, when Mughals were defeated at Itakhuli (near Gauhati) in 1682. This was the last war between Ahoms (Assamese)

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3. Ibid.
* Shahab-ud-Din Talish, a famous historian, who came with Meerjumla, when he attacked Assam in the year 1661 A.D.
and Mughals, after which Mughals did not try to regain eastern part of Assam. During that time, the Mughal administration of Delhi was on the decline. The administration of Bengal also collapsed due to the British occupation of Bengal. However, western part of Assam was still under the administration of Muslims. This is the brief settlement history of Muslims in Assam during Muslim India.

2.2. Settlement and Establishment of Muslims in Assam during British rule (1801-1947).

Assam was completely a sovereign country, ruled by the Ahoms for more than 600 years. Though some portions of it were occupied by Muslim rulers, yet they could not establish permanent rule. The last quarter of the 19th century saw the eclipse of the powerful Ahoms' rule in Assam owing to their own internal squabbles. Also, Assam was for a few years under the Burmese invaders who were invited by an Assamese General (Badan Bar-Phukan) to help him in his war against the ailing Prime Minister of a minor king. The Ahom king there upon sought the help of the British, who were in the neighbouring Dacca to purge Assam of the plundering Burmese. With the expulsion of the Burmese and consequently by the TREATY OF YANDABOO, Assam became a protectorate of the British in the year 1826 AD and the king of Assam was reduced to a vassal of the British.  

In order to increase revenues and taxes, and also for administration, the British Government brought some literate Bengali Hindus to different posts, poor labourers for tea cultivation and Bengali Muslims for jute cultivation in Assam. Almost all the Bengali Hindus and Bengali Muslims were from Bengal. A few of them came from Bihar, Madhya Pradesh and Orissa. "With the beginning of the 20th Century, it was seen that there was the Bengali galore in the state of Assam in various fields of administration, railway, post-office, law, teaching and pri-

mary medicine." The British Government encouraged them to settle in Assam permanently. At that time Assam was very thinly populated. Local Assamese were not sufficient and well-up for the different purposes of the British Government.

Muslims of East Bengal were expert in cultivation. The soil of Assam was very fertile, where varieties of crops were expected to be produced. There were thousands of acres of Waste­land in Assam. So Bengali Muslim cultivators were invited by the British Government to settle in Assam for cultivation. After giving allotment of 'Kharaji' (Permanent) Patta of the occupied land, the British Government levied revenue taxes on them. These opportunities attracted Muslims of Bengal to migrate to Assam. In this way Muslims of Bengal started to come to Assam for permanent settlement, like the Hindus. This interstate migration continued till the Independence of India. This would be clear from the following table.

### TABLE NO. 2.1.

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<th>Decadal Variation in India</th>
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<td>3,289,680</td>
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<td>1911</td>
<td>3,848,617</td>
<td>+ 16.9%</td>
<td>+ 5.75%</td>
</tr>
<tr>
<td>1921</td>
<td>4,636,980</td>
<td>+ 20.4%</td>
<td>- 0.31%</td>
</tr>
<tr>
<td>1931</td>
<td>5,560,371</td>
<td>+ 20.1%</td>
<td>+ 11.00%</td>
</tr>
<tr>
<td>1941</td>
<td>6,694,790</td>
<td>+ 20.4%</td>
<td>+ 14.22%</td>
</tr>
<tr>
<td>1951</td>
<td>8,028,856</td>
<td>+ 19.9%</td>
<td>+ 13.31%</td>
</tr>
<tr>
<td>1961</td>
<td>10,837,329</td>
<td>+ 34.9%</td>
<td>+ 21.53%</td>
</tr>
<tr>
<td>1971</td>
<td>14,625,152</td>
<td>+ 34.9%</td>
<td>+ 24.50%</td>
</tr>
</tbody>
</table>

Source: Census of India, 1971. Series -3 Assam part II A, Page 76

* Incalculating the figures of population, Mizoram has been excluded.


10. Isot Marhaniang: op.cit. p.15.


12. The Secretary op.cit. p. 3-8.
2.2.1. **Muslim League Ministry in Assam and implementation of the Scheme, "GROW MORE FOOD"**.

Sir Syed Saadullah, was popularly associated with the All India Muslim League and supported the movement of Mr. M.A. Jinnah. Syed Saadullah through his efficiency and calibre, was able to form a league Ministry in Assam in 1937. He served as Minister of Education and Agriculture during 1924-29. During his days as head of the Assam Government, he took particular interest in planning and development, rural uplift, eradication of unemployment, land-reforms and Promotion of 'Cottage Industries.' For the development of lowlying regions of Brahmaputra and Barak Valley he favoured and encouraged immigration of peasants from Bengal and gave credit for the agricultural development of Assam, particularly the introduction of Jute cultivation in Assam Valley. The Government of Assam not only encouraged Muslim Cultivators by giving Railway concessions, and also by providing 'Family Ticket' of Rupees five for the entire family to come directly from Mymensingh to Nowgong district of Central Assam. In 1940, in the second term as chief Minister, Saadullah refused to accept the Land Regulation Rules, made earlier by Shri Gopinath Bardoloi. He abolished 'Line system.' He again reinforced the colonization scheme and permitted thousands of immigrant Muslims to settle in the government waste-lands. Towards the end of 1940, he decided to make an assessment on the Government waste-land of Kamrup, Nowgong and Lakhimpur district of the state. After measurement, 30% of the total Government land was kept reserved for future and the remaining 70% was to be distributed among the local and migrant people.

During 1942-43, 'Food shortages' started in some provinces

14. Ibid.
15. Ibid.
16. Ibid.
17. Ibid.
18. Ibid.

* By 'Line System' Immigrant Muslim were prohibited to enter into the Assamese Hindu areas.
of India. In order to meet this 'Food shortage' the Government of India introduced the scheme of GROW MORE FOOD and ordered the state Governments to implement it immediately. Accordingly 'Saadullah Ministry' of Assam implemented it. Under the Scheme of 'grow more food' Syed Saadullah again invited Muslim cultivators of East Bengal to come to Assam, to settle at the Government waste-lands and to grow more food. Thus, a new process of immigration started in Assam. The growth and gradual increase of Muslim population in Assam can be confirmed from the following table:

**TABLE NO. 2.2**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Muslim Population</th>
<th>Decade Variation</th>
<th>Percentage of Decade Variation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>5,03,670</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>1911</td>
<td>6,34,101</td>
<td>+ 1,30,431</td>
<td>+ 25.90</td>
</tr>
<tr>
<td>1921</td>
<td>8,80,426</td>
<td>2,46,325</td>
<td>38.85</td>
</tr>
<tr>
<td>1931</td>
<td>12,79,388</td>
<td>3,98,962</td>
<td>45.41</td>
</tr>
<tr>
<td>1941</td>
<td>16,96,978</td>
<td>4,17,590</td>
<td>32.64</td>
</tr>
</tbody>
</table>

Source: Census of India, 1901-1941.

The influx of Bengali Muslims from East Bengal to Assam was virtually ended with the attainments of Independence and the Partition of India. The immigration of Muslims into Assam, continued from 1206 to 1947 A.D.

2.3. ORIGINAL PATTERN OF MUSLIM POPULATION IN ASSAM

The original pattern of Muslim population in Assam is quite different from the Muslims of other states of India. Tribals were the original 'sons of the soil'. Like Hindus,

Muslims also entered into Assam in different succeeding waves. Many Muslims entered as conquerors, preachers, administrators, and cultivators. Some other entered as appointees and/or invitees of the kings. Muslims began to come Assam from different parts of India in twelfth century A.D. This process continued to the early part of the twentieth century. Very few came outside India and the largest number came from Bengal. Those who settled permanently in Assam were assimilated into the local people. When adopting local language and culture their original language was dead, they identified themselves as Assamese. On the basis of their origin, Muslims of Assam can be grouped into three broad categories:

1) Garia, Maria and other contemporary Muslims.
2) Assam origin Muslims or local converted Muslims, and
3) Miyan Muslims or migrated Muslims of Bengal.

2.3.1. GARIA, MARIA AND OTHER CONTEMPORARY MUSLIMS:

GARIA MUSLIM:

The word 'Garia' is related to Muslims of Assam. A good number of Muslims in Assam are commonly known as 'Garias'. The word 'Garia' has been derived from the word 'Gour'. The capital of the Sultans of Bengal.

Muslims who came from ancient 'Gour' (Bengal) to Assam were popularly known as 'Gouria'. Later on, they came to be known as 'Garia'. According to Sir Edward Gait, "The Ordinary Mohammedans of Assam call themselves Garia, an indication of their


claim to have come originally from 'Gour' the ancient Muhammadan capital of Bengal. Though the word 'Goria' is not free from controversy, yet almost all the reliable writers are unanimous about its original from 'Gour' the capital of Bengal. It is true that the Muslims came from 'Gour' to Assam at different times and most of them settled here (Assam) permanently. Since then they were called 'Gourias' or 'Garias', according to the tradition, the term still continues to this day. During medieval period Muslim ruled over most of the sub-continent-India. Assam was attacked by Muslims at different times during the Muslim rule in India. Sometimes they able to establish their Kingdom in Assam. But the durations of their rule were very short, The rulers of Assam sometimes established good relations with the Mughal rulers of Bengal and Emperors of Delhi. Sometimes, treaties and agreements were also made among the rulers of Assam and the Mughal Emperors. During the entire period of Muslim administration in India, hundred's of Muslim soldiers were captured by the rulers of Assam, whenever they lost the battles with them. The soldiers who became prisoners of war did not bring their wives and children with them. Getting their freedom, they married the local girls and settled here permanently. In course of time they were so assimilated with the Assamese that it was very difficult to separate Muslims from Hindus except for their Muslim names. Shahabuddin Talish a famous historian, who came to Assam at the time of Mir-Jumla, wrote, that "As for the Musalmans who had been taken prisoner in former times and had chosen to marry here, their descendants act exactly in the manner of the Assamese and have nothing of Islam except the name; their hearts are inclined far more towards mingling with the Assamese than towards association with Muslims". The Muhammedans who had come here from Islamic lands engaged in the performance of prayer and fasting but were forbidden to chant the call to prayer, or publicly recite the "word of God".

24. Edward Gait, op.cit. p.95
Thus Muslims were taken as prisoners and they settled down as inhabitants of this region. As they came from 'Gour', they were known as Gorias.\(^\text{29}\) Hem Chandra Barua, in his Assamese Dictionary "Hemakosh" define 'Goria' means 'A Jawan' or a Musalman in case of whom, the words "Unsuccessful", 'unskillful' 'Lazy' and 'Worthless' are appropriately used.\(^\text{30}\) Hence Garias are 'those Muslims' who were unsuccessful in the battles. According to some writers, the Ahom king brought some Muslim 'Jula' (weaver) from Gour of Bengal and they were also known as 'Gorias'. The Dictionary of Chandra Kanta also gives the similar meanings. Hari Dev Goswami wrote in his article 'Chand Kha' that there were sufficient residents of 'Gorias' (Muslims) during the days of king, Kamateswar Durlabh Narayan in 1330-1350 AD. According to him, the Muslims who came in 1205-AD were able to establish a village known as 'Goo Garia'.\(^\text{31}\) At present there are many villages of 'Garias' in Assam. Sankar Dev a renowned writer of Assam, has used 'Gorias' to mean 'Jawan' (a Muslim foreigner) 'Turuk' (a Turki) and 'Banggals' (a foreigner).\(^\text{32}\) So Garias is synonymous to foreigner.

During brief Mughal rule in Assam, some Muslim officers, thanedars, subedars were appointed here to look after the conquered regions.\(^\text{33}\) Most of them settled here permanently. Very few of them brought their wives and children. They took local wives, and were assimilated with local Assamese. Moreover, due to establishment of good relations between Muslims and Koch rulers, between Ahom and Muslim rulers many Muslims came from Gour of Bengal. They established many villages in Lower Assam. Hajo, very near the modern Gauhati, was one of the largest Muslim colony in lower Assam.\(^\text{34}\) According to Mohini Kumar Saikia, "The

\(^{30}\) Hem Chandra Barua, op.cit. p. 282.
\(^{31}\) Hari dev Goswami,"Chand Kha" as quoted in Saptahik Nilachal, Gauhati, July 24, 1987, p.1; Rofiul Hussain Barua, op. cit. p. 50.
\(^{32}\) Rofiul Hussain, op.cit., p. 52.
\(^{34}\) Rofiul Hussain Barua, op.cit., p. 28.
Muhammadan Colony settled earlier in Hajo region still survived and it increased the Muslim population there in a considerable extent. Moreover for their better administration Ahom rulers brought expert Muslim mechanics, technicians, artists, sculptors and even writers. Most of them were allowed to settle here permanently. They also brought Muslim Akhar Katia (Letter Maker), Khar Gharia (Maker of fire arms), Karcipar Sankara (Embroiders) and Percy Parhia (Persian Reader). They used Muslim labours for construction of Buildings, making combs and fans of ivory. Muslim tailors were appointed for making dress for kings and nobles. Almost all of them settled here permanently and got mixed with local people. Descendants of all these Muslims, mentioned above are commonly known as 'Gorias'. It is narrated by old people that the Muslim prisoners who were worried for their wives, children and other family members, once became impatient and strongly demanded their release to go back to their own place. Meanwhile, established peace was continuing among the Ahoms and Muslims. So, if they (prisoners) are allowed to go back to their own place, it would certainly create problems for them (Ahom) afresh. Because after having received this news, the Mughals surely would take revenge on Ahoms. During peace treaty Ahoms did not disclose information regarding prisoners of war. Therefore, the Ahom king rightly thought that it would be better to allow the prisoners to take local wives and to be established here permanently. The girls who were expelled from the society for their sexual corruption were allowed along with other ugly and aged girls to marry the Jawan (Muslim prisoners of war). Being socially deprived and an outcast group, they easily embraced Islam and married the Muslim Prisoners which were released. As they expelled from the Hindu society they were called in Assamese "Garia-Para" which means outcast of the society. Dr. Lila Gogoi describes the origin of 'Gorias'.

37. Ibid.
38. Ibid.
39. Ibid. p. 348.
in different manner. According to Gogoi, "In ancient Assamese Society specially during the days of Ahom, both the boys and girls who engaged in illegal sexual enjoyment were expelled from the society and they were called 'GARIA PARA.\textsuperscript{41} These families of 'Garia Para' were living in the villages, established by them at Dekhow-Mukkh. Azan Fakir, a great saint, went there and Propagated Islam among them. Being a expelled and deprived group, they easily embraced Islam. Few Muslims of this section of upper Assam were generally called 'Garias'.\textsuperscript{42}

MARIA MUSLIM:

'Marias' a sub-caste among the Garia Muslims. They are known as 'Marias' because they specialize in making brass and articles of brass. According to the Assamese Dictionary, 'Hema Kosh' 'MARIA' means - 'A class of Mohammedans who worked in brass'.\textsuperscript{43} A brazier engaged in the particular occupation of Brass since their settlement in Assam. The word 'Maria' has been derived from an Assamese word 'MAR' OR 'MARIUA' means 'to beat' or 'to strike with a stick'.\textsuperscript{44} According to Sir Edward Gait, "The Muhammedans who were taken prisoners (by Ahom kings) in this war were settled in different parts of the country, it is said that they were at first ordered to cut grass for the kings Elephants but were found quite unfit for this work. They were also completely ignorant of agriculture. They were then left to their own. Then they took to working in brass, an occupation which their descendants who are known as 'MARIAS' carry on to this day'.\textsuperscript{45}

"The ordinary Muhammedans of Assam call themselves 'Garia' an indication of their claim to have come originally from Gauz. the ancient capital of Bengal. MARIA' may be corruption of this

\textsuperscript{42} Ibid.
\textsuperscript{43} Hem Chandra Goswami 'Hema Kosh' op.cit., p. 795.
\textsuperscript{44} Ibid. Rofiuil Hussain Baruah, op.cit., p.24.
\textsuperscript{45} Edward Gait, op.cit., p.95, Promatha Nath Dutta, op.cit., P.134; Rofiuil Hussain Barua, op.cit. p.24.
word. The term may have reference to the way in which they fashion their wares by beating; 'mariba' means "to beat" in Assamese. So, it is now apparent that a section of Muslims who took the particular profession of 'working brass' in Assam is called 'Morias' though originally they came from Gour and was called 'Gorias'. This section of Muslims contributed much in making utensils of brass. They had their own language but gradually they assimilated with Assamese. Kaliabar of Nowgong district (Assam) was their first place of settlement. According to the recent report, there are 55 villages of 'Maria' Muslims in Assam. But they are economically very poor in comparison to other communities in Assam. The Govt. of Assam therefore, categorised them as more other backward community (M.O.B.C) in Assam and provides a very meagre facilities for their economical uplift.

OTHER CONTEMPORARY MUSLIMS:

During the entire invasion as well as ruling period of Muslims in Assam, some propagator, Saint, Peer, Aulia, Darbesh, and gazi came from Arab countries and entered India through the west and reached north eastern region specially in Assam. Their main ambition was to spread islam. Due to their Islamic calling thousands of lower caste Hindus and tribals in Assam were greatly influenced and at least converted into Islam. Azan Fakir or Shah Miran (Baghdad), Shah Madar (Madina), Shah Jalal (Turkish) and Ghiasuddin Aulia (Arab) were some of the notable persons. The number of such persons who came from abroad were very few, but most of them married here and settled permanently. For example, Azan Fakir married a Assemese girl at Garhgaon, the ancient capital of Ahom, (upper Assam). Besides some

46. Edward Gait, Ibid., p. 95.
48. Ibid.
51. Ibid., Sushil Sarma, op.cit., p. 352.
Muslims came from Delhi, Ajmer and other states of Indian Union. Most of them would not return. They settled here permanently and mixed up with local Assamese. From their origin they can not be termed as 'Garias' because they did not come from 'Gour'. They settled scattered in different parts of Assam. It would very difficult to find out their origin on the basis of which distinction between Garias and other Muslims at that time, it is the general idea that the Muslims who speak Assamese language at their home or those Muslims for whom Assamese language becomes a mother tongue now, are called 'Garias'.

2.3.2 ASSAM ORIGIN MUSLIMS OR LOCAL CONVERTED MUSLIMS:

With the advent of Muslims in Assam, the process of Islamization had started. During the entire period of Pathan and Mughal's invasion of Assam many peer, ghazi, Aulia, Darbesh, Saints, preacher and propagator also entered in Assam. Their aims and purposes were to propagate Islam among the non-muslims. The kings of Assam highly honoured them which helped to spread Islam among the masses. Some of the Ahom kings even sanctioned grants or allotted land property to build 'Khanqah' or Dargah to practice and preach Islam. Many Ahom kings including Rudra Singha appointed Muslim Imams (religions preacher) to lead the prayers and pray to Allah for the welfare of Assamese king as well as for state, Shah Nawaz was one of the appointed peers in the days of Sargadew Rudra Singha and he was highly honoured. His residence was very close to the capital (Garh-gaon) of Ahom kingdom. He had many disciples. All of them prayed to God for the well being of the king, when he went out of the capital (Kareng). Ali Mech was one of the kings of Mech Tribes also embraced Islam and helped Muhammed-bin-Bakhtiar Khilji, when he invaded Assam in 1206 AD. It was the great encouragement for Mech along with other tribes to convert into Islam. "Kings' religion was the Ryot's religion". Hence hundreds of mech tribes

52. Sushil Sarma, op.cit. p. 343; Rofiul Hussain Barua, op.cit., pp.8-33.
54. Ibid. pp. 352-353. Rofiul Hussain Barua, op.cit., p. 25
55. Dr. Surjya Kumar Bhuyan Asomia Musalman as quoted by Sushil Sarma,op.cit., pp. 343-344.
accepted Islam along with their king Alimech. Existing castes system and contemporary social conditions had permitted low caste Hindus and tribals to accept the religion, 'Islam'. Mr. Amalendu De pointed out in his book "Islam in modern India" that "Like Eastern Bengal the local converts of Assam also originated from amongst the lower castes and aboriginal tribes". Dr. Lila Gogoi also pointed out that there was a great saint, Azan Fakir (Shah Milan/Shah Miran) by name, who had spreaded Islam among the inhabitants of 'Gariapara' of Dekhow mukh. Responding to this Islamic calling, they had willingly accepted Islam. If an investigation is made to find out the origin of Assamese Musalmans, there would be no doubt that hundreds of Musalan villagers, whose originality were Hindu. Kanaisuba, Gohainpara, Nagar bahi, Harim khuja, Marai and Ghopa of Darrang District (old); Degali, Bhogpur, Madhabpur of Nalbari District; Jalguti, Rowadhal, Fathari and Tarabari of Nowgorg district (old) are the few examples of Muslim villages, fore-fathers of these villagers were Hindus. Twenty years after the Baktiar Khilji's invasion, Hisamuddin Iwaz (also known as Ghiasuddin Baktiar) the then Governor of Bengal, led the second Muslim invasion of Kamrup in 1227 AD and could reach up to Sadia, the eastern Boarder of Assam, He was allowed to propagate Islam in this state. During his invasion, Sheikh Jalauddin Tabrizi, one of the great saints and preachers, who came here to propagate Islam. He had established an Ashram at Hajo and atlast died at Gariaon of Gauhati. Ikhtiar uddin Malik Yuzbeg (Tugrill Khan) conquered Kamrup in 1257 AD and had established a capital at Gauhati, He declared himself a first Muslim king of the Kamrup and made coins in his name. He built up two Masjids (Mosques) one at Gauhati and another at Hajo. He introduced Friday prayer

57. Rofiul Hussain Baruah, Ibid., p. 10.
58. Ibid.
* In ancient Assamese society those Ahom boys and girls were engaged in illegal sexual pleasure, were expelled from the society. Such kind of families were inhabited at Dekhow mukh and they were called 'Garla-para', meaning 'left out' or Discard etc.
62. Ibid
63. Rofiul Hussain Baruah, op.cit. p.12
64. Ibid
65. Ibid., p.13
in Kamrup and ordered the Ryots to exercise Islamic practices. The existing situation also did compel the Kamrup ruler to allow the practices of Islam in his kingdom. Burhan uddin and Shah Jalal, the great Sufi saints spread Islam in Badarpur and Sylhet during the period 1304-1385 AD. Shah Madar a great divine saint (born at Madina) came to India in 1398 AD when Taimur, the king of Samarkand invaded India. Later on he entered into Assam and spread Islam. Madari Fakir, a Muslim community of Kamrup had been derived from his name. Shah Sharifin, a divine, who established a 'Khanqah' seventy miles away from Shillong. He instructed Islamic Principles among his followers. Ismail Ghazi (also known as Massalanda Ghazi) a famous saint as well as an army chief of Babrak Shah, who conquered the Kamata kingdom during 1460-1480 AD also preached Islam. After this incident, Chakradhaj, the king of Kamata himself accepted Islam. He was converted in presence of Ismail Ghazi and tried to learn Islamic principles from him (Ghazi). The king Jaimalla (Jadu Malla), the son of Ganesh of Bhaturia, (north Bengal) had accepted Islam and changed his name to Jalal uddin. Neladhaj, another king of Kamata had permitted to extend Islamic culture in his state. After conquering Kamata in 1502-AD, Alauddin Hussain Shah had extended his kingdom upto Hajo and ruled over more than 20 years continuously. In the name of celebration of his glorious success, he built a mosque at Rangamati, district of Goalpara and a Madrasah at Maldah. During his days, the Islamic culture and traditions reached their climax not only in Koach-Kamata, but also in Ahom and Kachari kingdoms. One of the notable saints of the reign of Hussain Shah was Ghiasuddin Aulia. He was the first Aulia, who settled permanently here for the propagation of Islam. He sacrificed the whole life for spreading of Islam in Assam. It is the general belief that he had a Durgah' at the top of Gaururachal Hill at Hajo, where

68. Ibid.
69. Ibid.
70. Ibid. p. 16.
71. Ibid.
72. Ibid.
73. Ibid. p. 17.
74. Ibid. p. 19.
he built a mosque too. After construction of this 'Masjid' Gaururachal became famous as 'Poua-Macca' where hundreds of Muslims and non-Muslims gathered every year for religious ceremonies of piety and piousness. Besides, some other peers like Shah Akbar, Shah Bogmar, Shah Shoran and Shah Kamal also came with Mir Jumla, when he invaded Assam.

It is to be noted in this connection that besides the conquerors, the sufis also played a vital part in the spread of Islam in Assam. However, these sufis were linked with the sufis of Bengal. Sufism, was first introduced in Northern India in the 11th century AD at the time when Muslim rulers established their rule in India. Through that channel it entered into Bengal and from Bengal sufism was extended to Assam. It should be noted that the sufis of the early period belonging to different orders performed various duties as saints, warriors and preachers. They accompanied the conquerors with their bands of warrior-saints. Same pattern was repeated in the early history of Islam in Assam. Ismail Ghazi and Shah Jalal the sufis of the Suhrawardi order were saints, warriors and preachers. Shah Jalal played a great part in the spread of Islam in eastern Bengal and a large part of Assam bordering Bengal. His shrine at Sylhet had been a place of pilgrimage to the Muslims of Bengal and Assam. Thus this influx of sufis into Assam was possible because of the existence of various sufi centres in Bengal.

From the evidence mentioned above it is clear that with the calling of Islam, the peaceful religion, many lower caste Hindus and tribals of Assam converted to Islam. "According to M. Jinnah 75% Indian Muslims are of Hindu origin. In fact, Nehru also says that 95% of Indian Muslims are converted Muslims. Some rules, regulations, customs and traditions which are not

75. Ibid.
76. A Sattar; op.cit, pp. 8-33.
77. Amalendu de, op.cit. p. 195
78. Ibid
80. Ibid., Amalendu De op.cit. p.197
81. Ibid., p.197.
permitted by Islam, are still continuing among them". They (converted Muslims) are no doubt local Assamese and their mother tongue as well as spoken language is Assamese. But they are so scattered in all-over Assam that it is very difficult to treat them as a separate community differentiate them from the Garia Muslims, whose mother tongue is also being Assamese. Though they are not 'Garias' yet people of Assam wrongly call them to be 'Garias' based on Assamese language, spoken at home as 'mother tongue' since ancient times.

2.3.3. MIYA MUSLIMS OR MIGRATED MUSLIMS OF BENGAL:

Assam lost her independence, as already pointed out, in 1826 to the British. During the early period of the British rule, Assam was administered under the government of Bengal by commissioner till 1874. The British Government was much more interested in increasing government income through enhanced revenues and taxes. Moreover, they wanted to produce more raw materials for the Industries of England. There were some big jute industries in Dandi and Manchester, for which raw jute from Assam was most essential. At that time Assam was sparsely populated. Therefore, the local Assamese labourers were not sufficient for the cultivation of jute, tea, rubber and other rabi crops. The British government was then compelled to bring labourers from other states specially for the cultivation of tea and jute. The labourers for tea gardens were brought from Bihar, Bengal, Orissa and Madhya Pradesh. They were non-Muslims. For the cultivation of jute and rabi crops they brought expert Muslim cultivators from Bengal, specially from East Bengal under the scheme of 'GROW MORE FOOD'. They (East Bengal Muslim Cultivators) were invited by the British Government to come to Assam and to settle here permanently. The local Assamese welcomed

85. Iscot Marbanian, op.cit., p. 15.
them and embraced them calling them Miyan. 'Miya' means gentleman or 'middleman'. When they entered Assam, it was meaningful. Now the term has fallen into disrepute and is used an insulting way. Mostly they are treated as lower class citizens. Though Miyan Muslims made greater contribution to the recognition of Assamese as the state language and the medium of instruction as well as in the field of cultivation, they have been yet treated as "a step mother's son" in every respect. They were politically harassed in 1950 and 1965 respectively. In the name of foreigners more than six lakhs Indian Muslims were forcibly and illegally deported from 1963 to 1966. The so-called foreigners movement of Assam launched by Assamese chauvinists from 1980 onwards was directly or indirectly against these Miyah Muslims. More than 10,000 thousand Muslims were brutally killed in 1983, Muslims of Bengali origin in this part of Assam are commonly known as 'Miya' (Miyan). From 1951 they declared themselves as Assamese. They used Assamese language every where except in their homes. Like the other Bodo, Kachari, Karbi and Nepali they have also used their own mother tongue at home. Two third of the total Muslim population of Assam are of Bengali origin and they used their own language 'Bengali' at home and Assamese in public. Due to the gradual assimilation into Assamese they could not speak Bengali well. Those Bengali Muslims living in the towns and cities due to their assimilation with the Assamese are so mixed together that, it is now difficult to differentiate between Bengali and Assamese. Their mother tongue is also becoming Assamese and they are commonly treated as 'garias'. Thus the number of garias (Assamese speaking) is increasing day by day in Assam. The distinction between 'Garias' and 'Miyas' is only the 'language' and the era in which they arrived in Assam. Although the origin of both is the same place, i.e. Gour of Bengal. The Muslims who came earlier from 'Gour' (Bengal) and completely merged into Assamese and also Assamese became their mother tongue are categorised as "Gorias". On the other hand, the Muslims who came later from Bengal and yet have

to fully merge with Assamese and whose mother tongue has not yet become Assamese, are to be categorised as "Miyas".

So, on the basis of language spoken at home the total Muslims of Assam can be divided into two groups:

1) Assamese Muslims, and
2) Bengali Muslims

Despite a common religion the Muslims of both sections mentioned above are two different sects in Assam. The Assamese Muslims are linked with Assamiya speaking people, whereas the Bengali Muslims seem to be closely related to the Bengali speaking people of Eastern region of India. The Assamese Muslims, descendents of the prisoners and officials under the Muslim regime or the local converts of the earliest period, are relatively better off and educationally advanced. 87

As Assamese Muslims they take part to a certain limit in the common development of Assam along with their Hindu counterparts. At the same time they have closed links with all sects of Muslims in Assam as a distinct and separate community. So for various socio-political issues the Assamese and the Bengali Muslims follow identical lines. Still they have differences.

The Bengali Muslims are quite conscious of their numerical strength as well as their identity as a separate linguistic group. Moreover, Bengali Muslim are well aware of their contributions to the economic growth of the state. The percentage of Bengali Muslims is much higher in comparison to the Assamese Muslims. That is why, Muslim leaders in Assam draw their strength, power and position through Mian Muslims.

2.4. POLITICAL POSITION OF MUSLIMS IN ASSAM DURING POST INDEPENDENCE PERIOD: (1948-1990)

2.4.1 The Riot of 1950:

The communal bitterness had already started between Hindus

and Muslims in India as well as in Assam with the proposals of partition of the country. Whatever may have been the causes behind the partition, the intellectuals of Assam specially from the Ministry of Gopinath Bardoloi, started to develop a communal hatred among the Hindu masses to rise against the numerical strength of Muslims in Assam. Hindu militants raised the question that the predominant position of Hindus in the state be lost by large number of Muslims. So the internal policy of the Assamese intellectuals was to minimize the number of Muslims in the state. This way political as well as social position of Hindus may remain safe for the future. The Assamese intellectuals, no doubt were influenced by biased and derogatory writings of C.S. Mullan and S.P. Desai of Pre-partition period. C.S. Mullan (I.C.S.) the Census Commissioner of 1931 wrote:

"Probably the most important event in the Province during the last 25 years an event moreover which seems likely to alter permanently the whole future of Assam and to destroy more surely than did the Burmese invaders of 1827, the whole structure of Assamese culture and civilization has been the invasion of a vast horde of land-hungry Bengali imaginants mostly Muslims from the districts of Eastern Bengal and particularly from Mymensingh. The invasion began sometime before 1911 and census report of that year is the first report which makes mention of the advancing horde. But as we know, the Bengali immigrants censused for the first time on the "Char" (Riverine) lands of Goalpara in 1911 were merely the advance guard or rather the scouts of a large army following closely at their heels. By 1921 the First Army Corps had passed into Assam and Practically conquered the district of Goalpara".

"It is said but by no means improbable that in another 30 years Sibsagar district will be the only part of Assam in which the Assamese will find himself at home".

88. Amalendu De, op.cit., p. 201.
89. The Secretary, The Assam Cultural Association: ASSAM
    The Crisis of Identity, op.cit., p.4.
90. Ibid.
In 1931 Census report projects a Poignant picture of the influx in almost military terms:

"The Second Army Crops which followed in the years 1921-31 has consolidated their position in that (Goalpara) district and has also completed the conquest of Nowgong. The Barpeta Sub-Division of Kamrup has also fallen to their attack and Darrang is being invaded. Sibsagar has so far escaped completely but the few thousand Mymensinghias in North-Lakhimpur constitute an outpost which may, during the next decades prove to be a valuable base of major operations". 91

S.P. Desai (I.C.S) Special Officer Incharge for Examining Government Reserves, 1938 also wrote in a defensive manner. He expressed his apprehensions way back in 1938 as under:

"I found that the immigrants absolutely ignored the local officers (from Sub-Divisional Officer downwards) so much so that they did not even answer questions put to them. The Assamese pamuas (farmers) gave dohai (invocation) in the name of the king, Emperor. To this some of the thoughtless among the immigrants are paid to have replied that the immigrants themselves are the kings. Verily, the cup of humiliation for the Assamese is full. They felt that the Law is meant for them only and not for the immigrants. That the Government which is their custodian and trustee of their interests has failed them. All sections of the local population are greatly perturbed and their talk exhibits deep rooted bitterness.

They (immigrants) come in numbers raise sheds and later begin in cultivate. The few graziers in the neighbourhood are incapable of doing anything apart from protesting and appealing to local officers. The only alternative for the grazier is to shift himself bag and baggage. But where he is to go?" 92

R.B. Vaghaiwalla (I.C.S) the Census Commissioner of 1951 also humiliated Muslims which directly or indirectly inspired Assamese Hindus to grow hatred against the immigrants. Even today, many

91. Ibid.
92. Ibid. p. 5.
Assamese Chauvinists among different groups like — All Assam students Union (AASU), All Assam Ganasangram Parishad (A.G.P) and Assam Jatiyatabadi Yuva Satra Parishad (AJYSP) do not hesitate to use these humiliating writings as instruments to incite and excite emotions of the Hindu masses. This often leads to agitations against the Muslims. During post-Independence period, this agitation has been used in various forms, in different situations in the name of detection of foreigners. The net result was, lakhs of Indian Muslims were harassed in and around the state of Assam.  

The Assamese intellectuals specially the congress party leaders, though saved Assam from Cabinet Mission's demarcation of 'Pakistani districts', yet they willingly left Sylhet, a Muslim majority area for the East Pakistan. This helped to minimise the numerical strength of Muslims in Assam. The process of reduction in the number of Muslims from Assam directly or indirectly is continuing till today in different forms.

"Truely, in Assam, no community ethnic, religious or linguistic — is really in an absolute majority. But an aggressive and chauvinist section of the leadership of one dominant minority group in Assam has been trying desperately to capture and hold the state power by itself for its own sectarian interests by raising mischievous slogans from time to time and misleading the people to fratricidal and useless quarrels. It is due to their misdirected jealousy that there has been communal outbursts in Assam against the Muslims in 1950 and the Bengalis in 1960."

The communal disturbances, before and after the partition (1947) had undoubtedly created tensions among the Muslims. In Assam the riot of 1950 was a dreadful blow for the security of Muslims. Hundreds of Muslims were killed and their houses burnt. Both movable and immovable properties were damaged. The

94. Amalendu De: op.cit., p. 204.
95. Syed Shehabuddin, Muslim India, Vol. IV, No.38, February 1986, op.cit., p. 55
main ambition of the miscreants was to drive out the Bengali Muslims from Assam state. Compelled by the constant fear for their lives and property and further bloodshed, Muslims took refuge in East Pakistan. The number of Muslims migrated to East Pakistan was several lakhs. According to some it was eight lakhs. In the same way thousands of Hindus in minority in East Pakistan also started to migrate to India under similar conditions.

2.4.2. Nehru Liyaqat Agreement:

In order to reduce communal tension and to maintain peace between both the communities the Prime Minister of India, Shri Jawaharlal Nehru and the Prime Minister of Pakistan, Md. Liyaqat Ali Khan had signed an agreement on 8th April, 1950. This agreement was known as 'Nehru Liyaqat' agreement. According to this agreement, the people who left their own country earlier with valuable property, due to the communal violence, may return into their own home on or before 31st December 1950. If they return (from Pakistan to India and from India to Pakistan) within the appointed time, their citizenships alongwith the properties would be returned. The Indian Muslims who took shelter in East Pakistan started to come back to their own homes again.

2.4.3. The Census of 1951:

The time for their return was limited and the last date fixed was December 31, 1950. But the tense situation was still continuing. The process of return was very slow, because of the doubt of security and recurrence of riots. Meanwhile, the process of census of 1951 had already been started. This was the first census after Independence. Hence its importance was great. According to Pakistan Census of 1951, the total migration

98. Ibid.
99. IMAM ZAFAR: Muslims in India, New Delhi, Orient Longman Ltd. 1975, p. 76.
from the territories of the Indian Union to Pakistan was 72,26,600. And specially from East Zone (Assam, West Bengal, Orissa and Bihar) 7,01,300 Indian Muslims migrated to different states of Pakistan during the period 1947-48. (TABLE NO.2.3).

**TABLE NO. 2.3.**

<table>
<thead>
<tr>
<th>From</th>
<th>East Zone (Assam, W.Bengal, Orissa, &amp; Bihar)</th>
<th>Population</th>
<th>Percentage</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan</td>
<td>1*</td>
<td>2+</td>
<td>3!</td>
<td></td>
</tr>
<tr>
<td>East Bengal</td>
<td>6707</td>
<td>95.6</td>
<td>95.9</td>
<td></td>
</tr>
<tr>
<td>Baluchistan</td>
<td>3</td>
<td>-</td>
<td>1.1</td>
<td></td>
</tr>
<tr>
<td>Karachi</td>
<td>199</td>
<td>2.8</td>
<td>3.2</td>
<td></td>
</tr>
<tr>
<td>NWFP</td>
<td>5</td>
<td>0.1</td>
<td>1.0</td>
<td></td>
</tr>
<tr>
<td>Punjab</td>
<td>56</td>
<td>0.8</td>
<td>0.1</td>
<td></td>
</tr>
<tr>
<td>Sindh</td>
<td>43</td>
<td>0.7</td>
<td>0.8</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7013</td>
<td>100.0</td>
<td>9.7</td>
<td></td>
</tr>
</tbody>
</table>

Source: Census of Pakistan, 1951, vol. 1 (Govt. of Pakistan, Karachi).

* Column 1: indicates the total population which migrated from the specific region of Indian territory to different parts of Pakistan including the Erstwhile East Pakistan.

+ Column 2: indicates the percentage of total migration from a particular region of India to different parts of Pakistan.

! Column 3: indicates the percentage of migrated Muslims from each region of India to a particular region of Pakistan.

100. Ibid. pp. 76-77
<table>
<thead>
<tr>
<th>Year</th>
<th>Total Muslim Population</th>
<th>Decade Variation</th>
<th>Percentage of Decade variation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>5,03,670</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>1911</td>
<td>6,34,101</td>
<td>+1,30,431</td>
<td>+25.90</td>
</tr>
<tr>
<td>1921</td>
<td>8,80,426</td>
<td>2,46,325</td>
<td>38.85</td>
</tr>
<tr>
<td>1931</td>
<td>12,79,388</td>
<td>3,98,962</td>
<td>45.41</td>
</tr>
<tr>
<td>1941</td>
<td>16,96,978</td>
<td>4,17,590</td>
<td>32.64</td>
</tr>
<tr>
<td>1951</td>
<td>19,95,936</td>
<td>2,98,958</td>
<td>17.82*</td>
</tr>
<tr>
<td>1961</td>
<td>27,42,287</td>
<td>7,69,573</td>
<td>38.56</td>
</tr>
<tr>
<td>1971</td>
<td>35,92,124</td>
<td>8,26,015</td>
<td>29.82**</td>
</tr>
</tbody>
</table>


Lakhs of Indian Muslims took shelter in East Pakistan due to communal riot of 1950. Most of them did not return to their own places of Assam before the Census of 1951. So, lakhs of Indian Muslims had been dropped from the Census Report (1951) which was admitted by the Commissioner himself. The number of Muslims, therefore was smaller in 1951 than their number in other decades.

Lakhs of Indian Muslims were forcibly deported from Assam to East Pakistan during the period 1962-68, under the scheme "Prevention of Infiltrations from Pakistan (P.I.P)" of the Indian Govt. Therefore, the number of Muslims was decreased during the said period. The census Report of 1971 was one of the evidences.
At the time when thousands of Indian Muslims decided to settle permanently in Pakistan, then the Muslims of Assam who took shelter in East Pakistan due to communal riot could not immediately decide to come back to their own places in India. Meanwhile the census of 1951, in India was completed. The last date of return also expired. Therefore, Muslims who returned late to their residents in Assam remained excluded from the Census report of 1951.¹⁰¹ (Table No.2.4).

As already pointed out earlier, the road communications in Assam of that time were not good. Except narrow footpaths, there was no roads in 'Char' (riverine) areas of Assam. Census Enumerators did not go to enumerate in the 'Char' or interior places where good number of Muslims were residing. Accordingly the interior 'Char' areas remained excluded from the enumeration. Thus lakhs of Muslims were not included in the Indian census Report of 1951 (Table No.2.4). In 1961, the Census Commissioner admitted the fact regarding this exclusion:

"Some Muslims of Goalpara and Kamrup district who might not have been able to come back to their homes in Assam during the 1951 census".¹⁰² Therefore, those Muslims were excluded from this census of 1951. Again he pointed out that:

"Some Muslims living in the Chars or Sandbanks of the river Brahmaputra might also have been left out of the count of the 1951 census".¹⁰³

It was the responsibility of the Indian government to count how many Muslims migrated to East Pakistan to seek shelter? Out of the number who migrated how many returned back to Assam? Why the number of Muslims not included in the 1951 census is not known neither is there any information regarding the place or the area from where they have been left out. Nor, can we ascertain the number of Muslims from Char areas left out from the 1951 census. These were some of the important questions.

¹⁰³. Ibid.
MAJOR RELIGIOUS GROUPS
IN ASSAM 1971

HINDUS
72.51

CHRISTIANS
2.61

MUSLIM
24.56

FIG. 2

BY NICO
Why did not the Government of India take initiative in this regard is not known. However, there is a statement from the government that the Muslims who took shelter in East Pakistan were returned to Assam, according to the Nehru Liyaqat agreement. It is pointed out from non-government sources that out of eight lakh Muslims more than three lakhs did not come back after the census of 1951 and therefore, their number could not be included in the figures of report. Knowing full well that the 1951 census figures were defective as they did not include lakhs of Muslims, the government of India issued National Reistration Card (NRC) prepared on the basis of incorrect figures of the Census Report of 1951. The question "Why it was done so, has been raised again and again by the Muslims of Assam. Lakhs of Muslims who had been left out of the census report of 1951, were also dropped from the National Registation Card (N.R.C.) of 1951. Thus lakhs of Muslims were deprived of their citizenship. This lead to uncertainty, dissatisfaction and resentment among the Muslims of Assam.

Later on, they were treated as foreigners and lakhs of Assamee Muslims (Bengali origin) entitled for Indian citizenship were harassed by branding them as foreigners.

2.4.4. Acceptance of Assamee Language by Bengali Muslims

In 1956, reconstruction of states of the Indian Union on the basis of majority's language was a burning question that faced by intellectuals of Assam.

The Assamese Community is a composite community of different castes and its culture is also a composite culture. In the true sense, none of the communities in Assam could claim its absolute majority. However, a dominant class claimed itself as language majority by including tribals, tea-garden

105. Ibid.
labourers and particularly Muslims to have Assamese as their language. Tea garden workers are neither entirely Bengali nor entirely Assamese in origin. They came from many parts of India, form a group of their own. Their language is a mixture of Bengali and Assamese. If the tea garden workers and tribals are excluded, Bengali Hindus and Bengali Muslims will attain a majority on the basis of Bengali language in Assam. The Bengali Hindu Intellectuals, therefore, could not hesitate to demand absolute majority in Assam on the basis of the language, because both the Hindu Bengalis and the Muslim Bengalis migrated from the same land and the same climate. Bengali Hindus always thought, that, the Bengali Muslims would support them politically. But practically, the Bengali Muslims instead of supporting Bengali Hindus, supported Assamese Hindus and claimed themselves to be Assamese. In fact, it was true that the Bengali Muslims were directly influenced by Assamese Hindu intellectuals. Their influence was so strong that Bengali Muslims willingly accepted to be registered as Assamese in the census of 1951. Thus, Assamese could claim their absolute majority.

Without the support of Bengali Muslims declaring themselves as Assamese, the local Assamese never could have attained absolute majority in Assam. 110

In the same way, without registration of Bengali Muslims as Assamese in the census of 1951, it was impossible for the local Assamese to reconstitute the state of Assam in 1956, on the basis of Assamese language. It would be worthwhile to mention the statements of Dr. Birendra Kumar Bhattacharyya, Ex-President of the Assam Sahitya Sabha. According to him, "The same truth applies to the Muslim immigrants who have occupied citizenship on the basis of a linguistic state. It must be said to the credit of the immigrant Muslims that they have been always in the forefront of the struggle of the state to make 'Assamese' the state language and medium of higher education." 111

The main reasons for acceptance of Assamese language by Bengali Muslims as their mother tongue in 1951 are as follows:

1. In order to reconstitute Assam as Assamese's state on the basis of Majority's language, the Assamese intellectuals tried to influence Bengali Muslims and their leaders, to accept Assamese language as their mother tongue and the medium of instruction. They argued that the Bengali Muslims as permanent settler of Assam, should cooperate and integrate with the local Assamese, as the earlier Muslims i.e. Goria and Maria had already been integrated with local Assamese. Thus, the Assamese Muslims who had already integrated invited Bengali Muslims to become Assamese. And thereby to strengthen the Assamese community. The Assamese intellectuals gave all kinds of verbal assurances to accept Bengali Muslims as part and parcel of the Assamese community. To allow the rights and privilege to Bengali Muslims as they (Assamese) themselves enjoyed. They were nick-named as 'Na-Asomia' (New Assamese).

2. The Bengali Muslims on the other hand thought that, they are now permanent settlers of Assam and it would be better to cooperate with the majority community. In order to draw the sympathetic attention, the acceptance of Assamese language would be a correct gesture. Moreover, this helped to reduce the communal bitterness, which already existed between the two communities.

3. The consequences of the communal riot of 1950, led to develop a phobia among the Bengali Muslims that if they would not accept Assamese language, they would be driven out from Assam, tortured or killed, so a kind of concealed threat was behind the acceptance of Assamese language.

4. During the communal riot of 1950, the Bengali Hindus conspired with West Bengali Hindus and became against these Bengali Muslims. The local Assamese Hindus also joined with them and

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started to kill and drive Muslims away from Assam. Thus, Bengali Muslims of lower Assam suffered badly at the hands of both the Bengali Hindus and Assamese Hindus.  

So, Bengali Muslims could not forget these atrocities. As far as religions tolerance is concerned Bengali Hindus are more orthodox and discriminating as compared to Assamese Hindus. Though, both Bengali Hindu and Bengali Muslim Community being the product of the same land and same climate, the Bengali Muslims liked to cooperate with Assamese Hindus rather than the Bengali Hindus. The ultimate result was the acceptance of Assamese language by Bengali Muslims.

Inspite of the strong support of Bengali Muslims to Assamese language the Bengali Hindu intellectuals could not give up the idea of establishment of Bengali language in Assam. They invited Nawabs and Muslim learned men from Dacca to the various meetings held in Assam to influence Bengali Muslims to come back to their origin and to take part in the establishment of Bengali language in Assam. The matured Bengali Hindu intellectuals had foreseen that if Bengali Muslims would support the establishment of Bengali language in Assam, they would easily achieve majority, which might help in their establishment of Bengali language permanently. All these efforts of Bengali Hindus failed in the Brahmaputra Valley, because Bengali Muslims did not support it. Bengali Muslims raised their voice in support of Assamese Hindus saying that "they are now purely Assamese Muslims and all the institutions established in their areas are having Assamese medium."

The repeated efforts on the part of Bengali Hindus for the establishment of Bengali language in Assam made local Assamese Hindus aware of the establishment of a different language

in their state. Thus, they became conscious to preserve and propagate Assamese language and make it a medium of instruction at the schools as well as language of the state. In Bengali Hindu areas of Assam, School having Bengali language as Medium of instruction were already existing. Thus, Bengali Hindus raised their voices to keep Bengali as the medium of instruction in their schools in the state of Assam. \(^\text{119}\)

So the language controversy gave rise to 'language movement'. Agitations started in favour of Assamese language by All Assam Students Union in 1960. Their demand was establishment of Assamese as the state language. In this movement the Bengali Muslims were with the Assamese Hindus. They made great sacrifice for this language. At least Eleven Muslims died by police firing at Barak Valley, specially in Hailakandi for the establishment of Assamese language. \(^\text{120}\)

In 1971, all the Muslims including Bengali Muslims stood unitedly with Assamese Hindus to establish Assamese language as the medium of instruction in all educational institutions of Assam. Muslims, in this movement had equal share and sacrificed lives for the 'Assamese Medium'. Muzammel Hoque, a student of Kharupatia died at the hands of Bengali Hindu gangs during this movement. \(^\text{121}\)

All these evidences have proved that Muslims specially immigrant Muslims are very loyal to local Assamese Hindus. They have contributed much in agriculture and Assamese language.

Now, if the Assamese Hindus, forget all the contributions of immigrant Muslims and treat them as foreigners, it is breach of faith.

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It is a very rare for a bigger community (Muslim), to give up their mother tongue (Bengali) having international honour and prestige.

2.4.5 Prevention of Infiltration from Pakistan (PIP) Scheme of the Government of India

Nobody can foretell the events to follow. With the passing of time Muslims of Assam specially Bengali Muslims thought themselves to be like local Assamese and also believed that no threat would come from Assamese Hindus to their peaceful living. It is already pointed out earlier that as a part and parcel of the Assamese community, Muslims did not hesitate to sacrifice lives even for the Assamese language in 1960. Events turned against Bengali Muslims after 1960. Some Assamese Chauvinists even forgot the contributions of Bengali Muslims and treated them as Pakistani foreigners. They forced the government to detect the so called Pakistan's which were actually Bengali Muslims living in Assam. No Indian National Hindu or Muslim can support settlement of foreigners in India. Foreigners should be driven out from the state/country. In 1962 due to heavy political pressure of the so called patriots the then ruling congress government of Assam, atlast was compelled to establish, a tribunal to detect Pakistani nationals under the scheme of "Prevention of Infiltration from Pakistan" (P.I.P) of the Indian government. There were many Muslim ministers and M.L.As (Members of Legislative Assembly) in the then Congress government, but they did not say anything about the legal deportation. The Government handed over the power to the police to deport the so called Pakistani from Assam. In the name of detection of Pakistani, the police started to misuse their powers every where in the market, in the towns, in the lanes and even at foot paths. They (police) suddenly, entered Muslim


123. Ibid.

124. Ibid.
villages at mid night and seized hundreds of Muslims. This was
done without a warrant, notice or warning. Even the people who
had citizenship papers were not spared. Such evidences were
simply ignored the citizenship.\(^{125}\) Police did not even care
to ask whether a person is Indian? A poor illiterate muslim
was in invariably branded as a Pakistani by the police. The police
was biased so much that for them, Muslim meant Pakistani. So
he had to be reported and later deported. Thus P.I.P. scheme
became a Tyranny for Indian Muslims. During the entire period
of 1962-68 neither they could live peacefully nor could sleep
comfortably.\(^{126}\) Anxiety, tension and frustration gripped the
Muslims so much that they could not come forward boldly to pro-
test against this tyranny.\(^{127}\) Thus, police created a great terror
among the Muslims. The Muslims who had already been dropped
from the census Report as well as National Registration Card,
(N.R.C.) 1951 of the government, were to be detected first as
Pakistani. After that, the police started to harass even the
Muslims having N.R.C.\(^{128}\). Thus, Indian Muslims of permanent
residents of Assam were also harassed and finally deported to
Pakistan.\(^{129}\) According to non Government Sources almost six
lakhs Indian Muslims were forceably deported from Assam to East
Pakistan during the period 1961-66.\(^{130}\) Anjan Sarmah in his book
'Abahelita Asom' has shown the number of Muslims deported from
Assam as follows:\(^{131}\)

<table>
<thead>
<tr>
<th>YEAR</th>
<th>DEPORTED MUSLIMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) 1964</td>
<td>= 69,415</td>
</tr>
<tr>
<td>(ii) 1965</td>
<td>= 44,244</td>
</tr>
<tr>
<td>(iii) 1966</td>
<td>= 14,448</td>
</tr>
<tr>
<td>TOTAL</td>
<td>= 1,28,107</td>
</tr>
</tbody>
</table>

125. Ibid
126. Ibid
127. Ibid
128. Ibid
129. Ibid
According to the government Report more than two lakhs Muslims were deported as Pakistanis during 1961-66. During the entire period of 1951-69, 3,40,000 Muslims were deported as Pakistanis. Whatever, may be the exact number, it was true that the lakhs of Muslims were forcibly deported from Assam to East Pakistan without any sympathetic consideration. From the Census Report of 1971, it was clear that the number of Muslims was greatly reduced during this period (Table No.2.4).

At last, in order to stop the police tyranny on Muslims, several Muslim organisations including Jamiat-ul-Ulema-E-Hind (Assam) had submitted memorandum to the government of Assam. Out of 72 members of the Assam Legislative Assembly 33 Congress M.L.As including the famous leaders, Maimul Haque Chaudhury, Deva Kant Baruah and Sarat Chandra Singh had submitted an urgent 'Memorandum' to the Bimala Prasad Chaliha, the then Chief Minister of Assam to stop this harassment of Muslims under the implied P.I.P. scheme and to dismiss the Tribunals immediately. The government of Assam, at last admitted the harassment by the police and wrote a letter (No.PLB.70/66/173, dated Shillong, the 11th July 1969) to the President, Jamiat-ul Ulema-E-Hind, Haibargaon, Nowgong (Assam). The text of the letter says that "... After careful consideration of the various allegations put forth by the Jamiat, it has since been decided by the government to adopt a revised procedure in the matter of deportation of Pakistani infiltrants from Assam according to which the services of the tribunals would be dispensed with and there would be no fresh reference to the tribunals. Cases of such infiltrants would henceforth be dealt with under the foreigners Act".

"In order to minimise the possibility of alleged harassment resulting from enumerating persons and checking to ascertain who were Pakistanis and also avoid inconvenience to travellers

by checks at Railway Stations, it was further decided to take utmost care not to harass the general public and as far as possible, such investigations should be done under the auspices of responsible officers. Further, there will be no wholesale checking of villages and houses hence forward.\textsuperscript{136} After completing the checking the government of Assam declared that, there were no more Pakistani foreigners residing in Assam. Even the last Pakistani already been deported from Assam.\textsuperscript{137} Therefore, there would be no further need of P.I.P. scheme and its tribunals. In 1969 all the tribunals were abolished and thus, the P.I.P. scheme was ended.\textsuperscript{138}

2.4.6. \textbf{The Circular for the Protection of Pakistani Hindus:}

Legally, a Pakistani foreign national who may be a Hindu or a Muslim must be deported. But it is a matter of regret that during the deportation of Pakistani, the democratic Indian government had issued a circular dated June 16, 1965 to the State governments of Bengal, Assam and Tripura to treat migrated Hindus specially from East Pakistan as Refugees and lastly, to provide them 'Indian Citizenship.\textsuperscript{139} Bengali Muslims on the other hand should be treated as infiltrators (foreigners) and to be deported.\textsuperscript{140} Dr. Shyama Prasad Mukherji, one of the member of Nehru Ministry, said openly that, "I shall give each East Bengal Hindu a house in India."\textsuperscript{141} The government of India allowed to settle 90,000 Bengalis so-called Hindu Refugees in Assam upto March 1, 1958. Another 12,000 (Bengali Hindus) were allowed to settle in Assam between 1.1.1964 to 1.4.1965.\textsuperscript{142} From these evidences it is clear that the Government of India had a dual policy treating Muslims as 'infiltrators' and Hindus as 'refugees'. It

\begin{itemize}
\item \textsuperscript{136} Maulana Sikandar Ali: Souvenir, Jamiat Ulema, \emph{op.cit.}, p.37; Saptahik Mujahid, \emph{op.cit.}, October 16 1981, p.1.
\item \textsuperscript{137} Saptahik Mujahid, \emph{op.cit.}, January 29, 1982, p.8; Saptahik Mujahid, \emph{op.cit.}, December 19, 1980, pp.6-8.
\item \textsuperscript{138} Saptahik Mujahid, \emph{op.cit.} October 16, 1981, p.8 Anjan Sarmah, \emph{op.cit.}, p.31; Saptahik Mujahid, \emph{op.cit.}, January 29 1982, p.8; Saptahik Mujahid, \emph{op.cit.}, December 19, 1980, pp.6-8.
\item \textsuperscript{139} Saptahik Mujahid, \emph{op.cit.}, March 5, 1982, pp.1-7; Saptahik Mujahid, \emph{op.cit.}, December 19, 1980.
\item \textsuperscript{140} Ibid.
\item \textsuperscript{141} Anjan Sarmah, \emph{op.cit.}, p.27.
\item \textsuperscript{142} Saptahik Mujahid, \emph{op.cit.}, March 5, 1982, p.6.
\end{itemize}
was evidently discriminating against Muslims. The Secret direc-
tion of the government inspired police to take stringent and
drastic measure on Muslims even though they were Indians.

2.4.7. Freedom Movement (1971) of Bangladesh and its Effect
on Migration:

Freedom movement of Bangladesh had started early in 1971,
with the full support of the Mrs. Indira Gandhi and her govern-
ment. Bangladesh was declared as an independent state in March
25, 1971. During the 1971 war, some persons both Hindus and
Muslims took shelter in the neighbouring states of Tripura,
Assam and West Bengal, due to oppression of Pakistani Milit-
ary.\footnote{Anjan Sarmah, op.cit., p. 31; Mujahid, op.cit.,November 14,
1980.} In a statement, Mrs. Indira Gandhi said in the Parliament
on May 27, 1971 that, "About thirty five lakhs have come into
India from Bangladesh during the last eight weeks. They belong
to every religious community ... They are not refugees. They
are victims of war".\footnote{Anjan Sarmah, op.cit., p. 31.} These people, were kept in camps under
keen vigilance of Indian government. According to the government
report, nine lakhs Bengali Hindus and only twenty seven thousand
Muslims entered in Assam during 1961-1971.\footnote{Saptahik Muhahid,
op.cit., February 19, 1982, p.8; Saptahik Mujahid, November 14, 1980, p.1.}

After forming secular government in Bangladesh under Mojibur
Rahman's Prime Ministership most of them were send back to
Bangladesh.\footnote{Ibid} There was a commitment of the Indian government
to settle Pakistani Hindu refugees and to detect Muslims as
infiltrators. As advocated by Hindus that 'Hindustan for Hindus',
so the Hindus were allowed to settle in India. All Assam Minority
students Union (A.M.S.U.) in their report pointed out that
according to the government figures more than one lakh and nine
thousand persons were send back from Assam to Bangladesh.\footnote{Report of the All Assam Minority Students Union (AMSU) as quoted in Saptahik
Mujahid, op.cit., February 5, 1982, p.6.}

Most of them were Muslims. All Assam students Union (AASU) badly
condemned this discriminatory policy of the Indian government. According to AASU, "Secularism, A mere slogan only".  148 "A secular government is willing to identify the foreigners on the basis of religion. AASU can never accept such a condition". 149 Though these statements of AASU were concerned with the foreigners movement of 1980, but the truth is that they have been true from the time of independence in 1947. The Indian government has always been taking discriminatory steps against Muslims specially in case of foreigner's detection. However, Muslims in Assam remained peaceful during the period 1969-1979. During this period, Bengali Muslims who suffered for a long time started to pay attention towards their education and economic development. They were becoming socio-politically aware too. The number of Muslim members of the Legislative Assembly of Assam were increasing term after term. The Bengali Muslims due to their greater numerical strength, thus, tried to keep a strong hold in Assam politics. This was one of the causes of prejudice against Muslims. Assamese chauvinists launched a movement (agitation) against the numerical strength of Muslims. They wanted that Muslims should be branded as foreigners and driven out Assam so that their numerical strength may be reduced to negligible.

2.4.8. Six year movement Against So-called Foreigners of Assam (1980-85):

After ten years of peaceful living, the fate and fortune of Bengali Muslims of Assam was again turned. The entire community was dragged into the controversy of so-called foreigners. Again agitations started to deport them. 150 The bellicose patrio-

149. Ibid.
150. Nazrul Haque Mazar Huyan: ASCOMAR, SAMPRAAJIK PARISHTTI AAI KENDRIVA,
CHARKAR BHUMIKHA: Barpeta (Assam) Pub-Chenga Minorities Students UNI
Legal Enquiry Commission of Mehta on "Assam Election of 1983, Gauhati,
All Issues from February 1983 to December 1983; Mujahid op.cit.,May 13-19
1988, pp. 3-6, Mujahid, op.cit., September 7-13, 1990,pp.4-7; Agradoot,
op.cit. July 17, 1983, p.1. Shasadhar Kakati as quoted in Mahajati, Guwa-
hati February 1983.
tists group of Assamese Hindus launched this agitation in the last part of the year 1979. The agitation grew in strength and force during 1980-83. The misleading and emotionally misguided people advocated in different meetings that there are lakhs of Bangladeshi foreigners, who would participate in the coming election of 1983. If they are allowed to be participated in the election, they (specially Bengali Muslims) legally, would become the citizens of India. Once again the identity and culture of Assamese may be affected due to the increased number of Bengali Muslims.  

This created tension among the Bengali Muslims, because they feared that in the name of so-called foreigners lakhs of Indian Muslims would be harassed and some of them would forcibly be driven out from Assam. Because, Bengali Muslims already had such kind of bitter experiences. In the legal sense Muslims had nothing to say about the detection and deportation of foreigners. But gradually the agitation was directed against the Muslims. Some agitators would not fail to say that all the Bengali Muslims are Bangladeshis. Bengali Muslim dominated areas were also indicated as Bangladeshi area. Almost all the supporters of agitation shouted in their meetings that there were more than forty lakhs Bangladeshi foreigners in Assam. As there was no census in 1981 in Assam so according to the Census Report of 1971, the total number of Muslims (including local Muslims) was about 36 lakhs (Table No.2.4-2.6) only. Apparently it seems as it was claimed by the agitators that the entire Muslim community (including local Muslim) is of foreigners. The All Assam Students Union (ASSU) and the All Assam Gana Sangram Parishad (AAGSP) threatened the government that if the government failed to delete the names of foreigners from the voters lists of revised electoral roll,

151. The Secretary, The Assam Cultural Association op.cit., p.1.  
### TABLE NO. 2.5.

District Wise total Muslim population of Assam and its percentage (Census 1961 & 1971)

<table>
<thead>
<tr>
<th>Name of the Districts</th>
<th>Total Muslim population 1961</th>
<th>%</th>
<th>Total Muslim Population 1971</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goalpara</td>
<td>6,68,748</td>
<td>43.32</td>
<td>9,40,090</td>
<td>42.25</td>
</tr>
<tr>
<td>Kamrup</td>
<td>6,05,524</td>
<td>29.36</td>
<td>8,25,658</td>
<td>28.93</td>
</tr>
<tr>
<td>Dibrugarh</td>
<td>2,49,585</td>
<td>19.33</td>
<td>2,81,095</td>
<td>16.19</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>88,345</td>
<td>3.64</td>
<td>97,329</td>
<td>4.59</td>
</tr>
<tr>
<td>Nowgong</td>
<td>4,99,320</td>
<td>41.24</td>
<td>6,62,181</td>
<td>29.40</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>87,911</td>
<td>3.83</td>
<td>96,801</td>
<td>5.27</td>
</tr>
<tr>
<td>Cachar</td>
<td>5,39,457</td>
<td>39.20</td>
<td>6,83,387</td>
<td>39.88</td>
</tr>
<tr>
<td>Plains Total</td>
<td>27,38,787</td>
<td>25.94</td>
<td>35,86,840</td>
<td>25.31</td>
</tr>
<tr>
<td>Karbi-Aung-Long</td>
<td>NA</td>
<td>NA</td>
<td>4,926</td>
<td>1.30</td>
</tr>
<tr>
<td>N.C. Hills</td>
<td>NA</td>
<td>NA</td>
<td>658</td>
<td>0.86</td>
</tr>
<tr>
<td>Hills Total</td>
<td>3,500</td>
<td>NA</td>
<td>5,584</td>
<td>1.23</td>
</tr>
<tr>
<td>Assam Total (including Hills)</td>
<td>27,42,287</td>
<td>25.30</td>
<td>35,92,124</td>
<td>24.56</td>
</tr>
</tbody>
</table>


### TABLE NO. 2.6.


<table>
<thead>
<tr>
<th>Census</th>
<th>1951</th>
<th>1961</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>80,28,856</td>
<td>1,08,37,329</td>
<td>1,46,25,152</td>
</tr>
<tr>
<td>Hindus</td>
<td>57,81,974(72%)</td>
<td>77,30,698(71%)</td>
<td>1,06,04,618(72%)</td>
</tr>
<tr>
<td>Muslims</td>
<td>19,81,859(24%)</td>
<td>27,42,287(25%)</td>
<td>35,92,124(24%)</td>
</tr>
<tr>
<td>Others</td>
<td>2,65,023(4%)</td>
<td>3,64,344(4%)</td>
<td>4,28,410(8%)</td>
</tr>
</tbody>
</table>

Source: Ibid.
they (the so-called majority community) would boycott the coming election of 1983. In fact it was remarkable that almost the entire Muslim community of Assam was the supporter of Congress party since the 35 years of INdependence. Hence, one of the Primary mottos of agitators was to pressure the Chief Election Commissioner to drop names of Lakhs of Muslims, specially in the name of foreigners from the voters lists, so that, they would get the support of their so called majority community and may be voted to power, Mrs. Indira Gandhi, the then Prime Minisiter of India had experienced about the agiation that one of its aim directly was to wrest the power from congress, the present ruling party. The masses were made emotionally excited in the name of foreigners, so that, they may get support to come to power in the state. Mr. Kuldip Nayer the renowned journalist and reporter had said, "If the Assam situation is to be analysed without emotion, it seems apparent that the real issue is to get political power, not foreigners. Foreigners who came to Assam between 1961-71 period figure at nine lakhs, out of which a meagre 28,000 are Muslims. Both the Centre and the Assamese realize that it will not be possible to push back Hindus to Bangladesh. Whatever, the agreed base year of Assam agitation rests today without any prospect of immediate breakthrough". 155 One may rightly say that, after sacrificing thousands of lives for the independence of Sovereign Bangladesh why should Bangladeshis Muslims come to Assam? 156 Are the Muslims economically sound and living peacefully in Assam? Are there many job opportunities for the Muslims provided by the government of Assam? Are there more wastelands for Muslims to settle into? Are Muslims getting more loan facilities from the government? Are Muslim students getting scholarships on the grounds of educational backwardness? Perhaps no one can answer in affirmative. In fact, there is no substance in saying that lakhs of Bangladeshi Muslims are coming Assam after, 1971. There is no truth.

in it, except an emotional appeal. Hussain Mohammad Ershad, the then President of Bangladesh had made a statement that, not a single Bangladeshi illegally entered in Assam. There is no sufficient ground to motivate illegal migration in to Assam, because the economic condition of Assamese masses is not better than the Bangladeshi masses. The Ministry of Home and External Affairs (Bangladesh) had also made same kind of statement. Hence, illegal migration of Bangladeshi specially Muslims into Assam is doubtful question. Jamat-ul Ulema-E Hind (Assam) argued on the basis of Reports and facts that there are no illegal Bangladeshi foreigners in Assam. All Assam Minority Students Union (AAMSU) on the basis of previous records and facts, also opined that there are no illegal Bangladeshi foreigners in Assam. Mrs. Indira Gandhi, the then Prime Minister, was sure that all the Tribunals' established under P.I.P. scheme were closed for 1969 only because that there were no more Pakistani foreigners in Assam. Even the last Pakistani was deported. During the war, 1971 of Bangladesh, those who entered Assam as 'War victims' were also officially sent back to Independence Bangladesh. Mrs. Gandhi was a leader of international repute and it was impossible for her to raise a baseless issue with the government of Bangladesh. Moreover, international laws, treaties and agreements were also to be honoured in regard to deportation of foreign nationals. Therefore, even the repeated demands and inspite of pressures from the agitators, Mrs. Gandhi did not bow down to the agitators and declared that the election

would be held, as planned in 1983,\(^{162}\) The biased agitators, then started to damage government properties, made law and order situation to deteriorate.\(^{163}\) The agitators started dis-obedience of law, began to insult, assault, murder and kill the Bengali origin Muslims along with other election supporters.\(^{164}\) Hundreds of villages were burnt and valuable properties were damaged. According to non-official sources more than ten thousand Muslims were brutally killed by the agitators on or before Assembly Election, 1983.\(^{165}\) Nellie the place in Assam where largest massacre of Muslims took.\(^{166}\) At the cost of Muslim's blood, Congress (I) succeeded in that election. After forming the government, Mrs. Gandhi tried her level best to dominate the agitation. Before her sudden death (1984) the Assam agitation was about to die. After becoming Prime Minister of India, Mr. Rajiv Gandhi, the politically immature leader, was basically influenced by RSS and at last he made an agreement on August 15, 1985 with a students organisation without knowing the feelings of religions and linguistic minorities in Assam.\(^{167}\) The agreement is known as "ASSAM ACCORD" 1985. In which none of the clauses involving minorities was acceptable to them.\(^{168}\) By doing this agreement Mr. Rajiv Gandhi, the then Prime Minister of India indirectly helped to revive the agitation again. So, Muslims were not satisfied with his administrative policy. By making this agreement Mr. Rajiv Gandhi endeavoured to get Majority Community's support in the next Assembly Election of 1985. Meanwhile, the traditional supporters of congress, specially Muslims have withdrawn their support to Rajiv Gandhi. Few months before the Election, AASU and AAGP also formed a regional political party, known as Assam Gana Parishad (AGP). The main aim of this regional party was

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166. Ibid.
168. Ibid.
to come to power in the state by defeating Congress (I) in the
election of 1985. This party assured the Assamese Hindus that
after having powers they might deport foreigners from Assam.
To save themselves from expected harassment in the name of
foreigners, religious and linguistic minorities also formed
a parallel regional Political Party known as 'United Minorities
Front (UMF) in Assam. This party was formed only fifteen days
before the Election and the main aim of this party was to oppose
the so-called 'ASSSAM ACCORD' and to establish democratic right
of minorities. The end result of the Assam accord was that
Congress (I) did not get full support of either Assamese Hindus
or Muslims for the Election of 1985. Congress (I) was badly
defeated and lost their strength in Assam. The agreement between
Rajiv Gandhi and AASU indirectly helped this (AGP) regional
party to succeed for the first time in Assam. At present most
of the leaders of agitation are in power in the state and con­
stantly busy pursuing Sectarian interest. It is remarkable
that this was the first Ministry in Assam comprising the minis-
ters from local (Assam) party and excluding National ones. Under
Prafulla Kumar Mahanta's Chief Ministership there was not a
single permanent muslim Minister. Some leaders having secular
ideas think that Muslims have been pushed back ten times under
this ministry during 1985-90. Muslims specially Bengali Muslims
have been deprived almost all kind of facilities including gover-
ment job opportunities. Sanjoy Hazorika made a statement
in Indian Express' that "This ministry (AGP) has not only raised
Assamese hopes and aspirations but also aroused the old demons
of sectarianism and other fears in the state troubled Bengali
speaking Muslim and Hindu communities.

169. Election Manifesto of United Minorities Front (UMF) Assam Election, 1985,
as quoted in 'Muslim India' op.cit., February 1986, p. 55; Dalit Voice
(Editorial Statement) February 16-28, 1986, as quoted in Muslim India, op.

170. Statement of Jamiat-Ulema-E-Hind (Assam), as quoted in Saptahik Mujahid,
op.cit., October 16, 1981, p.1; K. Hussain as quoted in Saptahik Mujahid,
op.cit., October 30 and November 5, 1987, p.3; Memorandum of UMF (Assam)

171. Sanjoy Hazorika as quoted in 'Indian Express' January 19,
Today the leaders of Assam agitation are incharge of Assam. As per election manifesto, they had to detect and deport lakhs of Bangladeshi foreigners from Assam. The clauses of Assam accord also incite them to deport foreigners from Assam. The five year term of 1985-90 of AGP government has come to an end. During this period the AGP government failed to deport a single foreigner. 172 It practically proved that there are no foreigners in Assam. Meanwhile the chauvinist group does not hesitate to renew the old agitation demanding "identification of foreigners" once again.

Dis-regarding all International laws, Agreements and appropriate Bilateral Treaties, they want only to drive out the so-called foreigners (Muslims) according to their own whims and fancies. 173 Their agitation has not yet finished and therefore, the fate of so-called Bangladeshi foreigners is still quite uncertain.

In conclusion it may appropriately be said that "The agitation was nothing but an anti-Muslim campaign which included not only Bengali Muslims but also the local Assamese (Muslims)." 174


CHAPTER - III

*THE PROBLEM * RAMIFICATION * DELIMITATION * PURPOSE OF STUDY * SCOPE OF THE STUDY * RELATED LITERATURE STUDIES * AND IMPORTANCE OF STUDY.

3.1 THE PROBLEM:

"A human being is not in any proper sense a human being, till he is educated".¹ — HORACE MANN.

It has been rightly recognised that education is the most important input for the development of an individual, individuals put together form a society, and societies in their turn a nation. Education provides a basis for adequate knowledge of attitudes, values, and desirable skills. Demand of ever increasing knowledge and very fast changing technological Scenario make it imperative that the system of education be reviewed and modified from time.

A new era in the history of education in India was ushered in with the attainment of Independence in 1947. Great hopes were aroused and the people felt that the revolution in education for which the leaders of the country were pleading for years under the British rule, would now be introduced within a short time. This was also the desire which the leadership of the country itself expressed. For this purpose an All India Educational conference was convened by Maulana Abul Kalam Azad, the then Union Education Minister, in January 1948. But when, members of the conference were asked to form a plan for education in India, the tendency on their part was to maintain the existing system with slight modifications.

For various reasons, this promised revolution in education never materialised. Many good and useful proposals were made. Very few if any were put to practice. These did not amount to

¹. Horace Mann as quoted in Sourvenir, op.cit., p. 97.
more than mere expansion of the existing educational system with minor modifications.

After 1947, the Government of India has taken several steps for its National Educational Development. A university Education Commission was appointed under the Chairmanship of Dr. S. Radhakrishnan in 1948. A secondary Education Commission was appointed under the Chairmanship of Dr. S. Lakshmanaswami Mudaliar in 1952. Under the chairmanship of Dr. D.S. Kothari, another Commission was appointed in 1964-66 to review all aspects of education and to make recommendations for its future development. The Central Advisory Board of Education and the Govt. of India appointed a number of special committees to examine specific educational proposals. The report of these committees contain valuable recommendations on educational reconstruction. From time to time, most of the state Governments also appointed committees of their own. The purpose was to examine educational problems in their areas and recommend programmes of action. The planning commission while drawing Five Year Plans appointed a number of working groups, and task forces which examined different aspects of the educational system and suggested programmes of development. Education remained a topic for discussion in the parliament and State Legislatures. Newspapers and journals made it a topic of their concern from time to time. Conferences, Seminars and Symposia discussed it. Teachers organisations also took a leading part in the discussion of educational issues.

It may be said that, in no period of Indian educational history, did educational problems receive such continuous attention as in the last twenty five years. But, the unfortunate part is that, inspite of this widespread awareness, and concerned many basic issues have still remained undecided. Enough has not been done to find a real solution. Hence equal opportunities of education to all communities specially in case of economic development is still a mere slogan. Even after 45 years of Independence, there is a great disparity among the different
states, regions and districts. Disparity between males and females, between high caste and low caste, rich and poor, Hindus and Muslims are still being existed.

In order to achieve National unity and Integration these differences have to be reduced. Harmonious development of all communities is necessary for the advancement of the country. This requires equalization of educational opportunities for all the communities living in India. Equalization of educational opportunities may not even be enough for schedule castes, schedule tribes and backward classes. To remove their backwardness and to bring them into 'National Main Stream' much more must be done. But very little has been done.  

Muslims constitute about 12% of the Indian population and represent the largest religio-cultural minority of this country. Inspite of their glorious past, they are a backward community in India. They are backward educationally as well as economically. Being a minority community, the constitution of India guarantees their all-round development.

Why are Muslims so backward in education? In regard to this question some surveys were made on Muslim Minority in different states of Indian union. These surveys show that Muslims are not only backward at one stage but also backward at all stages of education i.e. in Primary, Secondary, higher and Professional education.

A sample survey of 660 schools of Delhi, affiliated to the Central Board of Secondary Education in 1984 revealed that though Muslims account for roughly 6.47% of the population of Delhi, the number of Muslim students appearing at High School Examination was only 1.79% of the total. In the year 1980 the percentage of Muslims appearing at the Bachelor's Degree Examination was only 1.47%. Mr. N.C. Saxena's report of Minority

2. M.G. Kali, op.cit., p. 4.
Commission also reveals that Muslims are at least ten times educationally backward than the other communities of the country.4

Assam is one of the educationally backward state of India. Although, Muslim constitute the second largest community in Assam but they are far backward in education in comparison to the majority community of the state. The educational progress of Muslim concentrated areas of Lakhimpur, Darrang, Nagaon, Kamrup, Barpeta, Goalpara, Cachar and Karimganj is very poor. Morigaon, out of seventeen districts of Assam, is generally very poor in education. As far as education of Muslims is concerned perhaps it is the poorest. Hence, the problem entitled, "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon District", is an appropriate one. This topic of national importance has been selected by the investigator to find out the causes of lowest literacy rate among the Muslims of Assam in general and of Morigaon district in particular. The problem is therefore, related to the development of education of Muslims — basically with pre-primary, primary, secondary, higher and professional education of Assam. Religious and / or traditional system of education of Muslims will also be considered. Educational development within various groups of Muslim Community will also be traced. Differences in quality / quantity of education between rural and urban, ratios between male and female Muslims will also be revealed.

'Change' is the law of nature. In some cases change is welcomed. Education is the field where change is desirable because "every person is educated in, by and for a particular society, what society is and what society wants are evident in the way society educates its young".5

From time to time educational system needs some improve-

ment through change. Our national target of universalisation of primary education as promised by constitution has not yet been achieved. There are many reasons behind it. America, Russia, England, China, Japan and Turkey have achieved higher literacy rates within a few decades. Contrasted to it, we in India have raised literacy rate from 16.38% in 1947 to 36.23% in 1981 i.e. an increase of only 19.35% in literacy rate, over a period of 34 years. Definitely, larger number of illiterate Muslims helped to increase these percentages. Educational system of Assam is far backward as compared to some of the other states of India. According to the population projection report, 1981, the literacy rate of Assam was 28.9% which is far below the national level. Moreover, Muslims of this state are undoubtedly much more backward than the other communities.

The present and pressing need is to find out the real facts responsible for poor educational progress of Muslims in this state.

For this purpose, the study of some aspects related to education of Muslims are essential. These may include Government Department of Education, Ministry of Education and Ministry of Finance. Inspection Staff, School Authorities, teachers, pupils and guardians are other components for completion of the study.

3.2 RAMIFICATION:

"All nations whether big or small, rich or poor, developed or developing are of the same opinion today that the conservation and proper utilisation of the creative potential are crucially important for national development. The individual and the society can expect maximum benefit only when potential creativity of the members of the society is developed and utilised in constructive ways". Educational institutions of our country

5. The Census of 1981 of Assam was not carried out.
have to play a vital role to develop creative potentials among the children. This task has not yet been performed. This will involve all the communities — Hindus, Muslims, Scheduled Castes, Schedule tribes, also both the sexes. Leaving out any area and/or group will mean leaving them behind. This neglected area of group may be small but will adversely affect the nation and the country.

Minority communities, poor and backward classes may have good potential. But this potential has to be discovered. It is possible when children from these groups come to school and identified.

So, the problem entitled "the educational progress of Muslim community in Assam after Independence with special reference to Morigaon District", is selected. This is an important investigation for this area and a crucial study for the state of Assam. The term "Educational progress" is used in a very broad and comprehensive sense by the Investigator. Hence, it includes all the aspects, which are directly or indirectly related to the educational development of a community.

Here the Investigator has included both the 'Macro' (Extensive) and 'Micro' (Intensive) surveys for this study. Generally 'Macro' survey is useful to collect data from outside agencies such as director of Public Instruction 'D.P.I', Government Statistical Department, Deputy Inspector's Office, District Authorities and Census Office. 'Micro' survey, on the other hand, is useful to collect data from persons and personnel, who are directly concerned with education. By using 'Micro' survey, the investigator himself collected data from selected house holds of the Morigaon District, Assam for the proposed study. Therefore, the 'Micro' survey of the house-holds include the following:

1. **Age and sex of the family members:**

Members of the each category of the family — their
ages. Males and females members of the family.

2. **Property of the family:**

   Immovable and movable: Land, building / house, shop, bi-cycle/two/three wheeler or four wheeler.

3. **Source(s) of Income of the family:**

   Farming, government job, private job, business and labour.

4. **Annual Income of the family:**

   Income per head, daily wages, monthly income, bi-annual income for the farmers, annual income.

5. **Literacy rate of the family:**

   Numbers of literate and illiterate persons. Literacy ratio between male and female. Causes of illiteracy.

6. **Education of the family:**

   Education of the family is divided into three broad categories — (a) Religious education, (b) General education, and (c) Vocational education.

   (a) **Religious education:** Basic Religious education, learning of Quran, education of Khariji and Subahi Madrasah.

   (b) **General education:** Pre-primary, primary (Middle), Secondary (High), Higher Secondary (Arts/Science/Commerce), college education (B.A./B.Sc./B.Com) and post-graduate education (M.A./M.Sc./M.Com).

   (c) **Vocational/Professional education:** Medical, Engineering, Technical, Agriculture, Veterinary, Diploma and Legal education.

   Higher degree like M.Phil, Ph.D. and Foreign Degrees are also included in this study.

   But there are many factors which are directly related to educational development of Muslim Community in India as well
as Assam. These factors can be categorised in the following ways:

(i) **Economical aspects:** It includes land property, house/building, three wheeler/four wheeler. Income sources — farming, regular job, business, and daily labour per head income, daily wages, monthly income, bi-annual and annual income. Government loans.

(ii) **Socio-cultural aspects:** It includes social status of the community, political position of leaders, religious factors, culture, tradition and language.

(iii) **Material aspects:** It includes school building class-room, educational equipment, furniture, library, hostel, auditorium, museum, gymnasium, games equipment and audio-visual aids.

(iv) **Human aspects:** It includes the personnel, who are directly or indirectly connected with education — such as social worker, political leader, head of the institutions, Inspector(s), Supervisor(s), Teacher(s), Student(s), Guardian(s), managing committee and governing body.

(v) **Philosophical aspects:**

It includes plannings, commissions and policies of the government, ideas and principles regarding pattern, structure and function of educational institutions, curriculum and methods of teaching.

So, the problem under study is a very broad and comprehensive. But the present study can not analyse all these factors relating to the development of education of Muslims in Assam. Mention of these factors outlined above are necessary. Except, through a detailed study by the government, it is impossible for an individual to make such a detailed investigation individually. Hence, the study needs delimitation.
3.3. DELIMITATION:

A survey on 'Educational progress of Muslim Community for the entire country, India or even Assam state is not possible for an investigator, because it requires a large amount of money and long period of time. Being a candidate for the Ph.D. Degree — he has limited time, money, effort, energy and means at his disposal.

Assam is a state, where heavy rainfall continues for more than five months i.e. from May to September. Floods are routined and occur almost every year. Roads and Railway communications are neither adequate nor easy. So, it is not possible for an investigator to make a wide survey of the entire state of Assam or even a large part of it. Hence, the survey on "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon District" is proposed for the study.

Very few individuals and voluntary organisations have made sample surveys on educational development of Muslims in different parts of India from time to time. These are not comprehensive enough to give a clear picture. Educational backwardness of Muslims is an established fact. They have been backward for almost two centuries. But even after the Independence when there was awareness for backwadness of scheduled castes and scheduled tribes, no attention was paid towards Muslims. The problem of their backwardness was not investigated at National Level. This is the reason that data at different levels of education is not available for the Muslims. There is not a single study in relation to education of Muslims in Assam. So, a comprehensive study is necessary. This is a stupendous task demanding several investigator's each one to concern themselves with one aspect or level of education such as study may take several years. Therefore, the proposed study is delimited to a menagable size, covering Morigaon district only. Yet all the important aspects of the problem have been included to make it complete and meaningful.
MAJOR RELIGIOUS GROUPS IN MORIGAON DISTRICT 1971

HINDU 69.87

MUSLIM 39.86

S.T 16.54

S.C 12.49

FIG. 3
Morigaon is one of the backward districts in Assam. Muslims of this district are backward in Education. The study is confined to this district, which represents Central districts of Assam. As is evident from the title educational progress of Muslim community in Assam is confined to the development of education at all stages in Morigaon. Pertinent data and findings of this study may be useful for further studies of similar nature.

The study includes the following:

1. **Pre-primary Education**: The number of persons having pre-primary education of '3-5' years age group.

2. **Primary Education**: The number of persons having primary education of '6-14' years age group. Primary education is again divided into two — Lower primary and Higher primary. Lower primary includes classes, I-IV, of 6-9 years age group. Higher primary includes the classes of V-VII, age group of 9-14 years. In Assam Middle English (ME) School, Middle English Madrasah (ME Madrasah), and Middle Vernacular (MV) Schools are included under Higher primary education.

3. **Secondary Education**: The number of persons having Secondary Education. Secondary Education, divided into two — (a) Lower Secondary or High School (b) Higher Secondary School or Junior College or Intermediate College. High School stage covers the classes VIII-X, of age group 14-17 years. Higher Secondary includes classes XI-XII, of age group 17-18 years.

4. **Higher Education**: Number of persons having higher education in the age group of 18-24 years. Generally Higher education includes graduate and post-graduate classes. Graduate in Arts, Science and Commerce.

5. **Professional Education**: Professional education includes Medical, Engineering, Technical, Agricultural, Veterinary and Legal Education. In addition to professional degrees, foreign
degree and diplomas are also included in this study. So number of persons having education in each category mentioned above are to be found out.

6. Religious Education: For religious performance Muslims have to learn Quran and Hadith, i.e. classical education of Muslims. The study is to find out number of persons having religious education also. It has included the religious education through Subahi Madrasah, Khariji Madrasah, Maktab and Higher/Senior Madrasah also.

7. Women Education: The study intends to find out literacy of girls/women. The study therefore seeks to investigate the number of girls/women having education in separate categories of education ranging from pre-primary to higher education.

3.4. PURPOSE OF STUDY:

"Literary is essential for personal and national progress. We have, it is true, millions of illiterate people in our land who are imbued with wisdom. But if they were able to read, then they would have been even better persons. Education gives inner strength to people. It also helps them to improve their skills ....... Our young men and women could render no better service than to take the gift of education to the people who are in need of it". — Rajiv Gandhi (Ex-Prime Minister).

Man is passing through the last stage of 20th century. Man has conquered space. There is competition as well as cooperation among various countries which leads to the victory of man over nature. The progress and achievement of this age have influenced living standard, thoughts and action in many fields. Man can communicate from the moon to the earth. Artificial hearts and heart-transplants are done successfully. Many other discoveries and inventions have raised standard of living and have

made life easier. This all due to education and with education development. It is shameful that there are still many nations, castes and communities who are living below poverty line. This is due to the fact that their education is far behind. Muslims, one of the largest minority communities of India as well as of Assam can be taken as an example. They are educationally backward and their standard of living is very low. There are many causes of their backwardness. Some studies and enquiries were made to find out the root causes of educational backwardness of Muslim community in India. Valuable suggestions were given as the remedies. Many Muslim leaders and social workers are trying hard for the educational development of this community. In a way the problem under investigation is the development of education among Muslims during post-Independence period.

Therefore, the survey on 'Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon district' is selected by the investigator. The study will discover the causes of backwardness and slow progress of Muslims in Assam. In the light of which valuable suggestions and recommendation will be made. So that backwardness may be removed and progress with advancement may be made. Interested individuals, groups, state as well as Central Govt., should be concerned with the problem of backwardness in education, as the problem is related to each and every one mentioned above. Not only causes of educational backwardness but also the defects of the system of education have to be found out through systematic and objective research studies and projects. Only then remedial steps can be taken to improve the existing situation. The patterns, practices and lifestyle in our country at present is outlined in the following quotation:

"The body politik in India has not yet found its soul in 37 years of its independence. And the nation's consciousness and mental solidarity are conspicuous by their absence. And the nation suffers from deep rooted maladies not only of communalism, lingualism and separatism but perhaps more intrinsically of
corruption, inefficiency and negligence of duty".  

The defects mentioned above also exist in the educational systems of the country. Therefore, our educational programmes are unable to achieve their goals. Although several inadequate efforts were made for the improvement of education, but it could not be improved in the desired manner. Present day India, it is generally believed that Muslims are lagging behind in various fields. The same position exists in Assam also. The problem of Indian Muslims do not remain restricted as the problem of a particular religious group, in a wider sense they become the problems of the Indian nation. As the Muslims are an integral part of the Indian nation, constituting about 12% of the total population of India.

Ignoring the needs of such a large religious community, which constitutes the largest minority, not recognizing its problems and leaving this great section of the society to its own, can not lead the country towards real progress. In the wider sense, the problem of Muslim minority is not only the problem of Muslims but is the problem of the country as a whole -- majority and minority. Democracy means rule of the majority. In India Hindus are in majority and for that reason, Indian democracy depends on them. Fate and fortune of minority communities depend on the Hindu majority. Muslim being a minority community, their problems depend for the solution by the majority Hindu community. In fact Prof. M. Shagil rightly says:-

"The Muslim minority is a majority problem, in as much as the fate and fortune of a minority depends almost wholly upon the attitude of the majority community towards the minorities. The minorities can carp or squirm, resent or agitate, the majority community has the dominant and determining role


for good or for ill, in deciding whether or not to yield to the whims, wishes or legitimate demands of the minorities".  

Now, the question arise: 1) How much is the Hindu majority community sympathetic towards the development of Muslim minority in India? 2) What progress is made by the Muslims minority during post Independence period, specially with the sympathetic cooperation of the Hindu majority?

To find out the progress in the field of education, the Investigator has selected the interesting and important topic, "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon district". The purposes of which are outlined below:

1. To find out facts about educational progress of Muslim community in Assam from their settlement to-date.

2. To find out the structure of the Muslim community specially on the basis of their origin and settlement in Assam. As the educational progress of Muslim community in Assam differs on the basis of their establishment and settlement.

3. To find out the percentage of literacy of Muslims at each level — Primary, Secondary, Higher and Professional education in Assam.

4. To find out the percentage of literacy of Muslim girls/women in the state.

5. To find out the main causes of the educational backwardness of Muslims in Assam.

6. To examine the development of education of Muslims in Assam and compare it to the other states of India.

7. To examine how far the suggestions and recommendations of various educational commissions, of India have been

3.5. **SCOPE OF THE STUDY:**

"Education has come to be regarded generally as a matter of primary national importance and an indispensable agency in the difficult task of nation building".\(^{13}\)

The main task of education is the fullest development of man for the benefit of self and the society in which he lives. Every country and its society has its own educational system based on their culture, natural resources, climate and political ideology.

"After the attainment of independence, it was sincerely hoped that Indian education would be so designed as to represent, on the one hand, India's spiritual and moral traditions and on the other, to fulfil the future aspirations and needs of her growing democracy. Immediately and urgently India was in need of such an educational system which would aim at creating integrated beings — sound in character, with a respect for traditional virtues, and proficient in modern knowledge of Art, and Science, with a spirit of discipline and selfless services, for national development".\(^{14}\)

Education, as desired in the above quotation has not been achieved in India even 45 years after its Independence. There is a great disparity between different communities in social, economic and educational fields. National 'integration' and national 'unity' is not strong enough. Weaker sections within the same state feel, insecure due to the rising communalism. Opression of weaker sections and minorities and their humiliation, creates a fear which keeps them away from National integration. Thus National unity is seldom achieved. This view has

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been expressed in the editorial of Hindustan Times.

"This is a crucial time, on the national scene, the process of disintegration are most active. The problem of Punjab in the west and of border states in the East, the confrontation between North and South, the language issue all over the country, the irrational religious revivalism and fundamentalism seem to defy solution. There appears a loss of confidence in the people regarding the utility of the present political system and there is a search for a suitable alternative. The present meeting of the 'intellectuals' is a pointer in this direction. Their statements are quite significant in regard to the present situation.

The processes of justice are not credible. The bureaucracy and police are losing respect. The politicians are losing credibility. We have a state of anarchy bordering on non-government." 16

Inequality, injustice and disparity are the main causes of disintegration and disharmony of the state. So, both the Central and State governments should take firm and immediate decision to execute democratic directives of justice and equality for all the communities in India. Every child and citizen of India is eligible to get equal rights to education. Stressing equality, the eminent educationist Dr. J.P. Naik has said in his book entitled Equality, quality and quantity, that "Since most children from poor families do not complete elementary education itself, it may sound paradoxical, but it is still true that equality of educational opportunity to be promoted in secondary and Higher education, steps will have to be taken at the earliest to ensure that Universal elementary education is provided for children in the age group of 6-14 years. It is only on this sound basis of equality at the elementary stage, that the super structure of equality in secondary and higher

education can be built". It can be assumed that the primary education of masses is the real problem of Indian education.

Muslims of India are backward educationally and economically, more so in Assam. It is generally said that justice and equality are often not within the reach of Muslims. Thus they are a deprived class. Their position is low, politically. They are treated as second class citizens. As a minority, they often suffer humiliation, injustice and communal riots. The involvement of police in such situations lead Muslims of Assam, Bihar, Gujarat, Uttar Pradesh, Delhi and other states of India to feel insecure and afraid. All these factors directly or indirectly affect the education of Muslims.

The theory of the educational and economic backwardness of Muslims seems to be based on a belief that before the Independence of the country, the social and economic status of Muslims was at par with other communities, but because of the exodus of well-to-do and educated Muslims after the partition, the educational and economic status has not only declined, but a slow and continuous process of degeneration is still continuing.

The theory of degeneration has been explained by citing facts such as low participation-rate in Civil Service Examinations, and a low success rate in various examinations, such as Higher Secondary, University and Professional Examinations. This was the reality in respect of Muslims depicted by a number of papers presented at a recent seminar on the problems of employment and education of Muslims, held at Aligarh in August,

21. Ibid., p. 11.
The educational backwardness thus depicted meant that a sufficient number of Muslims were not qualifying in the IAS Examinations or in professional education. The logic advanced for assuming Muslim backwardness with that their percentage in all these spheres is less than the percentage of Muslims in the Indian population.

Some studies were carried out on causes of educational backwardness of Muslims. These studies were made in different times and in different states, specially for Delhi, Uttar Pradesh, Bengal, Kerala and Gujarat. Not a single study is done on the educational development and/or the causes of educational backwardness of Muslims in Assam. The percentage of literacy in India is 36.23 according to 1981 census while in Assam it is 28.21 percentage based on population projection, 1981. Muslims in Assam are assumed to be far backward compared to the state and national percentages of literacy. The question is — how much Muslims of Assam have made progress at each level of education? This is the problem under investigation in the present study. Hence the problem "Educational progress of Muslims Community in Assam after Independence with special reference to Morigaon district" is chosen by the investigator. The scope of the study is very broad and comprehensive. The study therefore, requires both 'Extensive' and 'Intensive' surveys.

3.5.1. Extensive (Macro) Survey:

Under the extensive survey, the data is collected from various offices and authorities related to education. Hence, the study includes some informations such as:-

1. Plan and policy of education of the government,
2. Attention and interest of government towards the Muslim community and their population concentration areas.

23. Ibid.
3. Grants and financial help provided by both the governments to the Institutions run by the Muslims minority community or for their over-all development.

4. Financial aids or scholarships provided by government to the students of minority community.

5. Attitude of governments, both state and central towards Muslims and their culture.

6. Initiativeness and action taken by the state as well as district authorities towards the payment of grants and development of schools in the Muslim minority regions.

7. Frequency of supervision of schools by Inspectors of the areas of Muslim-minority.

8. Necessary data is obtained from statistical department of the government of Assam, government Press of Assam, statistical branch of Gauhati and Dibrugarh University.

9. Office of the Director of elementary education, Board of Secondary education, Secondary Education council, Board of Madrasah Education, Director of Higher Education or Director of Public Instruction, Deputy Inspector's Office, District Board, Local Board, Census office and other similar authorities concerned.

3.5.2. Intensive (Micro) Survey:

In intensive survey tools like proforma for basic data collection, questionnaire, opinionnaire and interviews are used. Hence by intensive survey data is collected from selected households, both literate and illiterate persons, political leaders, social workers, teachers and pupils. The term "Educational Progress" is used to include all levels and categories of education, from pre-primary onwards is included in this study. Intensive study tries to findout number of persons with percentages, having education, in the following categories.

1. Pre-primary education.

2. Primary education
(a) Lower Primary
(b) Higher primary
(M.E/M.V/M.Ed. Madrasah

(a) Lower Secondary
   (High School/High Madrasah)
(b) Higher Secondary
   (H.S.C/ 10+2)

4. Higher education
(a) College education (Graduate Level)
   (Arts/Science/Commerce)
(b) University Education (Post Graduate level)
   (Arts/Science/Commerce)

5. Professional Education.
(a) Medical education
(b) Legal education
(c) Engineering education
(d) Technical education
(e) Agricultural education
(f) Various diplomas.

Basic religious education of subahi and Khariji Madrasah, Maktab and High Madrasah

7. Women education.
   Special causes for educational backwardness of Muslim girls/women and their remedies.

   Hence the scope of this study is very wide and covers many aspects, agencies and materials that are related to the development of education of Muslims in Assam. The study will reveal the family background, socio-economic status movable
and immovable property, source of annual income, per head family income and educational achievement.

After collection of data from the different sources mentioned above, the systematic presentation and analysis will be done. These analyses will give many valuable findings. At the end, suggestions and recommendations will be given based on the analysis of data.

3.6. RELATED LITERATURE STUDIES:

In order to carry out meaningful research, a research scholar must be familiar with related research studies. He can develop an insight by studying similar and/or related studies. Also he can avoid duplication of work in case the problem has been taken up by someone else.

To find out related studies and to avoid duplication the investigator has gone through:

(1) International Dissertation Abstracts.
(2) Indian Dissertation Abstracts.
(3) Survey of Educational Research in India.
(4) Ph.D. theses submitted at Aligarh Muslim University.
(5) Some theses of M.Phil., M.A. and M.Ed. of this University have been consulted.
(6) Important Doctoral theses of Gauhati and Dibrugarh University of Assam were also studied.
(7) Investigations made by Voluntary organisations (like Hamdard Educational Foundation) on Muslims of India were consulted.
(8) Books having references of Education of Muslims in India were studied in details.

Muslims, one of the ruling classes of India is now lagging behind in education. There are many reasons behind this backwardness. Assam is comparatively a backward state and the Muslims of this state are much more backward as compared to other states
of India. Not only they are backward in education but also backward in socially and economically. For educational development of the Muslim Community in Assam 'fact-finding' studies are most essential. It is a matter of regret that even 45 years after the Independence of India no comprehensive survey has been done on the educational progress of Muslim community in Assam. There is a dearth of national data concerning Muslims. Several national surveys were made on Education of India and national figures are shown. But all these surveys failed to show figures on the basis of minority communities, while data on scheduled castes and scheduled tribes is available. Both the central and state government records do not show separate figures for Muslims at the National level as well as for each level of educational development. It is very essential to make a wide survey of all different aspects of education of Muslims in India. The real problems which are creating obstacles in the way of progress of Muslims are to be found out. Very little research work has done in the field of education of Muslims in this country.

The British Government had passed some resolutions for the improvement of education of Muslims in India on 7th August, 1871 and 13th June 1873. First educational inquiry on the development of education of Muslims was made by W.W. Hunter in 1882. The inquiry revealed that the percentage of Muslim students receiving modern education was far below the percentage of Muslims in the total population of the various provinces. The attendance of Musalman students in the various institutions — government, aided and unaided, as compared with the total attendance of all the communities in 1881-82 was as follows:

24. Prof. M.A. kureshy: The Struggle of Muslims in Education (All India Muslim Educational Conference Series No.42). Secretary, All India Muslim Educational Conference, Aligarh, 1938 pp.3-4.
### PROVINCES

<table>
<thead>
<tr>
<th>PROVINCES</th>
<th>PERCENTAGE OF MUSLIM STUDENTS IN DIFFERENT INSTITUTIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MADRAS</td>
<td>3.4%</td>
</tr>
<tr>
<td>BOMBAY</td>
<td>4.4%</td>
</tr>
<tr>
<td>BENGAL</td>
<td>10.6%*</td>
</tr>
<tr>
<td>N.W.PROVINCE</td>
<td></td>
</tr>
<tr>
<td>&amp; U.P.</td>
<td>16.3%</td>
</tr>
<tr>
<td>OUDH</td>
<td>16.7%</td>
</tr>
<tr>
<td>PUNJAB</td>
<td>25.0%</td>
</tr>
</tbody>
</table>

1. Total attendance of all the communities of above provinces = 1,38,895.
2. Muslim students attended = 12,480
3. Percentage on thereof = 8.9%

The Hunter Commission pointed out the following reasons of backwardness of Muslims in Education.

1. "The teaching of the Mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or professional career. But before the young Mohammedan is allowed to turn his thought to secular instruction he must commonly pass some years in going through a course of sacred learning. The Mohammedan boy, therefore, enters school later than the Hindu".

2. "In the second place, he very often leaves the school at an early age. The Mohammedan parent belonging to the better classes, is usually poorer than the Hindu parent in a corresponding social position. He can not afford to give to his son so complete an education".

25. Ibid., pp. 4-5

* Assam was included in Bengal.
3. "In the third place, irrespective of his worldly means the Mohammedan parent often chooses for his son, while at school, an education which will secure for him an honoured place among the learned of his own community, rather than 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 Mohammedan devotes in a madrīsa to Arabic and the Law and Theology of Islam. When such 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 Mohammedan youth naturally turn".26

After analysis of the causes of slow progress of education of Muslims the Commission had made some valuable suggestions and recommendations. Later on these suggestions were not properly implemented. Year after year the All India Muslim Educational Conference, Aligarh, passed resolutions from its platform in which the educational needs and grievances of Muslims were put forward before the government till the end of British rule, but no improvement was seen.

Dr. M.K.A. Siddiqui, a cultural Anthropologist had made a wider study on the problems of Muslim Community in Calcutta city with special reference to their education. According to Siddiqui, "Some of the Problems faced by the Muslim Community in India arise from its socio-economic backwardness or more accurately its recession into this state of backwardness, particularly in recent past. The problems also arise from the community's position as a minority, not only in the statistical sense, but also in terms of inter-relationship within the total situation or in other words in terms of its position in the socio-economic life of the country".27

Backwardness of the Muslims in the field of education would appear paradoxical since their creed lays extraordinary emphasis on the quest, advancement and the circulation of knowledge, including that of Science. Historically this lag in India is a direct consequence of their encounter with colonial rule, which drawing its early and decisive phase annihilated the community, not only politically but also economically and socially to the extent that vast bulk of the Muslims lost the style of life necessary for acquiring education. They were systematically compelled to swell the rank of 'uneducables'. Thus, Siddiqui, thinks that the British Government was responsible for educational backwardness of Muslim Community in India. According to Siddiqui, The British government was responsible for the different measures taken as under:

1. Alienation from administration.
2. Economic measures.
3. Language policy.
4. Divide and rule policy and
5. Distortion of History.*

These are the some drastic measures had taken by the British government against the Muslims. As a result, Muslims in India became gradually backward. However, his study was limited to the causes of backwardness and confined to the Calcutta city only.

A sample survey of 660 schools of Delhi, affiliated to the Central Board of Secondary Education in 1983 revealed that though Muslims account for roughly 6.47% of the population of Delhi, the number of Muslims students appearing for High School Examination was only 1.79% of the total population. In 1980 there were 1.47% Muslims out of the total number of students who appeared at the examination to get a Bachelor's degree.  

28. Ibid.

* Elaborate discussion of these points are in the later chapters.

So the study revealed that there was a high drop-out rate among the Muslim students in higher classes also.

In 1983-84 an all India Survey of 430 Muslim managed schools and 44 Muslim managed colleges was done by the HAMDARD EDUCATION SOCIETY. The study pointed out an important factor i.e. high rate of drop-outs among Muslim students. At the primary level 96.3% of the students were Muslims, both boys and girls. The percentage fell to 84.9% at the middle level to 78.1% at high school level and at the Higher Secondary level it remained only 63.3% for Muslim students studying at these Muslim managed schools of entire India.

The situation becomes truly ironical as one goes to the graduate and post graduate levels. In 44 Muslim managed colleges the share of Muslims in total student population was a paltry 40.4% i.e. there were more non-Muslims taking advantage of facilities created and maintained by Muslims. Muslim students were in minority in their own colleges.30

Mr. A.R. Sherwani conducted a survey of nine inter Colleges of the town of Rampur (U.P.) where 72% of the population consists of Muslims. In 1982, 197 Muslims and 534 Non-Muslims appeared at the intermediate examination of the U.P. Board. Only 89 Muslims and 344 Non-Muslims passed this Examination with two Muslims and 40 non-Muslims securing 1st Division marks. Considering the proportion of Muslims and non-Muslims in the total population as an index one can estimate the degree of backwardness of Muslims in education. The ratios are 1:7 students appearing at the examination, 1:10 passing it and 1:50 getting 1st division. Thus, if we take Rampur to be a typical city with a sizeable Muslim population, it follows that Muslims are atleast 10 times backward educationally as compared to non-Muslims.

In a study done by the 'Centre for the Study of Developing Societies (Delhi), on behalf of the Ministry of Home Affairs

30. Ibid., p. 129
a representative sample of 35 districts spread over 16 states was used. It was found that in 1973-74, 55.4% (29.8% non-Muslim) percent of Muslim population was either illiterate or educated only upto primary level. The percentage of Muslim population having studied up to high school, college and technical, and University and higher technical level was 40.8 (55% non-Muslim), 2.8 (11% non-Muslim) and 1.1 (4.2% non-Muslims) percent respectively. It is clear from the above that Muslims are lagging behind in education at virtually every level. In fact some Muslim thinkers opined that backwardness of Muslim is not a recent phenomenon but the one that goes back to the British days. 31

Kumar Pillai Commission 1965, had discovered in respect of Muslim population in Kerala that approximately 29,17,000 out of 30,27,369 muslims according to 1961 census belong to lower income group. 32 The commission observed that though there are fewer cases of wealthy persons, yet in general, Muslims as a class appear to be very backward both educationally and economically.

Menon (1981) 33 considered the Muslim Community in India as educationally and economically backward as compared to other communities. She had studied a sample of 450 women and 150 men, each representing a separate household, and randomly selected from the voter's list. This study was conducted in four districts of Kerala, having a sizeable Muslim population, she has categorized these households on the basis of their family income per month. The household income of the 450 female respondents revealed that there were 38.89% households having an income of Rs.150 or less, whereas the data in respect to the 150 men respondents, revealed that only 22.00% households were in that category.

Prof. H.Y. Siddiqui, a project Director, Department of Social Work, Jamia Millia Islamia, Delhi, has done research

33. Ibid.
on "Muslim Women" with the financial support from the Department of Social Welfare, Govt. of India. The study was completed in November, 1984 and concluded with the following findings:

1) The status of Muslim women has undergone a change.
2) The rate of change has been slow but comparable with other communities in the areas under study.
3) The socio-economic background shows a positive association with educational level of women.
4) Urban women have better access to educational and health facilities, and exhibit greater change in their social attitudes and practices.
5) Religious orthodoxy is not increasing nor it can be taken as an important cause of women's lack of access to developmental facilities, e.g. education and health.

However, this study is confined to women and is not therefore directly related to the present study.

Some research projects which are partly related to this study are mentioned below:

**Muhammad Zaki**


This study is made specially on historical and political conditions of the Muslim society in Northern India in the 15th and 16th centuries. Hence the study is not related to the present study. However, the study gives brief description of education of Medieval India which may be helpful for the present study.

**Mohd Sharif Khan**

"An Analytical study of Traditional Muslim System of Education and its Relevance in the modern Indian Context".
The study is mainly concerned with the traditional Muslim system of education and tries to find its relevance to the modern Indian context. The present investigation is concerned with the modern general education at all stages with special reference to the Muslims in Assam.

Nabi Ahmad


On the basis of this study it may be claimed that education has a positive effect in bringing about attitudinal and occupational changes, increase in income, education of children, adoption of family planning, increase in leisure time activity and development of friendship irrespective of caste or place of birth. It is therefore, obvious that education is necessary for the overall socio-economic development of the backward communities which will ultimately result in the development of an egalitarian society and a real democracy.

This study is not related to the present investigation but shows that socio-economic status and education are inter-related.

Ram Palat Bindu:


The study is concerned with the progress of education of scheduled castes in U.P. in comparison to the high castes or the general population.
The title of this study is similar to the present investigation. The difference is that this study deals with the scheduled castes of U.P. while the proposed study will be concerned with the Muslims of Assam. The nature of the research is very similar if not the same. The term 'Educational Progress' in both the studies includes pre-primary, Primary, middle, secondary and higher education of the community concerned. The study reveals that except Higher education, all other stages of education of schedule castes of U.P. are very low in comparison to the high castes. Hence, the study is helpful for the proposed study.

Mrs. Bina Lahkar:

"The progress of Women Education in Assam from 1874 to 1970".

The study tries to give historical development of women education in Assam from 1874 to 1970. Though the study is confined to the women education, yet it has mentioned those institutions, where Muslim students were also studying in those days. For example, the study points out the 'Zannana classes' which were arranged where girls schools were not available. These were started specially in Muslim concentrated areas of Sylhet. The study gives the following findings:

1) The Missionaries were the first to start schools for girls. Before then, there was no girl's school in Assam.

2) The enrolment of girls in School was very low during 1874 to 1970.

3) Girls were encouraged for education by teachers even by giving rewards.

Renu Devi:

"Education in Assam during Nineteenth Century"
The main objective of the study was to highlight the nature and progress of education in Assam during 19th century. The study is not related to the present investigation. But it may help partly in the discussion of historical development of education of Muslims in Assam. The study revealed that -

1) The educational system in Assam was in the formative stage during the 19th century.

2) About 85% of the population living in villages did not accept the educational pattern.

3) Tradition and conservatism stood in the way of availing the educational opportunities offered.

4) The progress of education, both at the primary and secondary stages was very slow.

Lakshahira Das:


The study is confined merely to women education and is not related to present investigation. However, the study may have some relevance to the discussion of historical development of education of Muslims in Assam during the post-Independence period. The study shows that there was an increasing trend towards, women education and positive growth during the period under study. Enrolment of girls, proportion of women teachers and expenditure on women education had increased during this period.

S. Kakoti:

"A study of the educational development of the Bodo Tribe
during the Post-Independence period with particular reference to the Northern regions of Assam". Ph.D. thesis, 1982 Guwahati University, Guwahati, Assam.

This investigation is similar to the present investigation. The study dealt with the education of Bodo-Kacharis while the present study deals with the education of Muslims. Like Muslims, once Bodo-Kacharis were also a ruling class, but now they are lagging behind in education. It is the general assumption that Bodo-Kacharis of Assam are even more backward as compared to Muslims, So this study may indirectly help to the present investigation. According to the study mentioned above, the Bodo-Kacharis were pre-dominantly agricultural people. They were of Mongoloid origin. The primitive way of living had kept them away from modern education and development. Unfavorable geographical condition, low socio-economic status, indifferent attitude of the parents, Extreme poverty, unsuitable curriculum, lack of hostels and institutions are the main reasons of their educational backwardness. In addition following Theses/dissertations are also being studied.

Saidullah Khan:


Shad Bano Ahmad:


Maqbool Hussain, Syed:


Mohammad Akhlaq Ahmad:

"Some aspects of the development of traditional education in Islamic Institution during the 20th century".

Kunha Ali:

"Muslim Communities in Kerala, 1798, onwards".

Anwarul Yaquin:

"Minority Education Institutions - A Study in Constitutional Safeguards".

Abdul Wahid:

"Educational Problems of Indian Muslims" An annotated bibliography.

Zia-ul Islam Hashmi:

"Assam Problem": An annotated Bibliography.

Nazir Ahmad Koul:

"Assam Politics 1976-1981". an annotated Bibliography,

Hakimuddin:


Ghiasuddin Ahmad:

"Social Stratification of Muslims in Assam". Ph.D. Thesis, Deptt. of Sociology, Dibrugarh University, Assam.

Research works and projects cited above had been conducted
in the field of education. Some studies were related to the nation, while others were confined to the state and local levels. The fields of study differed from one another and cover a very limited aspects of the entire system of education.

India is a vast country and education is the state subject. There are many differences within the education system of any two states. Hence, survey conducted in one state cannot be fully applicable to other state.

Assam, which has been called traditionally, a land of minorities. The greater Assam is divided into seven smaller states, Manipur, Meghalaya, Tripura, Mizoram, Nagaland, Arunachal and Assam. There are many minorities, who are still backward in education. Besides, scheduled castes and scheduled tribes, Muslims of this state are also backward in education. There are seventeen districts of which Morigaon is one of the central districts of Assam. There are only few research studies have done for the entire state of Assam. So far investigator's knowledge and enquiry is concerned there is not a single study on the education of Muslims in Assam. Due to non-availability of research investigations on Muslim community, the researcher had to face many difficulties for the collection of his data related to educational progress of Muslim Community in Assam. There is also a dearth of general data on Muslim Community in Assam. Educational data, 'religion-wise' are not available even in the Statistical Reports of the Govt. of Assam. In Assam, statistical figures do not show the number of Muslims at Primary, Secondary, higher and Professional levels of education. However, there is a great scope for fundamental research on different aspects of Muslim Community in Assam. All these researches may be based on primary data and field surveyed.

Considering the importance and need of such a study, the investigator has selected this topic to bring out the progress and problems of education of Muslims in Assam.

3.7. IMPORTANCE OF STUDY:

"If the change on a grand scale is to be achieved without
violent revolution, there is one instrument and one instrument only that can be used: Education".34

The importance of education is increasing day by day with the increasing needs of man and the society. Education, being the mirror of a nation, the importance of it is increasing in India as also in Assam which is a state in the union. Therefore, the importance of this study is for the entire Muslim community as well as the entire nation.

Assam is a land, full of tall trees, lofty mountains and mighty rivers and petroleum under the ground, tea plantation over it are the chief products. Inspite of the rich natural resources it is backward socially, culturally economically and to say the least educationally. The area of Assam is 78,438 sq. kms. and its population is 1,98,96,843 according to 1981 population projections.* The density of population is 254 per km. Assam has sixteen districts. After separation of Maghalaya (Shillong) in 1970, Dispur, (Guwahati) has become the capital city of Assam.35

Standard of living in Assam is lower compared to the other states of India. Economic conditions of the masses are not good. But the economic condition of the High caste Hindus, no doubt, is higher than the other sections, specially Muslims and tribals. Therefore Muslims as well as tribals of Assam are very much backward. They are not only backward economically but also educationally. Road and Railway communications are not good. These are greatly damaged and disturbed by heavy floods every year.

To make good roads in hilly areas is also a difficult task and is costly. Being a river-centred state it has to construct many bridges for communication. This directly affects

34. The Report of Secondary Education Commission, 1952-53, Delhi: Publication Division, Ministry of Education, Govt. of India, Chapter 1, p. 4

* As the Census of 1981 was not carried out in Assam.

the communication and economic life of the people. Muslims are mostly inhabited on both sides of the banks of the river Brahmaputra and Kushiara of Assam. A large number of Muslims also inhabited in the 'char' (Riverine). So, Muslims, are firstly affected by floods and for that reason the level of their economic conditions is much lower/has gone down. More than five months specially from May to October, Assam experienced heavy rainfall each year which greatly affect the communications. That directly affect teaching learning process in schools. Assam is also industrially backward, though it has sufficient scope for industrialization and also has ample labour, which are the pre-requisite of industrialization. But illiteracy is one of the main causes which keeps the state lagging behind in overall progress. At present there are more than 26,670 primary, 2380 High Schools, 365 Higher Secondary and 160 Colleges in Assam. The number of these institutions was very low just before the Independence. The number of institutions and the enrolment of students have definitely increased in Assam after independence. It is the general assumption that more than 80% Muslims of Assam are illiterates. The percentage of Muslim students attending schools at each level of education in Assam is a question for investigation.

It is already said that only few research studies were done in Assam. But for education of Muslims, not a single study have been conducted. The constitutional target of achieving cent percent literacy is only possible, when equal educational opportunities are provided to all communities without the differentiation of caste, creed, religion and language. Equal advancement of all the communities in all respects should be the duty of the state and central government.

Considering the problem to be essential and important, the present study has been undertaken by the Investigator. The study will be helpful to all personnel concerned with education. It will have its effect on the following areas.

36. Director of Secondary Education, Govt. of Assam.
3.7.1. **Students:**

Students are at the Centre of teaching learning process. They may be motivated to attend school. In case of higher drop out rate some remedial measures must be taken to retain them in school until they complete their course of study.

The curriculum, courses of study, method of teaching, medium of instruction and language, which create hindrance for the education of Muslim students must be reorganized. It is the responsibility of the state and society to provide its citizens such type of education which will go to make them worthy and useful citizens of a democracy. Also, to provide sufficient facilities to each and every student for getting proper education. Only when adequate facilities will be provided they will be able to achieve proper education for their own benefit and welfare of the country.

3.7.2. **Teacher:**

Teachers are called man-makers. They are also known as Architects of the nation. Education, specially at lower level mainly depends upon teachers' capacity, interest and hard labour. Teachers may encourage students from backward community to come forward and get educated. They may also inspire parents/guardians of the students. They should arrange campaigns in the backward areas to mobilize masses to achieve literacy and education. Teachers should be provided incentives from the government in the form of better facilities, salaries, awards and prizes for advancement of education and eradication of illiteracy.

3.7.3. **Parents:**

The 'Home' is the first school and parents, the first teachers. The responsibility of teaching the children mainly rests on the interest and attention of the parents and guardians. Due to greater illiteracy among Muslims, the muslim parents do not realise it. Low socio-economic status of parents is also responsible for higher rates of illiteracy. After ascertaining
the causes and difficulties of their backwardness in education, the parents/guardians may themselves be made aware of the importance of education. Once an awareness is created, they will not wait for the government to provide facilities for education of their children. Instead, they may demand these basic facilities.

3.7.4. **Society:**

Society is also responsible for the development of education of its members. A good society must create a suitable environment for education. Suitable environment may be conducive to proper learning. "The school as we visualise it is a miniature society, incorporating the ideals and practices of the larger society — a small community within a larger community giving the children of the community along with 'liberal education', those attitudes and dispositions which can enable them to become worthy members of it". 37 Both individual and Society are inter-linked without individual, there can not be a society, without society, there cannot be the existence of an individual. The school is a small society, which is a reflection of the larger society. Thus, society can also educates its people. Good relation between school and the community may accelerates the learning process. So this study will help both school and society to become more harmonized in providing education to the children.

3.7.5. **State:**

At present, education in our country, is the subject of both state and central governments. A greater part of this responsibility is carried out by the state govt. The financial agencies are also state and central govt. For the development of education of backward community like Muslim, both the govt. can provide sufficient facilities and financial aid. At times, local bodies or society can also contribute for educational development. Good facilities mainly depend on finances. So the study will help to make authorities aware about the problems

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of Muslims. In Assam their problem are of similar nature in one area and the next. So the knowledge gained through this study will help in understanding of the similar problems of other districts in Assam and may also be helpful for other states of India. Suggestions will be given for the improvement of education of Muslims in Morigaon District, which can also be applied to other districts of Assam. Hence, the study is most important from the point of view of educational progress of Muslim Community in Assam.

3.7.6. Nation:

The educational problems of Muslims in one state are similar to the other states of India. So the findings may be used in other states also. According to Maclver, "quality of the nation is the quality of social units. If the fuel is poor, how can flame be bright." 38

So all problems related to education should be studied in details and solution foundout for the entire system of education. Primary education is the foundation of all stages of education. Hence, primary education should treated as the problem of the masses. By eradicating the problems of primary education, the national goal of cent percent literacy may be achieved.

3.7.7. Researcher:

From this study the research scholar himself will be benefited. He will develop an insight into the problems faced by this district for the improvement and expansion of education. Comparison with the other states can be made. Other scholars also may be inspired by this study for further investigation(s).

Thus, the importance of this study is many fold.

CHAPTER - IV

DEVELOPMENT OF EDUCATION OF MUSLIM IN INDIA AND ASSAM
(1200 - 1990 A.D.)

Before going into details about the development of education of Muslims in Assam, it would be better to discuss the development of education of Muslims in India. Without reference to education of Muslims in India, the discussion related to Assam would remain incomplete. The reason is that many of the resolutions passed and steps taken by the governments in regard to education were the same for all the Provinces of India. Moreover, it would be easy for the investigator to make a comparative study between the state and the National levels of education. For clear understanding education of Muslims as a whole is discussed chronologically. The period being (1) Medieval, (2) British, and (3) Post-Independence. Education of Muslims in India and also in Assam is discussed here in two separate parts 'A' and 'B' respectively.

4.1 DEVELOPMENT OF EDUCATION OF MUSLIMS DURING MEDIEVAL PERIOD:
(A) INDIA, AND (B) ASSAM

4.1. PART (A) INDIA: (During Medieval Period)

4.1A.1 Introduction of Education of Muslims in India :-

The Mohammedan started coming to India from the eighth century AD. 1 Mohammad Ghori established his rule in Delhi. After permanent establishment of their empire in India, some Muslim rulers spent large sums of money for the spread of Education. Muslim rule in India must not be construed as Islamic rule and the state did not, nor was it supposed to, assume the responsibility of putting the Islamic ideals into practice. 2 But it

would not be correct to say that the Muslims did not realize the importance of education. The importance of education has been stressed upon in Islam again and again.

"The greatest contribution to the education of the world was the Quran itself. The word 'QURAN' means to read". The first humanizing influence on the human society came from this holy book.

"The Quran asks the people to consult learned men if they do not know a thing. At the same time it is against too much dependence on the learned, because self-study and personal observation of facts are essential for the intellectual and more development of an individual. The people should therefore, keep their eyes and ears open, observe facts impassionately and arrive at conclusions independently. The Quran does not like those who have senses but do not try to understand things, have ears but do not use them and have eyes but refuse to see. They are ignorant and are worse than animals". Infact, education and training received a particular importance in Muslim society right from the beginning. Under the Muslim regime, a particular kind of educational system was prevalent in India.

Islam not only permits its followers free and unrestricted access to knowledge, both sacred and secular, but also makes its acquisition obligatory for all. Universalisation of education, its quest and acquisition, has been emphasized from the inception of Islam approximately fourteen hundred years ago sounds astonishingly socialistic and modern. It is amply clear that a system that restricts the spread of knowledge and limits its use is alien to Islam. Emphasis on education in Islam has a logical correlation with the principles on which the Islamic society is based and is interwoven with the texture of its egalitarian fabric.

4. Ibid
5. M.K.A Siddiqui, Ibid., p. 8
6. Ibid.
A state based on Islamic ideology, could not ignore its responsibility with regard to making arrangements not only of imparting both religious and secular knowledge to its citizens but also for making all endeavours for research work for the advancement of Science. Dr. Mohammad Aijazul Khatib of the Damascus University has rightly pointed out that, "In contrast to 250 verses which are legislative, some 750 verses of the Holy Quran exhort the believers to study Nature, to reflect, to make best use of reason and to make the scientific enterprise an integral part of the community's life" (Salam in Courier: Aug-Sept. 81). All kinds of learning, thus have been accepted by Islam. The originality of Islam lies in its perpetual struggle for exploration and its ceaseless quest for learning perceived and defined as common heritage, which no one is allowed to monopolise and every one is commanded to share with others.

The education which was provided during Muslim rule, was basically religious education. But at the same time and even in the same institution, maktab or madrasah, general education was also available. Both Hindus and Muslims received this type of education in the same institutions and these institutions received patronage from the state.

Primary education was imparted in the Maktabs and higher education in Madrasahs. The Maktab's were mainly attached to the Mosques, big and small. Madrasahs were also annexed to the mosques. These Madrasahs imparted instruction not only in theology but also in other subjects.

The aim of Islamic primary education was to teach the pupil the alphabet and religious prayers. This was done in the Maktab. The term 'Maktab' is derived from the Arabic word 'Kutub' which means a place where writing is taught. The Maktab was

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7. Ibid. p. 10.
8. Ibid.
10. Ibid., p. 89.
a primary school and the main function of this school was to teach reading of Quran and learning by heart. Instruction in religion, reading, writing and simple arithmetic was included in the curriculum.  

Primary education was also carried on in private houses. Though some of the well-to-do people would engage a teacher for the education of their children at their own houses, yet majority of the children of a locality assembled in the Maktab and received regular education there. Besides, there were the Khanqahs or monasteries and Dargahs or shrines where education was imparted to the children of Islam.

Generally Maulavi or religious preceptor was appointed at these places by the builders of Khanqahs or Dargahs. The offerings made at these shrines by the devotees contributed towards the maintenance of the Maulavi apart from the regular help they received from the patrons.

Madrasahs were schools for higher learning. They too were sometimes attached to mosque and monasteries. Some of them may have risen to the status of academies. Higher education in the Madrasahs can be put under two categories: (1) Secular, and (2) Religious. The courses were of ten to twelve years duration. Curriculum of Secular education included subjects like Arabic, literature, grammar, rhetoric, logic, theology, metaphysics, astronomy, arithmetic, history, geography, medicine, agriculture, jurisprudence and Science. The medium of instruction in these schools was persian, but the study of Arabic was compulsory for Muslims.

The religious education included a comprehensive and profound study of the Quran, Hadis (Traditions of the Prophet, Mohammad), Islamic Laws, Islamic History and some times the tenets of sufi creed. This system of education was prevalent upto the time of East India Company.

11. F.E. Keay, op.cit., p. 108
13. Ibid.
14. Ibid.
15. F.E. KEAY OP. CIT. P.108
16. IBID., P.L.RAWAT OP.CIT. P.92
Contributions of Muslim rulers to education can be outlined as follows:

4.1A.2. THE EARLY MUSLIM PERIOD: (Education Under Royal Patronage)

Sultan Shahab-ud-Din of Ghor was the first Muslim king of India. During three hundred years, from the time of Shahab-ud-Din (1192 - A.D.) to that of coming of Babar to India, Delhi was ruled by 'slave', 'Khailji', 'Tuglaq' and 'Lodhi' dynasties. The Muslim rulers, during this period of three hundred years ruled India with an iron hand. They established not only their political power, but they also tried to spread their religion and culture. "Literature is the mirror of society". According to this saying, we can very well imagine the educational condition of medieval times through contemporary literature. Literary productions of that age are eloquent testimony to the fact that education was widely spread and it was of a high standard. 17

1. Shahab-ud-Din Ghori (1173-1206 AD): Shahab-ud Din Ghori was also known as Mohammad Ghori. As a first Muslim king of India, it was his pious duty to make proper arrangements for education in India. He established many Madrasahs and seminaries at Ajmer for the advancement of Islamic learning. 18 He himself taught his slaves in whom he saw the signs of future greatness. He therefore, gave them literary education with a training in the art of administration to be able to govern an area of region. Usually this training was given to princes. 19 Among the slaves whom he thus educated was Kutb-ud Din, who succeeded his master in 1210 at Delhi, and was the first of what is called the slave Dynasty. 20

2. Qutb-ud Din Aibak (1206-1210 AD): Quto-ud Din, a Turkish slave, due to his high calibre was able to become a king of India.

17. P.L. Rawat, op. cit., p. 91
20. Ibid.
He was well versed in Arabic and Persian. He loved learning and revered the learned. He established numerous mosques in various parts of his kingdom where secular and religious instruction was imparted side by side.

3. Altamish (1210-1236 AD): Altamish (Iltutmish), a distinguished scholar of a high calibre and a patron of letters was surrounded by a galaxy of literary stars. Scholars of the calibre of Amir Khusrau, Fakhrul-Mulk Usmani and Amir Kuhani flourished at his court under his patronage. Altamish established a famous Madrasah called Madrasah of Shams-ud Din Altamish.

4. Razia Sultana (1236-1239 AD): Razia Sultana who ruled after the fathers' (Iltutmish) death, was an educated women, and a patron of learned. She was a cultured queen and showed a keen interest in the advancement of Muslim education in India. The Muizzi College located at Delhi flourished greatly during her reign.

5. Nasir-ud-Din Mahmud (1246-1266 AD): Nasir-ud-Din occupies a prominent place in the educational history of Muslim India. He was a man of scholarly disposition and sedentary habits. He greatly appreciated and freely rewarded scholarship. Under his reign, there was a college at Jalandhar, wherein Balban, the Prime Minister and his followers offered their Id-uz-Zuha prayers on their way back to Delhi after a successful campaign. He also established famous Nasiriyya college at Uch. Qazi Minhaj-i-Siraj, the author of Tabaqat-i-Nasiri was the Principal of the College and Superintendent of its vast endowment.

6. Ghiyas-ud-Din Balban (1266-1287): After Nasir-ud-Din's death,
his Prime Minister Ghiyas-ud-Din Balban occupied the throne. He continued the policy of his predecessor with great wisdom and vigour. Amir Khusrau, Shaikh Usman Tirmizi, Shaikh Badr-ud-Din Arif, Amir Hasan, Sayyad Maula, Baha-ud-Din and Qutb-ud-Din Bakhtiyar were among the most honoured celebrities of his court, basking in the imperial sun. His son, Prince Muhammad took a lead in the formation of literary societies. His palace was the 'meeting place of his literary society of which Amir Khusrau was the honored President. Another society of a different type was founded by his brother, Kurr Bughra Khan. The members of this society included a multitude of musicians, dancers, actors and story tellers who frequently convened their meetings at the palace of their king. The example set by the Imperial House was followed by the nobility and the middle class Muslims, with the result that within a brief spell of time numerous, such societies sprang-up in the Sultanate of Delhi and raised the standard of education and culture so high that the travellers from distant parts of the world were drawn towards it for the cultivation of literature, music and other arts.

At the end of slave dynasty, the Khilji imperialism was established in India. The Khilji regime, as we learn from the books on Muslim education, was regarded as highly conducive to the cultivation of literary knowledge. The seeds of scholarship, sown earlier, were nurtured and a rich harvest was reaped under this regime.

7. Jalal-ud-Din Khilji (1290-1296 AD): In the Khilji dynasty Jalal-ud-Din was a man of great literary tastes. He invited

28. R.C. Gupta, op. cit. pp. 56-57
30. S.M. Jaffar: Education in Muslim India, Delhi Idrahi Adabiyat-i-Delhi, Delhi, 1973, p. 47
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distinguished scholars and men of letters to his court and
private parties and listened to them with avidity. Many books
on history, philosophy poetry and Sciences were prepared during
his reign. Some eminent scholars who wrote copiously on these
subjects were Amir Khusrau, Khwajah Hassan, Taj-ud-Din Iraqi,
Amir Arsalan, Ikhtiar-ud-Din Yaghi and Qazi Mughis of Jhansi.
Amir Khusrau was the chief literary figure among all. Several
honours were conferred upon him by the Sultan.

8. Ala-ud Din Khilji (1296-1316 AD): The nephew and successor
of Jalal-ud-Din, Ala-ud Din Khilji also rose to the rank of
an eminent educationist. At first, he showed no favour towards
education. Being uneducated himself he became deeply interested
in the study of Persian. Later on he succeeded in acquiring
some proficiency in it. Abdul Haq Haqqani informs that during
the time of Ala-ud-Din Khilji, Delhi was the great rendezvous
for all the learned and erudite personages. Stephen carr writes
that the inscription on the Alai Darwazah described the Sultan
as the defender and supporter of the pulpits of learning and
religion. Land and Jagirs confiscated by Mubarak Shah Khilji
from earlier rulers which were given to many Madrasahs. This
meant restoration of the financial conditions and a new lease
on life for these Madrasahs.

Then came the Tughlaq Dynasty. Under the Tughlaq monarch,
Muslim education in India seemed to have made considerable
progress.

9. Ghiyas-ud-Din Tughlaq (1320-1325 AD): The founder of Tughlaq
dynasty, Sultan Ghiyas-ud-Din Tughlaq patronized learned perons,
established Madrasahs and gave scholarships to seeker and lovers

32. S.M. Jaffar, op. cit., p. 44 N.N. Law op.cit. pp.30-41 R.C.
Gupta, op. cit., p. 57.
33. F.E. Keay, op.cit., p.110" R.C. Gupta,op.cit., p.57; S.M.Jaffar,
op. cit., p. 44.
34. Briggs. op. cit., p. 348; R.C.Gupta, op.cit. p. 57
35. S.M. Jaffar, op. cit., p. 46.
36. Stephen Carr; Archaeology of Delhi. p. 56, quoted in Education
in Muslim India by S.M. Jaffar, op.cit. pp. 46-47.
37. N.N. Law op. cit., p. 41.
of knowledge. 38

10. Muhammad-bin Tughlaq (1325-1351 AD): Muhammad bin Tughlaq, the successor of Ghıyas-ud-Din Tughlaq, is said to have been a man of vast learning who gave great encouragement and help to scholars. 39 He was the most learned among the crowned monarchs of the Middle Ages. "unfortunately, he could not contribute to the cause of education all that was expected from him." 40

11. Firoz Shah Tughlaq (1351-1388 AD): Feroz Shah Tubhlaq, like his uncle Muhammad Shah (Mohammad Bin Tughlaq) was a learned sovereign of Delhi Sultanate. He tried hard for the spread of education. He assembled great scholars like Zia Uddin Barni, Maulana Jalal uddin Rumi, Qazi Abdul Qadir and Aziz-uddin Khalid Khani in his court. These scholars wrote on theology and Islamic jurisprudence. 41 He organized a regular system of public instruction, sent out teachers in different parts of his dominions for imparting instruction and produced a large number of capable scholars. 42 According to the testimony of Nizam-uddin and Ferish-ta he built not less than thirty colleges (Senior Madrasahs) in his kingdom and manned them with qualified staffs of approved merit. Abdul Baqi on the other hand also recorded that Firoz Shah opened as many as fifty madrasahs. 43 'Firoz-Shahi-Madrasah' was one of the most remarkable among these institutions. In the memory of his beloved son, Fateh Khan, the crown prince, he built a college attached to a mosque in the vicinity of the Qadam Sharif. 44 Firoz Tughlaq was more successful in his attempt to found a new Delhi, which he called Firozabad. During his days, Delhi city became one of the great literary centres in India.

38. R.C. Gupta, op. cit. p. 57
40. Brigg., op. cit., p. 480; S.M. Jaffar, op. cit., p. 49
41. Brigg, op. cit., p. 480; Gupta, op. cit., p. 58.
42. F.E. Keay, op. cit., p. 111; S.M. Jaffar, op. cit., p. 59; R.C. Gupta, op. cit., p. 58.
43. S.m. Jaffar, op. cit., p. 50; F.E. Keay, op. cit.,
44. Stephen Carr, op. cit., p. 83; F.E.Keay, op. cit., p. 111
N.N. Law points out, Firoz Shah was also made necessary arrangements for the education of slaves as he was deeply interested in their well being. There was a separate department of officers, maintained for their welfare, and a separate treasury kept for their pensions and gratuities. They were as many as 1,80,000 and there was no art and craft in which they were not trained". AT one time, as many as 12,000 slaves were turned into serious scholars, trademen and artisans.

Now, we come to the rule of Lodhi Dynasty. It is evident that under the administration of Tuglaq dynasty, considerable advances must have been made for the education of Muslims. But the unfortunate invasion of Taimur in 1398 AD with its horrors and bloodshed, must have been as great a setback to education as it was to the political power of the Delhi Kingdom. So, kings of the Lodhi Dynasty were obliged to devote more attention for the advancement of the Muslim education in India.

12. Bahlol Lodhi (1402-1446 AD): Bahlol Lodhi was the founder of Lodhi dynasty. Though the strain and stress of constant warfare left very little time for him to look to the cause of education, yet he never lost sight of the fact that the promotion of education was his essential duty as a king. He opened some schools and colleges in his kingdom for the moral and intellectual development of his subjects.

13. Sultan Sikandar Lodhi (1449-1517 AD): Sultan Sikandar Lodhi was a man of literary taste. He himself was a poet of distinction, who composed verses under the pen-name of 'Gulrukh'. He opened several colleges and filled them with professors and students. Education made much progress during his reign. He founded a new city which was later on known as Agra. It became a radiant centre of Muslim culture and civilization.

46. R.C.Gupta, op.cit., p.58; N.N.Law, op.cit.,pp. 54-55; P.L. Rawat, op.cit., pp. 84-85
47. Ibid.
48. Brigg, op.cit., p.562; R.C.Gupta, op.cit. p. 58
49. S.M.Jaffar, op.cit., p.57; R.C.Gupta,op.cit.m, p.58.
50. Ibid.
According to reisnta, the famous author of 'Tarikh-i-Ferishta', Sultan Lodhi persistently insisted on the compulsory education of his military officers, and thus gave a new character to the Profession of arms which, as such, combined military training with literary instruction for the first time in Muslim history.51 One of the most remarkable fact was that under his regime the Hindus for the first time began to receive Persian education in the Muslim schools that were started. The Hindu, who had hitherto never studies the Muslim literature, now came to contact with it through their knowledge of Persian. Sultan Sikandar Lodhi thus provided all kinds of necessary facilities for the education of both Hindus and Muslims.52

4.1A.3 EDUCATION IN PROVINCIAL KINGDOMS:

In the Provincial Kingdoms of the North as well as in the south, there were many governor-Sultans, who made credible efforts to promote education in their own small states. After the death of Firozshah, many of the provincial rulers under him became independent. They too provided contribution for the advancement of education in their kingdoms. The breakdown of the Central Government left them a fair field for making their own contributions to the cause of education, independently of the Delhi Sultans. Due to their greater contributions some of the places became famous centres of Islamic learning during the middle ages.

1. Nasir-ud Din Qabaicha (Sindh):

In Sindh, there was a rule of Nasir-ud-Din Qabaicha about the beginning of the thirteenth century. He was said to be an exceedingly well-read man and his court was turned to an asylum of learned men. He well served the cause of Muslim education by opening several madrasahs in the kingdom of Singh.53

2. Hussain Shah Langha (Multan):

Hussain Shah Langha of Multan was a man of extra ordinary

51. N.N.Law, op. cit pp. 73-74, R.C.Gupta, op.cit.p.59
53. R.C. Gupta, op. cit., p. 60.
learning. He patronized several best authors of his time. Moreover, during his period education received the lions' share of his attention. Under his guidance and patronage, several schools and seminaries were started and staffed with talented teachers. Thus Multan, became one of the famous Islamic centres of learning. Hussain mirza, the last of the Langha line, also did something for the advancement of education in his kingdom.

3. Sultan Ibrahim Sharki (Jaunpur):

In the state of Jaunpur, the capital city of the same name, was one of the most famous seats of Muslim learning in India in the middle ages. During the time of Sultan Ibrahim Sharki (1402-1440), its fame had spread far and wide. There were more than hundred Madrasahs and mosques in Jaunpur and this position continued up to the time of Shahjahan.

During Ibrahim's reign, the court of Jaunpur was far outshone that of Delhi and also was the resort of all the learned men of the East. Jaunpur had grown in fame and importance from the viewpoint of arts, literature and learning of highest order. That is why, from the days of Ibrahim sharki, it was called the 'Siraj-i-Hind', Ibrahim, sharki had attached jagirs to these institutions and encouraged capable students by awarding them 'Jagirs' and appointing them to higher ranks in the state. Hundreds of scholars 'flocked from far and near for higher education in Jaunpur. Distinguished men of learning like Shaikh Allahdad Jaunpuri, Zakir Dilawari, Qazi Shaheb-ud-Din Daultabadi, Maulana Ali Ahmad, Maulana Hasan Baqshi and Nsur-ul-Haq were the products of this Centre of education.

4. Sultan Mahmud Khilji (Malwa):

The kingdom of Malwa was no less famous in providing educational facilities. According to Ferishta, "Sultan Mahmud

54. Ibid.
55. Ibid
56. F.E. Keay, op. cit., p.113.
57. Lethbridge: Topography of the Mughal Empire, quoted by N.N.Law, op. cit. p. 100; R.C.Gupta, op. cit., p.61
Khilji was such a promoter of learning and advocate of education, that Malwa during his reign became an important university city. Hosts of eminent scholars not only resorted to his capital but were also tuned out by the many Madrasahs which he founded in the various parts of his kingdom. Ferishta again pointed out that, it could be well compared with Shiraz and Samarqand, the renowned university cities of the East. It contained a host of Colleges, one of which stood at its capital in close proximity to the Masjid of Sultan Hussain Shah.

5. Sultan Ahmad Shah (Gujarat):

The kingdom of Gujarat was also famous for providing educational facilities in medieval period. Sultan Ahmad Shah (1411-1441 AD) not only built the city of Ahmedabad, but he also equipped it with magnificent Maktabs and Madrasahs. His successor, Muhammad Shah, Muzaffar Shah II and Muzaffar Shah III, too were men of refined literary taste.

6. Sultan Sikandar Shah (Kashmir):

The kingdom of Kashmir, throughout its existence as a Muslim province, kept its intellectual standard fairly high. All the rulers of this kingdom, namely, Sultan Sikandar Shah, Zain-ul-Abidin and Hussain Shah had contributed much for spreading Islamic knowledge of their times.

7. Hussain Shah (Bengal):

Hussain Shah and Nusrat Shah, the most remarkable kings of the Hussaini dynasty of Bengal, were exponents alike of the Hindu and Muslim literature. They founded many schools and colleges in their kingdom and created vast endowments for their maintenance. It is remarkable that the Muslim rulers of Bengal contributed substantially to the growth of Bengali literature. Sultan Nasir Shah (1282-1325 AD) and Sultan Ghiyas-ud-Din II also took great pains for the development of Bengali, the

60. Brigg's Translation of 'Tarikh-i-Ferishta', Vol. IV pp.196-197, 213 and 231 quoted by S.M. Jaffar, Education in Muslim India, pp.65-66.
61. Ibid
63. Ibid.
language of their domicile.\textsuperscript{64}

In Southern India, the rulers of Bahmani kingdom established many schools and colleges. It has been said that this kingdom passed a high standard of education according to the current Muslim ideas and that there were many village schools. Some of the Bahmani sovereigns made provision for the education of orphans, opportioning funds for their support, and for the learned men engaged to teach them.\textsuperscript{65}

8. Mahmud Gawan (Bahmani Kingdom):

Mahmud Gawan, the minister of Muhammad Shah (1463-1482 AD) built a big college at Bidar of Bahmani kingdom, it said to have possessed a library of thousands of volume.\textsuperscript{66} Mahmud Gawan was himself a writer, author and mathematician. His great wealth enabled him to give liberal benefactions for the advancement of learning.\textsuperscript{67} Attached to the college of Bidar, there he built a mosque, around which was a row of rooms for the residence of teachers and students.\textsuperscript{68} He appointed Shaikh Ibrahim Multani as head of the institution. Many of the Princes of the Bhamani kingdom were at one time his pupils and he was afterwards appointed as the Chief Qazi of the kingdom.\textsuperscript{69} Owing to the development of Bidar into an important educational centre, the standard of education in Bahmani Empire had risen considerably.

9. Yusuf Adil Shah (Bijapur):

Bijapur in the southern India, became the famous seat of learning under its kings. Yusuf Adil shah and Ibrahim Adil Shah II, who belonged to the 'Adil Shahia Dynasty' were the kings of this kingdom.\textsuperscript{70} While Yusuf Adil Shah was interested in inviting artists and scholars from Persia, Rome and Turkey

\textsuperscript{64} Ibid.
\textsuperscript{66} S.M. Jaffar op.cit., pp 121-26. F.E.Keay op.cit. pp. 113-149.
\textsuperscript{67} Ibid
\textsuperscript{69} F.E. Keay of op.cit., p. 149, P.L.Rawat, Ibid.
\textsuperscript{70} Ibid
to shed a literary lustre on his reign and Ibrahim Adil Shah II on the other hand, was an eminent scholar and author to whom we owe the 'Nauras' or nine Savours.\textsuperscript{71}

10. Quli Qutb Shah (Golconda):

The kingdom of Golconda had its own Royal Patrons - Quli Qutb Shah and his successor Abdullah Qutb Shah both of whom were poets of great distinction. They established several schools and orphanages for the education and welfare of the poor children.\textsuperscript{72}

Thus the rulers of provincial kingdoms, like those at the centre, showed their due concern for the cause of education and took necessary steps for the diffusion of learning and education among the masses. Besides, some learned teachers taught pupils at their own houses too.

4.1A.4. EARLY MUSLIM PERIOD:(Education Under Private Patronage)

Efforts for the promotion of learning and education were not only made by the Muslims rulers and kings, but private enterprise was also active in this direction. The share of private persons and agencies or bodies in the spread of religious and general education was considerable and calls for a special comment.

Sayyed Maula who was in the regime of Sultan Ghiyas-ud-Din Balban was a great advocate of education. He also founded a college at Delhi and staffed it with brilliant scholars.\textsuperscript{73}

During the reign of Sultan Ala-ud-Din Khilji, the nobles of Nauhatta noted for their interest in the students, established 'Sarais' (dwelling places) and 'Alm-houses' for the support of those students who came from distant places to study in the schools and colleges at Delhi.\textsuperscript{74} The Sayyads of Gardeq and also the

\textsuperscript{71} S.M. Jaffar, op.cit., pp.72-73, Brigg's Translation of Tarikh-i-Ferishta, Vol. III, pp. 8,30,31,72,80,100,206,207 and 452.

\textsuperscript{72} Ibid., R.C. Gupta, op.cit., p. 62.

\textsuperscript{73} N.N. Law, op. cit., pp. 28-32.

\textsuperscript{74} R.C. Gupta, op. cit., pp. 64 - 65.
Sayyads of Bainah were remarkable for the love of learning and interest in education. They contributed for making Delhi to more famous as centre of education. They were well versed in Muslim Theology, Muslim Jurisprudence, Logic, Grammar, History and Commentaries on Holy Quran. Nisam uddin Auliya and his learned student Shaikh Usman also belonged to this time. Farishta also refers to Delhi as an important education centre and says that places, mosques, universities, booths ..... and all kinds of public buildings seemed to rise as if by magic. Barni writes that there was at that time an intelligentsia, who surpassed even the Piek of Bokhara, Baghdad, Cairo, Damascus, Isphahan and Tabrez — the renowned Muslim University cities of the East.

Jaffar concludes that besides the educational efforts made by the great Muslim rulers of India during the early Muslim period, the patronage of learning and promotion of education by founding schools and colleges were also undertaken with remarkable zeal and enthusiasm by many of the nobility and gentry. By the time, therefore, that the great Mughals began to rule India, there must have already existed a large number of schools and colleges in almost all parts of Muslim India, and in consequence the standard of education must have been considerably high.

Similarly, in the provincial kingdoms there were many prominent persons and nobles, who not only founded many Maktabs and Madrasahs of their own accord, but they also encouraged many learned scholars to supply valuable material requirements.

In Jaunpur, Munim Khan was a notable person of the fifteenth century. It is said that he donated a big building, located near the big Jaunpur Bridge, to a learned man there,
known as Shaikh, who housed a madrasah in its inner apartments, and the outer apartments were let out. The rents received from them were used to defray the expenses of the teacher and the taught. In the fifties of the fifteenth century, Bibi Raji, the high spirited wife of Mahmud Shah of Jaunpur, constructed a 'jami-Masjid', a monastery and a Madrasah in Jaunpur. It is said to be called them a 'Namazgah' (place of worship). She also managed for some stipends and scholarships to the professors and students of her college.

In Deccan, Sadr-ud-Din Muhammad Hussaini, popularly called Banda Nawaz, was a famous saint of Kulbarga. On account of his profound knowledge, both religious and secular, he was appointed as a preceptor of Prince Ahmad Shah, who later became a ruler. The saint was greatly interested in education, as evidenced by a number of books he wrote. On his death, prince Ahmad Shah honoured him by establishing a Madrasah for his memory.

From the above discussion, it is clear that the Muslim educationists were in no way behind their rulers in patronizing learning and education on their own account. Moreover, their efforts were not limited to the advancement of Islamic education only, but they also took an active interest, specially in Bengal, in the promotion of provincial vernaculars and literatures.

4.1A.5. THE MUGHAL PERIOD: (Education Under Royal Patronage)

The advent of the Mughal rule in India inaugurates a new phase in the history of Muslim education. It was in 1526 that Zahir-ud-Din Muhammad Babar defeated Ibrahim Lodhi in the Battle of Panipat and came to power. Babar was an illustrious founder of the Mughal Empire in India.

1. Zahir-ud-Din Muhammad Babar (1526-1530 AD):

Babar, the first of the Mughal Emperor was a man of great accomplishments, with a knowledge of Arabic, Persian and Turkish

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80 N.N.Law, op.cit., p.102, R.C.Gupta, op.cit., p.67.
81 Ibid.
82 Ibid., p. 66.
and a taste for poetry. Some of his poetical compositions are indeed fascinating. His society included men of high literary attainments and profound knowledge. Babar entrusted 'Shuhrat-i-Am (Public Works Department), along with its normal duties, with the publication of a Gazette and the building of schools and colleges. This fact alone speaks of his interest in the extension of education in his empire.

2. **Nasir-ud Din Muhamad Humayun (1530-1556 AD):**

Humayun, like his father, Babar, was also an accomplished scholar, who gave great encouragement to learned men. But unfortunately he was for a long time banished from India, when his throne was occupied by Sher Shah (1540-45). Humayun built a college at Delhi. The 'tomb of Humayun' also for some time had a college attached to it. He enriched the Imperial Library with a vast collection of good books on different subjects. Many notable scholars and men of letters flourished at his Royal Court and acquired literary achievements, Humayun was very fond of astronomy and geography. Therefore, these branches of Science made considerable progress during his reign. Under his direction, Geography was made compulsory for the students in Schools.

3. **Sher Shah (1540-1545 AD):**

Sher Shah did much for the promotion of education in his dominions. He had received education at Jaunpur, a great centre of Islamic Culture in India at that time. He opened Sher-shahi Madrasah at Narnaul.

4. **Akbar (1556-1605 AD):**

Akbar the great, who is generally supposed to be illiterate, totally a baseless proposition, was deeply interested in the spread of education and learning. He was a patron not only

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83. F.E.Keay, op.cit., p. 115; R.C.Gupta, op.cit., p. 68
N.N. Law, op. cit., p. 126.
84. Ibid., N.N. Law op.cit., pp. 133-134.
of Muslim learning but also of Hindu learning, and had a large number of Sanskrit and other books translated into Persian. Akbar like other Sovereigns, was a builder of college not only at his new city of Fatehpur Sikri (city of victory), but also at Agra and other places. Akbar's love for education was also evident from the 'Ain-i-Akbari and the Akbarnama'. The 'Tabaqat-i-Akbari' by Nizamud Din Ahmad, the 'Munshiat' of Abdul Fateh and the Tarikh-i-Alfi compiled by a group of capable scholars were some of the best master pieces of persian literature produced during the reign of Akbar. Painting, music and calligraphy were encouraged by Akbar, as well as other arts.

At the new city of Fatehpur Sikri, Akbar erected a hall, called the Ibadat Khana (1578 AD), where various discussions were frequently held in his presence. Akbar was particularly zealous in building up a great library, and almost every day he had books from it read to him.

Akbar gave more stress on secular education. Abul Fazl, a personal friend as well as a minister of Akbar, contains a most interesting account of his administration and learning, pointed out that every boy ought to read books on morals, arithmetic, the notation peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of government, medicine, logic, the tabli piyazi, ilahi sciences and history; all of which may be gradually acquired. In studying Sanskrit students ought to learn the Bayakaran, Niyai, Bedanta and Patanjal. No one should be allowed to neglect those things which the present time requires. These regulations shed a new light on schools and cast a bright lustre over madrasahs. Akbar, thus, modified the curriculum to enable the students to acquire education according to their ambitions but it was laid down that it should be according to the requirements of the time. He introduced reforms in the method of

87. F.E.Keay op.cit., pp. 115-120, R.C.Gupta, op.cit., pp.69-72
     N.N.Law, op.cit., pp. 133-137.
88. Ibid.
89. Ibid.
90. Ibid.
teaching too. A student had to pass three distinct stages before he became able to read and write without difficulty. A significant change was made in the aims of education which were changed from being strictly religious into purely political — unification of India in every sense; political, religious social and cultural. During Akbar's entire reign, he built innumerable schools and colleges, which were richly endowed. In fact, Cousin writes, "Mussalman education was at its most inclusive stage in the reign of Emperor Akbar, and therefore, at that stage it presented to us the largest selection of educational ideas to estimate our thought in the educational reconstruction of today".

In conclusion it is pointed out that due to distinctive national outlook and broadmindedness, Akbar sought to have education imparted to all classes of his subjects, irrespective of their caste or creed, race or faith. The education was imparted to all on the same level. The Hindus were educated in the same schools and by the same teachers as Muslims and in their own culture. The great Akbar's reign was thus marked by an all-round progress, both in quality and quantity, in the sphere of learning and education.

5. Jahangir (1605-1627 AD):

The higher standard of education that set up by Akbar, was also maintained by his successor and son, Jahangir. He was a lover of books and paintings and gave great encouragement to Artists. In the matter of building colleges Jahangir was active, and it is recorded that he repaired some colleges which for thirty years had been desolate and inhabited only by birds and beasts. Jahangir not only repaired them, but supplied them again with teachers and pupils. "Tuzuk-i-Jahangiri" proved his patronization of education.

93. Ibid., p. 89.

Shah Jahan was especially famous for the erection of many fine buildings, but he was not seem to be marked by any remarkable educational progress. He did not, however, reverse the policy of his predecessors in the encouragement of learning. He established the famous Imperial College in 1658, to the south of Jama Masjid in Delhi. He appointed efficient teachers to the colleges of Delhi and Agra. Like Jahangir, he also repaired and re-established some colleges of Delhi and Agra.

The French traveller, Bernier, however, gave a very bad remark about the educational progress of Shahjahan's reign. He wrote that, "A gross and profound ignorance reigns in those states. For how is it possible that there should be academies and colleges well founded? Where are those founders to be met with? And if there were any, where were the scholars to be had? Where are those that have means to maintain their children in colleges? Again, if there were, who would appear to be so rich? And if they would, where are those benefices, preferments and dignities that require knowledge and abilities and that may animate youngments study". In fact, S.M. Jaffar, a famous historian, does not agree with the account given by Bernier for the following reasons:-

(a) Shahjahan was himself a scholar and he could not be careless towards education.

(b) His predecessors had profounded several schools and colleges.

(c) Bernier did not have sufficient time to inquire into the true state of education, due to his other occupations.

(d) Being a Catholic, he did not write without prejudice against Muslim.

96. F.E. Keay, op. cit., p. 122.
97. Ibid., p. 123; R.C. Gupta, op.cit., pp. 72-73.
99. Ibid.
Besides, Jaffar, Mr. N.N. Law, Mr. S.S. Khan, Mr. Stephen, and Mr. Saxena are also do not agreed with the account of Bernier. After all Shahjahan is admitted as a scholar and he was not less interested for the educational progress.

7. Aurangzeb (1658-1707 AD):

As Aurangzeb was conversant with the Muslim theology and the mysteries of Arabic Grammar, he enuncited his own theory of Royal education which emphasized the importance of general knowledge. Under his instructions, numberless schools and colleges were started in his kingdom for the diffusion of Muslim education. He showed a keen interest in the education of the Bohras of Gujarat, and sanctioned an enormous sum of money for the repair and reconstruction of the old Maktabs and Madrasahs of Gujarat in 1678 AD. At his instance, the Imperial Library, was also enriched with innumerable additions of important theological works and those on Islamic jurisprudence and other sciences. The works of high standard on various subjects were also produced under his patronage. The famous "Farangi Mahal" was established in his time. Another famous Madrasah of Delhi known as 'Madrasah Rahimiya' was established in his time by Shah Abdur Rahim, the father of Shah Waliullah.

8. Bahadur Shah I (1707-1712 AD):

After Aurangzeb, the Mughal kings did not pay proper attention towards education but their lapse was compensated by their affluent people. During the regime of Bahadur Shah (Primus) two madrasahs were established — one by Ghazi-ud-Din and the other by Khan Firoz Jung. Ghazi-ud-Din was highly respectable and distinguished in the court of Bahadur Shah (Primus). He got one Darul Uloom constructed outside Ajmeri Gate, Delhi.

102. Stephen Carr, op.cit., p. 43.
104. R.C. Gupta, op.cit., p. 73.
105. Ibid.
The same Madrasah became famous as Anglo-Arabic College which is known as Delhi College these days.

This college produced great authorities on Muslim education. Some of them were Maulana Mamlook Ali Nanutwi and Imam Baksh Sahbai. The former was the teacher of Maulana Mohammad Qasim Nanutwi, the founder of Darul Uloom, Deoband and of Sir Syyed Ahmad Khan, the founder of M.A.O. College, Aligarh. In the same period Mullah Nizamuddin Suhelwi constructed the curriculum of Muslim education which is still known all over India, Pakistan and Bangla Desh as DARS-I-NIZAMI.


Mohammad Shah provided financial help to Hazrat Shah Waliullah for the development of Madrasah Rahimiya.

In the real sense, Aurangzeb was followed by weak successors. Due to lack of proper administration, the Mughal empire (after Aurangzeb) was gradually disintegrated and at last it collapsed completely. The last Mughal ruler was Bahadur Shah II, who was deposed and exiled by British after the 1857 outbreak.

So, we may conclude that up to the period of Aurangzeb of the Mughal reign, tremendous progress, was made in the sphere of education. With the down fall of Mughal empire, the educational progress of Muslims, gradually became fall down.

4.1A.6. THE MUGHAL PERIOD : (Education Under Private Patronage)

The promotion of education was mainly the concern of the Mughal Emperors. However, it did not confined to them only, some interested and notable persons were also encouraged by emperors to establish educational institutions for the benefit of the masses. Accordingly, many private individuals took initiative for the expansion of education.

In this regard, we may point out the educational achievements of private individuals during the entire reign of Mughals as follows:
During the reign of Humayun, Shaikh Zain-ud-Din Hafi, established a magnificent College at Delhi. He himself was an renowned author and poet of florid style towering imagination. A school was also founded at Agra to perpetuate his memory. Some Colleges were also erected by private individuals during the reign of Akbar, the great. Maham Anaga (Ankah), the Akbar's Nurse, was one of them. She built a college at Delhi in 1561 AD, the ruins of which are still to be seen. Apart from the college of Maham Anaga (Ankah), there was another extant in Delhi at that time. It was that of Khwaja Muin, wherein suitable teachers were employed for the instruction of its students.

In 1623 AD Muhammad Safi, the Diwan of Gujarat, founded a number of Madrasahs in front of Fort Irk and beside the Madrasah of Sayif Khan. Sadiq Khan, who flourished there in the sixteenth century, was another important educationist. He established a Madrasah which continued to exist for a long time. Gujarat, thus, continued to enjoy its literary fame throughout the Mughal period. Khan-i-Khanam Abdur Rahim, a great lover of education was also possessed a big library, to which everyone could have free access for study and self-improvement. During the reign of Shah Jahan, Maulana Sadr-ud-Din Khan Bahadur was a Chief Justice of Shahjanabad. He was one of the great educationists of Mughal India. He is said to have infused new life and blood into the college which he got transferred to himself from a later Mughal king.

During the reign of Bahadur Shah I, Ghazi-ud-Din, a favourite officer of the late Mughal Emperor, established a Madrasah near Ajmeri gate at Delhi. A Mosque attached to it, was also built by him. Unfortunately, it was closed in 1793, due to the lack of fund. Firoz Jung, a notable person, was also built a college at Delhi in 1711 AD. There was a Madrasah at

107. Ibid.
108. Ibid.
Kanauj, which was called 'Fakhr-ul Murrabbi'. It was the 'alma-mater' of Maulvi Alim-ud Din and Maulvi Nasim-ud Din who were then famous for their literary pursuits.112

During the reign of Muhammad Shah, Raja Jai Singh of Ambar, who is reported to have laid out a number of observatories in Jaipur, Ujjain, Mathura, Banaras and Delhi. The imperial observatory, which survives to the present day, was constructed under his supervision at the instance of the Emperor.113 In the beginning of the eighteenth century there lived a wealthy Zamindar at Barhnum, called Abdullah, a generous patron of letters, who spent half of his income for the support of the learned as well as for other charitable purposes.114 Another notable scholar, Shaikh Nur-ud-Din of the later part of eighteenth century, opened a Madrasah in Ahmedabad just a year after his return from a pilgrimage to Mecca and Madina. He was the author of at least one hundred and fifty works. He himself took to the profession of teaching.115

Thus, various facilities of education were no doubt, provided by private individuals along with Mughal Emperors, for which considerable progress, was seen during the entire Mughal's period. But with the downfall of Mughal empire, the educational progress was also lowered down.

4.1A.7. Domestic System of Education and Village Schools:

Besides, schools and colleges, there was also the Domestic System of Education which was prevalent since the advent of Muslim rule in India. The curriculum and the courses of studies were not different from the schools and colleges. Every house of a Mullah/Maulana/Maulvi was in itself a small, yet an important centre of culture and education which often provided broad and lodging free to the students.116

112. Ibid., R.C. Gupta, op. cit., p. 76.
114. N.N. Law, op. cit., p. 199.
115. Ibid., p. 200.
It was pointed out in the Imperial Gazetteer of India (Vol. iv p. 408) that, "The elementary classes were included in schools attached to mosques, but ordinary education was, as a rule, imparted at home. House holders of means, engaged the services of a teacher to instruct their children in reading, writing, and arithmetic. Persian was the medium of instruction. Letter writing and penmanship were highly prized accomplishments .... less affluent neighbours were invited or allowed to send their children to the classes, which sometimes attained the proportions of a small school. The schools were known as domestic Maktabs and the teachers were called 'Maulvi-Sahib' or 'Munshi-Sahib'. The profession was followed by both Muhammedans and Hindus". This domestic system of education was not only popular in the North, but it was in full-swing in the south also.

There was another system of education in vogue at that time, which was followed in the villages. In almost every village of India there were small schools in which reading, writing and arithmetic were taught to the children of all classes without reference to caste, colour or creed. The village school master received his fees from pupils through a sympathetic consideration. According to the note given in Encyclopaedia Britannica that in ancient days there was a provision of a kind of 'village Republic' (schools) in each village of India, where general instructions were provided along with other functionaries of the village service. Thomas Munro, who gave clear evidence of this fact before both the houses of Parliament in 1813 AD to the effect that there were schools in every Indian village and the people were well versed in the rudiments of the 3R's. These institutions were flourishing till the close of the eighteenth century, but later on they died out for want of sympathy and support.

From the above discussion, it becomes clear that along with the court patronage, private individuals also took greater share of responsibility for the promotion of education in Muslim

117. R.C. Gupta, op. cit., p. 78.
118. Ibid.
India. It is due to the all-round efforts made by both the private and public patronage that education could be extended to a large majority of the people in India.

4.1.8. SUMMARY:

During the Muslim period, the education, which was imparted in different institutions can be categorised into two as (i) lower education and (ii) Higher education. Lower education again includes education up to Secondary level. Primary education was imparted in Maktabs. Mosques and Monasteries were used for imparting education up to Secondary level.

Almost all mosques, like the churches of Medieval Europe, provided for religious as well as secular education. Muslim Khanqahs and dargahs were also made provisions for the religious education. Besides Maktabs elementary education was given in private houses and also in small village schools. The medium of instruction was Persian, the language of the Muslim court. The study of Arabic, the holy language of the Quran was compulsory for the Muslims. Higher education was imparted in Madrasahs and other big centres of education.

The aims of Islamic education were multifarious. The first aim of Islamic education was to spread the light of knowledge among the followers of Mohammedanism. The second aim of this education was to spread and propagate religion. The third object was to evolve a special system of morals based on Islamic doctrines and to expound ancient Islamic laws. The next object was somewhat tinged with political motives and interest. Lastly, some exponents of this education wanted to achieve materialistic prosperity.

One of the most salient features of Islamic system of education was its co-ordination between secular and religious education. Due to this provision the Muslim rulers could achieve more material progress alongwith religious matter. During Muslim period, Fine Art and Handicrafts were considerably developed. Music and painting flourished well during this period. The
paintings of Mughal period are still regarded as objects of
wonder and admiration in the world. The Architecture attained
a high level of advancement. The Taj Mahal at Agra and other
wonderful massive buildings at different places of India are
still remaining people about the past glory.

The progress of literature reached its zenith during
Mughal period. Hindi literature and ancient Indian system of
education were also making progress alongwith Persian literature
and Islamic system of education. Thus literary productions of
that age are eloquent testimony to the fact that education was
widely spread and it was of a high standard.

The art of military training also flourished well during
this age. The art of military training had popularly started
from the reign of early Sultans. Princes were given military
training from the early period of their life. It is unquestion­
ably an admitted fact that military skill of the Mohammedans
was superior to that of the contemporary Hindus. The military
curriculum for the ordinary soldiers was more or less identical
with that of the Princes.

During the medieval period, the teacher was held in high
respect and enjoyed a unique positon in society under Islamic
system of education. The students were always in close contact
with their teachers. Their relation was like that of the father
and son.

Due to the secular scheme, education was imparted to
both Muslims and Hindus in the same Muslim schools that were
started in India. Except a few, almost all the Muslim rulers
were liberal and broadminded, under whose liberal policies,
education was not only imparted to both Muslims and Hindus in
the same Muslim shcool on equal level but Hindu Sanskrit and
Vernacular schools were also allowed to function freely side
by side with Muslim institutions. Akbar, among other Muslim
rulers was one of the most secular, liberal and broadminded
king. At the instance of such Muslim rulers and chiefs, several
Sanskrit works, dealing with diverse subjects, were also trans­
lated into Persian and Arabic, so that the treasures of Hindu
love might be made available to the Muslim world. Some of them themselves studied Sanskrit and patronized it without stint.

In spite of the many merits and a high standard, the Islamic system of education of Medieval India is not free from defects.

In spite of the many merits and a high standard the Islamic system of education of Medieval India is not free from defects.

During the Muslim period, education received a great patronage of the state, and most of the Muslim rulers established many Maktabs, Madrasahs and Libraries. They also patronised many scholars, no doubt, but almost all these were for the rich and Royal Families of the town. Consequently mass-education was neglected. In fact, the state did not establish any organised and regular body like the 'Department of Education' aiming at educating the masses and disseminating knowledge among them.

As for the education of Muslim Women, neither the Muslim rulers nor the Muslim community had much contribution. Women remained generally deprived of education owing to strict 'Purdah' system. No doubt, princesses and other girls belonging to royal families as well as daughters of wealthy nobles received education inside their own palaces and some of them were profoundly learned persons; but there was lack of proper arrangement for the girls of general masses. Only a few girls would learn mere reading and writing in the local mosque along with boys. After attainment of puberty the education of girls was stopped.

Despite all these drawbacks, the quality of education imparted in Muslim India was fairly high. At least it had its own speciality and accordingly it placed a new ideal of life before the Muslim Community by uniting them together. The credit of strengthening the hands of Muslim Culture can rightly be claimed by their system of education. Moreover, if we make a critical estimate we might say that the production of medieval system of education was not inferior than the production of modern system. According to the modern mind, the medieval system of education may appear to be inferior and even inadequate,
but it was nevertheless, well suited to the then conditions of the time. It was at least free from much that has tarnished the modern system of education. It produced real scholars who were devoted to the study of the truth. According to Ram Chandra Gupta, the author of the book, "WHITHER INDIAN EDUCATION" that "there is a good ground to believe that the scholars turned out by the old Indian scholars and centres of higher learning were more thorough, and that the knowledge possessed by the matriculates and graduates manufactured by modern Indian Universities is superficial and defective. Further, the old scholars were highly disciplined and felt morally accountable for their actions, while the so-called modern scholars almost despise discipline and are mostly eccentric and irresponsible. At present the statistical results may be highly impressive but the fact, or rather the defect, that the real educative effect is absent, is also patent to the naked eye".

4.1. PART (B) ASSAM: (During Medieval Period)

4.1B.1. Introduction of Education of Muslims in Assam:

Development of education of Muslims in Assam during Muslim period was not remarkable. The Muslim rulers could not establish their permanent rule in Assam. Muslim attacked Assam more than seventeen times and each time they were able to conquer at least a small part of it. But due to guerrilla attack of Assamees soldiers specially in rainy seasons and also because of the natural obstacles they were compelled to return to their own capital of Bengal. Sometimes they made peace treaties. Even so, amidst hundreds of difficulties, some of the Muslim rulers could rule Assam through for a period of five, ten or twenty years respectively. There is record of longer Muslim rule ranging from 75-100 years. During their administration they allowed Muslim preachers and religious leaders to spread Islam in Assam. The religious leaders initially opened Subahi Madrasahs and Maktabs were kalema, the announcement/declaration of being a muslim and a few verses (Aiyats) of Quran were taught. They

emphasized the learning of those verses (Aiyats) of Quran which are most needed for the performance of Namaz (prayers). Muslim rulers themselves established a few Maktabs and Madrasahs also, in the capital of their dominion in Assam. Maktabs and Madrasahs were also established in the colonies where Muslim population was consolidated. In the beginning, at the time of the advent of Muslims in Assam, Mosques, did not exist. Later on they built a few Mosques which initially served the purpose of Jama Masjid for weekly Friday congregations, gradually, daily five times prayers became a routine. These mosques, where Maktabs were not established, were used for preliminary learning of Quran. The Imam of the mosque, who was appointed to lead the prayers (Namaz) was also allowed to teach Quranic learning to the children of that Mohallah or area. The medium of Quranic learning was Arabic. The method of teaching was oral. The childrens were required to memorize the Kalemas and Aiyats (verses) of Quran precisely. Writing was also taught alongwith reading. Preliminary knowledge of Arithmetic was also given to the children. In short the curriculum was 4 Rs - Religion, Reading, writing & Arithmetic. Both boys and girls of very young age were allowed to attend the same class. As the girls grew the system of Purdah gradually became strict in Muslim colonies particularly with the attainment of Puberty. At this stage, education of Girls was terminated. Many Khankahs and Dargahs were also built by many Muslim saints and Preachers, where Islamic learning was taught. Different kinds of Fakirs and Darveshes, who entered into Assam during the Medieval period provided Islamic learning to their disciples orally. They helped in the spread of Islam quickly.

4.1B.2. THE ROLE OF SUFIS:

It is to be noted in this connection that besides the conquerors, the sufis also played a vital part in the spread of Islam in Assam. Sufism was first introduced in Northern India in the 11th Century A.D.\(^2\) It spread from North to Eastern India through Bengal till it reached Assam. Shah Sultan Rumi, a famous

sufi entered Mymensingh in 1053 AD and Baba Adam, another noted sufis who came to Bikrampur, Dacca in the 11th and 12th Centuries AD. Both these sufis were famous in Eastern Bengal as well as in Assam. Baba Adam was very much popular in some parts of Assam.

Firstly, the sufis, belonging to different orders* worked with religious fervor zeal and zeal for the propagation of Islam. Secondly, they (sufis) permanently settled in different parts of the country and tried to establish close contacts with the local people.

As a result of cultural fusion of Islam and Hinduism an atmosphere of toleration grew up and Islam spread in Bengal as well as Assam. It developed its own distinct character. If a thorough study of the role of the sufis is made it will be realized that they had an impact on the history of Assam. It should be noted that the sufis of the early period belonging to different orders, performed various duties as saints, warriors and preachers in India. They accompanied the conquerors with their bands of warrior-saints. Much the same pattern was observed in the early days of history of Islam in Assam. For example Shah Jalal Mujarrad-Yamani, the great sufi of the Suhrawardi order, was at the same time a saint, warrior and preacher. He played a great part in the spread of Islam in Eastern Bengal and a large part of Assam bordering with Bengal. His proselytizing zeal is still remembered by the people of this region. His shrine at sylhet had been a place of pilgrimage to the Muslims of Bengal and Assam. Thus, the influx of sufis into Assam was possible because of existence of various sufi centres in Bengal.

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* The sufis were divided into many orders and sub-orders which were introduced in Bengal from Northern India. These were (1) Suhrawardi, (2) Chishti, (3) Qaladari, (4) Madari, (5) Adami, (6) Naqshbandi, and (7) Qadiri.

3. Ibid., p. 197


5. Ibid., pp 147 -148.
4.1B.3. CONTRIBUTION OF INDIVIDUAL RULERS AND PREACHERS FOR THE EXPANSION OF ISLAMIC EDUCATION IN ASSAM:

1. Bakhtiar Khilji:

Muhammad bin Bakhtiar Khilji, a general of Muhammad Ghurani was the first invader of Kamrup (Assam). He led the attack on Kamrup in 1206 AD. During his invasion, one of the Mech Kings, Alimech by name embraced Islam and became a famous guide for Khilji's army. Alimech himself encouraged other mech tribes to accept Islam. Accordingly hundreds of mech tribes who were suppressed and oppressed by contemporary caste, customs and traditions had willingly accepted Islam. For the newly converted Muslims a few Khariji madrasahs were established. Most of these were run by private contributions. At last Khilji was defeated and hundreds of his soldiers were captured by local kings. These remained and settled at the northern Bank of the river Brahmaputra, specially in the border districts of the Darrang and Kamrup. Most of them were of Turkish origin. According to the research study of Mohammad Ibrahim Ali, a famous writer of Assam, some Muslims entered and settled in Darrange District, in the seventh century after conquering China during the reign of emperor shoustab of Turkey. According to Ibrahim some of the Turkish Muslims entered Kamrup on their way of return to their homeland (Turkey). These turkish Muslims and the other captured Turkish soldiers, who came with Bakhtiar Khilji during 13th century were the first Muslims to settle in Assam. From then on, the number of Muslims continued to increase by addition of converted Muslims of Hindu origins. For their religious training few small village schools were opened. These were neither mosque nor madrasahs, but religious learning was given orally.

2. Hisamuddin Iwaz:

Twenty years after Muhammad-bin-Bakhtiar Khiljis invasion,
Hisamuddin Iwaz (also known as Ghiyasuddin Bakhtiar), the Governor of Bengal, led the second Muslim invasion of Assam, known as Kamrup in those days in 1227 AD. During his stay at Kamrup he was followed by the then king of Kamrup to spread Islam within his territory.  

Sheikh Jalaluddin Tabrizi, the great Muslim saint and preacher came here with Hisamuddin Iwaz (Ghiyasuddin Bakhtiar) and spread Islam. He built two Khankahs, one at Garigaon in Gauhati and another at Hajo.

3. Tughril Khan:

In 1257 AD Ikhtiyar-uddin Malik Yuzbeg Tughril Khan invaded Kamrup and easily captured the capital, Kamrup Nagar (north Gauhati). After his victory, he declared himself the king of the Kamrup and tried to develop Islamic education. For a time he was successful and he celebrated his conquest by erecting a mosque in Kamrup Nagar (North Gauhati). He also introduced Friday prayer of Namaz-e-Juma. Even at the last moment, with the help of local kings he provided facilities for Muslim religious practices. Almost 30 years Kamrup (Assam) was under the administration of the Sultans of Bengal (from 1227 AD to 1257 AD) and during this time Islamic learning and culture was rapidly developed in Western Assam without any resistance.

4. Burhan-ud-Din:

During the beginning of the 14th century Burhan-ud-Din, one of the Muslim saints spread Islam in the region of 'Badarpur' of Cachar. He built village schools, established indigenous system of education, imparted oral learning.

5. Shah Jalal:

It is already pointed out that Shah Jalal, a great peer (Guru) came here during the middle of 14th century to impart

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10. Ibid
12. Ibid.
13. Ibid
Islamic knowledge. His shrine at sylhet still remains a place of pilgrimage of Muslims of Assam and Bengal. He built a 'Dargah' at a high hill known as Mirar, very close to the Haliakandi of Cachar. The Dargah is popularly known as "Mirar Shingar Dargah". One of the Disciples of Shah Jalal also lived here for a long period.

6. Sultan Ghias-ud-Din:

Sultan Ghias-ud Din of Bengal invaded Kamrup in 1321-22 AD and conquered Goalpara, Kamrup and Nowgong at the Southern bank of the river Brahmaputra. This region remained under Muslim Administration for almost 75 years from 1322-1407 AD. During this long period of Muslim rule some Maktabs were established in different places of Nowgong, Kamrup and Goalpara. Hajo, in North Guwahati, was very influential place of Islamic learning.

7. Shah Modar:

Shah Modar, during the above mentioned period was very popular propagator of Islam. He entered India during the invasion of Tirmur in 1398 AD and then came to Assam. He was born at Madina, in Arabia and spent his entire life for the propagation of Islam. It is the general belief that the "Modari Fakir" Sect of Assam had come to be known after his name (Modari Shah).

8. Shah Sharifin:

Shah Sharifin was another propagator of Islam during the same period. He established a Khankah, which was situated 70 miles away from the Shillong.

9. Ismail Ghazi:

Ismail Ghazi was also known as Masalanda Ghazi. He was

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15. Ibid pp. 14-15
16. Ibid.
17. Ibid pp. 16-17
18. Ibid.
a preacher as well as a commander. He was famous as a worthy commander of Sultan Barbag Shah of Bengal during 1459-74 AD. Barbag conquered greater part of Kamata kingdom (western Assam) in 1460 AD. Chakradhaj, the Kamata king at last embraced Islam at the hands of Ghazi. After that many Hindus were converted to Islam. Jaimalla (also known as Jadu) the son of Ganesh, became a Muslim when he take over as the king of Northern-Bengal. After the 'peace Treaty' between the Barbag Shah and the then Kamata King, Islamic principles were allowed to be practiced. Neldhaj, the Kamata king, himself permitted Islamic rules and traditions in his kingdom. He provided some special, one time, lump sum grants for the expansion of Islamic educational institutions.

10. Hussain Shah:

Hussain Shah, the Sultan of Bengal conquered Kamata state in 1498 AD. He continued his administration in Kamata till 1519 AD. Hussain Shah's conquest of Kamata had a great impact. For the first time, Muslims in large numbers settled in Hajo and other regions of Kamata after this conquest. Due to this success of Hussain Shah, the Islamic learning and culture were not only spread in Kamata kingdom but also in Kachari and Ahom Kingdoms respectively. Hussain Shah celebrated his success with the establishment of a Madrasah at Malda (now in Northern part of West Bengal) and a mosque at Rangamati of Goalpara (now in West Assam). The mosque of Rangamati of Goalpara district was the second largest mosque of the period. Thus it was also second great seat of learning.

11. Ghias-ud-Din Aulia:

One of the notable and permanent memories of Hussain Shah's conquest of Kamata was Ghiasud-Din Aulia, the great Muslim divine saint. He entered Assam during the period of Hussain Shah. He was the first Muslim saint, who settled in Assam

20. Ibid.
21. Ibid.
22. Ibid., p.17; Promatha Nath Dutta, op.cit., p.80; Edward Gait, op.cit., p.45.
permanently. He helped continuously in propagating Islam. It is the belief of many people of Assam that he built a Darrah at the top of the 'Gaurorahchal Hill' of Hajo. Later on he also built a Mosque at the same place (Hajo) and from that time, 'Gaurorachal Hill', became famous as 'Poa Mecca' (a quarter of Mecca). Muslims of Assam still regard it as a holy place and a shrine.

Men like, Bhat Fakir, Azan Fakir, Satya Peer, Dara Peer, Khowaj Peer, Majnur Fakir, Bandar Fakir, Isamil Fakir and Jaipal Fakir were some famous divines who contributed much for the expansion of Islamic learning and culture in Assam during the medieval period.

With the peace treaty among Koch and Mughals kings, Islamic learning and culture in Assam spread rapidly. Bisva Singh, the Mech King, was greatly impressed by Muslims and as a result he gave High posts, and places of honour to Muslims. He even sanctioned grants for the development of Muslim education. But due to the frequent Ahom-Mughal conflict, the development and expansion of Muslim education could not take place. At last Mughals were defeated by the Ahoms (Assamese) in 1682 AD and lost their strength and vigour for a longer period to come.

4.1B.4. CONTEMPORARY HINDU EDUCATIONAL INSTITUTIONS AND ITS INFLUENCE ON THE MUSLIMS OF ASSAM:

Educational institutions worth mentioning were not found in Assam before the advent of Ahoms. However, with the arrival of Ahoms a beginning of unorganised education was made in Assam. Ahoms entered into Assam from the eastern side and at the same time Muslims entered from western direction of Assam. Muslims came to Assam in 1206 AD but Ahoms came to Assam in 1228 AD.

23. Ibid.
Ahmos remained rulers of Assam for about six hundred years after 1228 AD. Muslims on the other hand could not establish their permanent empire. They did rule intermitently ranging from a few years to three quarters of a century. However, during the entire period of 600 years both the Ahmos and the Muslim influenced each other culturally and educationally. The present Assamese language and culture are the examples of a composite language and culture. During the times when peace treaties were in force Ahom and other rulers permitted Muslim sufi saints to implement Islamic teachings in Assam, and at times spread them. The teachers of Islamic institutions received land grants from the state for the maintenance of the scholars who came to them. During the ahom days there was no organised system of primary, secondary, or higher education. A system of home instruction was prevalent. Like Muslims, the curriculum of Hindus was also religious.

Ahom rulers patronized the 'Gurukuls'. Under this system the teacher or the 'Guru' used to impart instruction free of cost to his pupils. But education was confined mainly to the high caste Brahmins. At the same time some other indigenous educational institutions like 'Tols', 'Stras' and 'Pathsales' existed in Assam. Tols were specially for Brahmins where Sanskrit was taught. Satras, which were founded by Sri Sankardev also imparted some instructions for Vaishnavas. Later on Muslims were also allowed to receive instructions in these satras. Like the Maktabs of Muslims, Pathsalas were meant for the primary education of Hindus. All these institutions mentioned above were only for boys. Even Maktabs were meant only for boys. Later on girls were allowed to attend Maktabs but with the attainment of puberty, their education was terminated. Educational institutions, for girls in the present sense of the term, were practically non-existent not only in ancient Assam but also in ancient India.

27. Rofiul Hussain Baroah, op.cit. pp. 28-108
28. Siddeswar Salkia, op.cit., p.80
29. Ibid
30. Ibid.
32. Rofiul Hussain Baroah, op.cit., pp. 37-70
4.1B.5. SUMMARY:

It can be concluded that education of Medieval Assam either for Hindus or Muslims was not well organised and systematic. A instruction at home was prevalent. The institutions of Muslim learning were as follows:

1. Subahi Madrasah
2. Village School  |  Primary education.
3. Dargah or Khankah
4. Maktab, and
5. Madrasah for secondary education.

Curriculum:

Preliminary knowledge for the performance of Namaz and also for other religious activities was imparted through the institutions of Subahi Madrasah, Village school and Dargah or Khankah. The method of teaching was rote learning and lecture. Along with the religious learning, the knowledge of 3 Rs. (Reading, Writing and arithmetic) was imparted in Maktabs. Maktab was a secular institution and was open for all. The medium of instruction was both Arabic and Persian. It was open for Muslims but later on Hindus were also allowed to learn at Maktabs. Madrasahs on the other hand were specially meant for secondary and higher education. It included both religious and secular subjects. Hindus along with Muslims were allowed to receive education. But these Madrasahs were very few in number. The enrolment of students in Madrasahs were also very small.

Organization and Administration:

As already pointed out, all the educational institutions were unorganised and state patronage was not common. Except a few Maktabs and Madrasahs, most of the institutions were running by private contributions. Subahi Madrasahs, Village schools and Dargahs (Khankahs) were entirely private institutions.

33. Siddeswar Saikia, op.cit., p. 80
and therefore privately managed. Only religious education was imparted orally. Sometimes land grants were offered by the kings to the priests who managed these institutions. These grants were special grants given as an honour by the king if he was satisfied or pleased. Few Maktabs and Madrasahs received king's aid. If the king did not remain or he stopped the grant, the institutions cease to exist. Most of the Maktabs and Madrasahs were privately managed and therefore these were running although in deplorable conditions. The enrolment of Muslim students even in Muslim institutions were not high in comparison to their total population. Because Muslims in Medieval Assam were in a process of formation and consolidation. Most of the Muslims during this period, were busy in their permanent settlement in Assam. Therefore, they could not pay proper attention to the educational development. The Muslim officers, commanders and soldiers who stayed here as the incharges of the conquered territories were no doubt literate, but their number was small. Moreover, they and their family members could not live and settle peacefully due to the political instability and uncertain conditions. Muslim rulers could not establish permanent rule. Hence they were always doubtful whether they would stay here permanently or not. Due to the unsettled conditions, it was difficult for them to give attention to education. On the other hand, Muslims of western Assam had already settled permanently and were interested in education. Due to lack of state patronage, Muslims institutions did not expand rapidly.

Thousands of Muslim (soldiers) captives and prisoners were suffering from inferiority complex. They, year after year, were eagerly waiting for their beloved wives and children and other family members. After making peace treaty, some of them returned to their homeland while others remained here for permanent settlement. They took local wives and completely assimilated with the people of Assamese. They also suffered from economic hardship. Some of them failed to draw the attention of the Hindu kings for their economic support or for state jobs.

35. Edward Gait, op. cit. p. 149.
This was the reason and for which most of them unable to receive proper education.

The local converted Muslims also faced language problems for the attainments of education. Before conversion to Islam as Hindus, some of them were receiving indigenous Hindu education. But when they become Muslims, they could not continue with the previous instruction. They had to learn Quran which was in Arabic, Arabic was a foreign language and for that reason, they faced difficulties in learning in Arabic. Due to conversion to Islam, they were also betrayed by the then ruling Hindu kings. Thus their proper advancement did not take place. They had to depend mainly on agriculture. Moreover, Islamic educational institutions were not sufficient in number in their region(s). For that reasons they were also educationally backward. Their economic condition however, was to some extent, better than the other Muslims, specially if compared to the prisoners. In short, the educational development of Muslims in medieval Assam was very poor.

The British took Assam under their Administration in 1826. After 63 years of British rule in 1889-90 AD a government survey was made on "Mohammedan education" and it was found that there were only 13 Arabic schools with 271 pupils and 132 elementary Maktabs with 2,331 pupils. At the same time mosques, Khankahs and Subahi madrasahs were providing instructions which was not mentioned in the statistics quoted above.

From the data of 1889-90, given by the British government it may be concluded that before the advent of British Rule, the education of Muslims in medieval Assam was not well developed and much advanced. The educational institutions were not sufficient in number to cater to the number of Muslims inhabitants.

4.2. DEVELOPMENT OF EDUCATION OF MUSLIMS DURING BRITISH PERIOD.

(A) INDIA and (B) ASSAM

4.2. PART (A) INDIA; (During British Period)

4.2A.1. Education during East India Company:

In 1600 AD East India Company was established in England, when, Akbar the great was Indian Monarch and Mughal Empire was at its glory. For the proceeding more than 150 years this company was occupied with its commercial establishments and contemporary rival companies. No educational activities were undertaken for about one hundred years. Its attention was drawn to educational matters in 1698, when 'A Charter Act' was passed in England. The Act required the company to maintain schools in its garrisons.

"It had nothing to do with the education of Indians, as the Provisions of the act were meant for the children of the company's European servants".  

So, it was not a matter of surprise that the company did not take any responsibility of educating Indians. The downfall of Mughal empire gave a chance to company to take political advantage on India.

After the battle of Plassey in 1757, the East India Company became the virtual ruler of Bengal. In order to extend their sphere of influence and consolidate their power the East India Company started educational activities in India. It was then that the company was called upon to encourage education among its subjects as the earlier Hindu and Muslim rulers had done. The court of Directors naturally drew their inspiration from English models rather than from Hindu or Muslim traditions.

In 1793 AD on the occasion of the renewal of the East India Company's charter, an attempt was made by people in England

to compel the company to spend a portion of the revenues of India on the education of Indians. It was a matter of regret that this proposition struck terror and dismay into the hearts of the generality of the people of India.

In June 15, 1853, Mr. J.C. Marshman, one of the missionaries said in his evidence, before the Select Committee of the House of Lords appointed to inquire into the affairs of the East India Company:

"For a considerable time after the British Government had been established in India, there was great opposition to any system of education for the natives .... one of the Directors stated that we had just lost America from our folly, in having allowed the establishment of schools and colleges and that it would not do for us to repeat the same act of folly in regard to India .... For twenty years after that period down to the year 1813, the same feeling of opposition to the education of the natives continued to prevail among the ruling authorities in this country".  

Although, the East India Company (EIC) was involved in the education of the people of India, it did not want to take any official responsibility for the education of the people of India as a whole. But when the 'Charter Act' was renewed in 1813, a clause was inserted which provided "a sum of not less than one lac of rupees in each year shall be set apart to the revival and improvement of literature and encouragement of the learned native of India and for the introduction and promotion of a knowledge of the science among the inhabitants of the British territories in India."  

This clause of Charter Act of 1813 compelled the East India Company to accept responsibility for the education of the Indian people. From 1813 to 1853, the company, therefore opened

many schools and colleges under its direct control, which laid
the foundation of the English system of education in India.
It was due to the Educational clause of the Charter Act, the
foundation of a state system of Education was also started at
the same time in India.  

In all the three Presidencies of Bengal, Bombay and
Madras the work of organising a state system of Education
was undertaken.

However, this period (1813-1853) of 40 years was mainly
one of the conquest and consolidation of the British power in
India. "The attention of the court of Directors or of Parliament
was therefore, focused, throughout this period, on political
issues such as the relations with Indian Princes, waging of
wars and signing of treaties, and the setting up of a police
and military administration in the newly conquered areas with
a view to maintainig law and order. Education was, therefore
a back-bench subject which came up for discussion at infrequent
intervals and which was allotted only a meagre portion of the
total administrative expenditure".  

The Charter Act of 1813 did not state clearly about the
objectives of education in India or about the method to be
followed for the realisation of those objectives. It simply
said that a sum of not less than one lakh of rupees should be
spend "for the revival and improvement of literature" and "the
encouragement of the learned natives of India". Therefore,
controversies arose on the following:

(i) the aims of educational policy
(ii) the medium of instruction
(iii) the agencies for organising educational institutions
(iv) the methods to be adopted to spread education among
the people.

The controversy between the English Party and the Oriental

5. Ibid.
6. Syed Nurullah & J.P. Naik: Students History of Education in
India (1800-1973): Delhi Macmillan Company of India Ltd.1974
pp. 58-59.
Party (also known as Anglicist classicist Controversy) lasted for 12 years and could not reach into a satisfactory decision. At last Lord Macaulay in his capacity as Law Member wrote a 'Minute' on the 2nd February 1835 fully supporting the Anglicists' views i.e. for English education. Macaulay criticised the Oriental languages by saying that a "single shelf of a good European Library was worth the whole native literature of India and Arabia".7

Lord Macaulay's views were accepted by Lord William Bentinck, the then governor General of India and passed his Resolution in 1835 for the favour of English education. The Majority of the English officers were Anglicists and did not favour oriental education. Lord William Bentinck was the Chief of them. Without considering the classicist's view, specially on the basis of Macaulay's suggestions, Lord William Bentinck passed the resolution. Extracts from the resolution are reproduced below:

1. "His Lordship-in-Council is of opinion that the great object of the British government ought to be the Promotion of European literature and Science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone.

2. But it is not the intention of His Lordship-in-Council to abolish any college or school of native learning .... but no stipend shall be given to any student that many here after enter any of these institutions; and when any professor of oriental learning shall vacate his situation, the committee shall report to the Government the number and state of the class in order that the Government, may be able to decide upon the expediency of appointing a successor.

3. It has come to the knowledge of the Governor-General-in-Council that a large sum has been expended by the committee on the printing of oriental works, his Lordship-

in-Council directs that no portion of the funds shall hereafter be so employed.

4. His Lordship-in-Council directs that all the funds which these reforms will leave at the disposal of the committee be henceforth employed in imparting to the native population, a knowledge of English literature and Science through the medium of English language; and his Lordship-in-Council requests the committee to submit to Government with all expedition, a plan for the accomplishment of this purpose."^8

The Resolution was sent to the General Committee which accordingly started Zilla Schools in the Principal towns of the Presidencies. In these schools literature and science were taught through the medium of English language. This policy of Lord William Bentinck in the field of higher education practically barred any new expenditure on Vernacular teaching. As a result of this policy, Vernacular languages as media of instruction in all government schools were prohibited.

The British administrators of India during the days of company were actuated by political motives in keeping Indians ignorant. Thus one gallant Major-General Sir Lionel Smith at the enquiry of 1831 said:

"The effect of education will be to do away with all the prejudices of sects and religious by which we have hitherto kept the company the Mussalans against Hindus and so on, the effect of education will be to expand their minds, and show them their vast power".^9 It was political expediency which prompted the Indian government to undertake the education of Indians. Even a very large portion of the magnificent sum of one lac of rupees was not spent for many years for the purpose of education. Grants for indigenous Muslim institutions were stopped. The company produced some clerks and few officers by providing English education. Muslims however, did not accept

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^8 Ibid., Nurullah op.cit., pp. 5878.
^9 M.K.A. Siddiqui, op.cit., p. 17.
English education. All the higher posts on the other hand were reserved for English knowing candidates. It was necessary to spend money on education, otherwise it was impossible to get servants for the Public Service of the state. Some of the witnesses in their evidence before the Lord's Committee of 1830 deposed that:

"The Sadder Adawlut has represented that the knowledge of the .... Mohamedan law is becoming extinct among the natives, and that there is much difficulty in finding law affairs".  

The Calcutta, Madrasah or Mohammedan College was founded by Mr. Warren Hastings in 1781 "with a view, .... to the production of well-qualified officers of the courts of justice".

It should be mentioned here that Lord William Bentinck was not in favour of educating Indians in general and Muslims in particular. He saw danger in the spread of knowledge in this country, .... Basu, writes, "Sir Charles Met Calfe after he had assumed the Governor-Generalship of India, in a Minute, dated the 16th May 1835 said:

"His Lordship (Bentinck) however, see further danger in the spread of knowledge and the operations of the press. I do not, for my own part, anticipate danger as a certain consequences from these causes. I see so much danger in ignorance, fanaticism and barbarism of our subjects, that I rest on the spread of knowledge, some, hope of greater strength and security ..... If however, the extension of knowledge is to be a new source of danger, it is one altogether unavoidable. It is our duty to extend knowledge whatever may be the result; and spread it would, even if we impeded it".

Lord Bentinck, in a sense, was in favour of educating the people of this country but he was desirous of anlicising them or preventing them from forming a homogenous nation. For

11. Ibid., p. 22.
12. Ibid., pp. 67-68.
this reason, he introduced English as the court language of India. English was the language of the rulers. So the intelligent people were doing their best to learn it themselves and teach it to their children.

Lord William Bintinck forgot that in fact no people can even become instructed or enlightened except through their own language. It must be through the medium of their own language, so that, they must address him and disseminate useful knowledge amongst them. History tells us that no community has ever been educated save, through its own mother-tongue and that the uprooting of a mother-tongue is the extermination of the community or atleast of all its peculiar characteristics. Speech, thought and existence are so closely bound together that it is impossible to separate them.

It was a period (1813-1853) of calamity and torment for Muslims educationally as well as politically. It was a period of disappointment and frustration for Muslim education. The Muslim Education was abolished all of a sudden. All traditional Muslim Education institutions were declared unrecognized. Education during this period was linked with employment. The main aim of education was considered the preparation of 'Ministerial Staff for Government jobs'. The replacement of Persian with English as official language was fully utilized for the elimination of Muslims from the government posts. A system of test for entry into government posts was introduced, that did not suit the Muslims. The Muslim Community was throughout a suspect in the eyes of the British and had to be dealt with severely.

4.2A.2. Education during British Government:

This period begins with the end of East India Company and beginning of British rule in India. In the real sense, this period begins with the implementation of Wood's Despatch of 1854 AD. It is a document of great historical importance. It

14. Ibid.
15. Ibid., p. 19.
defined an educational scheme for the whole of the country and clearly outlined the policy of the government.  

According to Wood's despatch, a separate Department of Education was introduced in each of the then existing five provinces of Bengal, Madras, Bombay, Punjab and the N.W.F. Province. This Department was to be under an officer called the Director of Public Instruction (DPI). Due to the recommendation of this despatch, university system was introduced in India on the pattern of London University. Bombay, Calcutta and Madras universities were established in 1857 AD. The system of Grants-in-Aid was introduced so that private agencies could also contribute in the development of modern education. The Government institutions were not allowed to provide religious education. The private institutions were denied the grants if they provided religious education. The despatch spoke clearly that the Muslim community in India is a very much backward. Therefore, various attempts should be made by the government to provide all facilities of education to the Muslim community. However, the Madrasah system was not included in the university system, though its inclusion therein was suggested in the despatch of 1854.

Naturally a well-organised Government which wanted to perpetuate its rule in this country could not tolerate this stage of affairs for a long time. The policy of Supression and repression having failed, the government decided in 1870, to change the method of their approach towards the Muslims. In order to make the 'New English Education' acceptable for Muslims, the Government of India was made an announceent of 'Special state patronage of Muslim Education'.

17. L. Das. op.cit., p.342.
19. S. Altaf Ali Brelvi: The Struggle of Muslims in Education. (The All INdia Muslim Educational Conference series No.42) Aligarh, Secretary, All India Muslim Educational Conference. 1938. p. 3.
As the Muslims put very much importance to their religion, language and culture, provisions were made to preserve them and to enable the Muslims to overcome the initial disadvantage of a late start.

4.2A.3 The Resolution of Indian Government of 7th August, 1871:

On the 7th of August 1871, the government of India issued a Resolution bearing upon the condition of Muslims in education. In this, after regretting that so large and important a class should anywhere withhold its active cooperation from the educational system, and loss the advantages, both material and social, which the other subjects of the Empire enjoy, His Excellency the Earl of Mayo, in council, directed:

1. "The further and more systematic encouragement and recognition should be given to the classical and Vernacular languages of the Mohammedans in all government schools and colleges.

2. That in avowedly English schools, established in Mohamme­dan districts, the appointment of which Mohammedan English teachers should be encouraged.

3. That assistance should be given to Mohammedans as grants-in-aid to enable them to open schools of their own.

4. That greater encouragement should be given to the creation of a vernacular literature for the Mohammedans, and

5. That more encouragement might be given in the university course to Arabic and Persian literature". 20

The resolution was sent to the local government and also to the three Universities (Bombay, Madras and Calcutta) in India for eliciting their opinions. The local governments and the universities submitted their reports during the time of Lord Northbrook, which were duly revived by His Excellency's Government in a Resolution dated June 13, 1873. Due to this Resolution, Governments of the several provinces were adopted some effective measures for favour of supreme government and promised to

20. Extracts from the proceedings of the Government of India, Education Department, 15th July, 1885, p.33.
diminish the "inequalities in the distribution of state-aid and to place the Mohammedans upon a more even footing with the General Community throughout the whole course of Public Instruction". 21

As a result of these measures for the encouragement of Education among the Muslims, considerable improvement took place in the relations of the Muslim community to the educational system of the country. 22

In 1882 an Education Commission was appointed by Lord Ripon with a view to 'enquiring into the working of the existing system of Public Instruction and to the further extension of that system on a popular basis". 23 As Sir W.W. Hunter was the Chairman of this commission, it was also known as the "Hunter's commission of 1882". The commission revealed that the percentage of Muslims receiving modern education was far below the percentage of Muslims in the total population of the various provinces. The attendance of Muslim students in the various institutions, Government, Aided and unaided, as compared, with the total attendance of all the communities in 1881-82 was:

1. Madras 3.4%
2. Bombay 4.4%
3. Bengal 10.6%
4. N.W. Province 16.3%
5. Oudh 16.7%
6. Punjab 25.0%

The total attendance of all the communities of the provinces mentioned above was 1,38,895. Out of this Muslim was 12,480. Therefore, the average percentage of Muslim attendance of all the provinces was 8.9%. 24 The commission pointed out the reasons of the backwardness of Muslim in Education as follows:-

21. S. Altaf Ali Brelvi, op.cit., p. 4
22. Ibid.
"Apart from the social and historical conditions of the Muhammadan community in India there are causes of a strictly educational character which heavily weighted it in the race of life".

1. "The teaching of 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 Mohammadan is allowed to turn his thought to secular instruction he must commonly pass some years in going through a course of sacred learning. The Mohammadan boy, therefore enters school later than the Hindu.

2. In the second place he very often leaves the school at an earlier age. The Mohammadan parent belonging to the better classes, is usually poorer than the Hindu parent in a corresponding social position. He cannot afford to give to his son so complete an education.

3. In the third place, irrespectively of his worldly means the Mohammadan often chooses for his son, while at school, an education which will secure for him an honoured place among the learned of his own community, rather than 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 Mohammadan devotes in a Madrasah 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 Mohammadan youth naturally turn".25

Mentioned above are the three principal causes of an educational character which retard the progress of Muslins in India. In view of the above circumstances Hunter Commission made some valuable recommendations* for the improvement of

* Appendix. 3.
education of Muslims. The commission also tried to make English system of education attractive for the Muslim community. But no recommendation was made for improvement and reconstruction of the Madrasah system of education.26

4.2A.4. Memorial of the National Mohammedan Association,
Calcutta, 1882.

In February 1882, the National Mohammedan Association of Calcutta had submitted a very elaborate memorial to His Excellency the Marquis of Ripon, with the concurrence and approval of many leading Mussalmans of Bengal and elsewhere. In this memorial it was said that the Mussalmans had come to appreciate fully the necessity of moving with the time and the attention of the government was directed to the backwardness of Muslims in India. The most important causes which in the opinion of the memorialists tended to perpetuate that conditions were:-

1. "The abolition of persian as the official language (1837) and the substitution of English or the vernacular, the effect of which has been that Hindus have generally supplanted the Mohammedans 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 1824-46, which resulted in the confiscation of numerous rent-free grants, devoted more or less to educational purposes, and also in the ruin of many ancient families, and lastly,

4. (even) the abolition of Urdu as the court language of Bihar".27

In the memorial, it was not insisted that the Persian might be revived as the official language or that the examinations

for pleadership, etc. might be held again in vernacular. It was a simple prayer, just to help to rise the educational level of Muslims as like as other community had risen.

Lord Ripon, who was shortly to leave India, could not do anything either to implement the recommendations of the Educational Commission (1882) or the representations of National Mohammedan Association.

4.2A.5. Resolution of Lord Dufferin in 1885:

"It was the Earl of Dufferin, Lord Ripon's successor, who carefully considered the Memorial together with the correspondence, reports and numerous pamphlets and papers on the subject and on the 15th of July, 1885, recorded a Resolution reviewing the history of the measures which had been adopted by government since 1871, in the cause of Mohammedan Education".28

The Resolution is the Magna-charta of Muslim Education in India, because it contains the first important declaration of the policy of government on the subject.

The important observations in the government of India Resolution of 15th July, 1885, which are relevant to their inquiry may be outlined as follows:-

1. A special section should be devoted to Mohammedan Education in the Annual Report of Public Instruction, giving precise and detailed information, and discussing the position and advancement of the Mohammedan Community, not merely as a whole, but with reference to local variations, in order that the government of India may be fully informed as to the state and progress of this important section of the community.

2. For the attraction of Mohammedans 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.

3. Special Mohammedan Inspecting Officers to inspect and enquire into Mohammedan Education, generally, may be appointed in places where the Mohammedans are very backward". 29

Inspite of these special measures of the Government, the favourable attitude of Muslims towards the English and the "English system of education" was not satisfactory. Both Raja Ram Mohan Roy and Sir Syed Ahmad Khan were in the favour of English system of education. Even the strenuous efforts of the late Sir Syed Ahamd Khan and his co-workers, in this direction, the result was not improved. Thus, Muslims played a minor role in building up the 'New System of English Education' for them.

During the 19th century some attempts were made to bring reforms in the curriculum of traditional Muslim education and to attract Muslims to modern secular education. However, no attempt was made to prepare such a scheme of education which may be acceptable to all classes of people or to evolve an integrated system of education contributing traditional and modern system of education. As a result, the community remained educationally backward in comparison to the Hindu brothers. It was felt that, 'exceptional measures' alone, adopted for an appreciable period of time, could bring the Muslims educationally into line with the Hindus.

It is a matter of regret that in the beginning of the 20th century specially during the first ten or fifteen years, the recounting of these 'exceptional measures' make a sad tale. 30 There was nothing new except repetition of the policies of the government of India. Most of the noble declarations and Pious recommendations existed only on paper. 31 They were never enforced effectively and with the passage of time they were sacrificed either to the exigencies of finance or to ever changing political expediency.

29. Ibid. pp. 10-11
30. Ibid., p. 11.
31. Ibid.
Year after year, the All-India Muslim Education Conference, Aligarh, passed resolutions from its platform in which the educational needs and grievances of Muslims were put forward before the government. It was continued till the government's feel that the need of satisfaction of Muslims' desire was essential.

4.2A.6. Circular of Lord Hardings, 1913:

In April 1913, the government of India issued a circular on the education of Muslims in which it was pointed out that though the Muslims held their own in Primary Schools, they were still backward in higher education. The measures which were stressed were -

"The Maktabs should be encouraged to adopt a secular course, that the teaching of Urdu should be provided where necessary and that special text books should be framed for semi-secular Maktabs. It was thought that the existing Madrasahs and Islamia Colleges and schools should be improved and new schools established for Mohammedans in suitable localities. The provision of Mohammedan Hostels and the appointment of Mohammedan teachers and inspectors and of a reasonable number of Mohammedans to committees and governing bodies of institutions were also mentioned among other matters requiring attention". 32

The Muslims all over India whole-heartedly welcomed this circular. The 27th Annual Session of the All-India Muslims Educational Conference, held at Agra, in 1913 also expressed satisfaction and had passed the following 'Resolution'.

"That this conference expresses its deep sense of gratitude to the Supreme Government for acceding to the repeated representations of the conference and issuing circular dated the 30th April 1913, embodying in their policy just and legitimate principles regarding the educational needs of Muslims; and hopes that the local governments of the different provinces, after considering the Principles laid down in this circular

will make full provision for the education of Muslims".  

Hopes of this conference were not fully discouraged by the local governments. For its good response, some provincial governments not only took a favourable view of the matter, but also did work of permanent value, for the education of Muslims. The best work in this connection was done in Uttar Pradesh.

In 1917 Calcutta University Commission was appointed under the Chairmanship of Sadler. The Commission made several recommendation for school and university education. However, it made the following remarks about the traditional education.

"Whatever may be the underlying motives, the preference of the Muslims for Maktabs and Madrasahs to secular ordinary schools was a patent fact proved by the experience of century and borne out by statistical evidence .... A considerable portion of the Mussalmans under instruction are still pupils in maktabs and Madrasahs. This means that the community is anxious for a system of education which will enable it to prepare its social and religious personality and its communal traditions".  

The Commission used the word 'communal' probably not in the present connotation but in the meaning of related community. A.K.M. Ayub Ali is of the opinion that:

"Government was fully aware of the feeling and the sentiments of the Muslims. Yet no steps were taken to draw the community towards modern education by gradually remoulding the then existing institutions to satisfy the secular and religious susceptibilities of the community, the food the Muslims wanted and to what they were accustomed was different from what the government provided for them. They found it unpalatable and refused to take it and starved. The Muslim remained hostile to a system of education which proved disastrous for their religion, culture and way of life. They apprehended that this

33. 'Fifty years' History of the All-India Muslim Educational Conference, Aligarh, Secretary A.I.M.E.C. 1913, p. 164
purely secular system of education though provided passports for material prosperity will produce a generation who may fall into apostacy and unbelief due to ignorance of the fundamental of their religion".  

The political fall of the Muslim community was followed by its economic decline. Post of high responsibility, landed property and titular honours which guartanted its economic superiority and prosperity were all gone, Economic deterioration and backwardness were inevitable under the circumstances. The new conquerors looked upon Muslims with suspicion and preferred those people who had been subjected by the Muslims for centuries. As a dominant political power, holding the destiny of the country in their hands, the British resorted not only to complete socio-economic enihilation of the Muslims but also to the infusion of a deep feeling of retrospective hostility in the mind of the Hindus against Muslims and utilised all opportunities that came in this way. Lord Elphinstone, Governor of Bombay in a minute dated 14th May 1858 write 'Divide et. impera' was the old Roman motto, and it should be ours. In a similar vein a British scholar under name-de-plume 'Carnaticus' wrote in Asiatic journal dated May 1821 "Divide et impera" should be the motto for our Indian administration, whether political, civil or Military (Barrier: 1976-67). The British apprehended that the Muslims might try to regain their lost authority and prestige. Therefore the British adopted the policy of 'Divide and rule' and utilised Hindus against Muslims. Thus the British colonists left no stone unturned to blacken the image of the Muslim Community in the eyes of the Hindus. 

Similarly the "Divide and Rule" policy of the British government was followed in bifurcating the education of Muslims into secular system of education and traditional system of education. It led to grow four trends in the educational movement of Muslims.

37. M.K.A. Siddiqui, op.cit., p. 20
38. Ibid
1. One trend was of total non-cooperation towards British system of education and of attempts of security of Muslims educational system. It came in the shape of Darul-Uloom, Deoband.

2. The second trend was total acceptance of the British system of education and to develop it amongst Muslims with minor modification. It came in the shape of Moham­medan Anglo-Oriental (M.A.O) College, Aligarh which later on (1920) became Aligarh Muslim University.

3. The third trend was expression of dissatisfaction both with Darul Uloom, Deoband and M.A.O. College, Aligarh. It emerged in the shape of Nadwatul Ulema, Lucknow.

4. The last trend which emerged after first world war. This trend was expression of lack of satisfaction from the other three trends. It wanted to give national outlook to Muslim education. It was represented by Jamia Millia Islamia, New Delhi.

(a) Darul Uloom, Deoband: On May 30, 1867, Darul Uloom was established by Maulana Mohd Qasim Nanutwi at Deoband, District Saharanpur of U.P. For the first nine years it was an ordinary Madrasah. In 1876 it became a Darul Uloom. One of the main objects of the Darul Uloom was to "provide direct access to the original sources of Muslim learning, produce learned men with missionary zeal to work among the Muslims masses to create a truly religious awakening towards classical Islam, riding the prevalent one in India of innovation and unorthodox practices, observations and beliefs that have crept into it and to impart instruction in classical religion". The Darul Uloom has achieved this aim to a great extent. It has established itself as a school of religious thought. A large number of religious Madrasahs were founded on its lines throughout the country from which hundreds of Muslims granted on traditional 'Muslim education'.

Darul Uloom prescribed Dars-i-Nizami for its students.

39. Ibid
The provision of vocational education was also made in addition to traditional religious education. Unani Medicine was included as an optional subject in the curriculum. Moreover calligraphy, Book-binding, weaving and tailoring were also taught.

The founder of the Darul-Uloom did not seek or accept any financial aid from the government. It was run on the financial support of Muslims through subscription and donation.

Darul-uloom produced a large number of outstanding religious leaders and learned men. Most of them being authors of reputed works in different branches of Muslim learning. Mufti Azizur Rahman, Mufti Atiqur Rahman, Maulana Khalil Ahmad Saharanpuri, Maulana Mohd Niyan, Maulana Sahabbir Ahmad Usmani, Maulana Habibur Rahman Azmi, Maulana Hafizur Rahman and Maulana Saeed Ahmad Akbarabadi were most prominent persons among them. Thus, Darul Uloom, a religious institution, once became a famous centre of Muslim learning.

(b) Mohammedan Anglo Oriental (M.A.O) College, Aligarh:

The cataclysm of 1857 had greatly changed the history of India. After this sepoy Mutiny of 1857, the Indians in general and the Muslims specially having been totally vanquished by their English rulers were badly sulking. It was a total catastrophe for the Muslims. Although those who stood in revolt consisted both of Hindus and Muslims. The British knew that it was the Muslims who were in the forefront. Therefore, the brunt of their wrath and perocity fell almost exclusively on the Muslims. "Thousands of Muslims and members of the royal and respectable families were brutally killed or hanged on the gallows, their houses were razed to the ground, their landed property was confiscated and all sorts of atrocities were perpetrated on them. The entire community had become the object of suspicion and hatred". 40 In fact, Mr. Tariq Wali also rightly said that, "After 1857, the Muslims in particular being in the

vanguard of the first war of Independence had to suffer not only opprobrium of their imperialist masters but were made target of the severest discrimination and most cruel liquidation as their punishment for rising in revolt against the British authority the never setting sun of which was at its Zenith. It was determined by the British Government to reduce Muslims to a position of object poverty, so that they may not rise in revolt against British.

Sir Syed had himself passed through all the horrors of the Mutiny. He had seen with his own eyes the holocaust and was so much overwhelmed with grief that he passed any a sleepless night. He pondered over the unprecedented crisis confronting the Muslim community. He was a profound scholar of History and knew well that the strong military force of Tipu Sultan and the country-wide organisational resources of Syed Ahmad Shaheed Barelvi could not withstand the modern equipment and the might of the British. Sir Syed Ahmad Khan, therefore, became convinced about the futility of any further military adventure against the new rulers and reached the conclusion that the only alternative in the situation was to work for the betterment of the Muslim society under British dispensation. He realized that without bridging the Gulf between the British rulers and Muslims - who were poor, Ignorant and disorganized, it is not possible for the Muslim Community to rise and take a honourable place in country's political life. He then tried his best to bring about a change in the British attitude towards Muslims. It was at this juncture of history that Sir Syed Ahmad Khan stood with courage and endurance to take out Muslims from the courage and endurance to take out Muslims from the degeneration, lack of confidence and mortification. He therefore, set to diagnose the maladies which had afflicted the Muslim society and after prolonged serious thinking suggested the cure on the following lines:

1. To remove the bitter enmity which had arisen between Muslims and the British for religious and political reasons and to establish friendly relations between them.

2. To protect Islam from the onslaught of Christians Missionaries.

3. To re-interpret the teachings of Islam and bring them in harmony with modern science and philosophy, so that educated Muslims while holding on their religion might take a rational and enlightened view of life and meet the demand of the new age.

4. To persuade Muslims to learn the English language and western sciences so that they might meet English men on equal terms and get a substantial share in the administration.

5. To extricate the Muslim society from the social vices which had crept into it over the centuries and persuade Muslim to assimilate a perfect 'civilization', so that they could be treated with respect by the civilized nations.

6. To try to maintain Urdu along with English as an associate official language and to develop it through translation and original writings so that it might acquire a respectable stock of modern scientific material.  

Sir Syed Ahmad Khan worked ceaselessly and zealously on the above lines for the betterment of muslim society. His mission for the regeneration and rejuvenation of the Muslim society came to be known as the 'ALIGARH MOVEMENT'. This movement led to the establishment of a high school at Aligarh on May 25, 1875 which became a College (Mohammedan Anglo Oriental College) in 1877 and Aligarh Muslim University in 1920. Sir Syed Ahmad Khan had told -

"From the seed which we sow today those may spring up a mighty tree, whose branches, like those of the Banyan of the soil, shall in their turn strike firm roots into the earth and

42. SOUVENIR on Sir Syed Day, op.cit., p. 3.
themselves send forth new and vigorous saplings. This college may expand into a university whose sons shall go forth throughout the length and breadth of the land to preach the gospel of free enquiry, of large hearted toleration and of pure morta-

Not only the dream of Sir Syed Ahmad Khan was translated into action but several Muslim educational institutions were opened throughout India on the lines of Aligarh. He devoted his whole life for developing interest of getting modern education among Muslims. He rightly felt that without sound education, Muslims would not be able to take part in the affairs of the country. In one of his address he declared, "I assure you, ladies and gentlemen, the only thing which would raise the Muslims to the high prinnacle of Progress, is high education and until and unless, We produce men with high education, we would continue to be down-trodden and would never reach the honourable position which we would like to reach".

Sir Syed was convinced that the oriental system of education in Madrasahs was not compatible with the needs of the new age. The education that was being imparted by Government Schools and colleges also did not find favour with him as, according to him, it tended to weaken the faith of the pupils in Islam. He thought that the people would not expect and development of national character and integrity through government controlled institutions. He believed that any nation wishing to promote national education could achieve its aims only when it took it in its own hand. Sir Syed wanted to teach Muslims modern sciences as well as keep them as Muslims.

"If he did not have his own idea about modern education for Muslims, he would not have established a separate school for Muslims, he would have asked Muslims to seek admission in government schools and Missionary schools".

44. Mohd Gulrez: quoted in his article "The Aligarh Movement" pub-
Since he considered the atmosphere of government schools and Missionary schools harmful for Muslims so he established Mohammedan Anglo Oriental (M.A.O.) college with the curriculum of modern education and inclusion of Muslim Theology as one of the compulsory subjects. He thought that he would be able to produce such a generation of Muslims, which will be conversant with modern sciences and practioner of Muslim faith. He did not pay attention to the fact that with such a curriculum practising Muslims would not be produced Sir Syed's contributions towards development of inter-religious amity and his progressives ideas are too numerous. He was one of the architects of modern India.

"His whole life is a glorious saga of struggle against the forces that stood in the way of India's progress. He was in fact one of the most eminent builders of modern India. He found in education the solution of all evils and so he established an academic institution at Aligarh". 46

c) Nadwatul Ulema, Lucknow:

Deoband was too much pre-occupied with the traditional knowledge. The modern sciences did not figure there at all which resulted in the lop-sided development of its pupils. Aligarh, on the other hand, gave a new outlook to its students but it failed to instil a true Islamic spirit. 47 In April 1892 conference of learned persons took place in Madrasah Faiz-i-am Kanpur in which it was decided that the greatest educational need of Muslims was to reform educational system. It was tried that all traditional Muslim educational institutions be agreed on common curriculum but did not succeed. Therefore, it was decided to establish Nadwatul Ulema at Lucknow in 1894. The main aim of this Nadwatul Ulema was to maintain a balance between the two schools of thought, "Aligarh and Deoband".


Maulana Shibli joined Nadwatul Ulema Lucknow as its Secretary in 1904. He was the moving force behind Nadwa. Maulana Shibli was the product of Deoband, but he learnt sixteen years at Aligarh. He learnt French language in Aligarh. It greatly helped Maulana Shibli to understand the writings of orientalists. He was neither satisfied with Deoband nor with Aligarh. He therefore, became the advocate of Nadwa.

Nadwa has created its own place in research, education and teaching. Nadwatul Ulema has produced many illustrious servant of well-versed in different branches of Muslim learning. Maulana Masud Alam Nadwi, Maulana Abu Zafar Nadwi, Maulana Shah Moineuddin Ahmad Nadwi, Maulana Abul Hassan Ali Nadwi and Maulana Sayyid Sulaiman Nadwi were among them. Their works have won wide fame in India and abroad.

However, Nadwatul Ulema could not develop a close relationship between the institutions like Deoband and Aligarh. The result has been that Nadwa could not play that role in the shaping of Muslim education for which it was established. Recently, a new institution has come into existence at Jaipur, which is known as Jamiatul Hidiyah. It is still in its infancy state.

(d) Jamia Millia Islamia, New Delhi:

The concept of National Education emerged after Khilafat Movement and non-cooperation movement. An attempt was made to make Muslim Educational Institutions independent and free from government control and grants-in-aid. Maulana Mohammad Ali wanted Aligarh to cooperate but there was not a good response. An attempt was made by nationalist Muslims to findout an alternative to Aligarh Muslim University. Some students like Dr. Zakir Hussain supported the establishment of Jamia Millia Islamia. Maulana Wiqarul Mulk, a close associate of Sir Syed Ahmad Khan proposed the establishment of Jamia Millia Islamia, when the British government refused to permit the proposed Muslim University, Aligarh to grant affiliation to Muslim Schools and colleges throughout the country. Thus Jamia Millia Islamia was founded
by Shaikhul Hind Maulana Mahmudul Hassan on October 29, 1920 in the Mosque of M.A.O. College, Aligarh. The main aim of this institution was to spread National Education. It shifted to Delhi in 1925. Dr. Mukhtar Ahmad Ansari, Maulana Mohd Ali, Mr. Mohd Mujeeb, Dr. Abid Hussain and Hakim Ajmal played significant role in its establishment. The role of Dr. Zakir Hussain, who was then a student at Aligarh was also important not only in its foundation but in its nourishment and earning its great heights as a national institutions.

**Jamia Millia Islamia** considered purely secular education harmful for Muslims and addition of Muslim Theology in secular education as insufficient. The founders of Jamia Millia Islamia presented a comprehensive concept of education in which a student should be expert both in modern education and religious sciences. The provision of Islamiat was made on its every stage. The Quran and the Hadith were made parts of the curriculum. Arabic was made a compulsory subject and specialisation was provided in Islamic studies. 'Urdu' instead of English was made medium of instruction. In its educational objectives, Jamia Millia Islamia tried to maintain between the Islamic culture and western culture. Jamia tried to modernise Muslim education through its publications for which it established 'Maktaba Jamia' (Publishing House).

**Jamia Millia Islamia** is a residential type of institution and has the following departments:-

1. A residential primary school
2. A residential High School
3. A Teacher Training College
4. An Adult Education Institute
5. An Institute of Rural Education (Basic education)
6. An Institute of History and Politics
7. An Institute of Art Education
8. An Institute of Rural Economics and Sociology (Post-Graduate)
9. A Library and Research Centre
10. A Maktab Jamia (Publishing House)
The main objectives of Jamia Millia Islamia were to broaden the education of the youth on their cultural heritage; to inculcate the spirit of service, tolerance self-control and self-respect; to build the character of the youth and to promote the national consciousness.

This institution, however, played a key role in the freedom movement, but it could not play a great role in 'Muslim Education' as it promised. Institutions on its pattern were not opened in the country.

Thus, it can be concluded that two parallel systems of education were followed by Muslims in India. One group supported and accepted the modern secular education of western type and another group accepted the religious education of traditional type. In this way, the gap between Mr. and Maulvi widened and they could never agree on any aspect of Muslims.

Sir Syed Ahmad Khan attempted to modernize Muslims through secular education. He saw earlier than any other Muslim leader that the backwardness and disillusionment of Muslims could be wiped out through modernization of Muslim education. He established M.A.O. College at Aligarh in 1877 in which he wanted that Muslims may acquire modern education without causing any danger to their religion. He hoped that more such kind of colleges would be established throughout the country to make Muslims advance in modern education. To attain in this goal, Sir Syed inaugurated Muhammadan Anglo Oriental Educational Conference in 1886. This conference later on became 'All India Muslim Educational Conference' worked to promote education among Muslims. Its objectives were to popularize the modern education among the Muslims and to bring the traditional Muslim education more in line with the requirements of the community.

The conference brought out Muslims from prejudice and narrow-mindedness. A great revolution took place in educational, cultural, religious and political life of Muslim due to this conference. Muslims are indebted to the conference for their happiness through education and specially progress in modern education. However, it has done nothing for the Muslims after Independence.
4.2A.7 THE ATTITUDE OF MUSLIMS TOWARDS MODERN SECULAR EDUCATION:

The attitude of Muslims towards modern secular education was not favourable during early days of the British rule. Muslim fundamentalists and theologists were not in favour of accepting "English Education". Upto the year 1857 majority of Muslims in those days thought that the "English Education" is contrary to their belief and religious culture.

Islam is based on 'Quran' and 'Hadith'. A Muslim he must learn and study the Quran and Hadith. Quran, Fiqah and Hadith were written in Arabic. Arabic is a holy language. Allah himself adopted Arabic and revealed Quran through this language. 48

Muslims could not reconcile themselves substituting English for Arabic in the so-called modern education, which was based upon English. 49

1. English was made compulsory as medium of instruction for modern secular education. There was no place of an oriental language like Arabic. The schools during British days were either Missionary schools or those maintained by the committee of Instruction which made no provision for the teaching of urdu, Persian or Arabic. Muslims were very sentimental and conservative about their religion, culture and language. Therefore, the system of modern education, where these things were not provided would not be acceptable for Muslims.

2. The traditional Muslim education not only suited Muslims but was also essential for them. Every Muslim is required to perform certain duties which distinguish him from non-Muslims. One should be well conversant with Islam to fulfill these obligations. Quran, Hadith and Fiqah (Muslim jurisprudence) have to be explained and interpreted for the benefit of masses. This

49. S. Altaf Brelvi, op.cit. pp. 1-5.
This is the task for the Muslim learned theologians (Ulema). Moreover Muslims have a 'personal Law' to be learnt.

Under modern education there were no facilities for the studies of Quran, Hadith and Fiqah. Hence such kind of modern education was not accepted by Muslims.

3. According to the Muslims, only Islam is the best religion. The so-called modern education was mainly based on Christianity and Western culture. In the eyes of Muslims, Christian education could not be superior to Islamic education. Muslims, therefore, could not tolerate any kind of Christian influence in education and for that reason, the modern education was rejected.

4. Western science and technology was treated as the deadly weapon for the destruction of Islamic culture and religion. Under modern secular education, western science and technology were to be taught and for this reason it was not acceptable for the majority of Muslims.

5. Muslims could not forget the loss of their empire and power to the British in the immediate past.

So, all the grievances of Muslims towards the British were also transferred to the system of education established by them. As a result, this system of education was not accepted by the majority of Muslims.

4.2A.8. THE ATTITUDE OF BRITISHERS TOWARDS EDUCATION OF MUSLIMS:

The attitude of Britishers towards the education of Muslims was to say the least indifference and lack of interest. Upto the year 1857 satisfactory Provision of education for Muslims was not made by the British. It was only after 1857 when some farsighted Muslim leaders like Sir Syed Ahmad Khan, who were able to remove suspicion and doubt which led aroused between British and Muslim during 1757-1857 AD. By doing so the relation between the British (Government) and Muslims (Public) was improved.

50. Syed Sajjad Hussain, Crisis in Muslim Education, op.cit., p. 52.
Many Muslim organisations were established to persuade Muslims to learn English, so that they might be acceptable to English men and get government jobs. The formation of the All India Mohammedan Anglo-Oriental Educational Conference with a Standing Committee and provincial Association greatly helped in removing many difficulties. Gradually the attitude of the British Government became favourable towards the education of Muslims. Lord Ripon appointed Hunter Commission, 1882 to inquiry about education of Muslims. The commission found out some reasons of backwardness of Muslims in education and formulated some specific recommendations for Muslims. Lord Curzon also made some valuable suggestions in favour of Muslims.

However, the main causes for which the British government had maintained an indifferent attitude for the education of Muslims are outlined below:

1. The British had wrested power from the hands of Muslims. Muslims on the other hand, were trying to regain the power. One complete century from 1757 to 1857 was the period of wars, battles, conflicts and quarrels between the Muslims and the British. The British felt that if Muslims would get a chance they would regain power and take revenge. Therefore, they had left nothing to suppress Muslims. They took many drastic measures, so that, Muslims could never rise politically, economically and educationally. Muslims were disabanded from the armed forces. They were not allowed to remain in the administration and the judiciary. A large number of Muslim Taluqadars and Zamindars dispossessed. All traditional Islamic institutions were banned. Grants to these institutions were stopped. Arabic and Persian were abolished. All higher posts were reserved for English knowing persons. All these measures were against the Muslims.

2. It was the general belief of the British that the sepoy Mutiny, 1857 was directed by Muslims against them.

51. M.K.A. Siddiqui, op.cit., pp 14-58
52. Ibid.
3. Directly or indirectly Muslims were involved in throwing out British from India.

4. Wahhabi' and 'Farazi' movement were also started by Muslims against British.

5. Muslims declared 'Jihad' (crushed) against British.

6. English and Western culture were not accepted by Muslims.

7. Muslims felt themselves to be superior than the Christians.

All these factors stated above led to grow a bad feeling against Muslims. Therefore, the British Government did not take adequate measures for the uplift of Muslims. Education is the main instrument of social change. As long as Muslim could be kept backward in education, they would not fight and reorganise against British.

"The measures adopted by the British rulers that resulted in the systematic impoverishment of the Muslims were not accidental or with pre-conception. They were carefully designed to achieve the purpose of breaking the backbones of the community, that was taken on the whole as an adversary". 53

William Adam's statement after his inquiry of Bengal in 1828 was:

"Hundreds of the ancient families were ruined, and the educational system of the Musalmans which was almost entirely maintained by rent free grants received the death blow. The scholastic classes of the Mohammedans emerged from the eighteen years of harryings absolutely ruined". 54

Upto the middle part of the 19th century the attitude of Muslims towards English education and the Britisher's attitude

53. Ibid.

towards education of Muslims was not favourable. The situation for both changed by the efforts of Sir Syed Ahmad Khan.

4.2A.9 MODERN EDUCATION OF MUSLIMS IN BRITISH INDIA:

The differences between Muslims and Britishers were gradually diminishing. The new feeling among Muslims became evident by a rise in the number of Muslims in education both at the lower and higher levels. Continued efforts made by government to ameliorate the lot of a somewhat backward section of this population were more and more appreciated. The attitude of the leaders of the Muslim community towards education (including western education) became more and more favourable with the condition that religious instruction was not neglected. However an inquiry in 1882 revealed that the percentage of Muslim receiving modern education was far below the percentage of Muslims in the total population of the various provinces. The attendance of Muslim students in the various institutions, Government, aided and un-aided as compared with the total attendance of all the communities in 1881-82, was 3.4% in Madras, 4.4% in Bombay, 10.6% in Bengal, 16.3% in North-West province; 16.7% in Oudh and 25.0% in Punjab, respectively.55

The average percentage of all the Provinces was 8.9% For further encouragement of the Education of Muslim. The Hunter Commission of 1882, formulated some specific recommendations. As a result of these measures for the encouragement of education among the Muslims considerable improvement took place.

"The number of Mohammedans under instruction in all classes of institutions was 1,551,151 in 1912 against 1,172,371 in 1907. This increase represents nearly 32.3 percent on the previous figure against 25.8 percent in the case of pupils of all classes in India".56 This is itself was strong testimony to the advance they had made. Indeed, the percentage of Mohammedans at school to the total of pupils of all creeds at school now just exceeded the proportion of Muslim population.

to the whole population; the later was 22.7\%, the former was 22.9\%. In some localities the percentage at school considerably exceeded the percentage of Hindus. Thus, in the United Provinces 13.4\% of the Mohammedans of school going age were under instruction against 9.3\% of the Hindus".  

Of the total number of students at school, 1,337,954 were boys and 213,197 were girls. This later figure was noticeable as representing an increase of over 75\% upon the number of girls at school in 1907. However, the percentage of literacy of Muslims was low as compared to Hindus, because Muslims had made rapid progress, only during the last ten years and they could not yet come up to the level of Hindus. Moreover, many Muslims took religious instructions. It is due to poverty and religion-consciousness that a large number of Muslim pupils did not continue their learning up to secondary or Higher stages. Nevertheless, progress had been greatly accelerated in the past five years. Muslims no doubt, continued to patronise private institutions in numbers, out of proportion to their strength in the population, but the pupils studying had decreased since 1907, from 248,470 to 234,153. In public institutions on the other hand, had increased from 923,901 to 1,316,998 or by 42.5\% (Table No.4.2A.1).

The increase was to be accounted for partly by a greater influx into secular schools, and partly by the transfer of Quran schools and Maktab to the list of Public institutions. However, the rate of increase in primary schools was comparatively low. The rate was much higher in secondary schools and Arts Colleges. In special schools the rate was more than ten times higher to Primary schools. In professional colleges (those who study law), there had also been a gradual increase. The rate of increase was low in middle Vernacular schools (Table No. 4.2A.1). Among special schools for training teachers and for technical/industrial instruction increases are recorded for Muslim pupils. In the first category from 1,102, to 2,104 and

---

57. Ibid.  
58. Ibid.  
59. Ibid.
in the second from 1488 to 2520. But the great advance in the numbers enrolled in special schools as a whole in reality represents enhanced numbers in Madrasahs and the transfer of Maktabs to this class of institutions.\textsuperscript{60} The increases in Public institutions is evident from the following table:-

\begin{table}[h]
\centering
\begin{tabular}{|l|c|c|c|}
\hline
Class of institutions & No. of Mohammedan Pupils & Percentage of increase \\
& 1907 & 1912 & \\
\hline
1. Arts Colleges & 1,569 & 3,095 & 97.3% \\
2. Professional Colleges & 471 & 664 & 41.0% \\
3. Secondary Schools & 70,614 & 133,527 & 89.1% \\
4. Middle Vernacular schools & 35,375 & 37,754 & 6.7% \\
5. Primary Schools & 787,173 & 1,022,768 & 29.9% \\
6. Special Schools & 28,699 & 119,190 & 315.3% \\
\hline
Grand Total & 923,901 & 1,316,998 & 42.5% \\
\hline
\end{tabular}
\caption{The number of Mohammedan Pupils increases in Public Institutions (India) During 1907-1912.}
\end{table}


In this way, the increase had not been in numbers alone. A far larger proportion of Muslims now seek higher forms of instruction than previously. The totals however, were still low in institutions other than primary, when compared with those of all creeds. This is shown in the following table:-

\begin{table}[h]
\centering
\begin{tabular}{|l|c|c|}
\hline
Class of institutions & No. of Mohammedan Pupils & Percentage of increase \\
& 1907 & 1912 & \\
\hline
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6. Special Schools & 28,699 & 119,190 & 315.3% \\
\hline
Grand Total & 923,901 & 1,316,998 & 42.5% \\
\hline
\end{tabular}
\caption{Percentage of Mohammedan pupils to the total number of pupils of all creeds in various classes of Public institutions.}
\end{table}

\textsuperscript{60} Ibid.
Percentage of Mohammedan pupils to the total number of pupils of all creeds in various classes of public institutions

<table>
<thead>
<tr>
<th>Class of Institutions</th>
<th>1907</th>
<th>1912</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Arts Colleges</td>
<td>8.1</td>
<td>10.4</td>
</tr>
<tr>
<td>2. Professional Colleges</td>
<td>7.5</td>
<td>10.0</td>
</tr>
<tr>
<td>3. Secondary Schools</td>
<td>14.0</td>
<td>19.0</td>
</tr>
<tr>
<td>4. Middle Vernacular Schools</td>
<td>16.0</td>
<td>17.0</td>
</tr>
<tr>
<td>5. Primary Schools</td>
<td>20.0</td>
<td>20.0</td>
</tr>
<tr>
<td>6. Special Schools</td>
<td>42.1</td>
<td>66.2</td>
</tr>
<tr>
<td>Average</td>
<td>19.5</td>
<td>21.5</td>
</tr>
</tbody>
</table>

Source: Educational Policy of the Govt. of India, 1902-12 (Progress of Education in India). Calcutta Govt. Press. 1914.

**TABLE NO. 4.2A.3:**

The Universities and the number of affiliated Colleges in 1907-1912

<table>
<thead>
<tr>
<th>Universities</th>
<th>Number of affiliated Colleges</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1907</td>
<td>1912</td>
</tr>
<tr>
<td>1. Calcutta</td>
<td>55</td>
<td>54(a)</td>
</tr>
<tr>
<td>2. Bombay</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>3. Madras</td>
<td>53</td>
<td>49</td>
</tr>
<tr>
<td>4. Punjab</td>
<td>21</td>
<td>20(b)</td>
</tr>
<tr>
<td>5. Allahabad</td>
<td>32</td>
<td>34(c)</td>
</tr>
<tr>
<td>Total</td>
<td>176</td>
<td>172</td>
</tr>
</tbody>
</table>

Source: Ibid., p. 59

(a) Excludes two Law classes (b) Excludes two Schools of Engineering (c) Includes King Georg's Medical College but excludes four law classes.

Many colleges were managed by Government. Some were pri-
ately managed. While some managed municipalities and others by native state. In 1911-12, the number of students in colleges under public management was 7,290 and in privately-managed colleges was 20,906. Of the students 279 were women — the largest numbers being 81 in Bengal and 76 in Bombay. As regards the communities, the percentage of the collegiate students of Muslims community compared to the total was 9.8%. While Hindu Brahmins and Non-Brahmins were 35.8% and 46.7% respectively (Table No. 4.2A.4).

TABLE NO. 4.2A.4.

Community wise classification of students in college of India in 1911-12.

<table>
<thead>
<tr>
<th>COMMUNITIES</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Europeans</td>
<td>.7%</td>
</tr>
<tr>
<td>2. Indian Christians</td>
<td>3.1%</td>
</tr>
<tr>
<td>3. Hindu - a) Brahmins</td>
<td>35.8%</td>
</tr>
<tr>
<td>b) Non-Brahmins</td>
<td>46.7%</td>
</tr>
<tr>
<td>4. Mohammedans</td>
<td>9.8%</td>
</tr>
<tr>
<td>5. Buddhists</td>
<td>.8%</td>
</tr>
<tr>
<td>6. Persis</td>
<td>1.8%</td>
</tr>
<tr>
<td>7. Others (un-classified)</td>
<td>1.3%</td>
</tr>
<tr>
<td>Total</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: Ibid. p. 60.

The numbers of those who passed the University Examinations in 1911-12 are shown below:

TABLE NO. 4.2A.5.

Community wise classification of students those who passed the University Examinations, 1911-12.
<table>
<thead>
<tr>
<th>Provinces</th>
<th>Percentage of Mohammedan Population to total Population</th>
<th>Percentage of Mohammedan pupils to total of pupils of all classes in Public Institutions.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1907</td>
<td>1912</td>
</tr>
<tr>
<td>1. Madras</td>
<td>6.6</td>
<td>8.8</td>
</tr>
<tr>
<td>2. Bombay</td>
<td>18.1</td>
<td>16.4</td>
</tr>
<tr>
<td>3. Bengal</td>
<td>17.1</td>
<td>13.9</td>
</tr>
<tr>
<td>4. United Provinces</td>
<td>14.1</td>
<td>14.6</td>
</tr>
<tr>
<td>5. Punjab</td>
<td>54.8</td>
<td>39.1</td>
</tr>
<tr>
<td>6. Burma</td>
<td>3.5</td>
<td>3.0</td>
</tr>
<tr>
<td>7. Eastern Bengal &amp; Assam</td>
<td>58.5</td>
<td>48.7</td>
</tr>
<tr>
<td>8. Central Provinces &amp; Berar</td>
<td>3.7</td>
<td>9.1</td>
</tr>
<tr>
<td>9. Coorg</td>
<td>7.5</td>
<td>4.4</td>
</tr>
<tr>
<td>10. North-West Frontier Province</td>
<td>92.8</td>
<td>63.2</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>22.7</strong></td>
<td><strong>19.5</strong></td>
</tr>
</tbody>
</table>

Source: *Educational Policy of the Government of India (Progress of Education in India) 1907-12* Calcutta Govt. Press, 1914.

In the Provinces of Madras, Bengal, United Provinces, Burma and especially in the Central Provinces, the percentage of Muslim pupils to total number of pupils of all classes in Public Institutions had increased in 1912 as compared to 1907. This percentage increase was satisfactory if Muslims population is compared to total population (Refer to Table above). In most of the Provinces, the percentage of Muslim population to total population was small. Majority of the Muslims who lived in the cities of the above mentioned provinces showed improvement in education. This was due to the fact that educational facilities were available in the cities. However, Muslims of Punjab due
The gap between Secondary and Collegiate education was particularly noticeable. But as a sign of improvement, it can be observed that in Bengal ten Muslims passed the M.A. in 1911-12 against five in 1906-07; 40 graduated against eleven; 106 passed the intermediate against 54; and 261 passed the matriculate examination against 123. In Eastern Bengal and Assam, fifteen graduated in 1911-12 compared to one in 1906-07; 73 passed the intermediate against twelve and 296 the matriculation against 95, while the number in Arts Colleges rose from 71 to 360.

The following table shows the percentage of Muslims compared to the total population in different provinces. It also exhibits the percentages of Muslim pupils compared to all the pupils in public institutions.

### TABLE NO. 4.2A.6.

The percentage of Mohammedans to the total population in different provinces and the percentage of Mohammedan pupils to all pupils in Public Institutions.
to low economic status had shown educational backwardness (Table No.4.2A.6).

The main feature during 1907-1912 was the extra-ordinary increase in the number of pupils in Secondary education. The number of high schools and pupils enrolled in them had increased from 1,156 to 1,210 in 1907 and from 285,020 to 389,482 in 1912. At the same time the increase in the number of Middle schools was from 2,129 schools with 188,110 pupils in 1907 to 2,464 schools with 277,586 pupils in 1912. The total increase had been from 3,285 schools and 473,130 pupils to 3,674 schools and 667,068 pupils. These figures exclude vernacular Secondary schools. The increase in schools had been equivalent to 118 percent, that of pupils to 410 percent. The pupils in Secondary English schools now, formed 12.7% of the male school population. The distribution by Provinces was as follows:

TABLE NO. 4.2A.7.

<table>
<thead>
<tr>
<th>Province</th>
<th>No. of Secondary English Schools</th>
<th>NO. of Pupils</th>
<th>% of increase in pupils during 1907-1912</th>
<th>No. of sq. miles served by a Secondary English Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Madras</td>
<td>375</td>
<td>102,886</td>
<td>15.1</td>
<td>380.0</td>
</tr>
<tr>
<td>2. Bombay</td>
<td>480</td>
<td>67,574</td>
<td>29.2</td>
<td>393.4</td>
</tr>
<tr>
<td>3. Bengal</td>
<td>1,194</td>
<td>172,577</td>
<td>37.0</td>
<td>104.3</td>
</tr>
<tr>
<td>4. United Provinces</td>
<td>189</td>
<td>44,973</td>
<td>32.7</td>
<td>567.5</td>
</tr>
<tr>
<td>5. Punjab</td>
<td>194</td>
<td>70,951</td>
<td>53.8</td>
<td>501.1</td>
</tr>
<tr>
<td>6. Burma</td>
<td>113</td>
<td>22,320</td>
<td>18.1</td>
<td>2042.8</td>
</tr>
<tr>
<td>7. Eastern Bengal &amp; Assam</td>
<td>965</td>
<td>163,012</td>
<td>82.9</td>
<td>115.7</td>
</tr>
<tr>
<td>8. Central Provinces &amp; Burma</td>
<td>146</td>
<td>15,835</td>
<td>24.9</td>
<td>807.8</td>
</tr>
<tr>
<td>9. Coorg</td>
<td>2</td>
<td>355</td>
<td>17.6</td>
<td>791.0</td>
</tr>
<tr>
<td>10. North-West Frontier Provinces</td>
<td>16</td>
<td>6,585</td>
<td>49.1</td>
<td>824.6</td>
</tr>
<tr>
<td>Total</td>
<td>3,674</td>
<td>667,068</td>
<td>41.0</td>
<td>309.0</td>
</tr>
</tbody>
</table>

Source: Educational Policy of the Govt. of India (Progress of Education in India) 1907-12, Calcutta, Govt. Press, 1914.
The extent to which the members of different communities participated in Secondary English Education is shown below:

(The first column of figures gives the totals at School, the second, the number of boys of school going age among whom ten are at school the third the percentage of increase in the last five years. The figures are given for schools, not stages, since it may be assumed that a boy reading in the primary classes of a secondary school will proceed to the higher stages.)

**TABLE NO. 4.2A.8.**

Pupils by creed and caste in Secondary English Education.

<table>
<thead>
<tr>
<th>Different Communities</th>
<th>Total No. in Secondary English Schools</th>
<th>No. of boys of school going age of whom 10 are in Secondary Schools</th>
<th>Percentage of increase in the last five years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Europeans &amp; Domiciled</td>
<td>12,710</td>
<td>20</td>
<td>18.7</td>
</tr>
<tr>
<td>Community</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian Christians</td>
<td>22,844</td>
<td>60</td>
<td>10.1</td>
</tr>
<tr>
<td>Brahmãns (Hindus)</td>
<td>150,901</td>
<td>53</td>
<td>26.3</td>
</tr>
<tr>
<td>Non-Brahmins (Hindus)</td>
<td>310,462</td>
<td>382</td>
<td>35.9</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>133,025</td>
<td>340</td>
<td>88.9</td>
</tr>
<tr>
<td>Buddhists</td>
<td>15,180</td>
<td>524</td>
<td>23.0</td>
</tr>
<tr>
<td>Parsis</td>
<td>5,414</td>
<td>13</td>
<td>5.7</td>
</tr>
<tr>
<td>Others</td>
<td>11,522</td>
<td>611</td>
<td>474.1</td>
</tr>
</tbody>
</table>


The most striking fact in this statistics is the relative preponderance of Brahmins over all other non-European Communities save Parsis. The most significant change was the enormous increase among Mohammedan pupils. The increase among 'others' (including animists*) was indicative of an awakening among the lower ranks of society. Though proportionately very large, this was still small numerically. Also, the speed of this increase trend was slow.

*To doctrine that attributes a soul to natural objects and phenomena 'Animist'.*
According to the quinquennium 1897-1902, there was an actual decrease in the number of primary schools and the pupils enrolled. But in the next five years period there was an increase of 10,721 Public schools and of 621,539 pupils during the 1902-1907. During this period the increase in the number of schools was less rapid than in the preceding period. It amounted to 7,745 schools. The increase of 891,980 pupils on the other hand for exceeded previous records.

A feature of this quinquennium was the increase in the average size of a school. In 1907 the average number of pupils was 36; it was now 41 an increase of 13.9%. The following figures (Table No.4.2A.9) show the number of pupils per school in 1907 and in 1912. The percentage of increase in the average enrolment and the percentage of increase and decrease in the actual number of schools is evident.

**TABLE NO. 4.2A.9.**

Province-wise average enrolment in a primary School during 1907-1912.

<table>
<thead>
<tr>
<th>Province</th>
<th>Average number of pupils in a primary school</th>
<th>Percentage of increase</th>
<th>Percentage of increase or decrease in total no. of primary schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1907</td>
<td>1912</td>
<td></td>
</tr>
<tr>
<td>1. Madras</td>
<td>32</td>
<td>39</td>
<td>21.9</td>
</tr>
<tr>
<td>2. Bombay</td>
<td>54</td>
<td>58</td>
<td>7.4</td>
</tr>
<tr>
<td>3. Bengal</td>
<td>28</td>
<td>31</td>
<td>30.7</td>
</tr>
<tr>
<td>4. United Provinces</td>
<td>44</td>
<td>52</td>
<td>18.2</td>
</tr>
<tr>
<td>5. Punjab</td>
<td>45</td>
<td>53</td>
<td>17.8</td>
</tr>
<tr>
<td>6. Burma</td>
<td>31</td>
<td>34</td>
<td>9.7</td>
</tr>
<tr>
<td>7. Eastern Bengal &amp; Assam</td>
<td>32</td>
<td>40</td>
<td>25.0</td>
</tr>
<tr>
<td>8. Central Provinces &amp; Berar</td>
<td>67</td>
<td>75</td>
<td>11.9</td>
</tr>
<tr>
<td>9. Coorg</td>
<td>44</td>
<td>64</td>
<td>45.5</td>
</tr>
<tr>
<td>10. North West Frontier</td>
<td>46</td>
<td>54</td>
<td>17.4</td>
</tr>
<tr>
<td>Average</td>
<td>36</td>
<td>41</td>
<td>13.9</td>
</tr>
</tbody>
</table>

The distribution by race and creed is shown in the following table.

TABLE NO.42A.10.

Pupils by Race or Creed in Primary education (1907-12).

<table>
<thead>
<tr>
<th>Race or Creed</th>
<th>Total No. of Primary Schools</th>
<th>No. of pupils of a school going age of whom 10 are in a Primary School for boys</th>
<th>Percentage of increase in the last five years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Europeans and domiciled community</td>
<td>1,786</td>
<td>218</td>
<td>+ 5.5</td>
</tr>
<tr>
<td>Indian Citizens</td>
<td>114,069</td>
<td>30</td>
<td>+25.7</td>
</tr>
<tr>
<td>Brahmins(Hindus)</td>
<td>471,420</td>
<td>32</td>
<td>+16.1</td>
</tr>
<tr>
<td>Non-Brahmins (Hindus)</td>
<td>2721,403</td>
<td>91</td>
<td>+25.6</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>924.713</td>
<td>94</td>
<td>+25.3</td>
</tr>
<tr>
<td>Buddhists</td>
<td>146,770</td>
<td>109</td>
<td>+ 2.1</td>
</tr>
<tr>
<td>Parsis</td>
<td>4,316</td>
<td>30</td>
<td>- 9.9</td>
</tr>
<tr>
<td>Others</td>
<td>138,171</td>
<td>99</td>
<td>+76.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4522,648</strong></td>
<td><strong>85</strong></td>
<td><strong>+24.6</strong></td>
</tr>
</tbody>
</table>


The increase in the enrolment of non-Brahmans and Muslims is noticeable from the above table. However, the small number of Europeans reading in Primary schools is accounted for by the fact that this community generally attended secondary schools having primary sections attached to them.

Thus, in all important Government Reports on education, special chapters devoted to the education of Muslims are found. In the later years, the total number of Muslim pupils had grown.
faster than the pupils of other communities. Between 1917 and 1927 it increased by 62 1/2 percent or almost a million. At the beginning of the last Quinquennial Review (1927-32) the percentage of Muslim pupils compared to non-Muslims was 24.7. Even at the later years of this Quinquennial, the percentage of Muslim pupils under instruction out of the total number of pupils was not more than 26.7%. An analysis of the figures for the different stages of education from Primary to Higher the Proportion of Muslims diminished. The indifference towards education among both Muslims boys and girls was appealingly heavy. Only 17% of the boys and less than 6% of the girls reached class IV.

In the 'high school stage' of Secondary education Muslim pupils were only 15% of the total school going population. It is clear that at the High School stages Muslims were showing increases in enrolments.

Between 1927 and 1932 the number increased by nearly 50%, from 32,000 to 47,000. In the college and University stages they were also making up for the backwardness to some extent. Uptil 1935 Muslims still formed only about 14 1/2 percent of the University population.

**Special Institutions for Muslims:**

The majority of the Muslim pupils under Public Instruction were taught in the ordinary schools, state and aided. At the same time there were also a number of institutions specially designed to meet the need of the Muslim community. The desire to have some institutions of their own and specially to maintain in them the observance of their religion has led Muslims to establish higher institutions of their own while Government or Public bodies maintained Secondary and Primary schools specially for Muslims but teaching general courses. This does not

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63. Education in India, 1935-36, pp. 79-82.
mean that Hindus were excluded from these institutions. The M.A.O. College at Aligarh, for instance also admitted Hindus. Originally Maktabs and Madrasahs provided religious education and these were privately managed. Now these institutions were not confined to religious education only. The Maktabs and Madrasahs which received Public/Government grants provided secular courses alongwith few religious subjects. These are now open for all without consideration of religion, caste, creed or race. There are some Maktabs and Madrasahs, that are still privately anaged and provide religious education.

Special institutions for Muslims are of three kinds - (i) those which adopt the general secular courses, (ii) those which started as indigenous schools, adopted a modified version of the Government prescribed curriculum to gain recognition, (iii) those institutions whether recognised or not, have a curriculum of their own different from the curricula of the above mentioned categories.

4.2A.10. Conclusion:

The education of Muslims during British Rule can be divided into two parts:

(a) The education of Muslim prior to 1857 i.e. from 1757 to 1857.
(b) The education of Muslims prior to 1947 i.e. from 1858 to 1947.

(a) The education of Muslims during the British period was as a whole inadequate and unsatisfactory. There were many reasons for it. These reasons were mainly (a) Political, (b) Economical, (c) Social, (d) Psychological, and (e) Religious.

The rapid, expansion of British dominion in India during the period 1757-1818 brought a great change in Indian life. Muslim could not forget that they had just lost their empire to the British. Once the rulers were now being ruled. Therefore, Muslims, could not reconcile themselves with British rule. The period from 1757 to 1857 was a period of conflicts, struggles, and doubts, between the Muslims and the British. The indirect
Hindus on the other hand found much less difficulty to make satisfactory adjustment with the British. They easily adopted English in place of Persian. They (Hindus) did not hesitate to participate in trade, business, industry and banking along with their British Principals. As the Hindus became conversant with English language, they were easily employed in mercantile houses as well as in administrative services of the British Government.

Muslims boycotted English education almost a century. Due to these reasons, Muslim lagged behind in education as compared to Hindus. This uneven growth in educational socio-economic spheres of the two communities helped the British to apply the "Divide and rule" policy in India successfully.

(b) After failure in the sepoy Mutiny of 1857, many Muslim leaders realized that the British rule was firmly established in India and it would be impossible to reorganize Muslims through anti-British struggle. So many Muslim leaders tried to remove suspicious and doubt prevailing among Muslims. Sir Syed Ahmad Khan was one of them. Thus after 1857, the thinking of the Muslims started to change. Muslims began to came forward accepting English education. With English education there was a hope of job opportunities under British Government. Hindus and others had already enjoyed these opportunities and were ahead of Muslims.

After some suspicion, were removed, British Government gradually tried to provide facilities for education of Muslims. As a result, many Governor-General of India established educational commissions to enquire about the education of Muslims and later on to make suggestions for its improvement. Report of Hunter Commission, Plan and policy on education of Lord Curzon were remarkable.

Muslims started to accept English education and making adjustment with the British. This process among Muslims started almost a century later than the Hindus. This was the reason, Muslims were lagging behind in modern education in comparison to the Hindu brothers during the British period.
with the approval of the government of Bengal, he made additional grants for the establishment of several indigenous schools in upper and lower Assam. Accordingly, in September 1826 eleven schools were established in lower and upper Assam. Of these, two were at Nineduars and one each in at Gauhati, Nilachal, Pattee, Darrang, Hajo, Bajali, Silah, Bishwanath, Nowgong and Desh-Darrang. Within a few months the number of schools rose to sixteen by the addition of school at Gauhati, Behajnee, Dharampore, Pattee-Darrang and Boreegoge. In 1831, Adam While, the collector of Gauhati, in collaboration with James Rae, a member of Serampur Missionary Society, started an Elementary English School at Gauhati. In 1838, the collector of Gauhati prepared a scheme of village education by remodelling and increasing the indigenous schools started by David Scott and by establishing an Anglo-Vernacular School at Kamrup. This scheme, however, was not successful. In 1841, another English School was established at Sibsagar. The Despatch of 1854, recommended the payment of grant-in-aid to private schools. This system greatly helped the development of primary education in Assam. In 1857-58 the number of pupils receiving instruction in such schools was 750 in Sibsagar and 600 in Kamrup. The Christian missionaries started primary schools of their own along with the schools of the company. Like the Presidencies of Madras, Bombay and Bengal, the missionaries did some excellent work in Assam. In 1844, the American Baptist Mission under Reverends, Nathan Brown and Oliver Cutter set up 14 schools in Sibsagar. Welsh Missionaries started many schools in the

7. Ibid.
8. Ibid.
9. S. Saikia, op.cit., p. 81
10. L. Das, op.cit..., p. 327
12. L. Das, op.cit., p.330
Khass Jayantia Hills, the Garo Hills, Darrang and Nowgong Districts. Though the spread of elementary education among the common people was the main objective of the missionary enterprise, yet they established some high school along with better staff and better equipment. These missionaries also opened a few College in Assam, which even now, attract a large number of students.

Muslims of Assam, however, were not attracted to British pattern of education. Like the other parts of India, Muslims of Assam also boycotted British education during the days of the company. Muslims remained mainly confined to their religious education, which was arranged privately. 'Garia' and local converted Muslims of that time were not much aware about the importance of education. Gradually the influence of Northern India and Bengal reached, Assam. Due to the persuasion of Muhammedan Anglo-Oriental Conference, the minds of the Muslims were changed and many Muslims of Assam tried to accept English education. The grant-in-aid system of Wood's Despatch of 1854, for the improvement of indigenous education and special recommendation of Hunter Commission for Muslims encouraged Muslims of Assam to accept modern education. Many maktabs and madrasahs, which are originally established for religious education, now adopted secular courses of studies with a view to earn grants from government funds. With the government recognition of maktabs and madrasahs, the number of public institutions started to increase. The Muslim pupils in secular institutions gradually began to increase. There is a dearth of exact data regarding the education of Muslims in Assam. Almost all the government reports and statistical abstracts, do show, the figures for Muslims of East Bengal. Separate statistics for Assam is not available as it was annexed to East Bengal. A few figures were available, those which were particularly related to Assam and Surma valley. Assam valley was mainly constituted by the districts of Goalpara, Kamrup, Darrang, Nowgong, Sibsagar, Dibrugarh and Lakhimpur. Besides, Garo hill, Naga hill and Khasia

13. Ibid.
### TABLE NO. 4.2B.1

**Race or Creed wise Classification of Scholars up to 31st March for the official year 1888-89 (East Bengal & Assam)**

<table>
<thead>
<tr>
<th>Classes of Institutions</th>
<th>Europeans</th>
<th>Indian Christians</th>
<th>Hindus</th>
<th>Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Secondary Education</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(High &amp; Middle Schools)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School English</td>
<td>6</td>
<td>50</td>
<td>2,724</td>
<td>464</td>
</tr>
<tr>
<td>Middle School English</td>
<td>1</td>
<td>253</td>
<td>2,654</td>
<td>682</td>
</tr>
<tr>
<td>Middle School Vernacular</td>
<td>1</td>
<td>13</td>
<td>2,815</td>
<td>559</td>
</tr>
<tr>
<td>Middle School English</td>
<td>-</td>
<td>-</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Middle School Vernacular</td>
<td>-</td>
<td>-</td>
<td>61</td>
<td>2</td>
</tr>
<tr>
<td>Total Secondary Schools</td>
<td>8</td>
<td>316</td>
<td>8,254</td>
<td>1,707</td>
</tr>
<tr>
<td><strong>Primary Education</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Primary Schools)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upper Primary Schools</td>
<td>-</td>
<td>2</td>
<td>3,388</td>
<td>642</td>
</tr>
<tr>
<td>Lower Primary Schools</td>
<td>-</td>
<td>1,458</td>
<td>37,944</td>
<td>9,819</td>
</tr>
<tr>
<td>Total</td>
<td>-</td>
<td>1,460</td>
<td>41,332</td>
<td>10,461</td>
</tr>
<tr>
<td>Upper Primary Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Lower Primary Schools</td>
<td>-</td>
<td>266</td>
<td>2,112</td>
<td>475</td>
</tr>
<tr>
<td>Total</td>
<td>-</td>
<td>266</td>
<td>2,112</td>
<td>475</td>
</tr>
<tr>
<td>Girls G.Total Primary Schools</td>
<td>-</td>
<td>1,726</td>
<td>43,444</td>
<td>10,936</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School Education Special</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Training Schools for Masters</td>
<td>1</td>
<td>94</td>
<td>152</td>
<td>16</td>
</tr>
<tr>
<td>Training Schools for Mistresses</td>
<td>-</td>
<td>9</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Industrial Schools</td>
<td>-</td>
<td>-</td>
<td>20</td>
<td>-</td>
</tr>
<tr>
<td>European &amp; Eurasian Schools</td>
<td>14</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Law Schools</td>
<td>-</td>
<td>-</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Others</td>
<td>-</td>
<td>-</td>
<td>40</td>
<td>108</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>103</td>
<td>217</td>
<td>126</td>
</tr>
<tr>
<td>TOTAL Schools for Public Instruction</td>
<td>23</td>
<td>2,145</td>
<td>51,915</td>
<td>12,769</td>
</tr>
</tbody>
</table>
### Advance Teaching

<table>
<thead>
<tr>
<th>Arabic/Persian</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>326</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanskrit</td>
<td>-</td>
<td>-</td>
<td>858</td>
<td>-</td>
</tr>
</tbody>
</table>

### Elementary Teaching

<table>
<thead>
<tr>
<th>Teaching Vernacular for Boy's</th>
<th>-</th>
<th>-</th>
<th>103</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary tool for Boy's</td>
<td>-</td>
<td>-</td>
<td>495</td>
<td>-</td>
</tr>
<tr>
<td>Elementary Maktab for Boy's</td>
<td>-</td>
<td>-</td>
<td>2,077</td>
<td>-</td>
</tr>
<tr>
<td>Elementary Maktab for Girl's</td>
<td>-</td>
<td>-</td>
<td>95</td>
<td>-</td>
</tr>
</tbody>
</table>

### Other Schools not conforming to departmental standard

| For Boy's | - | - | 422 | 8    |
| For Girl's| - | - | -   | -    |
| TOTAL     | - | - | 1,878 | 2,506 |

### Education of Private Institutions

<table>
<thead>
<tr>
<th></th>
<th>23</th>
<th>2,145</th>
<th>53,793</th>
<th>15,275</th>
</tr>
</thead>
</table>

**Source:** Progress of Education in Assam 1888-89. Calcutta Govt. Printing (India) 1890, pp. 41-49.
and Jyantia hills were included in Assam. Surma valley on the other hand, comprised of Cachar and sylhet districts. So, the statistical figures for the two valley's can be assumed applicable to the present Assam. With the attainment of Independence and as a result of partition, sylhet, the Muslim majority district was excluded from Assam and given to East Pakistan, so the percentage of Muslims (Mohammadens*) decreased in Assam. East Bengal in general and sylhet in particular was educationally as compared to the rest of Assam. Exact statistical figures for the Muslims of Assam can be taken from the figures given separately for the Assam valley, though they do not cover the entire state of Assam. As already mentioned during 1889-90 there were 13 Arabic schools with 271 pupils, and 132 elementary Maktabs (Koran schools) with 2,331 pupils in the Assam valley. The total number of Muslim pupils in East Bengal and Assam upto 31st March, 1888-89 was 15,275 as against Hindus which were 53,793. Under Public Instruction the Muslim boys scholars were 464 in High English School; 682 in Middle English school and 559 in Middle Vernacular school respectively. The Muslim Girl Scholars were nil. even in Middle English school. There were only two Muslim Girl Scholars in Middle Vernacular schools (Table No.4.2B.1). Hindu boys scholars on the other hand were 2,724 in High English School, 2,654 in Middle English School and 2,815 in Middle Vernacular School, Hindu Girl scholars were also nil in Middle English School. However, 61 Hindu Girl Scholars were in Middle Vernacular School.

In case of Primary education Muslim boys in upper primary school were 642 as against Hindu boys which were 3,388. In lower primary schools Muslim male pupils were 9,819 as against 37,944 Hindus. Similarly, both Muhammedan and Hindu Girl's were nil in upper primary schools. In lower primary schools the number of Muslim girls was 475 and the Hindu girls was 2,112 respect-

* "Muhammadan" was a term for Muslim coined by Britishers to parallel with Christians. As Christ:Christian: Mohammad: Mohammadens. But it is wrong and Muslims resent and rejects it.


<table>
<thead>
<tr>
<th>Public/Private Institutions</th>
<th>Total No. of Pupils</th>
<th>No. of Muhemedan Pupils</th>
<th>% of Muhemedan Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Public Institutions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High Schools</td>
<td>3,339</td>
<td>464</td>
<td>13.89</td>
</tr>
<tr>
<td>Middle English Schools</td>
<td>4,061</td>
<td>706</td>
<td>17.38</td>
</tr>
<tr>
<td>Middle Vernacular Schools</td>
<td>3,517</td>
<td>561</td>
<td>15.95</td>
</tr>
<tr>
<td>Upper Primary Schools</td>
<td>4,123</td>
<td>642</td>
<td>15.57</td>
</tr>
<tr>
<td>Lower Primary Schools</td>
<td>59,305</td>
<td>10,294</td>
<td>17.36</td>
</tr>
<tr>
<td>Normal &amp; Other Special Schools</td>
<td>554</td>
<td>126</td>
<td>22.74</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>74,899</td>
<td>12,793</td>
<td>17.08</td>
</tr>
</tbody>
</table>

2. Private Institutions

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Advanced Schools</td>
<td>1,184</td>
<td>326</td>
<td>27.53</td>
</tr>
<tr>
<td>Elementary Schools</td>
<td>3,200</td>
<td>2,180</td>
<td>68.13</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>4,384</td>
<td>2,506</td>
<td>57.16</td>
</tr>
<tr>
<td>GRAND TOTAL</td>
<td>79,283</td>
<td>15,299</td>
<td>19.30</td>
</tr>
</tbody>
</table>

Grand Total for Preceding year 75,688 14,916 19.70

TABLE NO. 4.2B.3

The number of Muhammedan Students who passed the Various departmental Examinations for 1888-89 and the number of Scholarships. (ASSAM & EAST BENGAL)

<table>
<thead>
<tr>
<th>Examinations</th>
<th>No. of Successful Candidates</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>TOTAL</td>
</tr>
<tr>
<td>1. Entrance Examination</td>
<td>61</td>
</tr>
<tr>
<td>2. Middle English Examination</td>
<td>53</td>
</tr>
<tr>
<td>3. Vernacular Examination</td>
<td>202</td>
</tr>
<tr>
<td>4. Upper Primary Examination</td>
<td>148</td>
</tr>
<tr>
<td>5. Lower Primary Examination</td>
<td>1,438</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1,902</td>
</tr>
</tbody>
</table>


TABLE NO. 4.2B.4

Classification of Pupils in girls schools according to religion (Assam) 1887-88.

<table>
<thead>
<tr>
<th>Schools for girls</th>
<th>NO. of rolls on 31st March 1887-88</th>
<th>HINDUS</th>
<th>MUSLIMS</th>
<th>OTHERS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1. Middle Eng.</td>
<td>63</td>
<td>61</td>
<td>96.88</td>
<td>2</td>
</tr>
<tr>
<td>2. Primary Schools</td>
<td>3,081</td>
<td>2,112</td>
<td>68.55</td>
<td>475</td>
</tr>
<tr>
<td>TOTAL</td>
<td>3,144</td>
<td>2,173</td>
<td>69.12</td>
<td>477</td>
</tr>
</tbody>
</table>

Source: Ibid.
In training schools for teachers, there were 16 Muslim male teachers and 152 Hindu male teachers. Muslim lady teacher was only one, while there was no Hindu lady teacher. In private institutions, there were 326 Muslim teacher for advance teaching of Arabic and Persian and 858 Hindu teachers for Sanskrit. There were 2,077 Muslim boys and 95 girls in elementary Maktabs. In the elementary tols, there were only 495 Hindu boys. It is clear from the table that Muslims were lagging behind in Public instruction as compared to the Hindus. It is also noticeable that the number of Muslim pupils were higher than the Hindu pupils in privately managed schools. It is only due to religious instinct of the Muslims. This, the total and the percentage of Muslim pupils in each category of institutions under govt. management was 13.89% in High Schools, 17.38% in Middle English Schools, 15.95% in Middle Vernacular Schools, 15.57% in upper primary schools, 17.36% in lower primary schools and 22.74% in normal and other special schools. Under privately managed institutions the percentage of Muslims was 27.53% in advanced schools and 68.13% in elementary schools. Upto the academic year 1888-89 Hindus were more than four times advanced than the Muslims. It is undoubtedly true that Muslim girls' are far behind than the Hindu girls in education. Out of 63 girls in Middle English Schools in the session 1887-88, 61 were Hindus and only 2 were Muslims. The percentage of Hindu and Muslim girls' was 96.88% and 3.17% respectively. In the same year in primary schools, out of 3,081 girls' 2,112 (68.55%) were Hindus and 475 (15.42%) were Muslims. So, Muslim girls were also more than four times backward than the Hindu girls in education. The number of Muslim students who passed the various departmental examinations for 1888-89 was 3 out of 61 in Entrance examination, 8 out of 53 in Middle English examination, 24 out of 202 in Middle Vernacular examination, 11 out of 148 in Upper primary examination and 175 out of 1,438 in Lower Primary examination. Thus, pass percentage of Muslims in different Public examinations was also low. There were many reasons of this educational backwardness of Muslims of Assam and East Bengal. Political, economical, social
and religious causes were mainly responsible for the slow development of education of Muslims. However, when Muslims showed interest for modern education, government also provided some facilities for the uplift of Muslims. Hunter Commission made some special recommendations for Muslims, Lord Dufferin in 1885 took some measures for the development of education of Muslims. The resolution of Lord Dufferin is called the 'Magna-Charta' of Muslim education in India. Inspite of these special measures of the government, the favourable attitude of the Muslims towards English system of education and the strenous efforts of the late Sir Syed Ahmad Khan and his co-works, in this direction, the result was not very satisfactory.

"The community remained educationally backward though less than formerly and at the close of the nineteenth century, the rate of progress was found to be a quarter of the rate of progress made by the Hindus. It was felt that exceptional measures' alone, adopted for an appreciable period of time, could bring the Muslims educationally into line with the Hindus". 17

Considering their backwardness, 'Rewards' were made to the Muslim pupils who could show proficiency in Arabic, Arabic grammar, Persian, Persian grammar and Arithmatic. In madrasahs - Geography and Mensuration were taught. Incentives in the form of prizes and different kinds of rewards were provided by the government to promote the cause of this specialised form of education for the Muslis. 18 After the Government resolution of 1904 the Madrasahs and Maktabs became eligible for subsidies under the grant-in-aid rules. All these schools were required to teach, lower primary courses in addition to their own special subjects. As a result, Muslim pupils under Public instruction were gradually increasing. "One of the most satisfactory features of the Quinquennium (1907-1912) is the movement which has arisen among the Muhammadans for education on modern lines. The increase

The increase in the number of Muhammedans under instruction, coupled with the gradual decline in the proportionate number of pupils reading in schools of the old Muhammadan type, is a sure sign that the prejudice against modern education which has hitherto done so much to retard the progress of the community is at least dying out. The result is due in a large measure to the endeavours which have been made by the Department to see that Muhammadan schools are placed on an equal footing with others in the attention which they receive and in the distribution of educational funds. 19

The number of Muslim pupils increased during the last decade from 331,900 in 1901-02 and 425,840 in 1906-07 to 575,667 in 1911-12. Proportionately the number of pupils of all creeds increased from 48.9% and 52.2% to 53.5% percent. 20 The rate of increase during the five years was as high as 35.1%, but even now the proportion of Muslim pupils has not reached required 58.5%, which is the proper proportion of Muslim community out of the total population of the province. An interesting fact which the figures reveal, is that the increase in the number of pupils has been much more marked in public than in Private institutions, and that over 92% of the Muslim, under instruction are now attending schools of the former class. 21

The intellectual progress of a community can not be judged only by the total number of pupils attending schools, but it can be judged to some extent by the number of those who have reached the higher stages of instruction. Judgement from this point of view is that the educational progress of the Muslim community is still far from being satisfactory. It is seen from this quinquennium (1907-12) that only in primary school does the percentage of Muslim pupils, 55.3% approach the proportion which their community bears to the whole population of the Province. As we go higher up the scale the proportion grows less and less.

20. Ibid.
21. Ibid.
TABLE NO. 4.2B.5

The Race or Creed of all Scholars Under Instruction on the 31st March of each official year, 1909-10 to 1913-14*. Including all kinds of institutions of Eastern Bengal & Assam.

<table>
<thead>
<tr>
<th>Race/Creed wise</th>
<th>Sex</th>
<th>1909-10</th>
<th>1910-11</th>
<th>1911-12</th>
<th>1912-13</th>
<th>1913-14</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Europeans &amp; Eurasians</td>
<td>Males</td>
<td>259</td>
<td>426</td>
<td>238</td>
<td>21</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>266</td>
<td>272</td>
<td>311</td>
<td>46</td>
<td>71</td>
</tr>
<tr>
<td>2. Indian Christians</td>
<td>Males</td>
<td>7,077</td>
<td>8,339</td>
<td>7,892</td>
<td>6,630</td>
<td>7,356</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>4,808</td>
<td>5,337</td>
<td>5,652</td>
<td>4,194</td>
<td>4,301</td>
</tr>
<tr>
<td>3. Hindus Brahmins</td>
<td>Males</td>
<td>44,585</td>
<td>46,386</td>
<td>48,773</td>
<td>13,170</td>
<td>13,974</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>8,318</td>
<td>9,765</td>
<td>9,337</td>
<td>1,373</td>
<td>1,808</td>
</tr>
<tr>
<td>4. Hindus Non-Brahmins</td>
<td>Males</td>
<td>299,128</td>
<td>307,818</td>
<td>343,038</td>
<td>92,965</td>
<td>102,340</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>48,789</td>
<td>51,042</td>
<td>56,630</td>
<td>9,638</td>
<td>12,141</td>
</tr>
<tr>
<td>5. Mohammadans</td>
<td>Males</td>
<td>448,774</td>
<td>456,049</td>
<td>496,367</td>
<td>44,576</td>
<td>48,554</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>65,213</td>
<td>71,254</td>
<td>79,307</td>
<td>2,503</td>
<td>3,459</td>
</tr>
<tr>
<td>6. Buddhists</td>
<td>Males</td>
<td>5,379</td>
<td>4,144</td>
<td>5,170</td>
<td>61</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>830</td>
<td>675</td>
<td>731</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>7. Parsis</td>
<td>Males</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>-</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8. Others</td>
<td>Males</td>
<td>19,879</td>
<td>20,912</td>
<td>19,880</td>
<td>17,425</td>
<td>19,123</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>1,578</td>
<td>1,793</td>
<td>1,806</td>
<td>1,684</td>
<td>1,903</td>
</tr>
</tbody>
</table>

* Includes Eastern Bengal upto - 1911-12

TABLE NO. 4.2B.6.

Muhammedan population of Eastern Bengal & Assam in 1911.

<table>
<thead>
<tr>
<th>Province</th>
<th>Muhammedan Population of 1911 (in thousand)</th>
<th>Percentage to Total Population in Censuses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Bengal &amp; Assam</td>
<td>20,237</td>
<td>57.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>58.5</td>
</tr>
</tbody>
</table>

Source: Ibid

Muhammedan pupils under Instruction in all classes of institutions of Eastern Bengal & Assam.

<table>
<thead>
<tr>
<th>Year</th>
<th>1886-87</th>
<th>1891-92</th>
<th>1896-97</th>
<th>1901-02</th>
<th>1906-07</th>
<th>1911-12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pupil</td>
<td>12,936</td>
<td>16,272</td>
<td>21,802</td>
<td>23,452</td>
<td>425,840</td>
<td>575,674</td>
</tr>
</tbody>
</table>

Source: Ibid

TABLE NO. 4.2B.7.

Percentage of Muhammedan Pupils to total number of pupils of Eastern Bengal & Assam.

<table>
<thead>
<tr>
<th>Year</th>
<th>1886-87</th>
<th>1891-92</th>
<th>1896-97</th>
<th>1901-02</th>
<th>1906-07</th>
<th>1911-12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public Institution*</td>
<td>N.A.</td>
<td>16.4%</td>
<td>17.8%</td>
<td>18.8%</td>
<td>48.7%</td>
<td>52.0%</td>
</tr>
<tr>
<td>Private Institutions</td>
<td>N.A.</td>
<td>68.5%</td>
<td>66.7%</td>
<td>74.9%</td>
<td>92.6%</td>
<td>86.0%</td>
</tr>
<tr>
<td>Including both Public &amp; Private</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>53.5%</td>
</tr>
</tbody>
</table>

* The figures of 1892, 1897 and 1902 are for Assam Valley only.

Source: Ibid. p. 60
TABLE NO. 4.2B.8.

Successful Muhammedan Candidates in Public Examination during 1906-07 and 1911-12.

<table>
<thead>
<tr>
<th>State</th>
<th>Different Stages</th>
<th>1906-07</th>
<th>1911-12</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A. &amp; M.Sc</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B.A. &amp; B.Sc.</td>
<td>1</td>
<td>15</td>
<td></td>
<td>14 BA.</td>
</tr>
<tr>
<td>Intermediate</td>
<td>12</td>
<td>73</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Matriculation</td>
<td>95</td>
<td>296</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School Final</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td>1,536</td>
<td>2,945</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upper Primary</td>
<td>3,693</td>
<td>7,314</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


TABLE NO. 4.2B.9.

Percentage of Male Muhammedan Pupils in Public Institutions to Male Muhammedan Population of School-going age.

<table>
<thead>
<tr>
<th>Province</th>
<th>1906-07 *</th>
<th>1911-12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Bengal &amp; Assam</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Male Population of School-going age.
- Pupils in Public Institutions.
- Percentage

2,032,440 496,106 24.4 1,537,684 461,436 30.0

* The figures included entire Bengal and Assam.

In secondary schools the number of pupils rose from 31,632 to 68,329 and the proportion from 27.5% to 36.6%. In Arts Colleges the number of Muslims increased from 71, or 5.9% to 360, or 12%. In Professional Colleges the number increased from 7 to 21 and the percentage from 5.6% to 12.5%. The rate of increase during the Quinquennium has certainly been large, but these figures show that in the matter of higher education the Muslim community has still considerable lee way to make up.

Results of the different public examinations of Muslims are more hopeful. It is true that in the year 1911-12 no Muslim took the degree of Master of Arts (M.A.) and Bachelor of Law (LL.B.), but in every other examination the number of successful Muslim candidates has increased. In the B.A. examination their number has risen from 1 to 14 and the percentage from 2.4 to 11.4. In the Intermediate examination there has been a similar rise in number from 12 to 73 and in percentage from 4.3 to 11.3. In Matriculation examination while there were in 1906-1907 only 95 successful Muslim candidates or 8.4% of the total. In 1911-12 the figure was 296 or 15.1% (Table No.4.2B.8).

In the lower stages the figures are no less satisfactory. Whereas, at the close of the previous Quinquennium (1901-06) only 26% of the candidates who obtained school leaving certificates in the Middle stage, 33.6% and 42.4% of those who passed the upper primary and lower primary examinations respectively, were Muslims. The figures have now risen from 33.6% to 40.1% and 42.4% to 48.7%22 where other proofs are wanting, these statistics alone would be sufficient to indicate the growing desire of the Muslims to educate their children on modern lines.

In Assam, on 31st March 1913-14 the total number of Muslim male scholars in all the institutions was 48,554 and the female scholars was 3,459 (Table No.4.2B.5.), so, total number of Muslim scholars was 52,013 in 1913-14, which was 41,858 in 1910-11 and 44,904 in 1911-12 (Table No.4.2B.11). It is apparent that

22. Quinquennial Review, 1907-12, p. 111.
TABLE NO. 4.2B.10.

The number of scholars on 31st March, 1912 in Eastern Bengal and Assam classified according to sex, race or creed.

<table>
<thead>
<tr>
<th>Different Institutions</th>
<th>Europeans &amp; Eurasians</th>
<th>Indian Christians</th>
<th>Brahmans</th>
<th>Non-Brahmans</th>
<th>Muslims</th>
<th>Buddhists</th>
<th>Parsis</th>
<th>Others</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>COLLEGIATE EDUCATION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arts College</td>
<td>-</td>
<td>-</td>
<td>794</td>
<td>1,828</td>
<td>360</td>
<td>1</td>
<td>-</td>
<td>6</td>
<td>2,989</td>
</tr>
<tr>
<td>English-Male, College for Professional Training</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Law - Male</td>
<td>-</td>
<td>-</td>
<td>31</td>
<td>87</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>130</td>
</tr>
<tr>
<td>Teaching-Male</td>
<td>-</td>
<td>-</td>
<td>9</td>
<td>19</td>
<td>9</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>37</td>
</tr>
<tr>
<td>TOTAL</td>
<td>-</td>
<td>-</td>
<td>834</td>
<td>1,934</td>
<td>381</td>
<td>1</td>
<td>-</td>
<td>6</td>
<td>3,156</td>
</tr>
<tr>
<td>SCHOOL EDUCATION</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(General)Secondary Schools for Boys</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School (a) Male</td>
<td>12</td>
<td>169</td>
<td>14,158</td>
<td>38,957</td>
<td>20,729</td>
<td>373</td>
<td>-</td>
<td>158</td>
<td>74,556</td>
</tr>
<tr>
<td>(b) Female</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Middle Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>English (a) Male</td>
<td>152</td>
<td>784</td>
<td>8,077</td>
<td>39,545</td>
<td>38,674</td>
<td>385</td>
<td>-</td>
<td>569</td>
<td>88,186</td>
</tr>
<tr>
<td>(b) Female</td>
<td>72</td>
<td>118</td>
<td>7</td>
<td>26</td>
<td>28</td>
<td>-</td>
<td>-</td>
<td>18</td>
<td>269</td>
</tr>
<tr>
<td>Vernacular a) Male</td>
<td>-</td>
<td>31</td>
<td>1,623</td>
<td>10,236</td>
<td>8,791</td>
<td>111</td>
<td>-</td>
<td>156</td>
<td>20,948</td>
</tr>
<tr>
<td>b) Female</td>
<td>-</td>
<td>5</td>
<td>28</td>
<td>6</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>- For Girls -</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High Schools</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Male</td>
<td>-</td>
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<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td>b) Female</td>
<td>1</td>
<td>177</td>
<td>60</td>
<td>399</td>
<td>41</td>
<td>1</td>
<td>1</td>
<td>35</td>
<td>715</td>
</tr>
<tr>
<td>Middle Schools</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>English a) Male</td>
<td>11</td>
<td>6</td>
<td>2</td>
<td>18</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
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</tr>
<tr>
<td>b) Female</td>
<td>142</td>
<td>39</td>
<td>65</td>
<td>504</td>
<td>8</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>759</td>
</tr>
<tr>
<td>Vernacular a) Male</td>
<td>-</td>
<td>10</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>b) Female</td>
<td>1</td>
<td>134</td>
<td>240</td>
<td>651</td>
<td>58</td>
<td>-</td>
<td>-</td>
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<td>1,085</td>
</tr>
<tr>
<td>TOTAL</td>
<td>391</td>
<td>1,488</td>
<td>24,238</td>
<td>90,374</td>
<td>68,336</td>
<td>873</td>
<td>1</td>
<td>940</td>
<td>186,641</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>--------------------------</td>
<td>---</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td><strong>Primary Schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For Boys (a) Male</td>
<td>47</td>
<td>5,888</td>
<td>19,158</td>
<td>245,379</td>
<td>378,185</td>
<td>3,339</td>
<td>-</td>
<td>18,425</td>
<td>670,415</td>
</tr>
<tr>
<td>(b) Female</td>
<td>-</td>
<td>3,332</td>
<td>1,135</td>
<td>11,524</td>
<td>16,397</td>
<td>158</td>
<td>-</td>
<td>1,392</td>
<td>33,938</td>
</tr>
<tr>
<td>For Girls (a) Male</td>
<td>21</td>
<td>234</td>
<td>101</td>
<td>705</td>
<td>1,297</td>
<td>35</td>
<td>-</td>
<td>27</td>
<td>2,420</td>
</tr>
<tr>
<td>(b) Female</td>
<td>91</td>
<td>1,538</td>
<td>7,689</td>
<td>42,966</td>
<td>55,278</td>
<td>524</td>
<td>-</td>
<td>340</td>
<td>108,426</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>153</td>
<td>10,992</td>
<td>28,083</td>
<td>300,574</td>
<td>451,157</td>
<td>4,056</td>
<td>-</td>
<td>20,184</td>
<td>815,199</td>
</tr>
<tr>
<td><strong>School Education</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>-- Special --</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td><strong>Training Schools</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Male</td>
<td>-</td>
<td>109</td>
<td>123</td>
<td>470</td>
<td>612</td>
<td>10</td>
<td>-</td>
<td>73</td>
<td>1,397</td>
</tr>
<tr>
<td>b) Female</td>
<td>1</td>
<td>11</td>
<td>1</td>
<td>11</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>8</td>
<td>37</td>
</tr>
<tr>
<td><strong>Medical Schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) Male</td>
<td>-</td>
<td>1</td>
<td>167</td>
<td>451</td>
<td>76</td>
<td>-</td>
<td>-</td>
<td>10</td>
<td>705</td>
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<td>42,341</td>
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TABLE NO. 4.2B.11.

Muhammedan pupils in all Institutions - Public and Private during 1910-11 to 1911-12 in Assam only.

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<tr>
<th></th>
<th>1910-11</th>
<th>1911-12</th>
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<tr>
<td>Institutions</td>
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<tr>
<td>Total no. of Pupils on 31st March</td>
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<tr>
<td>Total no. of Muhammedan Pupils on 31st March</td>
<td>30</td>
<td>27</td>
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</table>

**PUBLIC INSTITUTIONS**
- Collegiate Education Colleges (both sexes)

**SECONDARY SCHOOLS**
- For Boys
  1. High Schools
  2. Middle English Schools
  3. Middle Vernacular Schools
- For girls
  1. High Schools
  2. Middle English Schools
  3. Middle Vernacular Schools

**1 a) Primary Schools for Boys**

<table>
<thead>
<tr>
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<th>1910-11</th>
<th>1911-12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Institutions</td>
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<td>141,748</td>
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<tr>
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<td>32,942</td>
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<tr>
<td>Total no. of Muhammedan Pupils on 31st March</td>
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<td>1.072</td>
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</table>

**1 b) Primary Schools for Girls**

<table>
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<tbody>
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<tr>
<td>Total no. of Muhammedan Pupils on 31st March</td>
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<td>1.072</td>
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</table>

**1 a) Training Schools for Masters**

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<tr>
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<td>Total no. of Muhammedan Pupils on 31st March</td>
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<td>28</td>
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**1 b) Training Schools for Mistresses**

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**1. Law Schools**

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</thead>
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<td>Total no. of Muhammedan Pupils on 31st March</td>
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**1. Commercial Schools**

- Medical Schools
- Engineering & Surveying Schools
- Madrasahs
- Tols
- Others

**TOTAL Public Institutions of Assam**

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<th>1911-12</th>
</tr>
</thead>
<tbody>
<tr>
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<td>176,956</td>
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<td>41,244</td>
</tr>
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<td><strong>PRIVATE INSTITUTIONS</strong></td>
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<td>354</td>
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<tr>
<td>Elementary teaching a Vernacular for Girls</td>
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<td><strong>GRAND TOTAL (both Public and Private)</strong></td>
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<td>168,116</td>
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</table>

there was a gradual increase of Muslim scholars during the said period. This increase was noticeable in lower stages of education. At higher level of education the rate of increase was not satisfactory. Of the 230 students in two colleges of Assam during 1910-11, only 30 were Muslims. So the percentage of Muslim students attending collegiates education was 13.04%. In 1911-12 out of 309 students from three colleges, 27 were Muslims and the percentage was 8.74% (Table No.4.2B.11). It shows the decrease of Muslim students in higher education. The same happened in case of high school too. Of the 8,236 boys in 1910-11, 1614 (19.60%) were Muslims. It came down to 19.56% in 1911-12, because out of 8,701 students, Muslims were 1,702. In Middle English Schools, the percentage of Muslim boys was 19.65% in 1910-11 and 21.12% in 1911-12. In Middle Vernacular Schools, the percentage of Muslim boys was 16.15% in 1910-11 and 16.53% in 1911-12 respectively. Muslim girl students did not attend High School upto the year 1912. There was only one Muslim girl student out of 452 in three Middle English Schools of Assam in 1910-11, and in 1911-12, there was no Muslim girl. However, in Middle Vernacular Schools 9.14% in 1910-11 and 8.95% in 1911-12 were Muslim girls.

In case of primary schools, the Muslim boys were 22.99% in 1910-11 and 23.24% in 1911-12, Muslim girls' percentages were 14.39% and 14.86% during the same period.

It is remarkable that the attendance of Muslim pupils in private institutions was satisfactory - during the period of 1910-12. The total number of Muslim pupils in all institutions under private management was 4,580 (77.32%) in 1910-11 and 3,660 (72.05%) in 1911-12 (Table No.4.2B.11).

The increase of Muslim students in lower stages of public institutions was due to some facilities provided by the government. In Assam all grants-in-aid are charged to provincial revenues, but special grants may, with the sanction of the Local Government, be given by Municipalities to schools within their area. Under the special rules enumerated in the last Quinquennial (1907-12) review, Maktabas in this part of the
Province may receive either stipends and scholarships for oriental learning or salary and capitation grants for secular instruction. "the grants permissible under these rules are liberal".

4.2B.2. Scholarships:

The award of special scholarships and the provisions of free education for poor students have for a long time been included in the government programme for the encouragement of Muslim education. Due to the special recommendations of Hunter Commission 1882-83, certain number of scholarships of every grade have been reserved for Muslims. The number of such scholarships was, however, very small, and at no period fully complied with the recommendations of the commission. Therefore, the scholarship rules were revised during the quinquennium (1907-12) under review and the number of reserved scholarships was largely increased. The government now decided to provide 31 upper primary, 23 middle Vernacular and 19 Middle English scholarships for Muslim pupils under public instruction. Moreover, 24 junior and 15 senior scholarships were reserved for Muslims. In addition to one post-graduate, five Engineering and three Law scholarships were also granted for Muslim. District Boards have also been persuaded to reserve for Muslims a number of primary scholarships.23

4.2B.3. Free Studentships:

While additional scholarships have thus, been created for Muslims, the rules relating to free studentships have also been revised in their favour. The number of free studentships tenable in high, middle and Upper primary schools has been raised to 13% of the number enrolled. It has been decided that they should be held in proportion of eight to five for Muslims and Hindus, respectively. A number of half-free studentships has also been provided in schools and Colleges out of the proceeds of the Mohsin Fund. In Surma Valley of Assam these half free

studentships have been converted as an experimental measure into scholarships for the benefit of meritorious boys in straitened circumstances.

4.2B.4. Provision of Hostels:

In the resolution on the quinquennial report, 1907-12, the local government observed, "The question of hostel accommodation is of urgent importance. The great majority of Muhammadans' live in the villages, and they experience great difficulty in finding homes for their boys who attend school in the towns. Suitable accommodation amidst desirable surroundings is expensive or not available, and parents are naturally reluctant to send their boys away to live in conditions which may be harmful to them. Many, it is believed, are prevented from educating their sons by these obstacles. The remedy lies in providing adequate hostel accommodation for Muhammadan boys in connection with the schools".24

"Special efforts have been made during the quinquennium to effect an improvement in this direction, with the result that every college and nearly every government high school has now a Muhammadan hostel. In Assam, however, government institutions were very few in number and therefore, such facilities for Muslims were very few in number. Private schools have been encouraged to follow suit. Some times, Muslim themselves provided funds for the establishment of hostels in towns where there were large aided schools. These facilities of the government were enjoyed much by East Bengal than Assam".25

4.2B.5. Employment of Muslim Officers & teachers:

It is pointed out in the Report 1907-12 that, "The employment of a due proportion of Muhammadan officers in the Education Department has always been regarded as one of the best means of advancing the cause of Muhammadan education. It has been laid down by government that the number of Muhammadan sub-

25. Ibid.
TABLE NO. 4.2B.12.

The number of Muhammadan employment in different categories/institutions in the Education Department, Assam, 1910-11 to 1911-12.

<table>
<thead>
<tr>
<th>Employment</th>
<th>1910-11</th>
<th>1911-12</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total Number</td>
<td>Number of Muhammadans</td>
</tr>
<tr>
<td>Inspecting officers</td>
<td>40</td>
<td>10</td>
</tr>
<tr>
<td>Clerks</td>
<td>20</td>
<td>2</td>
</tr>
<tr>
<td>Instructive staff Govt. Colleges &amp; High Schools</td>
<td>138</td>
<td>18</td>
</tr>
<tr>
<td>Aided Colleges and High Schools</td>
<td>107</td>
<td>11</td>
</tr>
<tr>
<td>Un-aided Colleges and High Schools</td>
<td>100</td>
<td>9</td>
</tr>
<tr>
<td>Govt. Middle Schools</td>
<td>143</td>
<td>8</td>
</tr>
<tr>
<td>Aided middle Schools</td>
<td>282</td>
<td>18</td>
</tr>
<tr>
<td>Un-aided middle Schools</td>
<td>18</td>
<td>1</td>
</tr>
<tr>
<td>Govt. &amp; Board Primary Schools</td>
<td>3,323</td>
<td>407</td>
</tr>
<tr>
<td>Aided Primary Schools</td>
<td>241</td>
<td>7</td>
</tr>
<tr>
<td>Un-aided Primary Schools</td>
<td>123</td>
<td>3</td>
</tr>
<tr>
<td>Special Schools</td>
<td>183</td>
<td>118</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>4,718</td>
<td>612</td>
</tr>
</tbody>
</table>

Source: Report on the Progress of Education in East Bengal & Assam. 1907-12 op.cit p. 248
Inspectors of schools in every district should be in proportion to the Muhammadan population and that a fixed proportion of the teachers in government high schools should be Muhammadens. It is, however, not easy to find qualified Muhammadens to hold high posts in the Education Department. It is mainly depend upon Muhammaden inspecting officers to make advance their education. But the number of inspecting officers increased from 97 to 114 which was very poor for entire East Bengal and Assam. The range varied from 43.2% to 44.4% in different divisions of the East Bengal. It was only 19.5% in the two division of Assam (Table No.4.2B.12) of the total. It is evident that more Muhammadens are required as inspecting officers, but the comparatively poor prospects, which the educational services now offer deter qualified men from joining the department. The number of Muhammaden teachers, especially in primary schools is however, considerable (Table No.4.2B.12).

4.2B.6. Education of Reorganised Madrasahs:

The majority of the Muslim pupils under public instruction were taught in the ordinary, state and aided schools. The number of pupils proportioned to the total Muslim population was not satisfactory. Therefore, the government of India, specially designed a number of institutions to meet the needs of the Muslim community. Under this scheme, Maktabs and Madrasahs of the traditional religious education, were reorganised by adding modern secular subject with it. Government grants-in-aid could be received by these institutions after providing secular education. These may be divided into five categories:

1. Madrasahs which contained 9 or 10 classes and affiliated to the Calcutta Madrasah.

2. Smaller Madrasahs, which did not send up pupils to the Central Madrasah examinations, but served as feeders to the larger Madrasahs.

3. Middle Madrasahs. This class of schools was started as an experimental measure in the Decca Division, on the

26. Ibid.
recommendation of the conference on Muhammadan Education held at Barisal on the 19th of December, 1905 and subsequently extended to other divisions,

4. The so-called Madrasahs, which differed but slightly from Maktabs.

5. Koran Schools, where the sole instruction was given in the recitation of the Quran.

4.2B.7. **High Madrasahs:**

High Madrasahs were intended for the higher education of Muslims in their classical language. The number of these institutions remained unchanged during the quinquennium, 1907-12. The number of pupils on the other hand increased from 10,431 to 12,923. These Madrasahs were not established in Assam during the said period.

4.2B.8. **Senior Madrasahs:**

A full senior Madrasah consisted of 10 classes. Of which the four highest classes represented the college and the lower six classes represented the school department.

The College classes were affiliated to the Central Board of Madrasah Examinations and sent up candidates for the examinations held by that Board.

The examination of the pupils in the school department was conducted by the Madrasah authorities themselves. The courses of study prescribed by the department consisted of Arabic and Persian literature with grammar, philosophy, theology, logic, Arithmetic, Geometry and Muhammadan Law. English was prescribed as a subject of study in Madrasahs. It was usually optional in the senior, and compulsory in the junior department. There were eight Madrasahs in Eastern Bengal during the quinquennium 1907-12. There were no senior Madrasahs in Assam like those at Dacca and Chittagong. Nor there was any of Madrasahs in Assam which sent pupils for the Central Madrasah examination. Departmental tests, called the first and second examinations were held in order to test the proficiency of the pupils in Arabic
and Persian. Stipends and Scholarships were awarded on the basis of results at these examinations. The Syllabus for the examination was generally that prescribed for the fifth or the seventh class of the Calcutta Madrasah. There were also lower primary departments attached to the Madrasahs and for these, the management received grants in the same way as ordinary lower primary schools. Except that, there was no limit to the amount of the capitation grant received.

There were, in all, 38 of these Madrasahs in Assam with 2,665 pupils, but their organisation left much to be desired. Madrasah education was capable of further development in the Surma valley, especially in Sylhet where the percentage of Muslims to the total population was large, and it had yet to be considered whether the Madrasah in this valley could not be brought into line with the senior Madrasah in Eastern Bengal.

4.2B.9. Junior or Smaller Madrasah:

Junior Madrasahs were also known as smaller Madrasahs. The middle English course was also introduced in all aided junior Madrasahs. Many junior Madrasahs were established in Eastern Bengal. Madrasah of Rajshahi was treated as junior/smaller Madrasah. Another smaller Madrasah was established at Dacca, the courses of studies varied greatly from Rajshahi. Junior Madrasahs of this kind were not established in Assam during this Quinquennium, 1907-12.

4.2B.10. Middle Madrasahs:

The scheme for the establishment of Middle Madrasahs, was first introduced at the close of the year 1905, has made considerable progress. The main object of the scheme was to offer, in purely Muslim areas, object lessons to show how readily modern secondary education could be combined with the traditional education. Middle Madrasahs were equivalent to middle English Schools, with the exception that Urdu was taught in standards I to V and a little Arabic or Persian in standard VI. In majority of the Middle Madrasahs, there was a separate Arabic department in which instruction was given up to the standard of the highest
class in a junior Madrasah. There was a tendency for these Madrasahs to approximate more and more closely to ordinary Middle schools, and to lose their characteristics as Madrasahs.

It was in the Dacca Division that Middle Madrasahs first received official recognition, and it was in this division that they were most popular. The progress in the Rajshahi Division had been equally encouraging.

In Assam, the movement, on the other hand did not meet with much success. The Aided Madrasah at Goalpara was the only institution in Assam which could be called a Middle Madrasah. It was not, however, a Madrasah in the true sense. The then Inspector of Assam Valley considered it as 'cheap Middle English school'. The combination of religious and secular education was accepted in this Middle Madrasah. It gained popularity in Assam also.

4.2B.11. Primary Maktabs:

These schools owe their origin to the recommendations of the Education Commission of 1882, in accordance with which many Quran schools and other indigenous institutions adopted the secular course of studies taught in primary schools, with a view to earn grants from Public funds. They taught the ordinary lower primary course with the addition of the Quran. Lessons on the ritual of Islam were also taken from some simple urdu Reader.

This curriculum was considered unsatisfactory and was one of the subjects discussed by the Madrasah Reform Committee. The committee prepared a revised curriculum based on the lower primary course, and adopted as far as possible to the special requirements of Muslim children. In Assam this kind of schools did not exist during the period 1907-12.

The concluding remarks of the quinquinnium, 1907-12 was that "Enough has already been done by the government for the reformation of Madrasah system of education, but still there

is a large number of Madrasahs, which failed to fulfill the requirements of modern life. The instruction which they impart is more religious than secular and is ill-fitted to equip a young man for the battle of life. There is a strong feeling among many Muhammedan themselves to reform the curriculum.

A religious sentiment of many Muhammedans was also to consider by the government in this regard. Due to this animous feeling, the government has not yet taken any action on Madrasah Reform and the whole question is still under the consideration of Government."

In 1914-15 there were 39 Public Madrasahs in Assam with 3,059 students. In the year following, the number of Madrasahs dwindled to three Public Madrasahs with 750 students, this was because of the fact that many secular Maktabs and Madrasahs were converted into primary schools.

In October 1914, a Mohammedan Educational Conference was held at Shillong. It suggested replacement of Persian by Arabic in high schools, introduction of a new course of studies in Madrasahs, up-gradation of some Madrasahs into full senior Madrasahs; and the introduction of usual primary course in full or in part, in the Madrasahs without necessarily abandoning their Islamic characteristics.

Following the recommendations of the Conference, Muhammedan Oriental education was re-organised between the years 1915 and 1930. The condition of the first and second Madrasah examination remained asusual. In the reorganisation scheme an attempt was made to give equal status to Madrasahs and the primary schools by suitably incorporating the primary course with Islamic teaching in the Junior Madrasahs. In July 1930, another Mohammedan Educational Conference was held at Shillong under the Presidentship of the Education Minister himself.

28. Ibid., pp. 116-117.
30. Ibid.
The Conference recommended the followings:

1. The introduction of the 'title classes' in the Madrasahs.
2. Establishment of Anglo-Persian classes in Sylhet Madrasah.
3. Adoption of a more liberal policy in the matter of granting scholarships to Muslim pupils, and
4. Adoption of the principle that the cost of teaching Islamic courses in schools should be charged to the Public funds.

The Conference also recommended expansion of Maktab Education. 32

The Minister in-charge of Education took keen interest in the expansion of Muslim education. Due to his interest, High Madrasah Course was introduced in Assam. For the first time this course was implemented in three Madrasahs simultaneously, including the government Madrasah at Sylhet. These High Madrasahs were affiliated to the Board of Intermediate and secondary Education at Dacca. The number of Public Schools offering Islamic Course of studies also increased in 1933-34. Such schools numbered 259 in the Assam Valley and 374 in the Surma Valley. The 'tremendous increase in the number of such schools could be realised in its true import, if it were recommended that in 1915-16, such schools numbered 114 only in the whole of Assam. Due to revision of the curricula and the establishment of new schools, four types of Madrasahs came into existence in Assam:

1. The Senior Madrasah: Imparting higher Islamic learning.
2. Middle English Madrasah: Providing the study of English as a separate subject in the revised courses of curriculum.
3. Middle Madrasah: Following the old course of religion, and
4. Khariji Madrasah (unrecognised): Maintained by private bodies which provided religious education of preliminary stage.

32. Ibid
Self-willingness of the Muhammedans and various steps by the governments helped in the growth and development of education of Muslims during first half of the twentieth century. The number of Muslim pupils in all grades of schools on 31st March 1937 was 1,26,194. There had been an increase of 17,289 pupils, representing an increase of 15.8%. The recognised schools recorded an increase of 14,760 pupils which worked out at 15.4%. The measures for progress were correct and acceptable, but the progress of Muslims fell far short of the general progress, which was 23.6% for all schools and 21.5% for reorganised schools (Table NO.4.2B.13). Hence, only one conclusion can be drawn that "The Muhammedans being the poorer community, had not been able to recover from the effects of economic depression to the extent to which the sister community had been able to do. The condition was decidedly worse in Surma Valley where the rate of progress was 7.8% only. In the Assam Valley an increase of 33.4% was recorded, which was really gratifying".

The disparity was not very much marked in secondary schools. The rate of increase in case of Muslims being 31.1% as against the general increase of 32.8% (Table NO.4.2B.13). In the primary education, however, the Muslim had lost some ground. They had increased at the rate of 14.0% only, while the general rate was 18.8% (Table NO.4.2B.13).

It is clear that the Education of Muslims could not be equal to the Hindus, without the special efforts made by the Muslim community itself, Muslims would have remained far behind than the present. So, there was need for the continuance of the special educational facilities offered to the Muslims by the Education department.

The increase of percentage in case of girls was particularly satisfactory. The rate of progress was 24.9% despite the fact that the general rate of progress was much higher i.e.


34. Ibid. 7 p. 60
TABLE NO. 4.2B.13.

The rate of Progress of Muhammedan pupils in education of Assam during 1931-32 to 1936-37.

<table>
<thead>
<tr>
<th>ASSAM Different Schools</th>
<th>Muhammedans 1936-37</th>
<th>General 1936-37</th>
<th>Compared with 1935-36</th>
<th>Compared with 1931-32</th>
</tr>
</thead>
</table>

All grades of Schools
Recogonised Schools
Secondary Schools
Primary Schools


TABLE NO. 4.2B.14.

The Proportion of Muhammedan to the total number of Scholars at each stage of institutions in Assam - 1931-32 to 1936-37.

<table>
<thead>
<tr>
<th>ASSAM Secondary Stage</th>
<th>High Stage</th>
<th>Middle stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1936-37</td>
<td>21.9</td>
<td>7.4</td>
</tr>
<tr>
<td>1935-36</td>
<td>22.2</td>
<td>7.6</td>
</tr>
<tr>
<td>1931-32</td>
<td>21.0</td>
<td>6.7</td>
</tr>
</tbody>
</table>

Increase: .9 .7 2.0 1.8 .5 .5

TABLE NO. 4.2B.15

The Percentage of Muhammedan Scholars in recognised schools to Muhammedan population with the Percentage of all scholars to total population in Assam. 1931-32 to 1936-37.

<table>
<thead>
<tr>
<th>Percentage of Muhammedan Scholars to total Muhammedan Population</th>
<th>Percentage of all scholars to total population</th>
<th>Percentage of Muhammedan Girl scholars to total Muhammedan female population</th>
<th>Percentage of Girl scholars to total female Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.4 3.9</td>
<td>4.0 4.9</td>
<td>.8 1.2</td>
<td>1.4 2.0</td>
</tr>
</tbody>
</table>

Source: Ibid

TABLE NO. 4.2B.16

The proportion of Muhammedan scholars to the total Muhammedan population as also to the total number of scholars in all institutions, recognised and un-recognised in Assam. 1931-32 to 1936-37.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>No.of Muhammedan Scholars in all institutions</th>
<th>Percentage of Muhammedan population to total population</th>
<th>Percentage of Muhammedan Scholars to total Muhammedan Population</th>
<th>Percentage of Muhammedan Scholars to total Scholars.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1931-32</td>
<td>1,08,905</td>
<td>31.9</td>
<td>3.4</td>
<td>29.3</td>
</tr>
<tr>
<td>1936-37</td>
<td>1,26,194</td>
<td>31.9</td>
<td>3.9</td>
<td>27.4</td>
</tr>
<tr>
<td>Increase or Decrease</td>
<td>+ 17,289</td>
<td>-</td>
<td>.5</td>
<td>-1.9</td>
</tr>
</tbody>
</table>

Source: Ibid.

TABLE NO. 4.2B.17

Examination results of Madrasah Education of Muhammedan pupils in 1936-37.

<table>
<thead>
<tr>
<th>Section</th>
<th>Number Presented</th>
<th>Number Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senior Section</td>
<td>24</td>
<td>22</td>
</tr>
<tr>
<td>Junior Section</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>L.P.(Lower Primary)Section</td>
<td>19</td>
<td>19</td>
</tr>
</tbody>
</table>

Source: Ibid
TABLE NO. 4.2B.18

The number of Middle Madrasah of Assam on its different management during 1931-32 to 1936-37.

<table>
<thead>
<tr>
<th>Kind of institution</th>
<th>Middle English Madrasahs</th>
<th>Middle Madrasahs</th>
<th>Un-recognized Madrasahs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>1 1 1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Aided</td>
<td>58 53 3</td>
<td>13 13 15</td>
<td>-</td>
</tr>
<tr>
<td>Un-aided</td>
<td>8 11 9</td>
<td>1 2</td>
<td>43 43 28</td>
</tr>
<tr>
<td>TOTAL</td>
<td>67 65 13</td>
<td>14 15 15</td>
<td>43 43 28</td>
</tr>
</tbody>
</table>

Source: Ibid. p. 62

TABLE NO. 4.2B. 19

The results in the Madrasah groups of the Middle School Leaving certificate Examination of Assam for 1936-37 as compared with those for the Previous year.

<table>
<thead>
<tr>
<th>GROUP</th>
<th>Year</th>
<th>No. Presented</th>
<th>No. Passed</th>
<th>Percentage of success</th>
</tr>
</thead>
<tbody>
<tr>
<td>I and IV</td>
<td>1936-37</td>
<td>216</td>
<td>142</td>
<td>57.7</td>
</tr>
<tr>
<td></td>
<td>1935-36</td>
<td>220</td>
<td>132</td>
<td>60.0</td>
</tr>
<tr>
<td>I and V</td>
<td>1936-37</td>
<td>43</td>
<td>24</td>
<td>55.8</td>
</tr>
<tr>
<td></td>
<td>1935-36</td>
<td>35</td>
<td>20</td>
<td>57.1</td>
</tr>
</tbody>
</table>

Source: Ibid. p. 62
<table>
<thead>
<tr>
<th>State</th>
<th>Assam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area in sq.miles</td>
<td>54,951</td>
</tr>
<tr>
<td>Population</td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>5382795</td>
</tr>
<tr>
<td>Females</td>
<td>4821938</td>
</tr>
<tr>
<td>Total</td>
<td>10204733</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Scholars</th>
<th>Stages of Instruction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I 1944-45</td>
<td>II 1943-44</td>
</tr>
<tr>
<td>Males</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>2. Professional coll.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>3. High Schools</td>
<td>176</td>
<td>160</td>
</tr>
<tr>
<td>For 4. Middle Schools</td>
<td>678</td>
<td>657</td>
</tr>
<tr>
<td>5. Primary Schools</td>
<td>7603</td>
<td>7333</td>
</tr>
<tr>
<td>Males 6. Special Schools</td>
<td>672</td>
<td>770</td>
</tr>
<tr>
<td>TOTAL Males</td>
<td>9143</td>
<td>8931</td>
</tr>
<tr>
<td>Females</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>2. Professionals</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3. High Schools</td>
<td>27</td>
<td>25</td>
</tr>
<tr>
<td>For 4. Middle Schools</td>
<td>93</td>
<td>85</td>
</tr>
<tr>
<td>5. Primary Schools</td>
<td>1228</td>
<td>1140</td>
</tr>
<tr>
<td>Females 6. Special Schools</td>
<td>47</td>
<td>51</td>
</tr>
<tr>
<td>TOTAL Females</td>
<td>1399</td>
<td>1305</td>
</tr>
<tr>
<td>Unrecognised</td>
<td>1. For Males</td>
<td>834</td>
</tr>
<tr>
<td>2. For Females</td>
<td>86</td>
<td>75</td>
</tr>
<tr>
<td>TOTALS</td>
<td>920</td>
<td>790</td>
</tr>
<tr>
<td>G. TOTALS</td>
<td>11462</td>
<td>11026</td>
</tr>
</tbody>
</table>

(a) In Graduate and Post-graduate Classes  (b) In Intermediate Classes,  (c) In Secondary Stages  (d) In Primary Stages
+ Includes 17 pupils of Hafiz classes.

Further, the percentage of Muslim scholars to the total Muslim population was only 3.9% in 1936-37. In the same year the percentage of all scholars to total population was 4.9% (Table No.4.2B.15). In case of girls, it is seen that the percentage of all girl scholars to total girl population was 2.0% and the percentage of Muslim girl scholars to total Muslim female population was 1.2% during the same year (Table No.4.2B.15). From Table No.4.2B.16, it is clear that the percentage of Muslim scholars to total Muslim population was 3.4% in 1931-32 and 3.9% in 1936-37. There was an increase of 0.5% of穆斯林 scholars. But there was a decrease of 1.9% of Muslim scholars in comparison to total scholars. As the percentage of Muslim scholars to total scholars was 29.3% in 1931-32 and 27.4% in 1936-37. This decrease in the proportion of Muslim pupils to the total number of scholars was obviously due to the slower speed of the community in educational advance.

4.2B.12. Madrasah and Islamic Education:

The Quinquennial Review, 1931-32 - 1936-37 reported that the number of Vernacular schools imparting instruction in the approved Islamic course rose from 645 in the previous year to 799. Both Assam and Surma Valleys had contributed to the increase, the number in 1931-32 was 586. It had happened only due to inefficient instruction. Ordinary Muslim Vernacular teachers were not equally efficient in Islamic studies. Moreover, it was enforced on them without enhancing salary. So, unwillingness of teachers to do the additional work was another cause of this failing.

Madrasah Education, on the other hand showed satisfactory result. One of the important event of this quinquennium was that a conference of Ulema was held at Sylhet in 1932 and their deliberations eventually resulted in the introduction of the High Madrasah courses of Dacca, in the government Madrasah, Sylhet (Assam) along with other two aided Madrasahs.

35. Ibid., pp. 59-60.
36. Ibid.
In addition to the government Madrasah there were 3 aided senior Madrasahs and one un-aided against two aided, Senior Madrasahs and one un-aided in 1931-32. In addition to the government Madrasah, high Madrasah courses were introduced in Jhingabari and Karimganj Madrasahs.

Thus, the High Madrasah courses, were introduced in Assam in 1933-34 with 14 pupils only. Four classes were established and the total enrolment was 62. There had been a corresponding fall in the enrolment of the senior section from 250 in 1933-34 to 191 in 1936-37. The enrolment in the Junior Section had increased from 73 in 1931-32 to 112 in 1936-37. The examination results were also quite satisfactory in 1936-37 (Table No.4.2B.17). Out of 24 candidates who appeared at the senior section examination, 22 passed. The Result was being 100% passed in Junior and Lower primary section (Table No.4.2B.17).

The addition of 38 Madrasahs of the Middle grades in course of the quinquennium (1931-32 to 1936-37) was very satisfactory. Sixty four candidates were presented at the Assam Madrasah Final examination, and 35 were successful. The percentage of success was being 54.6%. Among whom, 6 were placed in the first division, 9 in the second and 20 in the third division. The Table No.4.2B.19 gives the results in the Madrasah groups of the Middle School Leaving Certificate Examination for 1936-37 as compared with those for the previous year. Thus, pass percentages of the candidates of I and IV classes were 60.0% in 1935-36 and 57.7% in 1936-37 respectively. Similarly, in I and V classes were 57.1% in 1935-36 and 55.8% in 1936-37 (Table No.4.2B.19).

The extra-curricular activities of the Madrasahs during this quinquennium were many and varied. Students of these madrasahs also advanced in these extra-institutional activities. Several Madrasahs had excellent scout troops. Above all,
Madrasah students had, throughout, taken active part in games and organised tournaments in both Valleys.\textsuperscript{42}

According to the report of this quinquennium (1931-36) "Muhammedan education has greatly expanded. The number of Madrasahs had considerably increased. The number of High Schools is offering instruction in Arabic and Persian has also largely increased in the course of the last fifteen years. The number of Maktabs is nearing 1000. It impossible for one Assistant and one Deputy Inspector of schools for Muhammedan Education to do justice to the increased work. The need for at least one additional Deputy Inspector of Schools for Muhammedan Education is urgent and early steps should be taken to sanction such an appointment".\textsuperscript{43}

With the attainment of Independence, the British rule in India was ended. India became Independent in 1947. So development of education of Muslims in Assam during British period can be concluded with the analysis of the statistical figures of 1944-45.

\textbf{4.2B.13. General Education (1944-45);}

It is evident from statistic (General Education Table 1944-45) that Assam as a state in general and Muslim as a community in particular were far backward in education. Upto 1944-45, there was no university in Assam. Under Board of Secondary and Intermediate Education there were 13 Arts and Science Colleges in Assam; nine for males and four for females. Intermediate and "second grade" College were four which were meant for males only. Upto the year 1944-45 there was no recognised institutions for Medicine, Education, Engineering, Agriculture, Commerce, Technology, forestry and veterinary science in Assam (Table No.4.2B.21). Scholars both Hindus and Muslim could not get education in the above mentioned subjects. There was only one recognised law college in Assam. However, some classes on different subjects were attached to the government High Schools

\textsuperscript{42. Ibid}
\textsuperscript{43. Ibid}
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TABLE NO. 4.2B.22
Race or Creed of Male Scholars receiving General Education, 1944-45. (ASSAM)

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<td>Anglo-Indians &amp; Europeans</td>
<td>Indian Christians</td>
<td>Brahmins</td>
<td>Caste Hindus</td>
<td>Exterior Caste Jonds</td>
<td>Muslims</td>
<td>Buddhists</td>
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<td>1,772</td>
<td>19,925</td>
<td>2,260,871</td>
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<td>1,815,613</td>
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School Education
School = Classes

1. Primary
   - I  - 9,042 3,736 41,608 11,881 39,846 112
   - II - 5,190 2,974 22,160 4,801 15,807 37
   - III 25 3,600 2,723 18,052 3,701 12,215 35
   - IV 12 2,842 3,644 16,587 3,077 9,752 30
   - V 5 2,606 3,538 18,241 2,576 10,508 26

2. Middle
   - VI 8 1,171 2,000 8,256 650 3,820 7
   - VII 10 696 1,795 7,141 528 3,096 4
   - VIII 7 546 1,515 5,656 424 2,203 2

3. High
   - IX 4 291 921 3,405 228 1,311 1
   - X 11 219 862 2,651 162 960 2
   - XI 4 159 723 2,114 120 860 -
   - XII 4 105 667 1,782 138 716 -

TOTALS 90 26,467 25,098 1,47,653 28,286 1,01,094 256

University & Intermediate Education
Classes = year
1. Intermediate
   - 1st yr. 3 36 126 686 69 216 -
   - 2nd yr. 2 26 127 483 47 195 -

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242
2. Contd.

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<td>130</td>
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<td>364</td>
<td>1,485</td>
<td>158</td>
<td>550</td>
<td>256</td>
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| No. of Scholars in recognised institutions | 96 | 26,546 | 25,462 | 1,49,138 | 28,444 | 1,01,644 | 256 |
| No. of Scholars in un-recognised institutions | - | 665 | 489 | 6,590 | 2,677 | 13,351 | 3 |
| GRAND TOTAL | 96 | 27,211 | 25,951 | 1,55,728 | 31,121 | 1,14,995 | 259 |

TABLE NO. 4.2B.23
Race or Creed of Female Scholars receiving General Education 1943 - 44.

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<td>1,626,866</td>
<td>3,594</td>
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School Education

School - Classes

1. Primary
   | I  | II | III | IV | V  |
   | 2  | -  | 2   | 47 | 14 |
   | 5,762 | 2,841 | 1,933 | 1,324 | 995 |
   | 2,716 | 1,866 | 1,485 | 1,326 | 1,181 |
   | 16,188 | 7,429 | 5,747 | 4,689 | 3,899 |
   | 3,635 | 1,194 | 902 | 716 | 530 |
   | 12,974 | 3,755 | 2,599 | 1,901 | 1,385 |

2. Middle
   | VI | VII | VIII |
   | 11 | 14  | 17   |
   | 469 | 317 | 244 |
   | 460 | 302 | 238 |
   | 1,235 | 1,001 | 764 |
   | 132 | 79  | 70  |
   | 206 | 155 | 94  |

3. High
   | IX | X  | XI  | XII |
   | 13 | 15  | 10  | 12  |
   | 149 | 92  | 55  | 51  |
   | 114 | 91  | 66  | 57  |
   | 387 | 296 | 278 | 198 |
   | 18  | 47  | 27  | 11  |

TOTALS | 157 | 14,232 | 9,902 | 42,111 | 7,318 | 23,203 |

University & Intermediate Education

Classes = year

1. Intermediate Classes
   | 1st yr | 2nd yr |
   | 2 | 1 |
   | 10 | 12 |
   | 34 | 31 |
   | 133 | 89 |
   | 5 | 1 |
   | 12 | 2 |

Contd.
2. Contd.

<table>
<thead>
<tr>
<th>No. of Scholars</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>in recognised institutions</td>
<td>165</td>
<td>14,262</td>
<td>9,987</td>
<td>42,403</td>
<td>7,324</td>
<td>23,221</td>
<td>48</td>
</tr>
<tr>
<td>in Un-recognised Institutions</td>
<td>-</td>
<td>438</td>
<td>282</td>
<td>1,984</td>
<td>556</td>
<td>4,586</td>
<td>4</td>
</tr>
<tr>
<td>GRAND TOTAL</td>
<td>165</td>
<td>14,700</td>
<td>10,269</td>
<td>44,387</td>
<td>7,880</td>
<td>27,807</td>
<td>52</td>
</tr>
</tbody>
</table>

of Gawahati, Sibsagar Silchar and Sylhet. The number of High Schools during 1944-45 was 203; 176 were for males and 27 for females. Middle English schools and Middle Vernacular schools for males were 392 and 286; and for females were 48 and 45 respectively. In the same year, the number of primary schools were 7,603 for males and 1,228 for females. There was no special schools for Art, Law, Medical and Engineering. Technical and Industrial schools, however, were 18; 14 for males and 04 for females. There was no Agricultural institution (Table No.4.2B.21).

Thus, total number of both recognised and un-recognised institutions during 1944-45 was 11,462 and the enrolment of scholars was 5,19,054 in Assam (Table No.4.2B.20).

Due to necessary steps taken by the government a little improvement in general education of of Muslims, was seen after the quinquennium of 1931-32 to 1936-37. In 1944-45 the total number of Hindu and Muslims male scholars under recognised school education was 3,02,031. The break up of Hindu and Muslim male scholars was 2,01,037 and 1,01,094. The percentage of Muslim male scholars in recognised school education was 33.47%. Similarly in recognised University and Intermediate education and total number of Hindu and Muslim male scholars was 2557. The number of Hindu male scholars was 2007 and the Muslim scholars was 550. The percentage of Muslim male scholars in recognised University and intermediate education was 21.50%. The total number of Hindu male scholars in all recognised institutions was 2,0,044 and the Muslims male scholars was 1,01,644. The percentage between Hindu and Muslim male scholars was 66.6% and 33.3% respectively. Hindu and Muslim male scholars in all unrecognised institutions were 9,756 and 13,351. Muslim male scholars, here increased their percentage to 57.77%. Hindu male scholars covering all recognised and unrecognised institutions were 2,12,800 and Muslim male scholars were 1,14,955. The percentage between Hindu and Muslim male scholars was 64.92% and 35.08% respectively (Table No.4.2B.22).

Similarly, in the same year, the number of Hindu female scholars under all recognised school education was 59,331 and Muslim female scholars was 23,203. The percentage of Hindu female
scholars was 71.89 and the Muslim female scholars was 28.11. Under recognised University and intermediate education, the total number of Hindu and Muslim female scholars was 401. Out of 401, 383, were Hindus and only 18 were Muslims. Thus, the percentage of Muslim female scholars, receiving higher education was 4.48% only. The total number of Hindu and Muslim female scholars in all recognised institutions was 82,935; Hindus 59,714 and Muslim 23,221. In all un-recognised institutions, Hindu and Muslim female scholars were 2,822 and 4,586 (Table No.4.2B.23). The percentage of Muslim female scholars in all recognised institutions was 27.99% and in all un-recognised institutions was 61.90%. In all recognised and un-recognised institutions, the total number of Hindu and Muslim female scholars was 90,343 in Assam; 62,536 were Hindus and 27,807 were Muslims. The percentage of female scholars was 69.23% for Hindus and 30.77% for Muslims.

It is noteworthy that the percentage of both Muslim male and female scholars in un-recognised institutions was much high than the Hindus. It is only due to religious sentiment and conservatisms of Muslim parents. Number of Muslim students were higher in privately managed unrecognised institutions. Muslim girls were far backward than Hindu girls in general education. The percentage of Muslim female students attending higher education was only 4.48% in comparison to Hindu female students.

4.2B.14. Vocational and Special Education (1944-45):

Assam as a whole, was backward in vocational and special education. Law, Medical and Art schools were not in existence up to the year 1944-45. In normal and training schools, the number of scholars from all communities was very small. There were 21 Christian, 118 Hindu and 36 male scholars in normal and training schools in Assam. Engineering, surveying schools, agricultural schools and reformatory schools under school education level were not there. In technical and Industrial schools, the number of Hindu male scholars was 312 and Muslim male scholars was only 35. (Table No.4.2B.24). Thus, total number of Hindu and Muslim male scholars in vocational and special schools under
TABLE NO. 4.2B.24

Race or Creed of Male Scholars receiving Vocational and Special Education. 1944-45.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASSAM</td>
<td>Anglo-Indians &amp; Europeans</td>
<td>Indian Christians</td>
<td>Brahmins</td>
<td>Caste Hindus</td>
<td>Exterior Caste Hindus</td>
<td>Muslims</td>
</tr>
<tr>
<td>HINDUS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

School Education

1. Art Schools - - - - - - -
2. Law Schools - - - - - - -
3. Medical Schools - - - - - - -
4. Normal and Training schools - 21 27 87 4 36 -
5. Engineering & Surveying Schools. - - - - - - -
6. Technical & Industrial Schools - 1 37 266 9 35 -
7. Commercial - 5 47 108 9 23 -
8. Agricultural Schools. - - - - - - -
9. Reformatory Schools - - - - - - -
10. Schools for Defective - - 3 2 1 4 -
11. Schools for Adults - 489 167 2,886 1,042 4,663 -
12. Other Schools - 25 1,552 354 167 1,062 1

TOTALS - 541 1,833 3,703 1,232 5,823 1

University and Intermediate Education

1. Law - - 25 37 - 5 -
2. Medicine - - - - - - -
3. Education 1 1 2 14 - 8 -

Contd.
### 2. Contd.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>1</td>
<td>27</td>
<td>51</td>
<td>13</td>
<td>542</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>542</td>
<td>1,860</td>
<td>3,754</td>
<td>1,232</td>
<td>5,836</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

**Source:** General Educational Tables Relating to Assam. For the year 1944-45, Shilling. Assam Government Press. 1947.
### Table 4.2B.25

**Race or Creed of Female Scholars receiving Vocational and special Education. 1944-45.**

<table>
<thead>
<tr>
<th>School Education</th>
<th>Anglo-Indians &amp; Europeans</th>
<th>Indian Christians</th>
<th>Brahmins</th>
<th>Caste Hindus</th>
<th>Exterior Caste Hindus</th>
<th>Muslims</th>
<th>Buddhists</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Art Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2. Law Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3. Medical Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4. Normal and Training Schools</td>
<td>-</td>
<td>17</td>
<td>6</td>
<td>19</td>
<td>7</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>5. Engineering and Surveying Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6. Technical and Industrial Schools</td>
<td>-</td>
<td>2</td>
<td>35</td>
<td>114</td>
<td>11</td>
<td>8</td>
<td>-</td>
</tr>
<tr>
<td>7. Commercial Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8. Agricultural Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>9. Reformatory Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>10. Schools for Defective</td>
<td>-</td>
<td>-</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>11. Schools for Adults</td>
<td>-</td>
<td>5</td>
<td>8</td>
<td>322</td>
<td>171</td>
<td>166</td>
<td>-</td>
</tr>
<tr>
<td>12. Others Schools</td>
<td>-</td>
<td>53</td>
<td>50</td>
<td>53</td>
<td>-</td>
<td>104</td>
<td>-</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>-</td>
<td>77</td>
<td>104</td>
<td>510</td>
<td>191</td>
<td>282</td>
<td>-</td>
</tr>
</tbody>
</table>

**University and Intermediate Education.**

| 1. Law          | -                         | -                 | -        | -            | -                    | -       | -        |
| 2. Medicine     | -                         | -                 | -        | -            | -                    | -       | -        |
| 3. Education    | -                         | 1                 | -        | -            | -                    | 1       | -        |
| 4. Engineering  | -                         | -                 | -        | -            | -                    | -       | -        |

Contra. 2
| 5. Agriculture  | - | - | - | - | - | - | - | - |
| 6. Commerce     | - | - | - | - | - | - | - | - |
| 7. Technology   | - | - | - | - | - | - | - | - |
| 8. Forestry     | - | - | - | - | - | - | - | - |
| 9. Veterinary Science | - | - | - | - | - | - | - | - |
| **TOTAL**       | - | 1 | - | - | - | - | 1 | - |

| **GRAND TOTALS**  | - | 78 | 104 | 510 | 191 | 283 | - |

Source: General Educational Tables Relating to Assam. For the year 1944-45. Shillong Assam Government Press. 1947
school education was 12,591. Of this, Hindu male scholars were 6,768 and Muslim male scholars were 5,823. The percentage of Muslim male scholars was 46.25%. Under University and Intermediate level, the total number of Hindu and Muslim male scholars in vocational and special education was only 91. Hindus were 78 while Muslims were 13. The percentage of Muslim males was 14.28%. In an aggregate, the Hindu and Muslim male scholars in all vocational and special institutions was 12,682. The breakup of Hindu and Muslim male scholars was 6,846 and 5,836 respectively. Thus, the percentage of Muslim male scholars was 46.02%.

Hindu and Muslim female scholars in all vocational and special institutions were 1,088. Of this, Hindu female scholars were 805 and Muslim female scholars were 283. The percentage of Muslim female scholars was 26.01%. Except on Muslim female and one Christian female scholars, there was no female scholars receiving vocational and special education under university and Intermediate level of education. In normal and training schools, there were only two Muslim female scholars and 32 Hindu female scholars under school education level. There were 8 Muslim female scholars against 160 Hindu female scholars in Technical and Industrial schools. Schools for adults were attended by 166 Muslim female students and 501 Hindu female students. Indian Christians were only five. So, vocational and special education for female scholars upto 1944-45 was not popular and therefore not satisfactory.

4.2B.15. Madrasah Education (1944-45) of Assam Valley Circle:

In Assam, Madrasah education also received attention of the governments. Almost all madrasahs were reorganised and modified to provide secular education with limited religions subjects. Upto 1944-45 majority of Maktabs and Madrasahs received government grants and provided modern education. In Assam valley circle, there were one senior aided Madrasah in 1944-45 with an enrolment of 43 male students and an aided High Madrasah with an enrolment of 86 male students. There was one Middle English Madrasah under government management having 50 male
TABLE NO. 4.2B.26
Statistics of Madrassas and Maktabs for the year 1944-45. Assam (Brahmaputra) Valley Circle.
Recognised/un-recognised Institutions for Males and Females.

<table>
<thead>
<tr>
<th>ASSAM Valley Circle. Recognised Inst.</th>
<th>Management</th>
<th>No. of Institutions</th>
<th>Enrolment on 31st March In Classes III-VI</th>
<th>In Primary Classes</th>
<th>TOTAL</th>
<th>DIRECT - EXPENDITURE</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Govt/ Funds</td>
<td>Board Funds</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>For Males</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Senior Madrassa</td>
<td>Aided</td>
<td>1</td>
<td>43</td>
<td>-</td>
<td>43</td>
<td>1,488</td>
<td>-</td>
</tr>
<tr>
<td>2. High Madrassa</td>
<td>&quot;</td>
<td>1</td>
<td>36</td>
<td>50</td>
<td>86</td>
<td>1,737</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3,225</td>
<td>-</td>
</tr>
<tr>
<td>3. Middle English Madrassa</td>
<td>Govt.</td>
<td>1</td>
<td>50</td>
<td>-</td>
<td>50</td>
<td>1,605</td>
<td>-</td>
</tr>
<tr>
<td>M.E. Madrassa</td>
<td>Local Board</td>
<td>1</td>
<td>54</td>
<td>81</td>
<td>135</td>
<td>480</td>
<td>1,487</td>
</tr>
<tr>
<td>M.E. Madrassa</td>
<td>Aided</td>
<td>510</td>
<td>2,378</td>
<td>1,005</td>
<td>3,383</td>
<td>28,809</td>
<td>3,435</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>30,894</td>
<td>4,922</td>
</tr>
<tr>
<td>4. Maktabs</td>
<td>Local Board</td>
<td>305</td>
<td>645</td>
<td>10,686</td>
<td>11,331</td>
<td>28,557</td>
<td>23,335</td>
</tr>
<tr>
<td>Maktabs</td>
<td>Municipal Board</td>
<td>4</td>
<td>-</td>
<td>311</td>
<td>311</td>
<td>1,030</td>
<td>-</td>
</tr>
<tr>
<td>Maktabs</td>
<td>Aided</td>
<td>34</td>
<td>70</td>
<td>1,573</td>
<td>1,643</td>
<td>6,050</td>
<td>848</td>
</tr>
<tr>
<td>Maktabs</td>
<td>Un-aided</td>
<td>4</td>
<td>7</td>
<td>201</td>
<td>208</td>
<td>30</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>35,667</td>
<td>24,183</td>
</tr>
<tr>
<td></td>
<td>1</td>
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<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
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</tr>
<tr>
<td><strong>For Females</strong></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>5. Maktabs</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local Board</td>
<td>44</td>
<td>68</td>
<td>1,279</td>
<td>1,347</td>
<td>1,798</td>
<td>6,189</td>
<td>-</td>
</tr>
<tr>
<td>Aided</td>
<td>6</td>
<td>14</td>
<td>240</td>
<td>254</td>
<td>1,043</td>
<td>268</td>
<td>667</td>
</tr>
<tr>
<td>TOTAL</td>
<td>-</td>
<td>50</td>
<td>82</td>
<td>1,519</td>
<td>1,601</td>
<td>2,841</td>
<td>6457</td>
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<tr>
<td><strong>UN-recognised Institutions</strong></td>
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<td></td>
</tr>
<tr>
<td><strong>For Males</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Madrassa</td>
<td></td>
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</tr>
<tr>
<td>Maktabs</td>
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</tr>
<tr>
<td>2. Madrassa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maktabs</td>
<td>-</td>
<td>36</td>
<td>44</td>
<td>1,230</td>
<td>1,274</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL (Un-recognised)</td>
<td>45</td>
<td>58</td>
<td>1,613</td>
<td>1,571</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

* included one M. Madrassa.

Source: General Educational Tables Relating to Assam.
### TABLE NO. 4.2B.27.

Statistics of Madrassas and Maktabs for the year 1944-45, Sutma Valley and Hill Districts (Assam), Recognised & Un-recognised Institutions for Males and Females.

<table>
<thead>
<tr>
<th></th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suma Valley and Hill</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Districts.</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>(Recognised Inst.)</td>
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<td></td>
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<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>For Males</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Management</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Govt.</td>
<td>1</td>
<td>218</td>
<td>-</td>
<td>218</td>
<td>46,368</td>
<td>-</td>
<td>-</td>
<td>3,093</td>
<td>-</td>
<td>49,461</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. High &quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aided</td>
<td>1</td>
<td>33(a)</td>
<td>80</td>
<td>113</td>
<td>2,793</td>
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Un-recognised Institutions

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For Females

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a) Includes 9 pupils of Classes VIII to X
b) Includes 23 pupils of High Madrassa Class from VIII to X.

students. There was only one local Board managed Middle English Madrasah with an enrolment of 135 males. Aided Middle English Madrasahs were 51 with an enrolment of 3,383 males. Such kind of Public Madrasahs were not available for Muslim girls in Assam valley circle. There were 44 local Board managed and 6 aided maktabs for girls with an enrolment of 1,601 (Table No.4.2B.26). Maktabs for boys were 347 with an enrolment of 13,493. Out of these, local Board managed Maktabs were 305, Municipal Board managed four, aided 34 and unaided four.

4.2B.16. Madrasah Education in Surma Valley and Hilly Districts of Assam (1944-45):

During 1944-45, the Surma valley and Hill districts of Assam also had one government special Madrasah with an enrolment of 218; one aided High Madrasah with an enrolment of 113; six aided senior Madrasahs with an enrolment of 516 and two un-aided senior Madrasahs with an enrolment of 179. All these Madrasahs mentioned above were for male students. Aided Middle English Madrasahs for males were 75 and the number of students was 3,670. There were six un-aided Middle English Madrasahs also, having 217 male students. The number of Middle Madrasahs were aided 22 and unaided two, Male students in both were 1066, 1007 in aided and 59 in un-aided. In Surma valley and Hill Districts of Assam, there were 488 recognised Maktabs for males and 160 Maktabs for females (Table No.4.2B.27). Recognised male Maktabs had 19,133 and female Maktabs had 4,746 students.

Middle English Madrasah for females were one aided and two un-aided. Aided Middle English Madrasah had 75 female students and un-aided Middle English Madrasahs had 724 female students.

The numbers of unrecognised Madrasahs for males was 51 and for female was six. During 1944-45, 1,983 males and 139 females received education in unrecognised Madrasahs in Surma Valley and Hill Districts of Assam (Table No.4.2B.27). In Surma valley unrecognised Maktabs were 33 for males and two for females. These two female Maktabs had 73 students while 33 male
Maktabs had 1,572 students.

In entire Assam, (including, Surma Valley, and Assam Valley) 57,650 Muslim students (both male and female) received instruction in different kinds. Maktabs and Madrasahs totalling 1,439 were under different management. During the period 1944-45, enrolment of which was comparatively higher than the earlier report of the quinquennium of 1932-37, the total number of Maktabs and Madrasahs (including unrecognised) were 1,485 with the enrolment of 44,579. It is evident that the number of institutions decreased, because many Maktabs and Madrasahs were converted into secular institutions. In 1944-45, the Muslim population in Assam was 18,15,613. The total number of Muslim enrolment at different institutions (including unrecognised) during 1944-45 was 200,450. Hence, only 11.04% Muslims of the total Muslim population was attending schools. Of these, 1,42,802 Muslim scholars were in general education and 57,650 in Madrasah, Maktab, religious or oriental education. In general education, the percentage of Muslim scholars of the total Muslim population during 1944-45 was 7.86%. Similarly in Madrasah education, the percentage of Muslim scholars in the total Muslim population was 3.18% in the same year.

So, it could not be said that enough was done to advance the cause of Muslim Education.

4.2B.17. Conclusion:

In Assam special education meant legal, medical, technical, industrial, agricultural and training courses. Oriental studies both for Hindus and Muslims were also included under special education. Progress in these fields in India, as a whole, was rather slow. Many of these specialised institutions in Assam were not firmly established even by the year 1945. There was only one law college in the entire province which was recognized by the Provincial Government. This recognition had to be renewed every year. Medical education also was provided under school education level and was not upgraded to the college level by 1945. Technical and Industrial education was provided on the

basis of apprenticeship. Agricultural schools were not established. Though, Oriental education was well organised, yet, progress in this field also was not satisfactory.

However, Oriental education covered the education of both Hindus and Muslims. The tols and the Sanskrit College served as the specialised Centres of education for Hindus while the Maktabs and Madrasahs and also the Persian schools were meant for the Muslims. Most of the schools of oriental education were established and maintained by individuals and private bodies.

During the early days of the British rule, oriental education could receive small government grants for its development. But later on, even these small grants gradually decreased due to the pressure and the demand of modern English education. Oriental education could not meet the needs of the foreign rulers. It failed to produce good administrative staff. So the British government was willing to open modern English schools so that, they could produce men, suited to the service of the government. With the gradual expansion of British administration, the rulers laid more stress on the opening of schools suited to their purpose. It was given to believe that if local Assamese would not learn English they would not get a chance for government employment. Thus, a tendency grew among Assamese to open English School and accordingly the movement for establishment of English schools in Assam was started. The growth of English Schools led to the gradual decay of the indigenous educational system. However, oriental education continued by the earnest efforts made by Brahmins and Molvis. There was a religious sentiments behind it.

General education on the other hand expanded and attracted the public. Increase number of students took English education, because of the opportunities for employment, it was expected to provide. Muslims, in comparison to the Hindus was lagging behind in English education, because Muslims boycotted English education for atleast one hundred year from 1757 to 1857. Due

45. Political Consultations, Bengal, 1834, 10th July, No. 211.
to Political differences and also for other reasons Muslims could not reconcile themselves with the British. After 1857, due to the persuasion of some Muslim leaders like Sir Syed Ahmad Khan, the thinking of the Muslim began to change. Acceptance of English and a desire for English education started to grow. On the other hand Hindus without any reservations had accepted English education freely. Raja Ram Mohan Roy was one of the famous Hindu leader, who had advocated English education from the very beginning. He helped to influence Hindu masses to accept English education to improve their present position and their condition in future. Hindus did accordingly. They thought that English education would be better than Persian or Arabic. That is why, Hindus were one hundred years ahead than the Muslims in general education. Muslims could not forgive the British easily as the British wrested administration and power from the Muslims. The British on the other hand, did not provide facilities for Muslims willingly. British feared that if facilities would be provided to Muslims, they would challenge the British and may take revenge. The facilities provided for education of Muslims were not enough to bridge the gap between Hindus and Muslims. As the Hindus were already one hundred years ahead of Muslims. Muslims were educationally backward in almost all spheres of education during British rule in India. Assam being no exception.
4.3 DEVELOPMENT OF EDUCATION OF MUSLIMS DURING POST INDEPENDENCE PERIOD (A) INDIA (B) ASSAM

4.3. PART (A) INDIA (During Post-Independence Period)

A 'New ERA' in the history of education in India was started with the attainment of Independence in 1947. It was hoped that, a revolutionary change in the field of education would take place, as the leaders of the country promised and pleaded for years, under the British rule. The Post-war plan of Educational Development in India (1944) could not be accepted as the basis of educational developments in the post-Independence period. So rethinking for educational development of India was most essential and urgent. As a result, many Committees and Commissions were appointed by the Government of India to re-structure and re-shape the educational pattern, so that it may becomes suited for all the Communities; and maintains a integrated balance among these Communities. One of the most urgent task of the Independent country was to frame a new constitution. This document was finalized by the Constituent Assembly after months of intensive work and was adopted on January 26, 1949. A number of important provisions which have a direct or indirect bearing on education have been included in the Constitution.

As important administrative issue dealt with the Constitution refers to the division of educational responsibility between the Government of India and the States Governments. The Constitution makes education a state subject (entry 11 of List II, the List of State functions) except for (1) education in Union Territories and centrally administered areas (which is a direct responsibility of the Government of India) and Entries 63, 64, 65 and 66 of List I (the list of Central functions) and Entry 25 of List III (the List of concurrent functions of the Centre and the States). These Entries are reproduced below:

List I (List of Union Functions)

"63. The institutions known at the commencement of this constitution as the Banaras Hindu University, The Aligarh Muslim University and the Delhi University, and any other
institution declared by Parliament by Law to be an institution of national importance.

64. Institutions for Scientific or technical education financed by the Government of India wholly or in part and declared by the Parliament by Law to be institutions of national importance.

65. Union agencies and institutions for:
   (a) Professional, Vocational or technical training, including the training of police officers; or
   (b) the promotion of Special or research; or
   (c) Scientific or technical assistance in the investigation or detection of crime.

66. Coordination and determination of standards in institutions for higher education or research and scientific and technical institutions.

List II (List of State Functions)
"11. Education including Universities, subject to provision of entries 63, 64, 65 and 66 of List I and Entry 25 of List III."

List III (List of Concurrent Functions)
"25. Vocational and technical training of labour."

Another important issue dealt within the constitution refers to the official language of the Union. The British Government had introduced English as the official language of the country in 1835. After Independence, Mahatma Gandhi, Jawaharlal Nehru and other Indian leaders had pointed out that, one of the Indian language preferably Hindi should be adopted as the official language of the union. The Constitution of India, thus, has accepted 'Hindi' as the National Language and makes provision for its development and propagation. The Constitution authorises

the states to adopt Hindi or any other modern Indian language for their official purposes. Article 351 further provides that:

"It shall be the duty of the Union to promote the spread of the Hindi Language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India and to secure its enrichment by assimilating, without interfering with its genius, the forms, style and expression used in Hindustani and in other languages of India."\(^2\)

However, it was provided that English shall continue to be used until 1965, for all official purposes of the Union for which it was being used immediately before the commencement of the Constitutions.

4.3A.1. CONSTITUTIONAL SAFEGUARD OF MINORITIES IN REGARD TO EDUCATION:

Articles 29 and 30 of the Indian Constitution guarantees the minorities certain cultural and educational rights to establish and administer educational institutions of their choice, whether based on religion or language.

Article 29 lays down:

"(i) Any Section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

(ii) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State fund on grounds only of religion, race, caste, language or any one of them."

Article 30 lays down:

"(i) All minorities, whether based on religion or langua-

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ge shall have the right to establish and administer educational institutions.

(ii) The State shall not discriminate against any educational institution in respect of grant-in-aid on the ground that it is under the management of a minority, whether based on religion or language."

**Article 350A States:**

"Every State and every local authority shall endeavour to provide adequate facilities for instruction to children belonging to linguistic minority groups."

**Article 350B states:**

"The appointment of a special officer for linguistic minorities who shall be responsible to the President and who shall investigate into all matters relating to the Safeguards provided for linguistic minorities under the Constitution".*

**Article 28** guarantees freedom of religion. It directs that "no religious instruction shall be provided in any educational institution recognised by the State or receiving aid out of State funds, and also provides that, "no person attending any educational institution shall be required to take part in any religious instruction that may be imparted in such institution or to attend and religious worship that may be conducted in any such institution or in any premises attached thereto, unless the person or, if such person is a minor, his guardian has given his consent thereto."3

The Constitution has some other provisions which have an indirect bearing on the development of education. For example, if guarantees equality before Law to all citizens (Article 14), prohibits discrimination on grounds of religion, race, caste, sex or place of birth (Article 15), guarantees equality of

* Article 350-A and 350-B were added in 1956 at the time of the reorganization of States.

3. Ibid.
opportunity in respect of Public employment (Article 16) and Prohibits employment of children under the age of 14 in factories, mines or other hazardous employment (Article 24).

Realising the importance of universal primary education for the proper development of democracy, Article 45 of the constitution, which is also a directive principle of State policy, provides that, "the State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of 14 years."

All these provisions assure the minorities that their interests are safe along with majority community. The minorities have been duly recognised on the basis of religion, language, script and culture. 4

First four years of Independence i.e. from 1946-47 to 1950-51, proper attention could not be given to the development of education. This was the period of reorganisation of administrative services, due to sudden withdrawal of British officers. The framing of the constitution to replace the out-dated Government Act of 1935, and rehabilitation of refugees from Pakistan were the urgent tasks of this period.

Therefore, the system of planned development was adopted from 1950. The Planning Commission was created at the Centre and made responsible for preparing comprehensive FIVE-YEAR PLANS dealing with all aspects of national development, including education. The development of education thus, became an integral part of the overall development of the country. Since then the country witnessed the implementation of the first five year plan (1950-55), the second five year plan (1956-60), the third five year plan (1961-65) and so on. Now eighth plan is continuing. Some Annual plans of 1966-67, 1967-68 and 1968-69 took the responsibility of education and such kind of plans are continuing as and when needed.

However, in the development of education some controver-

4. Ibid.
sies arose regarding the constitutional provisions - specially about the Centre-State relations in education as defined in the constitution. There is a view that education is of such great National importance that it ought to have been included atleast in the concurrent list whereas the Constitution leaves it practically in the hands of the State. On the other hand, it is argued that, in a Federal Policy like that of India, the best position that can be given to education is that which is provided for in the Constitution.

Many Committees and Commissions like 'the Swaran Singh Committee', 'the Sapru Committee' and even 'Kothari Commission' put forward valuable suggestions to solve this problem. Moreover, some pioneer and prominent leaders of India like Mr. M.C. Chagla, Shri P.N. Kirpal and Dr.V.S. Jha also had given their personal opinions regarding this matter. Many members of the Parliament, in 1970, pleaded for putting education in the concurrent list. At last the Constitution was amended in 1976 and brought education in the Concurrent list. It was the Forty-Second Amendment, which really, brought a drastic change in the constitution of India. It put Education hitherto a state subject, on the concurrent list.\(^5\)

Now, in order to make education of India more effective and fruitful, some necessary steps were taken which are mentioned below :-

"(i) A University Education Commission was appointed in 1948 under the Chairmanship of Dr. S. Radhakrishnan.

(ii) A Secondary Education Commission was appointed under the Chairmanship of Dr. S. Lakshmanaswami Mudaliar in 1952.

(iii) An Education Commission was appointed in 1964 to review education in all its aspects and to make recommendations for its future development. Dr. D.S. Kothari was the Chairman of this Commission."

(iv) After examining the recommendations of the Education Commission, the Government of India issued an important statement on the National Policy on Education, 1968. This became the basis of educational development in the fourth and the fifth Five-Year Plans.

(v) The New Education Policy was adopted in 1986 to make weaker sections educationally advance.

(vi) The Central Advisory Board of Education and the Government of India appointed a number of special Committees to examine specific educational themes. The reports of these Committees contain valuable recommendations on educational reconstruction.

(vii) Most of the State Governments also appointed Committees, from time to time, to examine educational problems in their areas and recommend programmes of action.

(viii) At the time of the formulation of each Five-Year Plan, the planning Commission appoints a number of working groups/task forces which examine different aspects of the educational system and suggest programmes of development.

(ix) Education is also being continuously discussed in Parliament, State Legislatures, journals and newspapers, Conferences and Seminars. Several organisations, including teachers organisations, also take a leading part in the discussion of educational issues."^6

Even such a tremendous efforts and endeavours made on educational development of India in general and minority Communities in particular, could not make satisfactory progress. The goals promised by the Constitution are yet too far away. "The unfortunate part is that, inspite of this endless and wide-
spread discussions, many basic issues have still remained undecided; and not enough action has been taken to implement even those decisions which have been agreed upon and have almost universal support."7

4.3A.2. Higher Education :-

Education is an integral part of country's development process. Before 1976, education was exclusively the responsibility of States, the Central Government was only concerned with certain areas like co-ordination, determination of standards in technical and higher education. In 1976, by a constitutional amendment, education became the joint responsibility of the Central and State Governments. Concerted efforts during the last 44 years have seen a four fold increase in the total number of literates. (Table No.4.3A.1). The number of schools become more than double with more than four time rise in the number of pupils. Universities also went up by more than five times. With quantitative expansion of educational facilities, there is now a greater emphasis on qualitative improvement. For this purpose, the Government of India appointed a University Education Commission in 1948, just one year after the Independence, to make detailed investigation into all aspects of University education and suggest measures for the improvement and extention of it. Dr. Sarvapalli Radhakrishnan, one of the eminent educationists of India, was the Chairman of this Commission. This report contained many aspects of University education and stressed its national importance. It set before the country a future pattern of University education which can meet the requirement of a free, secular and democratic country like India. Perhaps the most conspicuous development in Higher education in the Post-independence period was an unprecendented expansion. In 1947, there were only 19 Universities; 297 Arts and Science Colleges, 199 Intermediate Colleges and 140 Colleges of Professional and technical education. At present, there are 176 Universities in the country (Table No.4.3A.3). Of these, there are 10 Central Universities and the rest are State Universi-

7. S. Nurullah: op. cit. p. 422.
<table>
<thead>
<tr>
<th>Year</th>
<th>Total Percentage of Literacy</th>
<th>Percentage of Male</th>
<th>Percentage of Females</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>5.35</td>
<td>9.83</td>
<td>0.60</td>
<td></td>
</tr>
<tr>
<td>1911</td>
<td>5.92</td>
<td>10.56</td>
<td>1.05</td>
<td></td>
</tr>
<tr>
<td>1921</td>
<td>7.16</td>
<td>12.21</td>
<td>1.81</td>
<td></td>
</tr>
<tr>
<td>1931</td>
<td>9.50</td>
<td>15.59</td>
<td>2.93</td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td>16.10</td>
<td>24.90</td>
<td>7.30</td>
<td></td>
</tr>
<tr>
<td>1951</td>
<td>16.67</td>
<td>24.95</td>
<td>7.93</td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>24.02</td>
<td>34.44</td>
<td>12.95</td>
<td></td>
</tr>
<tr>
<td>1971</td>
<td>29.45</td>
<td>39.45</td>
<td>18.69</td>
<td></td>
</tr>
<tr>
<td>1981</td>
<td>36.17</td>
<td>46.74</td>
<td>24.88</td>
<td></td>
</tr>
<tr>
<td>1991</td>
<td>52.11</td>
<td>63.86</td>
<td>39.42</td>
<td></td>
</tr>
</tbody>
</table>

TABLE NO. 4.3A.2.

Muslim participation and Performance of Muslims at Post-Graduate Level Examination (M.A./M.Sc./M.Com) 1981.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>State</th>
<th>% of Muslims in the State</th>
<th>Appeared</th>
<th>Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Total :</td>
<td>Muslim % age</td>
</tr>
<tr>
<td>1</td>
<td>ASSAM</td>
<td>24.03</td>
<td>1001</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(i) Gauhati</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>BIHAR</td>
<td>13.48</td>
<td>1069</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(i) Bhagalpur</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(ii) Patna</td>
<td>999</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(iii) Ranchi</td>
<td>1348</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>TOTAL</strong></td>
<td>3416</td>
</tr>
<tr>
<td>3</td>
<td>GUJARAT</td>
<td>8.42</td>
<td>371</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(I) M.S.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>kerala</td>
<td>19.50</td>
<td>1128</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(i) Calicut</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(ii) Cochin</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>TOTAL</strong></td>
<td>1234</td>
</tr>
<tr>
<td>5</td>
<td>MADHY PREDISH</td>
<td>4.36</td>
<td>2149</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(i) A.P. Singh</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(ii) Indore</td>
<td>2478</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>TOTAL</strong></td>
<td>4627</td>
</tr>
<tr>
<td>6</td>
<td>Maharashta</td>
<td>8.40</td>
<td>2200</td>
<td>116</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(i) Marathwada</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>ORISSA</td>
<td>1.49</td>
<td>52</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(i) Utka</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>TAMIL NADU</td>
<td>5.11</td>
<td>5314</td>
<td>377</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(i) Madras</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>UTTAR PRADESH</td>
<td>15.48</td>
<td>1028</td>
<td>791</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(I) Allahabad</td>
<td>1853</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(ii) Allahabad</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(iii) Gorakhpur</td>
<td>1128</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(iv) Lucknow</td>
<td>1498</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>TOTAL</strong></td>
<td>5507</td>
</tr>
<tr>
<td>G. TOTAL</td>
<td></td>
<td>10.95</td>
<td>23723</td>
<td>2162</td>
</tr>
</tbody>
</table>

### Table No. 4.3a.3.

**Total Number of different Schools, Colleges and Universities in India, 1950-1988.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. No. of Primary/Junior basic Schools</td>
<td>209,671</td>
<td>330,399</td>
<td>400,621</td>
<td>472,519</td>
<td>482,476</td>
<td>511,106</td>
<td>521,048</td>
<td>537,399</td>
<td>543,677</td>
</tr>
<tr>
<td>2. No. of middle/Senior basic Schools</td>
<td>13,590</td>
<td>49,663</td>
<td>84,246</td>
<td>112,801</td>
<td>115,117</td>
<td>125,446</td>
<td>131,249</td>
<td>137,196</td>
<td>141,014</td>
</tr>
<tr>
<td>3. No. of High/Higher Secondary Schools</td>
<td>7,288</td>
<td>17,257</td>
<td>33,487</td>
<td>46,874</td>
<td>48,905</td>
<td>52,716</td>
<td>62,186</td>
<td>64,240</td>
<td>71,305</td>
</tr>
<tr>
<td>4. No. of Arts, Science (including research) and Commerce Colleges</td>
<td>542</td>
<td>1,122</td>
<td>2,141</td>
<td>6,343</td>
<td>6,514</td>
<td>7,350</td>
<td>4,067</td>
<td>8,856</td>
<td>4,378</td>
</tr>
<tr>
<td>5. No. of Universities</td>
<td>27</td>
<td>45</td>
<td>92</td>
<td>125</td>
<td>128</td>
<td>141</td>
<td>147*</td>
<td>157*</td>
<td>176*</td>
</tr>
</tbody>
</table>

*Figures are Provisional and include below degree level - institutions also.*

*Includes deemed-to-be University and institutions of national importance.*

TABLE NO. 4.3A.4.

Enrolment of Muslim Students in Muslim managed Colleges of South India. 1985-86.

<table>
<thead>
<tr>
<th>COLLEGES</th>
<th>Total No. of students</th>
<th>Muslims</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The New College, Madras Estd. 1951.</td>
<td>2241</td>
<td>1045</td>
<td>46.6%</td>
</tr>
<tr>
<td>2. Islamiah College, Vaniyaambadi Estd.1919</td>
<td>945</td>
<td>367</td>
<td>38.8%</td>
</tr>
<tr>
<td>3. Justice Basheer Ahmed Sayeed College</td>
<td>1635</td>
<td>263</td>
<td>16.2%</td>
</tr>
<tr>
<td>for Women. Madras. Estd.1955</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. C. Abdul Hakeem College, Melvisharam</td>
<td>1049</td>
<td>198</td>
<td>18.8%</td>
</tr>
<tr>
<td>Estd. 1965</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Quaid-e-Millath College for men Madras. Estd. 1975</td>
<td>586</td>
<td>110</td>
<td>18.7%</td>
</tr>
<tr>
<td>6. Dr. Zakir Hussain College, Layangudi</td>
<td>334</td>
<td>101</td>
<td>30.2%</td>
</tr>
<tr>
<td>Estd._</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Mazharul Uloom College, Ambur. Estd._</td>
<td>397</td>
<td>53</td>
<td>13.3%</td>
</tr>
<tr>
<td>8. Sheikh Saleh Kanal Crescent Engineering College, Madras</td>
<td>188</td>
<td>33</td>
<td>17.5%</td>
</tr>
<tr>
<td>9. Anjuman Engineering College, Bhatkol, Karnataka</td>
<td>377</td>
<td>115</td>
<td>30.5%</td>
</tr>
<tr>
<td>10. Islamiah Institute of Technology</td>
<td>852</td>
<td>565</td>
<td>66.0%</td>
</tr>
<tr>
<td>Bangalore</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Ghousia College of Engineering Ramanagram</td>
<td>600</td>
<td>190</td>
<td>31.6%</td>
</tr>
</tbody>
</table>

TOTAL

TABLE NO. 4.3A.5.

Achievements at different levels of education in India, 1950 to 1988

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. No. of pupils in Classes I-V (lakh)</td>
<td>191.5</td>
<td>349.9</td>
<td>543.7</td>
<td>689.6</td>
<td>715.58</td>
<td>795.07</td>
<td>856.6</td>
<td>899.9</td>
<td>929.4</td>
</tr>
<tr>
<td>2. Percentage thereof to total Population in age group 6-11</td>
<td>42.6</td>
<td>62.4</td>
<td>78.1</td>
<td>81.6</td>
<td>82.7</td>
<td>86.8</td>
<td>93.6</td>
<td>95.96</td>
<td>97.86</td>
</tr>
<tr>
<td>3. No. of pupils in classes VI-VIII (lakh)</td>
<td>31.2</td>
<td>67.0</td>
<td>125.4</td>
<td>181.8</td>
<td>192.79</td>
<td>236.31</td>
<td>262.2</td>
<td>287.8</td>
<td>299.1</td>
</tr>
<tr>
<td>4. Percentage thereof to total population in age group 14-17</td>
<td>12.7</td>
<td>22.5</td>
<td>33.5</td>
<td>38.0</td>
<td>39.6</td>
<td>45.5</td>
<td>48.1</td>
<td>53.14</td>
<td>55.14</td>
</tr>
<tr>
<td>5. No. of pupils in Classes IX-XI/XII (lakh)</td>
<td>12.2</td>
<td>28.9</td>
<td>61.5</td>
<td>84.1</td>
<td>98.14</td>
<td>115.88</td>
<td>154.8</td>
<td>155.0</td>
<td>178.5†</td>
</tr>
<tr>
<td>6. Percentage thereof to total population in age group 14-17</td>
<td>5.2</td>
<td>1.06</td>
<td>18.3</td>
<td>18.8</td>
<td>21.9</td>
<td>18.6</td>
<td>23.5</td>
<td>N.A.</td>
<td>N.A.</td>
</tr>
<tr>
<td>7. No. of pupils at the University stage arts, Science and Commerce (Lakh)</td>
<td>3.6</td>
<td>8.9</td>
<td>17.0</td>
<td>38.2</td>
<td>31.38</td>
<td>49.34</td>
<td>30.3</td>
<td>32.1</td>
<td>30.9</td>
</tr>
<tr>
<td>8. Percentage thereof to total population in age group 17-23.</td>
<td>0.8</td>
<td>1.8</td>
<td>3.3</td>
<td>4.9</td>
<td>3.7</td>
<td>6.1</td>
<td>3.53</td>
<td>N.A.</td>
<td>N.A.</td>
</tr>
</tbody>
</table>

† Includes data of Intermediate/Pre-degree/Junior Colleges/10+2 Hr. Secondary and High/Higher Secondary.

TABLE NO. 4.3A.6

The enrolment of Muslim students in Schools and Colleges of India, 1982-83.

<table>
<thead>
<tr>
<th>Category</th>
<th>No. of Districts Surveyed</th>
<th>Percentage of Muslims in Surveyed Districts</th>
<th>TOTAL no. of students in lakhs</th>
<th>Muslim students in lakhs</th>
<th>Percentage of Muslim students</th>
<th>Ratio of 6 &amp; 3 Education Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Elementary Schools</td>
<td>45 Districts of 12 states.</td>
<td>17.32</td>
<td>98.48</td>
<td>12.20</td>
<td>12.39</td>
<td>0.72</td>
</tr>
<tr>
<td>2. Secondary Schools</td>
<td>38 Districts of 11 states</td>
<td>18.56</td>
<td>19.64</td>
<td>2.09</td>
<td>10.60</td>
<td>0.58</td>
</tr>
<tr>
<td>3. High Schools</td>
<td>8 Boards</td>
<td>12.00</td>
<td>13.44</td>
<td>0.54</td>
<td>4.00</td>
<td>0.33</td>
</tr>
<tr>
<td>4. Class XII</td>
<td>5 Boards</td>
<td>10.30</td>
<td>2.26</td>
<td>0.06</td>
<td>2.49</td>
<td>0.24</td>
</tr>
<tr>
<td>5. Engineering</td>
<td>9 Universities</td>
<td>12.44</td>
<td>26.98</td>
<td>0.92</td>
<td>3.41</td>
<td>0.27</td>
</tr>
<tr>
<td>6. Medical</td>
<td>12 Medical Colleges</td>
<td>9.55</td>
<td>28.45</td>
<td>0.98</td>
<td>3.44</td>
<td>0.36</td>
</tr>
</tbody>
</table>

Source: Minorities Commission, as quoted in 'Muslim India' Vol. II No.13 January, 1984 p. 34.
## TABLE NO. 4.3A.7.

Participation and Performance of Muslims at the Graduate Level Examinations (BA/B.Sc./B.Com.) 1981.

<table>
<thead>
<tr>
<th>SL. State No. (Sample University)</th>
<th>% of Muslim population in the state</th>
<th>Appeared</th>
<th>Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>Muslim</td>
</tr>
<tr>
<td>1. Assam (i) Gaonhati</td>
<td>24.03</td>
<td>18944</td>
<td>-</td>
</tr>
<tr>
<td>2. Bihar (i) Bhagalpur (ii) Patna</td>
<td>13.48</td>
<td>9517</td>
<td>1113</td>
</tr>
<tr>
<td>(iii) Ranchi</td>
<td></td>
<td>2609</td>
<td>367</td>
</tr>
<tr>
<td>(ii) Ranchi</td>
<td></td>
<td>15094</td>
<td>1973</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>27220</td>
<td>3453</td>
</tr>
<tr>
<td>3. Gujarat (i) Baroda</td>
<td>8.42</td>
<td>4180</td>
<td>33</td>
</tr>
<tr>
<td>4. Haryana (i) Kurukshetra</td>
<td>4.04</td>
<td>34313</td>
<td>47</td>
</tr>
<tr>
<td>(ii) M.D.Uni.Pahtak</td>
<td></td>
<td>3816</td>
<td>24</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>38129</td>
<td>71</td>
</tr>
<tr>
<td>5. Kerala (i) Calcut</td>
<td>19.50</td>
<td>12988</td>
<td>1192</td>
</tr>
<tr>
<td>6. Madhya Pradesh (i) A.P.Singh</td>
<td>4.36</td>
<td>6845</td>
<td>279</td>
</tr>
<tr>
<td>(ii) Indore</td>
<td></td>
<td>10531</td>
<td>338</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>17376</td>
<td>617</td>
</tr>
<tr>
<td>7. Maharashtra (i) Marathwada</td>
<td>8.40</td>
<td>3635</td>
<td>194</td>
</tr>
<tr>
<td>(ii) Bombay</td>
<td></td>
<td>14342</td>
<td>168</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>17977</td>
<td>362</td>
</tr>
<tr>
<td>8. ORissa (i) Utkal (ii) Berhampur</td>
<td>1.49</td>
<td>4658</td>
<td>51</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>7554</td>
<td>77</td>
</tr>
<tr>
<td>9. Tamil Nadu (i) Madras</td>
<td>5.11</td>
<td>33538</td>
<td>2206</td>
</tr>
<tr>
<td>10. Uttar Pradesh (i) Allahabad</td>
<td>15.48</td>
<td>1960</td>
<td>1466</td>
</tr>
<tr>
<td>(ii) Allahabad (iii) Gorakhpur</td>
<td></td>
<td>7104</td>
<td>512</td>
</tr>
<tr>
<td>(iv) Lucknow</td>
<td></td>
<td>1532</td>
<td>108</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>19640</td>
<td>3177</td>
</tr>
<tr>
<td>11. Delhi (i) Delhi</td>
<td>6.47</td>
<td>23969</td>
<td>357</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>218515</td>
<td>13571</td>
</tr>
</tbody>
</table>

ties. The total number of colleges in the country is 6,507.\(^8\) The enrolments in higher education which stood at 2.5 lakhs in 1947 are now 39.48 lakhs.\(^9\) It shows the rapid progress of higher education after Independence.

In spite of this general progress, there was hardly any improvement in the education of Muslims. Muslims are lagging far behind in University and collegiate education. Not even 10% of Muslims of the total Muslim population in India could get the University education. It is found from the Gopal Singh Panel Report on Minorities, Govt. of India, that out of 2,18,515 candidates who appeared at the Graduate level Examinations of B.A./B.Sc./B.Com in 1981, only 13,571 were Muslims. The percentage of Muslims was 6.21% (Table No.4.3A.7). Statewise breakup of this percentage of Muslims was 10.69% in Assam, 12.69% in Bihar, 2.80% in Gujarat, 0.19% in Haryana, 9.18% in Kerala, 3.55% in Madhya Pradesh, 2.01% in Maharashtra, 1.02% in Orissa, 6.58% in Tamil Nadu, 16.18% in Uttar Pradesh and 6.21% in Delhi. The total Muslim population (as per census 1981) for Assam was 24.03%, Bihar 13.48%, Gujarat 8.42%, Haryana 4.04%, Kerala 19.50%, Madhya Pradesh 4.36%, Maharashtra 8.40%, Orissa 1.49%, Tamil Nadu 5.11%, Uttar Pradesh 15.48% and Delhi 6.47% (Table No.4.3A.7).

In comparison to the total Muslim population in the State the percentage of Muslim candidates who appeared for graduate level Examinations of B.A./B.Sc./B.Com., in 1981 was high in Uttar Pradesh and Tamil Nadu and low in the rest of the States. The percentage was more than four times low in Haryana and Maharashtra. Similarly, the percentage of Muslim candidates who appeared at Post-Graduate Level Examinations of M.A/M.Sc./M.Com. in 1981 was 5.49% in Assam, 7.41% in Bihar, 2.15% in Gujarat, 7.62% in Kerala, 3.16% in Madhya Pradesh, 5.27% in Maharashtra, 7.09% in Tamil Nadu and 9.11% in Uttar Pradesh. Out of 23,723 candidates, Muslims were only 2,162. Hence the percentage of Muslim Post-Graduate candidates was 9.11 (Table No. 4.3A.2).

\(^9\) Ibid.
It is apparent from these figures, that Muslims are far backward in higher education too. Often the number of non-Muslim students exceeds the number of Muslim students in many educational institutions managed by the Muslims. Out of 68 colleges managed by Muslims in India 40 exist in the four southern Indian States. Besides, they manage eight Engineering Colleges, two Medical Colleges and Law College, one Training College and numerous Polytechnics and Industrial Training Institutes. Closer examination reveals that although the colleges maintained as Muslim-managed Minority Institutions, and may have Muslim names, majority of their beneficiaries are non-Muslims. For example, in Tamil Nadu, Muslims started 13 colleges, six of them offering Post-graduate courses. But predominant majority of their students were non-Muslims. Break-up of Muslim and non-Muslim students for 1985-86 session is furnished below - from Seven Colleges (Table No.4.3A.4). In the 'New College' Madras out of 2241 students 1045 (46.6%) were Muslims. Of the 1,635 students in Basheer Ahmed S. College for Women, (Madras), only 263 (16.2%) were Muslims. Quaid-e-Millath College for men, (Madras), had only 110 (18.7%) Muslims out of a total of 586 students. Seikh Saleh Kamal Crescent Engineering College, (Madras) also had only 33 (17.5%) Muslim students out of a total of 188. Of the 334 students in Dr. Zakir Hussain College, (Layangudi) 101 i.e. (30.2%) were Muslims. Similarly Islamiah College, (Vaniyaambadi) had 945 students, among these, 367 were Muslims. The percentage of Muslims, thus, was 38.8% (Table No.4.3A.4). In Northern India too, same pattern of enrolment is found. Aligarh Muslim University being an exception (Table No.4.3A.6). There are many reasons of the low percentage of Muslim enrolment in higher education. According to the report of the Minorities Commission, Government of India, Poverty is one of the main factors inhibiting larger participation of Muslim students in Secondary and higher education. The reasons of low enrolment in Muslim-managed colleges may be many. Among them is the general apathy of Muslims towards education, higher rates of dropout(s)

11. Ibid.
at the secondary stage and lower economic status.

4.3A.3. Secondary Education:-

One of the most important recommendations of the University Education Commission of 1949 was that the reorganisation of Secondary education was a condition precedent to the proper development of University education. The Government of India, therefore, took up the problem of reorganisation of Secondary education, which had not been examined on a comprehensive and National basis since 1881-82. Immediately, after Independence, the Government of India appointed a Secondary Education Commission in September 1952, under the Chairmanship of Dr. Lakshmana Swami Mudaliar, the Vice-Chancellor of the Madras University. The Commission pointed out some of the defects prevailing in India Secondary Education System. The Commission also made suggestions for its reorganisation. The Commission submitted its report in 1953. The Chief recommendations of this Commission were on organization, Curriculum, Medium of languages, Method of teaching, Physical welfare of students, Education for character, Examination system, Teachers, Administration, Finance, Guidance and Counselling. The Government of India accepted most of the recommendations offered by the Mudaliar (Secondary Education) Commission. The work of conversion of high schools into higher secondary and multi purpose schools has already been started. The total number of high/higher secondary schools in India was 71,305 in 1987-88 while it was 7,288 in 1950-51 (Table No.4.3A.3). The number of these schools has increased more than nine times during 1950-51 to 1987-88. The number of pupils in classes VI-VIII was 299.1 lakhs in 1987-88 against 31.2 lakhs in 1950-51. Similarly the number of pupils in classes IX-XI/XII was 178.5 lakhs in 1987-88 and in 1950-51, it was 12.2 lakhs (Table No.4.3A.5). From these data it is clear that secondary education after Independence has made rapid progress. The increase in the number of schools as well as the number


### TABLE NO. 4.3A.8.

Expansion of Secondary Education in India. 1950-51 to 1978-79.

<table>
<thead>
<tr>
<th>Years</th>
<th>ENROLMENT (in millions)</th>
<th>PERCENTAGE OF AGE GROUP (14-17)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>BOYS</td>
<td>GIRLS</td>
</tr>
<tr>
<td>1950-51</td>
<td>1.02</td>
<td>0.19</td>
</tr>
<tr>
<td>1955-56</td>
<td>1.65</td>
<td>0.33</td>
</tr>
<tr>
<td>1960-61</td>
<td>2.47</td>
<td>0.56</td>
</tr>
<tr>
<td>1965-66</td>
<td>2.08</td>
<td>1.20</td>
</tr>
<tr>
<td>1968-69</td>
<td>5.09</td>
<td>1.74</td>
</tr>
<tr>
<td>1973-74</td>
<td>6.16</td>
<td>2.34</td>
</tr>
<tr>
<td>1978-79</td>
<td>8.04</td>
<td>3.17</td>
</tr>
</tbody>
</table>


ii) L. Das. op. cit. p. 448
TABLE NO. 4.3A.9

Muslim Performance at Secondary/Higher Secondary Level, 1981.

<table>
<thead>
<tr>
<th>State/Board</th>
<th>%age of Muslims</th>
<th>Participation &amp; Performance of appeared candidates.</th>
<th>Percentage of Pass</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>TOTAL</td>
<td>MUSLIM</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sec.</td>
<td>Hr.Sec</td>
<td>Sec.</td>
</tr>
<tr>
<td>ASSAM</td>
<td>24.03</td>
<td>N.A</td>
<td>26.9</td>
</tr>
<tr>
<td>BIHAR</td>
<td>13.48</td>
<td>6.33</td>
<td>NA</td>
</tr>
<tr>
<td>DELHI</td>
<td>6.47</td>
<td>1.72</td>
<td>NA</td>
</tr>
<tr>
<td>GUJARAT</td>
<td>8.42</td>
<td>NA</td>
<td>1.60</td>
</tr>
<tr>
<td>HARYANA</td>
<td>4.04</td>
<td>0.53</td>
<td>0.43</td>
</tr>
<tr>
<td>MAHARASHTRA</td>
<td>8.40</td>
<td>4.31</td>
<td>NA</td>
</tr>
<tr>
<td>ORISSA</td>
<td>1.49</td>
<td>0.57</td>
<td>NA</td>
</tr>
<tr>
<td>RAJASTHAN</td>
<td>6.90</td>
<td>1.30</td>
<td>0.33</td>
</tr>
<tr>
<td>UTTAR PRADESH*</td>
<td>9.20</td>
<td>2.30</td>
<td>3.77</td>
</tr>
<tr>
<td>WEST BENGAL</td>
<td>20.46</td>
<td>6.12</td>
<td>NA</td>
</tr>
</tbody>
</table>

* Uttar Pradesh is on Sample basis. Figures of students and population proportion pertains to four sample districts VIZ, Kanpur, Mirzapur, Dehradun and Pithoragarh.

Source: Gopal Singh panel Report on Minorities Vol.II.
Govt. of India, New Delhi 14th June, 1983.
TABLE NO. 4.3A.10

Community wise results of Class X and XII of Delhi Board Examination in 1978 and 1982.

<table>
<thead>
<tr>
<th>Community</th>
<th>No. of students who appeared at Class X of Delhi Board Examn. 1978.</th>
<th>No. of Students who passed</th>
<th>% age of Success</th>
<th>% age of Ist Division</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim</td>
<td>907</td>
<td>424</td>
<td>46.6%</td>
<td>0.05%</td>
<td></td>
</tr>
<tr>
<td>Non-Muslim</td>
<td>53,093</td>
<td>35,576</td>
<td>66.0%</td>
<td>8.00%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Community</th>
<th>No. of students who appeared at Class XII of Rampur city 1982</th>
<th>No. of Students who passed</th>
<th>% age of Success</th>
<th>% age of Ist Division</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim</td>
<td>197</td>
<td>89</td>
<td>45%</td>
<td>1%</td>
<td></td>
</tr>
<tr>
<td>Non-Muslim</td>
<td>534</td>
<td>344</td>
<td>64%</td>
<td>8%</td>
<td></td>
</tr>
</tbody>
</table>

of students is evident.\(^1\)\(^4\) (Table No. 4.3A.8).

At higher Secondary level of education in the age group of 14-17 years, the percentage of students to total population in this age group was 5.3% in 1950-51 which was increased to 32.5% in 1983-84.\(^1\)\(^5\)

The development of Secondary education of Muslims after Independence was very slow. Working Group II of the Minorities Commission, Govt. of India, New Delhi, reported in November 1985 that the percentages of enrolments of Muslim students in Secondary schools were below the National average.\(^1\)\(^6\) Under the same Commission, a survey was made on Secondary Schools of 38 districts of 11 states in 1982-83 to find out the percentages of Muslim enrolments. According to the report of this survey, the average percentage of Muslim population of these 38 districts of 11 States was 18.56. The total number of students (from all Communities) in Secondary Schools surveyed was 19.64 lakhs and the Muslim students were 2.09 lakhs.\(^1\)\(^7\) The percentage of Muslim students was 10.70. Similarly, the percentage of Muslim students in High Schools of 8 Boards of Northern India was 4% whereas the total number of students was 13.44 lakhs, Muslims being only 0.54 lakhs. Muslim population on the other hand constituted 12% under these 8 Boards. Out of 10.30% percentage Muslim population of 5 Boards, only 2.49% of Muslim students were enroled in class XII. Of the 2.26 lakhs students of class XII of 5 Boards, the number of Muslims was 0.06 lakhs (Table No. 4.3A.6). It is clear from the above data that the enrolment of Muslim students in Secondary Schools was poor. An All-India survey of the Hamdard Education Society (Delhi) of 430 Muslim-managed Degree Colleges revealed that the percentage of non-Muslim students in such institutions keeps on increasing with the rise of level of education. For instance from 3.70% at primary level; it jumps to 15.1% at Middle level to 36.7% at Higher Secondary level and to 59% at degree level.\(^1\)\(^8\)

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14. India. 1990: op. cit. p. 79
16. Muslim India, February 1986 op. cit. p. 81
18. Muslim India, October 1990 op. cit. p. 465
Performance of Muslim students at Class X and Class XII is poorer than non-Muslims, which is indicative of poor quality of education. For example, survey of 9 inter-colleges of Rampur City (U.P.) in 1982 where population of Muslims is 72%, out of the total Muslim population, only 197 Muslim candidates appeared at the Examination of Class XII, 89 (45%) passed and only 1% got 1st Division. Of the 534 non-Muslims, 344 (64%) passed and 8% got 1st Division.

Similarly the results of Class X of Delhi Board Examination in 1978 show that out of 53,093 non-Muslims, 35,576 were successful, the percentage being 66%. While out of 907 Muslims 424 were successful, and the percentage was 46.6% (Table No. 4.3A.10). During the period 1978-82 no Muslim candidate secured a position in the Merit list of class X and class XII Examinations, conducted by the Central Board of Higher Secondary Education.

It is a matter of regret that Muslims are still backward in Secondary level of education. Poverty and high rate of dropouts among Muslim students are main causes among the many others. The sample survey of Dr. G. Thimmiah of 'Institute of Economic and Social Change', Bangalore, reflects the conditions of Muslims in comparison to other religious groups (Equality and Poverty - A case study of Karnataka - 1983). The study reveals that the economic and educational level of Muslims is no better than the scheduled caste. Even in the State of Kerala where the rate of literacy is highest in India, the Nettur Commission points out that the Muslims and scheduled castes are very similar if not the same as far as Middle School education is concerned. But from the VIII standard onwards the scheduled castes have surpassed Muslims. A recent survey of the Indian Express Newspaper, dated 24th October, 1984, in some Muslim concentrated areas of Western Uttar Pradesh also reveals the low enrolment of Muslim pupils in Schools together with higher drop-out rates. Similar type of results are found all

19. Ibid.
21. Ibid.
22. Ibid.
over India.

The progress and spread of education have been uneven. This is, really, contrary to the Principles of growth with social justice, that is the anchor of the nation's planning policy. The worst affected, in the process, is the educationally backward Muslim minority.

4.3A.4. **Primary education** :-

Primary education is the foundation of education and all further education depends on it. It is at this stage that the child starts going to a formal institution and a beginning of formal education. The education which he receives here provides the foundation of his mental, emotional, intellectual, social and physical development. Sound elementary education may provide a basis for a better secondary and higher education.

Apart from being a constitutional obligation, the Provision of universal elementary education is crucial for spreading mass literacy, which is a basic requirement for economic development, modernisation of the social structure and the effective functioning of democratic institutions. It also represents an indispensable first step towards the provision of equality of opportunities to all its citizens. So primary education deserves the highest priority not only on grounds of social justice and democracy, but also for raising the competence of the average citizen.

Therefore programme of universalisation of elementary education has been accorded the highest priority to fulfil the constitutional directive of providing universal, free and compulsory education to all children up to the age of 14 years. National Policy on Education resolved that all children who attain the age of 11 years by 1990 will have five years of schooling or its equivalent through non-formal stream. Likewise another promise that by 1995, all children will be provided free and compulsory education up to 14 years. Various centrally-sponsored schemes in the elementary education sector have been
TABLE NO. 4.3A.11

Enrolments in Primary Education of India (1950-1978),

<table>
<thead>
<tr>
<th>Year &amp; Plan</th>
<th>Percentage of Children enrolled in Classes I-V to total population in the age group 6 - 11</th>
<th>Percentage of Children enrolled in Classes VI-VIII to total population in the age group 11 - 14</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1950-51 First Plan</td>
<td>59.8</td>
<td>24.6</td>
</tr>
<tr>
<td>1955-56 Second Plan</td>
<td>70.3</td>
<td>32.4</td>
</tr>
<tr>
<td>1960-61 Third Plan</td>
<td>82.6</td>
<td>41.4</td>
</tr>
<tr>
<td>1965-66 Fourth Plan</td>
<td>96.3</td>
<td>56.5</td>
</tr>
<tr>
<td>1968-69 Fourth Plan</td>
<td>93.0</td>
<td>57.0</td>
</tr>
<tr>
<td>1973-74 Fifth Plan</td>
<td>100.2</td>
<td>66.4</td>
</tr>
<tr>
<td>1978-79 (Projection)</td>
<td>111.3</td>
<td>81.9</td>
</tr>
</tbody>
</table>


TABLE NO. 4.3A.12.


<table>
<thead>
<tr>
<th></th>
<th>A C H I E V E M E N T S</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1985-86</td>
<td>1986-87</td>
<td>1987-88</td>
<td></td>
</tr>
<tr>
<td>Age group 6-11 Enrolment (class I-V)</td>
<td>891.26</td>
<td>900.00</td>
<td>929.44</td>
<td></td>
</tr>
<tr>
<td>Enrolment as percent of age group population</td>
<td>(95.36)</td>
<td>(96.0)</td>
<td>(97.9)</td>
<td></td>
</tr>
<tr>
<td>Age group 11-14 Enrolment (classes VI-VIII)</td>
<td>289.97</td>
<td>288.00</td>
<td>299.14</td>
<td></td>
</tr>
<tr>
<td>Enrolment as percent of age group population</td>
<td>(55.63)</td>
<td>(55.14)</td>
<td>(55.10)</td>
<td></td>
</tr>
<tr>
<td>Age group 6-14 Enrolment (Classes 1 - VIII)</td>
<td>1,181.23</td>
<td>1,243.99</td>
<td>1,228.53</td>
<td></td>
</tr>
<tr>
<td>Enrolment as percent of age group population</td>
<td>(81.14)</td>
<td>(85.08)</td>
<td>(82.33)</td>
<td></td>
</tr>
</tbody>
</table>

TABLE NO. 4.3A.13.


<table>
<thead>
<tr>
<th>Year &amp; Plan</th>
<th>Enrolment in Classes IV-V (Millions)</th>
<th>Enrolment in Classes VI - VIII (Millions)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1950-51</td>
<td>13.8</td>
<td>5.4</td>
</tr>
<tr>
<td>First Plan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1955-56</td>
<td>17.5</td>
<td>7.6</td>
</tr>
<tr>
<td>Second Plan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1960-61</td>
<td>23.6</td>
<td>11.4</td>
</tr>
<tr>
<td>Third Plan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1965-66</td>
<td>32.2</td>
<td>18.3</td>
</tr>
<tr>
<td>Fourth Plan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1968-69</td>
<td>34.0</td>
<td>19.9</td>
</tr>
<tr>
<td>Fourth Plan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1973-74</td>
<td>39.4</td>
<td>24.4</td>
</tr>
<tr>
<td>Fifth plan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1978-79</td>
<td>46.3</td>
<td>31.9</td>
</tr>
<tr>
<td>(Projection)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

initiated to supplement the efforts of states for achieving this target.

According to National statistics the percentages of pupils in the age group 6-11 years (in class I-V) to its total population was 42.6% in 1950-51 and 97.1% in 1978-79. Similarly the percentages of pupils in the age group 11-14 years (in class VI-VIII) when compared to the total population in this age group was 12.7% in 1950-51 which rose to 47.1% in 1978-79 (Table No. 4.3A.11). In 1987-88 the percentage in the age group 6-11 years (of class I-V) went up to 97.9% and in the age group 11-14 years (of classes VI-VIII) to 55.10%. Enrolment as percent of age group 6-14 years (of classes I-VIII) of the total population was 81.14% in 1985-86 which increased to 82.33% in 1987-88 (Table No.4.3A.12).

In 1987-88, the total number of Primary Schools was 6,84,691 and in 1950-51 it was 2,23,261. The break-up of these numbers were 2,09,671 for Lower primary/junior basic schools in 1950-51 and 5,43,677 in 1987-88. For upper primary/senior basic schools the total number was 13,590 in 1950-51 as against 1,41,014 in 1987-88 (Table No.4.3A.3). The total number of enrolment of Primary Schools (Classes from I-VIII) was 222.7 lakhs in 1950-51, increased to 1228.5 lakhs in 1987-88, which is more than five times higher than the initial figures.

It is clear from above, that the Primary education in India has made considerable progress during the Post-Independence period. Alongwith the number of schools, the number of enrolment of students in primary schools have also increased.

However, the Primary education among Muslims have not yet been popular and the percentage of Muslim pupils in primary schools is below the national average.

Under Minorities Commission, Govt. of India, a survey was made on primary education of 45 districts of 12 States in 1983, which revealed that while the percentage of Muslims to

23. India 1990. op. cit. p. 81
24. India 1990. op. cit. p. 79.
total population was 17.32%, the percentage of enrolment of Muslims in the schools was only 12.39% (Table No.4.3A.6). The total number of pupils in surveyed districts was 98.48 lakhs while the number of Muslim pupils was 12.20 lakhs. In Meerut Division of Uttar Pradesh while Muslims constituted about 35% of the total population, the number of Muslim students in Schools was less than 10%. The enrolment of Muslim students at Primary levels is not only poor in Government managed schools but also poor even in Muslim managed schools. The number of non-Muslim students exceeds the number of Muslim students in those Muslim managed schools. For example, during 1979-80, in Bijnor district, the number of Muslim students under Muslim managed schools was 1987 and the number of non-Muslim was 2359. The percentage of Muslim to total population was 60.73% whereas the percentage of Muslim students to total population was 43.80%.

Similarly, during 1979-80 the Moradabad district which constituted 38% of the Muslim population to total population, showed the same kind of low Muslim enrolment in Primary Schools. (Table No.4.3A.14).

Table No.4.3A.14: Enrolment of pupils in Primary School education of Moradabad District - 1979-80.

<table>
<thead>
<tr>
<th>CLASSES</th>
<th>MUSLIMS</th>
<th>NON-MUSLIMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I</td>
<td>22,537</td>
<td>85,112</td>
</tr>
<tr>
<td>Class V</td>
<td>4,851</td>
<td>17,137</td>
</tr>
<tr>
<td>Class VIII</td>
<td>3,171</td>
<td>13,482</td>
</tr>
<tr>
<td>Class X</td>
<td>2,098</td>
<td>10,777</td>
</tr>
</tbody>
</table>

Source: Muslim India. October 1990. p. 465

Young Intellectual Congress pointed out in a Seminar on "New Education Policy and the Minorities" held in New Delhi, May 1, 1986 that Muslims as a group are the largest to drop-out of school.

Another National Seminar on Minorities & Education was

organised by Minorities Commission, New Delhi in November 1985 and the report of working Group-I on elementary & Adult Education showed that "the drop-out rates among Muslim children were higher than those of others in the same socio-economic status; literacy rates were not exactly known but they are probably also very low. Girls and Women are particularly affected by educational backwardness." According to a study conducted by the Gokhale Institute of Poona, in the State of Karnataka (198), "a major portion of Muslim children remain un-schooled while at the same-time a larger drop-out rate further reduces the enrolments at the Secondary stage. Of the drop-outs, 45% leave the schools at such an early stage that they almost revert back to illiteracy." (Deccan Harald, dated 13th April, 1984). G. Thimmaiah of the Institute of Social and Economic Change, conducted a study in Karnataka during 1974-75. He pointed out that 56.5% of Muslim population in the State was below poverty line as compared to 31.4% among Christians and 45.2% among Hindus. Only the scheduled castes 58.4% and scheduled tribes 66.3% had a higher percentage of population living below the poverty line. By this study, it may be concluded that Muslims are very close to the scheduled castes as far as economic conditions are concerned. The study has also revealed that inequality of income is highest among Muslims. Education is the mirror of the nation and its base is Primary education. From the various studies conducted by Minorities Commission, it was found that most of the schools run by the minorities, and the State-run schools for the minorities, particularly Urdu schools are in chaotic conditions. These schools are situated in unsanitary surroundings and dilapidated building. Many schools do not have even half the sanctioned strength of teachers. At one place, the Commission found a lady teacher managing four classes. The drop-out rates are very high due to poverty, extreme social and cultural deprivation and the surroundings in which they exist. In general the Commission has found that the Government Urdu Primary Schools are the most neglected institutions in the State. They do not

26. Muslim India, January 1986. p. 34.
28. Ibid.
have proper buildings and equipments, and/or teachers. Many schools do not have even black-boards. The enrolment percentage of Muslim students at primary level is to some-extent similar as it is all over India. There are many reasons for which the percentage of Muslim enrolment is low throughout India. If the Government had paid more attention on the universal Primary education as directed by the Constitution, spent more money on it, instead of spending on establishing more new Universities, things would have been different. It is time, that the Government reorientate its present educational policy.

4.3A.5. **Professional Education** :-

Professional Education generally included - (a) Engineering, (b) Law, (c) Medicine (d) Agricultural, (e) Commerce, and (f) Teacher education.

(a) Engineering education:- Free India was faced with the great challenge of developing her predominantly agricultural economy into a industrial one in a short time. It had to begin this task within a very short time. In 1947 the country produced only 930 graduates in engineering and 320 graduates in technology. Facilities for advanced training at the postgraduate level were very meagre in technology and almost non-existent in engineering.

Trained manpower at middle level is also needed for a wide range of professional duties. For this purpose, diploma courses are offered in about 400 approved polytechnics, with an annual enrolment capacity of about 70,000 students. They offer a variety of courses in engineering and technology. There are additional 62 approved polytechnics meant exclusively for girls with an annual enrolment of 5,900. Polytechnics are widely spread in States and Union territories.

For the Professional engineers and technologists, 200 engineering colleges offer courses leading to Bachelor's degree.

---

in engineering and technology. The total admission capacity annually for these courses is about 36,000.31

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Polytechnics</td>
<td>3,700</td>
<td>50,000</td>
<td>70,000</td>
</tr>
<tr>
<td>Enrolment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Engineering</td>
<td>3,000</td>
<td>25,000</td>
<td>35,000</td>
</tr>
<tr>
<td>Colleges enrolment</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Annual admissions to both Engineering and polytechnics were gradually increasing. This expansion was one of the major factors which contributed to the spectacular development of industries that has taken place in the Post-independence period. The number of institutions offering Post-graduate courses is about 115 with annual capacity of about 7,500. Five national institutions at Bombay, Kanpur, Kharagpur, Madras and New Delhi, known as Indian Institutes of Technology, provide facilities for under-graduate and Post-graduate courses and research in engineering and technology. These institutions admit about 1,600 students annually to undergraduate courses. Besides, these institutions and Indian Institute of Science, Bangalore, admit nearly 1,500 research scholars. There are 17 regional engineering colleges providing facilities for education in various branches of engineering and technology. Four national level institutes known as Indian Institute of Management at Ahmadabad, Calcutta, Bangalore and Lucknow provide assistance to Private and Public Sectors enterprises in meeting their needs for managerial manpower through Post-graduate programmes. At present, their annual capacity is about 500.

There is a scheme of community polytechnics, all over the country to promote community/rural development on scientific lines through transfer of technology to rural areas. The scheme is, at present, in operation at 118 institutions throughout the country. The main objective is to provide gainful employment and self-employment. Vocational and technical education, thus, make a rapid progress within very short-time. The number of

31. Ibid.
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>State (Sample No. of University)</th>
<th>% of Muslims population in the State</th>
<th>Appeared</th>
<th>Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Assam (Gauhati)</td>
<td>24.03</td>
<td>245 7 2.86</td>
<td>174 6 3.45</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Bihar</td>
<td>13.48</td>
<td>181 20 11.05</td>
<td>132 12 9.09</td>
</tr>
<tr>
<td></td>
<td>Patna</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ranchi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bhagalpur</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td></td>
<td>767 52 6.78</td>
<td>289 21 7.27</td>
</tr>
<tr>
<td>3.</td>
<td>Delhi</td>
<td>6.47</td>
<td>560 7 1.25</td>
<td>424 5 1.18</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Gujarat</td>
<td>8.42</td>
<td>173 - -</td>
<td>- -</td>
</tr>
<tr>
<td></td>
<td>M.S.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Haryana</td>
<td>4.04</td>
<td>115 - -</td>
<td>111 - -</td>
</tr>
<tr>
<td></td>
<td>M.D.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Madhya Pradesh</td>
<td>4.36</td>
<td>57 1 1.75</td>
<td>39 1 2.56</td>
</tr>
<tr>
<td></td>
<td>A.P. Singh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indore</td>
<td>297 14 4.71</td>
<td>207 7 3.38</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td></td>
<td>354 15 4.24</td>
<td>246 8 3.25</td>
</tr>
<tr>
<td>7.</td>
<td>Maharashtra</td>
<td>8.40</td>
<td>102 6 5.88</td>
<td>45 3 6.67</td>
</tr>
<tr>
<td></td>
<td>(i) Marathwada</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ii) Bombay</td>
<td>114 - -</td>
<td>50 - -</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td></td>
<td>216 6 2.78</td>
<td>95 3 3.16</td>
</tr>
<tr>
<td>8.</td>
<td>Rajasthan</td>
<td>6.90</td>
<td>415 11 2.65</td>
<td>310 8 2.58</td>
</tr>
<tr>
<td></td>
<td>Rajasthan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td></td>
<td>9.55 2845 98 3.44</td>
<td>1784 51 2.86</td>
</tr>
</tbody>
</table>

TABLE NO. 4.3A.16.

Participation and Performance of Muslims in
B.Sc.(Engg.)./B.E. Course Examination - 1981.

<table>
<thead>
<tr>
<th>SL. No.</th>
<th>State (Sample University)</th>
<th>% of Muslims population in the state</th>
<th>Appeared Total</th>
<th>Muslim %</th>
<th>Passed Total</th>
<th>Muslims</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ASSAM Guwahati</td>
<td>24.03</td>
<td>185</td>
<td>10</td>
<td>5.41</td>
<td>148</td>
<td>6</td>
</tr>
<tr>
<td>2.</td>
<td>Bihar</td>
<td>13.48</td>
<td>128</td>
<td>12</td>
<td>9.38</td>
<td>87</td>
<td>9</td>
</tr>
<tr>
<td>(i) Patna</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(ii) Ranchi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(iii) Bhagalpur</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td></td>
<td>1204</td>
<td>70</td>
<td>5.80</td>
<td>467</td>
<td>27</td>
</tr>
<tr>
<td>3.</td>
<td>Delhi Delhi</td>
<td>6.47</td>
<td>193</td>
<td>2</td>
<td>1.04</td>
<td>172</td>
<td>2</td>
</tr>
<tr>
<td>4.</td>
<td>Madhya Pradesh</td>
<td>4.36</td>
<td>86</td>
<td>2</td>
<td>2.33</td>
<td>51</td>
<td>1</td>
</tr>
<tr>
<td>(i) A.P.Singh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(ii) Indore</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td></td>
<td>317</td>
<td>2</td>
<td>0.63</td>
<td>224</td>
<td>1</td>
</tr>
<tr>
<td>5.</td>
<td>Rajasthan Rajasthan</td>
<td>6.90</td>
<td>573</td>
<td>3</td>
<td>0.52</td>
<td>555</td>
<td>1</td>
</tr>
<tr>
<td>6.</td>
<td>Uttar Pradesh Allahabad</td>
<td>15.48</td>
<td>223</td>
<td>5</td>
<td>2.24</td>
<td>202</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>G.Total</td>
<td></td>
<td>12.44</td>
<td>92</td>
<td>3.41</td>
<td>1768</td>
<td>52</td>
</tr>
</tbody>
</table>

Hindus in these institutions has shown an increase. This increment in the number of students who later on graduate is adding to the existing problem of educated unemployment.

Even such a developmental position, the Muslim, inspite of the developments mentioned above, enrolments of Muslims in such institutions of technical education are very low. In 1983-84, a survey was made under Minorities Commission on Engineering education of nine Universities of India and found that only 3.41% Muslim students studied Engineering, whereas they constitute 12.44% of the total population in the districts surveyed. Of the 26.98 lakhs, total number of students, Muslim students were 0.92 lakhs only (Table No.4.3A.6). Enrolment of Muslim students in Engineering, thus, was very low. As per report of the Minorities Commission, Muslim candidates appeared in B.Sc. (Engg)/B.E. course Examination, 1981 as follows: In Assam population of Muslims was 24.03% out of the total population (according to 1971 census). In Assam the total number of candidates appeared in Engineering was 185, out of which Muslims were only 10. Thus the percentage of Muslims was 5.41. In Bihar, out of 1204 candidates under Patna, Ranchi and Bhagalpur University, Muslims were 70. It means that 5.80% Muslim candidates appeared for Engineering Examination out of 13.48% of Muslim population in Bihar. Delhi constitute 6.47% of Muslim population and Muslim candidates were 1.04%. In Madhya Pradesh, under Indore and A.P. Singh Universities, only 0.63% Muslim candidates appeared for Engineering Examination whereas Muslim population was 4.36%. Rajasthan has 6.90% Muslims out of the total population. But the percentage of Muslim candidates appeared was only 0.52% out of 573 candidates. There were 2,698 candidates who appeared under Allahabad University and out of which Muslims were 92. In Uttar Pradesh, thus, 3.41% Muslims appeared against their total population of 15.48% (Table No.4.3A.16).

For a decade, concern has been expressed over the decline in the number of Muslims in Professional courses particularly Engineering and Medicine. This led to a demand for sanction of Muslim-managed Engineering and Medical Colleges. In some cases, various State Government sanctioned such colleges on
applications from educational societies.

There are eight Engineering and two Medical Colleges functioning, at present, under Muslim managements. A majority of them having been started during the last 7 years. As these colleges are privately managed, the community is responsible for providing their initial infrastructure. For its proper functioning large amount of money is needed and for which they have to depend on collections and fees. Muslims are much more backward economically and for this reason they can not even get general education.

Other communities were financially better, they occupy a majority of seats in the few professional colleges run by Muslims. A survey of four engineering colleges run by Muslims reveals that majority of students were non-Muslims. If the admission is based on competitive admission test, the percentage of Muslims is recorded to be very low. In 1984-85, 20% seats were filled under Government requirement quota through open general competitions. Only a microscopic minority of students reaching through competitive Examination were Muslims. So, admission on the basis of competition and merit, Muslims will not be benefited even in the institutions managed by the Muslim minority. If the Governments, do not change the rules or do not relax the admission norms for Muslims, the backwardness of Muslims in this regard will not be removed. As long as restrictions remain very few Muslim students will benefit from the facilities created by their own Muslim Community. For example, in Kerala, which has four Muslim managed engineering colleges, the Government quota for admissions in private institutions is fixed at 10%. In Tamil Nadu, 50% of seats are assigned as management quota, leaving only 50% for general admissions. In Kerala, management-quota is restricted to 25%. Whether basis of admission in these colleges is capitation, merit or competitive examinations. Muslims are less likely to benefit fully from their own colleges.

33. Ibid. p. 175
At all places which the Minorities Commission visited, representations were made that the minorities are not being given admission to the technical and professional colleges in proportion to their percentage in the society. At present, the percentage of Muslim enrolment in technical education is far below than the enrolment of non-Muslims.

4.3A.6. Medical education :-

Up till 1946, there were fifteen medical colleges in the country with an annual enrolment of 1200. Today, there are 120 Medical Colleges with an annual admission capacity of 15,000. The number of doctors has therefore, considerably increased. There has been similar expansion in the facilities for training paramedical personnel. Consequently, it has been possible to increase and improve the medical facilities and services.

There has also been considerable expansion in Post-graduate teaching and research in medicine. An all India Institute of Medical Sciences has been created by an Act of Parliament. Regional Post-graduate centres are also functioning. A National Institute of Health Administration and Education has also been established. Medical research is being promoted under the Indian Council of Medical Research. Upto 1990, Medical Education in India has made considerable progress. However, enrolments in medical education from various communities are not equal proportionate to their total populations. For example, Muslims, the second largest minority, in India are lagging far behind in medical education. The number of students in 12 Medical Colleges in India in 1983-84 was 28.45 lakhs. Out of which only 0.98 lakhs were Muslim students. The percentage of Muslims thus, was 3.44% while the percentage of Muslim population in the districts surveyed where these 12 Medical Colleges were situated was 9.55%. (Table No.4.3A.6).

35. S. Nurullah op. cit. pp. 466-68.
For the M.B.B.S. Examination of 1981 at Gauhati University out of 245 candidates appeared, Muslims were only seven. The percentage of Muslim candidates was 3.45% while Muslims constituted 24.03% in Assam (Census 1971). In Bihar out of 767 Medical students under three universities of Patna, Ranchi and Bhagalpur, 52 were Muslims. Percentage of Muslims was only 6.78%. The population of Muslims in Delhi was 6.47% while the percentage of Muslim candidates, who appeared for M.B.B.S. Examination in 1981 under Delhi University was 1.25%. In Madhya Pradesh out of 354, only 15 (4.24%) were Muslims. Similarly 2.78% of Muslim candidates, out of 216 under Marathwada and Bombay Universities was appeared for the M.B.B.S. Examination in 1981. Out of the total only six were Muslims. At Rajasthan University 2845 students appeared, only 98 were Muslims, whereas they constitute 6.90% of the total population, but the percentage of Muslim candidates appeared was only 3.44% (Table No.4.3A.15).

At present, three Medical Colleges are functioning under Muslim Management. Muslims are backward in Medical education too.

Similarly, Muslims are equally backward in legal, commercial, agricultural and teacher education. At present, there are three Law Colleges under Muslim management and the enrolments of which are not satisfactory in comparison to the non-Muslims. The enrolment of Muslims in Commercial colleges is very low. Only 3.2% of Muslims of the total Muslim population are receiving Commercial education in the country.

Immediately after Independence, the University Education Commission (1949) emphasised the importance and significance of teacher education for qualitative improvement in higher education. The Secondary Education Commission (1953) and the

37. Muslim India, January 1986, p. 38, April 1986, p. 175
38. Ibid.
Education Commission (1964-66) have given importance to teachers training to improve qualities of teachers. Considering the backwardness of Muslims, training for Muslim teachers is most essential. However, the number of Muslim teachers under training is very small. Now Education Policy of 1986 attaches great importance to both pre-service and in-service components of teacher-education for improvement in quality and improve the standards of education. A programme of mass-orientation of School teachers was already in operation in 1986. About 13.5 lakhs teachers were covered under this programme, during first three years of its implementation. Another five lakh were to be covered during 1989-90. 39 As the number of teachers among Muslims is small, so the Muslims undergoing teacher training are also small.

The University Education Commission (1949) had reported that, "education to promote the interest of agriculture is extremely inadequate and therefore, agricultural education should be recognised as a major national issue. The recognition of the importance of agricultural education helped not only its expansion, but also the reorganisation of agriculture-education in the country. In 1947, there were only 17 agricultural institutions which offered higher education in agriculture. At present, there are 101 agricultural colleges. In 1965-66, there were 93 agricultural colleges and the enrolments were 11,562. 40 Alongwith the increase in the number of institutions the enrolments have also increased. Now there are 25 agricultural universities in India and the target is to establish one agricultural university in every State. A massive programme of agricultural research was also developed under the Indian Council of Agricultural Research (ICAR) and Indian Agricultural Research Institute (IARI). A large scale programme of further expansion of agricultural polytechnics to impart 'technocracy' (the essential technical know-how of agriculture) to all farmers including illiterate youth and adults. A large number of Muslims all over India depend on agriculture. The number of Muslim farmers in considerable.

40. S. Nurullah. op. cit. p. 467.
But Muslims do not benefit much from Agricultural Education. The percentage of enrolment of Muslims in all the agricultural institutions is 5.3% as compared to the total Muslim population. According to the Executive Committee of the Minorities Educational Institutions Association (U.P.), the minorities representation in Technical and Professional Education/institutions was very small. A study was made by the Centre for the study of developing societies on behalf of Ministry of Home Affairs from a representative sample of 35 districts spread over 16 States in India in 1973-74. They concluded with sufficient proof that Muslims are lagging behind in education practically at every level.

4.3A.7 Conclusion :-

After Independence the responsibility of education has been taken by the Governments - both the Central and the State Government. India being a secular democratic country, provides secular education. The curriculum and the course-content is framed in a secular way. Many religions institutions of Muslims after receiving Government grants, are allowed to provide secular education with two/three religious subjects for Muslims. A large number of Maktabs and Madrasahs are converted into Primary and Secondary Schools. The system of education in India can be categorised as follows:

1. Primary, 2. Secondary, 3. Higher education,

The entire system of education is financed by the Governments - Centre, State & local. As a secular country there is no Government provision of religious education. After Independence, there are no special provisions for the educational development of Muslims. All plans and programmes of education are made for the nation as a whole. During post-Independence period, many Commissions were established for the all-round development of education.

42. Muslims India. May 1986 p. 221.
In 1948, the University Education Commission (Radhakrishnan Commission) was appointed for the development of Higher Education. This Commission had made recommendations. The Commission, however, did not make suggestions for the education of Muslims. For the development of Secondary Education, a Commission was appointed in 1952-53 under the Chairmanship of Dr. Laksman Swami Mudaliar. The Commission was known as 'Secondary Education Commission'. The Commission gave valuable suggestions regarding aims and purpose, curriculum, method of teaching, discipline, medium of instruction, examination and evaluation, and languages taught in the school. Though Muslims were known to be backward in education, yet the Commission did not suggest any special provision for the education of Muslims. To solve language problem "Three Language Formula" was adopted by the Commission, where Arabic/Urdu was taken as an optional language only. The Kothari Commission 1964-66, had put forward suggestions for the entire National System of education. This Commission also did nothing for the education of Muslims. Unlike Secondary Education Commission of 1952-53, the Kothari Commission considered the classical languages also. Arabic and Persian were treated as alternative languages among the classical languages. Any special provision has not been recommended by this Commission for the Muslims. It gives stress on national level and accordingly its proposals are for the education of the nation. Muslims being a part of the entire Nation can not and should not be left out. Otherwise expansion and improvement can not be brought about.

The latest "New Education Policy" of 1986 recognized to some extent the education of Muslims in India. It is admitted for the first time in the New Education Policy that 'Muslims are educationally backward in India'. However, specialized provisions are not made for the particular community of Muslims. The suggestions and recommendations that are put forward by New Education Policy are actually meant general in nature meant for all the minorities in the country. Muslims are one of the minority communities in India having largest population among minorities. But the provisions of 'New Education Policy' are also not specific to Muslims. However, its Programme of action
did consider education of Muslims. Steps were suggested for educational uplift of Muslims. It was recommended that the institutions which are run by Muslims would be given Government grants for their improvement. It is further stated in the New Education Policy that, "Greater attention will be paid to the education of these (Minorities) groups in the interest of equality and social justice. This will naturally include the constitutional guarantees given to them to establish and administer their own educational institutions and protection to their languages and culture ....

Simultaneously objectivity will be reflected in the preparation of text books and in all school activities, and all possible measures will be taken to promote an integration based on appreciation for common national goals and ideals, unconformity with the core-curriculum."

Now the year 1992 is underway, the New Education Policy has not yet been implemented. Like other Commissions, this document will also be kept on library shelves and archives. How much will it be implemented for Muslims, is a question of doubt. As most of the Committees and Commissions during post-Independance period did not do any better specially for Muslims.

None of the Governments either Central or State adopted suitable measure to bridge the gap in education between Hindus and Muslims.

How this Muslim Community can advance educationally? What incentives can be given for the educational development of Muslims? - are some of the vital questions for the Muslim Community and also for the local, State and Central Governments. Even after 45 years of Indepedance Muslims are still economically and educationally backward.
4.3. PART (B) ASSAM : (During Post-Independence Period)

All the States and Union Territories of India are not equally advanced in education. There is a great disparity among the different states. This disparity sometimes makes the adoption of 'Centrally - designed Policies' almost impossible. Pre-designed policies formulated out side of a state and found quite suitable for implementation in many parts of the country may prove to be hopelessly un-suitable for a particular state or Union Territory.

4.3B.1. Higher education:

In Assam, the enrolment at different stages of education is far below as compared to the North western states. After 47 years of the establishment of the first college in the state, the first University, the Gauhati University, has come into existence in 1948. There were only 15 colleges affiliated to the Gauhati University. In 1948, University education commission was appointed and suggested for the improvement of higher education. The commission also recommended the establishment of rural Universities and colleges in India for meeting the needs of rural reconstruction, industry, agriculture and social life. Accordingly the second University of the state (Assam), the Dibrugarh University, was established in 1965. An Agricultural University, was also established in Jorhat after three years i.e. in 1969. In 1949, there were 14 colleges of Arts for men and three for women in Assam.

The enrolment in male Arts Colleges was 6,308 and in female Arts colleges was 395. (Table No.4.3B.1). There was only a male professional college having 93 students in 1949. Apart from the colleges affiliated to these two Universities of the state, education is also imparted directly by these two Universities through the Post-Graduate Departments in different Subjects. In 1977-78, the enrolment in the Post Graduate Departments of these two Universities was 2,397.¹

Table No. 4.38.1 GENERAL SUMMARY OF EDUCATIONAL INSTITUTIONS AND SCHOLARS OF ASSAM, 1948-49

<table>
<thead>
<tr>
<th></th>
<th>Institutions</th>
<th>Scholars</th>
<th>Stages of Instruction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1948-49</td>
<td>1947-48</td>
<td>Increased or Decreased</td>
</tr>
<tr>
<td><strong>Reorganized</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Institution</td>
<td>1. Arts Colleges</td>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>2. Professionals coll.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3. High Schools</td>
<td>192</td>
<td>163</td>
</tr>
<tr>
<td>For</td>
<td>4. Middle Schools</td>
<td>691</td>
<td>645</td>
</tr>
<tr>
<td></td>
<td>5. Primary Schools</td>
<td>8046</td>
<td>6739</td>
</tr>
<tr>
<td>Males</td>
<td>6. Special Schools</td>
<td>621</td>
<td>517</td>
</tr>
<tr>
<td></td>
<td>TOTAL--</td>
<td>9565</td>
<td>8078</td>
</tr>
<tr>
<td><strong>Unreorganized</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Institution</td>
<td>1. For Males</td>
<td>1712</td>
<td>1386</td>
</tr>
<tr>
<td></td>
<td>2. For Females</td>
<td>282</td>
<td>197</td>
</tr>
<tr>
<td></td>
<td>TOTALS</td>
<td>1994</td>
<td>1583</td>
</tr>
<tr>
<td><strong>G. TOTALS</strong></td>
<td></td>
<td>12863</td>
<td>10703</td>
</tr>
</tbody>
</table>

(a) In Graduate and Post-graduate Classes  (b) In Intermediate Classes  (c) In Secondary Stages  
(d) In Primary Stages

M.B.- Schools for Commerce and B.T. Classes are Excluded from Column VII

Source: General Educational Tables relating to Assam 1948-49, Shillong, Assam Govt. Press, 1951.
TABLE NO.4.3B.2
Statistics of Madrassas and Maktabs for the year 1948-49 of Assam Valley Circle.

<table>
<thead>
<tr>
<th>Recognised Institutions</th>
<th>Management</th>
<th>No. of Institutions</th>
<th>Enrolment on 31st March 1949</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>III-VI Classes</td>
<td>VII-IX Classes</td>
<td></td>
</tr>
<tr>
<td>1. Senior Madrassa</td>
<td>Aided</td>
<td>1</td>
<td>53</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>&quot;</td>
<td>7</td>
<td>693</td>
<td>360</td>
</tr>
<tr>
<td></td>
<td>Un-aided</td>
<td>4</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>All</td>
<td>12</td>
<td>892</td>
<td>420</td>
</tr>
<tr>
<td>2. Middle English Madrassa</td>
<td>Govt.</td>
<td>1</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Local Board</td>
<td>1</td>
<td>21</td>
<td>177</td>
</tr>
<tr>
<td></td>
<td>All</td>
<td>64</td>
<td>4,419</td>
<td>1,161</td>
</tr>
<tr>
<td>3. Middle Vernacular Madrassa</td>
<td>Aided</td>
<td>9</td>
<td>296</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>Un-aided</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>All</td>
<td>9</td>
<td>296</td>
<td>106</td>
</tr>
<tr>
<td>4. Maktabs</td>
<td>Local Board Municipal</td>
<td>494</td>
<td>1,710</td>
<td>29,853</td>
</tr>
<tr>
<td></td>
<td>Aided</td>
<td>144</td>
<td>125</td>
<td>6,563</td>
</tr>
<tr>
<td></td>
<td>Un-aided</td>
<td>14</td>
<td>23</td>
<td>550</td>
</tr>
<tr>
<td>TOTAL</td>
<td>All</td>
<td>652</td>
<td>1,858</td>
<td>36,966</td>
</tr>
<tr>
<td>1. Madrassa</td>
<td>Aided</td>
<td>4</td>
<td>135</td>
<td>120</td>
</tr>
<tr>
<td>TOTAL</td>
<td>All</td>
<td>4</td>
<td>135</td>
<td>120</td>
</tr>
<tr>
<td>2. Maktabs</td>
<td>Local Board</td>
<td>160</td>
<td>640</td>
<td>6,751</td>
</tr>
<tr>
<td></td>
<td>Aided</td>
<td>24</td>
<td>67</td>
<td>793</td>
</tr>
<tr>
<td></td>
<td>Un-aided</td>
<td>7</td>
<td>9</td>
<td>265</td>
</tr>
<tr>
<td>TOTAL</td>
<td>All</td>
<td>191</td>
<td>716</td>
<td>7,809</td>
</tr>
</tbody>
</table>

Un-recognised Institutions

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Madrassas for Males</td>
<td>6</td>
<td>242</td>
<td>231</td>
<td>473</td>
</tr>
<tr>
<td>Maktabs</td>
<td>147</td>
<td>387</td>
<td>6,031</td>
<td>6,418</td>
</tr>
<tr>
<td>Madrassas for Females</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Maktabs</td>
<td>5</td>
<td>92</td>
<td>319</td>
<td>411</td>
</tr>
<tr>
<td>Total Un-recognised</td>
<td>158</td>
<td>721</td>
<td>6,581</td>
<td>7,392</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A S S A M</th>
<th>Anglo-Indian &amp; Europeans</th>
<th>Indian Christians</th>
<th>H I N D U S Brahmins Caste Exterior Ilfnnns Caste Hindus</th>
<th>Muhammadans</th>
<th>Buddhists</th>
<th>Jains</th>
<th>Sikhs</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>1772</td>
<td>19925</td>
<td>2260571</td>
<td>1815613</td>
<td>4550</td>
<td>2</td>
<td>2243</td>
<td>1277819</td>
<td>5382795</td>
</tr>
</tbody>
</table>

School Education Classes

1. Primary
   - I 1
   - II 1
   - III 15
   - IV 13
   - V 17

2. Middle
   - VI 18
   - VII 9
   - VIII 14

3. High
   - IX 16
   - X 12
   - XI 6
   - XII 5

TOTALS 127

48048
25829
219691
38650
93777
477
32
396
73190
500217 (a)

Contd...
### University & Intermediate Education

#### 1. Intermediate classes

<table>
<thead>
<tr>
<th></th>
<th>1st yr.</th>
<th>Ind yr.</th>
<th>2nd yr.</th>
<th>3rd yr.</th>
<th>4th yr.</th>
<th>5th yr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr</td>
<td>77</td>
<td>699</td>
<td>1104</td>
<td>20</td>
<td>236</td>
<td>-</td>
</tr>
<tr>
<td>2nd yr</td>
<td>108</td>
<td>875</td>
<td>837</td>
<td>29</td>
<td>202</td>
<td>-</td>
</tr>
<tr>
<td>3rd yr</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

#### 2. Degree classes

<table>
<thead>
<tr>
<th></th>
<th>1st yr.</th>
<th>2nd yr.</th>
<th>3rd yr.</th>
<th>4th yr.</th>
<th>5th yr.</th>
<th>6th yr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr</td>
<td>33</td>
<td>33</td>
<td>57</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>2nd yr</td>
<td>160</td>
<td>286</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>54</td>
</tr>
<tr>
<td>3rd yr</td>
<td>114</td>
<td>281</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>59</td>
</tr>
</tbody>
</table>

#### 3. Commerce classes

<table>
<thead>
<tr>
<th></th>
<th>1st yr.</th>
<th>2nd yr.</th>
<th>3rd yr.</th>
<th>4th yr.</th>
<th>5th yr.</th>
<th>6th yr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2nd yr</td>
<td>5</td>
<td>26</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>31</td>
</tr>
<tr>
<td>3rd yr</td>
<td>-</td>
<td>12</td>
<td>39</td>
<td>2</td>
<td>-</td>
<td>53</td>
</tr>
</tbody>
</table>

#### 4. Research Students

<table>
<thead>
<tr>
<th></th>
<th>1st yr.</th>
<th>2nd yr.</th>
<th>3rd yr.</th>
<th>4th yr.</th>
<th>5th yr.</th>
<th>6th yr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2nd yr</td>
<td>277</td>
<td>1865</td>
<td>2575</td>
<td>67</td>
<td>-</td>
<td>8</td>
</tr>
</tbody>
</table>

**No. of Scholars in Recognised Institutions**

<table>
<thead>
<tr>
<th></th>
<th>193</th>
<th>48325</th>
<th>27680</th>
<th>222256</th>
<th>38717</th>
<th>94340</th>
</tr>
</thead>
</table>

**No. of Scholars in Un-recognised Institutions**

<table>
<thead>
<tr>
<th></th>
<th>133</th>
<th>17082</th>
<th>24</th>
<th>4</th>
<th>22</th>
<th>8651</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr</td>
<td>2417</td>
<td>50742</td>
<td>30185</td>
<td>245378</td>
<td>52163</td>
<td>111422</td>
</tr>
<tr>
<td>2nd yr</td>
<td>2505</td>
<td>23122</td>
<td>13446</td>
<td>-</td>
<td>-</td>
<td>501</td>
</tr>
<tr>
<td>3rd yr</td>
<td>-</td>
<td>24</td>
<td>4</td>
<td>426</td>
<td></td>
<td>573121</td>
</tr>
</tbody>
</table>

---

*Please draw two broad lines across the table indicating the stages where the High and Middle departments begin (a) Exclude 14 pupils of Hafiz class but includes 293 pupils of school department of St. Edmund's college Shillong (b) Excludes 293 pupils of school department and 28 students of B.T. class of St. Edmund's college.*

If one observes this improvement of higher education on community basis, during post Independence period one, would find that the development of higher education of Muslim Community is far behind than the Hindu Community. During 1948-49, Muslim Male students in 1st year Intermediate classes were 236 while Hindu Male students were 1,823. In the Second year Intermediate classes Hindus and Muslim male students were 1,731 and 202 respectively (Table No.4.3B.3). In the same session Muslim male students in first year degree classes were only 64 as against 461 Hindu male students. In the second year degree classes Hindu male students were 400, while Muslim male students were only 59. (Table No.4.3B.3). There were no Muslim students in third year and Post graduate classes.

Similarly Muslim female students in first year Intermediate classes were 23 and Hindu female students were 244. In the second year of Intermediate class Hindu and Muslim female students were 237 and five respectively (Table No.4.3B.4). Hindu female students in both first and second year degree classes were 85 and 66 respectively. Muslim female students on the other hand were only two in first year degree classes. In the second year degree classes there was none. Students either of these communities were enrolled in third year degree and post graduate classes. Research scholars were also not registered from any of the communities (Table No.4.3B.3&4).

Gradually the number of students from different communities had started to increase both at college and University levels. Along with the increase of students the number of college under both the Universities (Guwahati & Dibrugarh) had also started to increase. During 1950-51 the number of the colleges was only 17 which increased to 153 during the period 1982-83. The enrolment of students in colleges during 1950-51 was 7,149 which increased to 144,338 during the period 1982-83. Teacher Training colleges awarding Bachelor of Teaching (B.T.) degrees, increased from two in 1951 to Eight in 1983. Upto 1988, the number of colleges in Assam was 160 with an enrolment of 64,161. From these figures, it is clear that both the number of colleges and the number of the students increased rapidly.
### TABLE NO. 4.38.4 Race or Creed of female Scholars receiving General Education in Assam 1948-49.

<table>
<thead>
<tr>
<th></th>
<th>Anglo-Indian &amp; Europeans</th>
<th>Indian Christians</th>
<th>HINDUS Brahmins</th>
<th>Caste Hindus Exterior Hindu</th>
<th>Muhammadans</th>
<th>Buddhists</th>
<th>Jains</th>
<th>Sikhs</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>School Education</td>
<td>Total Population</td>
<td>1238</td>
<td>17825</td>
<td>1952352</td>
<td>1626666</td>
<td>3594</td>
<td>-</td>
<td>1221</td>
<td>1218792</td>
<td>4821938</td>
</tr>
<tr>
<td>1. Primary</td>
<td>Classes</td>
<td>I</td>
<td>1</td>
<td>6866</td>
<td>3478</td>
<td>36985</td>
<td>5954</td>
<td>13891</td>
<td>38</td>
<td>2</td>
</tr>
<tr>
<td>II</td>
<td>2471</td>
<td>1982</td>
<td>15506</td>
<td>2127</td>
<td>3509</td>
<td>23</td>
<td>-</td>
<td>37</td>
<td>3684</td>
<td>30339</td>
</tr>
<tr>
<td>III</td>
<td>30</td>
<td>2574</td>
<td>1753</td>
<td>10523</td>
<td>1503</td>
<td>2427</td>
<td>18</td>
<td>4</td>
<td>31</td>
<td>2365</td>
</tr>
<tr>
<td>IV</td>
<td>25</td>
<td>1840</td>
<td>1560</td>
<td>8018</td>
<td>994</td>
<td>1588</td>
<td>22</td>
<td>3</td>
<td>10</td>
<td>1589</td>
</tr>
<tr>
<td>V</td>
<td>49</td>
<td>1218</td>
<td>1388</td>
<td>6745</td>
<td>754</td>
<td>1176</td>
<td>9</td>
<td>1</td>
<td>15</td>
<td>1013</td>
</tr>
<tr>
<td>2. Middle</td>
<td>Classes</td>
<td>VI</td>
<td>11</td>
<td>715</td>
<td>723</td>
<td>3498</td>
<td>392</td>
<td>353</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>VII</td>
<td>17</td>
<td>485</td>
<td>581</td>
<td>1954</td>
<td>175</td>
<td>284</td>
<td>2</td>
<td>1</td>
<td>5</td>
<td>278</td>
</tr>
<tr>
<td>VIII</td>
<td>13</td>
<td>425</td>
<td>474</td>
<td>1446</td>
<td>140</td>
<td>172</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>205</td>
</tr>
<tr>
<td>3. High</td>
<td>Classes</td>
<td>IX</td>
<td>9</td>
<td>265</td>
<td>247</td>
<td>691</td>
<td>67</td>
<td>116</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>X</td>
<td>8</td>
<td>153</td>
<td>188</td>
<td>527</td>
<td>53</td>
<td>64</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>62</td>
</tr>
<tr>
<td>XI</td>
<td>11</td>
<td>95</td>
<td>174</td>
<td>411</td>
<td>38</td>
<td>59</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>45</td>
</tr>
<tr>
<td>XII</td>
<td>7</td>
<td>99</td>
<td>127</td>
<td>247</td>
<td>31</td>
<td>39</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>29</td>
</tr>
<tr>
<td>TOTALS</td>
<td>181</td>
<td>18206</td>
<td>12675</td>
<td>86525</td>
<td>12228</td>
<td>23778</td>
<td>136</td>
<td>14</td>
<td>152</td>
<td>22286</td>
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Contd....
### University & Intermediate Education

#### 1. Intermediate classes

<table>
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<th>1st yr.</th>
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<th>3rd yr.</th>
<th>4th yr.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st yr.</td>
<td>15</td>
<td>143</td>
<td>87</td>
<td>14</td>
<td>23</td>
</tr>
<tr>
<td>2nd yr.</td>
<td></td>
<td>124</td>
<td>85</td>
<td>28</td>
<td>5</td>
</tr>
</tbody>
</table>

#### 2. Degree classes

<table>
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<tr>
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<th>2nd yr.</th>
<th>3rd yr.</th>
<th>4th yr.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st yr.</td>
<td>04</td>
<td>057</td>
<td>21</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>2nd yr.</td>
<td>05</td>
<td>031</td>
<td>30</td>
<td>5</td>
<td>2</td>
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</table>

#### 3. Post graduate classes

<table>
<thead>
<tr>
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<th>3rd yr.</th>
<th>4th yr.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### 4. Research Students

<table>
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<tr>
<th></th>
<th>1st yr.</th>
<th>2nd yr.</th>
<th>3rd yr.</th>
<th>4th yr.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### No. of Scholars in Recognised Institutions

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr.</td>
<td>38</td>
</tr>
<tr>
<td>2nd yr.</td>
<td>357</td>
</tr>
<tr>
<td>3rd yr.</td>
<td>223</td>
</tr>
<tr>
<td>4th yr.</td>
<td>54</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
</tr>
</tbody>
</table>

### No. of Scholars in Un-recognised Institute

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr.</td>
<td>877</td>
</tr>
<tr>
<td>2nd yr.</td>
<td>1654</td>
</tr>
<tr>
<td>3rd yr.</td>
<td>10183</td>
</tr>
<tr>
<td>4th yr.</td>
<td>2516</td>
</tr>
<tr>
<td>Total</td>
<td>4895</td>
</tr>
</tbody>
</table>

### Grand Totals

<table>
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<tr>
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<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st yr.</td>
<td>19121</td>
</tr>
<tr>
<td>2nd yr.</td>
<td>14684</td>
</tr>
<tr>
<td>3rd yr.</td>
<td>96932</td>
</tr>
<tr>
<td>4th yr.</td>
<td>14798</td>
</tr>
<tr>
<td>Total</td>
<td>28603</td>
</tr>
</tbody>
</table>

**Source:** Ibid

---

**Note:** The table appears to be a summary of enrollment numbers for various academic years across different categories of education and degrees. The numbers are aligned in columns to represent the count of scholars for each year and category, with totals at the bottom to provide an aggregate view.
<table>
<thead>
<tr>
<th>Different Subjects</th>
<th>HINDUS</th>
<th></th>
<th></th>
<th>MUSLIMS</th>
<th></th>
<th></th>
<th>CHRISTIANS</th>
<th></th>
<th></th>
<th>OTHERS</th>
<th></th>
<th></th>
<th>G.Total % of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>1. Assamese</td>
<td>65</td>
<td>96</td>
<td>160</td>
<td>9</td>
<td>4</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>173</td>
</tr>
<tr>
<td>2. Anthropology</td>
<td>9</td>
<td>12</td>
<td>26</td>
<td>-</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>28</td>
</tr>
<tr>
<td>3. Bengali</td>
<td>4</td>
<td>42</td>
<td>46</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>46</td>
</tr>
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<td>4. English</td>
<td>38</td>
<td>52</td>
<td>90</td>
<td>8</td>
<td>6</td>
<td>14</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>105</td>
</tr>
<tr>
<td>5. Economics</td>
<td>71</td>
<td>43</td>
<td>114</td>
<td>8</td>
<td>2</td>
<td>10</td>
<td>2</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>126</td>
</tr>
<tr>
<td>6. Education</td>
<td>4</td>
<td>65</td>
<td>69</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>70</td>
</tr>
<tr>
<td>7. Geography</td>
<td>20</td>
<td>18</td>
<td>38</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>-</td>
<td>38</td>
</tr>
<tr>
<td>8. History</td>
<td>45</td>
<td>44</td>
<td>89</td>
<td>11</td>
<td>-</td>
<td>11</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100</td>
</tr>
<tr>
<td>9. Hindi</td>
<td>14</td>
<td>4</td>
<td>18</td>
<td>2</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>10. Linguistic</td>
<td>24</td>
<td>12</td>
<td>36</td>
<td>2</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>38</td>
</tr>
<tr>
<td>11. M.Ed.</td>
<td>10</td>
<td>11</td>
<td>21</td>
<td>-</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>23</td>
</tr>
<tr>
<td>12. Pol.Science</td>
<td>103</td>
<td>47</td>
<td>150</td>
<td>21</td>
<td>5</td>
<td>26</td>
<td>4</td>
<td>2</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>185</td>
</tr>
<tr>
<td>Grand Total</td>
<td>407</td>
<td>451</td>
<td>857</td>
<td>62</td>
<td>21</td>
<td>83</td>
<td>7</td>
<td>2</td>
<td>9</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>952</td>
</tr>
<tr>
<td>Percentage</td>
<td>47.49%</td>
<td>52.62%</td>
<td>74.69</td>
<td>25.30%</td>
<td>77.77%</td>
<td>22.22%</td>
<td>66.66%</td>
<td>33.33%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
But if one observe this growth on community basis one will find that the development of higher education among Muslims in Assam is much lower as contrasted to other communities. Muslims are still much backward in higher education. Guwahati University is the biggest and oldest university in Assam. Large number of students from different communities have been admitted every year coming from all parts of Assam. During 1989-90, the number of Muslim students in M.A. Previous class of Assamese department was 13 out of the total 173.

There was no Muslim student in the Department of Bengali out of the total of 46. Similarly Muslim students in M.A. Previous classes of Anthropology were two out of 28, 14 in English out of 105, 10 in Economics out of 126, one in Education Department out of 70. (Table No.4.3B.5.). In the Department of History the number of Muslim students in M.A. previous class were 11 while Hindus were 89. (Table No.4.3B.5.). During the same year, the Department of Political Science of Guwahati University had 150 Hindus and only 26 Muslims in M.A. Previous class. In the Geography department there was no Muslim student registered. In M.ED. previous class of the same session Muslim students were two out of a total of 23. So the percentages of Muslim students in M.A. previous classes of the departments of Assamese, English, Economics, Education and Political science were 7.51%, 13.33%, 7.93%, 1.42% and 14.05% respectively (Table No.4.3B.5.). So the average percentage of Muslim students in the Arts Faculty of mentioned above department was 8.71% only (Table No.4.3B.5.). It is remarkable that the percentage of Hindu girl students at the University level of Arts education is higher than the Hindu boys in Assam during 1989-90. Girl students in the M.A. previous classes of the departments of Assamese, Bengali, English and Education were a majority in 1989. Muslim women students on the other hand are only 22.22% in comparison to the Muslim men students in the same classes of the same year. The gap between the Muslim men and Muslim women students is much higher than the gap between Hindu men and Hindu women students in higher education (Table No.4.3B.5.). In 1990 out of 952 students of M.A. previous classes of Guwahati
### TABLE NO. 4.3B.6

Race/Creed wise Enrolment Position of M.Sc. Previous (Science), Guwahati University, Guwahati, 1989-90.

<table>
<thead>
<tr>
<th>Different Subjects</th>
<th>Hindus Boys</th>
<th>Hindus Girls</th>
<th>Hindus Total</th>
<th>Muslims Boys</th>
<th>Muslims Girls</th>
<th>Muslims Total</th>
<th>Christians Boys</th>
<th>Christians Girls</th>
<th>Christians Total</th>
<th>Others Boys</th>
<th>Others Girls</th>
<th>Others Total</th>
<th>Grand Total</th>
<th>% of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Applied Botany</td>
<td>9</td>
<td>7</td>
<td>16</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>19</td>
<td>15.78%</td>
</tr>
<tr>
<td>2. Botany</td>
<td>16</td>
<td>20</td>
<td>36</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>37</td>
<td>2.70%</td>
</tr>
<tr>
<td>3. Chemistry</td>
<td>29</td>
<td>9</td>
<td>38</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>40</td>
<td>2.50%</td>
</tr>
<tr>
<td>4. Geology</td>
<td>18</td>
<td>5</td>
<td>23</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>24</td>
<td>-</td>
</tr>
<tr>
<td>5. Mathematics</td>
<td>51</td>
<td>31</td>
<td>82</td>
<td>6</td>
<td>-</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>88</td>
<td>6.81%</td>
</tr>
<tr>
<td>6. Physics</td>
<td>39</td>
<td>13</td>
<td>52</td>
<td>4</td>
<td>-</td>
<td>4</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>57</td>
<td>7.01%</td>
</tr>
<tr>
<td>7. Statistics</td>
<td>13</td>
<td>13</td>
<td>26</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>26</td>
<td>-</td>
</tr>
<tr>
<td>8. Zoology</td>
<td>20</td>
<td>13</td>
<td>33</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>38</td>
<td>13.15%</td>
</tr>
<tr>
<td>Grand Total</td>
<td>195</td>
<td>111</td>
<td>306</td>
<td>16</td>
<td>4</td>
<td>20</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>329</td>
<td>6.07%</td>
</tr>
</tbody>
</table>

Percentage: 63.72% 36.27% 80.00% 20.00% 100% - - 50.00% 50.00%
TABLE NO.4.3B.7
Race/Creed wise Enrolment Position of B.A. Part I (Arts) Final yr. classes
of all Colleges of Nowgong (Morigaon) District, Assam - 1989-90.

<table>
<thead>
<tr>
<th>Different Colleges of Nowgong District</th>
<th>HINDUS</th>
<th>MUSLIMS</th>
<th>CHRISTIANS</th>
<th>OTHERS</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1. A.D.P. College</td>
<td>273</td>
<td>69</td>
<td>342</td>
<td>59</td>
<td>10</td>
</tr>
<tr>
<td>2. B.B.K. Kakati College</td>
<td>75</td>
<td>25</td>
<td>100</td>
<td>71</td>
<td>9</td>
</tr>
<tr>
<td>3. B.K.B. College</td>
<td>13</td>
<td>43</td>
<td>56</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>4. Dning College</td>
<td>60</td>
<td>32</td>
<td>92</td>
<td>106</td>
<td>12</td>
</tr>
<tr>
<td>5. Kanpur College</td>
<td>65</td>
<td>40</td>
<td>105</td>
<td>21</td>
<td>11</td>
</tr>
<tr>
<td>6. Kapilee Anchalik College</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>7. Lanka Maha Vidyalaya</td>
<td>41</td>
<td>19</td>
<td>60</td>
<td>26</td>
<td>8</td>
</tr>
<tr>
<td>8. Lumding College</td>
<td>50</td>
<td>36</td>
<td>86</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>9. Morigaon College</td>
<td>80</td>
<td>57</td>
<td>137</td>
<td>37</td>
<td>24</td>
</tr>
<tr>
<td>10. Nowgong College</td>
<td>175</td>
<td>51</td>
<td>226</td>
<td>40</td>
<td>25</td>
</tr>
<tr>
<td>11. Nowgong Girl's College</td>
<td>-</td>
<td>345</td>
<td>345</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>12. Kajarijan College</td>
<td>18</td>
<td>3</td>
<td>21</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>13. Raha College</td>
<td>93</td>
<td>45</td>
<td>138</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td>943</td>
<td>765</td>
<td>1708</td>
<td>369</td>
<td>130</td>
</tr>
</tbody>
</table>
### Table 4.3b.8

Race/Creed wise Enrolment Position of B.A. Part II (Arts) Final yr. classes of all Colleges of Nowgong (Morigaon) District, Assam - 1989 - 90.

<table>
<thead>
<tr>
<th>Different Colleges of Nowgong District</th>
<th>HINDUS Boys</th>
<th>GIRLS</th>
<th>Total</th>
<th>MUSLIMS Boys</th>
<th>GIRLS</th>
<th>Total</th>
<th>CHRISTIANS Boys</th>
<th>GIRLS</th>
<th>Total</th>
<th>OTHERS Boys</th>
<th>GIRLS</th>
<th>Total</th>
<th></th>
<th>Grand Total</th>
<th>of Muslim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A.D.P. College</td>
<td>197</td>
<td>59</td>
<td>256</td>
<td>76</td>
<td>12</td>
<td>88</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>-</td>
<td>3</td>
<td>350</td>
<td>25.14%</td>
<td></td>
</tr>
<tr>
<td>2. B.B.K. Kakati College</td>
<td>42</td>
<td>14</td>
<td>56</td>
<td>33</td>
<td>11</td>
<td>44</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100</td>
<td>44.00%</td>
<td></td>
</tr>
<tr>
<td>3. B.K.B. College</td>
<td>4</td>
<td>24</td>
<td>28</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>31</td>
<td>0.67%</td>
<td></td>
</tr>
<tr>
<td>4. Thing College</td>
<td>10</td>
<td>10</td>
<td>20</td>
<td>11</td>
<td>1</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>32</td>
<td>37.50%</td>
<td></td>
</tr>
<tr>
<td>5. Kamrup College</td>
<td>32</td>
<td>11</td>
<td>43</td>
<td>24</td>
<td>7</td>
<td>31</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>74</td>
<td>41.89%</td>
<td></td>
</tr>
<tr>
<td>6. Kapilee Anchalik College</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>7. Lanka Mahavidyalaya</td>
<td>28</td>
<td>12</td>
<td>40</td>
<td>14</td>
<td>8</td>
<td>22</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>66</td>
<td>33.33%</td>
<td></td>
</tr>
<tr>
<td>8. Lumdning College</td>
<td>23</td>
<td>34</td>
<td>57</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>62</td>
<td>1.60%</td>
<td></td>
</tr>
<tr>
<td>9. Morigaon College</td>
<td>88</td>
<td>38</td>
<td>126</td>
<td>20</td>
<td>14</td>
<td>34</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>160</td>
<td>21.25%</td>
<td></td>
</tr>
<tr>
<td>10. Nowgong College</td>
<td>156</td>
<td>57</td>
<td>213</td>
<td>30</td>
<td>10</td>
<td>40</td>
<td>10</td>
<td>5</td>
<td>15</td>
<td>11</td>
<td>6</td>
<td>17</td>
<td>285</td>
<td>14.03%</td>
<td></td>
</tr>
<tr>
<td>11. Nowgong Girls College</td>
<td>-</td>
<td>266</td>
<td>266</td>
<td>-</td>
<td>15</td>
<td>15</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>282</td>
<td>5.31%</td>
<td></td>
</tr>
<tr>
<td>12. Khagarijan College</td>
<td>15</td>
<td>5</td>
<td>20</td>
<td>10</td>
<td>2</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>32</td>
<td>37.50%</td>
<td></td>
</tr>
<tr>
<td>13. Phara College</td>
<td>78</td>
<td>45</td>
<td>123</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>125</td>
<td>1.10%</td>
<td></td>
</tr>
</tbody>
</table>

Grand Total: 673, 575, 1248, 221, 83, 304, 13, 7, 20, 18, 9, 27, 1599, 19.01%
University, the percentages of Muslim men and women are 6.51% and 2.20% while Hindu men and women are 42.75% and 47.37% respectively. Nowgong (Including Morigaon) district has a greater Muslim population although not in majority as compared to other districts having Muslim population in Assam.

A survey was conducted on college education of all colleges of Nowgong (Undivided) district for the session 1989-90. It was found that out of 2297 students of thirteen colleges of Nowgong district under Guwahati University, the percentages of Muslim students in B.A. Part I final year classes were 21.72%. (Table No.4.3B.7). Similarly out of 1599 students of B.A. Part II Final year classes of Nowgong district of the same session, Muslim students were only 19.01% (Table No.4.3B.8.). Of the total students of B.A. Part I classes, the percentage of Hindu female students was 33.30% while Muslim female students was 5.65%. The percentage of Hindu and Muslim male students of same 13 colleges of B.A. Part I were 41.05% and 16.05% respectively. Out of the total 1599 students of B.A. Part II Final year classes, during 1989-90, the number of Hindu male and female students was 673 and 575 as against Muslim male and Muslim female students was 221 and 83. The percentage of Hindu male and Muslim male students was 42.08% and 13.82%. Similarly Hindu women students had 35.95% and Muslim women students had 5.19% only. Hence Muslims in comparison to Hindus were far behind even in degree Arts level. (Table No.4.3B.8).

During 1989-90 in the Faculty of Science 329 students were admitted in M.Sc. Previous classes of the various Departments of Applied Botany, Botany, Chemistry, Geology, Mathematics Physics, Statistics and Zoology of Guwahati University. It is found that out of total 329 students Hindus were 306 and Muslim were only 20. Out of 306 Hindu students 195 were men and 111 were women. Muslim men and women on the other hand were 16 and 4 only. The percentage of Hindu and Muslim men students is 59.27% and 4.86%. Enrolment of Hindu and Muslim women students in science is much less as compared to Arts. The percentage of both Hindu and Muslim women in M.Sc. previous classes, 1989-90, Guwahati University is only 33.7% and 1.21%. The percentage
TABLE NO. 4.3B.9.

Race/Creed wise Enrolment Position of B.Sc. Part I & Part II (Science) Final year classes of all Colleges of Nowgong (Morigaon) District, Assam - 1989-90.

<table>
<thead>
<tr>
<th>Different Colleges of Nowgong District</th>
<th>B.A. I &amp; II Boys</th>
<th>HINDUS Total</th>
<th>MUSLIMS Total</th>
<th>CHRISTIANS Boys</th>
<th>CHRISTIANS Girls</th>
<th>OTHERS Total</th>
<th>Others Boys</th>
<th>Others Girls</th>
<th>Grand Total</th>
<th>% of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A.D.P. College</td>
<td>P=I 106</td>
<td>15</td>
<td>121</td>
<td>35</td>
<td>3</td>
<td>38</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>163</td>
</tr>
<tr>
<td></td>
<td>P=II 162</td>
<td>6</td>
<td>168</td>
<td>27</td>
<td>2</td>
<td>29</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>200</td>
</tr>
<tr>
<td>2. B.B.K. Kakati College</td>
<td>P=I 5</td>
<td>1</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>P=II 4</td>
<td>2</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3. Dhing College</td>
<td>P=I 8</td>
<td>3</td>
<td>11</td>
<td>4</td>
<td>2</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>P=II -</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4. Lunding College</td>
<td>P=I 13</td>
<td>9</td>
<td>22</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>P=II 4</td>
<td>4</td>
<td>8</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5. Nowgong College</td>
<td>P=I 171</td>
<td>18</td>
<td>189</td>
<td>30</td>
<td>5</td>
<td>35</td>
<td>8</td>
<td>1</td>
<td>9</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>P=II 95</td>
<td>18</td>
<td>113</td>
<td>20</td>
<td>3</td>
<td>23</td>
<td>5</td>
<td>5</td>
<td>7</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>568</td>
<td>76</td>
<td>644</td>
<td>121</td>
<td>18</td>
<td>139</td>
<td>17</td>
<td>3</td>
<td>20</td>
</tr>
</tbody>
</table>
of Muslim women students is very very low in science compared to Hindu women student. (Table No.4.3B.6). At degree level, the enrolment of Muslim students in science is also low. During 1989-90 out of a total of 825 students; at B.Sc. Part-I and Part-II of five colleges of Nowgong District, the number of Muslim was 139. Thus the percentage of Muslim enrolment in both B.Sc. Part-I & II is 15.84% (Table No.4.3B.9). Out of 139 Muslim students 121 were men and 18 were women. The percentage of Muslim men and women is 14.66% and 2.18% respectively opposed to it, the number of Hindu men student is 568 (68.84%) and women student is 76 (9.21%) of the total of 825 students. It is true from the data mentioned above that the enrolment of Hindu women in degree science classes is five times greater than the Muslim Women. Similar is in the case of men also. The number of Hindu men in the degree science classes is four times larger than the Muslim men (Table No.4.3B.9).

4.3B.2. Professional Education:

Engineering, legal, Medical, Agricultural, Commercial and Teacher education are included under Professional education. Before the attainment of Independence the condition of Professional and technical education is Assam was very poor. During 1948-49 there was only one Male Professional College in Assam, having an enrolment of 93. (Table No.4.3B.1). For Girls or Women, there was no Professional College. However at lower level, few technical and Industrial Schools in Assam were running under the Department of Industries. The number of such schools was 16 and 17 for male and female respectively by the end of the year, 1947. The number of commercial schools were four with 203 students. After Independence, the Government of Assam put forward schemes for the advancement of this aspect of education.

At present there are many Colleges affiliated to Gauhati and Dibrugarh Universities which impart Arts, Science, Commerce, Professional, technical and special education. The number of the colleges increased rapidly during the last 30 years. During 1987-88, the number of degree colleges of Arts, Science and
Commerce was 160; Engineering, Technical and Architecture colleges were three, Medical Colleges of Allopathy (M.B.B.S.) three and teacher training colleges nine. The number of Intermediate / Junior colleges on below degree level was six.  

Under Agricultural University, there are two agricultural and one veterinary colleges in Assam. Besides, 16 Law colleges, one snaskrit college and six Politechnic Institutions are functioning in Assam during post Independent period. The number of students in three Universities (including the agricultural university) was 3,160 in 1975. During the session 1974-75, 115 colleges of Assam enrolled 76,310 students. In the same session two engineering colleges enrolled 958; six Law colleges 2,904; three Medical Colleges 1,778; six professional colleges 4,602, one Veterinary college 258 and one Aryuvedic college 43 respectively.  

The enrolment of Muslim students in these institutions was not high. The participation and performance of Muslims at the Graduate Level Examinations of B.A/B.Sc./B.Com, 1981 of Guwahati university was lower in comparison to Hindus. Out of the total of 18,944 students appeared, only 10.69% were Muslims whereas the percentage of Muslim population in the state was 24.03%. Out of the total of 18,944 students who appeared at the examination, 8,554 students passed successfully. The number of Muslim students who passed the examination was only 665. Thus, the pass percentage of Muslim students was 32.82%. At M.A/M.Sc./M.Com. Examinations of Post graduate level of Guwahati University, only 55 Muslim students appeared out of a total of 1001 students. The percentage of Muslims who appeared was 5.49%. Out of a total of 1001, only 774 students passed while the number of Muslims who passed the examination was 42. Thus, the pass percentage of Muslim was 5.43%.  

In the same year (1981), The number of Muslim students was 7 out of total 245, who appeared for M.B.B.S. examination. The percentage of Muslims

Guwahati. Assam. 
Guwahati 1976. 
op. cit. p. 33  
5. Ibid.
students appeared was 2.86%. Out of 245 students appeared, only 174 passed. The number of Muslims who passed M.B.B.S. was six. The pass percentage of Muslim students for M.B.B.S. course Examination was only 3.45%.

Similarly out of 185, who appeared in B.Sc. (Engg.) B.E. course Examination, 1981 only 10 were Muslims. The percentage of Muslim candidates appeared was 5.41%. Out of 148 successful candidates only six were Muslims. So pass percentage of Muslim candidates was 4.05%.

According to the government report, the total number of students for M.A/M.Sc. and M.Com. classes in the state of Assam was 2,618; 1322 and 394 respectively during 1987-88. In the same session in B.A/B.Sc. and B.Com classes including Honours course the student enrolments were 45,246, 12,018 and 6,897. The total number of students in B.E./B.Sc.(Engg)/B.Arch/ B.Tech classes was 2669. In M.B.B.S. classes, there were 1,958 students. Intermediate and Junior colleges had only 371 students.* Average percentage of Muslim students among the above mentioned classes was not more than five percent. Out of three Medical Colleges of Assam, Silchar college is the only one where six Muslim male students were admitted out of a total of 65 in the 1st yr. M.B.B.S. course during 1989-90. There was no Muslim woman student in the 1st yr. M.B.B.S., classes in the same session. Thus the percentage of Muslim enrolments in first year M.B.B.S., course of Silchar Medical College was 9.23%. In this Medical College in the same session the total number of students in M.B.B.S. Final year classes was 61. Out of 61, Hindu men and women were 31 and 15 while Muslim men and women were 5 and 3 respectively. The enrolment percentage of Hindu men and women in final year M.B.B.S. classes is 50.81% and 24.59%. Muslim and women on the other hand for this same class was 8.19% and 4.91% respectively. Hence both Muslim men and women are six times less than the Hindus in M.B.B.S: Final year

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7. Ibid.
* There are six Intermediate/Junior Colleges in Assam only. These are below degree level colleges. The enrolment of these colleges was 371 in 1987.
classes. Same kind of enrolment position in case of Muslims is seen at Guwahati and Dibrugah Medical Colleges. 'Assam Medical College' Dibrugah is the largest and oldest Medical College in Assam. At the beginning it was under Guwahati University. Out of 29 who passed the M.B.B.S. Examination in 1955. Only one was Muslim. Hence the pass percentage of Muslim students in M.B.B.S. courses under Guwahati University was 3.44%. At present there are two medical colleges namely - 'Guwahati Medical' and 'Silchar Medical' colleges are under Guwahati University. In 1981, out of 245 candidates Muslims were only seven (2.86%) who appeared the M.B.B.S. Examination under Guwahati University. Out of 245 candidates 174 were declared successful and among them Muslims were six. So the percentage of Muslims was only 3.45%. Compared to the result of 1955, i.e. 26 years ago, no improvement in Muslim's achievement in Medical education is observed. But if compared to the results of 1990, a slight improvement of 0.21% can be seen in the performances of Muslims in Medical education. This improvement is not significant in comparison to Hindus. During 1.7.91 to 25.11.91, only seven Muslims out of 317 were admitted in Medical Colleges of Assam. So the percentage of Muslims in Medical Colleges was only 2.21%.

There are three Engineering, Technical and Architecture colleges in Assam. Among them 'Assam government Engineering college' under Guwahati University is the largest. Here also the enrolment of Muslims is very low. During 1989-90 out of 208 students in B.E. first year classes of all branches only 11 were Muslims. Among them only one was female. So the percentage of Muslim enrolments in first year B.E. classes was 5.28%. Out of the 179 Hindu students 154 were men and 25 were women. The percentage of Hindu men and women was 86.05% and 12.01% respectively. The percentage of Muslim women in the same course was 0.48%.

In the Final year B.E. classes (including all branches), there were 220 students and out of which Hindu men were 175 and Muslim men were 11. There was no Muslim woman student in the Final year classes as against 19 Hindu women. So the enrolment of Muslim students of the Final year B.E. classes of the session 1989-90 was merely 5%.

The total number of students, who were admitted during 1.7.91 to 25.11.91 in Engineering Colleges of Assam was 300, out of which Muslims were only nine, so the percentage of Muslim students in Engineering colleges was 3% only. 11

With the dawn of 20th century interest grew among the youths to study law. In order to meet the demand, a law college was established in Guwahati in 1915. That college was under Guwahati University in 1947. At present there are 16 Law colleges under Guwahati University. The interest for legal education in Assam is increasing among the graduates. The percentage of enrolment for legal education has also increased. However if this improvement is analysed caste and community-wise, the Muslim community seems to follow the same pattern in legal education as has been shown above. For example of two Law colleges from Guwahati city of Brahmaputra Valley and another law college from Silchar town of Barak Valley, Assam, can be cited, during 1989-90 there were 363 students in Preliminary Law class of J.B. Law college of Guwahati city. Out of 363 students 38 were Muslims and 323 were Hindus. Among the 323 Hindus, 243 were men and 80 were women. The percentage of Hindu men and women in each was 66.94% and 22.03% respectively. Out of 38 Muslims 28 were men and 10 were women. The percentage of Muslim men and women out of the total, was 7.71% and 2.75% respectively. In the Intermediate* law classes the enrolment of students is 338, of which Hindu and Muslim men students 245 (72.48%) and 20 (5.91%). 12 In the same class Hindu women are 64 (18.93%)


* In Assam the terms 'Preliminary', 'Intermediate' and 'Final' year are used in Law Colleges instead of first, second and third year.

and Muslim women 9 (2.66%). In the Final year law class, out of 123 students Hindu men and women were 90 and 20, while Muslim men and women were 11 and 2 respectively. The percentages of Hindu men were 73.17% and Muslim men 8.94% as against Hindu women were 16.26% and Muslim women 1.62% respectively. In the Final year Law class of Government Law college of Gauhati city, admitted 105 students in 1989-90 out of which 71 were Hindu male students as against 5 Muslim males. In the same class Hindu women were 26 and Muslim 3 respectively.

In the Barak Valley of Assam, A.K. Chand Law college admitted 228 students in 1989-90 session. The number of students in each category of Preliminary, Inter and Final year was 92, 73 and 63 respectively. Out of a total of 92 in preliminary class Hindu men were 62, Hindu women were 11, Muslim men were 18 and Muslim women was only one. The number of Hindu men and women at Intermediate stage was 51 and 8 while the number of Muslim men were 12. There was no Muslim woman at Intermediate level. Of the total 63 of Final year class 43 were Hindu males as against 4 Muslim males, 14 were Hindu females as compared to one Muslim female. So the percentages of the Hindu and Muslim males and females in each was 68.25%, 6.34% and 22.22%, 1.58% respectively.

Assam was far behind in Commerce education for long. During the later sixtees, an interest was seen among the students to study commerce. At present there are many colleges affiliated to Guwahati and Dibrugarh Universities. Many of the colleges under these two universities have started commerce faculty along with Arts and Science faculties. During 1987-88, there were 6,897 students in B.Com, classes, out of which 6664 were men and 233 were women. There were 395 students in M.Com classes. Of this total of 395, men were 386 while women were only nine. Besides general college many commerce colleges have been establihed in Assam. Among the commerce colleges of Assam, four leading colleges as Tinsukia commerce college, North Lakhimpur

14. Ibid.
commerce college, Sibsagar commerce college and Guwahati commerce college are taken as examples. The total number of students among the four commerce colleges of Assam during 1989-90 were 782, out of which the number of Muslims was 56 and Hindus 716. It is remarkable that the number of female students in commerce colleges was negligible. Hence the percentage of Muslim enrolment in the above mentioned four commerce colleges was 7.16% as against 91.56% of Hindus. In the North Lakhimpur commerce college, there were 44 students admitted in B.Com 1st year class in the session 1989-90. The number of Muslim students in this class was only four. There was no Muslim female student. Out of 38 Hindu students, the Hindu women was one and rest 37 were men. In B.Com 2nd year, total enrolment was 55. Among them 50 were Hindus and 5 were Muslims. Similarly in 3rd year B.Com class the total enrolment was 103. Out of 103, the number of Hindus was 99 and Muslims four. There was no female students in 3rd year class. In Tinsukia commerce college, the total enrolment in B.Com class was 97. The enrolment of Hindus in each class of B.Com 1st year, 2nd year and 3rd year were 42, 16 and 36 respectively.

In three classes, the Muslim student was only one, who was enrolled in the 1st year B.Com class. There was no female students from either of these communities. Besides these Commerce Colleges, there were many general colleges which started Faculty of Commerce also. Nowgong College is taken as an example for the enrolment of Muslim students in the Faculty of Commerce, because Nowgong district is one of the districts in Assam where Muslim population is sizeable, although still in minority. During 1989-90 there were 75 students in B.Com. Part I final year class of Nowgong college, where the number of Hindu students was 55 and Muslim students was only twelve. There was no female students from either of the communities. Hence Muslims were more than four times less than the Hindus in this class. In the B.Com. Part II final year class, the total enrolment was 76, out of which the number of Hindu students was 57 and the Muslims ten. There was also no female students from either of the communities. Here Muslims again were more than five times less than the
Hindus. According to the statistics given above it is evident that participation of Muslims in Commerce education is very limited.

There is an Ayurvedic College at Jalukbari, Guwahati, where the percentage of Muslim enrolments was 3.14% in the session 1989-90. Agricultural University of Jorhat, veterinary education and education for fisheries is provided. The percentage of Muslim students in all the section of the agricultural University during 1988-89 was 2.97%. There were eight B.T. College in Assam during 1982-83 and the total number of students was 1,363. During 1991-92 one more college has been established raising the number to nine. All these colleges enrolled 1,158 students. Among these, Muslim students on the average were 4.51%. Upto the year 1990, there were seven Polytechnics, one each Textile and one agriculture Institute in Assam. Here also the enrolment of Muslims was very very low.

If the description of the state of Muslim Education can be concluded, it will be seen that Muslims are backward in education generally. They are much more backward in technical and/or professional education. They very low percentage of 4-5 percent do not correspond to their population which is more than 24% according to 1981 census.

4.3B.3. Secondary Education:

Since independence, there has been a phenomenal increase in the growth and expansion of secondary education in Assam. In Assam, secondary education includes High School, High Madrasah and Higher Secondary Schools. Besides Middle English School, Middle Vernacular School, Middle English Madrasah, Middle vernacular Madrasah, Sanskrit Middle School and Senior Basic Schools are also included under lower secondary education. During 1948-49 there were 192 High and 691 Middle schools for male students. For female students there were only 31 High and 95 Middle schools (Table No.4.3B.1). The enrolment in 192 male High schools had 70,575 and in 31 female High Schools 10,520. Similarly 691 male Middle and 95 female Middle schools had the total

15. File Records of Agricultural University.
16. Director of Secondary Education Gvt. of Assam.
enrolments of 78,148 and 10,764 respectively. (Table No. 4.3B.1). If these enrolments are analysed on the basis of religions, it would be seen that 7,080 Hindu and 1,293 Muslim male students attended class IX, 6570 Hindu and 1,164 Muslim male students attended class X, 5,230 Hindu and 966 Muslim male students attended class XI, 4,157 Hindu and 870 Muslim male students attended class XII of High/Higher Secondary schools of Assam during 1948-49. Similarly, 1005 Hindu female and 116 Muslim female students were in Class XI, 768 Hindu female and 64 Muslim females were in class X, 623 Hindu female and 59 Muslim female students were in class XI and 405 Hindu female and only 39 Muslim female students were in class XII (Table No. 4.3B.4).

During 1948-49, 14,513; 13,146 & 11,738 Hindu male and 3,486, 2,811 & 2,309 Muslim male students were studying in classes VI, VII & VIII in all the Middle Schools respectively. In the same classes there were 353, 284 and 172 Muslim female students as against 4,613, 2710 and 2,060 Hindu female students (Table No.4.3B.4).

In addition to Middle, High and Higher Secondary schools mentioned above, there were many senior, High, Middle English and Middle Vernacular Madrasahs, were Muslim students were getting education. In the Assam Valley circle during 1948-49, there were 12 Senior/High Madrasahs, where 892 students studied. Total of Middle English Madrasahs was 64 with an enrolment of 4,419. Middle Vernacular Madrasahs were nine having enrolment of 296. All these Madrasahs mentioned above were of male students. During the same session (i.e.1948-49) there were only four Madrasahs for females in Assam with an enrolment of 135. In addition to these govt. recognised Madrasahs, there were six unrecognised Madrasahs for males also. At secondary level, 242 male students were studying in these six Madrashs. However, there was no unrecognised female Madrasah during the same session.

Secondary education in Assam expanded much more during the period of various five year plans. The govt. of Assam adopted a scheme for the reorganization of Secondary Education as

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envisaged in the report of the Secondary Education commission of 1952-53. Under this scheme many High Schools were expanded/ upgraded to Higher Secondary and Multipurpose schools. The number of such Multi purpose and Higher Secondary Schools was fifteen and four respectively during the session 1956-57. During 1960-61 the number of Multipurpose and Higher Secondary Schools was increased to 23 and 22 respectively. During the third five year plan the Govt. of Assam had made plans for bringing 25,000 students of age-group 11-14 years under Secondary education. Thus, during Fifth plan (1974-75 to 1978-79) the number of High and Higher Secondary Schools became 296. The enrolment of students in High and Higher Secondary Schools of Assam also rose to 5.75 lakhs in 1979-80.

The number of High Schools increased to 2,138 during 1982-83 with an enrolment of 5,31,786. During the same period 1,24,354 students were enrolled in 163 Higher Secondary Schools.

In 1987-88, there were 250 Junior College/Intermediate Colleges in Assam having 371 students. At the institutions of 10+2 pattern, (Higher Secondary Schools classes XI-XII) were 365 with an enrolment of 1,93,188. The number of High Schools during 1987-88 were 2,380 and the total number of students was also 7,14,472. There were 11,31,176 students in 5,181 Middle Schools during the same session. The data mentioned above proved that there have been a great expansion of Secondary education in Assam during post-Independence period.

Detailed study and analysis of the data on the basis of religions would reveal that Muslims are far behind in Secondary education also if compared to other religious groups. For uptodate data, a survey was conducted on 13 government aided colleges of Nowgong District for Higher Secondary Classes. The aim was to find out the enrolment position of Muslim students. It was found that during the academic year 1989-90 out of the

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20. Ibid.,
21. Ibid.
22. Directorate of Public Instruction Assam., Director of Secondary Education, Govt. of Assam.
* Nowgong District is selected for survey because it is one of the most Muslim populated districts in Assam.
### TABLE NO. 4.3B.10


<table>
<thead>
<tr>
<th>Different Colleges of Nowgong District</th>
<th>HINDUS</th>
<th></th>
<th>MUSLIMS</th>
<th></th>
<th>CHRISTIANS</th>
<th></th>
<th>OTHERS</th>
<th></th>
<th>Grand Total</th>
<th>% of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>1. A.D.P. College</td>
<td>237</td>
<td>34</td>
<td>271</td>
<td>56</td>
<td>11</td>
<td>67</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>330</td>
</tr>
<tr>
<td>2. B.B.K. Kakati College</td>
<td>55</td>
<td>42</td>
<td>97</td>
<td>49</td>
<td>21</td>
<td>70</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>167</td>
</tr>
<tr>
<td>3. B.K.B. College</td>
<td>30</td>
<td>34</td>
<td>64</td>
<td>6</td>
<td>3</td>
<td>9</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>73</td>
</tr>
<tr>
<td>4. Dihing College</td>
<td>61</td>
<td>51</td>
<td>112</td>
<td>95</td>
<td>29</td>
<td>124</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>236</td>
</tr>
<tr>
<td>5. Kamrup College</td>
<td>21</td>
<td>14</td>
<td>35</td>
<td>10</td>
<td>5</td>
<td>15</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>50</td>
</tr>
<tr>
<td>6. Lanka Mahavidyalaya</td>
<td>94</td>
<td>48</td>
<td>142</td>
<td>64</td>
<td>25</td>
<td>89</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>217</td>
</tr>
<tr>
<td>7. Kupila A. College</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8. Lunding College</td>
<td>181</td>
<td>89</td>
<td>270</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>9. Morigaon College</td>
<td>105</td>
<td>63</td>
<td>168</td>
<td>40</td>
<td>22</td>
<td>62</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>10. Nowgong Girls College</td>
<td>441</td>
<td>441</td>
<td>-</td>
<td>34</td>
<td>34</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
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<tr>
<td>11. Nowgong College</td>
<td>154</td>
<td>32</td>
<td>186</td>
<td>87</td>
<td>15</td>
<td>102</td>
<td>30</td>
<td>7</td>
<td>37</td>
<td>41</td>
</tr>
<tr>
<td>12. Khagarijan College</td>
<td>24</td>
<td>3</td>
<td>27</td>
<td>8</td>
<td>1</td>
<td>9</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>13. Rani College</td>
<td>64</td>
<td>33</td>
<td>97</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td>1026</td>
<td>884</td>
<td>1910</td>
<td>420</td>
<td>167</td>
<td>587</td>
<td>38</td>
<td>'50</td>
<td>53</td>
<td>12</td>
</tr>
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### TABLE NO. 4.3B.11.


<table>
<thead>
<tr>
<th>Nowgong district</th>
<th>Boys</th>
<th>H I N D U S</th>
<th>MUSLIMS</th>
<th>CHRISTIANS</th>
<th>OTHERS</th>
<th>Grand Total</th>
<th>%age of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Girls</td>
<td>Total</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1. A.D.P. College</td>
<td>23</td>
<td>5</td>
<td>28</td>
<td>6</td>
<td>1</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>2. B.B.K. Makati College</td>
<td>5</td>
<td>2</td>
<td>7</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>3. Dholing College</td>
<td>10</td>
<td>2</td>
<td>12</td>
<td>6</td>
<td>2</td>
<td>8</td>
<td>-</td>
</tr>
<tr>
<td>4. Lumber College</td>
<td>64</td>
<td>14</td>
<td>78</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>5. Nowgong College</td>
<td>115</td>
<td>10</td>
<td>125</td>
<td>50</td>
<td>7</td>
<td>57</td>
<td>10</td>
</tr>
<tr>
<td>Grand Total</td>
<td>217</td>
<td>33</td>
<td>250</td>
<td>66</td>
<td>11</td>
<td>77</td>
<td>12</td>
</tr>
</tbody>
</table>

### TABLE NO. 4.3B.12

**Race/Creed wise Enrolment Position of Higher Secondary Commerce Final yr. Classes of four leading colleges of UPPER Assam 1989-90.**

<table>
<thead>
<tr>
<th>Different Commerce colleges of UPPER ASSAM</th>
<th>Boys</th>
<th>H I N D U S</th>
<th>MUSLIMS</th>
<th>CHRISTIANS</th>
<th>OTHERS</th>
<th>Grand Total</th>
<th>%age of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Girls</td>
<td>Total</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1. Nowgong College (Comm. F)</td>
<td>36</td>
<td>-</td>
<td>36</td>
<td>10</td>
<td>3</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2. North Lakhimpur Commerce College</td>
<td>37</td>
<td>2</td>
<td>39</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>3. Sibsagar Comm. College</td>
<td>160</td>
<td>3</td>
<td>163</td>
<td>32</td>
<td>33</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4. Tinsukia Comm. College</td>
<td>126</td>
<td>1</td>
<td>127</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>359</td>
<td>6</td>
<td>365</td>
<td>47</td>
<td>4</td>
<td>48</td>
<td>4</td>
</tr>
</tbody>
</table>
total of 2,590 students in Higher Secondary Final year Arts classes 1910 were Hindus and 587 were Muslims. The average percentage of Muslim students out of the total was 22.66% (Table No. 4.3B.10). Of the total 1910 Hindu students 1026 were boys and 884 were girls. Hence the percentages of Hindu boys and girls were 53.72% and 46.28% respectively. At the same time out of 587 Muslims, 420 were boys while 167 were girls. So the percentage of Muslim boys and girls was 71.55% and 28.45% respectively. The difference between Muslim boys and Muslim girls in High Secondary Arts education was greater than the Hindu boys and girls. Out of the total of 2,590 students, the percentages of Hindu boys and girls were 39.61% and 34.13% against Muslim boys and girls 16.21% and 6.44% respectively.

So in Higher Secondary Arts education Muslim boys were two times less than the Hindu boys. Similarly, the number of Muslim girls was six times less than the Hindu girls (Table No. 4.3B.10).

Generally, students in science subjects were fewer in number than the Arts. Out of 369 students of Higher Secondary Science Final year classes of all the colleges of Nowgong district, 250 were Hindus and only 77 were Muslims. Among the 250 Hindus, 217 were boys and 33 were girls. Out of 77 Muslims, 66 were boys and only 11 were girls. Out of the total 369 students, the total percentages for Hindus and Muslims were 67.75% and 20.86% respectively. Again the percentage of Hindu boys was 58.80% and the Muslim boys 17.89%. Both Hindu and Muslim girls have exhibited same pattern. Their percentages being 8.94% for Hindu girls and 2.98% for Muslim girls. From the above data it was evident that girls enrolments were lower in Science subjects in comparison to the boys. Enrolment of Muslims—both boys and girls were more than three times less in Science subjects if compared to Hindu boys and girls (Table No. 4.3B.11).

Muslim students were generally less interested in Commerce education. In order to show this A 'Survey' was made on Higher Sec. Commerce Final year classes for four leading Colleges of Upper Assam (Table No. 4.3B.12). During the session 1989-90. It was
found that out of a total of 423 students 365 were Hindus and only 48 were Muslims. The percentage of Muslim enrolments was 11.34%. Out of the 48 Muslims, only one was girl. The proportion of Hindu girls was also small. There were only six girls out of a total of 365 Hindu boys. It was clear from the data mentioned above that girls from both the communities were showing less interest for commerce education. Even so, Hindu girls were five times more than Muslim girls. The percentages of Hindu and Muslim boys, out of the total, were 84.87% and 11.11% respectively. Hence Hindu boys outnumbered Muslims boys seven times, or the ratio of Hindu and Muslim boys is 7:1 in commerce education at Higher Secondary level (Table No. 4.3B.12).

Commerce subjects were not taught at high and Middle school level in Assam. There were 269 High Schools in 1950-51 with an enrolment of 95,301. During 1987-88 the number of High Schools rose to 2380 having a total enrolment of 714,472.23

There were 917 Middle Schools in Assam during 1950-51 with an enrolment of 1,05,855.24 It is seen that the number of Middle schools in 1987-88 increased to 5181 with an enrolment of 11,31,179. This shows a great expansion of education at High and Middle levels in Assam after independence.

The total number of pupils in classes VI-VIII throughout India was 299.1 lakhs in 1987-88. The percentage in the age group 11-14 years out of the total population was 55.14%. A survey was conducted in 1988-89 on 10 villages of Moirabari Mouza (Assam) of High and Middle schools. Moirabari Mouza has more than 90% Muslim population. It was found that only 18.02% students between the age group 11-14 years attended High and Middle schools out of the total population in this age group. In order to make a comparison with Hindus 20 High and Middle schools in 1989 has been selected for study from undivided Nowgong District. Out of the 20 schools, ten selected from concentrated Hindu population areas and remaining ten from the areas of Muslim concentration of population. From this investi-

23. Director of Secondary Education, Govt. of Assam.
24. Ibid.
gation it was found that on the average 22% Muslim students were attended High and Middle schools in comparison to the Hindus. The difference between Muslim boys and girls at this level of education is not much. Similar pattern is found among Hindu boys and girls also.

4.3B.4 Vocational Education:

In Assam, there were 27 technical, Industrial Art and Crafts schools during 1987-88. The number of students in these schools was 3569. Among them 3250 were boys and 319 were girls. Average percentage of Muslim students in above mentioned schools was 6.10%.\textsuperscript{25} In addition to these there were 118 vocational schools with an enrolment of 14040 students in 1987-88. In Assam, Fine Art, Forest Training, Weaving and Survey training is also provided. Muslim enrolment in all the above mentioned institutions was found to be very low.

4.3B.5 Primary Education:

Some new provisions for primary education were made in the Primary Education Act of 1947. With the attainment of Independence, compulsory Primary education was claimed to be an ideal for some selected area of Assam, according to this Act. This compulsory education, however, did not succeed. But the idea of compulsion indirectly helped to establish more Primary Schools and consequently more students. In 1948-49, Primary schools for male pupils were 8,046 with an enrolment of 4,52,800. At the same time, Primary schools for female pupils were 1,098, having enrolment of 53,211 (Table No.4.3B.1). During 1948-49, 39,068, 13,693, 10,682 8,606 and 8,829 Muslim male pupils were admitted in classes of I,II,III,IV and V of Primary Schools as against 81,285, 42,771, 36,418, 30,816 and 30,446 Hindu male pupils in Assam. The percentage of Muslim enrolment in class I was 23.73% as against 49.38% of Hindu male pupils. In class V Hindu male pupils were 59.99% while Muslims were 17.39% (Table No.4.3B.3). During 1948-49 the total number of female pupils were 79,838, 30,339, 21,228, 15,649 and 12,368 for the classes I,II,III,IV and V respectively. Out of the above men-

\textsuperscript{25} Director of Secondary Education Govt. of Assam.
tioned figures. The enrolment of Muslim females in classes I, II, III, IV and V was 13,891, 3,509, 2,427, 1,588 and 1,176 as against 46,417, 19,615, 13,779, 10,572 and 8,887 Hindu females. The enrolment percentages for Hindu and Muslim females in class I was 58.13% and 17.39% respectively. In the same session, these were 9.50% and 71.75% for Muslim and Hindu females in class V (Table No.4.3B.4). In addition, there were 652 Maktabs for 38,824 Muslim males and 191 Maktabs for 8,525 Muslim females in 1948-49. In 1950-51, on the eve of the first five year plan, the Assam state had 10,698 Primary schools with an enrolment of 6,20,387. In 1987-88, after 37 years of development under various plans the number of Primary schools increased to 26,670 with 26,47,003 pupils on rolls. The expenditure on primary education increased from Rs.65.43 lakhs in 1950-51 to Rs.2,253.53 lakhs in 1978-79. Average annual increase at the Primary level were as follows:

a) Number of schools 10.1%
b) Number of pupils 134%, and
c) Expenditure 3,386%.

During the period of several plans the rate of increase in expenditure was phenomenal. Inspite of this huge expenditure and the substantial increase in the enrolments not even 21% of the pupils in the age group 6-10 years could be brought to school by 1980-81. The percentage of the age groups of 6-10 years old remained below twenty one. In Assam not more than 30% pupils were under instruction in the same age group in 1990-91. Compared to Hindus the enrolment percentage of Muslims at Primary level is very low. In 1988-89, a survey was conducted on primary education of Moira bari Mouza, Assam. It was found that 20.11% of the Muslim children of the age group 6-10 years, out of the total population of the same age attended primary schools. There were many reasons of this low enrolment in general, and for Muslims in particular.

It was stated in a seminar on "General Education, Science

26. General Educational Tables relating to Assam 1948-49
    Shillong, Assam Govt. Press, 1951.
and Technology" organised by Evaluation and Monitoring Division, Planning & Development Department, Government of Assam at Dispur (1984), that, "we have also failed to bring substantial portion of the school going children belonging to poorer section of the society, such as industrial labourers, wage earners, landless agricultural labourers, backward classes any girls in general."^{28}

In this seminar it was also pointed out that, "for bringing children to schools and retaining them for the full course of the primary school, many incentive schemes such as mid-day-meal programme, supply of school uniform, books and teaching aids, setting up of one primary school within walking distance of 1.5 km. etc. were implemented. The benefit from these schemes might not have reached the target groups for whom the schemes had been drawn up. There was haphazard growth of schools. Many schools had been set up in villages, where there was already a school, while some villages went without any schooling facilities."^{29}

The schooling facilities provided for children of the age-group of 6-10 years were utilised by children of other age groups.^{30} Many schools with small enrolment had more than one teacher, while schools with large enrolment were functioning for many years with only a single teacher.

4.3B.6. Summary:

It is generally accepted, that education plays a vital role in national reconstruction. Success of democracy to a great extent depends upon the diffusion of light of knowledge among the masses. But the great masses, especially the revival masses are most neglected in Assam as far as the welfare facilities provided by State and Central Government are concerned. M.G. Mali, in his book "Education of Masses in India (1989), points out that, "In regard to educational facilities, there is a great disparity between urban and rural areas with the effect that the rural community is found to be backward in all respects

^{28}: SOUVENIR Govt. of Assam 1984 p. 101
^{30}: Ibid.
as compared on the urban areas."\(^{31}\)

According to him various problems (of rural areas) are the outcome of the negligence of the state and Central authorities in respect of providing sufficient funds for rural areas. The urban population which is only 30% is getting the lion's share, while rural masses are neglected.\(^{32}\) Assam is a state, where more than 70% people live in rural areas. Among the rural masses Muslims form a majority. In Assam Muslims who are living in the riverine or 'char' areas are deprived of any kinds of education. Most of the imigrant Muslims do not have lands for cultivation. They depend on daily labour. Almost all their children do not receive education. Muslims of other areas where educational facilities were available did not benefit from them properly. Although Muslims are far backward in education as compared to Hindus, yet a section of Muslims especially 'Garias' may be regarded as equal to Hindus. Miya Muslims are less advanced educationally than the Garia Muslims. So on an average Muslims are educationally backward compared to Hindus. This backwardness of Muslims in Assam has continued from Mughal rule to this day. Many committees and commissions have been appointed for the development of education. Many directives have been issued by Central Government to State Government from time to time to develop the socio-economic conditions of the Minority Community or backward community. All these instructions/directions remained on official record very little if any was implemented. For the development of education of Muslim minority in Assam no special provision is made during post-Independence period. Whether, 'New Education Policy' (1986) will be implemented is a question of doubt for Muslims in Assam.

The dynamic force behind the New education policy (1986) was Rajiv Gandhi, the then Prime Minister of India. Rajiv Gandhi and his party were defeated in the general Election of 1989. Mr. V.P. Singh of Janata Dal became the Prime Minister of India. This government did not agree with the so called 'New Education

\(^{31}\) M.G. Mali: Education of Masses in India (1st Ed.) Delhi, Mittal Publications, 1989, p. 29.

\(^{32}\) M.G. Mali: op. cit., p. 29
Policy and suspended its implementation. After 1 1/2 years V.P. Singh had to resign. Mr. Chandra Shekhar then became the Prime Minister of India. He did not have time to implement the New Education Policy. His government could stay only a few months.

Meanwhile his government fell in crisis for lack of majority's support. Date of General election (1991) was in the month of May. Rajiv Gandhi was assassinated at Tamil Nadu on May 21st, 1991. The General Election of 1991 was over on 26th May. Once again Congress Party came to power. The New Education Policy remained in abeyance.

So, the implementation of New Education Policy of 1986 remained suspended.

Through competitions a large number of Muslims of Assam are not able to get admission to Medical, Engineering, technical, agricultural and post-graduate levels of education. This, mainly because of their poor socio-economic background, which is the result of prolonged deprivation of educational and social status. Many Muslim guardians are discouraged and frustrated due to lack of job opportunities for their sons and daughters. Quota system for getting admission to professional courses and for getting government jobs for Muslims of Assam in general and Miya Muslim (immigrant) in particular does not exist. During post-independence period neither central nor state government could provide incentives for the educational development of Muslims in Assam. Although all the scheduled caste/scheduled tribe students are getting scholarship without consideration of merit. Muslims students though known as backward are not getting any other scholarship except 'Merit-cum-Mean scholarship'. 'Lower-income group' scholarships, which were once given to a few Muslim students have been discontinued. Road communication which is most essential for the students of primary level is also not properly developed in Muslim areas. Thousands of Muslims in Assam who are living in riverine (char) areas do not have road communication, Transportation, electric supply, water supply, school building and/or hospitals. Even after 44
years of independence our government, Central or State failed to introduce free, universal and compulsory primary education for the children between the age group 7-14 years. The government central as well as state failed to achieve the target of 100% literacy. Without the introduction of compulsory primary education successfully the endeavour for achieving 100% literacy can never succeed. The unconventional complementary efforts of education like adult education, social education, community education, distance education and/or continuing education may not succeed. It may remain a futile effort with a loss of thousands of crores of rupees. Hence drastic measures not only for the education of Muslims but also for all other backward communities are most essential. Only the government, both at state and national levels can begin such a big endeavour.

a) Unless and until special measures are taken by the government(s).

b) Unless and until backward communities come forward themselves, the present conditions of the backward communities will continue for a long time.
CHAPTER - V

CAUSES OF EDUCATIONAL BACKWARDNESS OF MUSLIMS: DURING MEDIEVAL, BRITISH AND POST INDEPENDENCE PERIODS.

5(A) CAUSES OF ALL-ROUND EDUCATIONAL BACKWARDNESS OF MUSLIMS IN INDIA.

5 A.1 DURING MUSLIM PERIOD.

Whether Muslims of Medieval India were educationally backward - is a controversial question.

The plight of Muslims specially in the field of education immediately after the downfall of Mughal empire makes one doubt that whether Muslims really received the much talked about patronage and support during the one thousand years of rule of Muslims in India? If they really received patronage and support for their education for ten centuries. Then how is it that they became so much educationally backward immediately after the collapse of the Muslim rule.

The present backwardness of Muslims may or may not be the cause of their educational backwardness during Muslim rule, hundreds years ago. So it is a very difficult question, because there are no positive evidences regarding the educational backwardness of Muslims in medieval India.

"In India the sons of Islam far removed as they were from the rest of the Muslim world, could not keep pace with their brethen outside in material as well as intellectual advancement. Naturally their attainments and achievements in education could not be as high as they might have been had they kept in touch with other Muslim countries. Yet considering the social, political and economic conditions of the newly formed empire and the difficulties it had to face the Indian Muslims fared very well indeed. Many of them were noted for their love of learning and patronage of letters. Some of them fully devoted
themselfe to the promotion of knowledge.¹

Many appointed agents of British Government who tried to belittle the prestige and fame of Muslims, who distorted the Muslim histories, failed to give evidences regarding the educational backwardness of Muslims in Medieval India. Lord Maculay was a glaring example when he wrote that, a "Single shelf of a good Euro-pean library is worth the whole native literature of India; and Arabia."²

One of the present Indian writers P.L. Rawat in his book, "History of education in India" is compelled to accept 'Education during Muslim period was of very high standard.³

It would be wrong if any one compares education during Muslim period with the education of British period. Education changes with the demands of a changing society. During British period the system of education was deliberately changed. The Britishers tried to impose an alien system of education prevailing in their own country better suited to their own needs. The main purpose and incentive behind this, was to influence Indians, criticize Muslims and neglect the education of Muslims. There were also need to train most obedient servants and petty officers for the British Government. But if educational development of medieval India is compared to the contemporary educational development in other part of the world, one may conclude that educational development during Muslim period reached its zenith.⁴

If one turns the page of history of the Muslim period of India, he will find that the kings patronised education and pursued vigorously the case of educational development.

S.M. Jaffar in his book, 'Education in Muslim India'. pointed out that, "it will be clear that the Muslim Kings of medieval India opened schools and colleges and established libra-

² L.Das. op.cit. p. 238.
⁴ S.M. Jaffar: Education in Muslim India. op.cit. pp. 231-242,
ries in the various parts of their dominions and sought to supplement their educational achievements by extensive patronage of literary worth, from whatever sources it was evinced.  

The advent of Mughals in India unfolded a new chapter in the history of Muslim education. The Mughal court was the cradle of sages and scholars. "It was renowned all over the eastern hemisphere for its liberality and patronage of learning".

Men of letters and even the rulers preceding the Mughal Empire evinced keen interest in educational development. The Mughals subsequently inherited this legacy and made tangible contribution to the cause of education.

Besides their own contribution they invited men of letters in various branches of learning from the place far and wide. Mughal Emperors on their part amply ennunciated real spirit of education and propagated its cause even among non-Muslims.

Before the advent of Islam in India education was the monopoly of the Brahmin who refused to impart education to the low-born. The Brahmin did not allow sudras, scheduled castes and scheduled tribes to enter into the educational institution of their own. But during Muslim rule. "education became the birth-right of every citizen - Muslim and Hindus, man and women, rich and poor". In the Muslim schools that were started in India, Hindus, who had hitherto been deprived of the intellectual feast, began to receive education side by side with their Muslim class-fellows, and there existed no feelings of prejudice, ill-will or enmity between the two in so far as education was concerned."

---

7. Ibid
9. S.M. Jaffar: op.cit p.13
10. Swami Abhedananda, India and her people (p.188) as quoted by Jaffar in his book Education in Muslim India op.cit. pp 13-14.
Education during Muslim rule in India was not only imparted to royal families but also to the masses. S.M. Jaffar pointed out that,

"Arrangement were also made for the free education of poor but promising students. Stipends and scholarships were granted to them for their maintenance and no effort was spared to supply their material requirements. Often the state set-up schools and orphanages, where children of the poor and orphans received education free of charge, and not infrequently they were supported at schools and colleges by the princes and peers at their own expense. No distinction was made between the sons of the rich and of the poor and this had indeed a great unifying influence."\(^{11}\)

Libraries of medieval India were very rich and famous. Scholars from far and wide came here for studies. "The libraries which came into existance in India as a result of the love of learning of many of its Muslim rulers," Says Sir Abdul Qadir," a great help to the cause of learning. It was not only kings and princes who collected rich stories of literature for their enlightenment but noblemen of all classes vied wide one another in owning such collections.\(^{12}\)

Thus from the different evidences it is clear that education during Muslim rule in India was at its peak.\(^{13}\) Hence the doubt or question of educational backwardness of Muslims during Muslim rule does not arise. It is already pointed out by many authentic writers that Hindu education through their own schools in India at that time was much inferior than the education of Muslims.\(^{14}\) Inspite of these educational opportunities, a large number of Muslims and Hindus during Muslim rule remained illiterate. Ignorance unawareness and low socio-economic status were mainly responsible for illiteracy of the masses. At that time the society was very simple. Masses were Artisans.

\(^{11}\) S.M. Jaffar, op.cit. pp. 10-11.  
\(^{12}\) S.M. Jaffar: op.cit p. 231  
\(^{13}\) Md. Ashfaque Ahmad. op.cit. p. 130.  
\(^{14}\) S.M. Jaffar op.cit. p.13.
They were indifference towards education. Education was luxury for the elite and rich people.

Moreover Muslim rulers could not introduce compulsory primary education for all, as there was no conception of free, compulsory and universal education in those days.

Despite the absence of endeavour on the part of the state to universaline of education, the Muslims did not have any special problem and could not be called comparatively backward. Both Hindus and Muslims received education in similar institutions and received patronage from the state. "The educational backwardness of the Muslims is a comparatively recent phenomenon.

The Muslim population during Muslim rule was not higher than the Hindu population in India. Even so, Muslim did not feel themselves a minority, inferior and/or educationally backward. Both Hindus and Muslims enjoyed equal rights. Therefore the relation between Hindus and Muslims was said to be good.

The Britishers after gaining power in India, raised the question of majority and minority which helped to divide India.

Most of the literary wealth of Muslims was destroyed by Britishers. Britishers wrested power from the Muslims. Therefore, they did not wish to help Muslims, make progress educationally, politically and economically.

So the educational backwardness of Muslims in India started from the British period.

5A. 2. DURING BRITISH PERIOD:

Historians are in perfect agreement that before the battle of Plassy, under the Mughals both Hindus and Muslims were associated with the Government. Hindus for example, controlled the

   S.M. Jaffar; op.cit. p. 232.
land and land revenue, trade and commerce and banking, while Muslims pre-dominated in the administration, judiciary and Armed forces. On the whole this policy maintained a good balance between the two (Hindu-Muslim) communities and did not allow one community to thrive at the cost of the other.

But with the rapid expansion and consolidation of the British power, after the battle of Plassy in 1757 A.D. the situation was fundamentally changed. Now the services of Muslims were dispensed with. Thus socio-economic condition of Muslims gradually began to deteriorate. With the downfall of socio-economic status, there was a sharp decline in the education of Muslims.

There are many reasons for which Muslims were relatively backward in education during British period. All the causes can be divided into the following broad categories:-

1. Political.
2. Economical.
3. Social.
4. Religious and
5. Psychological.

5A.2.1. Political reasons.

During British India, education of Muslims was not remarkable. Muslims had suffered not only in education but also in other aspects.

The rapid expansion of British dominion in India during the period 1757-1857, brought a great change in Indian life. Muslims could not forget that they had just lost their empire to the British and could not reconcile themselves with the British rule. It was the immediate pious duty of Muslims to try to regain the empire from the British. So, naturally the attitude of Muslims was to take revenge on British. A strong jealousy, therefore had grown against the British. British on the other hand could not accept Muslims as their loyal citizens. In the eyes of British Muslims were a great threat. So they always tried to suppress Muslims in every walk of life. British
did not make better provision of education for Muslims due to the following reasons:-

1. The British knew well that if Muslim masses were allowed to be educated and an awareness was created among them, they would revolt against the British. The Non-propagated policy of the British Government was to let the Muslims slip back down educationally, economically and socially.

2. If Muslims were to become economically sound and socially respectable, they would organise against the British. So, Muslim should be made powers stripped of any and all powers whatever remaining they may had compulsory retirement policy was enforced by the British Government on Muslim high officials specially in the field of Administration, Judiciary and in Zamindary.

3. The British knew well that Muslims had already been continuing 'Jihad' against them.

4. It was well known that Muslims treated Britishers as "Kafir" and the education provided by British would be sinful.

5. Muslims fundamentalists decreed "fatawa" against all kinds of christian influences.

The British Government therefore not only made any provision of education for Muslims, instead they tried to suppress Muslims in many ways.

1. Firstly, the British Government hanged many prominent Muslim political leaders so that the leadership role among Muslim is finished.

2. Secondly, The British Government made compulsory retirement of Muslim high officials.

3. Thirdly, they (British) had taken away the power in the form of 'Jageers' and 'Zamindari' from the hands of Muslims and offered it to Hindus and allowed them to charge revenue and taxes at a higher rate.

4. Forthly, the British Government transferred Muslim high officers from the responsible posts to lower level.
5. Fifthly, the British declared a ban on new appointment of Muslims.

6. Sixthly, the British banned the grants to those schools and colleges where Arabic and Persian were taught.

7. Seventhly, they (British) imposed English as the compulsory medium for instruction. So that, the Muslims who were against this Christian language from the very beginning will remain averse to it.

8. Consequently the Muslims will become backward in education and left behind in Government services and responsible positions.

The period from 1757 to 1857 has been marked as the period of conflicts, struggles and wars, between the Britishers and the Muslims. Muslims boycotted British education for almost one hundred years (ie. from 1757 to 1857). This is the main reason why Muslims became one hundred years backward in the so called 'modern education' as compared to Hindus. Because Hindus accepted 'English education' from the very beginning. Thus the policy of indifference (discrimination) of the British Government towards Muslims and the boycott by the Muslims of English education were initially the factors, which became responsible for Muslim backwardness in 'modern education:

5A.2.2. Economical reasons:

In addition to the political factors mentioned above, the British Government took some drastic economic measures against Muslims.

The permanent settlement of 1793 dealt a devastating blow to the peasantry in Bengal which was largely populated by Muslims. According to M.K.A. Siddiqui, the author of the book, 'Educating A backward Minority', (1984), "It created a class of Zamindars, which was predominantly Hindu. This class of Zamindars had enormous powers to lord over the destiny of the peasants and were well known for their power and prosperity. They grew from strength to strength at the cost of the peasants whom they systematically impoverished. Law permitted them to an unlimited enhancement of rent payable to them by the ryot."
It is estimated that the rent roll of the Zamindars rose from 318 lakhs in 1791 to 1472 3aWis in 1904 (De:16:1974). But this was not enough they could also eject the ryot and harass them in many ways.  

These harassment of the Zamindars created an unrest among the Peasants. A Peasant movement thus, was invitable. One movement was started by Titu Meer, a Peasant leader, in 1827 from the North-Western district of Calcutta. This movement however, was suppressed by brute force of the British Government.

The British Government took further steps under the so-called, 'Land Resumption Regulation' to re-posses all revenue-free lands given to Muslim educational institutions. These included lands given by Muslim rulers also. All these gifted lands were now taxed by the British Government. This proved to be another severe blow to the cause of education of the Muslim community. The institutions which were still running by Private management had to be closed due to lack of funds for salary and maintenance. It is noteworthy that every legislation, subsequent to permanent settlement went in favour of the land-lords and resulted in further impoverishment of the Muslim Community in general.

The industrial revolution in Britian had left its disastrous effect on the craftsmen of India, particularly the weavers, who were largely Muslims. The British rulers turned India into a market for the consumption of the mill made products of their own country. (England). As a result indigenous craftsman suffered greatly. Thus the sources of earning for Muslim craftsmen dwindled. This created extreme difficulties for their diminished livelihood.

5A.2.3. Social reasons:

The upper and the middle classes of Muslims were the

19. Ibid. p.16.
20. Ibid. p.16.
main sufferers due to the depriviation of their livelihood. Muslims were disbanded from Armed forces. Services of Muslims were dispensed with. A large number of Muslim Zamindars lost their Zamindari.

The imperiatist power in India had learnt that Hindu and Muslim Communities were so integrated that without spreading falsehood and setting a pattern of discrimination they could not achieve the goal of strengthening their power in this country on permanent basis. The British Government therefore, adopted 'Divide and Rule' policy. In every respect, British colonialists tried to blacken the image of the Muslim Community in the eyes of Hindus. The British Government fully utilised their paid agents, the administrators and historians to conceal real fame, renown and noble works of the Muslims. Such writers were allowed to spread false propaganda against Muslims and to arouse Hindu sentiments against them.

M.K.A. Siddiqui wrote "The pseudo historical works of the British Scholars, presenting the distorted accounts of events in the medieval period, produced local echoes in fictional and other forms on a large scale which continued to resound, decisively influencing minds of educated Hindus against Muslims. Some of these writings are Rangalal's Padmini Upakhyan' and 'Surandhani' (1868) condemning Akbar for his alleged act of outraging Rajput Womanhood; Dinabandhu Mitra's Surandhani' (1877); Kavi Navin Sen's 'Palasir Yudhya' (1875); Durga chand's Maha Mughal Kabya' (1877) and Bankim chandra's 'Durgesh Nandini' (1866). The Pseudo-historical works of the British administrator historians and their local echos had the effect of setting a pattern of thought which has persisted and continued to resound."

"The text books prepared and taught in schools during this period amply reflected the trend of making the young mind thoroughly biased against the Medieval rulers with whom the contemporary Muslim society stood fully identified. These text books presented a glorified picture of India's ancient past, juxtaposed a contrastingly dark and gloomy sketch of medieval history and projected a period of revived glory during
the British rule."

"The text books based on distorted version of history written by British administrator - historians, full of false and malicious statements about Muslims, further had the effect of the alienation of Muslim students from educational institutions. Muslims were often referred to in these text books as 'jubans' melechas' and 'Turks'."

The imperialists not only distorted the glorious history of Muslims but they also treated a dis-integrative process between the two divergent religious system --- Islam and Hinduism.

Declaring English in place of Persian as 'official language' in 1837 the British Government helped in the elimination of Muslims from the Government Posts. All the higher posts were reserved for English knowing candidates from 1844. In 1863 a degree in English was made essential for appointment to the post of Munsif and Darogha.

In this way the British Government tried to abolish the importance of Arabic and Persian from this country.

5A. 2.4. Religious reasons:

Muslims, themselves proud of their past glory, always felt themselves to be superior to christians and others.

In the eyes of Muljsims 'Islam' is the best religion. The western (christian) civilization was never regarded better than the Islamic civilization. 'Arabic' was the holy language of Islam, as Allah Himself chose it to reveal Quran. Hence instead of Arabic the question of acceptance of English as the medium of instruction did not arise with the Muslims. Muslim Theologians declared 'Fatua' (Religious injunction/restriction) against the British and their language, - English and their system of education. Muslim Fundamentalists declared that the institutions where Quran is not taught, Arabic and Persian studies are not available are not fit for Muslims. If a Muslim..."

21. Ibid. pp. 16-18
lim wished to accept English language and culture he would be declared a 'Kafir'. According to Fundamentalists English education was treated as 'Haram' (not admissible) for Muslims. Due to the political grievances Muslims were not able to tolerate Supremacy of the British.

5A. 2.5. Psychological reasons:

Expansion of Islam in Europe and the fear of Europeans for its further expansion resulted in 'crusades-Wars' between Muslims and Christians.

A belief had grown in the minds of Muslims of India that the Christian education, Western Culture, and Science would destroy the culture of Muslims and the religion of Islam.

After wresting power from the hands of Muslims, the Britishers imposed English as official language of the government and the Courts. As a result Arabic and Persian were suppressed and finally abolished. Muslims on their part treated English as the language of 'Kafirs' and detrimental to their religion and culture. Hence it was not acceptable for Muslims.

Hindus and other Communities had no such reservations and obstacles. Thus, they accepted English language and British education readily from its inception. When they became well conversant with English, the British Government appointed them to high posts. In this way economic position of Hindus became sound as compared to Muslims. By accepting English language and British pattern of Education, Hindus from the very beginning became advanced in "modern" education, while the Muslims were left behind.

5A.3. DURING POST INDEPENDENCE PERIOD:

After Independence, the responsibility of education has been taken up by Governments -- Central, State and Local. The State Government has taken greater share of responsibility of education. Education, after Independence, was meant to be for the nation as a whole. Being a secular country, religious education is not permissible, so provision of Muslim Education is
out of question.

The various commissions and reports from 1947 to 1990, except 'New Education Policy of 1986 did nothing of importance for the education of Muslims. No provisions were made in the name of Muslims. There are many problems faced by Muslim students and their parents due to which their backwardness in education is still continuing.

5A.3.1 Economic Problem:

Root of most developments is sound economy. Without the development of sound economy, no community can develop itself educationally, socially and culturally. Muslims, one of the communities of India, not only backward educationally but also economically for a long time. Chronologically Muslims of India continued to be poor and poorer day by day. The drastic measures that were taken by British Government were mainly responsible for the economic decline of Muslims. After wards political, Social and religious factors also affected the economic condition of Muslims in India. If all the communities of a country do not equally develop economically, the country can not claim balanced economic development. It is already known that Muslims of India are economically backward. There was an urgent need for the Government to take necessary steps for the economical development of the Muslim community. But even after 45 years of Independence necessary steps were not taken by the Governments for the economical development of Muslims:

a) Handicrafts, weaving and other cottage industries of Muslims which were destroyed by British are not yet properly developed. There is a lack of necessary loans, grants and subsidiaries for the revival of these cottage Industry of Muslims.

b) During British period, Zamindary was wrested from the Muslims. Due to intentional drastic economic measures of the British Government most of the Muslim Peasants became landless and turned

TABLE NO. 5A.1.

State wise Muslim I.A.S. (Indian Administrative Service)
As on 1.1.1981.

<table>
<thead>
<tr>
<th>S.No. of States</th>
<th>Authorised cadre Strength</th>
<th>Total No. of officers in position</th>
<th>No. of Muslims</th>
<th>Percentage of Muslims</th>
<th>Percentage of Muslim Population as per 1971 census</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Andra Pradesh</td>
<td>305</td>
<td>263</td>
<td>16</td>
<td>6.10</td>
<td>8.90</td>
</tr>
<tr>
<td>2. Assam</td>
<td>170</td>
<td>148</td>
<td>1</td>
<td>0.68</td>
<td>24.03</td>
</tr>
<tr>
<td>3. Bihar</td>
<td>358</td>
<td>297</td>
<td>13</td>
<td>4.38</td>
<td>13.48</td>
</tr>
<tr>
<td>4. Gujrat</td>
<td>224</td>
<td>175</td>
<td>3</td>
<td>1.71</td>
<td>8.42</td>
</tr>
<tr>
<td>5. Haryana</td>
<td>177</td>
<td>143</td>
<td>2</td>
<td>1.39</td>
<td>4.04</td>
</tr>
<tr>
<td>6. Himachal Pd.</td>
<td>110</td>
<td>89</td>
<td>0</td>
<td>0</td>
<td>1.45</td>
</tr>
<tr>
<td>7. Jammu &amp; Kashmir</td>
<td>107</td>
<td>86</td>
<td>26</td>
<td>30.23</td>
<td>65.85</td>
</tr>
<tr>
<td>8. Karnataka * Mysore</td>
<td>227</td>
<td>203</td>
<td>5</td>
<td>2.46</td>
<td>10.63</td>
</tr>
<tr>
<td>9. Kerala</td>
<td>159</td>
<td>129</td>
<td>4</td>
<td>3.10</td>
<td>19.50</td>
</tr>
<tr>
<td>10. Madhya Pd.</td>
<td>331</td>
<td>311</td>
<td>4</td>
<td>1.28</td>
<td>4.36</td>
</tr>
<tr>
<td>11. Maharashtra</td>
<td>291</td>
<td>287</td>
<td>10</td>
<td>3.48</td>
<td>8.40</td>
</tr>
<tr>
<td>12. Manipur</td>
<td>126</td>
<td>84</td>
<td>2</td>
<td>2.38</td>
<td>6.61</td>
</tr>
<tr>
<td>13. Meghalaya</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2.60</td>
</tr>
<tr>
<td>14. Nagaland</td>
<td>48</td>
<td>42</td>
<td>0</td>
<td>0</td>
<td>0.58</td>
</tr>
<tr>
<td>15. Orissa</td>
<td>192</td>
<td>182</td>
<td>2</td>
<td>1.09</td>
<td>1.49</td>
</tr>
<tr>
<td>16. Punjab</td>
<td>160</td>
<td>154</td>
<td>0</td>
<td>0</td>
<td>0.84</td>
</tr>
<tr>
<td>17. Rajasthan</td>
<td>245</td>
<td>189</td>
<td>2</td>
<td>1.05</td>
<td>6.90</td>
</tr>
<tr>
<td>18. Sikkim</td>
<td>41</td>
<td>26</td>
<td>0</td>
<td>0</td>
<td>-</td>
</tr>
<tr>
<td>19. Tamil Nadu</td>
<td>292</td>
<td>248</td>
<td>8</td>
<td>3.22</td>
<td>5.11</td>
</tr>
<tr>
<td>20. Tripura</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>6.68</td>
</tr>
<tr>
<td>21. Uttar Pradesh</td>
<td>542</td>
<td>428</td>
<td>15</td>
<td>3.50</td>
<td>15.48</td>
</tr>
<tr>
<td>22. Union Territories</td>
<td>183</td>
<td>158</td>
<td>2</td>
<td>1.26</td>
<td>-</td>
</tr>
<tr>
<td>23. West Bengal</td>
<td>311</td>
<td>241</td>
<td>1</td>
<td>0.41</td>
<td>20.46</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>4,599</strong></td>
<td><strong>3,883</strong></td>
<td><strong>116</strong></td>
<td><strong>2.98</strong></td>
<td></td>
</tr>
</tbody>
</table>

Source: Muslim India. Vol. I. NO.1 January, 1983
Delhi. p. 29.
daily labourers. The steps for their economic development have not yet been taken.

c) Appointment in different Government job opportunities may also help in rising the economic condition of Muslims. During British Period, Muslims were compulsorily retired from the government jobs. This position has not yet been improved even after Independence. It is said that discriminatory policy of the British Government is still continuing in case of Muslims. Many circulars were issued by the central Government to give jobs on the basis of percentage of population. Practically, these directives have not yet been implemented properly in case of Muslims. Muslims during Post Independence Period are very few, depriving to Government jobs. For example, the number of Muslims in Indian Administrative service (I.A.S) officers upto 1.1.1981 in each state can be reviewed. (Table No.5A.1). In Andhra Pradesh the percentage of Muslim I.A.S. officers was 6.10% while the percentage of Muslim population in the state was 8.90% according to the census report 1971. Similarly the Percentages of Muslim I.A.S. officers in the states of Assam, Bihar, Gujrat, Haryana, Jammu & Kashmir, Karnata & Mysore, Kerala and Madhya Pradesh were 0.68%, 4.38% 1.71%, 1.39%, 30.23%, 2.46%, 3.10% and 1.28% respectively while the percentages of Muslim population (according to the census 1971) in the same states were 24.03%, 13.48%, 8.42%, 4.04% 65.85%, 10.63%, 19.50% and 4.36%. In Maharashtra out of the 8.40% Muslim population in the state the percentage of Muslim I.A.S. officers was only 3.48% Muslim I.A.S. officers in the states of Manipur, Orissa, Rajasthan, Tamil Nadu, Uttar Pradesh and West Bengal were 2.38%, 1.09%, 1.05%, 3.22%, 3.50% and 0.41% while the percentages of Muslim population in these states were 6.61%, 1.49%, 6.90%, 5.11%, 15.48% and 20.46% respectively (Table No.5A.1). There was no Muslim I.A.S. officers in the states of Himachal Pradesh, Meghalaya, and Nagaland while these states had the percentages of Muslim population 1.45%, 2.60% and 0.58% respectively.

TABLE NO. 5A.2.

Muslim Representation in different High Courts of India as on 31.12.1981.

<table>
<thead>
<tr>
<th>High Court</th>
<th>Judges</th>
<th>Addl. Judges</th>
<th>Officers Class I</th>
<th>Officers Class II</th>
<th>Officers Class III</th>
<th>Officers Class IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sl.No.</td>
<td>Total Muslim</td>
<td>Total Muslim</td>
<td>Total Muslim</td>
<td>Total Muslim</td>
<td>Total Muslim</td>
<td>Total Muslim</td>
</tr>
<tr>
<td>1. Allahabad</td>
<td>50</td>
<td>NA</td>
<td>10 NA</td>
<td>125 NA</td>
<td>472 NA</td>
<td>239 NA</td>
</tr>
<tr>
<td>2. Andra</td>
<td>24</td>
<td>1 NA</td>
<td>4 Nil</td>
<td>6 Nil</td>
<td>125 11</td>
<td>472 62</td>
</tr>
<tr>
<td>3. Bombay</td>
<td>40</td>
<td>2 3 44 NA</td>
<td>242 18 NA</td>
<td>611 34</td>
<td>508 61</td>
<td></td>
</tr>
<tr>
<td>4. Calcutta</td>
<td>39</td>
<td>- 9 177 5</td>
<td>798 24 553 40</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Gauhati</td>
<td>8</td>
<td>1 2 29 5</td>
<td>130 15 169 14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Delhi</td>
<td>21</td>
<td>6 9 90 2</td>
<td>315 9 201 4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Gujarat</td>
<td>18</td>
<td>3 19 34 4</td>
<td>212 16 145 10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Himachal Rd.</td>
<td>5</td>
<td>- 4 15 -</td>
<td>84 1 48 -</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. J &amp; K</td>
<td>5</td>
<td>NA 2 NA</td>
<td>82 5 465 19 228 11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Karnataka</td>
<td>23</td>
<td>- 1 1 16 1</td>
<td>82 5 465 19 228 11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Kerala</td>
<td>15</td>
<td>2 3 - 3 75 3</td>
<td>338 12 88 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Orissa</td>
<td>29</td>
<td>- 1 6 6 - 233 - 128 10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Madhya Prd.</td>
<td>21</td>
<td>- 8 1 13 3</td>
<td>55 8 587 46 239 19</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Patna</td>
<td>35</td>
<td>4 - 8 1 98 11</td>
<td>477 58 251 33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Punjab &amp; Haryana</td>
<td>20</td>
<td>- 3 5 78 - 523 - 262 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Rajasthan</td>
<td>18</td>
<td>- - 32 1 - - 279 17 148 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Sikkim</td>
<td>2</td>
<td>- - 2 - 7 - 18 - 19 -</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Rajya Sabha USQ Bi.2301 dated 22.3.1983
by Mrs. Margaret Alva and Syed Shehab uddin.
Published in Muslim India Vol.II No.16, April, 1984. p. 156.
### Employment of Muslims under Central Government — Classwise

<table>
<thead>
<tr>
<th>S. No</th>
<th>State</th>
<th>Total No of Employees</th>
<th>Muslim %</th>
<th>Class-I Total Muslim %</th>
<th>Class-II Total Muslim %</th>
<th>Class-III Total Muslim %</th>
<th>Class-IV Total Muslim %</th>
<th>Population proportion of Muslim in Sample Districts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Andhra Pradesh</td>
<td>258</td>
<td>27</td>
<td>10.47</td>
<td>10</td>
<td>20.00</td>
<td>187</td>
<td>19</td>
</tr>
<tr>
<td>2</td>
<td>Assam</td>
<td>3135</td>
<td>255</td>
<td>8.13</td>
<td>2</td>
<td>4.68</td>
<td>2205</td>
<td>192</td>
</tr>
<tr>
<td>3</td>
<td>Bihar</td>
<td>6617</td>
<td>359</td>
<td>5.43</td>
<td>28</td>
<td>27.71</td>
<td>3950</td>
<td>237</td>
</tr>
<tr>
<td>4</td>
<td>Gujarat</td>
<td>10361</td>
<td>494</td>
<td>4.77</td>
<td>371</td>
<td>0.27</td>
<td>477</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>U.T. of Chandigarh</td>
<td>1479</td>
<td>8</td>
<td>0.54</td>
<td>33</td>
<td>28</td>
<td>28</td>
<td>1200</td>
</tr>
<tr>
<td>6</td>
<td>Haryana</td>
<td>897</td>
<td>6</td>
<td>0.67</td>
<td>27</td>
<td>28</td>
<td>750</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>Kerala</td>
<td>8898</td>
<td>337</td>
<td>3.79</td>
<td>1143</td>
<td>22</td>
<td>1.92</td>
<td>739</td>
</tr>
<tr>
<td>8</td>
<td>Madhya Pradesh</td>
<td>2811</td>
<td>179</td>
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<td>20</td>
<td>28</td>
<td>69</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>Maharashtra</td>
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<td>184</td>
<td>4.20</td>
<td>17</td>
<td>1</td>
<td>5.88</td>
<td>27</td>
</tr>
<tr>
<td>10</td>
<td>Orissa</td>
<td>13040</td>
<td>205</td>
<td>1.57</td>
<td>30</td>
<td>—</td>
<td>513</td>
<td>16</td>
</tr>
<tr>
<td>11</td>
<td>Rajasthan</td>
<td>6674</td>
<td>229</td>
<td>3.45</td>
<td>401</td>
<td>132</td>
<td>6</td>
<td>1.08</td>
</tr>
<tr>
<td>12</td>
<td>Tamil Nadu</td>
<td>200</td>
<td>8</td>
<td>4.00</td>
<td>3</td>
<td>1</td>
<td>33.33</td>
<td>25</td>
</tr>
<tr>
<td>13</td>
<td>Uttar Pradesh</td>
<td>12307</td>
<td>929</td>
<td>7.55</td>
<td>134</td>
<td>11</td>
<td>8.21</td>
<td>335</td>
</tr>
<tr>
<td>14</td>
<td>West Bengal</td>
<td>4782</td>
<td>136</td>
<td>2.81</td>
<td>15</td>
<td>—</td>
<td>213</td>
<td>15</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>75951</strong></td>
<td><strong>3346</strong></td>
<td><strong>4.41</strong></td>
<td><strong>2232</strong></td>
<td><strong>36</strong></td>
<td><strong>1.61</strong></td>
<td><strong>4060</strong></td>
<td><strong>122</strong></td>
</tr>
</tbody>
</table>

[Source: Gopal Singh Panel Report on Minorities Vol II]
<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Company</th>
<th>Total</th>
<th>Muslim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Continental Chemicals Ltd</td>
<td>12(12)</td>
<td>Nil</td>
</tr>
<tr>
<td>2</td>
<td>Dunlop India Ltd.</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>3</td>
<td>United Diamonds Ltd.</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>4</td>
<td>Modi Alkalis &amp; Chemicals</td>
<td>12</td>
<td>1 Mr. Serajul Haq Khan Nil</td>
</tr>
<tr>
<td>5</td>
<td>Loyal Textile Mills Ltd.</td>
<td>10</td>
<td>3 Mr. Manzoor Alam Mr. Masood Alam Mr. Masroor Alam</td>
</tr>
<tr>
<td>6</td>
<td>Orkay Silk Mills Ltd.</td>
<td>8</td>
<td>Nil</td>
</tr>
<tr>
<td>7</td>
<td>Haji Manzoor Alam Industries Ltd.</td>
<td>11</td>
<td>Nil</td>
</tr>
<tr>
<td>8</td>
<td>Nelliampathy Tea &amp; Produce Co. Ltd.</td>
<td>5</td>
<td>Nil</td>
</tr>
<tr>
<td>9</td>
<td>Priyadarshini Thread</td>
<td>7</td>
<td>Nil</td>
</tr>
<tr>
<td>10</td>
<td>India Pistons Ltd.</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>11</td>
<td>Mysore Cements Ltd.</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>12</td>
<td>Samrat Bicycles Ltd.</td>
<td>11</td>
<td>Nil</td>
</tr>
<tr>
<td>13</td>
<td>Hindustan Computers Ltd.</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>14</td>
<td>Anil Modi Oil Industries</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>15</td>
<td>Indian Hotels Co. Ltd.</td>
<td>15</td>
<td>Nil</td>
</tr>
<tr>
<td>16</td>
<td>Raymond Woollen Mills</td>
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<td>Nil</td>
</tr>
<tr>
<td>17</td>
<td>Karnataka Welding Products</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>18</td>
<td>Disco Electronics Ltd.</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>19</td>
<td>Conwel Cans (India)</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>20</td>
<td>Indian Shaving Products</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>21</td>
<td>I.T.C. Ltd.</td>
<td>17</td>
<td>Nil</td>
</tr>
<tr>
<td>22</td>
<td>Bennett, Coleman &amp; Co.</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>23</td>
<td>Hindustan Electro-Graphites</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>24</td>
<td>Hero Fibres</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>25</td>
<td>Tirupur Textiles Pvt. Ltd.</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>26</td>
<td>South India Viscose</td>
<td>13</td>
<td>Nil</td>
</tr>
<tr>
<td>27</td>
<td>Modi Industries Ltd.</td>
<td>15</td>
<td>Nil</td>
</tr>
<tr>
<td>28</td>
<td>National Oxygen</td>
<td>7</td>
<td>Nil</td>
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<tr>
<td>29</td>
<td>Belwal Spinning Mills</td>
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<td>Nil</td>
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<tr>
<td>30</td>
<td>G.S. Auto International</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>31</td>
<td>Talayer Tea Company Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>32</td>
<td>Vybra Automot</td>
<td>8</td>
<td>Nil</td>
</tr>
<tr>
<td>33</td>
<td>Modern Syntax (India) Ltd.</td>
<td>11</td>
<td>Nil</td>
</tr>
<tr>
<td>34</td>
<td>Nuware India Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>35</td>
<td>Light Metal Industries Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>36</td>
<td>Capsugel India Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>37</td>
<td>Chetak Construction Ltd.</td>
<td>9</td>
<td>1 Mr. Hamid Moochhala</td>
</tr>
<tr>
<td>38</td>
<td>Priyadarshini Cement Ltd.</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>39</td>
<td>Kabra Agro Industries</td>
<td>7</td>
<td>Nil</td>
</tr>
<tr>
<td>40</td>
<td>Blue Blends and Texturising Mfg. Co. Ltd.</td>
<td>4</td>
<td>Nil</td>
</tr>
<tr>
<td>41</td>
<td>The Triveni Engineering Works Ltd.</td>
<td>6</td>
<td>1 Mr. S.N. Bilgrami</td>
</tr>
<tr>
<td>42</td>
<td>Unisans &amp; Sons Ltd.</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>43</td>
<td>Lohia Machines Ltd.</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>44</td>
<td>Ajanta Tubes Ltd.</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>45</td>
<td>Birla Yamaha Ltd.</td>
<td>8</td>
<td>Nil</td>
</tr>
<tr>
<td>46</td>
<td>Gujarat Ambuja Cement</td>
<td>12</td>
<td>1 Mr. H.K. Khan</td>
</tr>
<tr>
<td>47</td>
<td>Bundy Tubing of India Ltd.</td>
<td>9</td>
<td>2 Mr. Ishaat Hussain Mr. Jamsheed Balliwal</td>
</tr>
<tr>
<td>48</td>
<td>Spartek Ceramics India Ltd.</td>
<td>11</td>
<td>Nil</td>
</tr>
<tr>
<td>49</td>
<td>Standard Motor Products of India</td>
<td>11</td>
<td>Nil</td>
</tr>
<tr>
<td>50</td>
<td>Cannon Dunkerley &amp; Co. Ltd.</td>
<td>7</td>
<td>Nil</td>
</tr>
<tr>
<td>51</td>
<td>Tamilnadu Dadha Pharmaceuticals</td>
<td>10</td>
<td>Nil</td>
</tr>
<tr>
<td>52</td>
<td>DCM Toyota</td>
<td>14</td>
<td>Nil</td>
</tr>
<tr>
<td>53</td>
<td>Modi Xerox</td>
<td>11</td>
<td>Nil</td>
</tr>
<tr>
<td>54</td>
<td>Ralson (India) Ltd.</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>55</td>
<td>Pond’s (India) Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>56</td>
<td>Brakes India Ltd.</td>
<td>8</td>
<td>Nil</td>
</tr>
<tr>
<td>57</td>
<td>India Cements Ltd.</td>
<td>13</td>
<td>1 Mr. V.M. Mohamed Meeren</td>
</tr>
<tr>
<td>58</td>
<td>Hero Cycles Pvt. Ltd.</td>
<td>8</td>
<td>1 Dr. M.A. Zahir</td>
</tr>
<tr>
<td>59</td>
<td>IEL Ltd.</td>
<td>11</td>
<td>1 Mr. A. Hydari</td>
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<tr>
<td>60</td>
<td>Sriyanshi Steel Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>61</td>
<td>Oriisa Synthetics Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>62</td>
<td>Rico Auto Industries Ltd.</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>63</td>
<td>Integrated Finance Co. Ltd.</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>64</td>
<td>Tungbhadra Pulp &amp; Board Mills Ltd.</td>
<td>7</td>
<td>Nil</td>
</tr>
<tr>
<td>65</td>
<td>Kedia Electricals Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>66</td>
<td>Modi Rubber Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>67</td>
<td>Ansal Housing Finance &amp; Leasing Co. Ltd.</td>
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<td>Nil</td>
</tr>
<tr>
<td>68</td>
<td>Rinki Hydrocarbons Ltd.</td>
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<tr>
<td>69</td>
<td>India Polyfibres Ltd.</td>
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<td>Nil</td>
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<tr>
<td>70</td>
<td>Structural &amp; Machineries</td>
<td>5</td>
<td>Nil</td>
</tr>
<tr>
<td>71</td>
<td>Rampur Distillery &amp; Chem.</td>
<td>7</td>
<td>Nil</td>
</tr>
<tr>
<td>72</td>
<td>Noble Explochem Ltd.</td>
<td>13</td>
<td>Nil</td>
</tr>
<tr>
<td>73</td>
<td>Super House Ltd.</td>
<td>8</td>
<td>1 Mr. Ch. Ehsan Khan Mr. M. Amin Mr. Iqbal Ahsan Mr. I. Amin Mr. Sheikh Mohammed Rais</td>
</tr>
<tr>
<td>74</td>
<td>Munak Chemicals</td>
<td>8</td>
<td>Nil</td>
</tr>
<tr>
<td>75</td>
<td>Chemfab Alkalis Ltd.</td>
<td>9</td>
<td>Nil</td>
</tr>
<tr>
<td>76</td>
<td>Van Organic Chemicals Ltd.</td>
<td>13</td>
<td>Nil</td>
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<tr>
<td>77</td>
<td>Hero Honda</td>
<td>9</td>
<td>Nil</td>
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<tr>
<td>78</td>
<td>Allwyn Nissan Ltd.</td>
<td>9</td>
<td>Nil</td>
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<tr>
<td>79</td>
<td>MRF Ltd.</td>
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</tr>
<tr>
<td>80</td>
<td>East India Iron &amp; Steel Co.</td>
<td>6</td>
<td>Nil</td>
</tr>
</tbody>
</table>

**Table No. 5-A.4 Muslim Directors in Private Sector**

**JANUARY 1986 MUSLIM INDIA**
TABLE NO. 5A.5.

State wise Muslim I.P.S. (Indian Police Service).
As on 1.1.1976.

<table>
<thead>
<tr>
<th>Name of States</th>
<th>Authorised Cadre Strength</th>
<th>Total no.of Officers in Position</th>
<th>No of Muslims</th>
<th>P.C. of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Andra Pd.</td>
<td>123</td>
<td>98</td>
<td>2</td>
<td>2.04%</td>
</tr>
<tr>
<td>2. Assam</td>
<td>79</td>
<td>68</td>
<td>2</td>
<td>2.94%</td>
</tr>
<tr>
<td>3. Bihar</td>
<td>150</td>
<td>118</td>
<td>5</td>
<td>4.20%</td>
</tr>
<tr>
<td>4. Gujarat</td>
<td>102</td>
<td>79</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5. Haryana</td>
<td>58</td>
<td>48</td>
<td>1</td>
<td>2.08%</td>
</tr>
<tr>
<td>6. Himachal Pd</td>
<td>54</td>
<td>35</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7. J &amp; K</td>
<td>49</td>
<td>40</td>
<td>12</td>
<td>30.00%</td>
</tr>
<tr>
<td>8. Karnataka</td>
<td>101</td>
<td>80</td>
<td>2</td>
<td>2.50%</td>
</tr>
<tr>
<td>9. Kerala</td>
<td>78</td>
<td>58</td>
<td>3</td>
<td>5.10%</td>
</tr>
<tr>
<td>10. Madhya Pd.</td>
<td>209</td>
<td>185</td>
<td>4</td>
<td>2.10%</td>
</tr>
<tr>
<td>11. Maharashtra</td>
<td>156</td>
<td>135</td>
<td>2</td>
<td>1.60%</td>
</tr>
<tr>
<td>12. Manipur</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>13. Tripura</td>
<td>51</td>
<td>16</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>14. Nagaland</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>15. Orissa</td>
<td>99</td>
<td>92</td>
<td>1</td>
<td>1.08%</td>
</tr>
<tr>
<td>16. Rajasthan</td>
<td>95</td>
<td>90</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>17. Sikkim</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>18. Tamil Nadu</td>
<td>113</td>
<td>88</td>
<td>1</td>
<td>1.10%</td>
</tr>
<tr>
<td>19. Uttar Pd.</td>
<td>333</td>
<td>230</td>
<td>6</td>
<td>2.60%</td>
</tr>
<tr>
<td>20. Union Territories</td>
<td>70</td>
<td>55</td>
<td>1</td>
<td>1.80%</td>
</tr>
<tr>
<td>21. W. Bengal</td>
<td>190</td>
<td>166</td>
<td>4</td>
<td>2.40%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2194</td>
<td>1753</td>
<td>50</td>
<td>2.80%</td>
</tr>
</tbody>
</table>

Source: Muslim India Vol. I No.1 January 1983 Delhi. p. 30
Muslim Judges in different High Courts of India as on 31.12.1981 were one in Andra Pradesh, two in Bombay, one in Gauhati and one in Gujrat, out of the total of 24, 40, 8 and 18 Judges respectively (Table No.5A.2).

There were no Muslim judges in the High Courts of Allahabad, Calcutta, Delhi, Himachal and Karnataka at the same time while these courts had the total number of judges 50, 39, 21, 5 and 23. Similarly the number of Muslims in Kerala was 2, Madras 2, and Patna 4 out of 15, 25 and 35 judges. Orissa, Madhya Pradesh, Punjab, Haryana, Rajasthan and Sikkim had no Muslim judges during the same period (Table No.5A.2).

Muslim officers in class fourth officers category were 58 in Andra High court, 61 in Bombay, 40 in Calcutta, 14 in Gauhati, 4 in Delhi, 10 in Gujarat 11 in Karnataka, 5 in Kerala 10 in Orissa, 19 in Madhya Pradesh, 15 in Madras 33 in Patna, one in Punjab/Haryana and six in Rajasthan out of the total of 239, 508, 553, 169, 201, 145, 228, 88, 128, 239, 330, 251, 262 and 148 respectively (Table No.5A.2). Muslim Class I Central Government Servants were 22 out of 1143 in Kerala and 11 out of the total 134 in Uttar Pradesh. Besides, one out of 3 in the Tamilnadu and also one out of 17 in Maharashtra. There was no Muslim employees in class I of Central Government in Assam, Andra Pradesh, Bihar, Gujrat, Punjab/Haryana, Madhya Pradesh, Orissa, Rajasthan and West Bengal (Table No.5A.3). These states on the other hand had the total number of class I government servants as 28, 28, 271, 33, 27, 20, 30, 401 and 15 respectively. The percentage of Muslim Directors in different Private sectors is low, (Table No.5A.4). The numbers of Muslim I.P.S. in India is also very small (Table No.5A.5).

From the above data one can draw a conclusion that Muslims of India are still being discriminated in getting Government and non-Government jobs. Employment is one of the conditions which helps to improve the economic condition of an individual.

26. Ibid.
Educated people, having sound economic condition, can maintain a better standard of living. Large number of Muslims are neither economically sound nor educationally advanced. So they can not maintain even a reasonable standard of living. Education and financial position are inter dependent. Proportionate employment of Muslims can also help to improve their economic condition. It is generally said, 'Muslims are economically backward, therefore educationally backward' too.

d) Cultivation is the main occupation of most of the Muslims. However, irrigation and modern tools for cultivation are usually not available in adequate quantities. The cost of such tools is very high. Poor Muslim Peasants are not able to purchase them. Subsidiary grants, loans and other grants are not provided specially for Muslims. Some times very few grants are sanctioned. If sanctioned a share goes out to those responsible for its sanction.

e) After Independence tribal students are given scholarships without the consideration of Merit or percentage of Examination marks. Such kind of consideration has not yet been done in case of Muslims, though economic and educational conditions to some extent are the same for these two communities. Most of the Merit scholarships do not go to Muslims as Muslim do not possess this merit. The reason of lack of merit is their educational backwardness.

5A.3.2. Problem as a Minority:

Before the advent of British in India, the question of minority for Muslims was not an important one. Muslims never felt themselves inferior in India. They thought that they are a ruling community. The administrative power was in their hands.

With the introduction of Parliamentary system of Government by the Britishers, the question of minority arose for Muslims. So its origin is with the British Government. From the British period onwards due to the minority or in the name of minority Muslims lost proportionate shares in many sphere of life. Now, in every walk of life Muslims have to depend on the

27. M.K.A. Siddiqui: op.cit p.41
representatives of the majority community to propose something for their (Muslims) well being. It is so because India is a democratic country and democracy always implies the rule of the majority.

So it is rightly said, "In another sense, the muslim minority is a majority problem, in as much as the fate and fortune of a minority depends almost wholly upon the attitude of the majority community towards the minorities. The minorities can carp or squirm, resent or agitate, the majority community has the dominant and determining role for good or for ill, in deciding whether or not to yield to the whims, wishes or legitimate demands of the minorities."²⁸

At present many problems are faced by Muslims. These problems are not confined to the minority but in the real sense, these are the problems of the majority, as minority is to depend on majority. But after Independence, hardly any come forward from majority community whole-heartedly to redress the grievances of Muslims. The constitution of India includes many provisions for the protection of minority educational institutions, but such provisions are hardly implemented in their spirit.²⁹ As the needs of the Muslims are not fulfilled and their demands are not accepted, Muslim minority remains an unsolved problem.

5A. 3.3 Language Problem:

Language problem is one of the main problem of Indian Muslims. All educationists are unanimous that 'mother tongue' should be the medium of instruction, atleast at lower levels of education. As immature child can understands well through the mother-tongue. In order to grasp the idea, easily and quickly, mother-tongue is the best medium for instruction. So atleast primary education, should be given through mother-tongue.

Regarding the mother tongue of Muslims many problems have arisen. "Three language formula" of Kothari commission

²⁸ Rashid Shaz: op.cit., p.18.
²⁹ S.M. Ziauddin Alavi: op.cit., p. 102.
has given the preference of languages as mentioned below.

1. Mother tongue or Regional language
2. Hindi as national language and
3. English as International language.

A student of India must learn through these languages. But where mother tongue and regional language is the same as the state language or medium of instruction, students of that particular community would be in an advantageous position as compared to the students whose mother tongue is neither state language nor medium of instruction. This problem is faced mostly by Muslims. There are many states where mother tongue of Muslims is neither the medium of instruction nor the state of regional language. For example, 'Urdu' is the mother tongue of the Muslims of entire Northern India. Contrasted to it, Hindi is also the mother tongue of the Hindus of the Northern India. Again Hindi becomes not only the mother tongue of a large number of Hindus but also regional language, national language and medium of instruction. As it is the national language, so the student whose mother tongue is Hindi, he has to learn two languages (a) Hindi and (b) English, Hindi is his mother tongue. As a national language 'Hindi' is also his mother tongue. As regional language or the medium of instruction, 'Hindi' is also his mother tongue.

So, a student whose mother tongue is not Hindi can not compete with the student whose mother tongue is Hindi. That problem is faced by a large number of Muslims in India. A student whose mother tongue is 'Urdu' has to learn three languages:

(i) 'Urdu' as mother tongue
(ii) 'Hindi' as national language.
(iii) 'English' as International language.

In India Arabic is an optional language. For the performance of namaz. Arabic is also essential for a Muslim child. So languages become ---- four:

(a) Urdu (b) Hindi (c) English and (d) Arabic
If his mother tongue is not the medium of instruction or regional language, he has to learn five languages --- (1) mother tongue for his own development (2) Regional language as medium of instruction or state language (3) Hindi as national language (4) English as international language and (5) Arabic as religious language.

It is remarkable that a Muslim child, whose mother tongue is not the medium of instruction, becomes over burdened with three or more language. Such a child will have more difficulties competing with the child, whose mother tongue is the medium of instruction.

Muslims of Bengali origin in Assam have to face same kind of language problems. A child is both physically and mentally immature. If he is forced to learn four or five languages at a time, it may create a mental burden. As a result he may not properly develop a single language. Moreover, a Muslim child, whose mother tongue is not 'Urdu' he has to learn 'Urdu' also as a Muslim of India, in order to establish a link with the majority of Muslims in Northern India, whose mother tongue is Urdu. In fact he has to learn six languages.

It is difficult for Indian Muslim to deny the importance of Urdu. Most of the books on religion, literature, culture and 'authentic Muslim history' are written in Urdu. Most of the modern and past history's whose authors were contemporary Hindus or Christians gave false interpretations. They distorted the history of Muslims in India. Knowledge of Urdu is essential for a Muslim.

Its script is the same as that of Arabic and Persian. Knowledge of Urdu considerably facilitates the reading of the Holy Quran. It was not difficult to de-emphasize Urdu and diminish its importance. Making Hindi an official language Urdu fell into dis-use and disrepute.

Urdu even in northern India did not continue as a medium

of instruction at elementary and secondary level of education.31

5A.3.4. Problem of Curriculum:

India is a secular and democratic country. The curriculum of the educational institution of India must also be framed in secular manner. But in the name of protection of cultural heritage, some subjects, some lessons or topics are written in such a way that Hindu ideology, mythology creeps in take place. In such, in their zest some Hindu writers have tried to impress on non-Hindu minorities, Hindu culture through the secular curriculum. "In most of the states" courses of study were introduced that were literally loaded with the religious beliefs and mythology of the majority community. A curriculum of this kind naturally militates against the very foundations of the Islamic faith, against its concepts of divinity and monotheism and against the divine institution of prophecy and apostleship".32

If Islam is equated with Hinduism or Hindu culture with Indian culture as it is done often the identity of Muslim may be eclipsed or lost. This is one of the fears in the minds of Muslim and is not entirely unfounded. Hindus have been advised to accept the Ramayana and Mahabharata as epics, to regard Rama, Krishna and Shivaji as national heros and condemn Muslim historical personality as traitors and foreign invaders. They have also been told to discard Arabic names. This concept of Indian culture leaves no room for the recognition of Muslim Contribution.33 Such kind of Indian culture may be found in some prescribed text books of the school.

The books recommended for general study whose aim is to acquaint the children with their ancient heritage and the heros of their country also deal mostly with the ancient heritage and the heros of a particular community, and ignore the great contribution of Muslims.34

31. Rashid Shaz: op.cit, p. 158.
34. Rashid Shaz: op.cit. p. 156.
History is another subject, where derogatory remarks against Muslims are very common. The text books based on distorted version of history written by British appointed agents and historians, full of false and malicious statements about Muslims. In some text books, Muslims have been described as 'yuwans', meaning 'unclean' or foreigners.

That is not enough, many writers have given elaborate life histories of Hindu freedom fighters in their books completely ignoring the real freedom fighters, who were mainly Muslims. Is it not true that the Muslims from whom the British wrested power, were the first to try to regain the power from British once again? The freedom movement for independence was a long process, started by Muslims and completed by both Muslims and Hindus together. Lack of such kind of faithful writings in the prescribed text books leads Muslims away from it. A large number of Muslim fundamentalists in India still avoid this so called secular curriculum, regarding it to be biased, anti Muslim, and destructive to Islamic cultural heritage. The present curriculum in many states and at several levels of education therefore, failed to maintain neutrality and hampered national integrity.

5A.3.5. Conservative attitude of Muslim parents/Guardians:

It is generally claimed that Muslims are lagging behind in various fields of life for they are orthodox, conservative and totally ignorant of the 'new light'. The statement, is not entirely true. It is true in the sense, that a large number of orthodox Muslims did not send their children for modern English education, during the early days of British rule in India. Being orthodox in their ideology, they preferred religious education to 'English Education'. They observed strict purdah for girls and women. Girls were not allowed to go to school after attainment of puberty. They preferred early marriage.

36. Rashid. op.cit. p. 156.
According to the traditions at that time, it was considered a virtue if a girl would have been married soon after attaining puberty. Similarly the boys were also married as soon as they attained manhood. From the religious point of view early marriage is allowed. This principle is often applied in case of non-fundamentalist parents too. Hence early marriage may create an obstacle for receiving higher education. Religious education is compulsory for Muslims. A Muslim child should know at least a few 'Ayats of Quran' for the performance of prayers (Namaz) five times a day. Some parents send their children for religious Education at an early age. This may become a cause of indifference or even backwardness in the so called 'modern' education. Due to lack of 'modern' education during British period, Muslim could not avail job-opportunities as much as they would have otherwise. This was one of the causes that Muslims became comparatively weaker financially. A large number of Muslims still are unaware and indifferent, to the importance of modern general education. It is also one of the reasons that a large number of Muslims are lagging behind in modern education. This has contributed to their backwardness -- educational, social and economic.

Due to the strong hold of religion and customs in our society the programme of mass education has failed. Specially the education of girls has suffered due to traditionalism and conservatism of people.

5A.3.6. Illiteracy of Parents:

A large number of Muslims in India is illiterate. Most of the parents specially in rural areas are unaware and indifferent to the need and utility of education. The family environment is not conducive to the educational development of children. The illiterate parents remain contended in keeping the children engaged in work at home. This is partly due to save money on hired labour.

5A.3.7. Communal violence and tension:

After Independence, there was an urgent need to establish
communal harmony and integration between the two main communities - Hindu and Muslim. It was the duty and responsibility of the majority (Hindu) community to establish peace and harmony between the majority and minority communities. Because, majority is the dominating force and minority is to depend on them. Instead of communal harmony, communal tensions, violences have continued throughout the post-independence period. Frequent communal Riots in various part of the country are the notable examples, where Muslims are brutally killed by the majority community. This has created doubts among the Muslim minority regarding their existence and security. As a result of the frequent communal tensions and violences, the attention of Muslims remain concentrated on existence, security and protection of the community. Thus the attention is diverted and distracted from education and related problems. This is summed up in the following quotation:

"It created pessimism and hopelessness in the mind of the thinking section. The most tragic aspect of the whole episode is the lack of awareness of the problem itself within the community and even among the negligibly small section of the intellectuals within the Muslim society. Collective endeavours to think and act was feared by them to be deemed by the majority community as conspiracy on their part. There was none to alloy the fear."

So communal violences and tensions of post Independence period indirectly affect the education of Muslim minority.

5A.3.8 Problem of Residential facilities:

The Hostel, boarding and lodging facilities are not available at many places. This problem is more acute for Muslim, students, who want to observe dietary restriction of their religion. Muslims must cleanliness (ablution), prayers (Namaz) and Fast (Roza), observe sanitation, the arrangement of which may be difficult in a mixed Hostel. Separate Hostel facilities for Muslim are not available at most places.

5A.3.9. **Problem of Muslim Women education**

Besides, the conservative attitude of the parents, early marriage and purdah system, some other problems which contribute to lack of women education among Muslims and in turn their backwardness are given below:

(i) Lack of girls/women educational institutions.
(ii) Lack of Women teachers.
(iii) Lack of educational Institution in the vicinity.
(iv) Lack of girls, Hostel lodging & Mess.
(v) Lack of school transportation.
(vi) Lack of religious education for girl.
(vii) Lack of suitable curriculum for girl.
(viii) Lack of opportunities for girls employment.
(ix) Social evils and mis-propaganda against girls education. and
(x) Greater attention to the education of boys than girl's are the main reasons for educational backwardness of women in general and Muslim women in particular.
5.(B) CAUSES OF ALL-ROUND EDUCATIONAL BACKWARDNESS OF MUSLIMS IN ASSAM.

Assam is one of the North-East states of India. The main causes of general educational backwardness of Muslims are to some extent the same all over India. The causes which are already mentioned above with reference to Muslims of India are also found in Assam. Besides common causes, there are some other regional causes which lead Muslims of Assam to be more backward educationally and culturally.

5B.1 DURING MUSLIM PERIOD.

Muslims of Assam during medieval period were backward in education. Muslims entered Assam in succeeding waves. Muslims entered Assam as warriors and as preachers. Muslim Emperors ruled all over India except Assam (Kamrup). Many a times Assam was conquered by Muslims, but they could not establish permanent rule. Due to lack of Muslim permanent rule, education in Assam could not become a regular or routine service. The victors failed to establish more maktabs and Madrasahs in Assam as compared to the North & North-West India, where their rule was permanent. As a result Muslim educational centers did not become prominent and famous in Assam. Maktabs, Madrasahs, Mosques, Khanqahs and Dargahs were the educational centres. But these institutions were not famous. Therefore, Muslims of Assam during medieval period were educationally backward. There were some basic reasons, some of these are mentioned below.


Muslim rulers during the period from 1205 A.D. to 1682 A.D. tried to conquer Assam at different times but they failed. Some Muslim commander-in-chiefs, like Bakhtiar Khilji, Ghiyas uddin Bakhtiar (Hisam uddin Iwaz), Malik Yuzbeg Tughril (Ikhtiar Uddin Yuzbak), Husain shah, Sultan Ghiyas uddin Bahadur shah and finally Mirjumla were able to conquer Assam (Kamrup) and established their rule. But their administration did not last long. The entire period from 1205 A.D. to 1682 A.D. was the
period of battle, conflict, quarrel, success and failure between the armies of Assamese and the Muslims. The main causes of Mughal's defeat in Assam were not the inadequate arms and weapons or inability of Mughal armies. But the reasons were unhealthy climatic conditions, unhygienic food and water, lack of Road communication and navigation. Diseases and epidemics were also common. These were the problems faced by Mughal armies.\(^1\)

However the periods 1227-1251, 1397-1407 and 1661-1663 were the glorious period for Muslim administrators. During these periods they could establish their rule in Assam. In various battles during medieval period, thousands of Muslim soldiers were captured by the king(s) of Assam (Kamrup). Most of these settled in Assam permanently and married the local girls. Some of the commander-in-chiefs and their descendants also settled here permanently. Many 'PEERS', saints and preachers who came to Assam for propagation of Islam also settled permanently. Later on thousands of lower caste Hindus and tribals embraced Islam. This way the number of Muslims had increased in Assam.

Muslims of Assam during medieval period were in a formative stage of settlement and establishment. A large number of Muslims specially warriors who were captured spent their time in stress, strain, and anxiety. Therefore they could not pay proper attention to education. The 'captured soldiers' were waiting, day after day for their return, to their Kith and Kin in their own home land. With the help of 'treaties' few were returned and the rest settled in Assam. Due to lack of permanent Government, Muslim rulers could not spend money for the establishment of educational institution. Only a few Maktabs and Madrasahs were established in the cities and in Muslim colonies. These were not sufficient in proportion to the Muslim population. Due to the weak foundation of Muslim settlement, education for Muslims during Medieval period was not remarkable. In comparison

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*IMAM MOHAMMAD IBN SAUD ISLAMIC UNIVERSITY* (Department of culture and publication) 1985. pp 402-405, 407-429.
to the Hindus Muslims were far backward in education.²

5B.1.2. Education of neo-Muslims and imposing of Arabic language in Assam.

A large number of lower caste Hindus and tribals embraced Islam. Even King like Chakradhvaj and leader like Ali Mech converted to Islam. After conversion, it became their sacred duty to spread Islamic learning. Islamic education was in Arabic and Persian. Thus the question of learning Arabic and Persian arose among the neo-Muslims too. It is already mentioned that the number of institution like Maktabs and Madrasahs, having Arabic, were very limited. There was lack of Arabic teachers and Muslim learned men (Moulavi(s). Due to weak Government there was little Government support for education. Many Private Maktabs and Madrasahs like subahi Madrasahs were also established. In these institutions education was imparted orally. These institutions were functioning through private contributions. Muslim rulers did not do much for the education of Muslims in Assam in general and neo-Muslims in particular. At that time 'TOL's, 'Pathsalas', and 'Satras' were the educational institution for Hindus. Tols were specially for Brahmans and Satras were for Vaishnavas.³ During that time, there was no higher educational institutions even for Hindus in Assam. Only religious education was imparted in tols and Satras. Muslims were hardly allowed in Satras. Prisoners who settled here could not learn through local language as it was alien to them. On the other hand neo-Muslims could not learn through Arabic as it was a foreign language for them. But being a Muslim, they had to learn some Arabic to read the Holy Quran. The progress in this language was very very slow. Religious education was mainly imparted orally. Many saints and preachers going from place to place to propagate Islamic principles orally. That oral education was also not sufficient. In a sense, there was no adequate


³. L.Das op.cit p. 334.
provision for formal education of Muslims in Assam during medi­eval period.

5B.1.3. Weak economic foundation of Muslims in Assam.

'Economic condition' is often related to education. Muslims of medieval Assam were economically much backward as compared to Hindus.

1. Firstly, excepting a few, most of the lower caste Hindus who were converted to Islam, were poor, economically and socially backward,

2. Secondly, Neo-Muslims (Tribals) were not only backward in economically but also backward in educationally, socially, and culturally.

3. Thirdly, prisoners who married local girls, were also economically handicapped. Most of them were to depend on the income of their wives and poor cultivation. Because they did not know methods of cultivation.

4. Fourthly, the saints and preachers who settled here permanently, were to depend on villager's contribution. Some time they had to beg. Thus their economic conditions was very poor.

5. Fifthly, most of the educational institution of Muslims were running by private contributions.

Being economically backward, a large number of Muslims could not get education in private institutions where they had to pay.

5B.1.4. Traditionalism and conservatism.

Some Muslim parents, were conservative and followed old traditions. In Assam 'Purdah' was not strict. However they stressed moral education. Educatin was hardly allowed for women. Girls were kept busy doing domestic work while women preferred to serve their husbands. Girls institutions for education were not many. Early marriage was preferred, in interior villages where most of the population was illiterate. Most of the parents generally preferred to get their daughters married rather than educe­ting.
Above all, Muslims during medieval Assam were in a formative stage of settlement. So their education was also in a stage of formation and organisation.

5B.2 DURING BRITISH PERIOD.

Assam came under British administration from 1826, after the treaty of 'Yandabo'. Then it was annexed to Bengal and administration was directed from Dacca. With the arrival of David Scott, the first agent of the East India Company, Primary education in the modern sense had started in Assam. After that, many missionary organisations also arrived in Assam and started educational institutions both in plain and in the Hills. In Assam educational institutions both at primary and higher level increased rapidly during British period. Percentage of literacy had also increased. Both Hindus and Muslims of Assam were permitted to receive 'English education' equally. Special provisions of education for Muslims of Assam were made during British period. Even then, Muslims of Assam were educationally backward compared to Hindus. There were many reasons of educational backwardness of Muslims in Assam during British period. Some of the main reasons are mentioned below:

5B.2.1 Poor Economic Condition.

Without sound economy, one can not develop socially, culturally and even educationally. Good economy is essential for all-round development. Muslims were economically backward from the very beginning of their settlement in Assam. During British period, thousands of Muslim Peasants were invited from Bengal by Britishers to settle in Assam. The main purpose of invitation was to 'grow more food' in Assam and there by to increase Government income through revenues and taxes. More over the British Government wanted to produce raw jute in Assam. It was most essential for the jute mills of Dandi and Manchester of England. Bengali Muslims were expert in jute cultivation. Therefore the British Government allotted land for their permanent settlement in Assam. This section of Bengali Muslim peasants were economically poor and illiterate. Thus, Bengali Muslim
peasants did increase the number of Muslims in Assam, but mostly they were educationally backward. After entering Assam they settle in pastures and waste-lands. Some inhabited riverine (char) areas of the river Brahmaputra. Every year a large number of Muslims in Assam was affected by great floods of Brahmaputra and its tributaries. Thousands of acres of land having paddy, jute and other crops were damaged every year. Most of the Muslim cultivators remained poor even after end of the British rule. During the entire British period, Bengali Muslim Peasants tried for permanent settlement in Assam rather than pay attention to education. Muslims were not fit for the Government jobs also. Because Muslims did not receive modern English education which was pre-condition for Government jobs. Bengali Hindus on the other hand were conversant in English. They accepted English education from its very beginning. In Assam there was dearth of English knowing persons, therefore almost all the Government posts at different levels were filled by Bengali Hindus. Both Assamese Hindus and Muslims could not get Government job due to lack of English education at the beginning of British rule. Within a short time Assame Hindus gained efficiency in English and started to get Government jobs, this improved financially. At the same time Muslims remained indifferent to 'English' education. They could not get Government jobs. Thus Muslims remained financially and economically backward. Muslims were more interested in religious education for the performance of religious duties. Muslims of Assam along with the Muslims of North and North-West India also boycotted English education for a longer period. Some Muslims who settled much earlier and had become rich and sound, paid some attention to English education. Later on, they became educationally advanced among the Muslim community. They are known as 'Garias' or 'Assamese Muslims'. This was their self development. Even after knowing that Muslims of Assam were economically backward, the British Government did not take proper measures for their (Muslims) economic development.

5B.2.2. Traditionalism and Conservatism.

With the consolidation of Muslims in Assam, a political
awareness grew among the Muslims, which had link-with the Muslims of Northern India. Some Sufi’s entered Assam through Bengal and tried to develop a religious awakening. Muslim fundamentalists boycotted British education. Some religious leaders also influenced the Muslims of Assam to boycott 'English' education. Thus large number of Muslims in Assam boycotted English education and instead sent their sons to Deoband and 'Nadwatul Ulema' Lucknow for religious education. They gave 'fatva' against English and in support of Arabic and Urdu. The fundamentalists ordered to observe strict purdah in case of girls/women. Due to socio-religious restrictions, some parents did not send their daughters to modern school. Girls were taught Arabic-specially Quran, Hadith and Sharia privately at their home. This practice was mainly restricted to Bengali Muslims. Rest of the Muslims were not following it. That is why girls of this section are still advanced in religious education. Girls of Garia or Assamese Muslim community are to some extent more advanced compared to the Miya Muslim community in modern education. From the religious point of view girls/women of Miya Muslim community are comparatively advanced than the Garia/Assamese Muslim community. Due to religious and social restriction Muslim Girls/women collectively, are less advanced in modern education as compared to the girls/women of Hindu community in Assam. British Government took some special measures for the education of Muslim girls/women. However these measures were not practically implemented.

5B.2.3. Illiteracy and Unawareness of Parents.

Illiteracy among Muslims was high. Large number of Muslims, who migrated from East Bengal were cultivators and daily labourers. They did not feel the need for education. They were busy earning their livelihood. They remained satisfied if their children earned some money. Even smaller children did hard manual labour. Girls/women mostly did cooking, cleaning, washing and other house-hold chores. No remarkable programme was taken up during the British period in Assam for removal of illiteracy.
5B.2.4. Curriculum and Medium of Instruction.

Like the Muslims of Northern India, Muslims of Assam also faced the same problems regarding the curriculum and medium of instruction. The curriculum which was framed for Assam during British period was not suitable for Muslims. Medium of instruction was not accepted by most of the Muslims. Religious education was not included in public schools. Instances of distorted history and writings derogatory to Muslims were found in the text books used in Assam.

5B.2.5. Facilities for learning.

During British period there were no separate school in Assam for Muslims in general and for Muslim women/girls in particular. Hostel lodging Mess and other residential facilities specially for Muslims were not abundant.

Many Muslim parents did not send their daughters to co-educational institutions. Some Muslim parents did not send their sons to distant places where cosmopolitan residential facilities were available due to the apprehensions of laxity in religious duties such as Namaz, Roza, pure and pious food. For a Muslim prayer (Namaz) five times a day is compulsory. It was the feeling of Muslim parents that if their sons and daughters would be allowed to live in a cosmopolitan Hostel or lodging they may not perform these religious duties punctually. Muslims may not benefit and improve upon their own culture due to lack of such facilities. This problem has not been solved yet.

Facilities, like school-building in Muslim areas were not adequate. Most of the school houses were unhygienic and unsuitable for young children.

5B.2.6. Wastage and Stagnation.

Wastage and stagnation among the Muslims in Assam was much more compared to the Hindus. Main reason of this was that large number of Muslim students came from the parents of low
socio-economic status. Illiteracy and unawareness of the parents were responsible for wastage and stagnation. Absence of schools in the locality, existence of single teacher school and low standard of teaching also helped wastage and stagnation.

Moreover, lack of qualified teachers, lack of Muslim teachers, improper means of communication, and inadequate Government grants for the school of minority areas were also responsible for the educational backwardness of Muslims in Assam.

5B.3. DURING POST INDEPENDENCE PERIOD.

It was hoped that after independence education of Muslims in Assam would be improved. The educational gap between Hindus and Muslims would disappear, or at least would be minimized. Better facilities of education for Muslims would be provided. Immediately, after independence, compulsory primary education Acts were passed in Assam for the development and expansion of education. Many High Schools were upgraded to Higher Secondary and Multipurpose schools. The number of schools with student's enrolment in them, increased sharply during post independence period. But if this development is analysed, religious-wise, it is seen that the development of education for Muslims of Assam did not show much improvement as compared to Hindus. Better facilities were not provided to bridge the gap between Hindus and Muslims. The Government of Assam is also seen to be indifferent towards the educational backwardness of Muslims. In addition, there are some other causes for which Muslims could not advance educationally. Some of few are mentioned below:

5B.3.1. Bad effects of Partition.

'India partition' was a 'curse' both for the Hindus and Muslims. Prevailing doubt, fear and misconception between the two communities are due to the bad effects of partition.

Immediately after partition riots broke out between Hindus and Muslims in both the countries i.e. India & Pakistan. As a result hundreds of Muslims (especially immigrant Muslims) were brutally killed in Assam and compelled to leave the country,
India. More than ten lakhs of Muslim from Assam took shelter in East Pakistan for security. From 1947 onwards the immigrant Muslims of Assam suffered greatly due to tension and anxiety.

1. Can Muslims stay in Assam permanently?
2. Would their lives and properties be secure in Assam?
3. Whether they should leave India forever?

These were the questions of doubts in the minds of Muslims.

During the period 1947-1951, a large number of Muslims specially Bengali Muslims neither constructed their houses permanently in Assam nor shown much interest and participation in education. Muslims who took shelter in East Pakistan, their wives and children were also with them. Few of them returned to Assam before the Indian Census 1951. Remaining other came back slowly and gradually. Many of them returned at the time when census work was finished. They could not be included in the census. This created many problems. As they were left out from the Census 1951, later on they had been treated as foreigners. During this periods of inter-migration almost all the children of Miya Muslims (Bengali Muslims) were not attending any of the educational institutions.

This was one of the most important reasons of backwardness in education of Muslims in Assam after independence. However, 'Garia' and local Assamese Muslims whose number was less than the Miyas were free from these tensions and problems. Muslim children of this section attended educational institutions. Thus, they advanced in education compared to Miya Muslims. But on an average, Muslims were backward in education compared to Hindus.


6. Ibid.
5B.3.2. Political Problem: Muslims being treated as foreigners.

It was the phobia of the Assamese Hindus that the number of Muslims in Assam had been increasing rapidly. They thought Muslims were coming from East Bengal (East Pakistan). Once their number exceeds the number of Assemese Hindus. They (Muslims) may wrest the administration out of their hands. The Assamese Hindus also feared that their language and cultural identity may also be lost. So, anti-Muslim feeling and conspiracy developed among the Assamese Hindus to suppress this Muslim community. As a result, immediately after independence, Shri Gopinath Bardoloi the first Chief Minister of Assam, introduced a 'Line System' through which Muslims were prohibited to enter the areas of Assamese Hindu dominance.*

Advocates of this ideology, later on conspired to kill Muslims brutally. This was done when riots broke out in 1950. Later on, these forces compelled the Governments, - both central and State to deport Muslims who illegally entered Assam after 1951 branding them as Pakistani (foreigners). It is already pointed out that a large number of Muslims whose permanent residence was in Assam, but took shelter in East Pakistan for security during the riots of 1950 could not return back at the proper time. Some came back late and could not be registered in the census of 1951. Due to this lacuna in 1951, they were later on treated as Pakistani.(?). As a result, under the P.I.P (Prevention of infiltration of Pakistani) scheme of the Indian Government during 1962-67 about half of the total Muslim population in Assam was harassed. in the name of detection of Pakistanis. Approximately, six lakhs Muslim of Assam were forcibly deported to East Pakistan. During this period, 1962-67, Muslims were under tension and anxiety. Anti-Muslim feelings, an atmosphere of anxiety, tension and lack of security of life and property were not conducive to learning for the Muslims of Assam.

* Indirect bad effect of this line system was the resistance of assimilation between Bengali Muslims and Assamese Hindus.

After twelve years of silence, some bellicose patriots under the banner of A.G.P. (Assam Gana Sangram Parishad) and AASU (All Assam Student's Union) started a movement known as 'foreigners movement' in 1980. This movement was, in the beginning indirectly and later on directly against Muslims. The same allegations were repeated that lakhs of Muslims illegally entered Assam from Bangladesh, and they are trusted voters for congress party. Agitators claimed that they are foreigners and should be detected and deported. Most of the Muslims who were living in the riverine (char) areas were treated as foreigners. But the Government could not deport them easily due to the different international agreements, treaties, human rights, and legal right of Muslims. Now this movement turned into "Anti-India Movement" along with the subversive activities of ULFA (United Liberation front of Assam). Thus, 'Foreigner's' movement is not active at present. But nobody can foretell its future.

Bengali Muslims constitute two-third of the total Muslim population in Assam and therefore political hold of Assam depend on them whose number is second to Assamese Hindus. However this section of Muslims have been suffering politically since partition of India in 1947. Adverse effects of these sufferings proved to be a setback for the education of large number of Muslims in Assam.

5B.3.3. Language Problem and education of Miya Muslim.

Language problem is an age-old problem of India as well as of Assam. There are many communities castes and creeds in Assam. Each of these communities, castes and creeds have their own language and sub cultures. 'Assamese' is the regional or state language of Assam. Many communities like - karbi', Nepali, Rajbanshi, tea-garden worker, bodo, and Muslim have accepted 'Assamese' as the medium of instruction, although each of the communities has their own language. Mother tongue should be the medium of instruction at primary level of education. Children from that community whose mother tongue is not the medium of instruction can not progress in education as compared to the children of the community whose mother tongue is the medium of instruction. For instance: Miya Muslims have accepted
MAJOR LANGUAGE WISE POPULATION IN ASSAM - 1971

- ASSAMESE 60.89
- BENGALI 10.7
- HINDI 5.42
- UREA 1.03
- OTHERS 12.87

FIG. 4
'Assamese' as the medium of instruction since 1951. It is found that children from the Miya Muslim community (whose mother tongue is Bengali) can not show equal achievement as compared to Assamese whose mother tongue is Assamese. Mother tongue not being the medium of instruction, Miya Muslim children can not fare as well as Assamese whose mother tongue is also Assamese. Dropout rate of Miya Muslim children is much higher in classes, because their mother tongue is not the medium of instruction. Moreover the percentage of Miya children who passed the scholarship examination in class III or IV in the last 42 years was very low compared to Assamese children whose mother tongue and medium of instruction was Assamese. Assamese Muslims are comparatively better in education than Miya Muslim is also as another prof. The same phenomenon is observed among the children of other communities, whose mother tongue is not Assamese. Due to this main reason, Bodos, Kabis and Nepalis of the Assam have demanded their own mother tongues to be the medium of instruction at the primary level. The Government of Assam has already declared 'Bodo' language as the medium of instruction up to Secondary school level. Being a Muslim, a Bengali Muslim child has to 'learn the following languages:-

(i) Bengali (mother tongue) for conceptual development.
(ii) Assamese as regional/state language for instruction.
(iii) Hindi as national language.
(iv) English as International language.
(v) Arabic as religious language and
(vi) Urdu as link language.

So, five or six languages for an immature child are a great burden. One cannot make equal progress in all languages at the same time. Bengali Muslims being the second largest minority community have the constitutional right to study through their mother tongue - 'Bengali'. But they never demanded this, thinking that it will be in the interest of integration of Bengali-Assamese people, so that Assamese Hindus can feel themselves close to Bengali Muslims. Miya Muslim (Bengali Muslims) protected 'Assamese language' from outside threats as
(i) in 1956 when Indian states were reconstituted on the basis of language. (Without the support of Miya Muslims as Assamese the number of Assamese could not gain majority).

(ii) in 1960 when language agitation was started. (Miya Muslims, though originally Bengali took sides with Assamese to save Assamese language. They even sacrificed lives for the Assamese language); and

(iii) in 1971 when agitation for Assamese medium was started. (Miya Muslims were again on the side of Assamese Hindus. As a result Assamese language continued as the medium of instruction in Brahmaputra valley).

Inspite of this support, some Assamese Hindu opportunities do not give up to harass Miya Muslims in the name of foreigner, Pakistani and Bengladeshi. The unconditional acceptance of Assamese language as the medium of instruction by Miya Muslims since 1951 proved to be one of the main causes of their educational backwardness.

5B.3.4. Economic Handicap and Poverty.

Education may make standard of living high. Standard of living also depends on sound economy. Sound economy and education put together may cause a family to be enlightened and cultured. Children from a cultured family may also be cultured, educated or at least literate. Contrary to it children of labour classes may remain uncultured, uneducated or even illiterate. 'Standard of living' of socio-economically backward people tends to remain low. Children of educated and economically sound families generally get many kinds of facilities for their learning. Even some rich and educated families do not hesitate to spend a larger amount of money for the cause of education of their children. They even arrange private tutors at home to make up for the learning of children. Educated family can also enjoy different facilities provided by the Government. Poor and uneducated persons cannot avail of the opportunities provided by the Government due to their ignorance.

Loan facilities are also not available to the poor people. Property mortgage is essential for heavy loan. Lack of property
they can not avail such facilities provided by the government. If government sanctions then the Bank Authorities take advantages. From economic stand point the poor people neither can get education for their children nor could attain high standard of living.

Muslims of Assam are economically weak. Almost 85% of them are cultivators. Out of 85% nearly 70% Bengali Muslims are living below poverty line. Now one may imagine their standard of living and their educational development. Assamese Hindus, excluding the tribals, are highly educated and are only second to Kerala as far as literacy is concerned. On the contrary the percentage of illiteracy among Muslims is much higher and their standard of living is also very low.

There are many reasons. A few are mentioned below:

4a). Weak foundation.
4d). Low price of goods produced by the farmer in the market.
4e). Lack of licence, permit and loan facilities.

4a). Weak foundation.

The settlement and establishment of Muslims in Assam was not on solid grounds. They remained weak economically from the very beginning. Mughal armies who remained as captives in Assam, later settled here permanently were economically weak. Low cast Hindus and tribals who embraced Islam were also poor and backward in every respect. Muslims who migrated from East Bengal to Assam were mainly poor cultivators. Most of them settled at pasture-land, wasteland and riverine areas. They were affected by floods every year. They still build and rebuild after every flood. Therefore their economic condition remains weak. In this way Muslims were economically weak from the very begining of their settlement. Many people who are living in riverine (char) areas are suffering from extreme poverty. This economic hardship has compelled many Muslim parents to keep their children away from schools so that they may be employed.
and may earn their daily bread.

4b) Lack of Government job opportunities

Proportion of Muslims employed in the public and/or private sector is much lower compared to their population in Assam. Large number of Miya Muslims are treated as foreigner, Pakistani and later on Bangladeshi. Although there are no sufficient proofs to make them foreigners.

They are living in Assam permanently for a long long time. Using these false labels, they have been deprived of many basic facilities. It is merely political move to suppress them, so that they could not survive. If they have a right to caste their votes in the elections, then, why there is a discrimination against them. If an unbiased person visits the different places of Miya Muslim concentration areas he would find that the facilities of road communication, transportation, electric supply, water supply, and school buildings are not available compared to the adjacent Hindu areas. The number of brick (pucca) houses in the Muslim villages is very small compared to the adjacent Hindu villages. The reason is that Muslims are economically backward. Their houses can not be made of bricks (Pucca) due to their poverty. Government service is one of the main condition of economic uplift of the community. Those who are in Government service and economically sound can build a Pucca house. There are some Hindu villages in Assam specially in the interior areas, are highly developed. These villages look like a 'mini town' contrasted to the Muslim villages. From a survey it is found that most of the Hindu people are in Government services. Brahmins, Kalitas and Barmans (ie caste Hindus) have occupied major part of service. Although caste Hindus constituted only 20% of the total population of Assam but they enjoy 80% Government jobs.

"with chalihas death the state political leadership had already passed out of the hands of the high caste Hindu Assamese who formed only 20% if the indigenous population but held 80% the Government jobs." From table No.5B.1. it is also found

<table>
<thead>
<tr>
<th>Department/Office</th>
<th>Total appointments</th>
<th>No. of Muslim appointed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. D.C. Office</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>2. S.E.Office (F.C.)</td>
<td>6</td>
<td>Nil</td>
</tr>
<tr>
<td>3. I.W.T. Office</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>4. P.W.D. Office</td>
<td>33</td>
<td>4</td>
</tr>
<tr>
<td>5. D.I. Office (Deputation Vacancies)</td>
<td>37</td>
<td>11</td>
</tr>
<tr>
<td>6. Teacher of P.T.Basic Schools</td>
<td>4</td>
<td>Nil</td>
</tr>
<tr>
<td>7. Agricultural office</td>
<td>4</td>
<td>Nil</td>
</tr>
<tr>
<td>8. Enforcement Inspector for Transport Department dt. 4.12.91</td>
<td>7</td>
<td>Nil</td>
</tr>
<tr>
<td>9. Junior Engineer, selected by APSC, Agriculture, Sericulture and Handloom Textile Department</td>
<td>98</td>
<td>1</td>
</tr>
<tr>
<td>10. Town and Country Planning Department</td>
<td>54</td>
<td>4</td>
</tr>
<tr>
<td>11. L.D.A. APSC office</td>
<td>34</td>
<td>1</td>
</tr>
<tr>
<td>12. Treasury Finance and Account appointed and posted after recommendation of APSC</td>
<td>26</td>
<td>Nil</td>
</tr>
<tr>
<td>13. Sub-Inspector, Food and Civil supply Deptt.</td>
<td>15</td>
<td>Nil</td>
</tr>
<tr>
<td>14. Statistical officer, selected by APSC</td>
<td>22</td>
<td>Nil</td>
</tr>
<tr>
<td>15. Junior Engineer, Sericulture Department</td>
<td>4</td>
<td>Nil</td>
</tr>
<tr>
<td>16. Sectional Assistant, Sericulture Deptt.</td>
<td>4</td>
<td>Nil</td>
</tr>
<tr>
<td>17. Public Health Engineering/Karimganj sectional Asstt.</td>
<td>17</td>
<td>2</td>
</tr>
<tr>
<td>18. Block Extension Educator Health and Family Welfare Department.</td>
<td>33</td>
<td>Nil</td>
</tr>
<tr>
<td>19. Education Deptt. Subject Teaching (Per)</td>
<td>100</td>
<td>2</td>
</tr>
<tr>
<td>20. LDA Nagaon District PWD (East &amp; WEst) depts.</td>
<td>12</td>
<td>Nil</td>
</tr>
</tbody>
</table>

Contd...2/-
<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td>21. Admission in Medical Colleges</td>
<td>317</td>
<td>7</td>
</tr>
<tr>
<td>22. Admission in Engineering Colleges</td>
<td>(per) 100</td>
<td>3</td>
</tr>
</tbody>
</table>

that the appointment of Muslims in different Departments/offices of the Government of Assam is very less than the Hindus. Hindus have large lands for cultivation also. They are educationally advanced and enlightened. Contrasted to caste Hindus Muslims of Assam do not have sufficient land for cultivation. Although Muslims are more laborious and good cultivators. Many Muslims do not have Government jobs. From Table 5A.1, it can be ascertained that out of the total of 148 Indian Administrative officer (I.A.S) in Assam only one was Muslim in 1981. The percentage of Muslim IAS officers out of a total 148 is 0.68% while the percentage of Muslim population out of the total population in the State of Assam was 24.03%\(^{10}\) If a comparison is made between these two figures it will be found that, the percentage of Muslim I.A.S. Officer was 33.34 times less than the total percentage of Muslim population in the state.

Out of the total 68 Indian police service (I.P.S) officers in the state of Assam as on 1.1.1976, there were only two Muslims. Hence the percentage of Muslims out of the total of 68 was 2.94% which was 817 times less than the percentage of Muslim population of (24.03%).

The total number of employees under Central Government, in Assam was 3135 in 1985 out of which the number of Muslims was only 255. Thus percentage of Muslim employees under Central Government was 8.13% out of the total of 3135. The percentage 8.13% is almost three times less than the percentage of total Muslim population.

If the figures are analyzed according to job categories, it is found that there was no Muslim in class I service. IN class II service, the number of Muslims was only 22 (4.68%) out of 470. In class III service out of the total 2205, the number of Muslims was only 192 (8.71%). The total number in class IV

\(^{10}\) Muslim India. Vol.I. No.1 January, 1983 Delhi. p - 29.

service was 458 out of which 41 (8.95%) were Muslims\textsuperscript{12} (Table No.5A.3.) Muslim appointments by the Government of Assam during 1.7.91 to 25.1.91 also reflect a dismal picture. (Table No.5B.1).

From the data given above it is evident that the percentage of Muslims in Government jobs of Assam is very low compared to the percentage of Hindus.

4c) **Lack of land available for cultivation to Muslims:**

A large number of Muslims have no land for cultivation on 'Miyadi patta'. Most of them are living in riverine areas, in river-banks or in waste-lands. Majority Muslims of Assam are cultivators and a farm labours. They do hard work. They do cultivation better than the local Hindus. A large portion of local product of Assam is produced by Muslims. They produce more food grains even from the waste-land, river banks, riverine and low lying areas.\textsuperscript{13}

But their cultivation methods are ancient. The provision of irrigation are not present. Most of the cultivators can not purchase modern machinery and tools for cultivation. Because they are poor and economically weak. Sufficient subsidies and interest free loans are not given by the Governments. What ever little provisions are made by the Government, do not benefit really poor peasants due to the corruption of some Bank managers and other employees of the Government.

4d) **Low price of Products in the Market.**

In the market the poor peasants in general and Muslims in particular do not get proper price of their farm products. The capitalists like Marwaris, bussinessmen and middlemen take much advantage. They do not give real price and take undue advantage of the farmer's poverty to get much more profit for themselves. The poor peasants can not hold and stock their

\textsuperscript{12} Government of INDIA: Gopal Singh panel report on minorities Vol.II. as quoted in Muslim India. Delhi January, 1986.p.30

\textsuperscript{13} Saptahik Mujahid: Guwahati, December 17 1982 pp 3-4.
produce due to their poverty. They have to meet day to day needs, so they have to sell their goods at lower prices immediately after its production. After the season is over the same goods are purchased by the same peasants at much high rate from the stockists and hoarders. There is no proper system of control for the market. These are some of the practical reasons for which Muslim peasants could not improve their economic condition even though they produce much more as compared to the others.

4e) Lack of licence, permit and loan facilities.

For the improvement of economic condition through business, industry and farms, it is necessary to have licence, permit and loan facilities. These facilities are not easily available. Whatever little facilities are provided by Governments, are utilised by non-Muslims. Without the improvement of economic condition the improvement in education can not be expected. Economic handicap stands in the way of progress of literacy in general and Muslims in particular.

5B.3.5. Illiteracy and Unawareness on the part of Muslim Parents:

Illiteracy and Unawareness is a kind of curse for a democratic country. An illiterate person does not know about his political right and democratic liberty. In the selection of leaders they (illiterate persons) have to depend on others. An illiterate person is easily influenced by propaganda. He does not know the importance of education. A large number of Muslims in Assam are illiterates and unaware about the need and importance of education. Therefore they prefer their children doing work rather than attain education. From an early age, they let their children earn money for their own existence. Due to poverty and lack of awareness, they do not send their sons and daughters to school.

5B.3.6 Communal disturbances:

After independence the incidents of communal riots is increasing rapidly. In the recent past the communal disturbances have taken place often in Assam also. Not only Muslims, but
all the other minorities have also suffered through these disturbances. The security of minority depends on majority. If majority community is not considerate enough for the minority there would be dis-integration, quarrel and communal riots. In Assam some recent disturbances like 'foreigners movement', 'Bodo movement' and Karbi movement directly and some times indirectly affect the education of the minority community. Due to the fear of militants* some parents do not like to send their children to school. Tension, and anxiety also affects the education. Some Muslims of remote areas of the north-East region (Assam, Arunachal, Nagaland, Manipur, Meghalaya and Tripura) specially in Assam where riots and disturbances are very frequent feel insecure. They still have the apprehensions whether they would be able to stay there permanently or not. Under such circumstances and in the atmosphere of uncertainty, will effective education be possible? Slogan of Bodo militants is that non-bodo should vacate the areas demanded as Bodo land. Karbi militants claim is that non-Karbi can not live in the areas where Karbis are in majority. Assamese's slogan is "foreigners" should go out of Assam. All kind of these slogans are sectarian and emotional. Political gain seems to be the aim. Result of these movement is hardship on the minority community. So, security and mere existence being more important is preferred to education which can only take place in an environment of peace. In addition to these immediate problems, there are age-old factors which are common to other states and hamper educational efforts and achievements of Muslims in Assam.

(i) Lack of school building within walking distance
(ii) Lack of transport and communication.
(iii) Lack of suitable curriculum.
(iv) Lack of school facilities like Hostels, Play grounds.

*Militants: They demanded a Sovereign Assam. For which they killed many individuals and looted hundreds of properties. The movement was started from 1980 onwards. The same type of activities are seen in case of Bodo militants for their demand of separate Bodo land. many people feel insecure for them.
Lack of incentives like scholarships

The causes of educational backwardness of Muslim girls/women in Assam are much the same as already mentioned above. In addition there are some specific problems related to Muslim girls/women identified with reference to Muslim girls/women education in India.

5B.3.7. Conclusion:

It is well known that Muslims are educationally backward. It is also evident from various sources, facts and opinions that Muslims of India as well as Muslims of Assam are backward in education. All these causes can be summarised as follows:

1. Economic Handicap and poverty.
2. Political and psychological causes.
3. Illiteracy and ignorance.
4. Problems of being a minority.
5. Problems of language.
7. Religious restrictions and conservativeness.
8. Lack of school facilities -- building, furniture and hostels.
10. Indifferent attitude of Government and
11. Frequent riots and disturbances.

In order to remove this difficulties the Government of India - Central and State have not done enough even after 45 years of Independence. Consequently the educational backwardness among Muslims during post independence period has increased with the increase in their population. The constitution of India provides various provisions for the protection of the minority educational institutions, but such provisions are hardly implemented in their true spirit.

15. Ibid. p. 102.
Few if any attempts has been made by the government of India as well as Assam to improve the educational backwardness of Muslims. The commissions and committees appointed to look into the educational system failed to pay special attention to this problem. Provisions which are made in 'New Education Policy' for minorities are also not fully implemented. The dynamic force behind this 'New Education Policy (1986) was Rajiv Gandhi. After his assasinated on 21st May 1991, this policy has been abandoned.

16. Ibid. p. 102.
CHAPTER VI

METHODS AND TOOLS USED

6.1. High lights: On proposed study

(a) The Topic entitled: Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon District.

(b) Total Population of Morigaon district according to Census 1991* 6,39,953

(c) Total Muslim Population in the Morigaon District (based on Census 1971) 40% (approximate)

(d) Total Villages Surveyed 10 (Ten)

(e) Total Muslim Population of the villages surveyed** 15,728 (Approximate)

(f) Total Number of Muslim House-holds 1,538 (Approximate)

(g) Total Number of Muslim house-holds surveyed 1000

(h) Total Muslim population of the house-hold surveyed** 10,478 (Approximate)

(i) The duration of Ph.D. study including M.Phil July 1988 to June 1992.

6.2. Definition of research:

In common parlance, research means "a search for knowledge". The main aim of research is to find out the truth which is hidden and which has not yet been discovered. One may define research as a scientific and systematic search for pertinent information on a specific topic. According to J.W. Best:

* Except total population, the Census 1991 was not Published upto 1.7.1991.

** For detailed of columns 'd to g' see Table No.7.1
"Research is considered to be more formal, systematic, intensive process of carrying on the scientific method of analysis. It involves a more systematic structure of investigation, unusually resulting in some sort of formal record of procedures and a report of results or conclusions. The 'secret' of our cultural development has been research, pushing back the areas of ignorance by discovering new truths which in turn, lead to better ways of doing things and new and better products".¹

In the field of research various methods may be used. In the true sense, all research involve the elements of observation, descriptions and the analysis of what happens under certain circumstances. A rather simple 'three point' analysis may be used to classify educational research.² Practically all studies fall under one or a combination of these types.

6.3. Types of Research:

6.3.1. Historical Research:

Historical research describes 'what was'. The process involves investigating, recording, analyzing, and interpreting the events of the past for the purpose of discovering generalization that are helpful in understanding the past and the present and to a limited extent, in anticipating the future.³

6.3.2. Descriptive Research:

Descriptive research describes 'what is'. It is concerned with description, recording, analysis and interpretation of the present problems. It gives more emphasis to the present position of proposed problems. Comparison or contrast may occur in this method.⁴

4. Ibid.
6.3.3. **Experimental Research:**

Experimental research describes 'what will be'. Here the application and adoption of scientific method takes place. The experimental method is used to get the results objectively and reliably. It also serves as the foundation of formulation, modification, and execution of educational system.\(^5\)

For the study of the proposed problems descriptive research would be suitable, because it would involve the collection of data from several difference sources. Analysis interpretation and generalization of data will follow. Under this method there are several techniques to be used to collect reliable data. In descriptive research, 'Survey Method' will be more suitable and helpful to study the selected problems.

6.4. **Sample Survey Method:**

Before doing research work, an investigator has to decide whether the entire population is to be made the subject for data collection or proportionately selected sample as representative of the entire population. The former method when the entire population is taken into account, is called **CENSUS METHOD**. On the other hand, when a large group is taken into account as representative of the whole is called **SAMPLING METHOD**.

Generally survey method specially "CENSUS METHOD" is very comprehensive. It covers unlimited areas and requires a huge amount money, time and energy. Survey method is related to gathering of data from several different sources within a limited time. After collection of data, its interpretation, analysis and generalizations are made to arrive at conclusions and formulate suggestions based on it.

The 'SAMPLE SURVEY' covers a limited area and can be accomplished within a relatively shorter time even with limited means and resources. Like the 'CENSUS SURVEY' it is also concer-

5. Ibid.
SAMPLES TAKEN FROM MUSLIM VILLAGES/TOWNS OF MORI GAON DISTRICT: ASSAM DURING 90-91

STUDY AREA
DISTRICT
MORI GAON

Map-4
ned with the study of existing conditions, facts, attitudes and opinions. In this process several kinds of informations may be collected within a limited period of time. The description, analysis and interpretation of data helps to draw conclusions and make recommendations. According to William J. Goods and K.H. Paul.

"A sample as the name implies is smaller representative of a larger whole". 6

In the same way, Frank Yates says that "The term sample should be reserved for a set of unit or portion of a aggregate and material which has been selected in the belief that it will be representative of the whole aggregate." 7

So, the investigator has selected the 'SAMPLE SURVEY METHOD' for his study. The study is related to 1000 house-holds of Morigaon District, taking it as the representative of the total house-holds of entire Morigaon District and also similar District of the State, Assam.

6.5. Research Design for Proposed Study:

The district, Morigaon is inhabited by Hindus, Muslims and Tribals. The study is confined to Muslim Community only. For the representation of the entire Muslim Community and also for the entire district, a random sampling was taken as detailed below:

Firstly, ten Muslim villages were selected randomly from the North-East, North-West, South and Middle part of the Morigaon district, where Muslim population is mostly concentrated. The total population of the ten Muslim villages was nearly 15,728.

Secondly, the total number of Muslim house-holds of the ten villages were approximately 1,538, out of which 1000 house-holds were selected for this study. The total Muslim population of the 1000 house-holds was approximately 10,478, of which 1,950

7. Ibid.
were children below six years of age. These children were excluded from the study, because their literacy or illiteracy is not counted. So the total population from the 1000 households was assumed to be \(10,478 - 1950 = 8,528\) as 'population sample'.

A proforma was used for each household to collect basic informations regarding the development of education from primary to higher levels.

It is already pointed out earlier that the original pattern of Muslim population in Assam is to some extent different from the other states of India. Muslims of Assam are categorically termed as -

(a) Garia or Maria or old Assamese Muslims.

(b) Miya or Bengali or immigrant or Na-Asomia (New Assamese) Muslims.

So, the investigator took samples from each of these sub-communities. As it also pointed out, a large number of Muslims of Assam are living in riverine or char areas. The people of char areas are said to be more backward in Assam. For the representation of the 'Char' or riverine areas, three villages from the char areas were selected for the sample. These three villages were situated in the Northern portion of the district. Garia, Maria and converted Muslims are termed as Assamese Muslims. They constitute one third of the total Muslim population. Hence three villages from Assamese Muslim Community were selected for the sample from the middle part of the district of Morigaon, where they are mostly concentrated. 'Mari Pachatia' was, once a village, it is now merged with the Municipality of Morigaon Sadar town, was selected for the sample representing town/urban areas.

Out of the total population of Muslims two thirds are Miya Muslims. So four non-char villages of Miya Muslim were selected. Out of these four, two were from the North-East, one from the North-west and one from the south of the district.
Out of the two villages of the North-East one was a small town representing urban area.

In the Morigaon district the difference between urban and rural areas is not much marked. Because Sadar Town of Morigaon is newly formed township. Muslims inhabited there are not advanced, variations between the newly developed townships of Morigaon Town and rural areas are not much. Even so, Morigaon and Moira bari was selected as urban areas of the district for the sample.

6.6. Tools Used:

For the study of proposed problem, a 'PROFORMA'* for the collection of basic facts has been developed and a variety of tools has been used. Among them, Questionnaire, opinionnaire, personal interview and observations of the records are prominent.

6.6.1. Pro-forma for basic data collection:

For the collection of data a proforma was prepared and basic information from each house-hold was sought through it. For the proposed project 1000 house-holds were randomly selected from the villages of (i) Chital mari gaon, (ii) Chital mari pather, (iii) Gorai mari gaon (iv) Moira bari town, (v) Shagun bahi pather, (vi) Tarabori gaon, (vii) Bali gaon (viii) Moripachatia (Municipality area) (ix) Kurani bori, and (x) Nellie of Morigaon district.

The pro-forma seeks informations on educational status/achievement of each family member of every house-hold from pre-primary education to higher-education. The pro-forma also seeks informations regarding the sources of income of family, income of each family members and about their movable and immovable properties. Informations regarding religious education of each member of every house-hold are also collected through this pro-forma.

* Appendix - 9
6.6.2. Questionnaire:

This method is based on questionnaires. In this method a set of questions are used for collecting data and carrying out social research. For the proposed project, the questionnaire contains 14 questions. The questions are of simple and straightforward nature.* Questions are set on different aspects of the life of the individual. Thus it is a most common method to collect data from several sources.

"A systematic compilation of questions that are submitted to a sampling of population from which information is desired."  

The administration of questionnaire may have been direct i.e. in a face to face situation or through mail. In the proposed study questionnaires were distributed by the investigator personally. After one month these were collected personally. The questionnaires were distributed among the different types of responsible persons of the state Govt. of Assam. The persons like Minister, M.LAs, Director of Public Instruction (D.P.I), Political leaders, teachers, Principals, Social workers and also illiterates. Replies of the illiterate persons were written by the investigator himself. The number of respondents was 100 from different parts of Assam.

For the best result, the questionnaire contains simple questions which are self-explanatory, so that the respondent can easily understand them. Questions are framed in very simple English to enable the respondents to understand it easily.

6.6.3. Opinionnaire:

At the time of administering a questionnaire, opinionnaire is also used to make it more reliable. The opinionnaire also contains 14 questions. Questions are very simple and straightforward. Opinions are taken by the investigator himself from different types of persons from various locations of Assam. The

* Appendix 1

8. Barr Davis and Johnson, as quoted by S.P. Shukla, Elements of Educational Research, New Delhi, Allied Publishers Pvt. Ltd., 1983, p. 130
main purpose is to remove any difficulty on misunderstanding about the questionnaire on the part of respondents, get exact information and to supplement and complement the information by the opinion(s) of the respondent. Thus the information gathered becomes more reliable.

The administration of opinionnaire includes both literate and illiterate persons. The number of respondents is 100. In a face to face situation, opinions of the selected persons are recorded.

6.6.4. Interview:

This method is served to exchange the views between interviewer and interviewee. To know the interest, attitude and desires of the people regarding development of Education of their area, the process of interview is essential. The investigator on his part conducted all the interviews. The number of interviewees selected were 50. They include illiterate persons, social workers and officials in various capacities in the system of education.

6.6.5 Observation of Records:

From different sources different records are observed. Educational records of the Central Government of India, State Govt. of Assam and Bengal were studied. The records under study were from 1200 to 1990 AD.

The investigator made several visit to collect needed data from offices of Guwahati University, State Library Guwahati, National Library, Calcutta, Office of the Director of Public Instruction, Govt. of Assam, Office of the Deputy Inspector of Schools Morigaon and Statistical Department of the Govt. of Assam, Guwahati. In addition, census offices, govt. press and sub-divisional commissioner's offices were also visited by the investigator to collect needed data.

6.6.6. Statistical Tools Used:

For statistical analysis of data tools like Mean, Median
and $Z$ test are used. The formula $Z = \frac{X - np}{\sqrt{npq}}$ is used. In addition, Maps, Graphs and Diagrams are used in this study.

In this way, the investigator has used most of the relevant methods and techniques in this study to make it more valid and reliable.
Morigaon is one of the districts of Assam. Prior to 1989, it was a sub-division of Nowgong District. The Morigaon district constitutes by Hindu, Muslim and tribal population. The entire Northern part of the district from North-East to North-West, specially Southern bank of the river Brahmaputra is inhabited by Bengali Muslims. Majority of high caste Hindus are living in the East, South-East and middle part of this district. The entire west and South-West areas are mostly occupied by tribals. The southern part of this district is inhabited by a mixed population. The villages of High caste Hindus, tribals and Muslims are located side by side. In the middle part of this district alongwith Hindus, there are some 'Garia Muslim' villages also. Both Hindu and Muslims villages of this middle part are educaiionally advanced compared to the other parts of the district. The greater part of this district is affected by floods every year. Tribals and Muslims are economically backward. Therefore, they are also backward in education. Random samples were taken from the Muslim villages and villages having majority of Muslims. In addition, samples were also taken from the middle and middle east part of this district, which is thickly populated and these areas are educationally advanced. An analysis of educational progress of the Muslim community of Morigaon district from lower to higher level of education is given below:

7.1. Rate of literacy in the Muslim villages Surveyed of Morigaon District: Assam

Education is the backbone of the nation. Without proper education of the masses no nation can develop. Literacy is the primary needs of a democratic country. A democratic state can not function well, if large number of people remain illiterate.

+ The term 'Garia Muslim' is elaborately explained in historical background - Chapter II.
TABLE NO. 7.1.
The number of House-holds and its population of the villages surveyed of MORI GAON DISTRICT, ASSAM 1990-91.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Villages surveyed</th>
<th>Total No. of house-holds</th>
<th>Total population</th>
<th>No. of selected House-holds</th>
<th>Population of selected house-holds</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chital mari gaon</td>
<td>31</td>
<td>326</td>
<td>20</td>
<td>219</td>
</tr>
<tr>
<td>2.</td>
<td>Chital Mari Pathar</td>
<td>29</td>
<td>308</td>
<td>20</td>
<td>217</td>
</tr>
<tr>
<td>3.</td>
<td>Gotri Mari gaon</td>
<td>68</td>
<td>704</td>
<td>60</td>
<td>634</td>
</tr>
<tr>
<td>4.</td>
<td>Moira Bari town</td>
<td>485</td>
<td>5048</td>
<td>250</td>
<td>2650</td>
</tr>
<tr>
<td>5.</td>
<td>Shagun bani Pathar</td>
<td>217</td>
<td>2254</td>
<td>150</td>
<td>1570</td>
</tr>
<tr>
<td>6.</td>
<td>Tarabori gaon*</td>
<td>92</td>
<td>895</td>
<td>70</td>
<td>738</td>
</tr>
<tr>
<td>7.</td>
<td>Bali Gaon**</td>
<td>238</td>
<td>2400</td>
<td>160</td>
<td>1674</td>
</tr>
<tr>
<td>8.</td>
<td>Mori Pachatia town***</td>
<td>118</td>
<td>1176</td>
<td>100</td>
<td>1040</td>
</tr>
<tr>
<td>9.</td>
<td>Kurani bori.T</td>
<td>240</td>
<td>2399</td>
<td>155</td>
<td>1581</td>
</tr>
<tr>
<td>10.</td>
<td>Nellie. TT</td>
<td>20</td>
<td>218</td>
<td>15</td>
<td>155</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>1538</td>
<td>15728</td>
<td>1000</td>
<td>10478</td>
</tr>
</tbody>
</table>

N.B. 1. The Census 1981 was not carried out in Assam due to disturbances.
2. The Census 1991 has not published till the date 1.7.92.
3. The investigator therefore, depends on Gaon Borah's (village Head) record, population projection and census report of 1971.

* Gaon Borah's record of 1990 Excluding Hindus.
** Gaon Borah's record of 1990 (Rangadaria & Satari bari)
*** Gaon Borah's approximate record of 1990 excluding Hindus.
T Census report of 1971
TT Gaon Borah's approximate record of 1990 excluding Hindus.
TABLE NO. 7.2.

Percentage of literacy in the Muslim villages surveyed of MORI GAON DISTRICT ASSAM - 1990-91.

<table>
<thead>
<tr>
<th>Age</th>
<th>Total Population</th>
<th>Total no. of Literates</th>
<th>No. of male literate</th>
<th>No. of female literate</th>
</tr>
</thead>
<tbody>
<tr>
<td>6-7 years</td>
<td>455</td>
<td>114</td>
<td>64</td>
<td>50</td>
</tr>
<tr>
<td>7-8 &quot;</td>
<td>390</td>
<td>91</td>
<td>49</td>
<td>42</td>
</tr>
<tr>
<td>8-9 &quot;</td>
<td>377</td>
<td>84</td>
<td>50</td>
<td>34</td>
</tr>
<tr>
<td>9-10&quot;</td>
<td>351</td>
<td>80</td>
<td>50</td>
<td>30</td>
</tr>
<tr>
<td>10-11&quot;</td>
<td>325</td>
<td>75</td>
<td>45</td>
<td>30</td>
</tr>
<tr>
<td>11-12&quot;</td>
<td>312</td>
<td>73</td>
<td>45</td>
<td>28</td>
</tr>
<tr>
<td>12-13&quot;</td>
<td>299</td>
<td>70</td>
<td>41</td>
<td>29</td>
</tr>
<tr>
<td>13-14&quot;</td>
<td>286</td>
<td>69</td>
<td>44</td>
<td>25</td>
</tr>
<tr>
<td>14-15&quot;</td>
<td>260</td>
<td>65</td>
<td>44</td>
<td>21</td>
</tr>
<tr>
<td>15-16&quot;</td>
<td>273</td>
<td>63</td>
<td>41</td>
<td>22</td>
</tr>
<tr>
<td>16-17&quot;</td>
<td>247</td>
<td>62</td>
<td>42</td>
<td>20</td>
</tr>
<tr>
<td>17-18&quot;</td>
<td>234</td>
<td>60</td>
<td>35</td>
<td>25</td>
</tr>
<tr>
<td>18-19&quot;</td>
<td>234</td>
<td>59</td>
<td>41</td>
<td>18</td>
</tr>
<tr>
<td>19-20&quot;</td>
<td>221</td>
<td>57</td>
<td>37</td>
<td>20</td>
</tr>
<tr>
<td>20-21&quot;</td>
<td>208</td>
<td>55</td>
<td>38</td>
<td>17</td>
</tr>
<tr>
<td>21-22&quot;</td>
<td>208</td>
<td>54</td>
<td>36</td>
<td>18</td>
</tr>
<tr>
<td>22-23&quot;</td>
<td>195</td>
<td>52</td>
<td>33</td>
<td>19</td>
</tr>
<tr>
<td>Above 22-24</td>
<td>3653</td>
<td>608</td>
<td>378</td>
<td>230</td>
</tr>
<tr>
<td>Grand Total</td>
<td>8528*</td>
<td>1791</td>
<td>1113</td>
<td>678</td>
</tr>
<tr>
<td>Percentage</td>
<td>-</td>
<td>21.00%</td>
<td>13.05%</td>
<td>7.95%</td>
</tr>
</tbody>
</table>

* Excluding 1,950 children below six years
  Urban - 651, Rural, 1299 - Assamese -609, MIya-1341
* Total population = 10,478.
* Hence, 10,478 - 1950 = 8528
**TABLE NO. 7.3.**

Percentage of illiteracy in the Muslim villages surveyed of MORI GAON DISTRICT, ASSAM, 1990-91.

<table>
<thead>
<tr>
<th>Age</th>
<th>Total Population</th>
<th>Total no. of Illiterate</th>
<th>No. of Male Illiterate</th>
<th>No. of female Illiterate</th>
</tr>
</thead>
<tbody>
<tr>
<td>6-7</td>
<td>455</td>
<td>341</td>
<td>181</td>
<td>160</td>
</tr>
<tr>
<td>7-8</td>
<td>390</td>
<td>299</td>
<td>160</td>
<td>139</td>
</tr>
<tr>
<td>8-9</td>
<td>377</td>
<td>293</td>
<td>157</td>
<td>136</td>
</tr>
<tr>
<td>9-10</td>
<td>351</td>
<td>271</td>
<td>146</td>
<td>125</td>
</tr>
<tr>
<td>10-11</td>
<td>325</td>
<td>250</td>
<td>134</td>
<td>116</td>
</tr>
<tr>
<td>11-12</td>
<td>312</td>
<td>239</td>
<td>130</td>
<td>109</td>
</tr>
<tr>
<td>12-13</td>
<td>299</td>
<td>229</td>
<td>126</td>
<td>103</td>
</tr>
<tr>
<td>13-14</td>
<td>286</td>
<td>217</td>
<td>118</td>
<td>99</td>
</tr>
<tr>
<td>14-15</td>
<td>260</td>
<td>195</td>
<td>98</td>
<td>97</td>
</tr>
<tr>
<td>15-16</td>
<td>273</td>
<td>210</td>
<td>110</td>
<td>100</td>
</tr>
<tr>
<td>16-17</td>
<td>247</td>
<td>185</td>
<td>102</td>
<td>83</td>
</tr>
<tr>
<td>17-18</td>
<td>234</td>
<td>175</td>
<td>91</td>
<td>83</td>
</tr>
<tr>
<td>18-19</td>
<td>234</td>
<td>175</td>
<td>86</td>
<td>89</td>
</tr>
<tr>
<td>19-20</td>
<td>221</td>
<td>164</td>
<td>85</td>
<td>79</td>
</tr>
<tr>
<td>20-21</td>
<td>208</td>
<td>153</td>
<td>81</td>
<td>72</td>
</tr>
<tr>
<td>21-22</td>
<td>208</td>
<td>154</td>
<td>87</td>
<td>67</td>
</tr>
<tr>
<td>22-23</td>
<td>195</td>
<td>143</td>
<td>75</td>
<td>68</td>
</tr>
<tr>
<td>23-24 above 3653</td>
<td>3045</td>
<td>1534</td>
<td>1511</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>8528</td>
<td>6737</td>
<td>3501</td>
<td>3236</td>
</tr>
<tr>
<td>%</td>
<td></td>
<td>78.99%</td>
<td>41.05%</td>
<td>37.94%</td>
</tr>
</tbody>
</table>
TABLE NO. 7.4.

Age and Class wise enrolment of students out of the total population of the same age in the Muslim Villages surveyed of Morigaon District: ASSAM 1990-91.

<table>
<thead>
<tr>
<th>Class</th>
<th>Age</th>
<th>Total Population</th>
<th>Enrolment in Classes</th>
<th>P.C. of Enrolment in Classes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I</td>
<td>6-7 years</td>
<td>455</td>
<td>109</td>
<td>23.96%</td>
</tr>
<tr>
<td>&quot; II</td>
<td>7-8 &quot;</td>
<td>390</td>
<td>85</td>
<td>21.79%</td>
</tr>
<tr>
<td>&quot; III</td>
<td>8-9 &quot;</td>
<td>377</td>
<td>75</td>
<td>19.89%</td>
</tr>
<tr>
<td>&quot; IV</td>
<td>9-10 &quot;</td>
<td>351</td>
<td>66</td>
<td>18.80%</td>
</tr>
<tr>
<td>&quot; V</td>
<td>10-11 &quot;</td>
<td>325</td>
<td>58</td>
<td>17.85%</td>
</tr>
<tr>
<td>&quot; VI</td>
<td>11-12 &quot;</td>
<td>312</td>
<td>52</td>
<td>16.99%</td>
</tr>
<tr>
<td>&quot; VII</td>
<td>12-13 &quot;</td>
<td>299</td>
<td>47</td>
<td>15.72%</td>
</tr>
<tr>
<td>&quot; VIII</td>
<td>13-14 &quot;</td>
<td>286</td>
<td>42</td>
<td>14.69%</td>
</tr>
<tr>
<td>&quot; IX</td>
<td>14-15 &quot;</td>
<td>260</td>
<td>36</td>
<td>13.85%</td>
</tr>
<tr>
<td>&quot; X</td>
<td>15-16 &quot;</td>
<td>273</td>
<td>38</td>
<td>13.92%</td>
</tr>
<tr>
<td>&quot; XI</td>
<td>16-17 &quot;</td>
<td>247</td>
<td>24</td>
<td>9.72%</td>
</tr>
<tr>
<td>&quot; XII</td>
<td>17-18 &quot;</td>
<td>234</td>
<td>21</td>
<td>8.97%</td>
</tr>
<tr>
<td>Bachelor Ist</td>
<td>18-19 &quot;</td>
<td>234</td>
<td>14</td>
<td>5.98%</td>
</tr>
<tr>
<td>&quot; IIyr</td>
<td>19-20 &quot;</td>
<td>221</td>
<td>12</td>
<td>5.42%</td>
</tr>
<tr>
<td>&quot; IIIyr</td>
<td>20-21 &quot;</td>
<td>208</td>
<td>11</td>
<td>5.29%</td>
</tr>
<tr>
<td>Master(Prev)</td>
<td>21-22 &quot;</td>
<td>208</td>
<td>7</td>
<td>3.36%</td>
</tr>
<tr>
<td>&quot; (Final)</td>
<td>22-23 &quot;</td>
<td>195</td>
<td>5</td>
<td>3.14%</td>
</tr>
<tr>
<td>Above</td>
<td>23-24 &quot;</td>
<td>3653</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

G.TOTAL - 8,528
### TABLE NO. 7.5.

Achievements at different levels of Education in the Muslim villages surveyed of MORI GAON DISTRICT, ASSAM, 1990-91.

<table>
<thead>
<tr>
<th>Classes</th>
<th>Age group</th>
<th>Total Population</th>
<th>Enrolment in Classes</th>
<th>P.C. of enrolment in classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>I - V</td>
<td>6 - 11</td>
<td>1898</td>
<td>393</td>
<td>20.71%</td>
</tr>
<tr>
<td>VI-VIII</td>
<td>11 - 14</td>
<td>897</td>
<td>142</td>
<td>15.83%</td>
</tr>
<tr>
<td>IX - XII</td>
<td>14 - 18*</td>
<td>1014</td>
<td>119</td>
<td>11.73%</td>
</tr>
<tr>
<td>University Classes</td>
<td>18 - 23</td>
<td>1066</td>
<td>49</td>
<td>4.59%</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>4875</td>
<td>703</td>
<td>14.42%</td>
</tr>
</tbody>
</table>

* Ages fluctuate due to the provisions of eleven or twelve years (i.e.) 10+1 or 10+2 system) of schooling.

### TABLE NO. 7.6.

Achievement at School/College/University levels of education in the Muslim villages surveyed of MORI GAON DISTRICT, ASSAM, 1991-91.

<table>
<thead>
<tr>
<th>Schools/ Classes</th>
<th>Age Group</th>
<th>Total Population</th>
<th>Enrolment in Classes</th>
<th>P.C. of enrolment in classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary I - IV</td>
<td>6 - 10yrs</td>
<td>1573</td>
<td>335</td>
<td>21.29%</td>
</tr>
<tr>
<td>Middle V-VII</td>
<td>10 - 13&quot;</td>
<td>936</td>
<td>158</td>
<td>16.88%</td>
</tr>
<tr>
<td>High School VIII-X</td>
<td>13 - 16&quot;</td>
<td>819</td>
<td>116</td>
<td>14.16%</td>
</tr>
<tr>
<td>Higher Secd. XI-XII</td>
<td>16 - 18&quot;</td>
<td>481</td>
<td>45</td>
<td>9.35%</td>
</tr>
<tr>
<td>College I-II-IIIyr</td>
<td>18 - 21&quot;</td>
<td>663</td>
<td>37</td>
<td>5.58%</td>
</tr>
<tr>
<td>University Prev,Final</td>
<td>21 - 23&quot;</td>
<td>403</td>
<td>12</td>
<td>2.98%</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>4875</td>
<td>703</td>
<td>14.42%</td>
</tr>
</tbody>
</table>

N.B. (Both College and University classes included Arts,
India is a democratic country, where the percentage of literacy according to the census report of 1991 is 52.11%. The percentage of male literacy is 63.86% while the percentage of female literacy is 39.42%. The total percentage of literacy in Assam is 53.42% (According to Census of 1991). The percentage of male literacy in Assam is 62.34% and the female literacy is 43.70%.

TABLE NO.7.7.

**Literacy in Assam, according to the Census Report of 1951, 1971 and 1991**

<table>
<thead>
<tr>
<th>Census of India</th>
<th>Total Population (in thousand)</th>
<th>Total literate persons (in thousand)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Male</td>
</tr>
<tr>
<td>1951</td>
<td>8029</td>
<td>4299</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(18.23%)</td>
</tr>
<tr>
<td>1971</td>
<td>14625</td>
<td>7714</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(28.15%)</td>
</tr>
<tr>
<td>1991</td>
<td>22,294,562</td>
<td>11,579,693</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(53.42%)</td>
</tr>
<tr>
<td>Surveyed</td>
<td>8528*</td>
<td>4614</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(21.0%)</td>
</tr>
</tbody>
</table>

* Total population surveyed and percentage thereof


From 1990-91 survey of villages of Morigaon district of Assam, conducted by the Investigator, it is found that the total percentage of Muslims literacy is nearly 21.0% out of the total of Muslim population. The percentage of Muslim male literacy is 24.12% while the percentage of Muslim female literacy is 17.32%.

FIG. 5. Percentage of Muslim literacy in the Muslim villages surveyed of Morigaon District compared to the national level (1991).
TABLE NO. 7.8.

Percentage of literacy in India, Assam and villages surveyed in Morigaon District 1991.

<table>
<thead>
<tr>
<th>India/Assam Villages surveyed</th>
<th>Percentage of literacy</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>India</td>
<td>52.11%</td>
<td>63.86%</td>
<td>39.42%</td>
</tr>
<tr>
<td>Assam</td>
<td>53.42%</td>
<td>62.34%</td>
<td>43.70%</td>
</tr>
<tr>
<td>Surveyed</td>
<td>21.00%</td>
<td>13.05%T</td>
<td>7.95%T</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(24.12%)*</td>
<td>(17.32%)*</td>
</tr>
</tbody>
</table>

T - Out of total population
* - Out of total literates.

TABLE NO. 7.8.1.

Percentage of literacy between Miya and local Assamese Muslims.

<table>
<thead>
<tr>
<th>Community</th>
<th>Total Population</th>
<th>Total Literacy</th>
<th>Total Male Literacy</th>
<th>Total Female Literacy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miya Muslims</td>
<td>5685</td>
<td>951 (16.72%)</td>
<td>683 (12.01%)</td>
<td>268 (4.71%)</td>
</tr>
<tr>
<td>Assamese Muslims</td>
<td>2843</td>
<td>840 (29.55%)</td>
<td>430 (15.12%)</td>
<td>410 (14.42%)</td>
</tr>
<tr>
<td>Total Muslims</td>
<td>8528</td>
<td>1791</td>
<td>1113</td>
<td>678 (7.95%)</td>
</tr>
</tbody>
</table>

From the table No.7.8, it is clear that the percentage of Muslim literacy is more than two times less than the percentages at the National and State levels in 1991. If the literacy figures obtained through the survey are compared to the national figures from the statistical point of view, it is found that the difference between the two figures is highly significant.
FIG. 6. Percentage of Muslim Literacy in the Muslim Villages Surveyed of Morigaon District Compared to the State (Assam) Level (1991).
Using Z test, it is found that

\[ Z_{\text{cal}} = 78.12 \]
\[ Z_{\text{tab}} = 1.96 \text{ (at 5% level of significance)} \]

So \( Z_{\text{cal}} \gg Z_{\text{tab}} \) i.e. highly significant*

The percentage of literacy among local Assamese Muslims is higher than the Miya Muslims. From the villages surveyed the percentage of literacy among local Assamese Muslims is found 29.55% while for Miya Muslims 16.72% (Table No. 7.8.1). The difference of literacy between Miya and local Assamese Muslims is significant.

**TABLE NO. 7.8.2.**

Percentage of literacy between urban and rural areas surveyed.

<table>
<thead>
<tr>
<th>Areas</th>
<th>Total Population</th>
<th>Total Literacy</th>
<th>Total Male Literacy</th>
<th>Total Female Literacy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urban</td>
<td>3390</td>
<td>760 (22.41%)</td>
<td>460 (13.56%)</td>
<td>300 (8.85%)</td>
</tr>
<tr>
<td>Rural</td>
<td>5138</td>
<td>1031 (20.07%)</td>
<td>653 (12.70%)</td>
<td>378 (7.36%)</td>
</tr>
<tr>
<td>Total</td>
<td>8528</td>
<td>1791 (21.00%)</td>
<td>1113 (13.05%)</td>
<td>678 (7.95%)</td>
</tr>
</tbody>
</table>

Urbanisation in the Morigaon district is not fully developed. The samples for urban areas were taken from Mori Pachatia and Moirabari, which are semi-town areas. Except these two, there is no other towns in this district where majority Muslims are living. Mori Pachatia was brought under Municipal areas of the Morigaon town from 1991 while Moira bari was declared as town since 1990. So the percentage of Muslim literacy of these two town areas are not much increased compared to the adjacent villages. The total Muslim literacy in these town areas surveyed is found 22.41% while in villages it is 20.07%. The
difference of literacy between towns (urban) and villages (rural) surveyed is not highly significant. (Table No.7.8.2). So Muslims of Morigaon district in general and Muslim villages surveyed in particular are educationally backward, if compared to the national and state levels. The same kind of pattern for Muslim literacy may be found in the entire Assam.

There are many reasons of this educational backwardness of Muslims of Morigaon district. A large number of Muslims are living in the 'riverine areas' (char areas) of Assam. The district Morigaon has also many char areas. For the representation of 'char areas' three villages were selected for the survey as sample. After visiting for the collection of data, it is found that Bengali Muslims are living in these 'char areas'. There is no road communication, no electric supply, no water supply and even no hospitals. Standard of living in char areas is much lower as compared to non-char areas of the same district. They do hard labour for earning their livelihood. Some cultivates in wastelands. Large number of Muslims are daily labourers. Fishing and selling thatches are their main occupation. Very few if any are government servants. Except primary schools, there are no other institutions of learning. Primary schools are in the name of sake only. Enrolment is very low. There are no material facilities in these primary schools. Every year floods in Brahmaputra affects this area and damages standing crops. Most of the people living in char areas are economically backward. They engage their children for work rather than learning. They do not seem to be aware of the necessity of education. Illiteracy and unawareness is one of the causes of educational backwardness. They do not even get religious education from Kariji Madrasah under private management, because there are no religious Madrasahs in their locality. Muslims of North-West part of this district are also living under similar conditions. Though these areas are not 'char' (riverin) but they too suffer greatly by floods every year. Many lands for cultivation are turned into sand by floods. Cultivation can not be done well in sandy soil. The production is also very low. The State Government seems to be indifferent towards providing facilities
of schools, communications and sanitation for these areas. Even after 45 years of Independence the State government has failed to control floods. Loan, grants, licence and many other incentives for economic development of these areas are not noticeable. Muslim population in the southern part of this district is sparse. Except a few house-hold, the area on an average, is backward in education.

'Garia Muslims' of middle and middle-East portion of this district are comparatively advanced than the Miyan Muslims. These villages are located adjacent to the Hindu villages. All kinds of facilities are available in these areas. Muslims of these areas are interested in education. Enrolment at primary level of education is high like the Hindus. Cultivation is their main occupation. A few persons are in various services but at lower levels. Annual income of many house-hold is between eleven to twenty thousand rupees. In higher education Muslims as a whole did not advance due to lower academic achievement and lack of competitive spirit. Excluding 'Char' areas', Miya Muslims of North and North-East part of the district having larger Muslim population are comparatively advanced than the other areas where Muslims are backward. Being of Bengali origin, their children have faced language problems. They have accepted 'Assamese' as the medium of instruction. But due to lack of mother tongue, conceptual development in Assamese language is not clear. As a result, wastage and stagnation take place and the drop-out rates in high even at the lower levels of education.

Except a few households, many Miya Muslims are economically backward. Therefore, they are also educationally backward.

Above all, low economic status, lack of government facilities and support, and indifferent attitude of the Muslims themselves towards education are mainly responsible for the high rate of illiteracy among Muslims.

7.2. Pre-Primary Education in the Muslim villages surveyed of Morigaon District of Assam:

According to the Kothari Commission (1966), children
should be enrolled at the age of six years for receiving formal education i.e. for primary education. Before getting admission to primary school, the period from three to six years are not properly used by the children. Pre-Primary education may be helpful for the conceptual development and also for the preparation of formal education.

Pre-Primary education is not expanded in India as well as in Assam. Most of the pre-primary schools are situated in the cities and larger towns in India. These schools are running under private management and are very costly. Children of rich and well-to-do families are enjoying this facilities.

The Indian Education Commission (1964-66) recommended that, "Pre-Primary education is of great significance to the physical, emotional and intellectual development of children specially those with unsatisfactory backgrounds. An enrolment of 50% in the age group of 3 to 5 and 5% in the age group of 5 to 6 in the pre-school classes will be a reasonable target by 1986."²

The year 1986 has already passed. The facilities of pre-primary education has not yet been received by masses and even by rich people of the rural areas. However, the number of pre-primary schools have increased in India.³

In Assam, the number of pre-primary schools under the supervision of Education Department was 258 in 1974-75 with an enrolment of 11,360.⁴ The number of children recorded an upward trend during the next decade. Recently during 1988-89, the number of pre-primary schools also increased to 482. The enrolment of children was 20,826, out of which were 11,140 boys while girls were 9,684. Some of pre-primary schools are also running by Missionaries in Assam. Muslim enrolment in these pre-primary schools including Mission schools is very low. Except two pre-primary schools of Morigaon and Moirabari town, which are not "standard" there are no other institutions of this kind in rural areas.

³. Ibid., p. 421.
⁴. Ibid., p. 427.
7.3. Primary School Education in Muslim Villages Surveyed of Morigaon District, Assam.

During post Independence period the number of primary schools in Assam increased rapidly. The total number of primary schools in 1988-89 was 26,670 and the total enrolment was 28,28,747. While in 1950-51 the total number of primary schools rose to 10,698 and the enrolment jumped to 6,20,387. So from the statistical point of view the expansion of primary schools is significant. But compared to the total population of children of schools going age in the state, the progress of primary education is not significant.

The enrolment in classes I-V of the corresponding age group 6-11 years was 71.0% in 1968 in Assam. In 1971-72 it was 68.3%. So the percentage of enrolment in classes I-V to the population of corresponding age group of 6-11 years was gradually decreasing in Assam.

In the villages surveyed during 1990-91 of the Morigaon district the enrolment of Muslims in classes I-V of the age group, 6-11 years was 20.71% out of the total Muslim population of the age group 6-11 years of 1898. The classes I-V was attended by only 393 students (Table No. 7.3.).

Similarly in class I, class II, class III and class IV of primary school level out of the total Muslim population of 455, 309, 377 and 351, the enrolment was 109 (23.96%), 85 (21.79%), 75 (19.89%) and 66 (18.80%) respectively, (Table No. 7.2.) so the percentage of Muslim enrolment at primary school level (Classes I-IV) of the Muslim villages surveyed of Morigaon District was 21.29%.

TABLE NO. 7.9.

Percentage of enrolment at different levels in Muslim villages of Morigaon District and enrolments the National level 1990-91.
<table>
<thead>
<tr>
<th>Classes</th>
<th>Age group</th>
<th>% of Muslim enrolment in villages surveyed Assam</th>
<th>% of enrolment at national level</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-V</td>
<td>6-11 yrs.</td>
<td>20-71%</td>
<td>97.86%</td>
</tr>
<tr>
<td>VI-VIII</td>
<td>11-14 yrs.</td>
<td>15.83%</td>
<td>55.14%</td>
</tr>
<tr>
<td>IX-XII</td>
<td>14-17 yrs.</td>
<td>11.73%</td>
<td>23.50%</td>
</tr>
<tr>
<td>University Classes</td>
<td>17-23 yrs.</td>
<td>4.59%</td>
<td>6.10%</td>
</tr>
</tbody>
</table>

* Lack of up to date data published by the Government. The Investigator took the help of latest figure of 1988.

* Figure for 1982-83 (from 1984 onwards not available.


In order to make a comparison of enrolment between the national figures and the figures obtained from surveyed, the addition of class V has to be made, because the pattern of national figures is class I-V for primary levels of education while in Assam it is from class I-IV only. From the table no. 7.9, it may be seen that the percentage of enrolment at national level for the classes I-V of the age group 6-11 years was 97.86% out of the total population of the same age group in 1988. The investigation was made in 1990-91. Even then, the Muslim enrolment in villages surveyed for the classes I-V of the age group of 6-11 years was 20.71%. National figures are 4 3/4 times higher. Enrolment in these villages is 475% less.

Statistical analysis made between the figures obtained by the surveyed and the national figures, it shows that the difference between the two figures is very highly significant. Using the formula $Z = \frac{X-np}{\sqrt{npq}}$.

Note: Doubt may be cast at the national figure of 97.86%, because it is almost 98% in 1988. If 98% are assumed to be literate having been enrolled in schools and having knowledge of reading, writing and arithmetic which may be pre-conditions of literacy, there would remain only 2% illiterate of 12 years of age or younger. But the fact is that the percentage of literacy according to the census report 1991 is only 52.11%. Further more compulsory primary education has not yet been fully implemented in our country.
'Z' calculated value is found = 73.86 while Z tabulation value is 1.96 at 5% level of significant. So, $Z_{cal} > Z_{tab}$, which is very highly significant.*

In Assam the percentage of enrolment in classes I-V of 6-11 years age group was 71.0% in 1968-69 and 66.8% in 1978-79 out of the total population of the same age group. The percentage of enrolment in classes I-V of the same age group of Muslims in villages surveyed is 20.71% out of the total population of the same age group. Now, if a comparison is made between the figures obtained by the villages surveyed and the figures at the national level of twelve years ago, it would be found that the national figures are more than two times higher than the figures obtained from the villages included in the survey.

The question arises why the percentage of enrolment of Muslims at primary school levels is much lower as compared to the state and national levels. There may be many reasons. A few of them are mentioned below:

1. Economic handicap and poverty.
2. Illiteracy and unawareness on the part of parents.
3. Language problem of Miya Muslims.
4. Lack of enforcement of compulsory education.
5. Lack of various school facilities.
6. Indifferent attitude of the government.

7.4 Middle School Education in the Muslim villages Surveyed of Morigaon District, Assam.

Middle school education can be treated as higher primary education or lower high school education. In Assam, middle school are under High School, i.e. under Board of Secondary Education, Government of Assam. During 1988-89, the number of pupils enrolled was 11,84,444 in classes V-VII.

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* Appendix - 5.
The number of middle schools in the year 1987-88 was 5,181. So during post independence period both the number of schools and the number of enrolment increased considerably. In the Muslim villages included in the survey of Morigaon district, Assam, the enrolment in the classes V-VII of the age group 10-13 years was 16.88% out of the total population of the same age group. Out of the total 936 children only 158 were enrolled (Table No. 7.6) so the percentage of Muslim enrolment at middle school level was only 16.88% in 1990-91.

7.5. High School Education in the Muslim villages surveyed of Morigaon district, Assam:

High School or Secondary education may be the most important period for the formation character and good habits. The total number of High Schools in Assam in 1987-88 was 2,380 with an enrolment of 7,14,472 while the number of High schools in 1950-51 was 269 and the enrolment 95,301. So both the number of institutions and the enrolments increased in Assam after independence. During 1987-88 the percentage of pupils in classes VI-VIII of the age group 11-14 years at the national level was 55.14% out of the total population of the same age group. In the Muslim villages of Morigaon Distrrict, under investigation, the enrolment of Muslim pupils in classes VI-VIII of the age group, 11-14 years was 142 out of the total population of 897 i.e. the percentage of Muslim enrolment was 15.83% out of the total population of the same age group (Table No. 7.5). Now if a statistical comparison is made between the national and investigated figures, it will be found that the difference between the two figures is highly significant. Using the formula 

\[ Z = \frac{X-nP}{\sqrt{nPq}} \]

\( Z_{cal} \) value is 27.94% while \( Z_{tab} \) value is 1.96 at 5% level of significance. So \( Z_{cal} \gg Z_{tab} \), which is highly significant.*

From the data mentioned above, it is clear that the percentage of non-Muslims at the national level is 3 1/2 times more than the muslim students included in the survey at the

* Appendix - 6.
High School stage. There are many reasons of this low enrolment of Muslims in this district, Morigaon.

As already pointed out Muslims are economically backward. So most of the parents do prefer their children to work rather than to go to school. Some farmers in Assam, ask their children to work at their fields. Boys are engaged in ploughing. Even some boys are employed by the farmers for six months to one year, on contract basis for a fixed amount of money. A few girls in this age group of poor labourers are forced to be come domestic servants.

Many poor peasants can not afford to purchase necessary books and stationary needed for their children. Illiteracy and lack of aware of Muslim parents does not let them pay proper attention to their children. For want of healthy socio-economic and educational environment, drop-out rates among Muslims is high compared to Hindus.

High schools are also not situated in many localities. This investigator did not find a single High School in riverine (char) areas of the villages surveyed. Wastage and stagnation is also very common among the Muslim pupils. Lack of school facilities is also responsible for low enrolment of Muslim pupils. Traditionalism and conservatism on a limited scale is found among few Muslims who are under the influence of Mallas or Moulvis. These parents would like to send their children to Maktabs and Madrasahs under private management, where religious education is provided.

7.6. Higher Secondary education in the Muslim villages surveyed of Morigaon district, Assam:

Higher secondary is the most important stage of education for building up a nation. In the words of Humayun Kabir -

"Secondary education is vital role to play in any programme of education for the community. It provides teachers for both elementary and adult education. It also prepares pupils for the Universities and other institutions of higher learning. Besides it is the stage which in all
countries marks the completion of education for the vast majority".6

Secondary education helps the students to build their character and personality and make them worthy citizens of the society. During 1950-51, there was no Higher Secondary Schools in Assam. There was a gradual increase in the number of higher secondary schools. This number rose to 32 higher secondary schools with an enrolment of 22,005 in the academic year 1960-61. In 1987-88, the number of Higher Secondary schools was 365. The enrolment in these higher secondary schools also increased. During 1987-88 the enrolments in higher secondary schools was 193,188. In Assam the percentage of enrolment in 1978-79 classes IX-XII of the age group 14-17 years was 26.10%, out of the total population of the same age group. During 1987-88 the percentage of enrolment in the age group 14-17 years out of the total population of this age group was 23.50% at the national level (Table No. 7.9). So, the enrolment of secondary education in Assam was comparatively higher than the national level.

Survey of the Muslim villages of the Morigaon district shows the enrolment of Muslims in the classes IX-XII of the corresponding age group, 14-17 years was 119 out of the total population of 1,014 of the same age (Table No. 7.9). It means the percentage of the Muslim enrolment in classes IX-XII was only 11.73%.

If comparison is made between the percentages at the national level and the percentages obtained from villages in the survey, it would be found that the national percentage of 23.50% is almost two times higher than the percentage of 11.73% of the villages surveyed.

Statistical analysis also shows significant differences between the national figures and the figures obtained from the survey. Applying the formula $Z = \frac{X-np}{\sqrt{npq}}$, it would be found that

* For National level, Some students of lower classes were included with the classes IX-XII while in villages surveyed it was for the classes IX-XI-XII of secondary education only.
the $Z_{cal} = 15.58$ which is greater than the $Z_{tab} = 1.96$ at 5% level of significants. Thus $Z_{cal} > Z_{tab}$ i.e. highly significant.*

Thus, compared to the national level Muslims are lagging behind in Secondary education. This pattern of poor enrolment may be true of the entire Muslim community in Assam.

The main reasons of low enrolment of Muslims at Higher Secondary level are that a) Low socio-economic background, b) Illiteracy of the parents, c) High drop-out rates, d) Lack of higher secondary schools in the locality, e) Conservative attitude of parents towards girl's education, f) Lack of trained or efficient teachers, g) Unsuitable curriculum for the Muslims, h) Indifferent attitude of the government. i) No provision for scholarships for Muslim, j) Lack of material facilities in the schools k) Improper administration and supervision or inspection of schools.

7.7. Higher Education in the Muslim villages surveyed of Morigaon district, Assam:

Higher education includes the classes from BA/BSc/B.Com to M.A/M.Sc/M.Com in the age group 17-23 years. Before independence there was no university in Assam. The first university to be established in 1948 is the Guwahati University in Assam. Another two universities at Dibrugarh and Jorhat (Agricultural) were established after 1960. During 1950-51 there were 17 affiliated colleges under Guwahati University with an enrolment of 7,149 students. During 1981-82 combined enrolments for B.A/B.Sc and B.Com classes at Guwahati and Dibrugarh universities was 45,246, 12,018 and 6,897 respectively. Enrolments for M.A, M.Sc and M.Com classes in 1981-82 was 2,618, 1322 and 395 respectively.7 Enrolment of higher education in Assam during post-independence period increased rapidly. In 1981 out of 18,944 B.A/B.Sc/B.Com final year students under Guwahati University,

* Appendix - 7
7. Director of Public Instruction, Government of Assam.
Muslims were only 2,025. Thus the percentage of Muslim enrolment was 10.69%. In M.A/M.Sc/M.Com final year classes of Guwahati University in 1981 the number of Muslims was 55 (5.49%) out of 1001 students.

The percentage of Muslims in Assam for higher education is also low. At the national level in 1982-83 the percentage of students at the university stages (B.A/B.Sc/B.Com - M.A/M.Sc./M.Com classes) for the age group 17-23 years was 6.1% out of the total population of the same age group. The enrolment of Muslim students in higher education of the age group 17-23 years in the Muslim villages which were surveyed was found to be 49 (4.59%), of the total population of 1066 of the same age group. If this percentage (4.59%) is compared to the national figure (6.1%) of ten years ago, the percentage of Muslims is much less. As the comparison is made between the present percentage and the percentage of ten years ago, so one can conclude that Muslims of Assam in general and of Morigaon district in particular are more than ten years behind in higher education as compared to nation figures.

If a statistical analysis is made between these two figures of villages surveyed and the nation, there will be a marked difference of highly significant. Using the formula $Z = \frac{X-np}{\sqrt{npq}}$ it is found that $Z_{cal} = 39.46$ while $Z_{tab} = 1.96$ at 5% level of significance. So the result is $Z_{cal} > Z_{tab}$ which is highly significant.*

There may be many reasons for which Muslims are backward in higher education. Economic handicap is the main cause of which Muslims are backward educationally, socially and culturally.

**TABLE NO. 7.10.**

Annual Income of 1000 selected Muslims house-holds of Morigaon district, Assam 1990-91.

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8. Muslim India, January 1986, p. 33.
9. Muslim India, February 1986, p. 84

* Appendix - A
Higher education essentially needs large expenditure. Sixty five percent Muslim households surveyed are cultivators while in Government jobs the percentage of Muslim households is only six.

TABLE NO. 7.11.

Source of Income of 1000 selected Muslim households of Morigaon district Assam 1990-91.

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Total House-holds</th>
<th>P-C of House-holds</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cultivation</td>
<td>650</td>
<td>65%</td>
</tr>
<tr>
<td>2. Government jobs</td>
<td>60</td>
<td>6%</td>
</tr>
<tr>
<td>3. Business</td>
<td>80</td>
<td>8%</td>
</tr>
<tr>
<td>4. Labourers</td>
<td>210</td>
<td>21%</td>
</tr>
<tr>
<td>Total</td>
<td>1000</td>
<td>100%</td>
</tr>
</tbody>
</table>

Annual income of the members of 65% households is RS.11-20 thousand which is not enough to maintain family (Table Nos. 7-10 & 7-11). Sons and daughters of a poor or below average income parents could not purchase books at the time they are needed. They may not go to good colleges/universities situated away from their houses. Colleges and universities of standard are situated mainly in cities. City life is more costly. Sons and daughters of poor parents in general and Muslims in particular can not afford higher education due to the absence of financial resources.

Accommodation in Hostel is also a problem. Due to limited residential accommodation in colleges and universities, a large
number of students have to reside off campus making their own arrangement. Houses and other accommodation for rent is not plentiful and the rent is high. A large number of Muslim parents can not afford to put their sons and/or daughters in the city. Due to greater amount of money needed, a large number of Muslim parents can not send their sons and/or daughters for scientific and technical education.

Merit or higher percentage of marks is also considered for admission to higher education. Admissions to Medical, Engineering as to post graduate classes is granted on the basis of percentage of marks. Except a few, most of the Muslim students can not get admission due to lack of higher percentage marks. Main reason is that most of the Muslim students come from the poor socio-economic background, who can not compete with the Hindus. There is no reserved quota for the admission of Muslim students in Assam. Nor there is any provision for Muslims being backward on minority community. Students from educated, cultured and enlightened families have better chances, not only in admission, but also in many other matters.

Unemployment is another problem which has affected Muslims. Muslim appointees in government services of Assam are very few compared to their total population. At present many Muslim parents are frustrated due to lack of job opportunities, adverse effect of which is to discouragement for higher education. Many Muslim parents ask question, why should they send their sons/daughters for higher education. What will their sons and daughters do after having degree? No service. Their thinking is that earning is preferable to learning.

Educating means loss of money. It is a fact. For this reason, many Muslim parents become indifferent towards education not only at lower level, but also at higher level of education.

7.8. Professional Education in the Muslim villages surveyed of Morigaon district:

Before Independence, the condition of Professional and vocational education in Assam was very poor. After Independence
the government of Assam took some measures for the advancement of professional and vocational education. As a result during 1950-1990 professional and vocational education developed rapidly in Assam. In Assam during 1958-59, 13,42,822 students received general education while 7,571 received vocational/technical education at the secondary stage. In the same period at college and university levels 20,981 students received general education and 1,958 received professional education. During 1987-88 the number of institutions providing Engineering/Medical/Technical/Training like B.E/B.Sc. Engineering/B.Arch/B.Tech was three with an enrolment of 2,669 students. Medical colleges were (MBBS - Allopathy) three only, their enrolment being 1,958, Polytechnic were six and their enrolment was 3,230 and Technical/Industrial art and crafts institutions were twenty seven with an enrolment of 3,569 students.

In Assam enrolment of Muslims in above mentioned institutions was 4.05% in 1983 out of the total enrolment. The percentage of Muslim enrolments in professional and vocational education in Assam did not improve even in 1990.

TABLE NO. 7.12.

The total number of Muslims having different Degrees in Muslim villages surveyed of Morigaon District, Assam 1990-91. PART - I

<table>
<thead>
<tr>
<th>General Degree</th>
<th>No. of Persons</th>
<th>% out of total population</th>
<th>Professional degrees</th>
<th>No. of persons</th>
<th>% out of total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. B.A.</td>
<td>25</td>
<td>0.29%</td>
<td>1. L.L.B</td>
<td>4</td>
<td>0.05%</td>
</tr>
<tr>
<td>2. B.Sc.</td>
<td>6</td>
<td>0.07%</td>
<td>2. M.B.B.S</td>
<td>2</td>
<td>0.02%</td>
</tr>
<tr>
<td>3. B.Com</td>
<td>2</td>
<td>0.02%</td>
<td>3. Engineering</td>
<td>1</td>
<td>0.01%</td>
</tr>
<tr>
<td>4. M.A</td>
<td>6</td>
<td>0.07%</td>
<td>4. Agriculture</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5. M.Sc.</td>
<td>2</td>
<td>0.02%</td>
<td>5. Technical</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Contd..

13. Ibid.
From the table mentioned above, it is found that the number of Muslims having different degrees in Muslim villages surveyed of Morigaon district was as follows:
a) L.L.B. four, b) M.B.B.S. two, c) Engineering one d) Veterinary field Assistant two e) Diploma in Pharmaceutical one and f) Professional Diploma four. There was not a single muslim having degree in Technical, Agricultural and Veterinary science in the villages surveyed.

7.12 PART - II

<table>
<thead>
<tr>
<th>General Degree</th>
<th>Professional Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persons</td>
<td>%out of age groups</td>
</tr>
<tr>
<td></td>
<td>19-23</td>
</tr>
<tr>
<td>1. B.A.</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>2.35</td>
</tr>
<tr>
<td>2. B.Sc.</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>0.56</td>
</tr>
<tr>
<td>3. B.Com.</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.19</td>
</tr>
<tr>
<td></td>
<td>0.56</td>
</tr>
<tr>
<td>5. M.Sc.</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.19</td>
</tr>
<tr>
<td>6. M.Com.</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.09</td>
</tr>
<tr>
<td>7. M.Phil</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.09</td>
</tr>
<tr>
<td>8. Ph.D</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.09</td>
</tr>
<tr>
<td>9. Foreign</td>
<td>0</td>
</tr>
<tr>
<td>Degree</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

Muslim enrolments in M.B.B.S. final year classes of
Guwahati University were seven out of the total 245 in 1981. So the percentage of Muslim enrolments at M.B.B.S. final year classes was 2.86%. During 1989-90 a survey was made of the Medical education of Assam and it was found that the percentage of enrolment of Muslims in the M.B.B.S. classes was approximate 3.55% while it was 3.44% in 1955. Similarly out of 317 students in 1st year M.B.B.S. classes only three (i.e. 2.21%) Muslim students were admitted in Medical Colleges of Assam in 1991*. Enrolment of Muslims at M.B.B.S. classes in Assam do not increase remarkably during post Independence period.

In the villages surveyed of Morigaon district, the number of Muslim M.B.B.S. doctors was two. So the percentage of Muslims M.B.B.S. out of the total population surveyed is 0.02% (Table No. 7.12). The percentage of Muslims in the Muslim villages surveyed which represent the Morigaon district is much lower as compared to the state levels in Medical education of Assam.

According to the government report on minorities, June 14, 1983 out of the total appeared 2,698 candidates, Muslims were 92 in B.Sc. Engineering/B.E. course examination 1981.* The percentage of Muslims appeared candidates was 3.41%. In Assam out of 185, the number of Muslim students appeared at B.Sc. Engineering/B.E. course examination 1981 was 10, which was 5.41%. So the number of Muslim candidates appeared at B.E./B.Sc. Engineering course examination of Assam was higher than the Muslims at the national level.

From a survey of 1989-90 out of the total of 428 the enrolment of Muslim students at B.E. Ist year and B.E. final year classes of Assam Government Engineering College, Guwahati was 22. So Muslim representation was 5.14% only. In 1991 out

* Based on samples surveyed in a few universities of six states - Assam, Bihar, Delhi, Madhya Pradesh, Rajasthan, and U.P.- Published in Muslim India February 1986, p. 83.
of 300 only nine i.e. 3% Muslim students were admitted to Engineering College of Assam.15

In the villages surveyed of Morigaon district there was only one Muslim students in Engineering. So the percentage of Muslim person in Engineering education is 0.01% out of the total Muslim population in the Muslim villages surveyed.

Thus it can be concluded that Muslims are much backward both in Medical and Engineering education in the villages surveyed. Professional educations, both Medical and Engineering is highly expensive. Muslims are generally poor. In the Muslim villages surveyed of Morigaon district five percent house-holds have the Annual Income of Rs.1-4 thousand, ten percent have Rs. 5-10 thousand and 65 percentage have Rs. 11-20 thousand (Table No.7.10 & 7.11). Muslim parents whose annual income is below twenty thousand can not send their sons and daughters for Medical and Engineering education. Due to large expenditures involved in Engineering and Medical Education, they are compelled/obliged to send their sons and daughters to general education instead. Admission to these professional courses is also based on merit. It is already stated earlier that Muslims due to low educational socio-economic background can not compete and get higher percentage of marks. There is no quota system for Muslims in Assam. That is why Muslim enrolment in Medical and Engineering education is very low.

After Independence, legal education was accorded priority in Assam. The number of Law Colleges has increased considerably during the last few years. The enrolment in law colleges has also increased. Muslim enrolment at law colleges of Assam is also low. A survey was made on the law colleges of Guwahati and Silchar cities during 1989-90. It was found that out of the 1157, the number of Muslim students in law colleges was 124 only. The average percentage of Muslim enrolments at law colleges in both the cities was 10.72%.

From the Muslim villages surveyed in Morigaon district,

### TABLE NO. 7.13.

Religion wise Enrolment Position of Three Law College of Assam 1989-90.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Colleges</th>
<th>HINDUS</th>
<th>MUSLIMS</th>
<th>CHRISTIANS</th>
<th>Grand Total</th>
<th>% of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1. J.B. Law College Guwahati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Preliminary</td>
<td>243</td>
<td>80</td>
<td>323</td>
<td>28</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>b) Inter</td>
<td>245</td>
<td>64</td>
<td>309</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>c) Final</td>
<td>90</td>
<td>20</td>
<td>110</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>2. A.K. Ch. Law College Silchar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Preliminary</td>
<td>62</td>
<td>11</td>
<td>73</td>
<td>18</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>b) Inter</td>
<td>51</td>
<td>8</td>
<td>59</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>c) Final</td>
<td>43</td>
<td>14</td>
<td>57</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>3. Govt. Law College Guwahati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Preliminary</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td></td>
<td>b) Inter</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td></td>
<td>c) Final</td>
<td>71</td>
<td>26</td>
<td>97</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>GRAND TOTAL</td>
<td></td>
<td>805</td>
<td>223</td>
<td>1028</td>
<td>98</td>
<td>26</td>
</tr>
<tr>
<td>% out of Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

N.A. = Not Available.
it is found that the number of Muslims who obtained LLB degree is only four, out of the total population of 8,528, so the percentage of Muslim law graduates out of the total population was 0.05%. The percentage of Muslims out of the total in the age group of 19-23 was 0.38% (Table No.7.12. Part-II).

In the Technical and Agricultural education, Muslims of Assam are much more backward. At the state level, very small number of Muslims attended the institutions of technical and agricultural education. More or less same pattern is observed in the vocational schools. In the Muslim villages surveyed of Morigaon district, Assam, none is found studying or having a degree in Technical and Agricultural education.

Generally merit or high percentage of marks is required for admission in technical and agricultural institutions. Seats are very limited. On the basis of merit or on competition, large number of Muslims can not qualify for admission.

The number of technical and agricultural institutions is small in Assam. There is only one agricultural university in Assam. Polytechnic Institutions are six, Technical, Industrial Art & Carft schools are twenty seven (upto year 1988-89). Above mentioned institutions are established in different cities and towns of Assam. Muslims living in cities or towns are fewer in numbers, compared to those living in villages. Most of them are illiterate, educationally and socio-economically backward. So Muslim students from such a backward environment, do not try for admission to professional courses. Most of the parents feel that they will not be able to afford, educating usual expenditure for their sons and daughters in cities and towns.

7.9. **Women education in the Muslim villages surveyed of Morigaon district, Assam:**

Women have an important role to play in the advancement of a country. During post Independence period, there was considerable progress in the education of women in Assam. But the disparity between the education of men and women still remains.

The number of women enrolled in higher institutions (College and Universities) of India in 1982-83 was 16,621 (25.5%) out of the total 65,930. In 1986-87 out of the total 87,001, the number of women enrolled was 23,342 (28.8%). So women enrolment increased by 3.3% during 1982-83 to 1986-87 in India.

TABLE NO. 7.14.

The women enrolment in higher and vocational education in Assam 1975-76 to 1980-81.

<table>
<thead>
<tr>
<th>Stages of higher Education</th>
<th>Enrolment in 1975-76</th>
<th>Enrolment in 1980-81</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colleges</td>
<td>20,929</td>
<td>28,700</td>
</tr>
<tr>
<td>University</td>
<td>855</td>
<td>1,585</td>
</tr>
<tr>
<td>Vocational Institutions</td>
<td>565</td>
<td>722</td>
</tr>
<tr>
<td>Total</td>
<td>22,349</td>
<td>31,057</td>
</tr>
</tbody>
</table>


In Assam the enrolment of women in higher education was 22,349 in 1975-76 and 31,057 in 1980-81 (Table No.7.13). so the number of enrolment of women increased by 8,708 in Assam during the period 1975-76 to 1980-81.

TABLE NO. 7.15.

Percentage of literacy in India Census of 1951, 61, 71, 81, and 1991.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>24.9%</td>
<td>34.6%</td>
<td>39.51%</td>
<td>46.89%</td>
<td>63.86%</td>
<td>13.05%</td>
</tr>
<tr>
<td>Female</td>
<td>7.9%</td>
<td>12.9%</td>
<td>18.44%</td>
<td>24.82%</td>
<td>39.42%</td>
<td>7.95%</td>
</tr>
<tr>
<td>Total</td>
<td>16.6%</td>
<td>24.0%</td>
<td>29.45%</td>
<td>36.23%</td>
<td>52.11%</td>
<td>21.0%</td>
</tr>
</tbody>
</table>

From the data mentioned above, it is evident that literacy of women in India was gradually progressed during post Independence period from 7.9% in 1951 to 39.42% in 1991. But from the present investigation in Muslim villages of Morigaon district, it was found that the literacy percentage among Muslim Women was only 7.95%. This percentage is almost equal to the national percentage of 1951 i.e. 41 years ago. But the present (1991) women literacy percentage is 39.42% at national level. Comparing with the present percentages of literacy among women at the national level are more than five times behind the women in the district of Morigaon.

There are many reasons for which women in general and Muslim women in particular are educationally backward. Some reasons are mentioned below:

1. There exist a wide gap between boy and girls at the elementary and secondary stages. Parents give much more importance to education of boys than the education of girls.

2. One of the main obstacles in the field of girls' education is the poverty of the general population. Most of the Muslim people some how manage to earn just their daily bread and not a pie more. Therefore, they send only their sons to school and avoid sending their daughters. Until and unless the economic condition of the Muslims is raised to a certain level, the cause of women/girls education will continue to suffer.

3. Widespread illiteracy among the masses is another factor which prevents spread of literacy among the women.

4. There is a lack of opportunities for employment of women. This does not encourage women to go for education.

5. Lack of residential facilities also keep girls/women away from education.

In addition to these, conservative attitude of parents, dearth of separate girls/women institutions, lack of women teachers, unsuitable curriculum, lack of means of communication,
early marriage of girls, girls being responsible for household work, Inadequate inspection lack of enforcement of regulations of compulsory education and indifferent attitude of the government are also responsible for the educational backwardness of girls/women.

7.10 Religious education in the Muslim villages surveyed of Morigaon district, Assam:

Maktabs and Madrasahs which receive Government grants are providing modern general education in Assam. Maktabs provide primary education and Madrasahs provide education at the secondary level.

At present 116 different kind of Madrasahs in Assam which receiving government grants providing modern education with some religious instruction. These Madrasahs are included under secondary level of education. Examinations, however, conducted by Madrasah Board, Govt. of Assam.

The Education which Muslim students receive in these Maktabs and Madrasahss is not completely religious. Purely religious education is provided in some private 'Maktabs' and Madrasahs. These are known as 'Khariji Maktabs' and 'Khariji Madrasahs.' These institutions are meant for Muslims only. Teaching of Islam and its culture is taught at these institutions. Medium of instruction is 'Arabic and 'Urdu'. Every village atleast has a Khariji Maktabs or Subahi Madrasahs where Quranic learning is provided. The Khariji Madrasahs mainly produce Molvis who can become 'Imam' of the Masjid, can perform religious rites and give lectures on religion. Even Khariji Madrasahs are not situated in every village. Few towns and villages of Muslim majority have Khariji Madrasahs. Majority of Muslims remember a few Ayats of Holy Quran by heart for the performance of prayers (Namaz), this is the extent of their religious education. Persons having religious instructions from Madrasahs are very few in number in the Muslim villages surveyed of Morigaon district, Assam. Out of ten Muslim villages surveyed in Morigaon district, only 57 persons were found to have private religions education and to be fit for the 'Imam' of a Masjid. So the percentage

of 'Imams' or 'Moulvis' out of the total population (8,528) is 0.67% so Muslims of Morigaon district are not only lagging behind in 'General Education', they are also backward in their 'religious education'. 
CHAPTER - VIII

FINDINGS AND CONCLUSIONS

Most of the Muslim villages of MORI GAON DISTRICT are of Bengali origin. Bengali Muslims are called 'Miya Muslims' while old Muslims (Gour origin) are known as 'Garias'. Local converted Muslims are 'Assamese'. At present all are known as Assamese Muslims. One thousand house-holds from ten villages were selected for investigation covering all sections of Muslims to represent the entire Morigaon District. The total population from 1000 house-holds was 10,478. Out of this total of 10,478, Children below six years of age were 1950. These children below six years were excluded from this study, as they are not included in literacy figures too. So the total population for this study was considered (10478 - 1950) = 8528. In this study, different tools like questionnaire, opinionnaire and Personal interviews were used. In addition to these, a pro-forma' was supplied to each house-holds to elicit informations regarding education covering from Pre-Primary to higher level(s).

8.1. Findings:-

The findings of the study "Educational Progress of Muslim Community in Assam after Independence with special reference to Morigaon District" are as follows:-

1. The study indicates that educational backwardness of Muslims originated with their settlement in Assam and continued since then.

2. Educational development among different sections of Muslims variated with their settlement and establishment.

3. Economic handicap and Poverty was/is the main reason of educational backwardness of Muslims. In addition lack of incentives, indifferent attitude of the Government, lack of school facilities, problem of curriculum, problems of language, problem of Muslim as a minority, conservative
FIG. 7. Educational Progress of Muslims at different levels in the Muslim Villages Surveyed of Morigaon District Compared to the National Level (1991).

PERCENTAGE

I-V II-VIII IX-XII GRD. POST GRD

SURVEYED NATIONAL

BY NICO
thinking, illiteracy and ignorance of parents, frequent riots and disturbances, lack of government job-opportunities, Political and Psychological causes are also responsible for educational backwardness of Muslims in Assam.

4. Muslims themselves partly responsible for this educational backwardness. They are lethargic. They themselves were/are indifference towards educational development from the very beginning of the settlement and establishment in Assam.

5. Non-acceptance of "English Education" at the beginning is also another cause of Muslims' educational backwardness in modern education.

6. There is a small difference between the percentage of literacy of Urban (22.41%) and rural (20.07%) Muslims in the surveyed district, compared to the wide disparity between urban and rural areas of other districts/states in India.*

7. Within the different sections of Muslims — Garias plus local converted Muslims known as 'Assamese Muslims' are educationally advanced as compared to the Miya Muslims. The number of illiterates among 'Miya' Muslims is 1.18 times larger than the Assamese Muslims (Table No.7.8.1).

8. Pre-Primary education in Muslim areas has not yet expanded.

9. The percentage of enrolment of Muslim pupils at Primary school level is 21.29%. It may be concluded that Muslim enrolment in the age group 6-10 years of classes I-IV is 21.29% which is below the state level. The same pattern is observed when the enrolment of Muslim pupils of classes I - V in the age group 6 - 11 years are compared with the national enrolments. It is found that the percentage of

* Samples for urban areas were taken from Mori-Pachatia and Moira bari towns'. Once these were the villages. From 1991 Mori Pachatia was to be entered under Municipality areas of Morigaon town. Moira bari was also declared as Town since 1990. Urbanisation in these two areas have not developed yet fully. Except these two areas there are no other towns in this district where Muslims are living. So disparity between urban and rural areas surveyed was not much more.
Muslim enrolments for the classes 1-V is 20.71% while for the national level is 97.86%. So Muslim enrolment in the classes I-V is 4.13 times less than the national enrolment.

10. At middle school level (classes V-VII), the percentage of Muslim enrolment is found 16.88% (Table No.7.6) which is two times low compared to the State level.

11. The Muslim enrolment in the classes VIII-X of High School level is found 14.16% only.

12. The difference between the Muslim enrolment in the classes VI-VIII of the villages surveyed and National level is found highly significant. The percentage of the Muslim enrolment of the age group 11-14 years of the classes VI-VIII is found 15.83%. (Table No.7.5).

13. The enrolment of Muslim students at the Higher Secondary level (of the classes XI-XII) is found only 9.35% which is two times low compared to the national level.

14. The percentage of Muslim enrolment of the age group 14-18 years of correspondence classes IX-XI is found 11.73% The difference between the Muslim enrolment of the classes IX-XII of the surveyed villages and at the national level is found highly significant (column 7.6).

15. The Muslim enrolment at Bachelor Degree level is 5.58% (Table No.7.6).

16. At Post-Graduate level 2.98% Muslims were enrolled only.

17. At all the University classes (Bachelor and Post-graduate Degree level), Muslim enrolments of the age groups of 19-23 years is found 4.59% (Table No.7.5). Using Z test, the difference between higher education in the Muslim villages surveyed and at national level was found highly significant.

18. Out of the total population of the age group of 19-23 years. The percentage of Muslim graduates in B.A. is 2.35%, B.Sc. is 0.56% and B.Com is 0.19% respectively (Table No.7.12 p.II).

19. At the same age group (of 19-23 years), the percentage of Muslim post graduates in M.A. is found 15.56%, M.Sc. is 0.19% and M.Com is 0.02% respectively.
20. The number of Muslim M.Phil and Ph.D. degree holders is one each constituting 0.09%.

21. The percentage of Muslims having various Professional degrees in LLB is 0.38% MBBS is 0.19% and Engineering is 0.09% (Table No.7.12 Part II).

22. There is not a single Muslim having a degree either in technical or Agricultural education (Table No.7.12 Part II).

23. There is not a single Muslim veterinary doctor, but the number of veterinary field Assistant is two. Their percentage being 0.19% (Table No.7.12 Part II).

24. Out of the total population of the villages surveyed the number of Muslim literate women/girls was 678 i.e. 7.95%. Muslim women/girls are almost two times backward than the Muslim men/boys. (Table No.7.8).

25. Madrasahs are the main sources of religious education of the Muslims in the villages surveyed. The religious institutions like Khariji and Subahi Madrasahs are under private management. Muslim in this district are backward in religious education also. The percentage of 'Imams' or 'Moulvis, (learned in religion) out of the total population of Muslims in the villages surveyed is only 0.67% (Table No.7.12).

26. Muslims of Assam, specially in the Morigaon District are educationally backward as compared to the other states of the union like Kerala, Kashmir, Uttar Pradesh. and Delhi.

27. On an average Muslims are more than ten times backward in education compared to the Hindus.*

28. Many suggestions and recommendations put forward from time to time by various Educational Committees and Commissions regarding the development of education of Muslims have

* The same pattern of conclusion has drawn by Mr. Sherwani also in 1981-82 Mr. A.R.Sherwani conducted a survey of nine Inter colleges of the town of Rampur(U.P) and came to the conclusion that "Muslims are atleast ten times backward educationally as compared to non-Muslims as quoted in Aligarh Magazine 1984. p.132.
never been properly implemented. Same is true of the Constitutional Provisions for the educational development of Muslim minority in India.

29. Special Provisions in the 'New Education Policy' of 1986 and various governments directives regarding programs or projects for the development of education of minorities/weaker sections did not become operational.

30. Muslims of Assam in general and Morigaon district surveyed in particular, often face 'prejudice and sometimes 'injustice and inequalities' in Government jobs/services, admission to different institutions (specially medical and Engineering), licence or permission for the factory and/or industry*. The discriminatory policy practised by the British government against Muslims is still continuing.+

31. Low Socio-economic background, illiteracy and carelessness apathy of Muslim parents towards education are mainly responsible for low enrolment of Muslim students at different levels of education.

32. Lack of government job-services, unsuitable curriculum, distortion of Muslim history, frequent communal riots and political suppressions are the main reasons due to which Muslims feel frustrated. They may have developed an aversion towards their own development, as they think that improvement/development is far fetched and futile.

33. Muslim boycotted English Education for a Complete Century from 1757 to 1857) which proved to be one of the most important factor for their backwardness in education, Contrary to it, Hindus accepted English Education from the very beginning, which helped them to be more advanced than Muslims in modern education. This is the main reason for a wide gap between Hindus and Muslims. In addition the sense of superiority around 1700 AD. and inferiority

* Out of 100, more than 80% respondents (Ranging the age from 30 to 60, both qualified and illiterate persons from different places of Assam) admitted that Muslims of Assam, specially Miya Muslims are being discriminated in almost all respects.

complex among Muslims in the eighteenth century and also the present attitude of indifference of governments are to a great extent responsible for widening this gap.

34. Constitution of India does provide for establishment of educational institutions by the minorities and for the minorities. But Muslims minority, themselves failed to establish and administer educational institutions of their own in Muslim concentration aras in India as well as in Assam. Aligarh Muslim University being the only exception. The causes may be indentified as inadequate grants, political motives and social unawareness are mainly responsible.

35. In order to bridge the gap between Hindus and Muslims, incentives were not given to Muslims even after 45 years of independence, as in the case of scheduled caste and scheduled tribe.

36. Road transport and communications in Muslim areas surveyed are also not developed.

8.2. Information: based on opinionnaire and interviews:

Additional informations based on opinionnaire and personal interviews can be summarized as under:-

1. More than 90% respondents to opinionnaires agreed that, up to the Muslim rule, Muslims of Assam were themselves indifferent to some extent towards education, because of their settlement and political problems.

2. Seventy five percent respondents opined that, unconditional acceptance of Assamese language, as the medium of instruction by Miya Muslims (Bengali origin) since 1951, proved to be one of the main causes of their educational backwardness.

3. More than 95% respondents to opinionnaires are unanimous in their opinion that the attitude of the government is not conducive for the development of education of Muslims. Like the British rulers, indifferent policy of central as well as state government is partly responsible for the
slow development of education of Muslims in Assam.

4. Almost all the respondents are agreed that Muslim parents, guardians are frustrated due to lack of government jobs opportunities. In Assam lack of government jobs/opportunities for the Muslims directly and adversely influence the desire of parents/guardians for sending their children to school.

5. One hundred percent respondents to opinionnaires stated that one of the main causes of educational backwardness of Muslims in Assam is poor economy. Nearly 70-80% of the Muslims living below poverty line.

6. Respondents to the opinionnaires directed the attention towards the fact that more than 80% Muslims of Assam are illiterates. They themselves do not show interest towards their education. Almost all of them are peasants, labourers and farm labourers.

7. Majority believed that effects of partition, riots of 1950, deportation of so-called Pakistanis during 1962-65 under P.I.P scheme and so called foreigner's movement of 1980-85 also adversely affected the educational development of Muslims in interior areas of Assam.

8.3 Conclusion:-

It is apparent from the findings mentioned above that the educational progress of Muslim community of Assam in general and Morigaon District in particular is very very slow even after Independence. Muslims are not only backward educationally but also economically, socially and culturally. They are even backward in their religious education. Poverty, illiteracy and lack of conciousness of the Muslims themselves towards their education, and indifferent attitude of the governments towards the development of the Muslim community are mainly responsible for the slow educational progress. Constitutional provisions for the education of Muslim minority are not properly implemented. Various provisions proposed by different Educational Committees and Commissions of India for educational progress of Muslim
minority remained recorded in the reports. Minority's Commission is also not very active. There is a wide gap between the education of Hindus and Muslims. Hindus are much more advanced in education than the Muslims. The facilities present for education of Muslims are not enough to bridge the gap between Hindus and Muslims.

Educational development of Muslims of Morigaon District, Assam is much lower compared to the national as well as state levels.

The study has outlined factual information about the conditions of education of Muslims of Morigaon District. Needless to say that the conditions are far from being ideal or satisfactory.
CHAPTER - IX

SUGGESTIONS AND RECOMMENDATIONS

The study on "Educational Progress of Muslim Community in Assam after Independence with special reference to MORI GAON DISTRICT" has clearly indicated that the present rate of educational progress of Muslim community in Assam in general and Mori gaon district in particular is very slow. Therefore, it can be assumed that suggestions and recommendations of the various commissions, committees, seminars and advisory Boards have not yet been fully implemented.

Educational backwardness of Muslims of Mori gaon district is so very evident that one may compare the national statistics of ten years ago with the figures obtained through this study now. It is found that the educational progress of Muslim community of Morigaon District is far behind than the other parts of Assam. If the present slow rate of development is allowed to continue in this district, the target of 100% literacy may take another hundred years. Without equal and over all educational development of all the communities in the state or the nation, the goal of true democracy may not be achieved.

Therefore, in order to develop this district, which is part of the state of Assam, which in turn is part of the nation, all concerned with education Public and the Government at all the three levels should take positive and immediate action for the all-round development(s). Benefits derived from the development of this district will contribute towards the development of the state and to the enrichment of the country as a whole. As the study is confined to Morigaon district it has discovered defects, weaknesses, drawbacks of education and causes of general backwardness. Lack of facilities in the areas studied is most important single cause among others for the backwardness of Muslims. Suggestions and recommendations by the investigator are given below: If implemented, they may be helpful for the
educational development and social uplift of this area.

9.1. Improvement of economic conditions:

Both economic condition and education of Muslims should be developed simultaneously. The Governments - State and Central must take some special and exceptional measures for economic development of Muslims in Assam in general and Morigaon district in particular.

(a) Muslims of Assam are mostly cultivators. Therefore, Cultivation should be improved. Modern and scientific agricultural tools and machines should be given to Muslims on Priority and Subsidiary basis.

(b) Irrigation system should be developed in Muslim areas on priority basis.

(c) Modern agricultural training should be given to Muslim farmers so that they may produce more food. Rewards at state or district level should also be given to higher producer, so that they may be encouraged further.

(d) Farm produce should be purchased by the Government directly at fixed prices.

(e) High quality seeds at control rate should be available for farmers.

(f) Loan facilities should be liberalized. Low interest loans should be made available. Muslims should be given special preference.

(g) Inspectors should be appointed to inspect the Project/ Schemes running under loan, permit and licence.

(h) Job-opportunities should be available to minorities and Weaker sections on the basis of their proportionate population.

Merit and experience should be considered in case of appointment of officers. Examinations, tests and interviews
of discriminatory nature should be abolished.

A scheme of job to at least one family member should be introduced to solve the unemployment problem. For this family Identity Card might be issued. Information of occupations and source of income of each adult member of every household must be mentioned in this Identity Card. "A Scheme of employment check" should be introduced, to distribute jobs on the basis of economic backwardness. An individual should not be allowed to enjoy two facilities at the same time. Two members from the same family may not get government jobs. A service class person should not get land for cultivation. He should not get any additional facilities of licence and/or permit. A owner of the Mill or Factory should not have land for cultivation. Same is true of person having the licence/permit. Except some special cases both husband and wife should not get equal type of jobs. In fact, either one may enjoy self-employment facilities. If job opportunities and self-employment facilities are properly distributed after a careful equiary, unemployment problem may be reduced to some extent. Along with the improvement of economic conditions, necessary steps should also be taken for the development of education.

9.2. Pre-Primary education:

1. Preparation of children for Primary education is most essential. Conducive atmosphere should be provided from the very beginning. Pre-Primary education should be made free and compulsory. Pre-Primary classes should be attached to each primary school specially in the morning session.

2. Where primary schools are not available, Pre-Primary Centres should be established.

3. Lady teacher having at least a qualification of eight class may be appointed.

4. The Government should close-down Private Pre-Primary schools.

5. Other facilities like School uniform, play materials
and baby milk may be supplied by the government free of cost.

9.3. Primary Education:

Primary education is the foundation of education. Further education depends on it. The government should adopt measures for the improvement of primary education.

1. There should be a primary school even for small number of pupils in rural and/or remote areas. Pupil teacher ratio should be small maximum being 1:30.

2. Medium of instruction should be the mother tongue at the Primary level. Regional, national and/or foreign languages may be started at higher Primary stage (V - VII classes).

3. Compulsory Primary education should be the birth right of each and every individual. Making Primary education compulsory now, will greatly reduced the rate of illiteracy in future. Without implementation of compulsory education the constitutional provision of 100% literacy will never be achieved.

4. Provisions of compulsory education legislation should be very strictly adhered to.

5. Parents and guardians should be forced to send their children to school. If they failed to do so, they should be penalised.

6. For the introduction of compulsory primary education books and mid-day meals should be supplied by the government free of cost.

7. School inspection should be streamlined and improved. Every school even in the remote, difficult and isolated areas should be inspected at least once a year. In addition surprise visits by Inspectors and Supervisors should be made twice a year.

8. A managing committee for each school having 5-7 members should be formed. One of the Inspectors may be its
president. The Committee should not only be concerned with the progress of the school but also of the community in which it is situated and/or the communities it serves.

9. They should arrange frequent seminars, meetings with the parents/guardians to discuss educational problems and progress of their children. Moreover, they should emphasize the importance of education in a democracy, so that illiterate parents/guardians may become conscious of the utility of education.

10. 'Mass teacher orientation Programme' for a week may be arranged twice a year to give guidance to teachers.

11. Programmes in 'in service training' enrichment must be arranged during summers.

12. Excellent teachers should be encouraged by giving prizes, rewards and/or by additional increment.

13. Additional grants may be given to a school on the basis of exceptional results of the school.

14. 'Parent-teacher Association' is essential and should be made functional.

15. The results of the monthly tests and the Progress of the pupils should be recorded on 'Progress Report Card' every month. It should be sent to parents and guardians for observation and signature. This will enable the parents to know the progress of their children's work.

16. 'Cumulative Record' should be maintained for each student. This record should be handed over to the class teacher of the next higher class as the pupil passes from one grade to the other. Cumulative Record should be sent from Primary school to High School and finally to the Higher Secondary school.

17. Through close co-operation of the Parents, teachers and administrative authorities not only the Problem of wastage and stagnation may be reduced, but many other local problems may be solved.
18. Until such time as Primary education becomes compulsory and Universal, special provisions should be made for Muslims on priority basis or on the ground of their educational backwardness.

19. More Primary schools with additional teachers should be established in Muslim-minority areas.

20. Books should be provided free of cost to the poor Muslim children.

21. The provisions and facilities mentioned above in general must be considered for Muslims on priority basis. Majority of Muslims are unaware of the existing educational set up, educational facilities and opportunities mainly due to their illiteracy and ignorance.

A 'Campaign' to create awareness among Muslims should be arranged by the Muslim elite and educated. Only by realizing their own plight, backward Muslims may try to improve their lot.

22. 'Grievances Committees' should be set up at sub-division and Block levels to hear complaints of minority communities and to made appropriate measures for their redressal.

9.4. Secondary Education:

Secondary education is the most important in the life of the individuals and the nation. After completion of secondary education many students do not go for higher education. Many of them are married having very small income. Main causes of backwardness of Muslim students in secondary education is the poor socio-economic background and fewer opportunities to go to a secondary school.

1) A serious efforts should be made to improve access of this community by establishing new secondary schools in areas of concentrated Muslim population.

2) Incentives for the poor Muslim students must be provided, so that they may be encouraged and continued their studies. Incentives may be different forms like — exemption of
tuition fee and text books.

3) 'Compensatory grants' should be given to poor parents. Because majority of the Muslims are very poor and living below poverty line. Many of them are forced to have their children's earn. If parents are required to send their children to school, they will lose the income. In fact, a compensatory grant to poor Muslim parents/guardians may encourage them to send their children to school.

4) 'Financial Assistance' without consideration of merit may be given to poor Muslim students. Because a large number of Muslims are educationally backward from generation to generation. Due to Socio-economic backwardness, their children are also backward educationally, thus they can not compete and come up in the merit list. The children of low status families can not compete with the children of educationally advanced families. 'Financial assistance should therefore be given to the pupils such families without consideration of merit. After a few years when they will become educated and enlightened they may be able to compete and merit may be expected of them.

5) It is necessary to provide 'periodical in-service training' to teacher, particularly in minority managed institutions. Teacher training programme in in-service training enrichment must be arranged during summers.

The training should be given in modern techniques of teaching, educational planning and management. Necessary grants and facilities should be provided by the government in this regard, so that during the training period academic works may not suffer and/or discontinue.

6) The Curriculum of the secondary schools should be modified. An all India Uniform Syllabus, atleast for the core subjects should be introduced at the school level to facilitate inter state mobility and promotion of national integration. Efforts should be made to convey
the message of composite culture and common heritage of the Indian people through text books of social studies, literature and other subjects.

7) 'A standing Committee' should be constituted at the National level to constantly review and remove communal irritants from text books prescribed.

8) Adequate grants-in-aid should be provided by the Government for the development of the institutions run by minorities.

9) Atleast one or two model institutions should be established by the government, specially in minority concentrated areas providing standard residential facilities.

10) It should be made sure that standard of achievement(s) at these institutions is high and should be maintained constantly.

11) For widening the scope of self-employment, professional institutions at secondary level with job-oriented courses should be established in Muslim minority areas.

12) There are many Indian Technical Institute (I.T.I's) functioning in the country. At least one I.T.I's functioning at a district level but the enrolment of Muslims at these I.T.I's is very low. Therefore additional I.T.I's should be started in the Muslim minority concentrated areas, so that the students of minority communities may benefit from such kind of institutions. After completion of I.T.I's courses students of the minority communities should be encouraged to begin employment generating project and self employment schemes. Loan should be granted / sanctioned to Muslim minority on priority basis for such schemes and projects.

13) Atleast one Polytechnic should be established in Muslim minority area and government should provide adequate grants for it.

14) In addition, Provision should be made for suitable buil-
dings, proper accommodation, library facilities, sanitary arrangement, hostels, laboratories and equipments for all institutions at secondary school level.

15) Undesirable growth of private schools should be stopped.

9.5. Higher education:

Higher education includes graduate and post graduate education at college and University levels. Muslims enrolment in University education is very low. Poor socio-economic background, lack of high percentage of marks and lack of government job opportunities are the main reasons for which large number of Muslim students are not attracted towards higher education. Lack of Muslim hostel(s) sometimes become a reason for alienation of Muslim students from higher education.

1. If preference of government services are given to Muslims on priority basis and economic conditions are made sound, then Muslim parents would not hesitate to spend more money for higher-education of their sons and daughters.

2. According to the censuses of India, Assam is the second largest Muslim populated state. The percentage of Muslim population in Assam is 24.03%. Many prominent persons opined that the Census reports are not very accurate. In some special cases, the reports do not show the real population figures due to political consideration. From a realistic point of view, the percentage of Muslim population in Assam may be more than 35%. Muslim leading persons or voluntary organisations may take initiative in finding out the accurate census report of Muslims.

3. Based on the constitutional provisions 'A MINORITY-ORIENTED UNIVERSITY' should be established in Assam for the all-round development of higher education of Muslims. Until such time as a Minority University may be established, there must be reservation on the basis of quota system for the admission of Muslims for higher education. This quota system must be on the basis of population patterns. This quota system must be implemented for
allotment of seats in the Hostel also. Otherwise separate hostel(s) for Muslim minority should be constructed on priority basis.

4. Scholarship facilities should be provided to Muslim minority on the ground of economic backwardness.

9.6 Professional Education:

Higher Professional education includes Medical, Engineering, legal and agricultural education. Muslim enrolment in Medical and Engineering colleges is very low. Economic conditions and low percentage of marks are the main reasons.

1. It is difficult to measure achievement very precisely through present system of Examination. So for admissions to medical and Engineering institutions a concession of five percent marks may be considered for students of Muslim minority. Moreover there should be a fixed quota for Muslims in Medical and Engineering institutions till such time as a University for Muslim Minority is established in Assam.

2. Muslims may be encouraged by giving appointments as Judges, Munsifs, Magistrates and Government pleaders.

3. From the very beginning of the settlement and establishment, Muslims in Assam are very much interested in agriculture. So Muslim students coming from rural areas should be given better opportunities of admission to Agricultural college/University. If admission, without consideration of Marks for Muslims is not possible reservation of quota for Muslims should be instituted. Similarly in other vocational and technical institutions, the admission for Muslims should be considered liberally. If Governments — both Central and State, intellectuals and authorities of the different institutions are not considerate enough towards Muslims, the educational backwardness of Muslims will not be removed. The educational gap between Hindus and Muslims will continue as long as procedures of
9.6 Developmental Programmes/Schemes:

There are already a number of development Programmes in operation in different sectors in each district/state.

1. In the 'Anti-Poverty Programmes' minority should be given preference to upgrade their economic condition and education. Muslim being a second largest minority in India should be provided with special opportunities on priority basis.

2. Programmes like "Twenty Point Programmes Indian Rural Development Programme and 'Jawahar Rozgar Yojna' should include Muslims on priority basis, so that Muslims may gradually be economically and educationally advanced. The committee(s) responsible for the implementation of such programmes/schemes should have a representative of minority community, to ensure that the benefits of all such schemes reach the minorities in sufficient measure and that they are not ignored or neglected.

3. From time to time surveyed should be conducted to assess the benefits of the various developmental schemes reaching the minorities.

9.7. Education of Muslim Women/girls:

Muslim Women/Girls must maintain some Islamic restrictions, which are not maintained in other communities. Enrolment of Muslim Women/Girls in different institutions are low compared to the Muslim men/boys. Some special provisions are very essential for the development of Women/Girls education.

1. One of the main reasons of the negligence of women/girls higher education is that after having degrees or getting a job they would be married. Their husbands would benefits from their education and employment. After spending a lot of money for the education of Women/Girls, their parents/guardians will not have any share of their
daughters salary after marriage. So parents/guardians have less interest in the Girls/Women education than boys. In fact, a little share of Women/Girls salary may be considered for parents after marriage.

2. Some special considerations should be made for the employment of Muslim girls, so that they may be attracted towards education. Generally Women/Girls are preferred in teaching, nursing and clerical jobs.

3. Government should provide free education to girls upto Class X.

4. Text books, Scholarships and contingency funds for learning materials should be provided by the government. 'Each one teach one' scheme for adult-education should be introduced for teaching of illiterate mothers and sisters.

5. At least, one exclusive girls school with women teachers should be established by the government in each block of the district. Muslim girls coming from outside the town or village, where the girls school is located should be given first priority in admission to the hostels. The government may provide free boarding and lodging for poor girls. This way the poor parents/guardians may not hesitate to send their daughters to school.

6. At least one polytechnic and one production cum-training centre for crafts, exclusively for girls with women instructors should be opened by the government in each of the districts of Assam specially in minority concentrated areas. The training courses should be those in which women have special aptitude and ability.

- Garment making, Electronic repairs, production of watches, Radio and Television sales, assembly line work, secretarial practice and telephone operators are some of the examples.

7. The government should start at least one girls college
in each district with adequate hostel facilities. Muslim girls being backward, should be given priority for admissions.

8. In the training Institute, additional seats should be provided for women trainees.

9. In addition,
   a) Number of girl's schools should be increased.
   b) Number of Female teachers should be increased.
   c) Scholarship for girls should be increased.
   d) Additional grants should be sanctioned for buildings of Girls' schools.
   e) Amount of stipend for girls should be increased.
   f) The number of girls hostels should be increased and
g) In order to stress women education and also to create more interest, different Mahila Mandal Programmes may be organised through Television, Radio and film show.

9.8 Education of Madrasahs:

   The number of Madrasahs should be increased in Assam as Muslims are deeply interested in its offerings.

1. The government should sanction parallel or matching grants for both Madrasah and school.

2. There should be no discrimination in salaries of the teachers of schools and Madrasahs.

3. However, timings of Madrasah should be different from the usual working hours of schools. This change in timing is necessary for the observance of daily five times prayers (Namaz) as well as Friday prayers.

4. Special holiday of one month should be granted during 'Ramadan' instead of Puja holidays.

5. Material facilities of Madrasahs should be improved to match the facilities of any other good school.

6. Post of teachers should be increased in proportion to
the requirement of students.

9.9 Adult Education Programme:

Proportionately, there are more illiterates among Muslims than any other community. Until complete implementation of compulsory primary education, the procedure of adult education should be continued on priority basis. The non-Government voluntary agencies/organisations should be motivated to take an active part in the Adult Education Programmes.

1. The Government must provide liberal financial assistance to these organisations.

2. With the implementation of compulsory primary education, adult education should also remain compulsory.

3. Punishment should be imposed on those, who do not send their children to schools.
CHAPTER - X

NEED FOR FURTHER STUDY AND APPLICATION

10.1 Need for further study:

This study reveals that the educational progress of Muslim community at all levels Primary to higher is very low, compared to the state and national level of educational progress. So Muslims are said to be educationally backward in Assam in general and Morigaon District in particular. There are many reasons of educational backwardness of Muslims, which are analysed in the Chapter five. There are additional factors which are not within the realm of this study. Nevertheless they have an importance of their own. Following are the areas which need further study:

1. Economic conditions of Miya Muslims and its effects on their education.
2. Adverse effects on the performance at the scholarship Examination for class III and/or IV after acceptance of Assamese language by Miya Muslim. Acceptance did not result in competence.
3. Low enrolment and large drop-out rate among Muslim and Tribal pupils in Primary Schools of Assam — A comparative study.
5. Movement of Muslim educational reforms in India with special reference to Assam.
10.2 APPLICATION:

The study may applicable to:

10.2.1. Similar Backward Districts of Assam:

Muslims all over Assam are educationally backward. Dhuburi, Goal-Para, Barpeta, Kamrup, Nagaon, Darrang Karimganj and Haila Kandi districts of Assam are similar to Morigaon districts. Bengali Muslim concentrated areas of above mentioned districts are very much similar to the Bengali Muslim concentrated areas of Morigaon district. Educational facilities provided by the Government in these areas are also similar. Hence the study may be applicable to the above mentioned districts.

10.2.2. ADJOINING DISTRICT:

Maximum benefits can be achieved if the results of this study are applied to Nagaon District, which is nearest to Morigaon district on which the study was carried out. Before 1989 Morigaon district was a Sub-Division of Nagaon district. The District Nagaon, was one of the districts having large Muslims population in Assam. Muslim concentrated areas of Nagaon district are very similar to the Morigaon district. So the study, if applied to this adjoining district may give very fruitful result.

10.2.3. DISTRICTS WHERE OTHER MINORITY COMMUNITIES LIVE:

There are many minority communities in Assam. These minorities are classified on the basis of religion, caste, creed, language and Socio-economic status. This study may be helpful for all other minority communities of Assam which include Bodos, Karbis, Nepalis, tea garden labourers and other tribal people. So the study may give similar results in the districts of Kokrajjar, Karbi Aunglong, North Cachar hill and Lakhimpur, where majority tribals are living.

To date, no such study has been done at state level. So this study may be expanded to the state level covering all districts of Assam.
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APPENDICES

APPENDIX - 1

QUESTIONNAIRE

Date

Name and Address of Respondent

1. Why Muslims of Assam are educationally backward? State reasons.
   (a) ____________________________  (b) ____________________________
   (c) ____________________________  (d) ____________________________
   (e) ____________________________  (f) ____________________________
   (g) ____________________________  (h) ____________________________

2. What do you think is the percentage of literacy among Muslims in Assam?
   (a) Man ______
   (b) Women ______
   (c) Total ______

3. What do you think is the percentage of Muslim graduates?
   (a) Graduates ______
   (b) Postgraduates ______
   (c) Total ______

4. In your opinion what is the percentage of Muslims of Assam in the following categories?
   (a) Class I Service ______
   (b) Class II Service ______
   (c) Class III Service ______
   (d) Class IV Service ______

5. (a) Primary teachers ______
   (b) Secondary teachers ______
   (c) College teachers ______
   (d) University teachers ______

6. (a) M.B.B.S. doctors ______
   (b) DyerPharmacists ______
   (c) Veterinarian doctors ______
   (d) Veterinarian field Asst. ______
   (e) Engineers ______
   (f) Technicians ______

7. (a) Gazetted Officers ______
   (b) Magistrates ______
   (c) Lawyers ______
E. (a) Police
(b) Police Officers
(c) Police Constables
(d) Armed Officers
(e) Forces
(f) Soldiers

G. (a) Small business men/Shopkeeper
(b) Greater businessmen
(c) Ordinary Peasant
(d) Farmers
(e) Daily labourer

G. (a) Having no property
(b) Having Immovable property: (a) House/building
(c) Above 10 bighas of land

(c) Having movable property: (i) cycle/two wheeler
(ii) Shops

5. Which of the following among Assamese Muslims (Goria, Maria, Khilingia) is superior in Education as compared to Muslim Assamese (Bengali origin) Muslims?

6. Which one of the following is the main cause of educational backwardness of Muslims in Assam?
(a) Muslims of Assam fail to draw the attention of the Govt. towards their backwardness:
(b) Govt. fail to pay attention to their conditions and education:

7. Muslims parents/guardians are frustrated because their sons/daughters are not able to get jobs after getting education. What do you think are the reason(s) for it?
(a) Muslim candidates are inefficient
(b) Muslims are discriminated against

8. What steps can be taken for the development/improvement of education of Muslims in Assam?
(a) ______________________________________________________
(b) ______________________________________________________
(c) ______________________________________________________
(d) ______________________________________________________
(e) ______________________________________________________
(f) ______________________________________________________
(g) ______________________________________________________
(h) ______________________________________________________
10. Muslims of Assam are far backward compared to their Hindu brothers in Education. What steps can be taken to bridge this gap?

(a) ___________________________________________

(b) ___________________________________________

(c) ___________________________________________

(d) ___________________________________________

11. In comparison to Rural Muslim Population, how much advanced are the Urban Muslims?

(a) 10 % ______ (b) 20 % ______ (c) 30 % ______

(d) 40 % ______ (e) 50 % ______ (f) 60 % ______

(g) 70 % ______ (h) 80 % ______ (i) 90 % ______

(j) 100 % ______

12. State the advantages of 'Char Development Board' of Assam?

(a) ___________________________________________

(b) ___________________________________________

(c) ___________________________________________

(d) ___________________________________________

13. What special steps can be taken for speedy development of education of the 'Char' (Island) Muslims of Assam?

(a) ___________________________________________

(b) ___________________________________________

(c) ___________________________________________

(d) ___________________________________________

14. State reasons of greater backwardness of Muslim Girls as compared to Muslim boys in education:

(a) ___________________________________________

(b) ___________________________________________

(c) ___________________________________________

(d) ___________________________________________

15. What special suggestions can be made for quicker development of education of Muslim girls/women in the State?

(a) ___________________________________________

(b) ___________________________________________

(c) ___________________________________________

(d) ___________________________________________
APPENDIX - 2  
OPINIONNAIRE

Give your opinions on the following statements:

1. Upto the Muslim rule, Muslims of Assam were themselves indifferent towards education, Because most of them were captives and suffering from complexes:
   Ans:

2. Prior to Independence, Muslims of Assam were mostly occupied with settlement and Establishment rather than interested in education:
   Ans:

3. Adverse effects of partition and the riots of 1950 proved to be a setback for the education of Muslims in Assam:
   Ans:

4. Unconditional acceptance of Assamese language, as the medium of instruction by Meen Muslims (Bengali origin) since 1951, proved to be one of the main causes of their educational backwardness:
   Ans:

5. During 1962-65 approximately half of the total population of Muslims in Assam was badly affected by the 'Pakistani Detection Policy of the Indian Government'. As they were under anxiety and tension, this led to their different attitude toward school and learning:
   Ans:

6. Some recent disturbances of Assam as foreigner's movement, Bodoland movement and Karbi movement of Assam have also caused set back for education of Muslims in some specific areas of Assam:
   Ans:
7. Why most of the Muslim parents/guardians do not send their children to the schools/collages?
   Ans:

8. Why a large number of Muslim students in Assam after completion of primary education do not go on to secondary school?
   Ans:

9. More than 70% Muslims in Assam are below poverty line. What are the main causes for this?
   Ans:

10. The state government is not considerate and sympathetic towards educational development of Muslims in Assam:
    Ans:

11. Some traditional and cultural restrictions of Muslims are also responsible for the slow development of education of girls/women in the State:
    Ans:

12. In Assam lack of Government jobs/opportunities for the Muslims directly and adversely influence the desire of parents/guardians for sending their children to school:
    Ans:

13. Like British rulers, indifferent policy of Central as well as state government is partly responsible for the slow development of education among Muslims of the State:
    Ans:

14. Illustrate Muslims of Assam are being used by politicians to further their political goals and misguide them. Education will increase their awareness and they will be able to understand the situation better:
    Ans:
APPENDIX-3

Recommendations of the Hunter Education Commission of 1882 regarding Muslims in India:

1. That the special encouragement of Mohammedan Education be regarded as a legitimate charge on Local, Municipal and Provincial Funds.

2. That indigenous Mohammedan Schools be liberally encouraged to add purely secular subjects to their courses of Instruction.

3. That special standards for Mohammedan Primary Schools be prescribed.

4. That Hindustani be the principal medium for imparting instruction to Mohammedan Primary and middle schools, except in localities where the Mohammedan Community desires 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 Mohammedans.

6. That in localities where Mohammedans form a fair proportion of the population, provision be made in middle and high schools maintained from the Public funds, for imparting instruction in the Hindustani and Persian Languages.

7. The Higher English Education for Mohammedans 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 Mohammedans 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 result 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-studentship be expressly reserved for Mohammedan students.
10. That in places where education endowments for the benefit of Mohammedans exist and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Mohammedans exclusively.

11. That where Mohammedan endowments exist and are under the management of Private individuals or bodies, inducement 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 Mohammedan teachers be established.

13. That wherever instruction is given in Mohammedan Schools through the medium of Hindustani endeavours be made to secure, as far as possible, Mohammedan teachers to give such instruction.

14. That associations for the Promotion of Mohammedan education be recognised and encouraged.

15. The Mohammedan Officers be employed more largely than hitherto for the Inspection of Primary Schools for Mohammedans.

16. That in the Annual Reports on Public Instruction, a special section be devoted to Mohammedan Education.

17. That the attention of Local Governments be invited to the question of the proportion in which patronage is distributed among educated Mohammedans and others.


**APPENDIX - 4**

**H₀ :** There is no difference of literacy rate between Muslim Villages surveyed at Morigaon district and state (Assam) levels.

**H₁ :** There is significant difference of literacy rate between Muslim Villages surveyed at Morigaon district and state (Assam) levels.

Our test Statistic is:

\[ Z = \frac{X - np}{\sqrt{npq}} \]

Where 
- \( n \): size of the sample = 8528
- \( p \): Proportion of the population census = \( \frac{53.42}{100} = .5342 \)
- \( q \): \( 1-p = 1-.5342 = .4658 \)
- \( x \): no. of cases observed in sample (of size \( n \)) = 1791.

Now, \( Z_{cal} = \frac{|1791-8528 x .5342|}{\sqrt{8528 x .5342 x .4658}} \)

\[ = \frac{|-3598.9054|}{\sqrt{2122.0253}} \]

\[ = 3598.91 \]

\[ = 46.07 \]

\[ = 78.12 \]

\( Z_{tab} = 1.96 \) (at 5% level of significance)

Result = \( Z_{cal} \Rightarrow Z_{tab} \)

So the \( H₀ \) is rejected and \( H₁ \) is accepted.

The difference is highly significant.
(ix)

APPENDIX - 5

H₀ : There is no difference of enrolment rate in the classes 1 - V between Muslim villages surveyed at Morigaon district and National levels.

H₁ : There is significant difference of enrolment rate in the classes 1 - V between Muslim villages surveyed at Morigaon district and National levels.

Our test statistic is:

\[ z = \frac{X - np}{\sqrt{npq}} \]

Where
- \( n \) : size of the sample = 1898
- \( p \) : Proportion of the enrolment census = \( \frac{97.86}{100} = .9786 \)
- \( q \) : \( 1 - p = 1 - .9786 = .214 \)
- \( X \) : No. of cases observed in sample (of size \( n \)) = 393

Now,

\[ Z_{cal} = \frac{|393 - 1898 \times .9786|}{\sqrt{1898 \times .9786 \times .214}} \]

\[ = \frac{|-1472.7931|}{\sqrt{397.479}} \]

\[ = \frac{1472.79}{19.94} \]

\[ = 73.86 \]

\( Z_{tab} = 1.96 \) (at 5% level of significance)

Result: \( Z_{cal} > Z_{tab} \).

So the \( H₀ \) is rejected and \( H₁ \) is accepted.

The difference is highly significant.
APPENDIX - 6

H₀: There is no difference of enrolment rate in the classes VI - VIII between Muslim villages surveyed at Morigaon district and National levels.

H₁: There is significant difference of enrolment rate in the classes VI - VIII between Muslim villages surveyed at Morigaon district and National levels.

Our test statistic is:

\[ z = \frac{X - np}{\sqrt{npq}} \]

Where
- \( n \): size of the sample = 897
- \( p \): Proportion of the enrolment census = \( \frac{55.14}{100} = .5514 \)
- \( q \): \( 1-p = 1-.5514 = .4486 \).
- \( x \): No. of cases observed in sample (of size \( n \)) = 142

Now, \( Z_{cal} = \frac{|142-897 \times .5514|}{\sqrt{897 \times .5514 \times .4486}} \)

\[ = \frac{|-416.307|}{\sqrt{221.8801}} \]

\[ = \frac{416.31}{14.90} \]

\[ = 27.94 \]

\( Z_{tab} = 1.96 \) (at 5% level of significance).

Result = \( Z_{cal} \nless \ Z_{tab} \).

So the \( H₀ \) is rejected and \( H₁ \) is accepted.

The difference is highly significant.
APPENDIX - 7

$H_0$: There is no difference of enrolment rate in the classes IX - XII between Muslim villages surveyed at Morigaon district and National levels.

$H_1$: There is significant difference of enrolment rate in the classes IX - XII between Muslim villages surveyed at Morigaon district and National levels.

Our test statistic is:

$$Z = \frac{X - np}{\sqrt{npq}}$$

Where $n$: size of the sample = 1014

$p$: proportion of the enrolment census = \(\frac{2350}{100} = 0.2350\)

$q$: 1 - $p$ = 1 - 0.2350 = 0.7650

$x$: No. of cases observed in sample (of size of n) = 119

Now, $Z_{cal} = \left| \frac{119 - 1014 \times 0.2350}{\sqrt{1014 \times 0.2350 \times 0.7650}} \right|

= \left| \frac{-210.325}{182.2918} \right|

= 11.50

$Z_{tab} = 1.96$ (at 5% level of significance)

Result = $Z_{cal} \gg Z_{tab}$

So the $H_0$ is rejected and $H_1$ is accepted.

The difference is highly significant.
There is no difference of enrolment rate in the University classes, between Muslim villages surveyed at Morigaon district and National levels.

There is significant difference of enrolment rate in the University classes, between Muslim villages surveyed at Morigaon district and National levels.

Our test statistic is:

\[ Z = \frac{X - np}{\sqrt{npq}} \]

Where

- \( n \): size of the sample = 1066.
- \( p \): proportion of the enrolment census = \( \frac{610}{1000} = .610 \)
- \( q \): \( 1 - p = 1 - .610 = .380 \)

Now

\[ Z_{\text{cal}} = \frac{|49 - 1066 \times .610|}{\sqrt{1066 \times .610 \times .380}} \]

\[ = \frac{|-620.37|}{\sqrt{247.098}} \]

\[ = \frac{620.37}{15.72} \]

\[ = 39.46 \]

\( Z_{\text{tab}} = 1.96 \) (at 5% level of significance)

Result: \( Z_{\text{cal}} \gg Z_{\text{tab}} \).

So the \( H_0 \) is rejected and \( H_1 \) is accepted.

The difference is highly significant.
## APPENDIX - 9

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Enrolment Position of Students, 1969-90