

**THE INDIAN MUSALMANS: BEING THREE  
LETTERS, WITH AN ARTICLE ON THE LATE  
PRINCE CONSORT AND FOUR ARTICLES  
ON EDUCATION. WITH AN APPENDIX  
CONTAINING LORD MACAULAY'S  
MINUTE**

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The Indian Musalmans: Being Three Letters, with an Article on the Late Prince Consort and Four Articles on Education. With an Appendix Containing Lord Macaulay's Minute by W. Nassau Lees

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**W. NASSAU LEES**

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# INDIAN MUSALMÁNS:

BEING

## THREE LETTERS

REPRINTED FROM THE "TIMES,"

WITH AN

Article on the late Prince Consort,

AND

FOUR ARTICLES ON EDUCATION,

REPRINTED FROM THE "CALCUTTA ENGLISHMAN."

WITH AN APPENDIX

CONTAINING

LORD MACAULAY'S MINUTE.

BY

*William*  
W. NASSAU LEES,

FELLOW OF THE CALCUTTA UNIVERSITY; DOCTOR OF LAWS OF DUBLIN  
UNIVERSITY; DOCTOR OF PHILOSOPHY OF THE BERLIN UNIVERSITY; LATE  
PRINCIPAL OF THE MOHAMMADAN COLLEGE OF CALCUTTA, ETC.

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WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON;

AND

20, SOUTH FREDERICK STREET, EDINBURGH.

1871.

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## ADVERTISEMENT.

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THERE has long been a misconception regarding my views on Education in India, and as that misconception seems to have extended to this country, I publish in connection with the three letters on Indian Musalmáns, I have lately addressed to the *Times* some extracts from a series of articles I wrote in 1866 in the Calcutta *Englishman*. Because I deplore the neglect of the Oriental classical languages in the Government system of Education in India; many come to the conclusion that I wish to revive the early policy of the East India Company of subsidizing exclusively the study of these languages to the exclusion of English, and some go so far as to assert that my object is to revert to the policy of Warren Hastings, and keep the Civil Administration of British India in the hands of the Musalmáns. I have so repeatedly denied these assertions, that it seems useless for me to do so any more. I will, therefore, only add that my conviction is so firm that any attempts to denationalize the people of India by denying the higher classes access to their own classics, and teaching them only English, will so utterly fail,

that sooner or later the attempt will be given up. Then possibly a system of Public Instruction for the people, having better claims to be called National than the present, may be devised, in which English, Sanskrit, Arabic, Persian, and the Vernaculars will all be found in their proper places, no undue favour being shewn to the study of any.

Judging from Lord Mayo's recent excellent Resolution on this subject, his Lordship seems to have become alive to the fact that the existing system is not quite what it ought to be—the first step towards a reform; and as His Excellency's Resolution goes some way to establish my own position, I reprint it *in extenso* :—

“*Extract from the Proceedings of the Government of India in the Home Department (Education).*” — SIMLA, August, 1871.

#### RESOLUTION.

THE condition of the Mohammadan population of India as regards education, has of late been frequently pressed upon the attention of the Government of India from statistics recently submitted to the Governor-General in Council. It is evident that in no part of the country except, perhaps, the North-Western Provinces and the Punjab, do the Mohammadans adequately or in proportion to the rest of the community avail themselves of the educational advantages that the Government offers. It is much to be regretted that so large and important a class, having a classical literature replete with works of profound learning and great value, and counting among them a section specially devoted to the acquisition and diffusion of know-

ledge, should stand aloof from active co-operation with our educational system, and should lose the advantages, both material and social, which others enjoy. His Excellency in Council believes that secondary and higher education conveyed in the vernaculars and rendered more accessible than now, coupled with a more systematic encouragement and recognition of Arabic and Persian literature, would be not only acceptable to the Mohammadan community but would enlist the sympathies of the more earnest and enlightened of its members on the side of education.

2. The Governor-General in Council is desirous that further encouragement should be given to the classical and vernacular languages of the Mohammadans in all Government schools and colleges. This need not involve any alterations in the subjects, but only in the media of instruction. In avowedly English schools established in Mohammadan districts, the appointment of qualified Mohammadan English teachers might, with advantage, be encouraged. As in vernacular schools, so in this class also, assistance might justly be given to Mohammadans by grants-in-aid to create schools of their own. Greater encouragement should also be given to the creation of a vernacular literature for the Mohammadans, a measure the importance of which was specially urged upon the Government of India by Her Majesty's Secretary of State on more than one occasion.

3. His Excellency in Council desires to call the attention of local Governments and Administrations to this subject, and directs that this Resolution be communicated to them, and to the Universities in India, with a view of eliciting their opinions whether, without infringing the fundamental principles of our educational system, some general measure in regard to Mohammadan education



might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature. The authorities of the Lahore University College, who are believed to have paid much attention to the subject, should also be invited to offer their views on the important question above referred to. This may be done through the Punjab Government.

The only objection I have to make to this Resolution is that it proposes to legislate for the better education of the Musalmán population of India only, whereas it is time, in my humble judgment, to consider the question of the Education of the Musalmáns as a part of the greater question—the Education of the people of India as that congeries of Nationalities called Her Majesty's Indian Empire.

Athenæum, Nov. 10, 1871.

## INDIAN MUSALMÁNS.

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*To the Editor of the Times.*

Oct. 14, 1871.

SIR,

ABSENCE in the Highlands has prevented me from sooner noticing the letters which have appeared in your columns regarding the assassination of the late lamented Mr. Justice Norman. I knew him well, and I can add my testimony to that of the many who have given public expression to the feelings of deep regret which they entertain for his loss, to the kind and benevolent character of his nature, and to the sincere interest he took in the welfare of the natives of India, and especially that of the Mohammadan community of Calcutta. I feel the most confident conviction, then, that it is next to a moral impossibility the foul deed which has just been perpetrated could have had its origin in any feelings of animosity or even personal dislike to one who was all that "Amicus Mœrens" and the "Head Master of Wicksworth Grammar School" stated him to have been, and that, consequently, Mr. Justice Norman owes his death to the unflinching integrity with which he discharged the public duties of his office.

I wish I could close my letter with this brief testimonial to the worth of the excellent and humane Judge who has just fallen by the dagger of the assassin; but there is a political question of such very grave importance raised in the correspondence under notice, regarding which, looking to the relationship in which I have stood to the educated Mohammadans of Bengal for the past twelve or fourteen years, I feel it my duty to them, as well as to the Government which I have the honour to serve, to do my best to aid the public in coming to a right conclusion.

I allude to the charges of disloyalty to the Queen which this melancholy event has called forth from correspondents in your columns against Her Majesty's Indian Mohammadan subjects—charges made general rather by implication than by direct statements. These charges have been indignantly repelled, I am glad to observe, by "A Mahomedan" in his letter of the 27th ult., published in your issue of the day following. I not only firmly believe in the sincerity of the professions of loyalty and fidelity to which this writer has given utterance, but I desire to add my concurrence in his sentiments so far as they affect the great body of his co-religionists in India, who, I am quite certain, will repudiate with indignation and horror the crime which has been committed by one of their body.

At the same time, while I cordially endorse the