

Unit-1

**HISTORY OF EDUCATION
IN SUB-CONTINENT**

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INTRODUCTION

In this unit you will learn about the perspective of education in Pakistan through history. Basically the history of education starts from the period of 'Slateen' and extends upto the British period. In the first part of the unit education in Slateen period is discussed, whereas, in second part the features of education system in muslim period as a whole are described. The third part deals with the historical journey of education system through British period.

OBJECTIVES

After studying this unit, you may relate it with the second and third units and so you will be able to:

1. Know the State of the art of education before the birth of Pakistan.
2. Analyse the philosophy of Education in the Slateen period.
3. Know the British Educational Policy in South Asia.
4. Identify the core issues of Education before Pakistan came in to existence.
5. Compare and contrast the system of education in Muslim and British rule periods in the sub-continent.

1. THE SLATEEN PERIOD OF EDUCATION

Many Muslim rulers and nobles of South Asia were not only well aware of the Islamic concept of education but were also committed to promote and spread this light to every corner of their region. Many of them were learned men by themselves. However, even those who were not learned men. However, those who were not educated, such as 'Ala-ud-Din Khilji' or the Mughal emperor Akbar the great, were extremely generous and broadminded and helped the spread of arts and sciences. Hence, they promoted education and knowledge among people. They built mosques and opened many schools and colleges of Islamic learning. Stipends and scholarships were awarded to the teachers and the students.

Qutbuddin Aibak was the first independent Muslim ruler of the Sub-Continent. The Muslim Empire established by him lasted for about seven centuries; But the Slateen stayed in the Sub-Continent not merely to subjugate and rule, they made it their home and did much for the welfare and cultural advancement of the native population. They were eager to establish a stable government as well as to bring peace and prosperity to the people. From Qutbuddin down to Bahadur Shah II, most of the Slateen and Emperors contributed a lot to the promotion of knowledge and arts. Even provincial governors and rulers of independent states did not fail in their duty to achieve this end. Besides, the public, the nobles and the manual letters all did their best in this regard. Due to these efforts, education was as general and unrestricted in the Sub-Continent as in other Muslim countries, while in Europe during the same period education was the monopoly of a privileged class, the churchmen and the clergy.

1.1 Attitude towards Education

The Government of the time believed in the independence of the educational Institutions as against the modern concept of the imposition of restriction, on or supervision of education by the Government. The main task of the Government was to give financial aid. The teachers were, however, quite free to manage their institutions, frame courses and curriculum, and decide the aims, nature and method of their teaching. The officials of the Government did not interfere in these matters at all. These institutions also taught some specially prescribed compulsory courses, but the system was not too rigid. Changes were introduced at different times and in some places certain subjects were even added.

It does not, however, mean that the Government was indifferent to the educational activities in the country. There was no separate department of education in those days; nor were their inspectors to supervise educational enterprises. It does not, however, indicate that the Government took no interest in the matters of education. Such a conclusion would be contrary to facts. The Sadrus-Sudur, a permanent official enjoying the rank of a minister under the Delhi Sultans and the Mughal Emperors, had the following duties and functions to discharge:

- a) To put up lists of candidates for scholarships and stipends before the Sultan.
- b) To appoint Qazis and Muftis.

- c) To censure persons erring in matters relating to education and public morals and to watch the betterment of education and public morality.
- d) To provide aid to the poor and the disabled from the funds provided by the State.

It was incumbent on the Sadrus-Sudur to keep himself aware of the financial condition of the Ulama and to provide those, who were in need, with necessary aid either from private purse or from the State funds, off course with the approval of the Sultan. The Qazis and Muftis for various cities were chosen among these Ulama and staff of the educational institutions. Their salaries were regularly paid out of the royal treasury. In some cases, Jageers (properties) were endowed for defraying the expenditure of educational institutions. The teachers were paid salaries and the students scholarships. In some institutions boarding and lodging were provided free. But mostly the students' resided at their homes while receiving their education in schools. On finishing their education, suitable, among them were appointed as teachers in schools.

The teachers and the students were both supported by the State and some schools had endowments attached to them. Thousands of schools in the Sub-Continent were established by the Sultans. They were spread in far flung areas in every nook and corner of the country. They were the main centres of education. The Madrassah Khair-ul-Manazil founded by Maham Ankah in Delhi and the Madrassah founded by Mahmud Gawan in Bidar are just a few instances out of a large number of them. Some of these old educational institutions are being used as centres of education even today. A case in point is the Madrassah of Ghaziuddin in Delhi outside Ajmeri Gate. Before the Independence in 1947, it was known as Arabic College; now it is called 'Delhi College'.

Prominent Viewpoints about Education

Here we try to examine the different viewpoints about the Muslim educational system in South Asia. They include the objectives, curriculum, examinations and philosophy of Education.

1.2 Aims of Education

Aims are the cornerstone of every educational system. The curriculum, methods of teaching and other educational activities are determined keeping in view the aims of education. In the Slaten period of the Sub-continent, the objectives of education were:-

a) Seeking the Pleasure of God

To please Allah is the most cherished aim of the Muslims during their worldly life. So, naturally, the basic aim of the Muslims' education is the attainment of Allah's pleasure through building the human character and personality in a befitting manner along with fulfilling the demands of worship. The basis of this aim of Islamic education is the tradition of the Holy Prophet (S.A.W), 'whosoever seeks knowledge for the purpose other than the pleasure of Allah, Almighty shall command him to locate his destination in the Hell.'

b) Predominance of Islam

It has been the aim of life and education of the Muslims to secure supremacy for Islam along with their success in the next world. Islam has appeared in this world as a predominant power. Therefore, it is the cherished desire of Islam to prepare the

Muslims for its predominance with the help of education. In other words, education is a key to success in this world as well as to hereafter.

c) Character Building

It is also an important aim of education. The Muslim Scholars gave due consideration to its attainment. The study of Hadith and the biography of the Holy Prophet (Peace be upon him) proved great value for the attainment of this objective.

d) An Overall Development

A balanced mental and physical development of learners is one of the aims of Islamic education. Educational activities therefore are designed to polish all the abilities in a balanced way.

1.3 Curriculum

The Holy Quran held a central place in the Muslim curriculum. The other subjects were included for its explanation. For instance, the Holy Quran has emphasized again and again to observe the Universe. This introduced the subject of science. In order to deal with the criticism of the Holy Quran, the philosophical sciences in general and the scholastic philosophy in particular appeared. The desire for recognition of the 'self gave birth to psychological sciences. Arabic language and literature supported their importance. With the passage of time, all these sciences and arts became permanent. The Muslims helped them to reach the highest point. Certain changes and modifications in the curriculum were made to adapt it to the changing circumstances. Here we discuss curriculum with reference to different stages:

a) Elementary Education

It consisted primarily of the art how to read and write and the recitation of the Holy Quran without understanding its meanings. In this stage coeducation was in practice.

b) Secondary Education

In this stage the worldly education and training regarding everyday life affairs, official procedure and legal matters was imparted. The curriculum consisted of arithmetic, history, ethics, Islamic Jurisprudence and calligraphy. At this stage Persian was the medium of instructions in South Asia.

c) Higher Education

It consisted of philosophy, logic, scholastic philosophy (Ilm-ul-kalam), explanation of the Holy Quran and traditions of the Holy Prophet (Peace be upon him). The medium of instructions was Arabic at this stage.

1.4 Media for Promotion of Knowledge

It is; however, wrong to limit the progress of education in those days to these institutions. Every Sultan patronized the establishment of public schools in various parts of his sultanate. Every new Government tried to prove itself more beneficent and dedicated than others by establishing institutions for popular education. But education was not limited to these centres, alone. In order to fully understand the condition of educational progress in

those times it is necessary to familiarize ourselves with different kinds of media that were in vogue for spreading education.

1.5 Periodic Curriculum

Now, as regards the curriculum at this stage, we can examine it with reference to the following three periods, namely:

a) First Period

It covers the period between the beginning of the Muslim education in the sub-Continent to the reign of Akbar the Great. It continued for about two centuries. During this period, Arabic language and literature, including exegesis of the Holy Quran, traditions of the Holy Prophet (Peace be upon him), Islamic Jurisprudence, Logic, Scholastic Philosophy and Mysticism constituted the curriculum.

b) Second Period

During the above mentioned first period, the tendency towards philosophy and logic, which got importance during the reign of Sikandur Lodhi, was further strengthened by Fath-e-Ullah Shirazi, a minister of Akbar the Great. The reign of Akbar was a period with no particular religious trend under state patronization though Akbar created Deen-e-Ilahi, the dominant religion was Islam. The traditional branches of learning, such as the Holy Quran, traditions of the Holy Prophet (Peace be upon him) and the sciences relating to both of them, were criticized openly and deliberately. However, the rational branches of learning and the rational sciences (Philosophy and logic, etc.) were encouraged fully. The text books of different subjects were changed. However, a new subject i.e. the science of medicine was included in the curriculum. This period ended during the reigns of Aurangzeb.

c) Third Period

Mulla Nizam-ud-Din Sahalvi was a reputed scholar during the reign of Aurangzeb Alamgir. He made changes and modifications in the curriculum and made it a new curriculum. This was the curriculum which remained in force in about all the academies of the Sub-Continent recognized as Dars-e-Nizami. This curriculum resembled that of the second period. Consequently, the tendency towards the works of philosophy and logic (the extra-religious fields of knowledge) increased. Moreover, the textbooks of different subjects were changed. The principal aim was to facilitate the students to have an easy access to the books considered more difficult in all main subjects and sciences. Resultantly, the worlds of philosophy and logic were preferred to those of the traditional branches of learning. Then, Shah Abd-ur-Rahim stepped forward and re-introduced the Holy Quran and Hadith in the curriculum and at last succeeded in reviving them both. After him, his great and illustrious son Hazrat Shah Waliullah, further promoted the movement. He extended a balanced criticism of the, curriculum in force and did much to popularize the study of the science of Hadith. As a result, this movement succeeded

and with some effective alterations and modifications. Dars-e-Nizami is still in force in most of the academies in the Sub-continent. We shall study it in detail in the next pages.

1.6 Dars-i-Nizamiyyah

The salient features of the Dars were as:

- a) Comparatively less importance was given to the teaching of the Holy Quran and Hadith than to teaching of philosophy and logic, etc.
- b) Geography and History were ignored completely.
- c) In Dars-e-Nizami there were many books on etymology and syntax while the books on literature were very few
- d) Intelligence and wisdom, prudence and thought etc. were preferred to information.

In other words we can conclude that in the curriculum for higher stages rational branches of learning prevailed over the religious branches of knowledge (reported sciences) and the curriculum grew a bit heavy as well as difficult.

The curriculum known as a Dars-i-Nizami today is as follows:

Etymology

Mizan: Munshaib; Panj Ganj; Zubdah; Dastur-ul-Mubtadi. Saif Mir: Ilim-us-Sigha; Fusul-i-Akbari: Shafiyah.

Syntax

Nahv Mir; Miatu Ainil; Sharah-i-Miati Amil: Hidayat-un-Nahv Kafiyah; Sharah-i-Jami.

Logic

Sughra; Kubra; Isaghoji; Qala Aqul; Tahzib; Sharalw-Tahzib; Qutbi; Mir Qutbi; Mulla Hasan; Hamdulla; Qazi Mubarak; Mir Zahid; Commentary on Mir Zahid by Chula Yahata; Mulla JAL; Sharah-i-Sullen and in some institutions An notations of Abdul AH on Mir Zahid and Sharah Sullen by Mullah Mobil.

Physics and Metaphysics; Maibazi; Sadra; shams-i-Bazigha.

Fiqh

(Islamic Law) Shara-ul-Waqaya, (First two books) Hidayah (last two books).

Usul-i-Fiqh

(Principles of the Muslim Law), Nurul Anwar; Taudih; Talwhih; Musalla-muth Thabut.

Tafsir (Commentary)

Jalalain; Baidawi (Upto Surah Baqr).

Hadith (Tradition)

Sahih Bukhari; Muslim, Mo'ta; Tirmizi; Abu Daud; Nasai; Ibn-i-Majah.

Principles of Hadith

Sharh-i-Nukhbat-ul-Fikr

Scholasticism

Sharah-i-Aqaidun Nasafi; Khayali; Mir Zahid Umur Ammah

Rhetoric

Muktasar-ul-Ma'ani; Mutawwal (upto Maana qultu)

Literature

Nafliat-ul-Yaman; State Muallaqat; Hamasa; Diwan of Mutanabbi (selections); Muqamat Hariri (selection).

Mathematics

Khulasat-ul-Hisab

Geometry

Euclid (Book I) and in some institutions upto Book IV

Astronomy

Tasrih Sharh, Tasrih-ul-Aflak; Sharh Chaghmini

Law of Inheritance

(Faraiz)-Sharifiyyah

Dialectics

Rashidiyyah

Its Drawbacks

The above curriculum, generally known as the Dars-i-Nizamiyyah, has certain disadvantages and drawbacks. At some places, steps have been taken to modify it according to the needs of the recent times and environments:

- a) Undue emphasis has been laid on the means rather than the ends due to which the students lose sight of the real aim of their studies. Etymology and syntax are an indispensable aid for learning a language but it does not justify the inclusion of 15 books on grammar, especially when the literature has been allotted only three or four books. The aim of teaching grammar is to gain mastery over literature and not to master the grammar itself. Similarly, logic has for its end the cultivation of power to ponder and think accurately. **But inclusion of 3 5 books** on the subject unduly emphasizes its importance, giving the impression that the learning of logic was an end in itself and the ultimate object of its teaching was nothing but to have a mastery of the subject. Moreover, "the books' included in the curriculum largely contain matter irrelevant to the subject. Mulla Hassan, Hamdullah, Qadi and the likes are supposed to deal with the art of logic, but they treat the problems of public affairs and philosophy more than those of logic".
- b) No doubt the aim of a scholar should be to sort out the solution of a problem, but it does not mean that the acquisition of knowledge for its own sake should be totally ignored. It is important to develop the ability to think and ponder but to create a thirst for knowledge is as much a necessity, so that a student may use his capabilities for acquisition of more and more knowledge.
- c) The number of books included in the curriculum is so large that it is difficult, if not impossible, to acquire complete mastery over them.
- d) Less attention is given to Tafsir, Hadith and literature despite their preeminence in our lives.

- e) Some important subjects have been totally ignored. History, Geography, Ilm-i-Ejaz-ul-Quran, Topology and Geology have been paid little attention.

For all its short-comings, however, the curriculum has produced many men of great talents.

The completion of the programme does not ensure the highest attainment in any special branch of science; yet it develops in the scholar the ability to attain a relative perfection in the branch of learning of his choice through self-effort. It dispenses with, dependence on others for help.

After the death of Aurangzeb, the services of the families of two distinguished votaries of Islamic learning viz. Shah Waliullah and Mulla Nizamuddin are really remarkable.

After Aurangzeb's death, the Mughal Empire was in the process of disintegration and decay. There were a number of saints and scholars like Mujaddid Alaf Saani and Sheikh Abdul Haque. During this period the great inquirer like Shah Waliullah, on the one hand, preached to the strayed Muslims once again to tread the right path of Islam and thus completed the mission of Sheikh Mujaddid, while on the other, he restored among them political unity and assembled them on the battlefield of Panipat as one nation.

1.7 Activities and Self-learning Questions

Write down the names of the Muslim Sultans who had a deep interest in educating the people.

_____	_____
_____	_____
_____	_____

- Q. 1 Who was the first Muslim ruler of the Sub-continent who did much for cultural advancement?
- Q. 2 Which officer in the Sultan period was responsible to keep himself informed about the condition of the Ulema?
- Q. 3 Describe any two aims of the Muslim Education system in the Subcontinent.
- Q. 4 On what, did the Muslim curricula lay main emphasis?
- Q. 5 When did the first period of the Muslim Education end?
- Q. 6 Which period of the Muslim Education started with Mulla Nizam-ud-Din?
- Q. 7 Write down at least one drawback of the Dars-i-Nizamiyyah
- Q. 8 In Eighteenth century who was the Muslim scholar who revived the path of Islamic Education.

2. THE PHILOSOPHY AND POLICY OF EDUCATION IN THE MUSLIM PERIOD

The process of conveying the curriculum to the students in the most effective manner needs an effective policy. On the other hand philosophy provides the base for this policy in order to know about the real status of education in Muslim period, policy and philosophy of education is discussed in detail.

2.1 Primary Education

In the elementary academies the regular and formal education of a child used to begin at the age of four years, four months and four days and the teacher started it in the presence of the relatives and peers of the child. He taught the child 'Bismillah'; the opening verse of the chapter entitled al-Alq and the opening chapter of the Holy Quran.

Quran

At first stage, the students were taught how to read. Having made the child acquainted with the letters of the alphabet alongwith their various forms and shapes, he was taught how to write the letters. Then came the words and then sentences (It was Akbar the Great who was the first to introduce the process of reading and writing simultaneously). In other words, at first the letters of the alphabet were taught. So, having understood and recognized the names and forms of the letters, the students were asked to read them with the help of calligraphy. Experience and practice helped the students read fluently without spelling out the words. The subject of the Holy Quran was introduced after mastery over three "R"s.

2.2 Secondary Education

The following methods were used in the Secondary and Higher Secondary teaching institutions, namely:

Oral method of teaching.

- a) Education with the help of text books.
- b) Education through debates and discussions.

a) Oral Method of Teaching

This old method of teaching was in force in almost all the elementary religious academies. The teachers used to deliver a lecture regarding a topic or subject and the students put down important points. During the lesson as well the student got removed their difficulties with the help of relevant questions. The teachers too put questions to evaluate the knowledge of the students.

b) Education with the Help of Text Books

According to this method the teacher himself readout to the students from a book or asked a student to read it out to the class. Then he explained the difficult points. The students too put questions to get removed the difficulties, etc.

c) Education through Debates and Discussions, etc.

The importance of depth in study cannot be ignored. So, according to this method the students used to come to the academies duly prepared for the lessons. As a result, the lessons used to be converted into debates, etc. Moreover, the contemporary scholars used to attend the lessons of the well-known teachers. In this way the standard of discussions was of high level. In the higher academies, this method was made the best use of and it remained in force quite successfully!

d) Depth in Study

This method is considered much successful for the serious students even today. The students of the higher academies used to read books by themselves and pondered over each and every word. They would also compile answers to all probable objections and criticism. While studying, the original text and its translation came first and the real meanings and objectives always followed. In case a passage etc. was difficult successive readings were tried to understand it thoroughly and comprehensively.

Only the most difficult and complicated problems were put before the teachers for solution. The teacher was regarded a reservoir of knowledge.

2.3 Monitorial System

Nearly all the religious academies had this system. Accordingly, the students of higher grades used to teach the elementary grade students. They were responsible for discipline as well. Anyone of the students used to repeat around whatever the teacher readout. This student was recognized as the repeater.

2.4 Examination System

The Muslims educational system did not have the examination system like we have today. The teachers themselves promoted the students to next grades after a test of their learning and grasping capability. It was also customary to test the weekly progress in study. The teacher also used to test their students during the lecture/lesson. A close link between the teacher and the student too helped evaluate the knowledge of the student. At the accomplishment of the last grade the students were awarded diplomas. Now, as regards the formal tests, it was Muhammad Adil Shah of Bijapur who introduced the Annual Examinations. They always commenced from the month of Zil Hijja. Aurangzeb Alamgir also ordered for the monthly tests.

Although there was no regular system of formal examinations, even then an atmosphere of competition was there for the recruitment to the royal seats and senior posts of bureaucracy. For the post of poet laureate, many a poet rushed to the court from far-flung corners of the country. Likewise, for other posts too it was obligatory to prove one's worth practically. So, we can conclude that a system of competitive examinations was there even in those days.

2.5 Setup of Religious Academies

One salient feature of the Muslim educational system was its internal freedom. The rulers, nobles and the rich setup academies and also looked to their financial obligations and needs. However, the scholars and teachers enjoyed, independence regarding the curriculum, methods-of teaching timetable and other related matters, etc.

The following kinds of religious academies existed during the Muslim rule in the Sub-continent, namely:

- a) Public Academies
- b) Mosque Academies
- c) Convent and Shrine Academies
- d) The **Almamaters adjoining** the Academies run by Scholars or societies.

Now, let us discuss each type:

a) **Public Academy**

In big cities, many academies and higher education institutions were run by the government itself. However, some nobles and landlords also shared the expenditure for their maintenance. The teachers appointed in such academies were usually the well-known scholars. The students were also awarded scholarships/ stipends.

As regards the academies setup by the rulers, the Feroz Shah University setup by Feroz Shah Tughlaq held an outstanding position because of its magnificence and splendor. It was a residential institution. The teachers and the students both got reasonable aid. The Humayun Academy was also a well-known institution. The tomb of Humayun was also used as an academy. During the reign of Akbar the Great, the principal mosque at Fatehpur Sekri was also a great academy. It shows Akbar's interest in the spread of knowledge.

Shah Jehan setup an academy named Madnssa Dar-ul-Baqa in Delhi. The king himself appointed the teachers in it. During the reign of Akbar the Great, a great institution named Madrissa Khair-uk Manazil was setup. Aurangzeb Alamgir had setup a grand University at Farangi Mahal.

b) **Mosque Academics**

In the Muslim educational system, Mosque holds a very important position. In Medinah-al-Munawwarah, Suffah (Plate form in the Holy Prophet) **Moscjue** in Medinah served as the first Islamic University in the world. After that many grand and renowned Universities and academies were setup in mosques or in the adjoining buildings. The arrangement for recitation of the Holy Quran without understanding its meaning in mosques was primarily introduced in mosques and this tradition still prevails in mosques. In the Sub-continent the elementary schools were established in mosques only. In these schools the students were taught the Holy Quran, elementary knowledge of Arabic and Persian, Mathematics and Calligraphy. These schools were run on self-help basis. At the same time, the

tradition of public support of the mosques also existed. These schools enjoyed an indirect patronage of the government.

c) Convent and Shrine Academies

The mystics and saintly guides played an important role in spreading the teachings of Islam. People used to gather around them to benefit from their knowledge. The devotees and generous people managed their lodging and boarding. The Centres setup in convents and shrines for the purpose of purification of mind gradually developed into regular teaching institutions and Universities and played an effective role in promoting education.

d) The Almaters Adjoining the Academies run by Scholars

To the Muslims, education and teaching processes holds the position of religious obligation and worship. To perform this duty, scholars devoted themselves exclusively for teaching. They voluntarily started their teaching job in mosques and people rushed to them from far and wide to acquire knowledge. Some scholars used to start their religious lectures even at their residences and educated the people without any worldly or monitory gains. The well off scholars even managed the lodging and boarding of their students. However, in this noble deed other Muslims also co-operated with them generously and without any personal interest.

2.6 Educational Societies

The societies and associations, like the schools and libraries, proved of great help in educational progress. Such societies were generally formed by the members of the royalty who maintained at their court a galaxy of poets and scholars. These scholars held assemblages which were, at times, joined by the king himself. Following the custom of the royalty the nobles too, had formed similar associations. It was in the time of Balban that we for the first time come across associations, which were devoted entirely to educational purposes. They were established by Prince Muhammad Shaheed and Prince Bughra Khan, sons of Balban. The princes differed in their taste. So, the associations formed by them too had different aims. The association formed by Prince Muhammad was literary in character with Amir Khusro, the famous poet as its chairman. Its meetings were attended by scholars and 'Ulama' from all corners of the Kingdom and discussion were held on literary topics. Prince Bughra Khan was a lover of fine arts. The association under his patronage had the aim of development and practice of fine arts. The nobles followed the example set by the princes and established a number of such associations. These institutions were of high standard.

It was mainly due to the fact that during the reign of Balban, which is regarded as the best period of Afghan rule, a large number of celebrated and selected scholars of Asia had assembled at Delhi Court. The literary gatherings patronized by the princes provided the people with opportunities to benefit from the scholarly discourses.

Akbar also devoted much attention to literary, scholastic and religious activities. A debating hall was set apart for discussions with the "Ibadat Khana", (place of worship)

Akbar used to listen to the discussions of the divines of different sects and religions. The emperor was very fond of making experiments; there he once experimented on discovering the natural language; there he also attempted to bring all the people of the Sub-Continent into the fold of a new religion 'Deen-e-Ilahi', so as to unite them into one nation. These experiments could be wrong, but the scholastic activities of the association proved very useful to literature and science by producing, original works as well as translations of great value. Many of the scholars who participated in the discussions held in the "Ibadat Khana" combined their efforts in translating into Persian, Arabic and Hindi books such as, "Moajamul Buldan", and "Tarikh-i-Kashmir". This method of collaboration was not confined to translations alone. Even original books on history were produced through joint efforts. But the best outcome of the method of collaboration in the Pak-Indo Sub-continent was the compilation of "Fatawa-i-Alamgiri" in the region of Alamgiri who appointed a committee headed by Mulla Nizam.

2.7 Buildings and Finances

In the Sub-continent, the Muslims started their teaching jobs in mosques. In the beginning there was no arrangement of buildings for academies. Gradually, the inclination towards adjoining buildings for academies developed. Shah Jehan setup a separate, grand academy in Delhi. Its building was adjoining to the Jamia Masjid, Delhi. Moreover, in Lahore, Agra, Gujrat and Ahmadabad, the academy buildings were constructed quite adjoining to the mosques.

It was also common to raise academy buildings adjoining to Muslims shrines. In Bihar, the Shrine of Shah Kabir (Sasram) and the academies adjoining to the Shrine Phulwari are worth noting. The buildings of the public academies were very grand and splendid wherein facilities for learning and teaching and the arrangements for lodging and boarding for both the teachers and the students existed.

In public institutions, teachers and students were awarded scholarships and monetary help by the government. Some academies had permanent endowments too, which met their financial needs. Aurangzeb Alamgir ordered for gradational scholarships for the students of special classes. King Jehangir enacted laws for the development and spread of education and provided a strong and concrete footing to the finances of the academies.

2.8 General Discipline

The educational system was independent with regard to its internal management. Therefore, no central concept was there for its discipline. Again, there were no prescribed conditions regarding the admission procedure, etc. nor was there any age-limit for the purpose. In the academies the medium of instruction was Arabic.

Usually the admissions were completed during the month of Shawal. There was no fixed daily timetable. However, in the Higher Education Academies, the teaching hours were from the Morning Prayers till the time beyond the Night Prayers and they were not continuous in character. In elementary academies the teaching hours were

from morning to noon and then after the Midday Prayer. There was no proper reciprocal connection among the academies. Still there existed a considerable harmony among all the academies with regard to their methods of teaching, curriculum and timetables. There was no limit of studentship as well as teacher ship. The students were awarded diplomas and certificates etc. according to their abilities and capabilities. For the students the epithets of 'Fazil', 'Aalim' and 'Qabil' were in forces which were awarded at the accomplishment of the courses of logic & Philosophy, acquaintance with religious precepts and of literature respectively.

2.9 Activities and Self-Learning Questions

Enlist the names of some religious educational institutes of your district.

_____	_____
_____	_____
_____	_____

- Q. 1 What was the Elementary Educational system in the Muslim Period?
- Q. 2 Describe oral method of teaching in the Muslim Period.
- Q. 3 Describe the examination system in the Muslim Period.
- Q. 4 What was the role of Mosque Academies in the Muslim Period?
- Q. 5 Discuss the role of educational societies in the Muslim Period.

3. THE BRITISH PERIOD

Gace Charles Grant was the founder of the British Education Policy in South Asia. He was an employee of the East India Company and was known for his devotion to duty. In the beginning he led a luxurious life, but afterwards he became a Christian Missionary, returned to England in 1790 A.D. and tried his best to persuade the British Parliament to support his suggestions on education. He briefed the Parliament about the Indian Educational System and the moral status of the Indians in a way as if the whole of South Asia had sunk deep in immorality, ignorance and vulgarity. To care the ills, he suggested that the British Government must take over the educational setup of the South Asians. He further suggested that in addition to the Western sciences, such as Science and Technology, the South Asians must be compelled to study Bible while the medium of instruction should be English. Again, the English Language and Literature must be included in the curriculum. Hence, since 1813 A.D. these suggestions and recommendations of Charles Grant had constituted the foundation of the British Education Policy in South Asia. That is why Charles Grant was considered the founder of the modern education in South Asia.

Period	Duration	Brief Introduction
1.	1813 to 1835 A.D.	From the Charter Act 1813 A.D. to the Lord Mcalley Report.
2.	1835 to 1854 A.D.	From the Mcalley report to the Wood Dispatch of 1854 A.D.
3.	1854 to 1882 A.D.	From the Wood Dispatch of 1854 A.D. to the Indian Education Commission of 1882 A.D.
4.	1882 to 1904 A.D.	From the Indian Education Commission of 1882 A.D. to the Resolution of 1904 A.D.
5.	1904 to 1919 A.D.	From the Resolution of 1904 A.D. to the Calcutta University Commission of 1919 A.D.
6.	1919 to 1929 A.D.	From the Calcutta University Commission of 1919 A.D. to the Indian Statutory Commission of 1929 A.D.
7.	1929 to 1947 A.D.	From the Indian Statutory Commission of 1929 A.D. to the Establishment of Pakistan in 1947 A.D.

3.1 First Period of Modern Education

In 1813 A.D. the British Parliament revised the Charter and added clause 43 to it through a resolution authorizing the East India Company to spend Rupees one lac (Rs. 1,00,000) annually on the promotion of English Language and literature in Inca. The company was also allowed to setup schools and to arrange, lectures for the purpose. In the clause the following two points with respect to education were very eminent, namely:

- a) Revival and development of literature and encouragement of the educated people in south Asia.
- b) Introduction of Scientific knowledge in British Colonies.

Now, as regards the first point, it dealt exclusively with oriental learning and ancient sciences, while the second aimed, learning of the modern western sciences. But the later educational policy of Britain was a practical show of the policy suggested by Charles Grant. Its main aim was to spread English Language and literature and promote western knowledge and culture. In this respect, the Charter Act of 1813 A.D. is considered the foundation stone of the new educational setup in India.

As regards the money earmarked in the Charter 1813 A.D., it was too little. Further, it was not spent properly for ten years, for during that period the Company remained at war with the local rulers. In 1823 A.D. the Mass Education Committee was setup, but it too remained inactive nearly for ten years.

During the first period ranging from 1813 to 1835 A.D., some Englishmen were sincere enough to spread knowledge in South Asia with regard to Company Charter but the Company" never bothered to encourage them. Instead, the Company ordered the Governor of Madras to follow the policy of the Governor of Bengal who believed that education should be confined only to the upper class South Asians, so that their services might be used by the Company. In other words, the Company's sole aim was to prepare the people only to serve the East India Company.

Here is a summary of the important educational events that took place between 1813 to 1835 A.D.

The missionary institutions too remained active during this period.

- a) In 1815 A.D. the Bombay Education Society was setup by the Govt.
- b) In 1816 A.D. the Calcutta Widyalia Education Institute was setup.
- c) In 1819 A.D. it was raised to the level of a college. Here, the Indians were imparted higher education. The medium was English. It was the first Government College in South Asia.
- d) In 1833 A.D. the Charter Act was amended and the grant for education was enhanced to ten lac rupees (Rs. 10,00,000) annually.

3.2 Second Period

In the British India, the second period of modern education ranges from 1835, to 1854 A.D. When Lord Macaulay's memorandum was passed by the Parliament. Lord Macaulay set foot on the south Asians Soil on June 10, 1834 A.D. He was a legal member of the Governor General's Executive Council. He was also the Chairman of the Mass Education Committee. In 1834 A.D. and issue, whether the medium of instruction should be English or oriental languages, was put before the Council. As a result of vetting in the Council, a tie was noticed and Lord Macaulay reserved his ruling for the time being. But when the issue was brought before the Governor General's Council, he insisted that unless and until the ancient system of knowledge and literature in South Asia was destroyed, the social and economic progress cannot be ensured. Hence the teaching of European Sciences and English Language must be enforced in South Asia. Again, he advocated that English must be the medium of instruction for all me other sciences. He

threatened that if his suggestions were not approved, he would resign from the membership of the Governor General's Executive Council as a protest. The Governor General Lord Buntings, who also held the same views as Macaulay did. approved his suggestions and on March 7, 1835 A.D. he succeeded in getting the suggestions of Lord Macaulay passed by the Executive Council in the form of a separate resolution and enforced them in south Asia with the help of an official announcement. Hence the Macaulay memorandum served as the fountainhead of the British educational system in South Asia for all times during their rule and as a result the ancient educational setup in India was deprived of its very national basis forever.

With new education policy, the Mass Education Committee started to open schools in rapid succession. In 1835 A.D. the schools run by the Committee numbered 48. After, that at ever district headquarters a school was opened. By 1840 A.D., 40 schools of this type were functioning. These schools became so popular that in spite of the offer of scholarships; only few students sought admission to the Arabic and Sanskrit Schools, while the English Schools were overcrowded despite the tuition fee to be charged by them.

In 1841 A.D., the Mass Education Committee was dissolved and the Council for Education replaces it in 1842 A.D. In 1844 A.D. Lord Harding made it clear that the graduates of the English Schools-would be preferred for government services. In this way, the very aim of education became the attainment of a job and employment. As the posts were limited, the unemployment problem was acute. On the other side, the indigenous industry and agriculture sector became bereft of the labour. The government schools were not sufficient in number to cope with needs of the population. Resultantly, the private sector stepped in and opened new schools. The missionary management took the lead in this sector. In Bengal alone the missionary schools numbered 22 by 1853 A.D. follow are the educational developments that took place in India from 1835 to 1853 A.D.

- a) In 1836 A.D. the Hugli College, Calcutta and Medical College, Calcutta were established on new lines.
- b) In 1844 A.D. engineering classes were started in Hindu College, Calcutta.
- c) In 1847A.D. the Engineering College, Rurki was setup.

3.3 Third Period

The third period of the new education in South Asia covers the period from 1854 to 1882 A.D. It started with the Woods Dispatch. In 1853 A.D. the East India Company's Charter was expected to be revised. Before, 1853 A.D., a special committee from the House of Commons examined in detail the Public Education Policy in south Asia. In 1854 A.D. this review was sent to the Board of Directors of the Company in the Board of Control In view of its role in the educational changes henceforth in South Asia, this letter is known as "The Magna Carta of Education in India".

In the Wood's Dispatch (letter) mentioned above, a clear-cut opposition to the teaching of Arabic and Sanskrit was there. The very spirit here too is the, theory of Macaulay wherein he advocated the supremacy of Western Language and Literature in south Asia. Like Macaulay, this Dispatch (letter) too declares oriental languages and literature a

mixture of mistakes and blunders. As regards the regional languages, the dispatch is somewhat diplomatic. These languages are advocated to be recommended as a medium of instruction like English. At the same time, they were considered to be rich enough for translation and reference purposes. This looks to be a pure Macaulian way. The important recommendations of the Dispatch (letter) are summarized as:

Recommendations of Macaulay

1. An Educational Directorate must be setup in every district and it must be headed by Director of Public Instructions assisted by Inspectors.
2. At the Capitals (headquarters) of Calcutta, Bombay & Madras, Universities must be established.
3. Henceforth, the general public must be kept in mind in place of the higher class in the field of education.
4. Private schools must be awarded grants.
5. Teachers training schools must be setup in South Asia on the lines of those in England. The trainee teachers must be awarded stipends etc.
6. The person of legal, engineering and medical sectors must also be trained.
7. Female education must also be given due importance.

Consequently, the aim of education was restricted to the seeking of jobs only and nothing else. Therefore, it lost all its cultural and moral utility. Moreover, the enforcement of the Dispatch Recommendations almost eliminated all the native sciences. That is why this Dispatch is called the "Dispatch of Slavery in India". As a result; the private sector was also brought under the control of the Govt. with the help of grants etc. At the same time, these grants favoured the missionary educational institutions exclusively.

During this third period, the following important developments took place in the field of education from 1854 to 1882 A.D., namely:

1. In 1856 A.D., an Engineering College was opened in Calcutta.
2. In 1857 A.D., Universities were established at Calcutta, Bombay and Madras. Moreover, for the inspection of village schools, circle-wise Inspectors of schools were appointed.
3. In 1864 A.D., Govt. College, Lahore was opened.
4. In 1868 A.D. educational cess was imposed on the land revenue @ one percent.
5. In 1869 A.D., a University College was established in Lahore.
6. In 1882 A.D., the University of the Punjab was established at Lahore.

3.4 Fourth Period

The fourth period of new education in South Asia is spread from 1882 to 1904 A.D. In 1882 A.D., the Indian Education Commission was constituted under the chairmanship of Sir William Hunter; This Commission recommended that gradually the Government must withdraw its indirect control over education. The Commission was of the view that the private sector should be in the teaching of compulsory subjects after class 8. During this period, the resolution of 1943 A.D. of the Indian Govt. became public. In this resolution, for the first time the sway of tests over curriculum was bitterly opposed and it was

stressed that the tests must never become mere admission tests. Rather they must be such as to help, search for ability and capability.

3.5 Fifth Period

The following developments took place during the fifth' period of new education in South Asia, i.e. from 1904 to 1919 A.D., namely:

1. In 1905 A.D., the National Council of Education was constituted for a comprehensive planning of the national education.
2. Until now, education was attached to Home Department. In 1909 A.D., it was merged with the Department of Education, Health and Land(s) and the office of the Director General of Education was abolished.
3. In 1911 A.D., a grant of Rs. 10,00,000 (Rupees ten lac) was allocated for the development of education. That year on Dec. 11, in the coronation gathering, an encore grant of Rs. 50,00,000 (Rupees fifty lac) was also announced.
4. In 1915 A.D., the Banaras University was established through an act of the Parliament.
5. In 1916 A.D., a Female University at Patna was opened.
6. In 1917 A.D., the Rangoon University was established.

3.6 Sixth Period

In South Asia, the sixth period of new education ranged from 1919 to 1929 A.D. The Calcutta University Commission was constituted in 1917 A.D. It submitted its recommendations in, 1919 A.D. It recommended that the Intermediate Classes must be de-affiliated from the Universities. This was adopted by all the provinces except the Punjab where this recommendation could not be implemented.

Here are the important events during the sixth period of new education, namely:

1. In 1919 A.D., the Non-cooperation movement was started in India in order to protest against the British Reforms in India, and national schools and Universities were established in South Asia.
2. In 1920 A.D., the Lucknow University was setup.
3. A Central Advisory Board of Education was constituted in 1921 A.D., seeking expert opinion in the matters concerning education.
4. In 1922 A.D., the Nagpur University and the Delhi University were established.
5. In 1923 A.D., in every Municipality the basic (primary) education (of children from 6 to 11 years) was declared compulsory and the Municipalities were allowed to impose the education cess to meet the expenses.
6. In 1925 A.D., the Inter University Board was constituted.

3.7 Seventh Period

The seventh period of new education in South Asia started from 1929 A.D. and lasted upto 1947 i.e. till the creation of Pakistan. In 1929 A.D., the Aid-Committee of the Indian Statutory Commission, for the first time, surveyed the whole structure of education in South Asia. This Committee recommended the reconstruction of the primary education system on sound footing. The Committee opposed the holding of separate examinations

for professional and general subjects. But, in view of the circumstances prevailing in South Asia then, the Indian Statutory Commission was boycotted. Therefore, in 1938 A.D., and then in 1939 A.D., the Zakir Hussain Committee was constituted to review the possibility of a general free education programme upto class 8. This Committee submitted its recommendations regarding the end of illiteracy in South Asia. In 1944 A.D., the Central Advisory-Board of Education included these recommendations into its report. In addition to reformation of the primary or elementary education, the Board presented a two-sided national scheme for education. One side of it dealt with the students of age group 14 and it was to be implemented through the Academic High Schools, while the other side of this scheme was to speak of those students who were above-average in graduation. This side was to be implemented through the Technical High Schools. The Board had recommended that in the junior section (class 8) of schools the humanities group compulsory subjects must coin the curriculum while the senior section (from class 9 to intermediate) there must be a variety of subjects in the curriculum. The Advisory Board recommended mother tongue as the medium of instruction, but practically English remained the medium of instruction in Maths/Arithmetic and Science subjects until 1947A.D.

In the seventh period the following development took place:

1. In accordance with the Govt. of India Act, 1935 A.D),, total provincial autonomy was enforced in South Asia and the powers of the Minister for Education were increased.
2. In 1936 A.D., the ex-Chief Inspector of the Board of Education, Mr. Herbert, and the ex-director of Intelligence, Board of Education Mr. S.H.Wood visited South Asia and put forward their recommendations for the reformation of education.
3. In 1945 A.D., the All India Council for Technical Education was constituted. This is the year when a separate Department of Education in Central Govt. was setup.

3.8 Peculiarities of this Educational System

The above explained comprehensive review and survey of education in the British India shows that this setup basically aimed to destroy the Muslim Educational Heritage. Upto 1882 A.D., it remained dominated by the Christian missionary activities. Henceforth, the Government itself did not like the direct involvement of the missionaries in it for its own political ends. But in all education policies of the Government, the advancement of Western arts, sciences, civilization and culture remained the sole aim of the Government. In this way, the new education paved the way for preaching of Christianity, though indirectly. Although on certain occasions the regional languages were also mentioned in the Government policies and declarations, but all these policies and declarations remained mere lip services and nothing more. We see that till the independence the Muslim educational system remained cut off from its origin and base. Therefore, in 1947 A.D., i.e. at the birth of Pakistan, the educational system we inherited was totally different from our Islamic Concepts of Education.

3.9 Objectives of the English Educational System in South Asia

This system was totally colonial in nature. The British came to South Asia as traders and then settled here as conquerors. They had in mind to rule over South Asia from England. They always considered the South Asians as subjects and devised for them such educational system that would train them as good slaves. For instance, the British enforced in South Asia the education system which was totally different from that in England. To sum up, we can say that this system solely aimed at:

a) Producing Civil Servants

The British Govt. needed in India the persons who would facilitate her to govern and rule over. For all the key-posts, the officers were recruited from England. But the clerical (office) staff had to be recruited from among the South Asians. This clerical staff had to be loyal to the Government, or in Macaulay's words: South Asians/Indians by race, but the English by temper.

b) Preaching Christianity

At the very outset the main objective of all the educational activities of the British in South Asia was to preach Christianity. For the purpose the Hindus, especially those considered to be slavish by nature were the target. At the time when preaching of Christianity vocally looked a bit difficult, the annual grants were bestowed upon, those teaching institutions only which showed efficiency in this particular field. Therefore, indirectly, the educational system was serving as a means for spreading Christianity.

c) Promotion of the Western Civilization and Culture

In fact, the first and second aims listed above could not be achieved unless and until the South Asians were deprived of their cultural heritage and were made to praise the colonial Culture from the core of their hearts. This was the only possible way to persuade the South Asians to regard the English as their benefactors, and not as oppressors.

d) Popularizing the Western Knowledge

From the 1913 A.D., Charter to 1947 A.D., Western Knowledge and literature, philosophy and sciences had acquired central status in all the British education policies. If it were so purely from literary point of view, it would have not made much difference. But what a pity that the Sub-Continent never made any outstanding progress in these fields. If we go through History, we come to this conclusion that in spite of its domination for one and half centuries, the British education system could not produce any prominent and outstanding scientist, philosopher or writer in South Asia.

3.10 The British Curriculum in South Asia

In order to achieve the above stated four objectives, the parallel local educational system was rendered meaningless by opening the doors to Government services only for those who had earned degree from Government based or Government sponsored teaching institutions. Further, the curriculum taught in the Govt. and Govt. sponsored institution

was prepared by the Govt. itself and the English language and literature and the Western arts and sciences were its main component. In all missionary institutions, Bible was taught as a compulsory subject. In every missionary school and college, cross was fixed at a conspicuous spot. The teachers were the priests. They attended the institutions in a specified uniform (dress). In short, the overall atmosphere of these institutions looked Christian. The secular education policy of the Govt. was only to abstract the teachings of Islam, Hinduism or Buddhism and not those of Christianity. As for Christianity, the overall environment of the teaching institutions remained no different from that of Churches.

English Language

According to the British education policy in South Asia, the English Language and Literature always held a prominent place in the curriculum. From class three to Graduation, English held the status of a compulsory subject. Most of the timetable was reserved for English. The teacher in English was the most dignified one. Other posts were also reserved for the English knowing people. During the whole academic, career English continued haunting the minds of the students.

History

The subject of History was included in the curriculum mere with the objective of making the Indians contended with their slavery. The subject-matter was not confined, to events and incidents only. Rather, it was made to go deep into such details as suited the English viewpoint. The History of Europe and England were taught in such a way as to render the South Asian students complex ridden and making them believe that the English were good and just rulers.

The Muslim History of South Asia was compiled and distorted in such a manner that it could reserve the ends of the colonial rulers.

The mistakes and faults of the Muslim rulers of South Asia were explored and dictated to the students in such a way that they would start hating them. In order to cultivate hatred among the Hindus for the Muslim rulers, the events were narrated with twists and distortions.

Economics

Economics is a subject of great importance but this subject was introduced in a manner that man was described as nothing more than a social animal. According to the western economic point of view, man, is essentially selfish and the focus of all his activities is money and money alone. He has nothing to do with the distinction between legitimate and illegitimate. In other words, the curriculum for economics was in direct clash with the teachings of Islam.

Political Science

The subject of Political Science as introduced here was also against the teachings of Islam. In the western concept of democracy, there was no room for the Ultimate Authority of Allah, the Almighty. The concept of the ultimate authority of people in a

way touched the borders of atheism. In this way this part of the curriculum was helping the spread of atheism.

Science

This subject too as taught here, promoted atheism. It never helped the South Asian students invent anything. Instead, they were made skeptic regarding, the creation of the universe and about the Authority of God. Arabic, Persian and the Religious Sciences were excluded from the curriculum. In this way, the Indians in general and the Muslims in particular were cut off from their cultural roots.

3.11 Examination Theory

Before the British domination of South Asia, the educational system developed by the Muslims focused on character building and purification of soul rather than the development of arts and sciences. The teacher was a model for the students to be followed. He used to build their character alongside their academic growth and intellectual development. Therefore, he was the sole authority to evaluate a student. No doubt, the academic aspect of a student's life can be judged by anybody. But as regards the character of the student, of course nobody except the teacher can judge him. The British education policy changed the teacher into a Govt. servant. He was nobody at the time of the academic test of the student. It was someone else who declared him/her successful or otherwise. This gave birth to malpractices, cheating and unfair means in the examinations. In other words, curriculum became a mere, meaningless adjunct. Curriculum's objective should be something much more than the mere rote of information and concepts or theories. Its basic aim was the application of knowledge and theories in practical life and the building of conduct and character of the student. We know that whatever the importance of a subject in curriculum, but if the examiner ignores its application in practical situations, it loses its importance and validity.

3.12 The Death of Persian

The Promotion of English in all the domains of power led to its use at the highest level in the judiciary. However, at the lower level they were concerned with doing away with Persian which was the language of all the courts under Muslim rule. As usual, the Company asked a number of people, most of who had either served in South Asia or knew about it in detail, for their opinion.

And alongwith Persian the cultural power of the Muslims too melted away. That is why Pakistani writers regard this step as a British conspiracy to do away with the last symbol of Muslim rule. But accuse it was replaced not by English but by the vernacular languages, the vernaculars were officially recognized and strengthened. This means that the groups which spoke those vernaculars could begin to see themselves as nationalities. Whether or not that was part of a deliberate British policy of divide and rule. The British were not at all in love with Urdu or other vernacular languages, although they were replacing Persian by these vernaculars and ultimately by English.

3.13 Activities and Self-Learning Questions

Draw a table comparing Muslim and British Education systems in following respects:

	Muslim	British
Aim		
Government Support		
Curriculum		
Medium of Instruction		
Examinations		
Role of Teacher		

- Q. 1 Write down the major drawbacks of Dars-i-Nizamiyyah.
- Q. 2 Write a note on **Macaulay's** Report.
- Q. 3 What was Wood's Dispatch?
- Q. 4 Write a note on comparative examinations.
- Q. 5 What we mean by "The Death of Persian"?

4. IMPORTANT POINTS

1. From Qutbud-din Aibik up to Bahadur Shah Zafar the Sultans contributed to the promotion of knowledge.
2. Sadrus Sadur, a permanent official enjoying the rank of minister had the duties related to Education and Justice.
3. Seeking the pleasure of God is the basic aim of Muslim Education.
4. The Holy Quran held a central place in the Muslim curriculum.
5. The Medium of Instruction was Arabic.
6. The first period of Muslim curriculum ended during the reign of Akbar.
7. In the second period i.e. the period of Akbar, the science of medicine was included in the curriculum.
8. The third period started during the rule of Aurang Zeb by Mulla Nizam-ud-Din Sahalvi. He made changes in the curriculum.
9. Dars-e-Nizamiyyah had less scope of the Holy Quran and Hadith as compared to philosophy and Logic.
10. Undue emphasis on means was the drawback of Dars-i-Nizamiyyah.
11. In Elementary Education the Holy Quran was the basic subject after three "R"s
12. At secondary level, Education was imported with the help of textbooks.
13. This system did not have the examination system as we have now.
14. The first period of the British Education lasted from 1813 to 1835 Main thrust was the teaching of the English Language.
15. The second period started with the advent of Macaulay's Report in 1835 and lasted upto 1854. Engineering and Medical Colleges were opened at Calcutta, and Rurki.
16. Third period lasted from 1854 to 1882. It originated with, Woods Despatch. Universities were opened at Calcutta, Madras, Bombay & Punjab Govt. College Lahore and Oriental College Lahore were opened.
17. In 1882, fourth period, started with the Indian Education Commission William Hunter was the Chairman. In 1943 resolution to encourage private sector was made public.

18. The fifth period lasted from 1904 to 1919. National Council of Education was setup. A female University was opened at Patna.
19. The sixth period started with the recommendations of Sadler Commission in 1919. The Intermediate classes were detached from Universities. Universities were opened at Lucknow, Nagpur and Delhi. Basic Education was declared Compulsory.
20. The seventh period started from 1929. Education was made provincial subject. Technical Education Council was constituted.
21. The main objective of the British Education was to produce civil servants and preach Christianity.
22. English Language held a prominent place which meant death to Persian or even Urdu.
23. The Modern Examination system was introduced by the English Govt.
24. The Britishers did not have any love for Urdu or other vernacular Languages.

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