

DEVELOPMENT OF OUR EDUCATION REGULATED BY CHURCH AND IMPERIALISM (A HISTORICAL SURVEY)

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Abstract: This paper is going to reveal the facts which seriously damaged the faith, culture and traditional system of education of the Muslims of India to get them converted to Christianity. When the British rulers found this task quite daunting, then they devised an education policy to get the Muslims deviate from their faith. This policy was strongly opposed by the East India Company, but Lord Macaulay, the main policy maker, formulated a policy that all Indians would seek modern English education and the medium of the learning would also be English. All the previous system in custom in India was abolished. Their main objective was to produce clerks for their offices, so that the Muslims might remain subordinate forever. The British system of education is still prevailing in Pakistan and the preaching of Christianity is also being continued under its cover due to some weak policies of our rulers.

With the ambition to keep India a permanent slave and also continuing to plunder its resources, the British adopted the policy to inflict destruction to Indians' intelligence and wisdom and not to produce awareness of knowledge among them. They also planned to annihilate their skills and art and they should be confined in the lowest services and farming, so that our supremacy might always prevail and we might continue to be the supreme rulers of the great Indian sub-continent. This is the reason that when Wilbur Force presented the proposal of this move in the British parliament that resources of preaching and education should be provided to the Protestant sect in India and from time to time the priests might also be sent there. But these proposals were stubbornly opposed by the owners of East India

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Company and they said that:

“With the establishment of the country and the religion and if it happened so then the superiority of the British in India will finish. It is against the wisdom to bring the principle of bringing the Faithfull’s of other religions under your religion in the 18th century. If some thousands of Christians then an extreme suffering and the result of establishing colleges and institutions in America is well known to us and as a result of this move America slipped out of our hands. Similarly if the young priests would extend to every region of India, then the benefits of the company will finish. Hence, any Indian, desirous of seeking education, must come to Britain.”¹

To annihilate the educational institutions and knowledge or perish was not an ordinary issue. Hence, despite the opposition of every kind from the owner of East India Company and the executives the voices in support of the kept on rising and hue and cry also continued to be raised in support of the British policy. Yet still some of the discreet British also would support the Indians and as a result of this factor a committee was formulated to execute the educational needs and its program in 1834 and the first meeting of this committee was held on 7th March 1837 under its president Lord Macaulay, who acknowledged the need of education to the maximum and launching educational institutions for the Indians. He also declared such matters essential on every step and in every sector of life, which could not popularize the education among Indians and neither the Indians might not achieve supreme knowledge nor might achieve higher position in the society. Such things and facilities were also not provided to count them as members of independent nations.

- i) The education of all arts and knowledge was imparted and declared compulsory in English language. It is obvious that a language in use in a region 7000 miles away and had no link with the Indians was made the source of education by getting superiority over the Indian children. So how much burden will be put on them to learn to get expertise in these fine arts. If these subjects had been taught in their mother tongue and English language had been taught as a second language, then they would have learnt these arts very soon.
- ii) Then the subjects that were included in the syllabus were not so much effective which would have taken the Indians to the degree of accomplishing arts and crafts, development, economy and war

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strategy which were dominated by European nations, Germans, Britain, Russia along with Japan at that time.

- iii) The surplus and unnecessary books of such subjects and arts were filled in the learning course that would make the brain of the students weak and useless, so they could not get perfection in any field of life.
- iv) Two books of Science and Physics were also included in the syllabus and the imaginary and supposed but fascinated things would make the growing children get deviated from the religious beliefs and make them secular and atheist. ²

The main objective of the committee's members was that clerks and interpreters might be provided to the British officials; hence, the British culture and civilization might be promoted in Indian sub-continent to keep them, away from Indian traditional ethics, spirituality and faith and bring them close to the filthy morality and diplomacy of the British. The European nations tried to develop spirit of worldly things' desire, selfishness and hypocrisy in the Indians, which were the mark of identity of these communities and the British supersede others in this regard. Hence, Lord Macaulay and his committee mentions following points in the report of their aims, objectives and scheme:

“We should develop such a group which would be interpreter between our hundreds of millions of public and us; and this community should as such, that it would Indian through its color and blood, but according to their temperament, wisdom and attitude, it should be like the British.”³

With this the opinion which was concealed in the heart of Lord Macaulay in deep covers was the one he had mentioned to his father in a letter.

“The influence of this education on the Hindus is immense. When a Hindu becomes an English speaking he can't remain faithful with his religion. Some Hindus stick to their faith for time being, but actually they become Unitarian or convert to Christianity. It is my strong belief that if our proposals about the education are implemented then after 30 years no worshipper of idols will remain in Bengal.”⁴

Hence, the outcome of these objectives very soon appeared on the

horizon and the students passing out of schools, colleges and universities showed distress and hate with the religions and life styles of their forefathers. Furthermore, there was no lure and responsiveness in the modern day Christianity, which could attract them towards it, as the British were also generally not devoted to their religion, as their Christianity was only confined to their identity only as a nation and there is no impact in practice and belief of religion. Hence, they get entangled in the broker of atheism and infidelity and get away from good disposition and God fearing.

W.W. Hunter mentions:

“Any young man either Hindu or Muslim, who pass out from our Anglo-Indian schools deviates from his forefathers’ religion. When the flourishing religions of Asia confront the western scientific actualities then they just fade away like a dried branch of a tree.”⁵

For a long time, the forced education had been in practice in India. The main obstacle was the funds. Whenever any question was raised on education it was informed that there were no funds in the budget. Although huge amount were annually spent of military and similar huge amounts were spent on police and other law enforcing agencies. The purpose of this huge spending was that the dominion and majesty of the British Empire might remain intact and due to this factor every person of the society might also remain entangled in the net of the authority.

Sir John Simon mentions in his report:

“Certainly the root cause of the problems of India is military. A total amount of 62.5 percent of the current budget is spent on defense, which is the highest in the world. As compared to the dominions of the British Empire, Indian government spends two to three folds more than others on defense. It is also worth-mentioning that during 1913 and 1926 the Great Britain spent 49 percent of its budget on wars and defense, while its colonies’ expenditures were 33 percent. However, the figures of India in this regards were doubled. It is a fact that the expenditure of British military is dreadful. The expense of the British soldier is five times more than the Indian soldier. The commission in air force and artillery was banned for Indians.”⁶

Charles Grant who was the managing member of education in Bengal. He mentions in “Isha’at-e-Taleem”:

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“The moral condition of the Indians is to a great extent deteriorated and for this their society is humiliated and disgusting. These depravities can’t be amended with the imposition of law. Although those laws might be very nice. In fact, the root cause of their perplexities is their religious traditions and its spirit exists in their laws and is concealed in their false, impure and humorous religious principles. The only way of treatment of these weaknesses is that the light of our knowledge may be taken to these people. Especially the pure and sacred principles of our founder religion may be imparted to them. In this regard our responsibility further enhances that when benefit them from our true religion then why this message might not be delivered to others.”⁷

In view of his political and administrative reservations Woolsey tried to advise the directors of the company with arguments and logic that the existence of college is indispensable. He was of the view that we would have to establish college otherwise our dominion would finish. What were the objectives of the setting up of college, it is sufficient to keep in mind that the principal or provost of the college would be a priest from British Church? David Brown was the principal of Fort William College Calcutta was a priest and the caretaker of Calcutta Bible Society. For Fort William College Calcutta, Maulvi Amanatullah had translated the Holy Qur’ān into Urdu language. But the governor general and the meeting council decided on 19th March 1807 that the printing of the Holy Qur’ān is not suitable, although the printing of 56 pages had been completed.⁸

It is thing to joy that for the services of Christianity, the translation of Urdu translation was published in 1804. This was second translation of the New Testament, which had been accomplished by Mirza Fitrat and William Hunter had reviewed it. In the 15th century when Britain through the companies established through the courtesy of the parliament laid an international network of world trade, then the Christian priests of Europe had sensed the fact that it was a golden opportunity for them to enhance their influence in the East. For this purpose almost in all significant civilization centers of Asia and Africa the Christian evangelists were sent. In this regard the Christian missionary institutions were effective chain. It was demanded from the East India Company to provide opportunities of education and preaching to Christian priests; and the responsibility of education must be handed over to the priests wherever their commercial

centers had been established. It also advised the company to accord permission to the priests to function on the merchant ships.

Under this policy, the company after its entry in India launched the education for the missionary objectives in 1614. The historian of education Ibne Lar mentions:

“In 1614 with the company’s resources necessary measures were adopted for this purpose to prepare the Indians for the education of the Bible and were then arrangements were made on the expenditure of the company, so that the Indian Christian missionaries may be educated and trained for future job of preaching.”⁹

In 1698 the British parliament approved an “Evangelistic Bill” which made the Christian evangelists on every ship, factory and center of the company mandatory. It was also decided that the education of Christianity may be arranged for the citizens of colonies. The activities of the Christian missionaries kept on rising along with the increase in the company’s rule, and for this purpose new educational institutions kept on coming into being. These schools were not only opened for the Christians and colonies but also for the common Indians. Eventually, the Muslims raised their voice vociferously and due the affect of this voice the British had to change their educational policy to some extent and displayed soft corner for the Muslims.

This dispute was also among the officials of the company and even it was at its peak between the company’s staff and other influential British element. Ultimately, this dispute was resolved in 1813 after the approval of the Charter Act of British parliament. This act possesses a status of a significant turn in the educational history of India. The bases which this act passed were as follows:

- a) The education will be the responsibility of the government and it will have to spend its resources for the positive accomplishment of this objective.
- b) A financial budget will be allocated for education.
- c) The basic objective of education will be to deliver the message of Christianity to Indians. For this purpose the Christian missionary institutions will have open permission to act and even they will be provided every type of patronage.
- d) In education the English education and the English medium of

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education will be adopted.

- e) Some resources will be utilized for the promotion of Indian literature and through these resources; the local intellectuals will also be encouraged.¹⁰

The 1813 act was in fact the document of brain child of Charles Grant, who was director of East India Company and the member of British parliament. His point of view was that the Indian society was at its lowest moral ebb and its cure is only concealed in the Christian religion and hereunder is an extract from his review:

Their strategy will be such that they are presenting with this sense that this matter is in their authority and power that they should initially teach the Indians their language. Then they should introduce the easily understandable literary creations of their language to them and innovative topics exist there. Gradually, they will through this factor take the Indians to their philosophy of life and eventually to their faith. With the achievement of all these factors, they will slowly and silently demolish the out dated and distressed system of Indians.

This was the ideological base on which the British education policy was devised and was further developed by Lord Macaulay in an exclusive philosophy and a system.

The impact of the 1813 act was made on this factor that the missionaries and the missionary educational institutions got immense promotion. The development can be reviewed from this fact that from 1852 to 1883, the enrolment in the government schools and colleges the total enrolment was about 30,000, but this number was ten times more and about 3,00,000 students were seeking education in these institutions.

These missionary schools and colleges would not impart the education of the Holy Bible but had immersed Christianity in the whole educational system and would use the English language as a medium of education. In that era the Christian priests used to criticize the other religions openly and a large number of Indians were converted to Christianity.

PERIODS AND POLICIES OF EAST INDIA COMPANY

We can divide the educational policies of East India Company (Imperialism) in four periods for due consideration and review, which would explain that how, they implemented the education as a weapon for preaching Christianity.

- First period 1765 to 1813
- Second period 1813 to 1854
- Third period 1854 to 1905
- Fourth period 1905 to 1947

Now we present a brief review for these periods.

FIRST PERIOD 1765 TO 1813

Political-wise this was the period of the dispute, confrontation and political subjugation of the Indian people. In these prevailing circumstances naturally the officials of the company had to determine about their educational policy. In the 15th century when Britain through its parliament and the courtesy of the established trade companies spread an international network of world trade, then the Christian priests of Europe had sensed that it was the unique opportunity for them to put an impact of their influence and penetration in the East. For this purpose they sent Christian missionaries to almost every important center of Asia and Africa. One of the parts of this chain was the missionary educational institutions. It was demanded of “East India Company” that company should provide educational and preaching opportunists to the Christian priests and wherever their centers of trade have been established the responsibility of education should be entrusted to the Christian missionaries and further should give them a chance to fulfill their responsibility on the merchant ships too. In India under this policy of the company just after landing for the achievement of their objectives in 1614 the imparting of education was launched immediately. The historian of education N. N. Law mentions that:

“In 1614 through the company’s resources such necessary measures were taken for this purpose that the Indians must be prepared for the education of the Bible and the arrangements were made at the expenses of the company that these Indian Christian missionaries may be imparted

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necessary education and training to advance the evangelistic activity for the future.”¹¹

In 1698 the British parliament properly approved the Evangelistic Act which made it compulsory to accommodate Christian missionaries for each ship, factory and center of the company. Separate arrangements must also be made for the education of Christianity for the citizens of the colonies.

Besides the enhancement in the rule of the company, the activities of the Christian missionaries also enhanced and specifically, their new educational institutions began to come into being. These schools were not only launched for the Christians and settlers but also for the non-Christians and Indian public and eventually the Muslims raised their voice determinedly while in general the Hindus reaped the benefit of the opportunity. By the end of the 18th century, the impact of this disapproval reaction was made in the shape of a producing some softness in their policy on the basis of political reform by the company’s officials.

The company was applying its strategy with great care and wisdom. But the extremist and outrageous priests of the Church of Europe were not satisfied with this decision. They desired that they should convert the whole of India to Christianity in a flash of an eye. Hence, they declared this policy as treason with Christianity and staged a strong protest in and out of parliament. They demanded that all the powers of imparting education should be given tom the Christian missionaries along with the resources of the company and attention may also be focused on the local languages and the literature and culture of the Indian nations.

This dispute was not only between the officials of the company but was at its peak among the company’s staff and other influential elements of Britain and eventually it concluded after the approval of the Charter Act by the British parliament in 1813. This act possesses a significant deviation in the history of India.

SECOND PERIOD 1813 TO 1854

The detailed features of that educational system emerged in the second period, the foundation of which was laid in the first period. Hence, this period is highly significant, as the detailed objectives and specific temperament of the educational system were formulated in this period.

Political-wise, this was the era of victory and conquest of the British crown and simultaneously, the subjugation of the Indians.

Academically some characteristics of this era are as follows:

1. Then Indian people had no say in the new educational policy and program. All the matters used to be settled in the White Hall and would be imposed from Calcutta. It was amazing that the British officials who were in India had no power regarding these matters and the rope would be controlled from London for even minor matters.
2. The most significant impact of the 1813 act was that an army of the Christian missionaries reached India and the foreign Christian missionary educational institutions achieved extra ordinary promotion. This factor can be reviewed from this point that from 1852 to 1883, when there were 30,000 students were studying in all government schools and colleges, the enrolment of the students in Christian missionary schools and colleges was ten time more than the number of non-missionary schools and a total of 3,00,000 students were seeking education in these schools.¹² These missionary schools would not only impart the education of the Holy Bible but also had absorbed the Christianity in their educational system and furthermore, their medium of education was English language. The Christian missionaries vehemently criticized the other religions of India and a large number of Indian people were converted to Christianity.
3. Under this policy the old educational system gradually faded out during this period and the policy of the British government was also to eliminate it as soon as possible. The company in its first period through ignorance and in this period in spite of extreme opposition crushed the old system of education. In 1882, Elphinstone and Warden on their memoirs acknowledge this matter of justice that we dried the springs of the intelligence of the local people. Our condition is as such that we have not only wiped out all the sources of academic development, but there is an extreme threat for them of losing actual disciplines of knowledge and also forgetting these people's intellect.¹³
4. During this era another significant development occurred that the government service was bound with the education. One of the objectives of the education was that it should prepare persons for the government

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service. Especially it should private the employees of lower grades of administrative staff such as clerks. The reason was that the lower staff for the offices could be a costly practice. Hence, it was considered necessary that the staff of a uniform temperament and status should be prepared in India.

THIRD PERIOD 1854 TO 1905

This was the era when the British rule had been totally established and indirectly the rule was centralized in the British crown. Politically this period was comparatively (leaving 1857 aside) was peaceful in Indian history and became the source of strengthening the grip of British rule in India.

In this era two opposite rather rival trends were introduced. The Muslim majority boycotted the new education system, not for this reason that it included the education of English language, as they had no objection on the education of English and Hazrat Shah Abdul Aziz Mohaddis Dehalvi had also issued a Fatwa (decree) that there was no harm in learning English language.

The actual objection of the Muslims was that the modern education according to its temperament, objectives, curriculum of studies and its overall environment was a factor for taking them away from the teachings and culture of Islām and this educational system has been overwhelmed by the spirit of material and Christianity. Eventually, by the end of this era the Muslim students were successful in convincing the British to produce the capacity of the education of Islāmic Studies and special arrangement may be made for the education of Muslim students, so that the literacy rate may also enhance among the Muslims.

The second reaction among the Muslims was of those who accepted the imperial system of education and also made efforts to graft the Islāmic studies element to some extent.

FOURTH PERIOD 1905 TO 1947

In 1905 a significant turn took place in the political history of India, and Bengal was divided which altogether changed the map of India and treacherous designs of the Hindus and the weakness of the British was exposed. The era after 1905 was the age of protest, disobedience and the religious warriors' efforts.

According to the academic point of view various significant trends

are observed. This era commenced with the traditional “British oppression” of Lord Curzon, through which he presented the concept of limited education and pure English education with majestic grandeur. But it benefitted that Lord Curzon’s speeches proved to be a whip for the national modesty.

The significant educational trends of that era are as follows:

1. Trend of addition of the schools remained in practice.
2. The education department for the first time came under the control of Indians in the history of sub-continent.
3. In that era the students took part in the politics with enthusiasm and contributed their share in the achievement of independence.

EDUCATIONAL ACTIVITIES OF CHRISTIAN MISSIONARIES:

After the approval of the 1813 resolution, the Christian missionary institutions were the most delighted. After a long break, the closed gates for the Christian evangelists had been opened. After that their preaching and publishing activities increased immensely. Hence, the missionary historians call this era as the Best Period. After that the missionary societies of Britain came to India and set up their educational and preaching organizations. The company’s government watched this activity as commendable and under cover extended help to them. They had accorded open option to them for functioning. These missionaries had specified the areas for themselves in various s provinces of India.

LONDON MISSIONARY SOCIETY

This society selected Bengal as its center of academic and evangelistic activities. Father Albert May set up the first primary school at Chinsura Bengal. The governor general Lord Hastings (1813-1823) extended financial help to these schools @ Rs, 800/- per month. This society established four schools in Bengal, six in Madras, and one in Mysore and two in Bombay. By 1820 these schools had been launched.

CHURCH MISSION SOCIETY

This society set up schools in Bengal, Madras and Bombay. The first of these schools was opened in Bardwan in 1816. By 1835, a number of 107 schools had been established under this society and 2882 students were seeking western education. Under this society schools were opened in the

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big cities of Agra in 1813, Meerut in 1815, Banaras in 1817, Azamgarh and Joanpur in 1831. In Bombay there was a big center of Nasik in 1832 and in Madras there was a center of Tanaweel society in 1818.

WESLEYAN MISSION SOCIETY

They advanced from Madras and extended their educational activities to Mysore. The schools in Mysore, Gabbi and Tamkore had already been established in 1838.

SCOTCH MISSION SOCIETY

This society started its functioning in 1822, when it was blessed with some dedicated missionaries, like John Wilson, 1839, Alexandrov in 1930 and John Anderson in 1837 and its activities achieved progress. Then it established its institutions in the three provinces of Bengal, Madras and Bombay. Apart from these there were also some other missionary organizations, such as, Baptist missionary society and American missionary society, which also continued its academic and preaching activities.

OBJECTIVES OF THE MISSIONARIES

According to the academic point of view there was not much difference between government, missionary and private educational institutions in that era. The course of study of all institutions had been compiled by the Christian missionaries. The teaching of the Bible was compulsory. The missionary teachers used to be the priests.

These missionary institutions were establishing the educational institutions with great enthusiasm and were imparting education. Their actual objective was not to educate the Indians but it was to convert them as Christians. These Christian missionaries were sure that after getting modern education, the Indian people would embrace Christianity. Only on the basis of these assumptions the British had been bearing these expenditures and hardships. Their enthusiasm can be judged from this point that in a very short span of time they had extended a network of their schools and colleges all over Indian sub-continent. The purpose of these Christian missionaries was to impart the education of Christianity. They quoted that:

“Through knowledge of Christianity with evidences and doctrines”.

After 20 years in 1833 when the occasion for implementation of the

new charter of the company arrived then the preaching of the Christianity was also reviewed. Then it was found out that in this chapter no specific success has been achieved yet. Through the new act of 1833, doors of India were opened for the Christian institutions of the world. All the Christians of the world were invited to come to India and extend their help in the task of education and preaching of Christianity in India. The American and German missionaries moved ahead in this regard, which included the following:

1. German Bessel Mission Society
2. Protestant Lutheran Missionary Society
3. Baptist Mission Society
4. Presleyterim
5. Church Mission Society

Furthermore, the first governor of Punjab had remained an evangelist in that era and he took extra interest in the preaching activities and launched the missionary institutions in the province on a brisk pace. After that in the present Pakistan the missionary institution were launched very late. Some of these are as follows:

- Rang Mahal Mission High school Lahore 1849
- Forman Christian College Lahore 1868
- Gordon College Rawalpindi 1854
- Karachi Mission School 1850
- Hyderabad Mission School 1855

In 1868 another missionary school was inaugurated in Lahore. Furthermore, in 1870 St. Johns School and Unity Schools were opened and principal of each institution used to be a Christian priest.

Apart from Christian missionaries, the company's high ranking employees also used to active part in the missionary's educational activities, which included the following names:

- i. Sir Henry Lawrence
- ii. Robert Montgomery
- iii. Ronald McLeod
- iv. John Nicholson

ATTITUDE TOWARDS THE MUSLIMS:

The British were scared of their rival nation, the Muslims and they desired to make it crippled through every possible strategy, so that future threat of the Muslims might be averted forever. They also created the sources of the earnings of Muslims very tough and made them poor and wretched. Now the plan of making them ignorant and illiterate was next action of the British. It was the deliberate attempt of the British to push the Muslims back in the field of education and instead the Hindus might be encouraged to seek education and technical training. This biased policy was implemented since the day one against the Muslims and to achieve this objective, the educational institutions of the Muslims were abolished. In 1835 the total control of the educational system was in the hands of the missionary institutions. The religious objectives used to be their priority in comparison to the political objectives. They had planned to convert all Indians devoid of being Hindu or Muslim as Christians. Hence, they didn't devise any exclusive policy against the Muslims. However, when Bentic and Macaulay joined hands in then government, then the new policy of education introduced by them was full of anti-Muslim flair.

Some of the aspects of the policy are given hereunder:

1. The British had declared the teaching of the Holy Bible as compulsory.
2. First of all they attempted to abolish the Muslims' education system. Hence, the trusts of the seminaries, rent free grants and leased out lands were confiscated and as a result these seminaries kept on closing.

W. Thomson mentions about the devastation of the old educational system in his review as under:

“Much time had not passed that the task of bringing old educational system to an end in an organized manner and the director education used to receive information to get delighted, which would be based on the information that in only a year and in a single Tehsil, six to seven hundred religious institutions had been abolished.”¹⁴

Maulana Abul A'ala Maudoodi mentions that:

“The fact is that all the institutions were in the control of missionaries and in those schools the children were tempted against Islām and were imparted the education of Christianity. In 1865 in a school, of Hyderabad Sindh, there was not a single Muslim child on roll. However,

under these circumstances, their existence is amazing.”¹⁵

CONSEQUENCES:

After the implementation of anti-Muslim plan, the result derived was that after half a century a civilized and developed nation was made extremely backward and useless. The empire was snatched from them and their collective system was shattered. The Islāmic laws were abolished and the Islāmic educational system was abandoned. This system was replaced by such a system which was totally contrary to the Islāmic civilization. Furthermore, they were also given the misery of abolishing their sources of income. The doors of earnings for the Muslims were slammed on them one by one. In a short span of time this nation was converted into beggars. The Muslims were caught in the entanglement of the western imperialism and became an item for sale.

Apart from the government servants there was a powerful segment of various missionaries which were led by the influential persons like Charles Grant and Wilbur Force. They staged propaganda against the educational policy of the East India Company and raised their voice so strongly that the members of the British parliament could not keep themselves away from the impact of this propaganda and were highly impressed.

WILBUR FORCE (1759 to 1833)

Wilbur Force went to Britain from India and became a member of British parliament in 1780. On the occasion of the approval of the charter in 1793, he tried his best to include the missionary point of view in the charter. At that time he had suggested the following amendment:

“It is the essential duty of the British legislative institution that it should increase the interests and prosperity of the natives of the British colony of India through all fair and proper resources. Such resources may be adopted from this purpose that gradually the development in the useful disciplines of the knowledge and religious and ethical values. The court of directors time and again should send such suitable and expert persons as teachers or missionaries so that the achievement of these objectives is made practically.”¹⁶

CHARLES GRANT (1746 to 1823):

Charles Grant first visited India in 1767 and then again returned to

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India in 1773. In the sub-continent he accumulated enormous wealth and on the basis of this he became the member of British parliament in 1802.

He made efforts in Britain and became the president of East India Company in 1805 for two subsequent terms. He had also remained the vice-president of the company twice, hence, he availed the opportunity to mould the company's educational policy while serving the company, according to his concepts and ideology.

His viewpoint was also very obvious about the medium of education. He desired to make English language as the medium of education. He was also desirous of government's unflinching support of the western type schools (which were actually functioning under the administration of missionaries). He also wanted that the English language must be declared as official language in the government offices to make it popular and the Persian language should be abolished.¹⁷

OUR RESPONSIBILITIES:

Christians have established a large and organized network of missionary educational institutions nationwide in Pakistan. They are busy in preaching Christianity; hence in this situation it is the duty of our educational system that on one side it should make the new generation to be aware of the Islāmic traditions and customs and on other side about they should keep themselves abreast with the preaching tricks of missionary.

Prestigious educational institution, universities and schools are established nationwide. Their administrators are keen to present the introduction of comparison of religion especially Christianity and Judaism and modern movements. So that the common misunderstandings, misinterpreted and misstated activities should be more clearly understandable.

- It is better to establish permanent training centers for those students so that the student may be aware of issues of modern era and they may be prepared for the preaching duties of world.
- The students in education institutions should be provided by books based on Islāmic ideology and eliminate the literature on western civilization and customs. According to Maulana Maudoodi: "we should establish such an education system that would be free from the defects of previous system and may be able to fulfill our needs which we

require for being Muslim, independent and developing nation.”¹⁸

- Missionary schools are providing knowledge without any discrimination among rich and poor, black and white and color and creed. The poor students are not only aided with funds but also they enjoy fee concession. They are provided with the free books. In contrast the rich class is enjoying the privileges of having separate English Medium schools for their children but there are common Urdu medium schools for poor class, to compete with these missionary. It is the need of hour to eradicate this apparent discrimination of wealth and riches. Dr Nasir Ahmed states in this regard: “The double system found in our education system should be eliminated and instead of two education systems, only Qur’ānic education system should be implemented and only its syllabus should be levied.”¹⁹
- From the eligible and reasonable authors, the government should prepare the literature on Islāmīc teachings, its history and Ideology of Pakistan and published in all the languages spoken in Pakistan and distribute it among the people at very low price or free of cost.
- Government should take the custody of all unknown missionary schools.
- In primary and secondary schools, the lesson of preaching and cross issued by Biblical society and missionary should be sent to children by post. Special attention should be given to the children and parents. Because these lessons will prove a source of ambiguity and doubtfulness for a child in his early and immature age.
- First of all the education system should be as such that it may be the cause for shaping moral character of a person. The aim of seeking education is not only the achievement of degrees and employment but also to produce such persons who should bear nobility and good moral character

A person with excellent moral character can not only save the common people in society from the trap of missionary activities but also can provide opportunity to non Muslims to attract towards the divine faith (Islām) by preaching his religion.

CONCLUSION:

Present era is of restlessness, anarchy and disorder. Everyone is busy

in attaining status and wealth in this dynamic field of life and has forgotten his top objectives of life by getting apart from Qur'ān and Sunnah. By being deprived from his top objects, the human being becomes the servant of his material lusts. He has no faith in moral values. Features like flattery and excusing unreasonably gets grown up in him. The respect of law is not by heart but by fear. In this situation the biggest and foremost responsibility implies on religious scholars and religious teachers of society as they may connect the people of society with Qur'ān and Sunnah. So the non-Islāmic factors in society especially Christianity may not be able to get a chance to propagate. In this regard, following steps can eradicate the Christianity from society in an effective way.

Our religious scholars should introduce religions of world to the common people. Especially beliefs of Christianity so that in the hour of need their objections could be answered in more effective way. Beyond the school of thoughts and country, we should cooperate with each other in front of super powers for the cause of Islām. "Comparison of Religions" and present movements should be imparted in Islāmic schools as compulsory subject. To make the students well aware of enemy of Islām, the objections of other religions and their methodology. Keep their addresses beyond the unnecessary contradiction issues and ideological arguments. In their sermons, they should take Islāmic beliefs, good moral character, rights and duties, Islāmic objectives, preaching of religion, superiority of religion and basic issues as their topic. For little and upcoming children there should be a library at smaller scale. Religious scholars should visit the poor people inhabitant for their consolation. More and more Masjids should be built in newly Muslim areas. The groups of religious schools must visit rural areas and should preach their religion and beliefs according to organized program. Masjids should be made religious educational centers and should enhance the dignity and self respect of the religious leaders by providing them with status and due protocol.

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