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Beginning of Oriental Learning in British India (According to the Report, 17th January 1824)

In the beginning of the nineteenth century, Lord Lake (d. 1808) captured Delhi (1803), the metropolis of the Mughal Empire. Soon the English East India Company established its hegemony and a policy of indirect rule was followed under the guise of the Resident. The British authoritative persons made no drastic changes in the prevalent circumstances but very slowly and cautiously moved ahead. Apart from the other spheres of life, they decided to continue with the previous system of education but within a decade or so their policy gradually changed. For adopting the new educational policy, they first established a General Committee of Public Instruction (Calcutta) and Local Agency offices, functioning under this newly-constituted Committee, in the big cities of UP like Delhi, Agra, Benares etc. About 1820, it was decided to have an extensive survey of the existing situation of the centres of Islamic learning in Delhi, so that in the light of recommendations, a new or revised educational policy could be adopted. For this purpose, the Secretary, General Committee of Public Instruction, issued a printed circular (12 September 1823) for getting information about the educational institutions situated in the big cities of northern India. For Delhi, the Secretary, Local Agency, was deputed to submit a detailed report relating to his city. In the following pages, this very significant and still unpublished report about the history of oriental education in India has been reproduced.

Some salient aspects of this Report are as follows:

- i) It covers almost all the centres of Islamic learning, both public and private, the number of their teachers, students, teaching methods, administrative measures, the text books and their decaying circumstances.
- ii) It proposes, for the first time, to introduce initially European science and literature along with the centuries-old traditional subjects of Islamic learning. In this perspective, the Report tries to synthesize the Western and Eastern educational systems for the ultimate benefit of the rulers and the ruled.
- iii) This Report strongly emphasizes the dissemination of ‘useful knowledge’ among the natives—a term used in England during the 1820s and widely adopted in most of our educational institutions from Delhi College to Sir Sayyid Ahmad Khan’s Scientific Society.
- iv) It proposes accelerating the process of translating the scientific works of English into Oriental languages.
- v) It also recommends to establish an institute on the site of the old *madrasa* near Kashmiri Gate named “The Delhi Government College”, commonly known as Delhi College, with the facility of accommodation of teachers and students.
- vi) For the headship of the department of Islamic studies of this proposed college, the name of Shāh ‘Abd al-‘Azīz, the eldest son of Shāh Walīullah, was nominated but on his refusal, his most promising pupil was selected.
- vii) The Report also recommends the monthly salaries and stipends of all teachers and students of the Delhi College respectively.

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Now, the text of the above-mentioned Report with annotations is as under:

From J. H. Taylor, Secretary to the Local Agency, to H. H. Wilson, Secretary and Junior Member of Committee of Public Instruction, Fort William, Calcutta. Dated, Delhi Local Agency Office, the 17 January, 1824.¹

Sir,

The delay which has occurred in replying to your printed circular, dated the 12 September last, to the address of the Agents at Delhi, has been principally occasioned by the difficulty of collecting the different heads of information, called for by the Committee of Public Instruction which required both time and consideration before they could be procured and arranged in a useful and satisfactory form. I have now the honour under the direction of the Local Agents for this Division, to submit the following report as the result of their enquiries and deliberations.

2. The annexed statement exhibits in one view the number of places of instruction, both public and private, subsisting at present in this city, the number of the teachers and the scholars, the books on sciences, which form the object of study and the means by which these various seminaries and teachers are supported.

3. By far the greater portion are private scholars, begun and conducted by individuals of studious habits, who have made the cultivation of letters, the chief occupation of their lives, and by whom the profession of learning is less followed as a means of livelihood than undertaken as a meritorious work, productive of moral and religious benefits to themselves and their fellow creatives. Few accordingly give instruction on any stipulated remuneration of a pecuniary nature and what they may receive is both tendered and accepted, in the light of an interchange of kindness and civility, between the master and his disciple.

4. The aggregate number of those who resort to the private schools is extremely limited for the population of this city. The pupils are seldom or never permanent residents under the roof of their masters. Their attendance and application are guided by the mutual inclination and convenience of both parties, neither of whom are placed under any system or particular rule of conduct. The success and progress of the scholar depend entirely on his own assiduity, the least dispute or disagreement, which must often occur, puts an end to studies, that perhaps uninterrupted has soon been crowned with success, no check being imposed on either party and no tie subsisting between them, beyond that of casual reciprocal advantages, which a thousand accidents of frequent recurrence are ready to weaken or dissolve, causes which not only render a proper estimate of the benefits of such a desultory and capricious mode of education, a matter of difficulty, but point out the necessity of rendering the professors of learning as well as the pupils to a certain degree responsible of some controlling authority.

5. The objects of study in these private schools comprise the knowledge of the Persian and Arabic languages, the perusal, understanding, and committing to memory of their sacred volume the Kuran [Qur'ān], its doctrines, and the traditions of Mahomet [Muhammad], the Mohamedan law and the Oriental classics generally, such a proficiency in the Persian tongue as may enable the students to earn a livelihood appears, however, to form his chief aim.

6. With reference to the institutions of a public nature such as the College of Gazuoddeen Khan [Ghāzi al-Dīn], the Cashmere Musjid [Kashmīr Masjid] College, the Musjid of Nawab Roushunod Doula [Navāb Raushan al-Daula], the Mudursa [Madrasa] of Iradutmund [Irādatmand] Khan, and others of less note, the whole of these are in a state of deplorable neglect, and some in complete ruins, none possesses at present any source of revenue for their maintenance and support, the endowments originally assigned for this purpose by charitable persons, for almost every one of them having, during the various

revolutions of Government, been seized, and appropriated by the cupidity of individuals or by the arbitrary rules of different periods, beyond the powers at present of recovery or redemption and the instruction still given in some of these neglected places not in a state of absolute dilapidation, is confined to a very limited number of usually grown-up persons, who resort to them as interest or inclination leads them, seldom residing in the foundations or adhering to any regular plan, either in their attendance or studies.

7. The melancholy state of ruin and decay into which these once important and celebrated seats of learning have fallen, must be attributed to the distracted state of public affairs and the frequent political vicissitudes which have agitated these regions, as well as the total absence of encouragement or support on the part of the administration of the country. Commerce seems to absorb the faculties and to engross the attention of the Hindu portion of the inhabitants, and the few who still cultivate the sciences, are to be found among these Moslem families who have survived the wreck of fortunes, or the spoliation of former tyrannic governments. Thus learning reduced to her lowest ebb, had perished in the city, but for the disinterested labours of these few praise-worthy, the obscure individuals noticed in the statement, who without the support of the rich or the countenance of the great, have by their almost unaccountable devotion to her cause, still watched over her welfare, under every depressing circumstance of indigence and wretchedness.

8. The enquiries set on foot in consequence of your Committee's letter, I need hardly add, have revived the sinking hopes of these unfortunate votaries of the sciences and I proceed with pleasure to state the sentiments of the Local Agents. The means best calculated to carry the beneficent views of the Government into effect and to submit their suggestions on the occasion for the approval and sanction of the Government, through the kind medium of your Committee.

9. The Local Agents are of opinion that any attempt at the introduction of an acquaintance with the European's science and

literature, will not probably prove useless and abortive, so long as its advantages are not rendered in a very sensible and obvious manner, the *interest* of the natives.

10. The incentive to the acquisition of knowledge, as far as it proceeds from a desire and thirst for moral and intellectual improvement alone, they are clearly of opinion, can hardly be supposed capable of itself, to actuate a people so deplorably sunk in ignorance and darkness as those whom it is the humane wish of the Government to enlighten.

11. The Agents can neither collect from their own experience, such enquiries and discussions, as they have been led to make, nor offer it as the result of their acquaintance with the history of the country, that in India knowledge was ever sought after, with the primary view of attaining its intrinsic qualities, the amelioration and elevation of the human character; but on the contrary that the patronage and countenance of the great, the encouragement of the state afforded in the shape of donations and charity, for the maintenance of students and public seminaries, and perhaps a stronger and more powerful stimulus than either of these, the throwing open some field of livelihood, as the ulterior reward of successful application and excellence in any of the branches of useful knowledge,² appear generally to have operated as the influencing natives with the natives, for the cultivation of such of the arts and sciences as have best flourished amongst them.

12. The Agency are not aware of any such inducement having been held out by the Government or the Committee of Instruction, superior literary attainments create for the natives, at this day no specific claims to the favour or consideration, or protection of the Government. Proficiency in their own sciences and literature, is not by any recognized rule of the Government, made to them the means of access to any honours and privileges, or distinction or what would speak home to every man's bosom to any of the professions in life.

13. To the want of some such motive to impel a half-civilized people, like the natives of India, must in a great

measure be ascribed the failures which have so uniformly attended almost every philanthropic scheme hitherto undertaken for the dissemination of useful information amongst them.

14. The numerous translations into the Oriental tongues of works of science from the English language and the various benevolent labours of the different societies established for the spread of knowledge among our Eastern fellow, subjects, appear to the Agency, as far as their observation goes, to have met with a success so slow, so discouraging and so disproportionately inadequate, to the furtherance of the views contemplated as to point out to every reflecting mind, the existence of some great and radical defect in the plans hitherto adopted, or of some fatal obstacles that yet remain to be discovered.

15. What these may be, the more ample means of establishing enquiry possessed by your Committee, must qualify it in a permanent degree, to detect and remove. The Local Agents, however, cannot resist the price of the impression on their minds that much of the failure and disappointment hitherto experienced in this field of benevolence, are mainly imputable to the cause they have been noticing.

16. Accordingly among the expedients that might be suggested in view to overcome the utter indifference and apathy of the natives to the cultivation and acquirement of knowledge (an indifference which experience has shown the greatest facilities can be offered to them, are incapable of obtaining). The members of the Agency feel persuaded, none would prove more effectual than enactment of some regulation by the legislature, which would render such natives alone eligible to participate offices, in the various departments, under the Government, as after having studied and undergone a course of public instruction in some of the collegiate establishments under the immediate auspices of the Government shall have attained testimonials of proficiency, in some of the essential branches of the European arts and sciences.

17. The election, for instance, in the civil department of the service of native officers of the description of Sudder Ameens

[Sadar Amins], Moonsiffs [Munsifs], Monshees [Munshis], Tuhseeldars [Tahsildars], Shirishtadars [Sarishtadars], Wakeels [Vakils] etc. etc. seems at present to depend on the interest or the fortuitous good luck, of the candidates, rather than to be guided by any regard to their moral and intellectual attainments.

18. In the military branch of the service too, although in European Corps literary acquirements, regulated in some degree the preferment of the private men, in the native regiments, no such notice is taken in the vast majority of promotions, of totally ignorant and unlettered individuals to the responsible grade of warrant or non-commissioned officers.

19. Whilst, then, such little attention is shown, and such small value placed a mental or moral accomplishment, while these, in fact, are notoriously understood to yield no peculiar right to the favours, to the honours, to the privileges or to places of emolument, which the Government of the country might bestow, as the encouraging need of literary excellency, the faint success of endeavours to enlighten a demi-barbarous people, like that of British India, cannot excite much surprize.

20. An advertence too, to the causes which have contributed to the stability and success of the generality of the public academical institutions of our own country, well illustrates the fact, that the measure of their prosperity and the scope of their national utility, have ever been commensurate with the extent of certain peculiar rights, privileges and immunities guaranteed to them by the law of the land.

21. If no specific ulterior advantages are to accrue to those, who study in a public seminary, beyond the mere acquirement of knowledge, no doubt such as study solely with that view, may resort to it, but how exceedingly limited their number must be, the Committee will observe by a reference to the public institutions, noticed in the statement, and by considering how few will be found, willing to enter upon a course of education, so opposite to their prejudices, and so much at variance with their preconceived notions, as that which to be productive of any adequate benefit, must be pursued in any institution, the

Government may establish. It is *here* that the necessity of making it the interest of individuals, to adopt our system in preference to the erroneous, defective, desultory and almost worse, than useless one, they at present follow, appears most urgent and conspicuous.

22. Next to the expediency of rendering the acquirement of knowledge in the Government institutions, by some arrangement the certain means of livelihood and advancement in the service of the state, the Agents would suggest, the maintenance at the *public* expense of such as are poor and indecent, both in conformity with a usage of very general prevalence in the country, and in view to extend the benefits of education, to the offspring of that class of the people, whose subsistence chiefly depends on personal industry.

23. In order to carry into operation the plan of establishing a public institution for instruction at Delhi, in pursuance of the humane views of the Government, the Local Agents desire me to submit with the foregoing observations, the following suggestions for the approbation and sanction of the Government, through the favourable recommendation of your Committee.

24. "That the ancient Mudursa [Madrasa] of the Cashmere Musjid [Kashmir Masjid] being the best suited to the purpose of any other place, under the control of the Agency, and consisting of 84 apartments with Verandas, for the accommodation of students and professors, be put in the state of complete repair, and to be denominated "The Delhi Government College".

25. "That out of the number of teachers and professors of learning in this city, but particularly from those mentioned in the statement (as their past laudable services, appear fully to entitle them to a participation in the benefits of the projected arrangements) twelve persons be selected after the due enquiry into their qualifications, for the purpose of giving instructions in the College."

26. "The erudition of Moulvee Shah Abdool Uzzeez Sahib,³ as a doctor of Mohamedan law and theology and his reputation for sanctity of life and love of literature, being held in

the highest estimation not only in this city of his birth, and all over India, from the most distant parts of which scientific men resort to his school of philosophy to complete their researches and to satisfy their doubts, nothing would have been more desirable than to place at the head of the suggested institution, so eminent a character, his reiterated refusals, however, to exchange the independence of literary retirement, for the cares of a public life, forbid the repetition of further overtures accordingly Moulvee Rusheedod Deen Khan Sahib,⁴ the most distinguished pupil of Shah Abdool Uzzeez, and certainly at present reputed next in degree to his master in Oriental lore, and also like him the head of an academy of speculative philosophy, criticism and theology, would appear the fittest person for the chief professorship in the College. This native gentleman is allowed 500 Rupees per mensem by Government in compensation for a Jaghire [Jāgīr] of 2400 Rupees settled on his ancestors, during a former administration, for their learning and virtue. The appearance of such a man at the head of the establishment, would not only dissipate all that alarm, which the very name of an *English School* would undoubtedly create but would conciliate all ranks of the inhabitants of the new institution.

27. “That the number of scholars to be admitted to the benefits of the College before the present limited to 300.

“That the salaries of the twelve teachers be, for the present, fixed at 400 Rupees per mensem.

28. “That out of 300 students one hundred for the present be maintained at the public expense, at the rate of 3 Rs. each 300 rupees per mensem.

29. “That as the cultivation of the European arts and sciences, should be introduced as early as practicable, your Committee be solicited to obtain from the Calcutta School Book Society, for the use of College, an adequate supply of approved translations of elementary and such other suitable works as may be deemed requisite and proper.

30. “That Mr. Taylor, Secretary to the Local Agency in the Delhi territory, be appointed Secretary to the Delhi College also.”

31. With respect to the funds at the disposal of the Agency which can be devoted to the revival of the Mudursa [Madrasa] of the Cashmere Musjid, they direct me to state that at present they amount to only about 3000 or 3500 Rupees per annum, chiefly realized from the rents of escheat and Lawaries property. The enquiries were led to make, however, in conformity with the 19 Regulation of 1810 under which they act, hold out every prospect of a very considerable accession, being soon made to the funds above noticed.

32. Considering therefore their own present means and prospects and relying with confidence on the hopes held out by the resolutions of Government, passed on the 17th July last [1823], for the appropriation of one Lac of Rupees to the purposes of public education, the Local Agents feel satisfied that your Committee will contribute its willing aid towards the accomplishment of the arrangement suggested in the present communication.

33. When the members of your Committee recall the prosperous eras of her past history, to their recollection and recognize “Delhi as the once splendid metropolis of this vast empire”, celebrated as the chief patroness of the arts and sciences, throughout the eastern quarter of the Globe, crowded by the youth of her flourishing dominions, resorting to her as the nursery of Oriental literature and sending forth from the classic soil, their poets and philosophers noticed in the margin who to this day adorn the pages of her annals and place before their imagination, the wreck of the many academic institutions, enumerated in the statement most assuredly those remains of the princely munificence bestowed on the cultivation of letters, all desolate and in ruins, those venerable monuments of the learning of an age gone by now mouldering into decay, will awaken the sympathy of your Committee, the appointed guardians of the

mental improvement of a people, and secure to Delhi her portion of the boon set aside by the beneficence of the Government.

I have the honour to be.”

POSTSCRIPT

“I beg leave to add the following remarks (in which Mr. Thomas,⁵ the city magistrate fully concurs) that in so large populous and ancient city as Delhi, the number is very considerable, of those families which have been reduced by sudden and violent changes of fortune, from a condition of ease and affluence to comparative penury and want, and the members of which prefer a precarious miserable existence, to embracing any of the meaner avocations in life, in violence to their early habits and prepossessions. Thus constituting a class of people, who are often by their peculiar circumstances and necessity, urged to the commission of crimes, and misdemeanors. To rescue in time such unfortunate beings, from the paths of vice or the allurements of guilt, no sanctuary could be more appropriate than the projected institution. Indeed although to the superficial observer, the ostensible object of the institution, may simply seem the communication of useful knowledge, yet its essential ends the gradual reformation of life and manners and the inclination of sound principles of virtue and morality amongst the natives (of however slow imperceptible or remote accomplishment) are consequently certain and infallible as they are subservient to the happiness of the people. Among the variety of important advantages, therefore to be expected from the establishment of the kind now proposed perhaps there is none to be placed in competition with the decrease of vice, profligacy and crime, which may be anticipated as the certain result of its influence and operation on the minds of those admitted to the participation of its benefits.”⁶

(In: Board’s Collections. 25694-25696 (1826-1827). Vol. 909. Oriental and India Office Collections, British Library (formerly

India Office Library, London). No. F/4/909. Document No. 25694).

NOTES

* Researcher and historian, Lahore.

¹ Here, it seems rather relevant to know briefly about the biographical sketches of J. H. Taylor, the author of this Report and H. H. Wilson, to whom it was sent.

Though J. H. Taylor was the Secretary of the Local Agency (Delhi) in 1824, but very scanty information is available about his life. On the basis of contemporary record, still preserved in the British Library, he was born in India of a native woman and for this reason he called himself an 'East Indian'. He served in the Marhata army but was pensioned off. Then, he was employed as an assistant collector of land revenue (Delhi Division) and, on promotion, as Deputy Collector of the Delhi district. In this capacity, he had long been engaged in the settlement of lands and investigation of the rent-free tenure. Therefore, he had an extensive information of the localities and communities of Delhi.

As a consequence of this Report, after a year (1825) the Delhi College was founded and the Reporter was appointed the Secretary of this institute, as recommended by the 'Local Agents' (see clause 30). After three years an English class was added (1828), called Delhi Institute, and Taylor generally headed the College as well as the Institute as a superintendent. In 1840 questions were raised about the functioning of the Delhi College. In 1841, James Thomason (1804-1853), Lieutenant-Governor of the North-Western Provinces, visited the College to assess the standard of the teachers and students and made drastic changes in the administrative and academic set up of the College.^a Taylor was transferred to the commissioner's office, Delhi, as an uncovenanted assistant and a new person was named principal and not called superintendent and head-master. After a few years when the second principal of the College, Dr. Aloys Sprenger (from 1845-1847), was posted as temporary extra-assistant to the Resident at Lucknow and assigned to compile a catalogue of the Libraries of the Kings of Oudh, Taylor again took charge of the College as an officiating principal.^b

- [(a) Thomason's Minute on Agra and Delhi Oriental Colleges, in J. Kerr, *A Review of Public Instruction in the Bengal Presidency, from 1835 to 1851*. Pt. II, (London, 1853), Appendix V.
- (b) See the letter of Khuda Bakhsh, a student of the College, written to A. Sprenger (dated 26 Sept. 1848) that clearly shows his close association with Maulvi Muhammad Baqir, the father of Muhammad Hussain Azad (copy attached).]

During the riots of 1857, Taylor was holding the principalship of the College and was murdered by the native warriors, but he was not J. H. Taylor but Francis Taylor, who was one of the informants and close friends of Garcin de Tassy (d. 1878), a renowned orientalist and a historian of Urdu literature. In one of his annual lectures (1857) he writes:

Parmi ceux qui méritent d'être distingués de la foule, je dois citer mon ami M. Francis Taylor, que j'ai mentionné dans mon allocution de l'an passé, comme celui à qui je devais la liste des ouvrages hindoustanis récemment publiés à Delhi. M. F. Taylor était le principal du collège des natifs de la malheureuse capitale de l'Inde, de ce collège qui comptait trois cents élèves, auxquels on enseignait les mathématiques et l'astronomie d'après les principes, mais les langues et les sciences de l'Orient d'après les principes asiatiques. C'est sur M. Taylor que je comptais principalement pour me tenir au courant du mouvement littéraire des provinces nord-ouest. En effet, il était mon correspondant le plus assidu et le plus obligeant, et comme il avait une connaissance parfaite de l'hindoustani, qu'il fréquentait les Indiens lettrés, avec lesquels il pouvait s'entretenir facilement, on sent combien il devait m'être utile pour les renseignements littéraires dont j'avais besoin. Son amitié pour les natifs ne l'a pas sauvé du massacre général de Delhi, et il a été tué le 10 mai, laissant une jeune veuve et des enfants en bas âge. C'est une perte réelle pour la littérature hindoustanie qu'il affectionnait et à laquelle il rendait de grands services; car, continuant l'œuvre des hommes de mérite que l'avaient précédés dans l'administration du collège de Delhi, M. M. Boutros et Sprenger, il a encouragé la composition d'ouvrages hindoustanis (urdu et hindi) tant originaux que traduits du persan et l'arabe, du sanscrit et de l'anglais.

(Discours de M. Garcin de Tassy, 10 Dec. 1857, p. 11; also in *La langue et littérature hindoustanie de 1850 à 1869*. 2nd ed., (Paris, 1974).

اردو ترجمہ:

[1857ء کے] ان مقتولین کے انہو میں جو لوگ خصوصیت کے ساتھ قابل ذکر ہیں، ان میں میرا ایک دوست مسٹر فرانسس ٹیلر ہے۔ میں نے اپنے گزشتہ سال کے خطبے میں اس کا تذکرہ کرتے ہوئے کہا تھا کہ انھوں نے میرے لیے جدید اردو کی تازہ ترین مطبوعات کی فہرست فراہم کر کے بھیجی تھی۔ مسٹر فرانسس ٹیلر دیسیوں کے کالج کا پرنسپل تھا جو اس بد نصیب دارالحکومت دہلی میں واقع تھا۔ اس کالج میں تین سو طلبا تھے۔ ان طلبا کو ریاضی، ہیئت، یورپی اصول پر پڑھائے جاتے تھے اور مشرقی علوم السنہ کی تعلیم ایشیائی اصول پر دی جاتی تھی۔ اضلاع شمالی و مغربی کی علمی و ادبی ترقی کی تمام اطلاعات مجھے مسٹر ٹیلر کی عنایت سے ہوئی تھیں۔ حقیقت میں یہ شخص بڑے لطف و کرم اور تندہی سے مجھ سے خط و کتابت کا سلسلہ جاری رکھتا تھا اور چونکہ ہندوستانی زبان کا وہ بڑا ماہر تھا اور اہل علم ہندوستانیوں کے پاس اس کی آمد و رفت تھی کہ جن سے وہ اردو میں بلا تکلف بات چیت کر سکتا تھا، اس لیے اب تم خود اندازہ کر سکتے ہو کہ میرے لیے اس کا وجود ہندوستان کی علمی اور ادبی ترقیات کے متعلق کس قدر کارآمد اور فائدہ رساں تھا۔

دیسیوں سے اس کا میل جول کچھ کام نہ آیا اور دہلی کے قتل عام میں ۱۰ مئی کو نشانہ اجل ہو گیا اور جوان بیوہ اور خور و سال پچی چھوڑ مر۔ اس کی موت ہندوستانی ادبیات کے حق میں ایک حادثہ ہے۔ ادب اردو سے اس کو عشق تھا اور اس نے اس کی بڑی خدمات انجام دیں۔ اول تو یہی خدمات کچھ کم نہ تھیں کہ دہلی کالج کے صدر کی حیثیت سے بوترو اور اشپرینگر جیسے لائق اساتذہ کے کام کو جاری اور برقرار رکھا اور ان کی جانشینی کے حق کو خوبی سے ادا کیا۔ اردو اور ہندی میں تصنیف و طباعت کے کاموں میں ہمت افزائی کر کے لوگوں کی مدد کی۔ اسی طرح عربی، فارسی، انگریزی اور سنسکرت کے ترجموں کی بھی سرپرستی کی۔

(خطبات گارسیاں دتاسی، (اورنگ آباد، ۱۹۳۵ء، ص ۲۳۰-۲۳۱۔)

اس سے ایک سال قبل کے خطبے میں ٹیلر کا ان الفاظ میں ذکر کیا ہے:

چند ہفتے ہوئے، مسٹر فرانسس ٹیلر (Francis Taylor) نے جو دہلی کے ایک دیسی کالج کے پرنسپل ہیں، مجھے ان ہندوستانی تصانیف کی ایک فہرست بھیجی ہے جو حال میں سلطنت مغلیہ کی راجدھانی (دہلی) میں شائع ہوئی ہیں۔ اس فہرست میں چند ایسی کتابوں کا بھی ذکر ہے، جو میں نے اب تک آپ حضرات کو نہیں بتائی ہیں۔ یہ کتابیں اردو ادب کے لیے ایک قابل قدر اضافے کا حکم رکھتی ہیں۔

(ایضاً، ساواں خطبہ، ۶ دسمبر ۱۸۵۶ء، ص ۲۰۲-۲۰۳۔)

In an Urdu letter of 1848 (copy attached), the name of the 'officiating principal' is not mentioned but obviously he was John Henry Taylor with whom Maulvi Muhammad Baqir (d. 1857), the father of Muhammad Hussain Azad (d. 1910), had cordial relations. As narrated by Azad, Taylor was killed by the rioters in 1857 when he was coming out of his father's house. As mentioned above by Garcin de Tassy, the Principal of the Delhi College, 1857 was Francis Taylor and not J. H. Taylor. In this perspective, Azad's story must be re-examined. Furthermore, at the time

of F. Taylor's death, his widow was young, having only a small kid, whereas J. H. Taylor seems to be an old person, probably more than sixty years of age.

Furthermore, in 1849 F. Taylor was the officiating Secretary of the Local Committee, Delhi, and also looking after the Delhi College in the absence of A. Sprenger, (see the attached copy of his letter).

Here, another pertinent question arises that what was the relation, if any, between these two Taylors?

For J. H. Taylor, see Avril Ann Powell, *Muslims and Missionaries in Pre-Mutiny India* (U. K.: Curzon Press, 1993).

She writes:

J. H. Taylor, the longest-serving member of staff [of Delhi College], had been secretary of the local education committee when the College was established in 1825, was headmaster for many years, and finally took over the principalship in the 1850s. Taylor exerted a consistent Christian influence, albeit in a very unobtrusive manner, and without any attempt at direct proselytism among his pupils. Over the course of thirty years the respect he won as a teacher partly reflected his simple life-style and a quiet determination to witness to his Christian faith.

(p. 203)

See also M. Ikram Chaghatai, "Dr. Aloys Sprenger and the Delhi College", in Margrit Pernau (ed.), *The Delhi College: Traditional Elites, the Colonial State, and Education before 1857* (New Delhi: OUP, 2006), pp. 106-126, esp. 106-107.

(In her introduction, the editor mentions G. H. Taylor instead of J. H. Taylor, p. 11) and M. Ikram Chaghatai, *Qadīm Delhi College* (Urdu) (Lahore, 2012).

As Visitor to the Delhi and Agra College, James Thomason (3.5.1804 – 29.9.1853), removed J. H. Taylor and appointed the first principal of the Delhi College, see for detail: Peter Penner, "James Thomason's Role in Vernacular Education", *The Patronage Bureaucracy in North India: The Robert M. Bird and James Thomason School, 1820-1870* (Delhi: Chanakya, 1986), pp. 141-169, esp. 147-148; Sir Richard Temple, *James Thomason* (Oxford, 1893); Sir William Muir (ed.), *James Thomason. Despatches. Selections from the Records of Government, NWP*. 2 vols., regarding 1844 to 1853 (Calcutta, 1856, 1858); Ibid., *The Honourable James Thomason. Lieutenant-Governor, N. W. P., India, 1843 to 1853* (Edinburgh, 1897).

A brief biographical sketch of Horace Hayman Wilson, the Secretary of the Committee of Public Instruction (Calcutta), is as follows:

W. W. Wilson (26.9.1786, London–8.5.1860, London) was the greatest Sanskritist, combining a variety of attainments as general linguist, historian, chemist, accountant, numismatist, actor and musician. He became assistant-surgeon (Bengal) to East India Company (1818); assay-master at Calcutta mint (1816); secretary to Asiatic Society of Bengal (1811-1833, with short intervals); professor of Sanskrit at Oxford (1832)–a post which he held until his death, librarian to East India Company (1836) and director of Royal Asiatic Society, London (1837-1840).

In Garcin de Tassy's obituary notice, he observed that though Wilson gained fame as a reputed Sanskritist, he was also thoroughly conversant with Urdu language and took keen interest in its development.

(cf. *Revue orientale à americaine*, vol. 6 (1861), pp. 154-156); also his 10th lecture, dated 7 February 1861, in *Khutbāt*, op. cit., pp. 288-289).

For the translation of this obit, see Dr. Surayya Husain, *Garcin de Tassy: Urdu Khidmāt, 'Ilmi Kārnamā* (Lucknow, 1986), p. 337.

Despite his numerous Sanskrit studies, books as well as articles, the following two articles are worth to refer here:

“Lecture on the present state of the cultivation of oriental literature”, in *JRAS*. 13 (1852): pp. 191-215 and “Note on a medal of the king of Oudh”, in *Numismatic Chronicle*. 5 (1842/43): pp. 129-133.

For his biography and writings, see

Dictionary of National Biography, Vol. Lxii, p. 99 (=DNB) and concise vol. Ed. by Sir Sidney Lee, (London, 1903), p. 1419; C. E. Buckland, *Dictionary of Indian Biography*, (London, 1906) Repr. Lahore, 1975, p.455; *The Annual Register*, 1860; *Encyclopaedia Britannica*, 1911; John F. Riddick, *Who was who in British India* (Westport, Conn. 1998).

- ² The term ‘useful knowledge’ was very popular in those days and the Vernacular Translation Society under the auspices of Delhi College (from 1841 onwards) and then Sir Sayyid Ahmad Khan’s Scientific Society included it among their basic objectives.

About the origin of this term, it is said that at the initiative of Henry Brougham (1778-1868) the Society for the Diffusion of Useful Knowledge (London) was founded in 1826, aimed at ‘the imparting of useful information to all classes of the community, particularly to such as are unable to avail themselves of experienced teachers, or may prefer learning by themselves.’

(See for detail, Janet Percival (compiler), *The Society for the Diffusion of Useful Knowledge, 1826-1848. A Handlist of the Society's Correspondence and Papers* (London, 1978).

- ³ Shah ‘Abd al-‘Aziz al-Dihlavi (1150-1239/1746-1824), the eldest son of Shah Waliullah (d. 1176/1762), a noted Indian theologian; head of Madrasa Raḥīmīyya, founded by his grandfather; as a teacher, preacher

and writer, he exercised a considerable influence on the religious thought of his time. He favoured the newly-introduced educational system for the English East India Company and advised the Indian Muslims to follow it.

See Sayyid A. A. Rizvi, *Shah ‘Abd al-‘Aziz. Puritanism, Sectarian Polemics and Jihād* (Canberra, 1982); Mushīr al-Haq, *Shah ‘Abd al-‘Aziz, His Life and Time: a Study of Indian Muslims’ attitude to the British in the early nineteenth century*, (Lahore, 1995); Z. Siddiqui, “Shah ‘Abd al-‘Aziz and contemporary British authorities of medieval India”, in *Western Colonial Policy (A Study on its Impact on Indian Society)*, Ed. N. R. Roy. Vol. I, (Calcutta, 1981), pp. 341-349; Muhammad Khālid Mas‘ūd, “The World of Shah ‘Abd al-‘Aziz ...”, in *Perspectives of Mutual Encounters in South Asian History, 1760-1860*, Ed. Jamal Malik (Leiden, 2000), pp. 298-314.

- 4 Maulāna Rashīd al-Dīn Khan, a pupil of Shah ‘Abd al-‘Aziz and a scholar of mathematics and astronomy as well as of the religious sciences; taught Arabic at the Delhi College until his death in 1833. His pupil, Maulāna Mamlūk al-‘Ali Nānautavi also a member of Shah ‘Abd al-‘Aziz’s circle and a leading religious scholar of Madrasa Raḥīmiyya, succeeded him as head of the Arabic Department from the 1840s until his death in 1851.

(cf. *Qadīm Delhi College*, op. cit.).

- 5 Edward Thomas (31.12.1813–10.2.1886), a renowned numismatist and Indian antiquary; came to India (1832); retired (1857); authored *Chronicles of the Pathān Kings of Delhi* (1847); his was a “name recognized over Europe as a prince in Oriental numismatics” (cf. *DNB*, vol. Lvi, p 178; Buckland, op. cit., p 420).

- 6 With this Report, J. H. Taylor annexed a list of few *madrasas* of Delhi (dated 8 January, 1824). The following three *madrasas* are worth a mention:

- i) Madrasa Shah ‘Abd al-‘Aziz. Number of students, ten.
This is an academy of science and literature, the most celebrated in Delhi and conducted by the learned character whose name it bears. Nothing is allowed from any quarter for the encouragement of the academy.
- ii) Madrasa Rashīd al-Dīn Khan, fifteen students, Maulvi Rashīd al-Dīn Khan and Maulvi Rahmatullah (teachers).
An Academy of similar nature with the above and in equal celebrity with it; speculative philosophy, criticism and the Mahomadan law and theology from the subjects of study and enquiry here. Nothing allowed from any quarter.
- iii) Madrasa Navāb Ghāzi- al-Dīn Khan, nine students, Maulvi ‘Abdullah (teacher).

Though the institutioun (a noble edifice) is under the Local Agents. The teacher is paid 33 Rs. per mensem by Navab Amir Khan and without his patronage the College would have gone to ruin.

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Letter of F. Taylor, officiating Secretary, Local Committee,
Delhi, written to Aloys Sprenger, about the receipt of thirty-four
books, dated 10 April, 1849.
(Preserved in: Staatsbibliothek...Berlin, "Nachlass Sprenger")

A letter (in Urdu) written by Khudā Bakhsh, a student of Delhi College, to Aloys Sprenger, dated 26 December, 1848.
(Preserved in: Staatsbibliothek...Berlin, "Nachlass Sprenger")