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Topic: Muttahidah Bengal ke Musalmanon main Jadid Taleem ka Farogh: Nawab Abdul Latif ke Hawale se

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Findings:

The research has led to the following key findings:

- The study of Nawab Abdul Latif's writings reveals that he addressed contemporary issues such as modern education for Muslims, the rights and status of women in Islam, the revival of the judiciary, and various other social challenges. He did not adopt a conservative stance while addressing these issues.
- An analysis of his life and administrative contributions indicates that he was a deeply thoughtful individual, committed to the reform and advancement of Muslims. His life began and ended in the field of education, to which he remained devoted throughout. He consistently aspired for the progress of the new Muslim generation through education and made several efforts as a member of educational, literary, and reformist organizations. Notably, he played a key role in transforming the "Hindu College of Calcutta" into "Presidency College," which later emerged as a center for national unity. His services to institutions such as Calcutta Madrasa and Hooghly Madrasa also stand as lasting legacies, for the preservation and continuity of which he struggled wholeheartedly.
- The study shows that from the latter half of the 19th century until the end of his life, Nawab Abdul Latif persistently worked to resolve the educational, social, political, and religious issues of Muslims. This can be attributed to his residency in the imperial capital, Calcutta, and his engagement with state affairs, combined with his sensitive and intellectual disposition.
- He also delivered numerous academic and public speeches, most of which have not been preserved. However, references to them can be found in various journals, newspapers, and writings. Due to his oratory, literary contributions, and practical efforts, he was held in high regard in scholarly circles. He continuously sought to harmonize Islamic and other disciplines with modern and traditional systems of education and upheld the religious sciences as essential for a well-rounded Muslim society.
- Through the platform of the Muhammadan Literary Society, which he founded, he played a crucial role in inspiring a new consciousness, confidence, and hope among Muslims so that they could live with dignity and self-respect in India.
- During the 1857 War of Independence, Nawab Abdul Latif played a significant role in galvanizing the Muslim community. He is especially credited with safeguarding the

Muslims of United Bengal from the post-war devastation. No other figure in that era demonstrated such comprehensive leadership.

- He did not view the acquisition of knowledge merely as a means of economic gain but associated it with ethical values, cultural preservation, and civilizational progress. Hence, he consistently advocated for Arabic, Persian, and Urdu education alongside modern subjects.
- His efforts leaned more towards middle-level education than primary or higher education. He focused on ensuring students reached the level necessary for university entrance and employment, although opportunities for promoting higher education were available.
- Throughout its rule (1756–1858), the East India Company refrained from directly involving itself in the educational administration of Indians. Under pressure from the British government, the Company reluctantly provided limited aid to schools run at the local level. Missionary clergy, under government patronage, were largely responsible for these efforts, establishing schools with the underlying aim of promoting Christianity. Another group, the Anglicists, sought to spread Western civilization through English education in government-supported institutions, while a third group, the Orientalists, promoted Western education in local languages—becoming more active after the First War of Independence.
- After the 1870s, the government officially transferred the responsibility for promoting education to Indians, albeit with several conditions and without substantial support. The British, both as a company and later as a crown, were never sincere in executing educational reforms justly. This also involved conspiracies by local Hindu elites, particularly the Bhadrak, who had early access to English education and employment and resisted Muslim advancement. They even opposed the education of lower-caste Hindus. Although there were some Hindus who opposed English education and Western culture like many Muslims, they were relatively few.
- In the 19th century, Muslim communities faced such severe educational decline that many villages lacked even basic religious schools (Makatib and Madaris). As a result, Muslim students were often forced to study under Hindu gurus or Christian priests, adopting their customs unintentionally. In response, Nawab Abdul Latif and other Muslim leaders demanded separate educational institutions to provide Muslim students with an environment rooted in their own culture and religious identity.