

POLITICS OF EAST INDIA COMPANY ON THE INDO-PAK SUBCONTINENT: A CRITICAL ANALYSIS IN THE OUTLOOK OF SUBCONTINENT WRITERS

 **Muhammad Asad Latif***

Islamia University Bahawalpur, Pakistan

Abstract. Islam is the religion of peace and security, love and mercy. And it is the code of life for all creatures. It educates in all respects, religious, moral, social. The philosophy of education of Islam, its civilization and culture, are the keys to success for the Muslims. In the 20th century CE, when the people of the West entered the Indian subcontinent for the purpose of trade and at the same time tried to impose their false philosophical teachings and culture on the Muslims, then in such a situation, many Muslim thinkers they faced them firmly and defended the Muslims with his writings and philosophical style. In this article, by describing the historical facts, their political and religious aspects in Pakistan and India have been highlighted so that in the coming time state will pay attention to them.

Keywords: Lord Macauley, Subcontinent of Indo-Pak, Politics of East India Company, Religious Teachings.

***Corresponding Author:** Muhammad Asad Latif, Department of Islamic Studies, Islamia University Bahawalpur, Pakistan, e-mail: rockybaba091@gmail.com

Received: 16 November 2023;

Accepted: 6 January 2024;

Published: 30 January 2024.

1. Introduction

The need for this was Muslim before and it is increasing day by day, that there should be free commentary and criticism on the introduction, history, goals and falsehoods of the people of the West and their teachings and the correct side of the picture can be presented to the world. Because in the minds of the people, mistrust from the past of Islam, boredom from its present, despair from its future, doubts about Islam and the Prophet of Islam and Islamic sources have played a big part in creating these westerners. And created a group of Oriental Christians who devoted their lives to the study of Islam, whether it was through books, magazines or any school of thought. Their reality came out when they did not confine themselves only to Islamic sciences and manners but started spewing hatred and enmity against Islam and the Prophet of Islam.

Then this enmity and hostility remained the mirror of missionary sentimentality, but as time passed, they started working under their own stated objectives. Provisioning, and missionary activity were expanded and developed. In a short period of time, Orientalist became a movement and a permanent attitude to achieve their goals. In the name of education, they started missionary schools by the East India Company, whose aim was to create doubts and doubts about Islam in the hearts of Muslim children and to preach Christianity to them. Today, this temptation is such a dangerous situation. If this is not resolved, then atheism and ladinism will continue to develop in the Muslim society, so it is necessary to enlighten the new generation with the Islamic philosophy of the

Islamic religion. So that the country and Islamic nation can stay away from the people of the West and their false philosophical teachings and be safe from their temptations.

After a long period of Muslim rule over the Indian subcontinent, British imperialism began, when a trading company called the British India Company was established in the 1600s. Finally, in 1757, it began to rule by occupying some areas and then gradually, taking advantage of the concubines of its rulers, it occupied the entire subcontinent, and then became the owner of the black and white people here for two centuries. This company has influenced every aspect of life by taking the religion, society and culture of many people here. Even in undivided India, Madrasah¹ (Religious School) have a long history. Madrasahs were established in every part of the country during the Muslim's Empire and later during the Mughal era. Since the end of the Muslim rule in India and the arrival of the East India Company, Madrasahs were deprived of government support and lost their ability to function. The British issued a new education system when their government was established and the educational institutions that were established were headed by the British. Dr. Muhammad Radi ul Islam writes:

“After the arrival of the British in India, religious and secular education was introduced, by some Muslims, educational institutions were established that could meet the needs of the British government and provide third servants for them. On the other hand, the Muslims in India Concerned people for the survival of civilization established madrasahs so that they could be protected from apostasy. And they could learn while living as Muslims. While Aligarh College was non-religious, many madrasahs provided it with religious education, which is why it is still this institution is running” (Nadvi, 2017).

2. Conditions of Muslims in the Imperial Era

There were many trends in the Muslim society before the British era, which must be known, so that the effects of the British period on the Muslim society can be properly covered & closed windows of history must be opened. What was the moral, social and political condition of the people living in India before the English era, what will be the situation and affairs of the people in the English era, by examining both periods, the general trends can be well understood. In this regard, Maulana Hussain Madani says : Hospitality, human sympathy, compassion and mercy for the poor and afflicted, preservation and observance of covenants, piety and truth, honesty and generosity, tolerance and perseverance, agility and vigilance, are common among Hindus in this period. Bravery and masculinity etc. ‘good qualities were widely found - Telling the truth was considered so important that even criminals were very much bound by it, commercial accounts were so sacred that their dispute in any dispute and transaction was considered irrefutable and evidenced in the court of law (Hussain, XX). As well, quoting the opinion of an English tourist, Professor Syed Salim is like this:

“In the matter of religion and morals, Indians are such that the Christians of Europe are ashamed to see them, severe punishments are given for murder and bloodshed, adultery and princes and princesses are not exempted from these punishments, even though they are idolaters (Hindus are ignorant of the true knowledge of God alone) adultery is common and rare among them. Married people do not cheat on their wives, they do not know the name of homosexuality they get married at an early age. Do not fall into evils” (Mansoor, 1985).

For a period, they lived under the monarchy system, which was not a fully Islamic system, but the Islamic system was still prevalent in it and the work of education and training of the common people was carried out by scholars and Sufis, for this reason. Because that society was not of the same level as it was during the time of Prophet Muhammad (Peace be upon them) and the His Caliphs. But despite this, the general condition of the people was not so bad and the people were not so ignorant of the rules of Islam as they were later. Drinking alcohol was extinct among Muslims, people used to commit sins but did not commit them with boldness, in the middle of the eighteenth century when the British government was first established in Bengal, theft was extinct there. No one expected Muslims to lie, Muslims did not give false testimony of any kind when they went to court, the general population of Muslims was literate and this was our practice until the end of the eighteenth century. Saleem Writes:

“Every person should have the auspicious spirit of hospitality and charity, and most of all, the delicate gender should be fully trusted. Their honor, chastity should be considered, these are the qualities that we should have. The nation cannot be called uncivilized, in the presence of such attributes, India cannot be described as inferior to the entire nation. If there is trade between England and India, I am sure. That whatever importation of Indian culture will be in England, it will be of great benefit to the British” (Saleem, 1996).

From the above statements, the social and moral condition of Muslims before the British era can be well estimated. As far as the economic and political condition is concerned, it can be said briefly that since before the British, there was a government of the Muslims themselves, so all in government posts, Muslims had enough government jobs. From the day the British Empire entered India, it has been its constant policy to weaken the Muslims in every aspect. To break the power of the Muslims politically and socially, the Muslim states were destroyed for this purpose and the system of justice and law that had been established here for centuries was changed. For this purpose, measures were taken in almost every sector of the administration of the state, the aim of which was to give Muslims religious, social, political and economic status, should be destroyed. And now the two ways of sustenance should be closed. Western traders were selfish. Their trade was a trade of bullying and rigging. No one could sail without their permission, they exploited the country mercilessly and took everything they could get their hands on to England. And not of a nation, it was the government of a trading company. The supreme power was in the hands of the directors of the company in London seven seas away. As far as the public's desire to complain and complain was impossible, so did the cry and the rapture.

3. Confiscation of endowments and estates of educational institutions

Before the British rule, various Muslim rulers had dedicated educational institutions and lands for the education and development of the people. The British confiscated these endowed properties and estates to destroy the Muslims educationally, politically and socially. In the words of Sir Syed Ahmed Khan:

“The Muslim rulers used to provide land to the soldiers as rewards and honors and to madrasahs and monasteries for education, So these lands provided to the Muslims were confiscated by the British government and thousands of people associated

with these lands and institutions became in need of livelihood and bread” (Ahmed, 1957).

To end the Islamic system of education, the British confiscated the dedicated lands of the Muslims only in Bengal, only their income of 80,000 rupees was spent annually on the education of other nations. From this, the loss of confiscation of endowments of the whole of India to Muslim institutions can be estimated. When the British came to India, the Muslims were a highly educated and civilized nation. The standard of education among the Muslims was very high. And the scope of literacy was very wide, thousands of scholars and priests were associated with the field of education, created a scheme for elimination and drying. In 1818, Lord Wellesley imposed the Recovery Act and confiscated endowments, amnesties and exemptions (Saleem, 1985). With this action of the government, the finances of the education sector dried up. All the religious schools fell like dry leaves, along with the destruction of the education system, the side result was that thousands of families of scholars and priests who were associated with this profession for centuries. Suddenly lightning struck them and they became victims of unemployment. The number of these religious madrasas were thousands in the country. Because the sultans of Delhi and the Mughal rulers had a special love and passion for religious madrasas. It is mentioned in the National Committee for Religious Madrasas as follows.

“The interest and passion of Muslim sultans in religious madrasahs can be estimated from the following writing of the famous Egyptian Qalqshandi that there were a thousand madrasas in India alone at that time, one of which belonged to the Sahafi’s and the rest to the Hanafi’s” (Ul-Haq, 1979).

4. Ban on teaching Arabic and Persian languages

In 1835, Lord Macaulay introduced his educational scheme and abolished the teaching of Arabic and Persian, cutting off the new generation of Muslims from their religion, from their glorious past and from Muslim countries. Thus, there was a disconnection between them and the glorious past. Muslims became ignorant of the achievements of their predecessors. Macaulay even suggested that the Arabic script should be abolished in India and the Roman script should be used in its place. It should be done, but the government could not achieve success in this matter. According to the report of the National Committee for Religious Schools, Persian was abolished from the courts in 1834, and there was a clear change in the government's policy from 1849, preference was given to English-speaking people in jobs (Ul-Haq, 1979). The aim was also to develop western culture and civilization in India through western science and thought.

Before the British rule, there were about 80,000 madrasas in Bengal, thus there was an average of one madrasa for a population of four hundred people, but the British faced the danger that if most educated people remained in India, they would become our government. Will annihilate them, so they destroyed the schools and took all the lands under their ownership in 1835. In a short period of time, when educational institutions were destroyed and other schools and colleges etc. were not established in their place and educated people started dying slowly, ignorance spread all over India. So, in 1823 Honorable F. Warden submitted a concurring memorandum to the Govt as Tufail Ahmed Mangalore writes:

“The justice is that we have dried up the fountains of native intelligence, the nature of our conquests being such that it has not only removed all means of encouraging their practical progress, but the condition is that the real sciences of the nation There is also the fear of being lost and the genius of the first people being forgotten, something should be done to remove this charge” (Manglore, 1931).

5. The Education Committee and Lord Macaulay's Policy

After the educational recommendation of the Viceroy of India, the Company established a single committee in 1811, in front of which the great British gave evidence. The Education Act was passed and a bill of one hundred thousand rupees was passed for education. Pursuant to this Act, in 1814 a letter was issued by the Directors of the Company to the Governor-General of India, stating that the Sanskrit to be honored and to protect the sciences of the Hindus. This was an annual sum of one lakh rupees which the Company sanctioned for public education fifty years after its commencement. But the authorities did not use it for ten years even after the approval of this grant. Therefore, in 1833, this money was used as a memorial to F. Warden. But with the passing of the above law, Europe The way was also opened for priests and they gradually entered India and started opening their universities and thus the work of the missionaries became very busy.

In 1823, Raja Rammohan Roy started efforts to replace Oriental languages with English studies and arts, and to solve this problem, a committee was formed in 1824, whose permanent meeting was held on 7 March 1835. Lord Macaulay was made the head of this committee, there was a difference of opinion among the members of this committee and one party was in favor of teaching in English while the other was not in favor. Macaulay gave his verdict in favor of teaching in English. In his written report on the decision to release English, Macaulay described the decision as follows:

“We must form a party which is an interpreter between us and our millions of subjects, and it must be a party which is Indian in blood and color, but English in jest and opinion, words and understanding” (Manglori, 1931).

Commenting on the educational crisis, D. Hamilton said:

“If the British ever leave India in the same condition as the Romans left England, they will leave a country with neither education nor sanitation will have goods and will not have wealth” (Hamilton, 1930).

6. Despicable attempt to mutilate Muslims

To create a feeling of inferiority among the Muslims, the British Orientalists tried with great skill by collecting such rare and strange events and wrong traditions of history in the name of knowledge and research that the hearts of Muslims in the hearts of Sikhs, Rajput's and Hindus. To create hatred towards them and to completely isolate them, so an attempt was made to prove the Muslims as foreigners. The Rajput's have been at the hands of the Mughal rulers since the first day, there were also matrimonial ties between the two. The government's strategy was to cut off the Rajput's from the Mughals. Through their books, English writers gave worldwide fame to the idea that India and Hindus are synonymous, only Hindus live here, there is no mention of Muslims. This idea is common

and only Hindus come to mind when the name of India is mentioned. Maulana Hussain Madani writes that:

“During the English period, histories were written which depicted the fictitious and unreal atrocities of the Muslim kings on Hindus in horrific ways, the most famous of which is Eliot's history. It is a comprehensive history of India. It is in eight volumes. Each contains painstakingly researched and researched material. This history is organized in a specific style for a specific purpose, like a shrewd lawyer, it highlights all the events of Muslim kings and the character of the rulers is dark, tainted and hideous. The historical picture of the Islamic period has been drawn in a terrible way, so that the reader is disgusted with this period. Hatred and contempt against Muslims should arise in the hearts” (Madni, pp. 225).

The most responsible people of the English government were involved in this campaign. Lord Alan Barrow was defeated by the Afghans in 1839, then the second army went to Afghanistan to avenge the defeat, from there the gate of the Ghazni fort was taken by General Nott as a proof of victory. But brought to India so that people would believe that Khorasan had been conquered, but Lord Alan Barrow made it known that this gate was actually installed in the temple of Somnath. Mahmud of Ghaznavi took it with him. Now after eight hundred years we have brought this door to India and in this way, we have avenged the Hindus from the Muslims, (The First Afghan War 1839-1842) this door in the form of a procession from Sirhind to Agra, brought, groups of Hindus used to visit him on the road. This contrivance created anti-Muslim sentiment in the hearts of the Hindus and aroused the love of the British. Although later investigations uncovered the pool, architect James Ferguson examined the gate and stated that the wood of the doors is of cedar, whereas the doors of Somnath were of sandalwood (Havel, 2003). This act served the political purpose of the government and instilled hatred against the Muslims in the hearts of the Hindus.

7. Efforts to promote Christianity

In the beginning, the British were careful not to interfere in the religious affairs of the people of the subcontinent, so priests and missionaries did not come from Europe until 1813, because the owners, the East India Company, were against doing so. That by establishing a religion, the goals of human beings are united and if this happens, there is a fear of the end of the British supremacy in India. The principle of bringing people to their own religion is counter-intuitive in the eighteenth century. Even if a few hundred thousand Christians were there, it would cause serious trouble. So when the young priests spread into the interior of India, the benefits of the Company would cease and any Indian who wanted to study would go to England. The first missionary leader to do forced labor in India was William Carey, who did his missionary work in collaboration with another man named Matta Namus, In this regard, Bishop Chitamber writes that:

“In 1797, a missionary society was formed. This society met and considered where the first missionary work should be started and it was decided that William Carey and Mr. Names should go and serve, allowing them to travel. There was great difficulty in obtaining the letter, as the East India Company had strongly condemned the idea of the missionaries entering India, but these two, together with their children, were finally sent by a Danish ship, the crown Princess Maria, were

delivered to Calcutta as the East India Company had no authority over it” (Chitamber, ND).

These Companions were also supported by the Viceroy, Lord Wellesley, who appointed Mr. Carey as Professor of Sanskrit at the College of Fort William. Nazir Jan writes about William Carey:

“William Carey, who was a missionary, left for India and stayed there from 1721 to 1834, founded the London Missionary Society in 1795, and sent the first missionary to Tahiti in 1796. In 1818, Wesley Mathew Dust Missionary Society was established” (Charon, 2010).

It has already been mentioned that priests started coming to India from 1813 as a result of the recommendations of the Education Committee in 1811 for sanctioning an annual sum of one lakh rupees for English education. Wilbur Force and Mr. Charlson began to fulfill Grant's plans and program of religious publication. Pastor Carey established the Christian "Jay Narayan College" at Benares in 1818, after which English colleges began to spring up everywhere. Finally, by a letter dated 29th December 1930, the company director announced the policy that English language should be released in government departments. Therefore, in the name of human service, various Christian missionaries established hospitals and socio-cultural institutions, including hospitals and schools for the deaf, dumb and blind, where the patients were given free medical facilities, boxes of dry milk, old coats, aid in the form of blankets and sheets, besides cash was also distributed among the poor, indigent and uneducated people. By which uneducated people would have been greatly influenced and would have accepted Christianity. The same procedure is more or less practiced even today in various missionary institutions.

8. Missionary educational institutions

For the promotion of Christianity in India, where the British established various reform and welfare centers in the name of human service, they also issued missionary coins for the primary education of children. A responsible British officer refused to give aid, saying "what missionaries mean by educational institutions", but the practical experiences of the missionaries convinced him that they will have to establish schools to complete the task of conversion of religion. In this regard, Syed Noor Ullah points out this purpose as follows:

“Originally, Christian missionary institutions were used as public contacts, these buildings were used more for the propagation of Christianity than for educational purposes. In short, the missionaries realized that schools were also a means of Christian propagation there are and the result. And it was this realization that education and missionary work must go hand in hand that gave rise to the missionary schools of India”(Syed, 1931).

With the establishment of village schools, everyone believed that these schools were opened to make Christians. The deputy inspector used to advise people in every village and town to enroll their boys in schools. The deputy inspector was the representative of the government was, who worked for the promotion of Christianity, about which Imdad Sabri writes that:

“The Deputy Inspectors were mostly missionaries and had great importance. On small jobs it was made necessary that the certificate must be signed by the Deputy Inspector” (Sabri, 1967).

The British adopted various methods and methods to preach and promote Christianity in the subcontinent, some of them are:

- Proclamation Propaganda
- Propaganda through education
- Propaganda through science
- Propaganda through service
- Propaganda through women

Nader Siddiqui has described the arrival of various missions and societies and agencies in the Indian subcontinent from 1848 to 1947 as follows:

“In a period of about a century, a total of seventeen missions with 347 missionaries were active in the present territory of Pakistan, these figures do not include Roman Catholics etc.” (Sidique, 1979).

The ideological foundations of education, the Islamic cultural environment of educational institutions and the mention of Christians, Zionists and Hindus under the concepts of authentic history in textbooks are making the Western nations suffer mental agony. Therefore, in the name of progress and free opinion in the name of world peace, they are criticizing Pakistan's curriculum and textbooks. No nation can keep its education system away from ideological and cultural values. And the so-called intellectuals of our country are promoting their favorite agendas in the name of liberalism in the name of general acceptance. Unfortunately, there are some people in this tribe who are known as Taj Sultan, the head of Islamic ideas. Among the dangers that are faced in the missionary education system, the most dangerous is that if you exclude from the training and education of the children those elements that will make them Mujahid men, freedom fighters, people dedicated to Islamic brotherhood. In the path of Allah, they make those who sacrifice their lives, those who honor their ancestors and those who are proud of their past and develop the spirit to move forward in their future. The concept would be so horrible that the intelligent Muslim would absolutely abhor this concept and the reason for this is that there is a dangerous number of people like termites within the system, who through our education system, are ours. They want to take away the religious and national identity of children and future youth.

9. Westerners and their political tactics

Even today, if our education system conforms to our Islamic, national and national views, then Muslims can suffer the consequences of the mistakes made in the past and can improve the current situation by doing what missionary institutions do. In a way, children are being taken away from the religion of Islam and there is a need to stop this reprehensible action of the missionaries so that they can create unity, morality and love, religion and national spirit in their new generation so that we can develop a fast-paced world. Those who can achieve economic and economic development can also hinder religious, spiritual and national development and can thwart the ambitions of missionaries and Christians. In this regard, Saleem Mansoor Khalid writes that:

“The United States pressured Pakistan to adapt Pakistan's education system to its desired goals and provided aid to Pakistan to develop a curriculum that would meet the goals of the West. The support of dollars has been given, so that Pakistan can revise the Islamic and cultural books and get control over the religious schools by preparing the record of every teacher and student” (Khalid, 1979).

The West wants to implement this concern in all possible ways in the form of missionary schools and colleges in Muslim countries and for this, it uses many tactics, including making children hate non-Islamic teachings in their missionary institutions, making Christians Beliefs have to change their body and soul and they are succeeding because of the so-called Muslims in Muslim countries. The West has used education to cause confusion for Muslims since colonial times. The establishment of missionary institutions, the formation of the curriculum and the use of Western languages for the medium of education proved to be the most successful strategy for strengthening the metaphor and defeating the local society and the Muslim society was divided. While the construction of a modern educated person will be based on the colonial model, even his ideals, moral values and social behavior are based on the concept of the West. According to the current global agendas, higher education was limited, so that research and criticism skills could not develop in a nation. Under the Western policy, the purpose of knowledge was declared to be the service of capital, all educational organizations are for job marks. And the beliefs and ideas have been given by this education, but there is one thing and that is Western colonial obedience, an Indian by faith but an Englishman in mind (Bukhari, 1986).

From this text, it becomes clear that the purpose of the education of the missionary institutions was to prepare such people who can help in the promotion of western ideas and this education system is the cause of many intellectual and ideological problems of Pakistan. If this can be controlled, they can highlight piety, spirituality, high morals and unity and national love in their new generation, because the development and development of nations depends on the education system, every country and society. And the nation relies on the education system to create its ideas, its culture and historical identity. The West, despite the differences in its political systems and schools of thought, its eastern and western camps and all its national diseases, defects and gaps, is completely committed to this educational policy and has implemented it perfectly and all its educational programs and educational policies are in accordance with this set principle. The Soviet Union is also famous for its revolutionary mind and its extremism. No longer, but because of its security and revolutionary spirit, this principle is practically beyond these countries. As the official decree of November 12, 1908, it was said that:

“The education of social sciences plays an important role in acquiring these qualities, the knowledge of Marxism, Leninism is important for the experts of every art, the training of our youth should be in such a way that, The spirit of prejudice against revivalism should be embedded in them” (George, 1957).

This is the only thing from which the West has been protected, Islamic and non-Islamic countries have become victims of this thing, but on the contrary, people with only one ideology and ideal will be seen in the West, there are people of different classes and society. There is no mental and psychological separation between them that is why these people are safe from internal conspiracies and rebellions. Missionaries and Christians are busy looking for people who are educated and free to promote their religion. If they are searching for some means of employment, then they use such people in the propagation

of their religion by paying compensation. Similarly, the views expressed by a neo-Muslim Western writer, Muhammad Asad, regarding the Western education system and school training, are also surprising, so he writes in his book "Islam at the Crossroads" that:

“Western education of Muslim youth is bound to undermine their will to believe in the message of the prophet, their will to regard themselves as representation of the peculiar, theocratic civilization of Islam” (Asad, 2005).

Moreover! An American woman Ms. Maryam Jameela late writes in her book "Islam and the Muslim Woman Today" that:

“The Muslim mother on no account even consent to sending her child run to Christian missionary schools or convent where they are totally alienated from their religious an culture heritage, although she must realize that the government national schools do not provide a much happier solution” (Jamilah, ND).

10. Conclusion

Most of the people say that the Muslim society should definitely get modern education, but in the context of this, they leave behind the Islamic teachings and thus the youth of the society hollow out its religious and cultural foundation and structure, which is the reason. From his existence and survival of the body. In order to achieve the goals of the East India Company's religious politics, they decided to give full support to Pakistani women, not only that, but every tactic was tried to spread sexual energy in Pakistan and make the new generation rebel from Islam. In which NGOs took special interest, the poison of mixed education slowly spread and now most of the educational institutions are running on a mixed basis and the West is busy day and night in achieving its goal with the help of this. There are practices. The new generation should be taught mixed education in childhood and the slogan that women should walk shoulder to shoulder with men and perform every activity, this education would gradually be embedded in the minds and souls of the believers of the Islamic nation. And in the state of youth, the conditions of our education system are obvious to everyone.

The East India Company tried to give such a public impression about their character and personality, that the simple people would understand that they are great God-fearing and good-hearted people and they have an immense spirit of service to humanity. And their hearts are good and their aspirations are blessed and they do not have narrow-mindedness and prejudice like others and they are only servants of humanity. So, behind the scenes, these were the people who tried to force their intellectual philosophy and thinking on Muslims and under this plan, several groups were formed to exploit Islam, the people of Islam and Muslims.

Notes

The Word “*Madrasah*-مدرسه” is being called for Muslim Religious Schools in Indo-Pak Subcontinent.

References

Ahmed, Kh.S.S. (1957). Causes of the Indian Rebellion, Karachi: Urdu Academy, 137-55.

British Empire, The First Afghan War 1839-1942, Online:

<https://www.britishempire.co.uk/forces/armycampaigns/indiancampaigns/afghanistan183>

[9/williamnott.htm](#) Consulted on 06.04.2023.

- Bukhari, Sh. (1986). *Macaulay and the Education System of the Subcontinent*. Karachi: Tufail Art Printers, 78.
- Charon, Y. (April 18, 2010). Biography of Indian Missionary, Wiliam Carry, *Allaboutgod*. Online <http://www.allaboutgod.net/profiles/blogs/biography-william-carey-indian> Consulted 05.05.2023
- Chitamber, B.J.R. (ND). Missionary leader. Allahabad: Christian Society, 21-22.
- Counts, G.S. (1957). *The Challenge of Soviet Education*. New York: McGraw Hill Book, 50.
- Hamilton, C.D. (1930). Education Bill on Subcontinent of India. Online <https://api.parliament.uk/historic-hansard/commons/1930/may/29/education-bill> Consulted on 04.03.2023
- Havel, E.B. (2003). *A Handbook of Agra and Taj Sikandar, Fatehpur Sikri and Neighborhood*. New Delhi: Asian Education Services, 62-63.
- Jamilah, M. (ND). *Islam and the Muslim Women Today*. Lahore: Youssef and Sons, 13.
- Hussain, M.M. (ND). *Inscription of Life*. Deoband: Maktaba Diniyah, 164.
- Syed, T.A.M. (1931). *A bright future of Muslims*. Bidayoon: Nizami Press, 167.
- Asad, M. (2005). *Islam at the Crossroads*. The Other Press, 84.
- Nadwi, A.H.A. (2017, February). *Muslim Educational System an Overview*. Lahore: Urdu News, 7.
- Noorullah, S. (ND). (1973). *History of Indian Education*, Translation: Saul Ul Haq. Karachi: South Asian Publishers, 64.
- Sabri, I. (ND). (1967). *The Signs of Mercy*. Delhi: Union Printing Press, 35.
- Saleem, M.Kh. (1996). *External Assistance in Education*. Islamabad: Institute of Policy Studies, 151.
- Saleem, M.Kh. (1985). *History and Ideology of Pakistan*. Lahore: Idara Talimi Tahqeeq, 54.
- Sidique, N. (1979). *Christianity in Pakistan*. Lahore: Muslim Academy, 495.
- Ul-Haq, Z. (1979). Islamabad: Ministry of Religious Affairs, Government of Pakistan, 62. Online <http://library.aiou.edu.pk/cgi-bin/koha/opac-detail.pl?biblionumber=58380> Consulted on 02.06.2023.