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The humble attempt to illustrate
in the Light of the Holy Quran
the attainment of Sir Akbar Hydari
to Eminence is dedicated to
The Right Honourable Sir Akbar Hydari.
Kt.; P.C.; B.A.; LL.D.; D.C.S. (Nawab
Hyder Nawaz Jung Bahadur)
Sadre Azam, Executive Council,
Hyderabad (Deccan)

By the author of this Pamphlet

-Alhaj Syed Qasim Husaini.

Erratum

Page	Line	READ	For
1	5	Follows ...	Follow
1	15	is ...	is an
2	3	at ...	of
2	15	is a ...	is an
2	15	unparalleled ...	unparallel
2	16	occurrence ...	ocurance
2	17	illustrating ...	to illustrating
2	17	incidents in ...	the incidents of
2	26	it is ...	is it
3	1	that enjoined ...	enjoined
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11	18	calamities ...	Calamaties
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30	32	Organizer ...	Organizor

PREFACE

The object in bringing out this pamphlet illustrating incidents from the memoirs of the Honourable personage The Right Honourable Dr. Sir Akbar Hydari are twofold as follow:—

(1) To convince the believers that Sir Akbar is marching along the material path through the very tracks left behind by the Holy Prophet (may he rest in peace), for his followers.

(2) To show convincing proof that the Holy Quran is an illustrative practical code complete in itself for the guidance of human beings of all grades as it is full of principles applicable to all stages of human life.

This humble pamphlet is expected to manifest the truth that there is an ample scope for illustrating from the Holy Quran many an incident in the career of man, and that it will prove advantageous to do so for easy grasp of the Quranic doctrines. Therefore it is sincerely hoped that this pamphlet will serve its intended purpose and be found useful and valuable in no small degree.

44:57 (i. e. Chapter 44 of the Holy Quran and verse No. 57).

A grace from thy Lord; this is the great achievement.

87:3 He will attain the perfection to which he is destined.

While performing the Pilgrimage of the Holy Mecca in 1928 the writer of this pamphlet, with the permission of Ibn-e-Saood Malik Abdul Azeez the king of Hijaz, organized a congregational prayer at the Sacred mosque of the Holy Kaba for the welfare and prosperity of our August Sovereign H. E. H. the Nizam Malak Nawab' Meer Osman Ali Khan Bahadur (may he be exalted to the highest dignity he claims for!) in grateful remembrance of the interest he is taking in the cause of Islam; more than a lack and a half of Hajees from all parts of the world took part in it. And all of them accepted him as their king in front of the Holy Kaba: at the doors. This is an unique and unparalled occurance in the muslim History.

This humble attempt to illustrating the incidents of the career of Sir Akbar Hydari with those of the Holy Quran will also be deemed as a singular mode of writing a sort of biography.

In performing the above said two duties the writer of this pamphlet feels satisfaction that it is due to the Mercy of God that the writer, His humble creature was placed in a position to discharge this humble duty to **"Oolul Albab"** **"The Oolul Amar"** (men in authority).

As is it incumbant on every muslim to recite the Holy Quran and elucidate the significance of the Holy Quran to his fellow beings, the writer feels satisfied that

enjoined duty also been performed by the production of this pamphlet in simple language for easy grasp of the Quranic principles even by unphilosophical mind.

Alhaj Syed Qasim Husaini,

Retired Dist. Police Inspector of

H. E. H. the Nizam's Dominions,

Recepiant of the Royal Victorian and the Nizam's Medals.

AUTHOR OF

(1) *Zahoor-e-Kaba-e-Aalam (A Treatise on Pilgrimage.)*

(2) *Islami Amli Zindagi (Practical Muslim Mode of Living.)*

January 1941

“Darul Aman”,

Behind Esamiah Bazar Primary School,

Sultan Bazar, Hyderabad (Dn.)

"The Memoirs of Sir Akbar Hydari and the Holy Quran "

An humble attempt to illustrate in the light of Holy Quran the attainment of Sir Akbar Hydari to eminence.

By Alhaj Syed Qasim Husaini.

Part I

Introduction

(I begin) In the name of Allah, the Beneficient, the Merciful.

Prayer: All praise is due to Allah, the Lord of the worlds, the Beneficient, the Merciful, The Master of the day of requital. Thee do we serve and Thee do we beseech for help. Guide us on the right path, The path of those upon whom Thou hast bestowed favour; Not of those upon whom wrath is brought down, nor of those who go astray—AMIN.

Note—Allah = The Being Who exists necessarily by Himself comprising all the attributes of perfection.

(1) One of the additional names of Al-Quran is Al-Hikmat (the Wisdom) 17 : 39. "This is what thy Lord has revealed to thee of Wisdom." The Holy Quran is divided into 114 chapters each of which is termed a

“Sura” in the Quran; and the Suras are subdivided into sections which are termed “Rukus”; and the sections in their turn are subdivided into verses, which are termed “Ayats”. The Sura means literally eminence or high degree, also any degree of a structure, and is applied to a Chapter of the Quran in the book itself, either because of its eminence or because each chapter is a degree or step in the whole book which is thus compared to a structure. Each chapter is however complete in itself and is, therefore called a Book. Ayat (verse) signifies a communication from God and is applied as such to a verse of the Holy Quran as well as to a revelation or a law; Each chapter is known by its own name, as Alfatheha, Al-Hikmat, The Cow, Yousuf and so on.

(2) Out of the 114 Chapters 29 are such that single letters (alphabets) occurring at their commencement, as for example chapters 2, 3, 29 to 32 bear Alif, Lam, Meem; chapters 10 to 12, 14 & 15 bear Alif, Lam, Meem, Ra, and chapter 7 bears Alif, Lam, Meem, Sad, at the commencement. According to the best received opinion these letters are abbreviation standing for words. Chapter 12 Yousuf comes under the group of the chapters that bear letters Alif, Lam, Meem, Ra. The text revealed in these chapters goes to show in general that it deals with the revelation of the Holy Quran with a reference to the study of the laws of nature, human nature and the previous history.

(3) It should be borne in mind that in reading the

history of Prophets as given in the Holy Quran the object is not to narrate the history of different nations, but to mention incidents which contain allusions to the Holy Prophet's life (Mohammad, may he rest in peace!) for the future of Islam. The Quran generally does not concern itself with the details of those histories. It contents itself with the broad facts that every prophet delivered the message of Unity, invited people to obey God and to do good to fellow-men, and aimed at the moral betterment of the people to whom he was sent.

(4) Chapters 67 to 114 show how man can rise to eminence by following the truth which is revealed in the Quran, and how he suffers loss neglecting the truths revealed in it. The Holy Quran claims the greatest miracle vouchsafed to a prophet. No faith ever imparted such a new life to its votaries on such a wide scale—a life affecting all branches of human activity, a transformation of the individual, of the family, of the society, of the nation, of the country, as awakening material, as well as moral, intellectual and spiritual.

(5) The great gift which the Holy Quran claimed from the first to the last as its special privilege was guidance, purifying man from the pollution of sins and making him achieve the object of life extremely transformed. 2:2 "This book, there is no doubt in it, is a guide to those who guard (against evil)." The utmost simplicity of the Holy Prophet's domestic life is depicted in chapter 33 Al-Ahzab (allies). It shows that the attractions of this world, such as wealth and authority and

kingdom had no charms for him, notwithstanding that he ruled Arabia. This proves that he was a model for all the nations for ages and no prophet is needed after him. 99:4 (Have We not) Exalted for thee thy mention (i. e., raised to glorious eminence). 33:56 God and his angels bless the prophet (i. e., Mohammad) O! you who believe! call for (Divine) blessings on him and salute him with a (becoming) salute. **Allahumma Salle-Ala Mohammad Wa Al-e-Mohammad.**

Al-Quran and the Hadises or Sunnah of the Holy Prophet are the means to follow for the uplift and deliverance of humanity.

62:2 & 4. He it is who raised among the illiterates an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before in clear error. And others from among them who have not yet joined them and He is the Mighty and Wise. That is God's grace; He grants it to whom he pleases, and God is the Lord of mighty grace.

(*Note* :—The Holy Prophet is here declared to be a teacher, not only to his immediate disciples, but also to those who would come after him, the significance clearly being that he would continue to be spiritual teacher of humanity to the end).

39:23 God has revealed the best announcement, a book conformable in its various parts, this is a God's guidance. He guides with it whom He pleases.

(6) Any one who considers carefully the details of the narrations and stories mentioned in the Quran, he will be satisfied that the Quran is peaking allegorically of the spiritual truths in them. It is characteristic of the Quran to manifest the spiritual truth in allegorical forms. Take for instance the story of Adam and Devil mentioned in Chapter 20, Section 7, Versus 114 to 129. The purpose underlying in it is, that every man must carry on a struggle with his passions until he acquires the mastery over them. The purpose of the description of the histories of the previous prophets, as has already been stated above in para 3 of this pamphlet, is to insinuate the parallel incidents of the career of the previous prophets and the Holy Prophet.

(7) The principles by means of which the prophet Yousuf was raised to eminence are described in chahter 12, and parallel allusions are met in the career of the Holy Prophet. The object of the advent of the Holy Prophet was to give practical rules of guidance to men living and working in the world, and to illustrate to them by his example. Those pirnciples are laid down in the Holy Quran in the description of the histories of previous prophets.

This pamphlet is an attempt to illustrate in the light of the Quran, the attainment of the Right Honourable Sir Akbar Hydari, President of H. E. H. the Nizam's Executive Council, Hyderabad-Dn.

PART II

The Preamble.**Chapter 12 Titled Yousuf Sec. (1) Dream of Yousuf.**

(1) 12: 1 I am Allah, the Seeing. These are the verses of the Book that makes manifest. (2) We have revealed it — An Arabic Quran — that you understand best (i. e., in your mother tongue Arabic) (3) We relate to thee a most excellent story, by revealing to thee the Quran, though before this thou wert certainly of the unaware ones. (4) When Yousuf said to his father: O my father! I saw eleven stars and the Sun and the Moon—I saw them making obeisance to me. (5) He said O my son ! do not relate thy dream to thy brothers lest they devise a plan against thee, for devil is an open enemy to man. (6) And thus will thy Lord choose thee and teach thee the interpretation of sayings and make His favour complete to thee and to the children of Yakooob, as He made it complete before to thy fathers, Ibrahim and Ishaq; thy Lord is Knowing and Wise. (7) Certainly in Yousuf and his brothers there are signs for the inquirers.

*Note:—*Signs for the inquirers denote the advent of the Holy Prophet and his future predicaments and plights.

12:54 And the king said: Bring him (Yousuf) to me. I will choose him for myself. So when he had

spoken with him he (King) said: Thou art in our presence to-day an honourable, a faithful one. 55 He (Yousuf) said: Place me (in authority) over the treasures of the land, for I am a good keeper knowing well. 56 And thus did we give to Yousuf power in the land—he has mastery in it wherever he liked; We do not waste the reward of the doers of good. 57 And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

In short Yousuf was made the Prime Minister of Egypt. A devastating 7 years' famine took place during his Prime Ministership. He with his inspired wisdom and dexterous knowledge of finance saved the country from the wreck.

(2) The incidents of the career of Sir Akbar's attainment to eminence tally and corroborate with those of Yousuff in accordance with the revelations 62: 3 & 4 and 39:23. Sir Akbar endeavoured with financial dexterity; adjusted the balance of income and expenditure of the State of Hyderabad by introducing the "SABIL-BANDI" system and improved the financial status which proved helpful in the development and progress of the State. The gift of God and his golden deeds are the means of Sir Akbar's attainment to eminence.

87:1 Glorify the name of thy Lord, the Most High.
2 Who creates, then makes complete, 3 and Who makes (things) according to a measure, then guides (them to their goal).

*Note:—*Every thing is made according to a certain measure so that it cannot go beyond that limit and then God shows to very created thing the way by which it can attain the perfection which is destined for it.

44:57 A grace from thy Lord; this is the greatest achievement.

PART III

The incidents of the Life of Prophet Yousuf extracted from Chapter 12.

(1) The letters Alif, Lam, Meem, Ra occur in the commencement of this chapter and it is said to have been revealed in the last Mecca period. While Yousuf was in his teens he saw a vision and related it to his father Prophet Yacoob. He interpreted the vision by disclosing that Yousuf will be the favourite of God and that he will be given the knowledge of interpretation of dreams, he will fall into calamities and he will be raised to eminence ultimately, and warned not to relate the dream to his brothers. Yousuf's brothers plotted against Yousuf and put him in a dried up well and afterwards sold him to a merchant of Egypt, who in turn sold Yousuf to the Grand Wazir of Egypt bearing the designation of Azeez-e-Misar. The wife of Azeez sought Yousuf to yeild to her passions. But Yousuf

being modest was firm under temptations. This led to his imprisonment. Although he was passing his sorrowful days in prison, he had faith in the Divinity of God to such an extent that he was very firm in the belief that the true believers are not forsaken by God at all and that the faithful and righteous servants are destined with His justice to be recompensed, if they fall a prey to the atrocities and machinations of the enemies, and that God imparts knowledge and wisdom, and guidance to his righteous and grateful servants, by means of which they devise plans to come out of the hardships and difficulties and they are raised to eminence by His grace.

(2) Yousuf prayed to God for deliverance. Two servants of the king were also cast in the prison. They both saw visions of unusual nature and entreated Yousuf to interpret their dreams if he can. Yousuf told them that God has imparted the knowledge of the interpretation of vision, knowing that he is a believer in His Divinity. First he preached to them the principles of the Divinity of God and His commandments and then interpreted their dreams and the interpretation proved true. While Yousuf was in prison the King saw in his dream that 7 fat kine devoured seven lean kine and also 7 green and 7 dry ears. He was very anxious for its interpretation. No one in his kingdom had the true knowledge of the interpretation of dreams. The servant of the King who was once the co-prisoner of Yousuf informed the King that a prisoner Yousuf is endowed with the knowledge of the interpretation of dreams and with the permission of the King he came to Yousuf, who

interpreted that the dominions will be affected with a famine of 7 years' duration and that the produce of the previous 7 years will have to be preserved for the safeguard. The servant reported it to the King, who formed the opinion that Yousuf is a wise and able man and made him the Grand Wazir of Egypt. The colloquy between the King and Yousuf is described in the first para of part II of this pamphlet.

(3) During the tenure of the Premiership of Yousuf a famine of 7 years duration raged in the whole dominions and its surroundings, and he saved the subjects from the calamities and hardships of the disastrous famine by his skill. His brothers also came to Egypt to seek relief; instead of taking revenge for their evil doings Yousuf helped them in turn, owing to his good nature — a boon from Merciful God, always granted to His righteous, faithful and grateful servants. Yousuf sent for his parents also to Egypt. In this way the whole family was shifted to Egypt.

12 : 99—When they (parents) came into Yousuf he took his parents to lodge with him and said: Enter safe into Egypt if God pleases. 100—And he raised his parents upon the throne and they fell down in prostration (to God) on account of him.

*Note :—*On account of him signifies that Yousuf at this time performed a prayer of thanks-giving to God because he was miraculously saved from the machinations of his step-brothers and others and was raised to such a high dignified state through

the mercy of God and the whole family got relief from the pangs of poverty and became sharers in prosperity.

And he said : O my father ! this is the significance of my vision of old, my Lord has indeed made it to be true, and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the devil had sown dissensions between me and my brothers ; for, my Lord is Benignant to whom He pleases ; surely He is the Knowing, the Wise. 101—My Lord ! Thou hast given me the kingdom and taught me of the interpretation of sayings ; Originator of the heavens and the earth ! Thou art my Guardian in this world and the hereafter ; make me die in submission (to Thee) and join me with the righteous. 102—This is of the announcements relating to the unseen (which) We reveal to thee, and thou wert not with them when they resolved upon their affair, and they were devising plans. 103 and most men will not believe though thou desirest it eagerly. 104—And thou dost not ask them for a reward for this ; it is nothing but a reminder for all mankind. 105—And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it. 106—And most of them do not believe in God except that they set up others (with Him). 107—Do they feel secure that there may come to them an extensive chastisement from God or (that) the hour may come to them suddenly while they do not perceive ? 108—Say : This is my way ; I call to God, I and those follow me, being

certain; and glory be to God, and I am not one of the polytheists. 109—And We did not send before thee but men from (among) the people of the towns, to whom we sent revelations. Have they not travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand? 110—Until when the apostles despaired and (the opponents) became sure that they were told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people. 111—In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

(4) The reader is here asked to peruse once again the contents of paras 3 to 7 of the first part of this pamphlet; It will enable him to infer the object of the description of the story of Yousuf. The expression "It is nothing but a reminder for all man-kind" stated in verse 104 signifies the truth that the Holy Quran and the Holy Prophet are the source of eminence and glory to mankind. 33: 21 Certainly you have in the Apostle of God an excellent example for him who hopes in good and the better day, remember God much.

The history of the world has established that it is a fact that the object of the advent of the Holy Prophet was to give practical rules of guidance to men living and

working in this world and to illustrate to them by his noble example,

(5) The Holy Quran is also known by additional names such as *Alfurqan*, *Al-Hikmat* etc. Their rendering specify that the specific and perfect rules for the uplift and guidance of humanity is laid down in Quran—based on nature—a complete code of creeds and morals as well as law based thereon. By analysis we come across the foundation laid, in every institution of an excellent common-wealth, for the administration of justice, for military organisation, for finances, for most careful legislation for the poor,—all built upon the belief of one God (**Lailaha Illallah**) who holds man's destiny in His hands.

PART IV.

Description of the incidents in the career of Sir Akbar Hydari.

(1) Sir Akbar was taken 'in these' Dominions by deputation from the Bombay Presidency first as the Accountant-General 30 years ago. Afterwards he was appointed to the post of Home-Secretary. During the time he held this office, the Judicial, Police, Postal, Educational, Archaeological and other miscellaneous Departments were under his administration. From the very beginning he was taking keen interest in the

education of these Dominions. He went back to his former place as I. G. of the Bombay Presidency in 1920. Very soon he was again taken back here as Financial-Secretary.

(2) In 1919 the Executive Council was established in the State. Sir Akbar was entrusted with the portfolio of the Financial Member in the year 1921. The departments of Accounts, Treasury, Mint, Stationery, Railways, Co-operative Societies & Electricity were under his administration. He is a well-known financial expert in the whole of India. State funds used to be found inadequate for administration for a long time. Expenditure was more than the income. It is only due to the financial expertness of Sir Akbar that the income of the State now exceeds its expenditure every year and the surplus amount is preserved and requirements of various departments are carried out with promptness and new useful departments are created for the benefit of the State and its subjects. Sir Akbar has introduced a Sabil-Bandi system which is the chief instrument of keeping the income and expenditure under strict control. While the whole world is affected with the present economical strained depression our State is in a flourishing condition. Signs of this is apparent by the sanctions of big schemes of the various Departments every year with a view to the amelioration of the subjects and also to keep the State in level with the outer world in its civilized reforms and advancement.

(3) Spread of Education is the princial duty of

the Government. The improvement of the condition of the State depends chiefly on the average proficiency in education. At the time of the accession of our benign sovereign Sultan-ul-Uloom Nawab Mir Osman Ali Khan Bahadur there were about 64 thousand students and the total of expenses of the education was nearly $7\frac{1}{2}$ Lakhs ; now there are $2\frac{1}{2}$ Lakhs of students and nearly a crore of rupees is spent for their education.

The present population of the State is 1,44,36,148. The British Government spends only $7\frac{1}{2}$ crores for the education of the population of 33 crores. If one would think seriously about this vast difference, taking into consideration the shortness of time within which such vast improvement was made in educational matters of the State, he cannot but deem it a miracle. The educational development of the State is the outcome of the farseeing thoughtfulness of Sir Akbar. The coming generation of the State, nay, all the Urdu speaking population of India in general, will feel under obligation to Sir Akbar and more so to the benign Sovereign Sultanul Uloom Nawab Meer Osman Ali Khan Bahadur who is the chief patron of education and the nourisher of Urdu particularly; and whose names should be written in words of gold as "*True Patrons of Urdu.*"

4. Abstracts from a paper read by Mr. H. A. Ansari the Registrar of Osmania University at the meeting of the All India Muslim Educational Conference held at Lahore in December 1932, and the Convocation—address of the University of Punjab' in the year 1925

by Sir Akbar are hereto attached to enable the reader to acquaint himself with the thoughts, hints, suggestions and workable problems put forth by Sir Akbar as the essentials for the improvement and development of national education of India in general; and also there are reasonable arguments in it in support of introducing Urdu as the medium of instruction. The display of his skill and proficiency in the matter of education compels one and all to accept him as an expert in attending to educational exigencies. While delivering the presidential address of the Bombay Muslim Conference held at Poona in 1934, he stated that the capacity of Urdu as a vehicle for the expression of scientific ideas is generally recognized. While welcoming the inauguration of the Osmania University, he said:—

“ The Urdu language, which resembles English in the simplicity and flexibility of its syntax and in the extraordinary wealth of its vocabulary drawn from Western Hindi, Sanskrit, Persian, Arabic, English and other sources, should be capable of expressing ideas on any subject, literary, philosophical and scientific.”

He also stated that Urdu is gaining hold over the public, and that all do not know what huge Urdu translation — work is being conducted by the Nizam's Government. Urdu is progressing with the liberal bounty of its chief patron H. E. H. the Nizam. Various other works are also being done for its progress. All will agree with me when I say that H. E. H. the Nizam

is the chief promoter, of causing harmony and unity, awakening the different factors of India by the propagation of Urdu which has a great consolidating force and that Osmania University is the centre of propagation of Urdu.

The first and foremost attempt of the Osmania University was to establish a Translation Bureau, in which several text books for the use of Art and Science branches of the University were translated from various languages into Urdu. The annual expenditure of the branch is over 2½ lakhs. When in 1929 the Inter—University conference was held at Delhi, books translated and compiled by this bureau were arranged in show-room in such a systematic order under the personal direction of Sir Akbar that the Viceroy Lord Irwin and the members of the India Council and the delegates from various universities unanimously appreciated very much the task and termed it as “Wonders wrought by the institution”. Introduction of the Nastaliq Urdu type is one of the reforms in the printing of Urdu and Sir Akbar had an important part in the production of the Nastaliq types.

5. In 1901 at the instance of the late Justice Ranade, Mr. Chintamani proposed to publish a book on Social Reforms. Among such fourteen eminent scholars as Bhandarker, Honourable Mr. Anandcharloo, Mr. Kean Sir Akbar Hydari and others who wrote on the various aspects of the subject. He wrote on the Muslim-Hindu unity. It is a very instructive lesson for both the predominant factors of India. The views are free from

party-feelings. The gist of the context coincides with the Quranic principles.

(a) According to Quran there are two aspects of the Divinity of God. One, the realization of the Divine with man that is, "Salat" or prayer of Islam, which is another name of "Zikar" or the remembrance of God to attain the object ; and it is the way by which communion is sought with God ; and the object is to drink deep and imbibe the Divine moral. In Islam the pursuits of science and worldly occupation are thus combined with the attainment of spiritual and moral greatness, both being really different aspects of a belief in the Divine Unity when the principle is brought into practice.

(b) The other aspect, the unity of human race. "One God " has its parallel in "One Humanity". On the idea of the unity of the human race, alone depends its advancement to a higher social life. As God is one, so is humanity one. The Quran says 2:21 " All the people is a single nation 20:19 The people are naught but a single nation." This was the grand message of the new revelation. The division into tribes and families, did not in any way interfere with the vast brother-hood of humanity according to the principles laid down in the Quran.

(c) While discussing on the various causes of the Hindu-Muslim difference, Sir Akbar has also touched the question of Urdu and Hindi and describing the previous history of the growth and development of Urdu and the

united support received for it from both the communities alike and showing the causes of the divergences brought about by the present generation, he boldly remarked that the base on which the question is raised, proves fatal to the unity ; and spread hatred among the contending parties and it is playing a part altogether foreign to the real motives and aims of its originators, i. e., that Urdu can make firm bond of blending the two sister communities to one nation. He deliberately suggested that the loss sustained can be recouped if that important resolution put forth by late Justice Tyebji and passed by the Indian National Congress held at Madras in 1887 is sincerely put into practice. In it, it was very thoughtfully resolved that such questions that affect the interests of any community and that which has gained the approval of its majority is not to be discussed in the Congress. In view of the existence of this warning if the responsible Hindu leaders desist from their activities of splitting up Urdu into Hindustani Urdu and Hindi and make bold attempts to hold Urdu as a common national language, most of the differences will end and tend to bind together the two contending predominant factors. And this sort of unity will help the improvement and advancement of India.

6. Among the chief resources of the development of the State, the purchase of Nizam's State Railway and the establishment of the Road Bus Service are recognized as valuable and lucrative courses adopted by Sir Akbar, and it is a sufficient proof of his skill in financial matters.

7. In all the 3 sessions of the Round Table Conference held at London 1931-33 Sir Akbar took part. H. E. H. the Nizam very sensibly selected him to lead the delegation which represented the State. During the sessions of the conference other members of the different delegations used to consult Sir Akbar regarding intricate problems, which has elevated the status of Hyderabad delegation. For the details of the work done by Sir Akbar in the conference the reader may refer to pages 3 to 5 of the Osmania University Convocation address by Sir Akbar for the year 1933 appended hereto. Some of its principal contents are quoted below.

“ The part we have played in the fashioning of the New India to be, the enhancement of the prestige of these Dominions which has resulted therefrom, the bands of alliance between the Crown and His Exalted Highness which have been strengthened by sympathetic statesmanship on both sides, should not however so blind us as to neglect our own domestic problems.”

8. The question of Berar was in a drifting condition. Under the directions of H. E. H. the Nizam (the world renowned diplomat of to-day) Sir Akbar stood successful in effacing the former treaty of 1903 and concluding a new treaty on the 24th of October 1936 with the Government of India whereby H. E. H. the Nizam's Sovereign rights over Berar were re-affirmed and the Heir-Apparent to the throne of Hyderabad received the

additional title of H. H. the Prince of Berar. The Nizam's flag thereafter became hoisted along with the Union Jack in Berar. This is a great achievement. Under the regime of our prudent monarch Ala Hazrat Nawab Meer Osman Ali Khan Bahadur; there is every scope for gaining our former position as bonafide claimants to the "EL DORODO" in its full dimension as was possessed by the first Sovereign of the Asafia dynasty, DE JURE.

9. It would **not** be out of place to mention here the remarks passed during the sessions of the Round Table Conference by two eminent British Diplomats—Sir Samuel Hoare and Lord Lamington—appreciating the high services rendered by Sir Akbar to the State. Sir Hoare remarked that while the whole world is in one way or other loosing its riches Sir Akbar stands successful in acquiring them, and for this reason it can be accepted that the financial condition of the State is better ~~than~~ that of the other parts of the world. Lord Lamington in his presidential speech praised Sir Akbar highly and remarked that keen interest of Sir Akbar is apparent in financial reforms and improvement, in the successful administration and the material development of the State, and also that he bore a hand in all improvements and developments of the State.

The reader is asked to cast a birds-eye-view over the above mentioned incidents in the career of Sir Akbar and reflect a little over the remarks of Sir Hoare and Lord Lamington and see how much they tally : to put

it in other words, how his deeds and acts illustrate their remarks.

10. We all know that Sir Akbar has passed more than a quarter of a century in these dominions among us, and held important responsible posts and several political changes took place here; but from the beginning of his advent he adopted firm and straight policy in the performance of his duties with such a knack and endowed wisdom, that his master and his subordinates and subjects find no chance for complaint against him. His unblemished character and amicable and gentle disposition won him glory far and near. He reverentially respects his master and loves him sincerely. He carries out his directions and orders in earnest to his entire satisfaction. He endeavours conscenciously to guard the interests of his master. He is very ambitious to see the authority of his master gets to the height it claims for; and he is also eager to see the subjects of this Premier State of India entrusted to his administration flourishing and prosperous. He is found always endeavouring untiringly to devise plans for the uplift of these dominions. Though old he is energetic and enthusiastic, respectful to elders and kind to youngers, and merciful to the poor, always ready to lend a helping hand to those in need. He never gets despaired in his pursuits but vigorously tries and overcomes any obstacles that come in his way. He is true to his salt and grateful to his master. His success in worldly life is due to the policy he has adopted. In

this connection I cannot resist my temptation to quote here from the Convocation-address delivered by him at the Punjab University in the year 1925, which is a highly valuable precept illustrating the features of his own policy. While advising the students he warns:—

“Gentlemen, I have done. You who have taken your degrees will be going forth to-day to fight the battle of life each in your destined spheres, armed with the intellectual equipment which this University has given you. Always remember, however, that it will not be mere intellect that will lead you to the Great Success but character: a loyal devotion to the highest ideals, an unflinching determination to do the right and right the wrong, and yet a gracious chivalry towards all, whether over you or under you or even opposed to you, giving credit to them for being actuated by motives as sincere and high as your own, so that a spirit of fellowship and brotherliness, courtesy and self-respect may surround you and emanate from you always. The humblest work radiant with this spirit has no less human value than the greatest.”

A fine specimen of English and rhetoric, a gem of English prose, resplendent with noble and instructive, thoughts for the guidance of the younger generation that would lead to a successful life. An ornament for learned scholars. A guide to those who have a sense of building their character, a light for the seekers of straight path. A clarion for those that are on the march to the battle field of worldly life, so as to inspire vigour to gain victory

and supremacy. In short a prim sententious sermon preached to persuade the youth to toil vigorously and reap the fruit of the world on the established principles that would simultaneously guard against evil.

11. 55:1 The Beneficent God. 2. Taught him the Quran. 3. He created the man. 4. Taught him the mode of expression.

In the light of the abovementioned revealed verses the reader is asked to peruse all the addresses, speeches, writings and publications of Sir Akbar and particularly his enclosed Osmania University Convocation address of 1933 and satisfy himself that they are the real illustrations of all of his qualities. The brilliance of his conscience is reflected in the mirror of his deeds. Conscience is judged from the merits of deeds.

12. I quote here such verses from the Quran that define the spiritual aspect of life which are applicable to the human activities. They will serve the purpose of filling the ellipses for the illustration of the events in Sir Akbar's career.

78: 29 And we have recorded everything in a book. 76: 1 to 3 There surely came over man a period of time when he was not a thing that could be spoken of. We have created man from a small life-germ by union (of the sexes): We mean to try him, so we have made him hearing, seeing. We have shown him the way: he may be thankful or unthankful. 88: 3 Labouring, toiling, 57: 20 Know that this world's life is only sport and

play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen; then it wither away so that thou wilt see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement, and (also) forgiveness from God and (His) pleasure; and this world's life is naught but means of deception. 39: 27 And we have set forth to men in this Quran similitudes of every sort that they may mind; 4: 175 & 176 O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light. So those who believe in God and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path. 64: 4 He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and God is Cognizant of what is in the hearts. 21: 105 & 106 And truly We wrote in the Book after the reminder that the land — My righteous servants shall inherit it. In this is a message to a people who serve (Us). 10: 14 Then we made you rulers in the land after them so that We may see how you act.

13. As it is always the case with the believers, God has entered Sir Akbar to His Mercy and Grace and guiding him in a right path. He is endowed with wisdom through which his character is built. His loyal devotion to the highest ideals yielded good qualities that have served for his attainment to eminence. As it happened in the case of the Prophet Yousuf, Sir Akbar was

first put in charge of the finances of the State, where he displayed his skill in the improvement and reforms and introduced his Sabil - Bandi system which proved a boon and advantage for the improvement and advancement of the State. This brilliant record of golden deed along with several other valuable services to this State elevated Sir Akbar Hydari in the estimation of his Sovereign master H. E. H. the Nizam and his ally the King Emperor of India. Through the pleasure and Mercy of God the good deeds of Sir Akbar have been rewarded by being elevated to the highest office in the State — the Prime Ministership designated as the Sadr-e-Azam of the Premier State of Hyderabad a remnant of the past glorious Mogul Empire — to look after the welfare of its inhabitants and decide their destinies. The State by the Grace of the Almighty God is making advance in full bounds under the world renowned statemanship of H. E. H. the Nizam Nawab Meer Osman Ali Khan Bahadur.

14. The Quranic revelations 12 : 56 are thus found fulfilled to strengthen the faith of the believers ; and the truth of the Quran mentioned in 21 : 105 & 106 is established. This is an example for the believers who care to build their character and to be raised to eminence.

Extract from Chapter 93

Thy Lord has not forsaken thee. Did he not find thee an orphan and give thee shelter and find thee unable to see and show the way, and find thee in want and make

thee to be free from want? And what comes after is certainly better for thee than that which has gone before and soon will thy Lord give thee so that thou shalt be well pleased. And as for the favour of thy Lord do announce (it).

108 : 3 Thy enemy—he is the one cut off (from good).

Dieu Vous Carde

Dated 1st of January 1941

“Peaceful Lodge”

Behind Esamiah Bazaar Primary School,
Sultan Bazaar, Hyderabad-Dn.

N. B.—The effects of Congregational Prayers of 1928.

Observe minutely how one success follows the other since the congregational prayer was offered; this is a convincing proof that the prayer was granted in earnest by the Gracious God. It effected a turning point in the History of Hyderabad.

3 : 95—Surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations. 3 : 96—In it are clear signs : the standing-place of Ibrahim, and whosoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the Sake of God upon every one who is able to undertake the journey to it; and whoever disbelieves, then surely God is self-sufficient, above any need of the World.

The congregational prayer effected a turning point in the History of Hyderabad, and that cannot be denied by a believer.

9 : 4—And what comes after is certainly better for thee than that which has gone before.

The Star is shining brighter and brighter. 87 : 3—(It is) the Star of piercing brightness, (i. e.) a Star in elevation.

Is this not a great achievement, a marvellous transformation?

Organizer,

The Author of this Pamphlet.

Osmania University Convocation Address of
Sir Akbar Hydari for 1933.

MR. CHANCELLOR, FELLOWS AND GRADUATES OF THE
OSMANIA UNIVERSITY,

I HAVE accepted the invitation of the University authorities to address you today because I like to be among you. For, I depend upon you to help us and then succeed us in the task of building the new Hyderabad which is rising before our eyes and of which the Osmania University, founded under the gracious patronage and inspiration of his Exalted Highness the Nizam, is the corner stone. This University in which I take a paternal pride was founded only the other day. You, its students, are therefore not the inheritors of ancient renown. You are something more. You are the makers of traditions which I hope and I pray succeeding generations of Hyderabadis will look upon with pride and affection. You are blazing a trail which has never been blazed before in India and you are the architects who will make or mar the new concept of education, which the Osmania University has furnished to India. Through education in the vernacular alone can there be an effective synthesis between the mind of our people and the knowledge which we now gather so largely from the western world; and men of light and leading—educationalists, statesmen and administrators—whom I have met in recent years, all without exception regard the step we have taken as being one in the right direction. That no man is a prophet in his own country is true also

of instructions, and there are people in the Dominions who instead of taking pride in what is a national institution do everything to detract it and to put obstacles in the way of its progress. There can however be, if I may be allowed to say so, nothing great, nothing worth doing, which is easy of achievement. We must face disappointments and overcome difficulties; and I say to those of faint heart and to those who obstruct that while I remain in Hyderabad I will allow no obstacle to impede, no disappointment to discourage and no opposition to deflect me from working for the greater success and glory of this University. People may like to imagine that my attention is so taken up in the solution of other problems that I have little ~~are~~ no time to devote to the welfare of this University. They are mistaken. When one wants, as I do want, one can always find the time. And however busy I may be, and under whatever strange skies I may have, these days, at times to work, I am never for one moment forgetful of the interests of this University, which I regard as the very corner stone of the building we are erecting. I am therefore glad to be among you today to testify to the faith that is in me. This I have done.

2. I now want to speak to you briefly about matters which are of great importance to the future of our State. A voice within me cautions "Should you speak politics to students"? But why should I not do so? The students of today are the citizens of to-morrow and every citizen must take an interest in the affairs of his country. Hyderabad is your country and the frontiers of these

Dominions are your immediate horizon. It is in these Dominions that you must live and work and die. It is surely right, therefore, that you should know how we your predecessors and trustees are fulfilling our trust, and what is the heritage we are leaving behind for you. I do not mean that while you are still in the stage of preparation for your future life, you should participate actively in political movements. What I mean is that just as you study other sciences and get acquainted with the history of your ancestors so must you keep in touch with and study what is happening in your own time. Without becoming politicians you must yet study contemporary politics and political movements. I have just said that the frontiers of these Dominions are your immediate horizon. There is a further horizon also and I shall speak of what I mean by it before I deal with matters of domestic concern. We are of course, first and foremost Hyderabadis. His Exalted Highness is our Sovereign and except for the suzerainty of the King Emperor we recognise no other. At the same time we are part of a larger entity by reason of our geographical position and by our racial affinities, and that entity is India. Though we are Hyderabadis first and foremost, we are none the less Indians. It is in this spirit that Hyderabad entered the constitutional discussions which have now reached their culmination.

Hyderabad had no direct interest in the political problems which were agitating British India at the time of the First Conference in 1930 and she would have liked nothing better than to have been left alone to fashion her own destiny in her own way. There were two courses open to

Hyderabad. One was to take up the attitude that she had no interest in constitutional changes in British India as her relations were with the Crown. The other was for Hyderabad to enter the arena and by active and sympathetic participation in the discussion facilitate the task of conciliation to which His Majesty's Government had set themselves and show to British India the good-will of the Premier Indian State towards India's national aspirations and her desire to advance rather than to obstruct India's march towards the goal laid down by His Majesty's Government; and while assisting the construction of a new polity to ensure the effective sovereignty of His Exalted Highness the Nizam over his Dominions, the continuance of Hyderabad's power to regulate her own affairs without direction from outside and her security from aggression from beyond her frontiers. This policy as the representative of His Exalted Highness the Nizam I have, with His Exalted Highness' sanction and approval, endeavoured to follow.

3. While keeping the two basic factors constantly in view, namely, the maintenance unimpaired of His Exalted Highness' Sovereignty and the maintenance in all its strength of His Exalted Highness' alliance with the Crown, we have done everything possible to help our Indian brothers to develop constitutionally in the way they wish to develop. We have done more. We have agreed, given certain necessary conditions for the maintenance of our individuality and of the mutual obligations of the Crown and ourselves, in certain matters to act together with British India. We have actually entered the arena.

We have discarded all ideas of splendid isolation, so that the large entity, which is India, may prosper and develop constitutionally. Our contribution to borrow the language of the Davidson Committee's report cannot be weighed in golden scales. The new India which I think is emerging as a result of the labours of the last three years may be likened to the trunk of a tree, of which the Provinces of British India and we the States are the branches, drawing their life from a common stem. It is these branches that will bear fruit which will nourish and provide the shade that will shelter the millions which form the Indian people. In the planting of this tree, Hyderabad, thanks to the far-seeing statesmanship of His Exalted Highness, has played a notable part and we as his subjects should take pride in the fact that we have made no mean contribution to this great work of conciliation and reconstruction.

4. The part we have played in the fashioning of the New India to be, the enhancement of the prestige of these Dominions which has resulted therefrom, the bonds of alliance between the Crown and his Exalted Highness which have been strengthened by sympathetic statesmanship on both sides, should not however so blind us as to neglect our own domestic problems. We must find out what is lacking, we must enquire into what is unsatisfactory. We have many achievements upon which we can pride ourselves. Our taxation is low, the state of our finances is the envy of British India, our administrative and judicial services which are the basis of the State are getting better and more regularised, our communica-

tion—both by rail and by road—are good and are developing year by year, our health, educational and agricultural services are becoming more and more progressive. In short in every branch of the administration there is development. We have so far succeeded in restraining the spread of the virus of communal discord. But is there nothing lacking? Is there nothing which we can do which will add to the stature of the citizen of these Dominions and make him a more up-standing man than he is today? Should we let his horizon remain limited? Should we not help him to lift his eyes and look to wider horizons? Is there danger or strength in this? These questions which have been agitating my mind, as they must the mind of any one who loves the people of these Dominions and who reflects. His Exalted Highness is the father of his people. He is the fountain head of Law in these Dominions as he is the ultimate head of the administration. There must in order to strengthen this State be created a sentiment among the people of the State which will make them not merely the objects but the inspirers of administration. How can this be achieved? In the first place we must build up a feeling of common nationality. Flowing from our allegiance to the Nizam and from the history of these Dominions we are part inheritors of the culture of the Moghul Empire which owing to the effort of successive rulers of Hyderabad has been transformed into a national Deccani culture. It is neither Hindu nor Muslim. It is a synthesis of both with something peculiar to the South added to it. Culture is not the handmaid of any religion. For example,

we do not call the culture of Europe Christian, but Western. Culture develops through environment, though history, and though a thousand and one factors, of which religion or different religions may be one but not the predominant factors. In the days of the first rulers of Hyderabad the language of the Court and Administration was Persian. Owing to the influence of the factors to which I have referred Persian was declared and replaced by Urdu — Deccani Urdu as it is called. This is really the national language of these dominions, for every section of the population has had a hand in developing it. It is not the sole property of any one class but the common heritage of us all. Our language therefore can be made into a great consolidating force, and that is where the Osmania University is doing and I will think continue to perform, a work of the highest national importance.

5. Then we must develop the civic sense among our citizens. How can we do that? In the first place by encouraging them and giving them opportunities to participate in the affairs of their village, their town and their district. In the second place by making them take an interest in the doings of the administration. Means must be found first to create and then to educate public opinion and make Government responsive to it. Even now our Government does not act so to speak in vacuo. It does take or try to take advantage of public opinion such as it is. What sometimes passes for public opinion is at times merely the view not of the interests concerned but of some clique. While every Government must

welcome constructive criticism, any Government worth the name must put down with a firm hand activities which under the guise of helpful criticism endeavour to bring either the Government as a whole or particular classes of Government servants into contempt or create disaffection towards it or hatred between different sections of the population. What I would like to see is public opinion organised by interests. For example to take the department under my own charge, if there is any financial measure which the Finance Member wants to adopt he should have the means of knowing what the feelings of capitalists and the merchants of the State is on it, of hearing their suggestions and considering their criticisms and on his side of explaining to them his point of view. I endeavoured to do that before the internal loan was floated last year. Some of our capitalists were sent for and the matter first discussed with them. They were of great assistance and the transaction was an acknowledged success.

6. It was the success of mutual explanation followed by mutual understanding. Now, what I personally would like would be that means should be devised whereby this sort of consultation is made a normal feature of Government so that on every important question Government may have at its command the means of knowing what those sections of the population which would be primarily concerned by a particular act of policy which is under contemplation think about it, what suggestions they have to make in regard to it and what criticisms they have to offer on it. On the other

side it would be a great safeguard to know from representatives of particular interests how a particular law is working, what defects they see in its administration and what measures they would recommend to remedy them. This should immeasurably strengthen His Exalted Highness' sovereignty, and His Exalted Highness' final discretion would remain unfettered. The advice which Government would give to His Exalted Highness would be advice informed by and based upon the ascertained views of the particular interests concerned among the people.

7. I must emphasise that I am here only speaking for myself and as it were thinking aloud in an endeavour to sketch out the directions in which the development of Hyderabad should proceed. I am not now speaking for the Government of which I am a Member. My only passport to your consideration in this regard is the fact that I have thought about these matters anxiously for several years. The views I have expressed are not the dreams of a visionary. They are the results of my 25 years of experience of service in these Dominions and of my contact with the world outside and the forces which are now ruling it. I have no other end in view but how to ensure the greater glory of the Nizam and the Asafia dynasty, and the happiness and prosperity of the people whom Providence has entrusted to His Exalted Highness' charge; and after years of thought and a quarter of a century of experience of the particular problems of these Dominions I have come to the firm conclusion that the only way in which the above ends can be achieved is to

make every citizen of these Dominions feel when he walks the high ways of his own land that he has share in the moulding of her destinies.

Graduates of the University, you will have observed that I have carefully refrained from giving you advice of a general character as for example on the importance of character in life. The reason why I have not done is because I feel that your training in the University should have taught you and made you appreciate the importance of such things; for, if years of study and instruction have not done so it is not possible that a few words from me during these fleeting moments will repair that deficiency. No man however, who like myself, has watched the progress of this University can see without emotion yet another generation of its alumni on the eve of starting on their great adventure. At this moment the time when I stood in your place comes back to me with a memory as fresh as if it had been yesterday. I can visualise the struggles you have gone through, the anxieties you have suffered and the hopes which are now burgeoning in your hearts. While therefore advice at this stage may be superfluous my good wishes and prayers may perhaps be of some use to you. I feel very much for you and I pray with all the sincerity and all the force at my command that Providence may allow you to reap the fruits of your labours and to obtain the desires of your hearts; and I would ask you on your side to think of me as one who has tried to do his little best for the institution which has nurtured you and whose dearest wish is to see that you her sons should be worthy of her and make her proud of you.

EXTRACTS FROM A PAPER READ BY
MR. H. A. ANSARI, REGISTRAR, OSMANIA UNIVERSITY,
AT THE MEETING OF THE ALL-INDIA
M U S L I M E D U C A T I O N A L C O N F E R E N C E
HELD AT LAHORE IN DECEMBER 1932.

Fortunately the time was ripe for this change, as on the accession of His Exalted Highness the present Nizam, the Educational Department was being re-organised and his chief adviser in matters educational, Sir Akbar Hydari, who was then Educational Secretary, recommended that a new orientation should be given to educational policy by substituting Urdu for English as the medium of instruction and relegating the latter to the position of a compulsory second language which should be its true role in Indian education. The reasons for selecting Urdu for the purpose need not be stated in detail in this place, as I have indicated its importance in the State in a previous paragraph. The promoters of the University had not only in view that it is the language of the courts and of polite society and easily understood by all and specially by the classes from which students are drawn, but looking far into the future they could see, as did the framers of the Nehru report, that Hindustani written in Persian or Devanagri characters would be the official language of future India. The capacity of Urdu as a vehicle for the expression of scientific ideas is generally recognized. The well-known historian, Mr. Vincent A. Smith, bears testimony to this fact in the last chapter of his history of India. While welcoming the

inauguration of the Osmania University, he says:—

(See Page 19 of this Pamphlet, The Urdu language.....)

Sir Akbar Hydari submitted a well-reasoned memorandum to His Exalted Highness in which he pointed out the defects inherent in the existing system of education through the medium of a foreign language, such as the undue and unwarranted strain on the students' memory, the time wasted in mastering the intricacies of a foreign language at the expense of the subject-matter taught, the stifling of originality and their inability to communicate knowledge to their fellow-countrymen in their mother-tongue and the unbridgeable gulf thus created between the educated classes and the mass of the general public. Needless to say Sir Akbar's advice was readily acted upon by His Exalted Highness, who was pleased to order the inauguration of the Osmania University with Urdu as the medium of instruction, and English as a compulsory second language. In some quarters this proposal was regarded as revolutionary, but Sir Akbar had taken care to consult the most noted publicists and educationists in India before he launched the scheme. Several members of the Calcutta University Commission which was then touring the country approved of its main features. Among prominent Indians the most fervent in hailing this remarkable educational experiment was Dr. Rabindranath Tagore whose letter to Sir Akbar Hydari on the subject may be quoted in full:—

“ I have long been waiting for the day when freed from the shackles of a foreign language, our education

becomes naturally accessible to all our people. As it is our countrymen are being punished for the original sin of being born to their mother-tongue. They are deprived of their opportunity of higher education because of an accident of which they must not have cause to be ashamed or sorry. So long as the present condition prevails in India, there can be no hope of our country ever finding its true place in the commonwealth of culture."

"It is a problem for the solution of which we look to our Native States, and it gives me great joy to know that your State proposes to found a University in which instruction is to be given through the medium of Urdu. It is needless to say that your scheme has my fullest approbation, especially as I know that your example will be of great help to those outside your State, who cry in the wilderness despised by the prudent. The only sentence to which I can take objection in the resolution is the one describing your proposed University as 'obviously of the nature of experiment.' Your institution must not be handicapped with the least doubt in the beginning of its career, and you must be fully determined to lead it through difficulties and failures to ultimate fulfillment. Our faith has to be strong because our obstacles are great."

Sir Akbar Hydari and his fellow-workers were not lacking in faith and with robust optimism they set about to provide the text-books required for the Arts and Science courses, as owing to the prejudicial policy followed with

regard to the vernaculars the progress of Urdu had been arrested and books on higher branches of knowledge were not available. A Bureau of Translation and compilation was organised and starting from small beginnings it has been instrumental in enriching the Urdu language with 360 books on all subjects comprised within the range of University studies. This could be possible only with the munificent patronage of His Exalted Highness the Nizam, who takes an abiding interest in the progress of the University. The extent of the operations of the Bureau can be easily judged from the fact that the annual expenditure on the institution now amounts to more than 2½ lacs. It is about to be thoroughly overhauled and reorganised in order to place it on a more efficient basis. From the subjoined list you will see that the University has bestowed special attention on the translation of books on History, Politics and allied subjects, not only for the students for whom text-books are thus provided, but also in the interests of the larger reading public for whom detailed histories of European countries and books on Political Science, Economics and Sociology have been made available in their own language for the first time. I hope that the great service thus rendered by the University to the Hindustani-speaking public will be fully realised, as it will enable the largely extended electorate to understand the problems facing them on the dawn of responsible Government and to discharge their duties efficiently:—

You will observe that this list comprises book on Law (12), Medicine (33), and Engineering (40) which

have been translated for the use of the students studying these subjects in the University. The number of legal book translated is not very large, as the Acts of the Government of India are already available in Urdu and our students can refer to English books whenever necessary. In Engineering all the 14 volumes of the Roorkee Engineering College series have been translated, in addition to the books on the subject published in England. The medical list contains all the books required for the M.B., B.S. Examination, but it is to be regretted that owing to unavoidable delays in preparing blocks of pictures we have not been able to publish most of them. His Exalted Highness' Government have come to our assistance by making arrangements for pictorial work in the Government Central Press by which work will be accelerated.

The publications of the University have been so far lithographed in the University Press, but I believe you are aware that our Government has been experimenting with Nastaliq types for some time. Years ago when Sir Akbar Hydari was at the Home Office he conceived the idea that if Urdu was to take its proper place among the languages of India it should definitely emerge from the "Stone Age" of printing and use moveable types. The difficulties were very great, specially as the people were so wedded to the Nastaliq style of writing that the use of types was considered a rank heresy. Here again His Exalted Highness came to the rescue by according his gracious sanction to Sir Akbar's proposals, stipulating

however that the types cast should approximate as far as possible to the Nastaliq style of writing. The mechanical execution of this task was left to the capable hands of Mr. Raja Venugopal Pillai, Superintendent of the Government Press, who has, with infinite pains and after repeated experiments, succeeded in evolving Nastaliq types which are both pleasing to the eye and easy to manipulate. The University Council has recently decided that all its publications should in the future be printed in this type. It is hoped that these types which are now being made on a commercial scale and are available in large quantities will be increasingly used in all parts of India.

EXTRACTS FROM
PUNJAB UNIVERSITY CONVOCATION ADDRESS
BY SIR AKBAR HYDARI FOR 1925.

Functions of an Indian University

The need of the country, it is felt, is *not* for an indefinite and ever-increasing number of F. A's & B A's., all seeking Government employment, and when they fail to obtain it, tending to form a new army of unemployed, ever smarting—and everyone who has any sympathy with the Indian student and any knowledge of the history of Indian education will say—rightly smarting, with a sense of having been wronged. The country's need is *men* to fill the different employments which are necessary to the country's life, men not only

educated and as highly educated as possible but educated specially for the work which they will have to do. Admittedly, as India stands to-day, her need is for trained agriculturists rather than government clerks; for trained businessmen rather than clerks; trained engineers, doctors, manufacturers, artists, craftsmen, blacksmiths, weavers, potters, almost anything rather than clerks, because already the supply of trained, or at any rate qualified, clerks is enormously in excess of the demand; while the productive work of the country is largely in untrained and therefore relatively inefficient hands. And let it be remembered that it is not to the interests of a State or nation to be constantly increasing the number of officials, and thus to be for ever complicating its administrative machinery and increasing the cost of mere administration. Its aim should be to restrict the number of officials to a stable, but, by training, a fully efficient minimum, and thereby to simplify the machinery and reduce the cost of administration, whilst fostering by all means in its power the production of wealth in the country. The proper order here in India has, as you know, been inverted by an accident of history. The University can greatly help to set it, right, when it assumes its proper rule in the control, revision and reform of education in accordance with the country's needs.

But it will at once be said "That is not the business of the University." No, it is not, as things stand at present; but I say it *ought* to be.

The University ought to be the thinking and directing head of education in the country or the province which it serves, giving calm thought and sober judgment to those problems which the worried administrator has no time to ponder over, which the party politician is never called upon to face and which the general public hardly ever fully realizes. To-day you think of the University as an Examining Body and to some extent a Teaching Body. Its function is to provide more or less a foregone conclusion to a humdrum story. It stamps B. A. on products of the High School system, much as bottles of some marketable fluid, having been filled and corked, are sealed after inspection. To-morrow I hope to see the University as a Thinking Body, an Investigating Body, a Governing Body, a Body with a **Mind** and a Will of its own, superior to all our minds and wills because more erudite and more impartial, raising the standard of education in its province high aloft, and keeping it so raised.

Revision of Educational System.

The first thing that the University, as the intellectual head of the whole region of education, would, according to my conception of its duties, have to do is to think out a comprehensive and complete system of education in all its stages. You are aware that at present these stages are three—Primary, Secondary (in which are comprised Middle and High School) and the University. The object of each of these stages is the preparation, and on the due completion of each to provide a passport, for the

next higher stage. Each of these stages is not exclusively designed so as to be self-contained and serve an end in itself. What I would ask is, whether it is not possible, instead of having these three different stages, to have three distinct classes of education, each self-contained, having a well-defined goal and especially adapted to the attainment of that goal?

University Stage

I come now to the third and highest class of education: the University. The University would take charge of the students after they had emerged from these Higher Schools, weeding out such as had already proved themselves inadequate or undesirable. That means that the University would itself take charge of the direct instruction and training only of a limited number of selected students—limited by the ability of the students themselves to follow the University course, and limited also by the number required to satisfy the estimated needs of the country. What I may call the lower activities of the University would thus be simplified and abridged, allowing it more freedom to pursue its higher activities, by which I mean research and specialization and also, the investigation, consideration and solution of the educational and cognate problems, which from time to time arise in every civilized country, sometimes becoming as acute as its political problems, and which the calm impartial judgment of the learned, working in an atmosphere free from all suspicion of racial, communal, bureaucratic or political taint, can best solve.

When, however, I propose a restriction of the teaching function of the University to a limited number of students, I include in it not only the number actually required to fill existing Government posts and the vacancies in the higher branches of the professions which are fed by the various Faculties, but also one class, in addition to that number, on which all the resources of the University would be specially concentrated, the class of students who long really and truly for the pursuit of knowledge for its own sake, a class which is essential to the very life of the University if it is to become the permanent abode of learning and research and centre of impartial opinion that I wish it to be. For, it is such students who will form the heart and core of the University's life, and will tend the fire of its higher activities, giving them continuity and brilliance. They will ever be watchers of that light of learning "Known to Zoroaster on his terrace, known to Galileo in his turret," which has yet to penetrate and to dispel the darkness which surrounds us all.

The scheme which I have adumbrated, of a complete system of primary or, as I should prefer to call it, "Essential" education, after which the great majority of students—those who are going to form the rank and file of the nation—would leave school for the farm, the shop, or the factory—that scheme, I say, would save the cost of education of the vast and ever increasing crowd of youths who, seeking Government employment, struggle somehow through the schools, only to swell the ranks of

that most pitiable army—the educated unemployed; not to speak of those who fail to get their degree, or fail at the matriculation or some even earlier stage of their career. All these represent a dead loss to the nation from the point of view not only of public, but what is more important and tragic, personal and private expenditure, of money, time and energy incurred in most cases by those least able to afford it. Furthermore, the fact that the immense majority of the nation's youth, although well educated in a general sense, will be debarred, from the conclusion of the Essential course onwards, from looking to Government service and the professions as to the famed but, alas! legendary pagoda-tree, will naturally tend to give an impetus to agriculture, to arts and crafts, manufacturers and commerce, by diverting into those productive channels much of the intelligence which at present runs to waste in the pursuit of what may be described as a social and economic chimera.

Do not, I pray you, misunderstand me. Mine is not a retrograde proposal with a view to keeping down education, but quite the reverse. I want the standard of education amongst the masses to be levelled up and yet at the same time I want to avoid the misery of hundreds of failures in the present higher—Secondary and College—stages and I wish to utilize the resources, thus saved first and foremost for the improvement of Essential education for the masses, secondly for arranging for vocational or professional training to the number and extent of the country's needs in special Higher schools, and lastly for providing the best possible equipment for work

in the advanced University stage for the selected few who have shown themselves fit for it.

Medium of Instruction.

If you ask me what in my opinion constitutes the chief weakness of our present educational methods, I should reply without the slightest hesitation that it is the employment of a language other than the student's mother-tongue as the principal medium of instruction. Proficiency in a foreign tongue—by which term I merely mean a language other than the boy's mother-tongue without importing into it any other idea—proficiency in a foreign tongue is set before the youth of India as the main objective and the mark of education. The waste of mental energy, the double strain upon young minds, entailed by the process of instruction in a foreign language, is enormous and irreparable, since it is imposed on boys at the most receptive and impressionable age; they will never learn so readily again as they learn at the age of highest receptivity when in our present system a foreign language is interposed between them and the knowledge they have to acquire. Then again, a certain measure of proficiency in a language can quite easily consist with considerable misunderstanding of the thoughts conveyed through the medium of that language. Indeed, it may be doubted whether the majority of men are ever capable of understanding things imparted in a foreign tongue quite so well or in exactly the same sense as they would have understood them if imparted in their own. At any rate it is certain that they cannot unders-

tand so easily ; the labour of the acquisition of the foreign tongue makes that self-evident. A speech belonging to a nation of a widely different genius from our own, when used as the medium of instruction, clogs the ordinary student's brain while to the exceptionally brilliant student it is a diversion. He studies it and masters it with a histrionic skill which has little to do with learning and has no connection whatever with the country's needs. He acts up to the language, as it were, assumes a mentality not his own, and thus obscures his natural genius, his natural gifts. He regards the subject of instruction itself as of relatively small importance. Thus, no student can ever hope to express the vital atmosphere of his own mentality, of his thoughts or of his perceptions, in a foreign language; and to burthen his thinking at this early and vital stage with a language over which he has no command and which comports a mentality foreign to his own, is to make that delicate correspondence between thought and expression impossible, upon which alone sound thinking can be based. A lamentable distortion is the inevitable result.

Osmania University

You must all have heard at least some rumour of the great experiment which we, in Hyderabad, under the enlightened patronage of His Exalted Highness the Nizam, are making—I mean the Osmania University. There English is given the position of a compulsory second language, its right position in the case of Indian students. I do not wish any one to think on that

account that we, in the Nizam's Dominions, are opposed to modern education in general or to English education in particular. But we have realized, a little — and I think only a little—before the rest of India that the debt we owe to English education — a debt which I have always felt to be so deep as to leave in my mind feelings almost akin to worship for those who have given it to us—this debt to English education and our appreciation of it will be infinitely greater when that knowledge, so important to our nation's future life and progress, can be conveyed to us without the loss of time and energy, and without the distortion and defective assimilation of ideas, which are the inevitable consequences of instruction in a language other than our own. Europe has forged so far ahead of us in natural science that we recognize our need to go to school to her in that and other subjects for long years to come. We, in Hyderabad, are so well aware of this that, far from cutting ourselves adrift from European learning in our University, we have more than ever concentrated on it.

The books required for teaching every subject in the Urdu tongue did not exist. Nothing daunted, we proceeded to create them—in Mathematics, Physics, Chemistry, Geology, Botany, Zoology, Biology, Geography, History, Political Economy, Philosophy—with the result that we have translated already text-books in these subjects up to the B. A. standard and are now having a large number of books translated for the Law, Medical and Engineering Faculties. At the same time, in order

that the students may keep themselves in touch with the latest developments of learning and thought, we insist upon a knowledge of English, of as high a standard as is expected in that language by the other Universities, and this from every student, not only in the Arts but in every Faculty including Theology, Engineering and Medicine. One other advantage we hope to obtain by the compulsory study of English literature in all the Faculties is the association of some general culture with the study of professional subjects. The testimony to the greater grasp and freshness of thought and exposition show by our students, which we have received from outside Examiners, who have always been associated with internal Examiners in our University examinations, is remarkable and sets the seal finally on the success of our movement — a movement which, I am fully convinced, is the one and only way to make our mother-tongue a worthy vehicle for the expression of the widest knowledge, the deepest thought and the noblest feeling of the world and thus to forge the most potent instrument for the higher education of our masses — men and women. It is only by observing closely an undertaking like the Osmania University, as I have been privileged to do, that one can come to realize fully the loss which India and her vernaculars have suffered owing to the employment as the medium of instruction of a language other than the mother-tongue. Every nation has its natural genius and its natural gifts, for which its language is the medium of expression. No nation can make its proper contribution

to the whole of humanity in a foreign tongue, and when it fails to make that contribution according to the special gifts and genius God has given to it, the whole of humanity suffers a proportionate loss :

“For all humanity doth owe a debt

To all humanity, until the end.”

That is why the experiment, or rather as I now no longer consider it an experiment, the great achievement of His Exalted Highness the Nizam in the matter of the Osmania University, is one which should command the sympathy and support of every Indian educationist.

Work of Restoration

In India the work of the Universities, if it is to be of real and lasting value, must be largely a work of restoration. It must restore a just perspective to the Indian mind. So long as a foreign language is the only medium of instruction in Indian Universities, the adjustment between thought and expression will be incomplete and the perspective of the Indian mind consequently untrue. It is for this reason that I put this question of language foremost in the work of restoration which lies before the Indian Universities.

Work of Creation

An investigation of the problems to which I have referred would inevitably react upon our economic problems, which in turn affect and require a study of our

revenue and financial, and therefore of our political and social, problems : and thus the work of Indian Universities, which must be largely one of restoration of so much that was of value to the country and has fallen into ruin, will also be really a work of creation in the highest and best sense, having its basis in the storied and stirring past and its goal in a proud and potent future. India cannot return to the conditions of a bygone age. For good or ill, we have been changed by experience and contacts, and it depends very largely on ourselves to decide whether the ultimate consequences to our country shall be good or ill. New problems, proper to this age in which we live, have to be constantly faced and solved.

Women's Education

To mention only one of them, take the problem of the education of our women. I am convinced that the education of our women is the greatest and most crying need of India at the present day. An uneducated mother is only half a mother to an educated boy, and the accession of strength, purity and sincerity which would accrue to India as a nation, and to everyone of her communities, from an educated womanhood, is incalculable. Are we then to follow Europe blindly in the nature of such education, or are we to evolve a system better suited to the country, to our own traditions? I feel more and more that the education which is usually given in Indian Girls' Schools is not the most suitable for bringing out all that is highest in Indian womanhood. It takes little count of

the life and work of the great women of India in the past, of the spiritual devotion which the Indian woman ever yerns for, and of the peculiar economy of the Indian household over which she will have to preside. The result is that the Indian mother, educated on the so-called modern lines—especially if not controlled by a strong and noble family tradition—becomes the head of a hybrid house, instead of a house which is truly in substance and in essence Indian, enriched by a real assimilation and not glossed with a mere veneer of European culture.

This great problem the University must face, and face immediately, the moment it has the power I would give it. Indeed, I think that it should do so now and give a national, enlightened lead to public opinion on this most vital subject. The Educational Commission which I have recommended would have this problem amongst the most important subjects of its enquiry, for which purpose representative Indian ladies would have to be co-opted on it in order to secure for it an effective authority.

Unity

But there is one thing of which India stands admittedly in greatest need—a thing which the University is peculiarly qualified to help in creating—and that is Unity. There are people who seem to think that we are now worse off than ever before in this respect. I take a less despondent view. I think that we were never in the

whole of our history so near to unity as we are to-day ; and that is an advance for which, according to many, we have to a large extent to thank the very thing that I have mentioned as one of the chief defects of our present system of education—the imposition on the whole of India of a foreign language as the medium of instruction. Had I felt any doubt that the restoration of the vernaculars to their natural position as such a medium might mean the loss of all that we have gained in the approach to Unity, I for one should have hesitated to desire or advocate it. Without at least as much unity as we enjoy at present, all that I have said about the future of the University would be an idle dream, and to think of India as a mighty nation of the future would be just as vain. But I do not believe that by vernacularising our educational system we shall be taking a retrograde step at all. Surely we have learned by now the bitter lessons of our history. No doubt, at this moment there are many symptoms of disunity, which must disquiet and alarm all friends of progress and believers in a glorious future for our country. People assign various causes for the unfortunate disorders ; but there is one all prevailing cause, and that is *ignorance*. Knowledge upon the other hand unites mankind. That is why the Arabian Prophet (may the blessings of God be on him), charged with the message of the unity of all mankind, laid such tremendous stress upon the need for learning :

“ The ink of the scholar is more holy than
the blood of the Martyr ”.

“ An hour’s contemplation and study of God’s creation is better than a year of adoration ”, he said.

In our Universities, the Hindu and the Mussulman, the Sikh and the Parsi, the Christian and the Jew, meet on common ground, for all come here as seekers of truth, discarding all the prejudices of the vulgar. They, by that very search, pursued in all sincerity and for the good of all mankind, draw nearer (although perhaps they know it not) to Him who is the Lord of all the Worlds, the Bountiful Creator of the Human Mind, the very source of knowledge and enlightenment. The University, with the academic atmosphere of intellectual unity, offers a better guarantee of national unity than does any institution, where division organized on party lines is perpetuated, preventing independent judgment. The University should be raised to such a position that its voice of wisdom may be always heard above the clamour of faction. Wise, truly, is that nation which exalts the wise !

I appeal to you for this union of hearts based upon the understanding of the true cultural contribution of all the different civilizations and peoples who have enriched this land. To you, Members and Graduates of the University, in this Land of the *Panjab*, I must first appeal, because it was from here that most of these different civilizations and peoples first spread out. I am sure if in your University you consecrate yourselves to the true pursuit of learning, making of your University a

place where its votaries professing all creeds shall learn, lessons of mutual affection respect and sympathy—lessons which they will carry out in later life in the fields of politics, administration and business,—Saraswati will rise up from her buried depths and refresh and vivify this land more richly and more deeply, because she will enrich the heart and soul, than the Five Rivers which bring such a bounteous harvest for its daily nourishment.

It has been indeed as the hidden river—this idea of Indian unity, the spiritual and national unity of this great Peninsula, this great sub-continent, with all its climates and races, customs and creeds, manners and characters; for it has always been to the peoples of this country as a legend and a dream but never yet has it come into the daylight, never yet has it been seen.

And yet who would be so bold a man, or let me rather say, who would be such a coward—flinching, from his patriotic duty—as to say it can never be seen, the Unity of India can never be realized ?

An idea which has always existed in men's hearts—an ideal beloved and cherished—as the ideal of unity must be and we know it is—by thousands upon thousands of human beings, is an all powerful idea; so powerful in its hold upon the people that only a sight of it is needed to rally and move this whole country. How can we give to all these longing eyes a sight, a glimpse of this Indian unity—a unity based not on hatred, not on ostracism, not on exclusiveness, but on

the inclusion of all working in this land of ours—be he black or brown or white—be he a Mlecha, a Pariah or a Varnashrama—be he a bureaucrat, or a politician a peasant? How can we give a glimpse of such a light of unity as will gradually illumine the whole land because fed with love and truth and not be a mere wandering will-o'-the-wisp bred from a miasma of passion, ignorance and hatred?

My answer is: You, men of learning gathered in our Universities, have to show the way.

My brothers, we have all of us so much in common, when we think of mighty India as our Mother, and the welfare of her people as our pious concern, that our differences and aims seem petty, absurd, unworthy. Believe me, the thing we have in common are more vital to the welfare of our country, and intrinsically more important, than the things concerning which we disagree and quarrel and fight and even kill.

A virtual offer has been made to us in India of Swaraj as soon as we can show ourselves prepared for it. Some people call it an ironical offer—but surely it is *we* ourselves who offer all the irony connected with that offer, so long as we maintain our unfortunate divisions and disputes, our internal animosities and suspicion, and so long as, looking at these quarrels and differences even our well-wishers in the outer world—nay, loving sons of India themselves—are forced to believe that, left to our-

selves, we should fly at each other's throats and instead of Swaraj it would be Niraj—instead of self-government no-government. Unity has been for long the ideal of India. To-day it has become an absolute necessity if she is to revive—nay if she is to survive as a nation. There can now be no partial revival. It is only as *one* Nation that she can survive to-day. Without that unity, Swaraj will remain but an empty word for ever—nay—even if it were obtainable it would be a curse and a disaster, not a blessing to this land of ours—whereas with Unity, Swaraj will be an accomplished fact.

Speaking as a Muslim, albeit none the less as a staunch and proud Indian—in a province where Muslims predominate, I ask you to scorn all fears of being reduced to mere hewers of wood and drawers of waster, to laugh at all threats of being driven out bag and baggage like the Moors in Spain, and to show to other province how a majority, secure in its strength, can, by being chivalrous, inspire confidence and love in a minority, until a tradition of affectionate co-operation is established and the shibboleths of communal minority and majority disappear from the vocabulary of public work. It is for you, gentlemen of the Punjab University, to play a wise, a generous, a manly part in contributing with all your might to that union of hearts for which I am pleading—which alone can rescue our country from the humiliating position of a nation asking for something, which many of her most devoted sons are afraid of her receiving—I mean, until that union of hearts is accomplished.

No nobler, worthier or more richly fruitful task can be laid before young, enthusiastic, enlightened men than this which lies before you. Perform it in the name and with the help of God, and the blessing of all future generations, not only in this country but in all the world, will be upon your heads.

(The remaining portion is given on page (26) of our Pamphlet.)



