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Nawaab Sir Syed Shamsul Huda, A Silent Patron of Law and Education in Bengal

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Abstract

In the beginning of the 20th century, the Bengal political environment started changing its characteristics and it was getting special attention for the vibrant and influential activities of some Muslim leaders. From East Bengal to the West, these leaders had the opportunity to plant their steps in the central governmental system and played a significant role in creating a change in the society by providing educational opportunities to the Bengali people. Syed Sir Shamsul Huda, KCIEi, was one of the leading personalities on this trail. He, not only a patron of education, but as an influential Muslim political leader, played a significant role in the 20th century's history of Bengal.

Keywords: Muslim Education, Partition of Bengal, Bengal Presidency, Muslim Students, East Bengal, Zamindar, Bhadrak, Ashraf, Patron in Education

Background and Introduction

When discussing the changes in political, social and educational conditions in Bengal during the 20th century, the background is deeply ingrained. The few educated and affluent educators of society had provided the underprivileged community a new platform or established a new hope at the beginning of the century. During the same period, the social order and educational conditions were also threatened by religious intolerance. The social growth according to the religious status in Bengal started its endeavor from the end of the nineteenth century. But, the Bengali Muslim middle class's search for identity, however, was the most elusive aspect of the community's social development on the grounds of education

and power during the first forty years of the twentieth century. The real process was shaped by the emerging middle class intellectuals that began in the final quarter of the nineteenth century. In the midst of confusing sorts of views that were at odds with one another, it had grown challenging for them to decide on the best course of action. The fundamental dialectics that the Muslim mind confronted when it had to choose between owing allegiance to a rich and well-nourished native Bengali culture and developing a shaky preference towards a hybrid culture of a wider Islam. This misunderstanding persisted, and the Muslim mind had been working tirelessly to combine various religious and societal

principles into a coherent totality that would make sense and demonstrate continuity with the past while preparing for the future.

One of the major grounds behind the beginning of communal intolerance along with the socially discriminated mindset was the declaration of the Permanent Settlement^{iv} by the British government at the end of the 18th century. Under Governor General Charles Cornwallis, a settlement system was formed in the Bengal Presidency on March 2nd, 1793, granting lifetime property rights to the local zamindars (Landowners) in exchange for tax improvements which were called as the 'Permanent Settlement'.ⁱⁱⁱ This property policy indirectly stimulated the growth of a new landed higher middle class, especially in Calcutta (Kolkata), called the *Bhaddralok*^{iv}. Initially, the *bhaddraloks* were dominated by upper-caste Hindus, though the Muslim presence began to increase toward the end of the 19th century as a member of the middle class. Before them, this newly formed so-called upper class or the *Bhaddraloks* dominated Bengali society for a long time. This class created a long-term impact on the social and political environment in Bengal. Because these middle advocates zamindars or the *Bhaddraloks* emerged as the most active advocates of Indian self-government. The class initiated forming a political platform in India and, in 1885; they founded the 'Indian National Congress'.^v Moreover, the class was given the authority to participate in government affairs as well. It was therefore clear that these newly emerging elites had the potential to provide their own societies with a variety of social, educational, and political prospects. However, Bengali Muslims continue to lag behind due to their traditional religious beliefs.

'Partition of Bengal' in 1905, initiated by viceroy George Nathaniel Curzon, elicited enthusiastic protest in West Bengal, especially in Calcutta, where the Indian National Congress played a prominent role in this regard. In the name of the Partition of Bengal, a fine line of political, ethical and religious differences was created in the history of Bengal. However, there were mixed reactions regarding the decision from the Hindu and Muslim communities of Bengal. The majority Muslim community welcomed the partition, while the more developed Hindu community, especially the *Bhaddraloks* of Calcutta, rejected it, believing it was done to weaken the Indian nationalistic movement. Most of the Indian Muslim leaders were in favor of the partition. The disregarded Muslim society of Eastern Bengal, however, viewed it as a correct step in their own development and they raised voices against the protest of Hindu *bhaddraloks* in Calcutta and also the majority of Congress members. In 1906, Muslim leaders gathered in Dhaka under the patronage of Nawab Sir Salimullah and set up the first political platform for the Muslims, named the All-India Muslim League'. Their efforts secured separate electorates and separate constituencies for the Muslims under the constitutional reforms of 1909. Eventually, they could not save the partition. In 1911, the partition was negated. Because of the disagreement of the political leaders, it led to political unrest, including the terrorist and allied movement of 'Swadeshi'.

With this political background, educated political Muslim leaders gained an understanding that by receiving a thorough modern institutional education, the Muslim community may be safeguarded as a strong component for the growth of society. However, the educational system in Eastern Bengal was neglected and miserable in all stages, from primary to higher education. Primary schools were fewer than required, teaching standards were not up to the mark, school buildings were decayed, and the surrounding

environment was dirty. The educational qualifications of teachers were poor, and they were financially insolvent, making it impossible for students to develop into good citizens.

Despite these negative reactions, the positive influence of the partition on the educational arena of East Bengal was unprecedented and surprising in the contemporary social history of Bengal. After the declaration, a new hope opened for the Muslim majority in Eastern Bengal and the extension of the education sector in the Muslim majority, Eastern Bengal, was the fastest ever recorded in any period of British India. As, the spread of Muslim education in the new province was remarkable compared to the Assam region.

In this sense, Sir Syed Shamsul Huda is one of them, a patron and a pioneer in bringing about a secure educational environment for Muslim pupils in Bengal, which is not mentioned as it is involuntary in contemporary social history.

Life and Education: Sir Syed Shamsul Huda was born in 1862 to a reputed well off family of Gokarna, a village in Brahmanbaria district, which was formerly a part of the larger Comilla district and was apart of Hill Tipperah, a princely state of India, before the Partition. His father, Shah Syed Reazutullah, was a classical scholar, a poet of the Persian language and was the editor of the late nineteenth century Persian weekly named *The Durbeen*'.

Syed Shamsul Huda's primary education was completed under the care of his father in Arabic, Persian, Urdu, Bengali and the science of Islam at home. Then he got admitted to Hooghly High Madrasah in Kolkata to complete the traditional education. He obtained a Bachelor of Arts (BA) degree from Presidency College in 1884^{viii} and a Bachelor of Law (LLB) degree from Kolkata University in 1886. He achieved a Master of Arts (MA) from Presidency College in Persian privately in 1889.

Syed Shamsul Huda had the opportunity to work with the legislative authorities in the British Law and enforcement body. As a Muslim political leader of the Imperial Legislative Council from 1911 to 1915, he worked as a member of the Bengal Executive Council from 1912 to 1915.^{ix} He was the first British Indian Muslim President of the Legislative council in 1921, an eliminated post for a Muslim leader in the period. Syed Huda had also the opportunity to work in the educational sector as a part of the administrative body while he joined Kolkata Madrasah in 1885 as a lecturer in Arabic and Persian. Before this, Wood's Dispatch was already passed by the government as the *Magna Carta*' of English Education in India.



Fig-01: Executive Council: Thomas Gibson- Carmichael (seated) and standing left to right) Huda, Frederick William Duke, and P C Lion Chitty

In the same year, he became the superintendent of the Department of Arabic and Persian after the death of Mawlana Ubaydullah al-Ubaydi Suhrawardi. Then he joined the Calcutta High Court Bar in 1887. To the development of Bengali journalism, he made a considerable contribution. He was associated with a Bengali magazine titled *Sudhakar*. Bought the publication rights of the Bengali newspaper *Mihir-O-Sudhakar* and helped finance". Syed Shamsul Huda became a member of the Senate of Calcutta University in 1894.

His expertise in legal studies earned him the - 'Tagore Professor of Law'- chair at Calcutta University in 1902. As the Tagore Professor, Huda gave a series of lectures on 'Principles of Crimes in British India' which was published by Butterworth & Co, (India) Ltd, under the title *The Principles of the Law of Crimes in British India*. He exposed clarification of the basic law of offenses ideology following works of the British jurists Jeremy Bentham, William Austin, and William Blackstone. He presided over the Provincial Muhammadan Educational Conference at Rajshahi in 1904.

As a silent Patron of Muslim Education:

Partition of Bengal was the first step to grab a greater opportunity for the education of the Muslims in Bengal. There is several aspects to the debate on Muslim education from 1870's onwards. Muslims faced hostility and rivalry from Hindus in education and employment, leading them to seek separate educational institutions to address their issues. Abdul Latif's demand for a separate Anglo-Persian school allowed Muslims to learn English while maintaining their religious identity. The demand for a separate university for Muslims increased, leading to the Anglo-Oriental College at Aligarh in 1877. Syed Nawab Ali Chaudhuri, a London-trained Muslim barrister, argued that a separate university would solve Muslim higher education. The demand for separate schools emerged from the Muslim community, but the proposal was developed in response to the Wood's Despatch, which resulted in unequal opportunities for Hindus and Muslims. Muslims believed that separate schools would secure more British support and allow them to maintain their own curriculum. The Muslim community in Bengal faced challenges due to the absence of state-sponsored education and hostility from Hindus. The colonial government supported the idea of separate schools, which helped them gain the loyalty of Muslims. Newspapers like "Muslim Observer" and 'Sudhakar' emphasized the need for special favors and reservations in government jobs. The Resolution of 1871 and the Education Commission of 1882 did not solve the problems related to Muslim education. The Muhammadan Educational Conference, started by Sayyid Ahmed, did little to improve the educational situation. Annual meetings were held in Calcutta, Bombay, and Madras to further the scheme for a separate university for Muslims, and eventually Muslim education in Bengal remains neglected. There were few jobs for educated Muslim and Hindu youth, and English training classes for English teachers were ineffective.

Syed Shamsul Huda tried his best to provide implicit support to Muslim students in Bengal during this challenging era of colonial politics at the beginning of the 1900s. Following the 1870s mandate that primary education be provided to all students, hundreds of thousands of underprivileged students often attended class starving and deprived of an education. The greatest forms of

suffering may be lessened by rate-payer-funded feeding programs in 1906, provided local authorities decided to enact the legislation in those regions. Many, like those in east Bengal, did not. In the first decade of the twentieth century, British officials set up weaving schools all over India in an attempt to modernize artisanal manufacturing. Colonial administrators believed that by learning new skills and obtaining new technology, weavers might enhance both the quantity and quality of their work. Thus, they saw weaving schools as locations where experienced but unskilled weavers might learn about modern weaving techniques. The early weaving schools relied heavily on the guidance of British industrial reformers. They were mostly situated in the old presidencies of Bengal, Bombay, and Madras and were officially under the control of provincial authorities. Such, E. B. Havell and Alfred Chatterton for developing courses and selecting teachers. Weaving schools had an almost transformational effect because of the colonial belief that science could improve production efficiency and rationality. The idea behind this belief was that by exposing Indian weavers to modern ways of production, they would be able to revive the weaving industry on their own. British officials stationed outside the former presidency were impressed by such claims and requested Chatterton, Havell, and others to help them build their own schools. With the exception of UP (Uttor Pradesh), no two weaving schools were same; however this endeavor was a complete failure. In actuality, the Muslim community's rise from its low standing following the 1857 mutiny was a protracted process that continued for the next century. The Hindus outperformed the Muslims in business, education, and government service. Muslims fell behind Hindus in business, education, and government service because the Hindus adjusted to the fast shifting socioeconomic landscape faster. The majority of India's industry was run and owned by Hindus during the British colonial era. Muslims fell behind in industry and business, particularly those from eastern Bengal, which was long thought to be far from the center of trade. In Bengal, the Muslim peasantry is surrounded by Hindu homeowners. The client is Muslim, whereas the moneylender is Hindu. The prisoner is Muslim, and the jailer is Hindu. The accused is Muslim, and the magistrate is Hindu. The Muslims cut themselves off from the plethora of new opportunities that the growing middle class was affording them by staying out from the education system that was oriented toward the West. Their self-imposed seclusion made them more conscious of their status as a minority. Sir Syed Ahmad Khan (1817–98) spearheaded efforts to begin reconciling the traditional beliefs of Indian Muslims with the new ideas and educational systems being brought about by the British during the last quarter of the nineteenth century. The Muhammadan-Anglo Oriental College, which was founded in 1875 and renamed the Muslim University of Aligarh in 1921, was overseen by Syed. This university combined Islamic culture and religious instruction with British higher education.

One of the first Muslims to recognize the problems his community was having with a government dominated by Hindus was Sir Syed. He warned that safety precautions were necessary to avert the possibility of open violence between India's religious minorities, even though he did not provide any concrete alternatives to majority rule. The first Student of this college was eminent politician of India, Mr. Ishwari Prasad .

In this background, as a political leader, Huda's first action came in 1905 when he opposed the budget for hospitals, colleges, and other institutions, which primarily benefited people living in districts close to Calcutta. He also suggested that East Bengal invest more

money on these kinds of institutions, a policy that was ultimately implemented and beneficial to the region's Muslims. He wrote, "I claim that East Bengal has received a great deal more personal attention since the creation of the new Province," in opposition to the central authority's decision. Syed Huda expressed his dissatisfaction as, —We have inherited a heritage of the accumulated neglect of years and cannot be blamed if [we] require large sums to put our house in order."

He created accommodation by founding the Carmichael Hostel for the rural university going Muslim students in Kolkata. For the establishment of the Elliot Madrasah Hostel in 1898, he made two-thirds of the funds by the Government and a sum of Rs. 5,400 was contributed by Nawab Abdul Latif Memorial Committee.

The Muslim community was taught to believe that they might raise their social status by cooperating with the government after the Revolt of 1857. The Government of India passed a Resolution in 1871 to further advance Muslim education. It demanded that Muslim students be educated in vernacular for secondary and higher education, that English and vernacular schools be included in the grants-in-aid program, and that qualified Muslim teachers be appointed to English schools in Muslim districts. In an effort to win over the locals, the Calcutta Madrassah was refurbished, and Muslim students were given financial support by the Mohsin Fund to pursue higher study.^{xv} But none of the government's resolutions actually accomplished anything. The results of the Bachelor of Arts program had declined, as had the enrolment in the Calcutta Madrassah between 1869 and 1870. The exam administered by Calcutta University was deemed insufficient. The table below displays the percentage of Hindu and Muslim applicants who passed Bengal's 1871 university examination.

Successful Hindu and Muslim candidates at the Calcutta University Examination in 1871				
Name of the Examination	Hindus Successful	Hindus Unsuccessful	Muslim Successful	Muslims Unsuccessful
Entrance Examination 1871	504	859	27	44
First Year Arts Examination 1871	166	268	1	18
Bachelor of Arts. Examination 1871	56	95	0	2

Hindus were more successful than Muslims, particularly in final examinations, due to the decline of primary schools in Muslim-populated districts. Muslims criticized the British for failings, but the British authorities challenged these criticisms. For instance, Mihir-o-Sudhakar criticized the Bengal Government for transferring school inspector Mr. Reuther, who promoted Muslim education, due to opposition from Hindu intellectuals and newspapers. Reuther was also criticized for increasing examination fees, which prevented unsuccessful candidates from re-examining their papers. During the colonial period, financial support from the government was debated as the government encouraged private initiatives in education.

Notable feature is, till the end of 19th century, maximum education fund was provided by the Muslim philanthropists .between 1870 and 1871 education sectors received 18.5 lakh rupees In Bengal, only three lakh rupees went toward vernacular education, with the remaining amount going toward colleges, English schools,

scholarships, and school inspectors. The province's primary education system was deficient, and Muslims were scarcely represented in the government-funded schools. Muslims accounted up 14–16% of students in the regions of the North-West, and there were several Muslim inspectors. There were not many Muslim school inspectors or teachers in Bengal. In Muslim neighborhoods, the Director pleaded with the government to expand the number of English and vernacular schools.

The Indian government offered scholarships for postsecondary education, grants-in-aid to start English-teaching institutions, and subsidies for teaching Hindustani and Persian in Muslim communities. Muslims in the Eastern provinces, especially in Bengal, were neglected as usual. Even, Prominent Muslim philanthropists also start providing scholarship in education for the Muslim student in north India and other part in India, but not for the students in eastern Bengal. The Education Commission was tasked by Lord Ripon in 1882 with looking into the state of education in India. The commission suggested a number of changes, such as the creation of secular schools within Muslim-only institutions, the adoption of specific guidelines for Muslim education, and the use of Hindustani as the primary language of instruction—with the exception of Muslim communities where other languages were used. In Muslim regions, Hindustani education was improved by hiring Muslim teachers, and Muslim societies were encouraged to be formed by the government. Muslims received subsidies and were given access to a college that offered instruction up to the First Arts Examination. Reopened in 1884, the Calcutta Madrassah College Department merged with the Presidency College in 1888. To encourage Muslims to accept Western education, the government appointed two Muslim Assistant Inspectors of Schools in 1889. Only twenty special junior, twenty senior, and three postgraduate scholarships were actually sanctioned by the Mohsin Fund out of the 44 Arabic, 34 English, eight junior, five senior, and two postgraduate scholarships that were approved. Syed Huda joined in Calcutta High Court Bar in 1887. After establish in gthe Indian National Congress, this was the first initiative for education.

Primarily the desire of Muslims to learn English in order to work for the government following the 1881 Education Commission's recommendations for attendance at elementary and senior schools. During his campaign, Nawab Bahadur Abdul Latif advocated for the proper use of the Mohsin Fund and English education in Muslim areas. However, it was not clear, for which area's pupil will get the benefit of the fund, and there was still a lack of funding for Persian and Arabic programs, which resulted in a drop in madrassah enrollment.

Reforms were frequently called for by respectable and prominent Muslims who had to compete with Hindus for jobs in the ongoing discussion about the ideal educational program for Muslims. Due to the high cost of attending institutions that offered both Arabic and English instruction, the impoverished Muslim population was frequently disregarded. Rural Muslims from Bengal were also impacted by the demands of elite Muslims for Urdu to be used as the vernacular language instead of Bengali. With a curriculum that best meet their requirements, but little in common with the general public, the growing Muslim middle class was divided and comple.

Although, along with Latif, Justice Ameer Ali also played an important role in the spread of English education among Muslims. He founded the Central Mahomedan Association in 1877, which

aimed at political regeneration of the Indian Muslims through moral and intellectual revival. It wanted to secure government recognition and opposed madrassah education. The Central Mahomedan Association wanted Muslim students to study at the Calcutta colleges. The government responded by helping Muslim students to secure admission to the Calcutta colleges at lower fees. Along with the Central Mahomedan Association, Dacca Muslim Suhrid Sammelan (Muslimans Congregation) was founded in 1883 in Dhaka for promoting Western education among Muslims. The organization continued until 1905. However, Latif opposed the abolition of madrassah education. Sir Syed Ahmed also opposed the Central Mahomedan Association for its emphasis on political activities.

The Bengal Government reduced expenditure on education in 1900, affecting the standard of education. The system of grants-in-aid increased the involvement of wealthy natives in education, but the number of uneducated youth remained a problem. Private colleges maintained a poor standard compared to the Presidency College, an elite institution. Towards the end of the 19th century, the demand for a separate university grew due to the changing Muslim approach towards secular Western education. However, these reforms only affected elite Muslims, who played a crucial role in shaping Dhaka University in 1921. The university's high fees made it difficult for Muslim masses to pay, leading to increased Muslim alienation and communalization.

To promote education, active involvement in the politics:

With this background of Bengal Muslim education, in order to practice law in the Calcutta High Court Syed Huda ultimately got involved in politics, Syed Huda left the Calcutta Madrasah in 1887. The Indian National Congress in 1885 was founded as such a political entity which was supposed to represent all of India's citizens, including both Hindus and Muslims. But afterwards, the leaders of the Hindu Congress started to practice partition. In order to discuss the political stance and future plans of the Congress, Muslim leaders organized the Second Annual Meeting of the Calcutta Union in 1895. Syed Shamsul Huda participated and spoke to address the topic of "Indian Politics and the Mohammedans," and as a result, he rose to the top of the political conversation. In his speech, he emphasized the importance of Indian Muslims in politics and offered suggestions for how they may help the Congress become a more cohesive and powerful political force.

Syed Shamsul Huda, as a prominent political figure at that time worked to guarantee education for all Bengalis, made the most contributions to the growth of the educational system. Huda actively engaged him during the political instability surrounding Bengal's Partition (1905–1911) at the beginning of the 20th century in order to further the interests of the Bengal province. In 1908, he was chosen to serve in the Province of East Bengal and Assam's Legislative Assembly. Before he assumed this position in the assembly, the announcement of Bengal's partition provided him with a fantastic opportunity to demonstrate his suitability to hold a prominent position among Bengal's Muslims. Because the leadership of the Indian National Congress saw the government's intention to partition Bengal as an effort to 'divide and rule' and as evidence of their revengeful hatred of Bengal's outspoken Bhaddralok intellectuals. Even Bengali Hindus thought that the division of their 'Mother province' amounted to its vivisection. Mass gatherings, rural discontent, and a Swadeshi Movement to

forbid the import of British made products were some of the final forms of opposition against the division.

The Mohammedan Literary Society published a manifesto endorsed by seven Muslim leading personalities with the urge for Muslims in East and West to support the partition measure. The impending notion of a new province provided the oft-neglected Muslim Bengalis a chance to raise their own voices and issues specific to their community and region. On October 16, 1905, the Mohammedan Provincial Union was founded to bring together all existing Muslim entities and groups. Nawab Bahadur Sir Khwaja Slimullah was unanimously declared as the patron of this union. All the existing organizations and societies were invited to affiliate themselves with it. Eventually, to the educated section of the Muslims, the wider scheme of a self contained separate province was highly appreciated. They realized that the partition would be a boon to them and that their difficulties, specially, Education in Bengal would receive greater attention from the new administration. Syed Samsul Huda marked his role in this positive mission as the frontline in the political and social history of Bengal. Because the creation of the new province provided an incentive to the Muslims to unite into a compact body and form an association to voice their own views and aspiration relating to social and political matters. In the meeting of the Imperial Council in 1910, Syed Shamsul Huda of Bengal and Mazhar-ul-Huq from Bihar spoke in favor of the partition. Even the Moslem Chronicle soon changed its attitude in favor of partition and Muslims in Calcutta also welcomed the creation of the new province along with Syed Shamsul Huda.

The All India Muslim League was founded at Dacca in 1906 with the initiative of Nawab Salimullah. The Mohammedan Literary Society brought out a manifesto in 1905 signed by seven leading Muslim personalities. The manifesto was circulated to the different Muslim societies of both west and east Bengal and urged the Muslims to give their unconditional support to the partition measure. The creation of the new province provided an incentive to the Muslims to unite into a compact body and form an association to voice their own views and aspiration relating to educational, social and political matters. Huda along with another stalwart of Eastern Bengal, Nawab Bahadur Syed Nawab Ali Chowdhury (1863-1929), was strong proponents of Lord Curzon's Partition of Bengal in 1905. In 1909 he became a member of the Imperial Legislative Council, which brought a huge opportunity to raise his vocal for the educational development of the Bengal province. Eventually, this decision brought a unique opportunity to create a new hope of higher education for the under privileged population in Eastern Bengal. But, for the huge protests and agitation created by a class in west Bengal, East Bengal lost the dream. Still, Syed Huda kept trying for his own community as a strong and influential legislative body in Bengal. Before, he was chosen by the Muslims of Eastern Bengal to serve as their representative in the Imperial Legislative Council in 1907 and the Eastern Bengal Legislative Council in 1908. Additionally, he served as secretary of the influential Bengal Landholder's Association as well as the Bengal Provincial Muslim League.

The partition of Bengal was annulled in 1911 by Lord Hardinge. It was done in response to the Swadeshi movement's riots in protest against the policy. Syed Huda was elected president of the All India Muslim League in 1912. Huda was the first Bengali to sit in the Governor's Executive Council too. He worked in this council from 1912 to 1917. He was honored with the titles of

'Nawab' in 1913 and 'KCIE' in 1916, and appointed a judge of the Calcutta High Court in 1917 and worked till 1921. From law he again turned to politics and was elected the first president of the Bengal Legislative Council in 1921. Syed Shamsul Huda initiated opportunities for the Muslim educated people and created some new posts of Assistant Director for Muslim education of each division. He as the All-India Muslim League's President, (Elect), founded a high school in his ancestral property named 'Gokarna Syed Waliullah High School' in 1915, which bestowed on the name of his same aged uncle. It was government-aided first school in Nasirnagar Upazila for Hindu and Muslim students' education.xxii He avoided discrimination and made possibilities for all students to attend his school, regardless of their faith, Hindu or Muslim. They were the Bangali children, in his opinion.

Huda was appointed as the first Indian member of the Bengal Executive Council by both Governors of Bengal, the Earl of Ronaldshay (1917-1922) and Lord Carmichael (1912-1917). The first Bengali Muslim judge of the Calcutta High Court was the Hon. Justice Sir Syed Ameer Ali (1849-1928), Bar-at-Law. Huda was honored as the second. Syed Huda was promoted to the bench on June 8th, 1917, and left his position to serve as the first Indian President of the Bengal Legislative Council after it was reconstituted under the Montagu-Chelmsford Scheme on January 3rd, 1921.

His book on Law and Crime was 'Tagore Law Lecture-1902: The principles of the law of crimes in British India' was published in 1990.

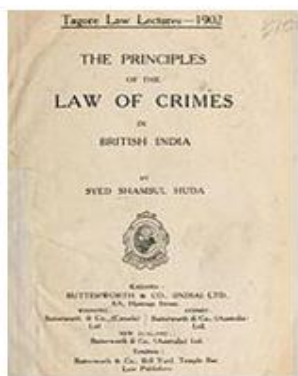


Fig:02: Cover page of the Book Fig:03: Sir Syed Shamsul Huda, KCIE

For the strong support in developing education among the native, Syed Shamsul Huda was designated as a life member of Dhaka University, by the Honorable Chancellor of the university Lord Ronaldshay (1917-1922). The University of Dhaka was established in 1921 by Lord Ronaldshay, the then Governor of Bengal. Syed Huda also supported and encouraged 'Bengal Women Education Project' associated by Rokeya Sakhawat Hossain for women education and development of East Bengal.

Syed Shamsul Huda chose his Kolkata residence in 211, Lawyer Circular Road, Kolkata. He died on 14 October 1922 at the age of 61 and was buried in Tiljola Municipal graveyard. 'The Calcutta weekly Notes' wrote to his death.

Concluding Remarks:

It was only after the Partition of 1905 that a reasonable number of schools and colleges began to be established in East Bengal. Prior to this, as Muhammad Abdur Rahim writes: "the educational development of East Bengal was in total neglect... Most of the

educational institutions were centered in and on the capital city of Calcutta." and a distinguished scholar and political leader, Nawab Sir Syed Shamsul Huda KCIE worked tirelessly to advance his own people's status in society. He was a member of the Bengal Executive Council in British India. He was the one who initially objected to the 1905 budget, which allocated most funding for hospitals, colleges, and other institutions to people living in the areas surrounding Calcutta rather than to Bengalis living in Eastern Bengal. He proposed a policy of increased spending for such institutions for East Bengal as well, which was eventually established, and proved advantageous to the Muslims of Eastern Bengal, while being opposed by elite Hindus. As a man of education, political consciousness, and perception, Huda articulated the new situation. He wrote: "*I claim that after the creation of the new Province, East Bengal has received a great deal more of personal attention. Before the Partition the largest amount of money used to be spent in districts near Calcutta. The best of Colleges, Hospitals, and other institutions were founded in or near about the Capital of India. Bengal alone now reaps the benefit of those institutions towards which both the Provinces had contributed. We have inherited a heritage of the accumulated neglect of years and cannot be blamed if [we] require large sums to put our house in order.*"

Syed Huda also stated on another occasion: "*They [Hindus] have benefited for very many years out of the revenues of Eastern Bengal and have paid very little for its progress and advancement ... I will only say that if Eastern Bengal now for some years costs money, and if that money is to come from any province outside East Bengal, it should come from Western Bengal and the members from that province should not as any rate grumble at it*"

Huda was a colleague and friend of the then-governor of Bengal, Lord Carmichael, who assisted him selflessly in fulfilling his many responsibilities. The two had a close professional connection. In 1917, during his farewell address as the Governor of Bengal, Carmichael expressed his gratitude for Huda's help and wisdom. He stated that, "*I have had near me as my colleague throughout five years the Hon. Nawab Sir Syed Sham-ul-Huda, KCIE. At my Council Board, the Nawab Sahib has always been a fearless critic of the government measures and though perfectly fair to all, a strong advocate of Mohamedan interests. But not only has he been a valued colleague, he has also been to me a most faithful and sympathetic friend, ever ready to help me and to teach me to understand the varied problems of Bengal from the point of view of those whom he represents.*"

Huda provided support to Bengali Muslim students during a trying time. He gave the Bengali government permission to spend a hefty amount of Rs. 900,000 on land acquisition so that a government college for Muslims could be founded in Calcutta. The First World War delayed the opening ceremony until 1926, when Abul Kasem Fazl-ul-Haq was appointed the united province's minister of education. Huda financed the journals *Sudhakar* (1889), *The Urdu Guide Press*, and *The Muhammadan Observer* (1880). Religious constraints prevented women from gaining an education in Bengal.

Purpose

The purpose of this study was to conduct a biographical review with the historical background to identify how a person had given support and efforts in the field of education, particularly the education status of the backward community in eastern Bengal, but his contribution remained unspoken in the 20th century history of Bengal.

Method

I endeavored to conduct a biographical review combined with the historical context in order to figure out how the person had extended his support and contributed efforts to the areas of education, notably the education for people with limited opportunities in eastern Bengal at a particular period. I conduct my research on historical social and political sources. So, the literature is dominated by conceptual works that critically engaged with social approaches or generally use in the educational progress for Muslim community, followed by political and socio historic background and the contemporary political trend.

Difficulties

This literature is characterized by brief, episodic events, privileging a biographical orientation and largely lacking a theoretical frame to weave the parts into a larger story that accumulates over time and across subfields. These findings should inform to the efforts to promote, integrate, and study in education in eastern Bengal. Nawaab Sir Syed Shamsul Huda was less mentioned in the contemporary official documents. It is a challenging task to demonstrate that the person was truly involved in such endeavors. I made an effort to reframe his contribution in light of his professional roles and the current state of politics and society.

Reference

1. The Most Eminent Order of the Indian Empire is an order of chivalry founded by Queen Victoria in 1878. The Order includes members of three classes: Knight Grand Commander (GCIE), Knight Commander (KCIE), Companion (CIE)
2. Dhurjati Prasad De (Author), Bengal Muslims in Search of Social Identity 1905-47. Publisher(s): The University Press Limited (UPL). First Published: 1998
3. Note: 'Bengal Presidency, also known as the Presidency of Fort William, was the largest presidency under the British in India. Until 1911 CE, Calcutta served as the capital of the presidency and also as the capital of Indian and South Asian territories under control of the British.'
4. From early nineteenth century, a bhadralok class was emerging as a social category and became practically an institution in the mid-nineteenth century in Bengal. Native clericals and petty officials serving the British colonial state, the nouveau riches, new Zamindars, and entrepreneurs were made the themes of satirical works. Actually, an elite is the social class that emerged through the processes of social changes brought under the impact of British colonial rule. In pre-modern times, the word Bhadra, a Sanskrit term, denoted several values including property, particularly homestead property. The homestead granted to a person rent-free was then known as bhadrasan. The occupant of the bhadrasan was bhadra and from that root, bhadralok. The term bhadralok began to be used later for the behaviorally refined people. Sirajul Islam, Bhadrakok, Banglapedia (2nd Edition), Last edited on 18 June 2021.
5. The Indian National Congress was established in 1885 by the members of the Theosophical Society. This political body actually was proposed to symbolize all the people of India, together with Hindu and Muslim population. For this, the new political body received the complete backing of well-known Indian Muslim leaders including Sir Syed Ahmad Khan, Nawab Abdul Latif, and Syed Ameer Ali. However, the leaders of the Hindu Congress later started to engage in religious discrimination and division. Muslim leaders called Second Annual Meeting of the Kolkata Union about the political attitude and future plan of the Congress in 1895. Syed Shamsul Huda attended and addressed to stop the issue on the title of 'Indian Politics and the Muhammadans' and advised the ways to make a more united and effective Congress. In this way, he became the top of the political dialogue among the Muslim leaders. In his sensitive speech highlighted the political rule of the Indian Muslim and suggested ways how they could make Congress more united and effective'. Khan, Muhammad Mojlum (2013). The Muslim Heritage of Bengal. Kube Publishing. p.249. ISBN 978-1-84774-059-5.]
6. Abdullah Al Masum, Partition of Bengal (1905) and Its Impact on Muslim Education in Eastern Bengal. Pakistan Historical Society. Journal of The Pakistan Historical Society, 2012.
7. when the Sepoy Revolt broke out, the newspapers, especially the Urdu press, were blamed for it. The Persian papers, the Durbin, the Sultan-ul-Akhbar and the Hindoo Patriot of Calcutta published the famous proclamation of the last Mughal emperor, Bahadur Shah, asking the nation to prepare for a revolution'. M Tawhidul Anwar, Press and Politics, Banglapedia, National Encyclopedia of Bangladesh, 2nd Edition, 14th Part, 2011
8. Notable alumni of Presidency University–Kolkata] <https://edurank.org/uni/presidency-university-kolkata/alumni/>, 100 Notable alumni of Presidency University – Kolkata
9. Note: Under Lord Carmichael, the Bengal province had an autonomous Governor directly appointed by the India Council and an Executive Council to advise the Governor and perform executive responsibilities. The elections to the Legislative Council were held in 1913. For the purpose a local representative was taken on the three-member Executive Council. Nawab Syed Shamsul Huda was one of them.--Sirajul Islam, Banglapedia, National Encyclopedia of Bangladesh, 2nd Edition, 14th Part, 2011
10. The Wood's Dispatch was introduced by Charles Wood, the President of the Board of Control of the British East India Company, in 1854. It is known as the Magna Carta of English Education in India. The Wood's Despatch was a formal dispatch to Lord Dalhousie, the then Governor-General of India, from Charles Wood, suggesting a huge shift to English language use within India. It paved the way for using vernacular languages in primary education and the English language in higher education in India. Neha Grover, Modern India History, April 14, 2023.
11. Sudhakar was a Bengali weekly magazine established by Reazuddin Ahmad Mashadi and sheikh Abdur Rahim. It began publication on 8 November 1889 (23 Kartik 1296 of the Bangla calendar) from Kolkata, Ahmed, Wakil. "Sudhakar. Banglapedia. Bangladesh Asiatic Society.

12. The Sudhakar infused a sense of confidence in the Muslim society of Bengal about the inherent strength of Islam, enlightening the Bengali Muslims about the great contributions that Islam has made in the development of human civilisation and inspiring them to create their own literature in their own native language Bangla. Kabir, Nurul (1September2013). 'Colonialism, politics of language and partition of Bengal, Part XVI. TheNew Age. Retrieved 14 August 2016. And _ 'A colossus from Brahmanbaria'. The Daily Star. 20 July 2022.
13. The Principles of the Law of Crime sin British India Paperback–Import, 5Jan2010, by Syed Shamsul Huda (Author), Second Publish
14. Mahfuz Ul Hasib Chowdhury, Nabab Syed Shamsul Huda :His life and work ,Published:12:00AM,06 September 2020,]
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