

**RESEARCH PAPER****A Comparative Study of Punjab and Xinjiang: Muslim Education in Modern Times (1857-1947)****Ma Dandan**

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ABSTRACT

Education is an important aspect of national development and people's livelihood, and its development will be restricted by political, economic, historical and other factors. In modern history, both China and Pakistan have made active explorations and attempts in the process of realizing national cultural rejuvenation through educational innovation. Xinjiang and Punjab are important node cities in the "Belt and Road" exchanges between China and Pakistan. They are similar in geography, ethnic structure, natural endowments and customs, and have both experienced the process of transformation from traditional Islamic education to modern education. Historical comparison method, on the basis of extensive literature reading, to sort out the process of Islamic education modernization in Punjab and Xinjiang Province under the influence of colonial rule in the mid-19th century and mid-20th century. Summing up the similarities and differences of their development, we hope to find out the development laws of modern education in the two countries, and lay a research foundation for the comparative study of education between China and Pakistan in the future.

Keywords: Comparative Study Of Education, Muslim Education, Colonial Education, Xinjiang, Punjab

Introduction

The "Chinese civilization" born in the two river basins and the "Indian civilization" on the Indian side of the South Asian subcontinent were both born in 2000 BC. They share striking similarities in the breadth and depth of their cultures, and their splendid cultural fruits have had a profound impact on Asia and even the whole world. However, with the arrival of industrial civilization in Europe, China and India, which were stuck in their own ways and lacked the sense of innovation, were opened up by the western colonists with strong ships and armament. India and China were conquered by colonists in the mid-18th century and mid-19th century respectively. India was completely a British colony from 1857 to 1947. China was always in a state of poverty and weakness which was divided up by the great powers. For nearly a hundred years, colonial aggression has exerted a profound influence on the society, politics, economy, culture and other aspects of India and China. At the same time, modern civilization and advanced western ideology also provided conditions for the social and cultural changes in India and China, and education became the priority of the reform. Punjab is in the northwest of India. The majority religious population is Muslim, with a mix of Hindus, Sikhs and Christians. Agriculture thrives in the valley. Conquered by British colonists in 1849, it was the last Indian province to be conquered. Xinjiang Province is located in the northwest of China, bordering Russia, India, Pakistan and other countries. It was an important passage of the ancient Silk Road in history. The ethnic composition of Xinjiang is diverse, mainly including Uygur, Han, Hui, Mongolia and other nationalities. In 1884, the Qing government set up a province in Xinjiang. It can be seen that Punjab and Xinjiang are both located in the northwest hinterland of the country and were affected by colonization relatively late. They are geographically close to each other and have a complex ethnic structure but are dominated by people who believe in Islam. Therefore, the two provinces are similar in geography, ethnic structure, natural endowments and customs,

which has a strong comparability. The most important thing is that the educational development of the two provinces is mainly based on the original Islamic religious education. Due to the influence of the western modern trend of thought, the educational system has experienced a process of gradual transition from religious education to modern education. Scholars have also conducted extensive and in-depth discussions on this educational development process. On the basis of studying a large number of historical documents, A and S.R, Biswas, Agrawal systematically studied and gave detailed comments on the education policies and implementation in India during the British colonial period, the rise and development of Indian ethnic education, and the independent post-modern education reform in India, which is of great literature reference value.

Literature Review

Masood Akhtar Zahid discusses the active efforts of the Islamic social organization Anjuman in the Muslim revival movement in the British province of Punjab. He believes that Anjuman seeks to build the Muslim community through modern education in order to preserve Islamic ideology, safeguard the interests of the Muslim middle class, and enhance the vitality of the Muslim community (Zahid, 2021). Ma Wenhua in his book 'History of Education in Xinjiang' has made a relatively comprehensive and systematic study. The book discusses in detail the historical development of Xinjiang education from ancient times to the present, as well as the content, system and types of education in each historical period. The author believes that religious education has dominated the education of ethnic minorities in Xinjiang since the Song and Yuan Dynasties (Ma, 2009). Xie Guiping believes that although the school education of ethnic minorities in Xinjiang has developed to a certain extent in modern times, factors such as history, religion, practical difficulties and backward concepts have seriously affected the modernization of education in Xinjiang, making the development of Islamic education in Xinjiang obviously lag behind other provinces in China (Xue, 2010). Formal education in local minority languages in minority autonomous regions has been the official policy since the 1950s in the People's Republic of China (PRC; Xie 1989).

The state of Muslim education in Punjab during colonial period

From the Arab invasion of India in the 7th century AD to the establishment of the Delhi Sultanate by the Turks in the 11th century and the establishment of the Mughal Empire in India, Punjab had always been ruled by Muslims. In the second half of the 18th century, Sikhs came to dominate Punjab, but they were soon overrun by British colonists. In 1849, Punjab officially entered the period of British colonial rule. During a century of colonial rule, Punjab's traditional education, which was dominated by Muslim education, was greatly impacted. A series of measures taken by the British colonists in the field of education objectively promoted the awakening of modern education in India. With the efforts of progressives from all walks of life, the modern education system in Punjab was gradually established.

It can be said that Muslims have always attached great importance to education. Monarchs from the Delhi Sultanates to the Mughal Empire attached great importance to education. Especially during Akbar's reign, the liberal religious policy was carried out, and both Muslim education and Indian education developed greatly during this period. The purpose of traditional Islamic education is to spread knowledge and Islamic teachings and moral ideas. Traditional Islamic education is divided into primary (Maktab) and higher (Madrasah) education. Primary education is the school of scripture, where students learn reading, writing, arithmetic and the Koran under the tutelage of a mullah. Higher education, usually located in regional capitals, originated in the 12th century and consisted of both religious and secular education. Here students study mainly the prophetic biography, followed by language, literature, arithmetic and science. During the reign of Akbar, academies were established in the capitals of various regions, with mathematics, astronomy, logic, accounting, agriculture, arithmetic and other advanced courses as

compulsory subjects. Under Muslim rule, education was essentially free. The government's compulsory education and respect for scholars made basic education common in both urban and rural areas. Muslim education has contributed a lot to improving the quality of the people as well as to Indian literature, art, history, etc. Of course, the traditional Muslim education also has some drawbacks: it mainly imparts religious knowledge; Education is attached to religion and lacks a sound education system; Emphasising Arabic and Farsi to the exclusion of Hindi; Neglecting women's education, etc.

In the mid-18th century, the British East India Company first started in rich Bengal. The Battle of Plassey in 1757 made Bengal a full British colony. After that, the East India Company gradually expanded its power inland, occupying Mysore and Malabar successively. By the time of the annexation of Punjab in 1849, India had become a complete British colony. During the first half century of the British conquest of India, the British did not try to impose their own culture on India, but were busy with administrative, financial and judicial control. The existing educational system has not been disturbed much. At first, the East India Company set up schools in India only to train well-qualified Indian civil servants to help them manage the affairs of the country. As their reign progressed, the English colonists came to realize the importance of education. In 1813, the British parliament enacted "method of the East India Company's charter," which claims "a sum of not less than 100,000 rupees" for "reviving and improving writing, to encourage educated native scholars, and spread among the inhabitants of the British India territory and improve scientific knowledge" (Dodwell, 1932), which is marked the official establishment of education of the British colonial rulers in India. English was declared the official language by the British colonial government in 1837. Since then, the influence of Western-style education and English teaching in the modernization process of Indian education has gradually emerged. In this process, the missionaries, the British living in India and the new Indian class also played a very important role in promoting Indian education. In the early 19th century, English education prevailed, modern science and philosophy prevailed, and modern education in India began to take shape. In 1849, the British colonial rule came into Punjab. What impact did it have on Punjab Muslim education? This paper will explain the general situation of Muslim education in Punjab during the colonial period from the aspects of the British colonial education policy, the educational measures of Punjab government and the efforts made by progressives of various classes to promote modern education.

The development of modern Muslim education

After the establishment of British colonial rule, the dominant position of Muslims was lost. The ruling policy of the British ruler, "coopt Hindus and exclude Muslims", made the Muslims lag behind in politics, economy and society. The rejection of western education also made Muslims lose better development opportunities in the early period of colonial rule, and the overall development of education was also very backward. Since the middle of the 19th century, Indian Muslims have carried out the bourgeois enlightenment movement, and the demand for modern education is getting higher and higher. In 1854, the publication of "Charles Wood's Educational Despatch" established the modern system of Indian education, under which the Muslim education in Punjab also developed.

Charles Wood's Educational Despatch defined the goals of education policy and made detailed plans for the overall development of education in India, including arrangements for schools, educational institutions, educational systems, and management models. It laid the foundation for the development of the educational system in British India and became known as the Magna Carta of Indian Education (Basu, 1982). Since then, Indian education has developed by leaps and bounds from primary education to higher education. The promulgation of Wood's Education Dispatch first promoted the development of higher education. In 1857, India established the University of Calcutta, the University of Bombay and the University of Madrasa on the model of the University of London. Modeled on the affiliated college system in Britain, the university itself at this time does not carry out any teaching and research activities, but is only an examination institution. They mainly prescribe courses, hold examinations and award degrees at their affiliated colleges. The teaching is carried out in the affiliated colleges. Following the example of these three universities, Punjab University was founded in 1882. The higher education in this period was more secular and practical in teaching content, and the traditional and conservative religious higher education was greatly improved. With the gradual decentralization of the government's educational rights, the rising tide of private higher education is also conducive to the popularization of education to a certain extent.

In 1857, the Punjab Ministry of Education was established to oversee education in the province. The implementation of the subsidy system in government departments has promoted the development of secondary education. An important reason for the rapid development of secondary education during this period was the increasing demand for English education. English was not only a necessary condition for employment, but also a language requirement for entering colleges and universities. Therefore, under the influence of the subsidy system and the social demand, a large number of private schools appeared. However, with the deepening of the westernization of secondary education, its role in connecting the traditional primary education and the university education with obvious western characteristics is becoming less and less obvious, which is detrimental to the overall modern education system of India.

Compared with higher education and secondary education, the development of primary education is relatively backward. It can be argued that the backwardness of primary education is inseparable from the educational policies of the colonial government and the educational measures of the Punjab government. Punjab's Muslims, most of whom live in rural areas, have little access to urban education. In 1860, the local government ordered the closure of the short-lived Halqa-Bandi (Urdu: delimitation of constituencies) schools in rural Punjab, closing off access to modern education for the rural population, which had a significant impact on Muslims (Zahid, 2013). Moreover, the Punjab government placed government schools under the management of local bodies (municipal and district councils) and stopped further opening of schools in the public sector. And local institutions are often reluctant to provide the necessary funds to support the education of the poor and women. This has deprived many poor Muslims of access to primary education. In 1882, the Hunter Commission on Education was established. The Hunter Report noted with concern

the neglect of primary education and the disproportionate government funding for secondary education. It believed that there was much room for improvement in primary education and that the government should further promote its reform and development. Yet for almost all of the 19th century, primary education was neglected in India. In 1904, 3\4 villages in the whole of India had no schools and less than 1\5 school-age children were enrolled (Year Book of Education,1938). It is worth mentioning that the contribution made by the missionaries to the basic education of India during this period should be recognized.

Anjuman's efforts in modern education in Punjab

For forty years from 1857 to 1897, Muslim education in Punjab was dependent on the government and missionary institutions. The Bible was compulsory in church schools, while religious instruction was not offered in government schools. And government and church schools are unaffordable for most Muslims. Registration data show that Muslims make up 53% of Punjab's population, including 38% in primary schools, 30% in indigenous higher secondary schools, 20% in English secondary schools, and only 5% in government colleges in Lahore (Zahid,2013). Even in areas with large Muslim populations, there are still fewer Muslim students than Indian students in government secondary schools. Faced with the backward situation of Muslim education, all sectors of society, especially the Muslim elite class, have been fighting for the rights and interests of Muslim education. The Sir Sayyid and Muhammadan Educational Conference, as well as the National Muhammadan Society and its Lahore branch, have been working with the colonial regime to raise the level of education of Muslims and empower them through the membership of representative bodies. In 1871, Lord Mayo's government put forward development proposals to encourage Muslim education and asked the Punjab government to respond. Proposals include: promoting secondary and higher education through dialect; Encouraging Arabic and Persian literature; Appointment of qualified Muslim teachers in Muslim areas; To help Muslims get funding opportunities. In 1872, the University Senate approved these proposals. The educational backwardness of the Muslim community in Punjab is the result of imperfect colonial education policies and government neglect, as well as poverty and ignorance of the advantages of modern education among the Muslim masses.

The Anjumans, a group of Western-educated Punjabis, made many contributions to the promotion of Muslim education during this period, using "modern education as vehicle of self-expression, social transformation and political empowerment of the community (Zahid, 2013). Since Anjuman's schools do not seek government funding, they have more freedom in curriculum design and textbook selection. They publish the Dinyat series to teach students the religious teachings and rituals of Islam, which form the basis of religious teaching in Anjuman's Islamic schools. At the same time, they realized that religious education alone was not enough unless knowledge of Western science, European and Indian literature was combined. So they encourage the study of English, science and modern languages. By the end of the 19th century, Anjumans had made a lot of attempts and efforts to establish Islamic schools and colleges, and had achieved great success. Established in 1882, the University of Anjuman Amritsar Campus took over the University of Anjuman Campus, which was originally established by the Lahore Campus. The school caters mainly to Muslim youth, but is also open to other religions. Established in Lahore in 1884, Anjumanhimayat-Islam undertook various objectives, such as religious education, propaganda and education of Muslim children (including girls). It has worked tirelessly to improve the moral, educational and social conditions of Muslims. In 1886, in honor of Khalifa Hamiduddin's death, Anjuman also established a madrassa called Talam-ul-Quran, which was renamed Hamidiya madrassa in 1897. Over the course of six years, the school trained many Muslim teachers and trained them to become ulimas. Sheranwalla Gate, an Islamic school in Lahore, was promoted to junior high school in 1888, senior high school in 1889, and university in 1892. Under the leadership of its principal, Hafiz Ahmed Din, the Anjuman High School in Lahore grew into a thriving school in 1903, with 64 teachers and 1,324

students. The Anjumans also introduce the basics of religion in schools, encourage female education, organize Tibbia [Farsi: medicine] courses, and follow the general curriculum guidelines prescribed by the Ministry of Education and the University of Punjab. Some 21 schools were founded by Muslim groups between 1874 and 1890, including two high schools, Anjuman-Islam in Amritsar and Anjuman-Shimayat-Islam in Lahore. Most of these schools have specific instruction and curriculum. Anjuman education aims at preparing young people for public work and leadership positions, and attention is paid to injecting Islamic religious elements into their curricula and school environment. Anjuman's initiative to promote modern education narrowed the gap between supply and demand created by the government's decision to limit further expansion of public sector education and effectively counteracted religious bias in missionary schools (Zahid, 2013).

In a word, under the environment of British colonial rule, the Muslim education in Punjab was influenced by the modernization of Indian education, and it developed to a certain extent through the efforts of the progressive people of all Muslim classes. The development of modern education of Muslims has broken the long-standing isolation of Muslims from the outside world, made them come into contact with new ideas of thought, and promoted the educational level and cultural upgrading of Muslims to a certain extent. In spite of this, the number of Muslims who can receive education is still small, elite education is still placed above mass education, and Muslim education still has a long way to go from universal modern education.

Education of Muslims in Xinjiang Province in Modern Times

About the end of the 9th century and the beginning of the 10th century, the Kara Khanate was the first dynasty to believe in Islam. From the beginning of the 13th century to the beginning of the 16th century, Islam gained rapid development during the period of the Chagatai Khanate as some of its members were promoted by the Mongol rulers. The Islamic traditional education developed gradually with the rise and spread of Islam and flourished in the period of Yarqiang Khanate. Until modern times, the Islamic traditional education has always occupied a dominant position in Xinjiang Muslim education. Traditional Islamic education mainly refers to mosque education (mosque education, 2008), including education in the Maktab and Madrasah. Maktab is a primary scripture school for young children, where they learn the Arabic language and basic religious knowledge. Teaching is usually conducted in small and medium-sized mosques in Muslim areas or in teachers' homes in a form similar to private schools. In areas where conditions are not available, students gather around the ulama to listen to his teachings in simple places such as wooden sheds and under the shade of trees, which is the common form of primary education for most Islamic students. Madrasah is an Islamic institution of higher learning, generally open near the palace or open in a larger city, a larger scale, the school's hardware facilities are relatively complete, students can board. The first higher religious institution established by the Kara Khanate - "Sajye Madrasah", specialized in training the higher clerics and scholars of Islam. The main courses offered include: Scripture, Doctrine, Hadith, Arabic, Philosophy, Literature, History, Astronomy, Mathematics, Medicine, etc. Students can choose their own courses and teachers, and the length of schooling varies (Chinese Encyclopedia of Islam, 1994). During the period of the Yarkant Khanate, a number of prestigious Madrasah were built in Yarkant and Kashgar and other places, which were famous Islamic institutions of higher learning at that time and attracted Muslims from many parts of Central Asia to come to study.

In 1755, the Qing Dynasty put down the Junge Rebellion and unified the areas north of the Tianshan Mountains. In 1759, it suppressed the rebellion of Khwaja brother, further unified the areas south of the Tianshan Mountains, and finally realized the unification of Xinjiang. In 1884, in the tenth year of Guangxu's reign, the Qing government established Xinjiang Province. After the unification of Xinjiang by the Qing government, Islamic religious education was continued and developed under the ruling principle of not changing its

customs because of its religion. However, the Qing government also made an attempt to popularize Confucian education in Xinjiang before and after the establishment of the province. With Zuo Zongtang's recovery of Xinjiang, in order to strengthen the management of ethnic minorities in Xinjiang, he began to carry out Sinology education in Xinjiang and vigorously strengthen Confucianism education. After the establishment of Xinjiang Province, Liu Jintang, the first governor of Xinjiang, continued Zuo Zongtang's education policy and implemented the system of public expense to attract Muslim students to study in primary schools. However, the content and form of Confucianism education are incompatible with the reality of the Islamic society in Xinjiang, so the promotion of Confucianism has not achieved significant results, and the traditional Islamic education still continues to play an educational role in Xinjiang, especially in southern Xinjiang. However, with the development of society, the limitations of Islamic traditional education such as single teaching content, simple teaching methods, loose educational system and lack of systematization are increasingly revealed.

After the Opium War in 1840, China was opened by Western colonists and reduced to a semi-colonial and semi-feudal society. In the early 20th century, the Qing government began to implement the "New Deal" under the pressure of the invasion of Western powers and domestic reformers. In 1901, the Qing government began to realize the importance of learning modern science and technology, and put forward the educational purpose of "Chinese body for western use". In 1905, the feudal imperial examination system was abolished, and modern schools began to be set up all over the country. Xinjiang government also actively responded to the implementation of the "New Deal", in 1908 began to set up new schools. At the same time, some ethnic entrepreneurs, scholars and progressives traveling in Europe in Xinjiang were influenced by the progressive thought in Europe. They gradually realized that traditional Islamic education was increasingly unable to adapt to the development of society, and the key to getting rid of poverty and backwardness was to develop new type cultural education. Therefore, they set off a wave of new scripture schools in Xinjiang. It can be said that during this period, the national education reform movement, the educational reform measures of the Qing government and the efforts of progressives in Xinjiang changed the situation that religious education was the only way for ethnic minorities in Xinjiang to receive education for a long time, and laid a foundation for the development of modern education in Xinjiang. Thereafter, the education in Xinjiang experienced the coexistence of traditional Islamic education and modern education, and the period of gradual transition to modern education.

The coexistence of traditional Islamic education and modern education

In 1906, the Qing government set up a modern school administration in Xinjiang to administer education in the whole province. First chief executive in Xinjiang was Du Tong. He set up higher schools in the province, later because of uneven quality of students renamed secondary schools. He also required prefectures and counties to set up primary and secondary schools. By 1910, there were 597 primary schools in Xinjiang, with 15,460 students and 713 teachers. At the same time, out of the need to train modern school teachers, he also set up a simple normal class in middle schools. There were 6 teachers and 120 students in the normal class. It's the largest vocational secondary professional school at that time. Under the influence of this, vocational schools of agriculture and forestry, cotton spinning, jade picking and silkworm were set up in Dihua, Turpan, Hetian and Yecheng of Xinjiang in accordance with the needs of local economic production. In 1910, there were at least 33 primary vocational schools in Xinjiang (Ma, 1998). Xinjiang provincial government, meanwhile, also need for its own rule, in order to develop the foreign language and military technical talents, set up a batch of special vocational college, such as: provincial thammusat school, Provincial Russian School, patrol in provincial school, provincial normal school, etc. In addition, in order to promote modern education, the government also included the achievements of schools run by officials at all levels in the appraisal of their

political achievements, thus effectively promoting the development of government-run schools in this period.

In addition to the development of modern government-run education, some civil forces affected by the progressive trend of thought also began to make a lot of efforts in the establishment of new scripture schools. Based on the traditional teaching model of religious schools, this new kind of scriptures school, mainly influenced by the educational thought of "Zajid" ("Zajid" education thought originated in Tartar, Russia, which changed the traditional education mode of religious schools and introduced secular knowledge into the classroom), adopted the new teaching method of scriptures to introduce the secular knowledge into the classroom. In these schools, scientific knowledge and religious texts are also compulsory courses. From 1885 to 1920, under the influence of the "Yusainia" School in Atushi, new scriptures schools were set up one after another in the north and south of Xinjiang. The school follows the Zagid education model in Kazan, Crimea and other places. In addition to religious knowledge, the curriculum also includes language, arithmetic, literature, Arabic, history, geography, physical education, etc. And the use of class teaching system, according to the age and knowledge level of the students are divided into classes. The first enrollment 105, including 25 female students. It can be seen that the education model of "Yusainia" School has already taken on its initial modern education form. In this period, the official education of the Qing government had no substantial influence on the education of the Muslim ethnic groups such as the Uygur and Kazak. Then the establishment of the new folk scripture school really introduced modern education into the Islamic traditional education. At this time, traditional Islamic education and modern education were simultaneously formed and laid a foundation for the initial popularization of modern school education in Xinjiang in the future.

The initial popularization of modern school education

When Yang Zengxin and Jin Shuren were in power in Xinjiang during the period of the Republic of China, Xinjiang's education developed slowly. Compared with the late Qing Dynasty, the education of this period even appeared a certain degree of retrogression. It was not until the reign of the Sheng Shicai government that the education in Xinjiang experienced an unprecedented prosperity. Sheng shicai government put forward the educational policy of "taking the ethnic as the form and taking the six major policies as the content". Combined with the actual situation of education in Xinjiang, a three-year educational development plan was formulated in 1936 and 1939 respectively. This paper puts forward a series of concrete measures to improve and develop education, such as: consolidate and develop primary and secondary education, strengthen social education, encourage ethnic culture promotion associations to develop community education, support native language teaching, school education to rural and pastoral areas and so on (Ma, 1998). Under the correct administrative leadership of the government at that time, Xinjiang education really entered the stage of substantial development of modern education. There was a real collaboration between the authorities and the people, and education in both government schools and community schools (community schools, 2008) flourished.

Primary education: the primary education in this period can be divided into government primary schools, community primary schools and public primary schools according to the way of fund raising. Government primary schools were officially funded. According to the compulsory education planning outline at that time, primary schools at all levels did not charge tuition fees, and some textbooks were provided by the government. Under the policy of compulsory education, education bureaus and county primary schools have been set up in all regions to encourage children of all ethnic groups to attend school. Community primary schools are funded by religious tax revenue from cultural promotion associations. The purpose of the Association for the Promotion of Ethnic Culture is to develop the educational and cultural undertakings of the ethnic groups, to train ethnic talents and to raise the cultural level of the ethnic groups generally. With the

encouragement and support of the government, various cultural promotion associations actively set up schools, and have done a lot of work and made remarkable achievements in the education of their own ethnic groups. Funding for the public primary school comes mainly from tribal people. The development of public primary schools also contributed to the popularization of primary education in rural and pastoral areas at that time. At this time, the modern school education system was adopted in government schools, community schools and public primary schools. By 1942, there were 580 government primary schools and 1,883 community primary schools in Xinjiang. The number of students in both government and community primary schools reached 271,100.

Secondary and normal education: According to statistics, in 1942 there were 6 secondary schools in Xinjiang, including a middle school for girls, and 10 simple normal and training classes. The number of students in secondary schools is 4,247, including 3,718 junior high school students and 344 senior high school students. The number of teachers in secondary schools is 185. It can be seen that compared with primary education, the overall development of secondary education in Xinjiang during this period was slow, the school scale was small, and the teachers were weak.

Higher Education: Xinjiang University was the only institution of higher learning in Xinjiang during the Republic of China. It was developed from the provincial Russian special school of law and politics, which was established in Yang Zengxin's period, and was renamed Xinjiang College in 1935. In 1944, after the adjustment by Sheng Shicai, Xinjiang University had seven classes of students in one subject from five departments: Department of Political Economy, Department of Education, Department of Mechanical Engineering, Department of Literature and History, Department of Civil Engineering and Department of Agricultural Specialization (Ma, 1998).

Social Education: Compared with school education, the development of social education in Xinjiang lags behind. The main purpose of social education is to eliminate illiteracy so that all types of employment personnel can receive the primary and necessary education. In order to carry out the social literacy work, in addition to the public education provided by local public schools and community-run schools, there are also self-study night schools, family study groups, itinerant education groups and newspaper reading meetings, etc. From 1940 to 1942, the number of literate people in Xinjiang reached 400,000, but the recurrence of blindness among students was also very serious.

In general, through the efforts of the government and civil forces in the late Qing Dynasty and the Republic of China, education in Xinjiang gradually shifted from traditional education to modern school education. Muslim education has also been affected by this trend, breaking the previous situation of the dominance of religious education. However, because Xinjiang is located in the northwest border area, the ethnic composition is complicated, so the education situation of Xinjiang lags far behind the developed provinces in the interior. Obtaining the historical vicissitudes of education in Xinjiang, we can find that its rise and fall is closely related to the different administrative measures of local governments.

Comparative analysis of Muslim education in Punjab and Xinjiang

Similarities of Muslim education in Punjab and Xinjiang

a) Same historical background. Europe entered into modern capitalism and, driven by the industrial revolution, needed to plunder raw materials and seize markets all over the world. India and China, which have a splendid history and culture and rich resources, became the target of the western powers. The feudal dynasty, which had been on the decline, lacked the internal motivation to change actively, and was forced into the modern capitalist world system by the advanced technology and military attack of the western

powers. After the Great Indian Uprising in 1857, India was completely colonized by the British. After the Opium War in 1840, China was reduced to a semi-colonial and semi-feudal society. The impact of capitalism has shaken the social foundation on which the feudal society depends for survival. Under the influence of the colonial system, China and India have undergone great changes in economy, politics, society and culture, which makes the traditional education also accept the baptism of western culture and gradually transform and close to the modern education.

b) Islamic religious education. Xinjiang came under Muslim rule later than Punjab, but both are heavily influenced by Central Asian Islamic traditions. In terms of education, the Islamic education they have received is almost the same in terms of educational system and teaching content. Primary schools, called makhtabs, teach basic religious knowledge and literacy. The higher education place is called the Madrassa, and the curriculum includes both religious and secular knowledge, with the aim of training Islamic clerics and scholars. This education system is different from that of the Hui people in mainland China, who are deeply influenced by Confucian culture (they generally receive their education in official schools and private schools, and their religious education in mosques). It is a complete and independent education system. It can be said that religion is in a dominant and dominant position in education.

c)c)the impact on modern education. Religion is dominant in education due to the traditional Islamic education of Punjab and Xinjiang Muslims. Therefore, they are all resistant to the modern education dominated by western thoughts from the perspective of religious emotion, and are unwilling to accept the influence of western thoughts. This conservative and xenophobic attitude has made the modernization of Muslim education in Punjab and Xinjiang significantly lag behind that of other religious groups and other regions. Muslims in Punjab received modern education 20 or 30 years later than Hindus, while the education modernization in Xinjiang lags far behind the educated provinces in mainland China.

d)the promoting effect of Muslim progressives on modern education. The Muslim intellectuals and the emerging bourgeoisie who were influenced by the advanced western culture were the first to wake up to the backward educational situation of the Muslim groups and the adverse situation of social and economic development. They recognize that for Muslim societies to be strong, education must be improved. Therefore, they have made positive efforts in the process of promoting the modernization of Muslim education, and have achieved outstanding results. By the end of the 19th century, Anzuman's schools covered most of Punjab. The new scripture schools founded by Muslim progressives in the late Qing Dynasty and the guild-established schools founded by the Association for the Promotion of Nationalities in the Republic of China far exceeded the government-run schools in both number and coverage.

Differences in Muslim education in Punjab and Xinjiang

a) the colonial environment is different. The colonies completely lost the right to independence and were completely under the control of the ruling country in political, economic, military and diplomatic aspects. In form, semi-colonies had their own governments and maintained relatively independent rights, while in fact, political, economic, cultural and other social aspects were subject to foreign colonial forces. In education, the educational reform in the colonies was mainly carried out by the ruling countries according to their own ruling needs to realize the transformation of education in the colonies from tradition to modernity. The process of education modernization in Punjab Province was mainly promoted by the British "Wood Education Dispatch" issued in 1854. The main impetus of educational innovation in the semi-colonies came from the internal forces of reform, and the government played a leading role in this process. The

modernization of education in Xinjiang Province was promoted by the Qing Government and the Republic of China Government.

b) the influence of traditional education. Under the control of religion, the purpose of traditional Islamic religious education is to spread religious morality and ideology, and maintain the sanctity and purity of religion. Islamic traditional education naturally strengthens religious identity and weakens national identity. Since ancient times, India has been deeply influenced by religion, with serious sectarian disputes. Even during the reign of Mughal Empire, there were many native states, and the whole nation-state consciousness was weak. China is deeply influenced by the Confucian thought of unification. Although different ethnic groups have disputes, the concept of unifying the country is deeply rooted in the hearts of the people. Therefore, Xinjiang and Punjab, where Islamic traditional religion also dominates, promoted national identity in the process of transformation from traditional education to modern education as a result of Xinjiang's education modernization, while Punjab's fragmented political environment deepened religious identity in education reform.

c) the focus of education reform. Due to the different ruling environment, the goal of education reform is different. The British rulers promoted education reform in India in order to achieve a more convenient rule. So in the process of modernizing Indian education, emphasis has been placed on higher education, which produces managerial talent directly for the government. Secondary education, especially in English schools, which is a preparation for higher education, has also received more policy emphasis. Primary education, which benefits the masses, has been neglected. This can be seen clearly in the process of education reform in Punjab. Anjumans were also affected by this trend, and their educational reforms did not really reach the masses. The fundamental purpose of the educational reform of the Qing and the Republic of China governments was to improve the quality of the people, enhance the overall national strength, and change the backward phenomenon of being poor and weak. Therefore, both the government of the late Qing Dynasty and the government of the Republic of China put the emphasis on education reform to improve the quality of primary education.

d) the impact on modern education. In both India and China, the modern education innovation has exerted a profound influence on the modern education system and directly determined the modern education mode. This influence is more evident in the formation of modern education systems in India and Pakistan. The educational reform measures adopted by the British in the colonial period, the popularization of English and the class society influenced by the caste system in India make the modern education in Pakistan present the phenomenon that British education exists widely, English is popular among elite education, and higher education is more closely connected with the western education system.

Conclusion

In modern history, India and China were plundered and carved up by western powers. In order to make the country strong, the forces of social progress have made active efforts in the political, economic, social and cultural fields in order to get rid of the backward state of the country. In this process, the importance of education gradually becomes prominent. The Muslim education in Punjab and Xinjiang, where Islamic traditional religious education is dominant, is closed and exclusive. So, In the process of accepting the modern education innovation, they have been subjected to some degree of resistance, resulting in the backward situation of Muslim education in the two provinces. Under the promotion of the educational reform policies of the colonial government and the ruling government, the official and civil forces made joint efforts to realize the tortuous development from the traditional Muslim education to the modern education. The educational innovation at this stage had a profound impact on the formation of modern

education systems in China and India, and directly decided the direction of modern education in China and Pakistan in the future.

e) The British colonial government's emphasis on English language education and higher education policy, as well as the inherent elitism in India's hierarchical society, have led the current Pakistani government to pay more attention to higher education. The government provides large sums of money to higher education institutions every year, and policies are more supportive of the development of elite education. At the same time, there is no policy to ensure quality primary education in Pakistan, and the government has not paid enough attention to it, devolving its management to the local level. Because of the lack of funds, there are far fewer public primary schools than are actually needed. The higher fees charged by private schools deprive the poor of access to education. Until now, the basic literacy rate of the population of Pakistan is much lower than that of China. China's education funds are uniformly disbursed by central and local governments. With the development of the economy, the expenditure on education has increased gradually. The Chinese government attaches particular importance to primary education. The implementation of the nine-year compulsory education policy has ensured the enrollment rate of elementary education in primary and secondary schools. The tradition of Chinese compulsory education was reflected in the educational policies carried out by the government of Qing Dynasty and the government of Republic of China in Xinjiang. Of course, Chinese higher education still has a long way to go in the cultivation of students' innovative ability and international docking ability. Education is an important aspect that determines national development and people's livelihood. Its development will be restricted by many factors, such as politics, economy and history. The two governments should draw on each other's strengths and avoid weaknesses so as to achieve better development in the field of education.

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