Chapter -VI

The Muslims of Karnataka and Development of Modern Education
1. Introduction

The Republic of India is home to the second-largest Muslim population in the world. Muslims constitute the largest minority community and their presence is visible in all the states and union territories. The Indian constitution guarantees the equality to all citizens, however, the Indian Muslims have, in reality been relegated to the status of second class citizens. India has registered phenomenal growth in education since independence. Hundreds of Universities, institutions of research, science and technology, thousands of degree colleges and lakhs of schools have been established in the country. Free and compulsory education for all children in the age of 6 to 14 years has now become a fundamental right. Yet, as often admitted by educationalists and planners, this growth has not been balanced in all states and regions and for all sections of the Indian society. It is repeatedly said that the country can be liberated from various socio-economic problems only when all sections and parts of the Indian society are equitably and effectively brought under the canvas of organized and meaningful education.

2. Modern Education among Muslims in British India

The Muslim response towards modern education was deplorable during the period of British India. They had hatred of the British in their taste and culture and thus kept themselves away from modern education, as many of them thought that this would bring western culture at their door. They were neither ready to accept British imperialism nor their culture. They had their faith more dear to them. The majority of the Muslims were fond of trade and commerce rather than to seek employment under British regime. The effects of the new system of education were felt differently by different communities. For the Hindus, it presented little problem; they took to English and western learning just as their ancestors had taken to Persian and later Urdu. Raja Ram Mohan Roy and Keshab Chandra Sen persuaded Hindus to learn English. However, Muslims' loyalty was suspected they were kept out of all social and economic activities. And lack of knowledge of English language did the rest.

Modern schools run by the colonial forces which offered all economic opportunities on a golden platter to other communities were not liked by Muslims. By 1870-1871, only 14.5 per cent of the Muslim population in India was under education in modern schools, scattered over few provinces, such as 4.4 per cent in Madras, 8.2
per cent in Bombay, 14.4 per cent in Bengal and Assam, 17.8 per cent in the North-Western Provinces, 25.3 per cent in Awadh and 34.9 per cent in the Punjab. It appeared that with the exception of the North-West Provinces, Awadh and Punjab, the growth of Muslim education was slow in the other provinces. However, the position with regard to higher education was quite different. According to the statistics provided by the official reports of Public Instruction for the year 1886-1887, very few Muslims were receiving instruction as compared with the Hindus in various colleges of India. Muslim indifference towards adopting modern education engendered in them a feeling of aversion against the British nation. During the post-mutiny period, the conservatism of the Muslims kept them away from government schools and colleges which they distrusted; parents continued to send their children to the traditional Makatib and Madaris where the curriculum reflected the closeness of the link between education and religion.

The soaring relations between Muslims and the British Government created various difficulties after the fall of Srirangapatna in 1799 (Karnataka) and the failure of first war of independence in 1857. It brought tremendous change in the political, economic and social life of Muslims. The tragic fall of Srirangapatna, brought in its wake great sufferings for all sections of society. The dreadful failure of the first war of independence resulted in the total collapse of Mughal dynasty. It was a great setback for Indian Muslims, who remained the targets of British revengeful actions or brutality. They had adopted a policy of undermining the influence of the Muslims. The Muslims were the worst victims among all Indian communities. They were deprived of the right to employment and political power and exterminated forever. They were economically crushed, and all roads to educational and economic developments were blocked. Only English schools with new curriculum unsuitable to Muslims existed. Muslims rejected such schools and chose to remain illiterate. In 1835, Lord Williams made English compulsory for getting government employment. In 1872, Arabic and Persian were introduced to attract Muslims, who were running away from English schools. But Muslims were hard nuts to break. A sense of self-respect never let them to co-operate with the colonial power.

In post 1857 it was then that Sir Syed Ahmed Khan started his educational movement particularly for spread of modern education among Muslims. Sir Syed worked hard for building up mind of Muslims for modern education. He began
building cordial relationship with the British government. He urged Muslims to adorn themselves modern education for their socio-cultural advancement. At another front, the Ulama began building up confidence in Muslims in a different way. They began teaching modern education along with religious teachings. They established a Madrasah at Deoband in 1866, headed by Maulana Mohammed Qasim Nanotavi. In South India, Qutub Vellori, Shah Syed Abdul Lateef of Vellore, learnt English at Madras, to propagate Islam to the English. He even wrote letters to Indian Rajas and many Christian rulers and invited them to Islam. His letter to Queen Victoria, asking her to accept Islam was highly appreciated by the Queen in her reply.8

3. Educational Conditions of Karnataka Muslims under the British

The fall of Srirangapatna in 1799 shocked the Muslim community of Karnataka. The death of their hero demolished them socially, politically and economically. The British saw Tipu in every Muslim and began suspecting them. On the advice of Purnayya, they removed almost all Muslims from army and other important civil posts. Even Muslims who supported Purnayya in his treachery were persecuted and driven out of the state. A few Muslims who supported Mir Sadiq, the assistant of Purnayya, were awarded pensions and driven out of Srirangapatna. Muslim educational institutions were closed down and many learned men were forced out of Mysore. The treachery of Purnayya and Mir Sadiq made Muslims lose their political and social power.9

Instead of serving the British under Purnayya, Muslims preferred independent professions. A few Muslims opted business and the rest switched agriculture and unskilled professions. They were completely uprooted both politically and economically. To start business they had to borrow money from non-Muslims on heavy interest. The children were deprived of education. They rejected the schools opened by the colonial forces. The rejection of English schools and lack of their own schools kept their children illiterate. Other communities who had adjusted with the new situations began obtaining the benefits and they got many military and civil posts in the state administration. Majority of Muslims were illiterate and jobless. Those Muslims who could not withstand the onslaught of colonial power began compromising with the situation, and they enrolled their children in English schools for modern education. This came as an opportunity to Christian Missionaries, who began spreading their net by bribing the Indians with free education. Mark Cubbon, T.
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Hudson and J. Gayard were specially deputed to introduce Christianity in schools. Bible study was made compulsory. The teachers were specially trained to propagate Christianity and condemning other religions. These teachers, who were prepared to sacrifice their lives for the Cross, began poisoning the young minds against their own religion.¹⁰

4. Educational Policies and their impact on Muslims

Bangalore became the head quarter of Evangelical activities in Asia since 1879. To mislead and attract Muslims, they started schools with Arabic, Persian and Urdu. They opened Zanana Schools for girls with “Purdah Carte” as free conveyance. They extended financial support, offered free books and uniforms. Many institutions came with Muslim names such as Association for Islamic Studies at St. Marks Road, Al-Kalam, Darul Najath etc. Christian preachers with Muslim names and appearance with fluent Urdu like Dr. Benjamin Khan, Dr. Rose Muinuddin, Saleem Yusuf Masih, Nisar Ahmed Masih, Aslam Khan Masih, Dr. Fazal Shafik Mirza, Sadiq Ali and Shabbir Khan etc. are a few specially deputed to mislead the Muslim community. They spoke Arabic and Urdu fluently. They were expert, in quoting, rather misquoting Quran. Innocent, poor and ignorant Muslims fell prey to them. They used money and media and attractive pamphlets printed in Urdu and Arabic.¹¹

After the fall of Srirangapatana, the colonial powers were free and fearless to introduce Christianity in schools. They destroyed the Makatsib and Madarís established by Hyder Ali and Tipu Sultan. They encouraged Christian missionaries to introduce Christianity through schools by offering free education, uniform and text books. They began making inroads in to Muslim society. The poor quality of education and infrastructure in government Urdu schools, and heavy fee in Muslim managed schools helped the Missionary schools to flourish. These schools were equipped with attractive infrastructure.¹² It was Lord McCauley who took the advantage of Muslim’s illiteracy and poverty. They were lured with free education, luxury and comfort. Madam Montessori who was waiting for such an opportunity took it as God’s gift. A few Muslims began enrolling their children in these wisely managed schools. Once the children entered these schools, the clever teachers began washing their brains with broad smiles and soft mannerism.¹³
In 1840 C.E., the Mysore ruler started schools, but on the footsteps of missionary schools. Christian teachers were appointed and left free to propagate Christianity. These anti-Muslim activities began hurting the community. Muslims, after losing political power, were easily over powered with the sense of defeat, thus enveloping them in dejection and frustration. The institutional frame work of social and economics protecting the Muslims had virtually collapsed. The men of knowledge and skill were forced to flee from Srirangapatana to other states leaving a vacuum in Muslim leadership. The depression and frustration had weakened the thinking power of Muslims whose will to meet new challenges and exploit new opportunities was lost in midst of sufferings. This made them indifferent and inactive, leaving other communities to enjoy the benefits. There arose an urgent need of community leadership which could organize the community and channelize their energies. The leadership should serve as an instrument of deliberate and discipline, as guide and teacher. Many Muslims rose to the occasion and began channelizing the energies of community into a constructive and productive ways. This opened the eyes of Muslim leadership. Some individuals and organization began starting their own schools to save the Muslim children from Western influence and moral disaster.¹⁴

To prevent the missionaries' influence on young Muslims, the well-wishers of community laid the foundations of their own schools and Madaris at the end of 18th century in Bangalore. Allama Abdul Hai Ahaqar was active in educating the Muslims. He founded Quwwwatul Islam Masrasah, Madrasah Islamia and Madrasah Muzafeed-ul-Niswan. The community was awake and active, kept an eye on the activities of these missionaries. Christian newspapers like Noor Afshan and Shamsh-al-Akhbar were spitting venom against Islam and Muslims. The famous poet-journalist Mohammed Qasim founded Anjuman-e-Islamia in 1873 and brought out newspapers to rebuke the allegations made against Islam. Qasim Ghulam began Qasim Al-Akhbar in 1861. Abdul Qader Ali Sufi started Mohammadi Press to support these newspapers. Abdul Hafeez, son of Khan Bahadur Mohammed Saleh started Madrasah-e-Islamia under Anjuman-e-Islamia in 1873 and a Madrasah for girls in 1880. Hazrat Khaled son of Khazi Akbar Hussain of Vellore took charge of this Madrasah in 1898. The Cantonment Municipality had sanctioned eight rupees and eight annas per annum. The Mysore government was liberal enough to grant rupees six hundred per year. By
their timely action, the enrolment in missionary schools dropped and the Muslim children were saved from the missionary influence.\textsuperscript{15}

5. Educational Conferences

The first war of independence in 1857 was the turning point in the history of the Indian Muslims. At last they had to face up the fact that their political power was broken, their economic resources were much reduced, and their cultural equipment was not adapted to succeed under colonial rule. Descended from a noble family of the Mughal Court, Syed Ahmad Khan led the movement for the reformation of Muslim society. He identified two main issues: how to create an atmosphere of trust and cordiality between the English and the Muslims and how to eliminate the apprehensive attitude towards western learning which existed in Muslim society.\textsuperscript{16}

Through his works such as \textit{Asbab-i-Baghawat-i-Hind} (The Causes of the Indian Mutiny) in 1859, and \textit{The Loyal Muhammadans of India} in 1860 Sir Syed attempted to bridge the gulf between the English and the Indian Muslims. In 1870, he started \textit{Tahzib-ul-Akhlaq}, a journal, aiming to inculcate a new spirit among Muslims and to cope with western education. This journal proved of great help in preparing the mind of the Muslim elite for the projection of his views on education. Many opposed him, but Sir Syed stressed the point again and again that they could not progress without knowledge of the western arts and sciences, combined with a sound religious education. Impressed by the Universities of Cambridge and Oxford during his visit to England in 1869-70, he decided to create a model of what he had in mind to revitalize his community. This model, the M.A.O. College at Aligarh, also helped him in promoting understanding and sympathy between the Muslims and the government.\textsuperscript{17}

Sir Syed Ahmad Khan rightly realized that a single college or even several colleges could not meet the challenges presented by British rule. An organization was needed to coordinate Muslim educational activity on a broad front, to try to bring into harmony the activities of the many Muslim regional voluntary societies which had sprung up in the second half of the 19\textsuperscript{th} century, and to build a consensus on the policies they should adopt towards the educational and cultural challenges facing the community. He founded \textit{The Muhammadan Educational Congress} on 27 December 1886 in Stratchey Hall of Aligarh College, which was presided over by Maulvi Muhammad Samiullah Khan, the co-founder and a trustee of the College, later the All
India Muslim Educational Conference. It was the first all India organization of this kind solving the problems of among Indian Muslims and to encourage the study of western sciences and literature among them. Sir Syed thought that the interests of the Muslim community would be best served if able and competent people from among them were to assemble in one place and discuss the problems facing them. This would also lead to a better understanding of the nature and purpose of western education by eliminating the doubts and fears existing among the Indian Muslims. Such were the currents underlying Sir Syed's ideas which culminated in funding the Conference. Nevertheless, other factors also contributed to the process of its formation, such as the attitude of the Muslims towards modern education, the material support provided by the government, the development of means of communications in India, and the growth of several voluntary educational and cultural societies.18

The Muslim Educational Conference was organized to popularize modern education and to bring the older kind of education more in line with the changing needs of the community. It was the logical culmination of Sir Syed's educational programme but conference was a vehicle for an intellectual revolution.19 It became the standard bearer of modernist ideas about Muslim education, but these ideas were always deeply infused with modern Islamic culture and achievement. Certainly there was emphasis on loyalty to British rule and abstention from politics, but this was because such policies were seen to be the best way of restoring the fortunes of the Muslim community of which Sir Syed was so very proud. After the death of Sir Syed the Conference continued his principle of maintaining a discreet dialogue with the British rulers while adopting new educational policies regarding, for instance, the furthering of women's education, the establishment of a Muslim University and the development of Urdu literature.20 The education system adopted by the colonial powers was to strike at the very root of their existence as a separate religion and culture. The text books recommended for general study were against Muslims' heritage. All lessons were based on colossal ignorance and prejudice and completely at variance with the established facts of history. Educational conferences were held by Muslims to vent their grievances and to educate the masses.

Leaders from South India followed the example set by Sir Syed in seeking educational advancement. The 15th annual meeting of the All India Muslim Educational Conference was held in Madras 1901, under the chairmanship of Justice
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D. Boden, to spread English language among Muslims. M. Syed Taj Peeran presented a statistical report on schools in Mysore state. The third South Indian Educational Conference was held in 1911 at Thiruchanapally Tamil Nadu. Ghulam Ahmed Kalami and Mohammed Abbas Khan were represented from Karnataka. The Fourth Educational Conference was held at Bangalore in 1912. Justice Abdul Rahim of Madras High Court presided the Conference. Retired Deputy Conservator of Forests, Mr. T. Abdul Kareem was the Chairman of Reception Committee, Mr. Youmus Haji M. Umer Sait and Abbas Khan were the Secretaries. Among the gathering of speakers at the conference were the eminent Maulana Shoukath Ali, Maulana Khaja Kamaluddin Lahori, Allama Syed Sulaiman Nadvi, Mohammed Ibrahim Qureshi, Abdul Hameed Hasan Sait of Madras and other popular leaders.21

In fact, such meetings and conferences held across the country paved the way for serious endeavors towards the expanding of modern education within the community. Even the emergence of Aligarh Muslim University was the culmination of many Educational Conferences which were held in various parts of northern India. In the Madras Conference, a large number of socio-religious and educational activists actively participated in the meetings and imbibed the quintessence of its visions. Sir Syed and Dr. Nazeer Ahmed began touring the country to popularize English among Muslims. Inspired by Sir Syed, the south Indian Muslims laid the foundation of South Indian Mohammedan Educational Association in 1903, to spread modern education among Muslims. Likewise, various steps were taken by many scholars in different parts of the country. It led to the generation of a series of community organizations in the respective regions with the object of establishing educational institutions. In 1906, Maulawi Abdul Wahab, the founder of Madrasah Baqiyyat al Salihat broke the traditional opposition to English language by his thought provoking speech at Vellore's Educational Conference. The Muslims of Vaniyambadi and Thirchirapalli started English schools Nawab Ghulam Ahmed Kalami of Bangalore and Yakoeb Sait Hasan of Madras carried the message of Sir Syed to Karnataka.22

The Muslims of Bangalore laid the foundation of Central Muslim Association (CMA) in 1907. The Educational Conference of South Indian Muslims which was held at Bangalore in 1912 brought a tremendous change in the thinking of Muslims. The distinguished speakers like Maulana Shoukat Ali, Maulana Khawaja Kamaluddin Lahori, Allama Syed Sulaiman Nadvi and others mesmerized the Muslims by their
thought provoking speeches. This brought a great change in the life of Muslims in Karnataka, who began a quick march on the road of positive thinking and action. The CMA began building trust and confidence of the community. When CMA was founded, there were 46 Indian middle and 173 primary schools. After middle schools, Muslim students failed to get admission in high schools because of English. In 1894-95, there were 1,937 schools for Europeans, 1,081 for native Christians, 3,084 for Hindus and only 1,322 schools for Muslims in Mysore state.

The first Educational Conference of Mysore was held at Channapatana in 1914. The CMA President, Nawab Ghulam Ahmed Kalami, presided over. In 1923, Sir Albain Rajkumar Banerjee, the then Dewan of Mysore called a Muslim Educational Conference to learn the problems of Muslims. The community was represented by the president and secretary of the CMA Mysore State Muslim Conference was held in 1931 at Bangalore. Maulana Shoukath Ali, Maulana Syed Fazal Hasan, Hasrath Mohani, Maulana Mohammed Ilyaz Barmi, of Hyderabad were the star speakers of the conference. CMA President Kalami presided over. Abdul Jabbar Khaleeli and Mir Iqbal Hussain organized the conference. In 1932, Mysore State Muslim Educational Conference was held at Mysore which was presided over by Mr. Yakoob Hasan Salt of Madras. Another convention was called by Syed Abdul Wajeeed, CMA’s President in 1950 to discuss the abrupt cancellation of Purdah Carts by the government. The Muslim Educational Conferences were organized to popularize modern education and to bring the older kind of education more in line with the changing needs of the community. It was the logical culmination of Sir Syed’s educational programme. Leaders of Muslim communities of Karnataka followed the example set by Sir Syed in seeking educational advancement.

6. Muslims of Karnataka in Post-Independence Period and Modern Education

The noble ideals of equality, brotherhood and patriotism exhibited by Karnataka Muslims in their struggle for the country’s independence are worth remembering and emulating. They have always been in the forefront. It was Tipu Sultan, the brave son of the soil who was the first to realize the gravity of the danger from British imperialism. The life and death struggle against the colonial power was on the verge of success but the British cowardly and cunningly prompted his own people to treachery which turned Tipu’s brave efforts into a failure. With the help of
Purnayya and Mir Sadiq, the British managed to achieve cunningly what they could not gain on the battlefield.  

Unfortunately, the history of India’s freedom remained tied-up for decades and a veil was cast over the Muslim sacrifices and their contributions were hidden from public eye. Most of the writers portrayed lopsided picture of the freedom struggle, undermining Muslims’ contributions. Muslims in general were ahead of all others in freedom struggle. Those who co-operated and encouraged the British imperialism are today in the forefront to enjoy the fruits of freedom. On the other hand, those who collaborated and cooperated with the freedom fighters and suffered at the hands of the British are treated with suspicion and hate. The contributions of Muslims in 1857 and after were erased from Indian freedom history. In south India, a descendent of Tipu Sultan and his son Professor Fahnin led the struggle against the British. He was supported by V. M. Obaidulla of Vellore, Abdul Sattar of Dindigul, Shariff brothers of Tanjore, V. M. Alla Penchair of Madras, Abdul Rahim, Abubaker of Kerala were sent to gallows by the English. In Bangalore, Haji Usman Sait was popularly known as the ‘Cash Bag’ of the Congress. A rich cloth merchant sold all his property and donated the proceeds to Congress at the call of Mahatma Gandhi. After donating all his property, he lived as an ordinary man. Whenever Mahatma Gandhi visited Bangalore, he never forgot to meet Haji Usman Sait. But he never got a place in the history of Congress. At the call of Mahatma Gandhi for boycotting English schools, Haji Usman Sait was first to open an Indian National School in 1921. Many Muslims withdrew their children from English schools. This way other Muslims also started their schools. 

After independence, education policy was also changed. The first Education Minister of Independent India Maulana Abul Kalam Azad brought many changes. Free and compulsory education was introduced. After independence Muslims of Karnataka acquired a different form in terms of their role, status, problems, opportunities and challenges. Due to partition of country many intellectuals and elites migrated to Pakistan. Instead of mourning this loss, Muslims of Karnataka cast themselves in a new mould. Taking a clue from history, they began marching towards the future by ‘plunging the seas and trampling the mountains’. Unlike others, the Indian Muslims have dual responsibility. They have to exhibit their devotion and
loyalty to the nation and should remain steadfast in their faith and culture. It is quite
difficult but the Muslims have to face it every day. 29

Today, there are a large number of Muslim managed educational institutions in Karnataka. Muslims also have modestly higher levels of progress in terms of education and wealth in Karnataka (as in the rest of South India) than in states of North India, as they are comparatively given more opportunities than their North Indian counterparts. Muslims of Karnataka were late in responding to the wave of awakening towards modern education. However, early efforts were made in the second decade of the 20th century when some leading businessmen from Bangalore took initiative in setting up hostels in the city of Bangalore. Central Muslim Association (CMA) was set up by a clutch of luminaries led by Khan Bahadur Abbas Khan which became the earliest institution to facilitate higher education of Muslim males. 30

It was at a time when Maharajas of Mysore were setting up colleges and technical institutions in the cities of Bangalore and Mysore under the able stewardship of enlightened Dewans like Sir M. Vishveshwaryya and Sir Mirza Ismail. A number of hostels were also set up in cities like Mysore, Tumkur, Hassan etc. on similar lines. These became the nurseries for the future bureaucrats, advocates and academicians representing the Muslim community in the state. Similarly, the districts of Bombay-Karnataka (namely Hubli-Dharwar, Bijapur and North Kannada) were witnessing advancement of modern education under the aegis of Anjuman-i- Islam and Anjuman Homi-e-Muslimin inspired by Anjuman Islam of Bombay. The trend continued till the dawn of independence when Muslims only had a few schools of their own but other technical institutions. The Mysore Maharaja’s Government had also introduced purdah-bound shakrans (bullock carts) to facilitate the commutation of the Muslim women to schools and colleges in 1931 after statistics collected by his government portrayed a disturbing picture of modern education among Muslim women. 31

Karnataka was in the throes of a new educational movement in the 1960s and 1970s when two powerful communities, namely Lingayaths and Vokkaligas, were competing with each other to carve out a major share in the political power in the State. Knowing fully well that political came from a modern educated class which can defend and promote the community’s interest in bureaucracy, judiciary, media, banks, universities and research institutions, their religious mutts were doing out funds to
establish institutions imparting instructions in medicines, engineering, law, pharmacy, nursing, banking etc. Later, religious mutts of Kurubas, Scheduled Castes and other communities too joined fray though the success of the two major communities who today rule the roost in the State’s power structure could not be replicated. Their power is evident from the fact that of 22 Chief Ministers in the state, only two were from among Brahmins (Gundu Rao, Ramkrishna Hegde) and five from among the OBCs (Devaraj Urs, Veerappa Moily, Bangarappa, Dharamsingh and Siddaramaiah). Power alternated among the Lingayaths and Vokkaligas for the rest of the time. Most OBC Chief Ministers except for Mr. Devaraj Urs held positions for not more than two years.

Four important policy decisions in Karnataka led to changes in social structure. These are:

1. Congress Chief Minister Devaraj Aras extended reservation to the other backward castes (OBC) in which Muslims were also included. Up to 69 percent jobs were reserved for the SCs, STs, and OBCs who were divided in three categories.

2. He and later Chief Ministers liberalized the policy of granting professional institutions which led to growth of engineering, medical and management training colleges.

3. CET (Common Entrance Test) was introduced in order to ensure equitable distribution of opportunities and inclusion of all social classes in the seat matrix.

4. The situation took a favorable turn for Muslims with the creation of a special reservation category within the “Most Backward” with 4 per cent seats for the Muslim community alone following a representative survey of the minority communities (almost 80 lakh people) in the state. This was in 1994 by the government led by Mr. Veerappa Moily. All Muslims whose family income is less than Rs. 2 lakh were placed under this category. These policy formulations by the Government of Karnataka played a significant role in providing access to education to the minority communities and in ensuring equity in matters of educational opportunities.

Liberalization in matters of granting of schools and colleges for all the communities led to lot of educational dynamism as well as commercialization of
education in Karnataka. Muslims today run almost 200 English medium high schools and about a dozen degree colleges in Bangalore alone while the number of Muslim high schools in the State may reach up to 1000. All of these are not registered as minority institutions and provide education against a fee. Some of them have 80 percent non-Muslim students. Similarly, there are about 300 Government Urdu medium high schools (among the 4000 and odd Government Urdu Primary, Higher Primary and High school) in the state which mainly cater to the Muslim community. Muslims in the State today run near about 60 degree colleges, 3 medical colleges, 3 homeopathic medical colleges, 4 dental colleges, 13 engineering colleges, 3 pharmacy colleges, 4 physiotherapy colleges, 22 or 23 nursing colleges, 15 polytechnic colleges, 12 ITIs, near about 19 D.Ed. and B.Ed. colleges, 4 or 5 institutes of Management studies. Recently, the first University was set up by Muslim namely Yenepoya University in Mangalore which consists of a medical college, a dental college, a physiotherapy college and two nursing colleges.

The reservation has considerably benefited the community as is evident from the Sachar Committee Report. General literacy conditions too have improved in the community as is evident from the Sachar Committee Report which says the enrolment rate among Muslims in Karnataka (above 80 per cent) along with Kerala, Maharashtra and Delhi is higher than the average in those states. This makes it evident that state-level educational policies and initiatives can lead to an elevation of Muslim education. Muslims in Karnataka fare better than SCs/STs even in matters of Mean Years of Schooling (MYS) in Karnataka along with other states.

7. Major Factors for the Development of Education in Karnataka

All this does not mean that everything is satisfactory for Muslims in Karnataka. Problems persist. Literacy does not suffice in a state where other communities have made significant leaps in higher education. Muslims are still underdogs. However, a few factors that have helped Muslims to come out of their educational backwardness are the following:

1. Muslims perceived the stirrings of change by the 1970s and set up modern educational institutions. Their aim was modern education, mass education and higher education. They initially did not insist on Islamic education and Urdu
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medium of education alone but incorporated it in the curriculum wherever situation permitted.

2. Traditional religious shrines diverted their attention towards setting up modern educational institutions. So Khwaja Bande Nawaz Dargah in Gulbarga today runs over 20 schools and colleges including medical, engineering and teachers training colleges. Hazrat Madar Shah Dargah (Tumkur), Hazrat Shareeful Madani Darga, Ullal (near Mangalore) and Tawakkal Mastan Dargah in Bangalore runs schools and polytechnics. Public money is thus being used for socially beneficial purposes.

3. Muslims realized quickly enough that they will alienate themselves from the mainstream if they insisted on the mother tongue medium for the school education. During the last three decades their zeal for Urdu tapered off and English medium schools came up in large numbers, of course on self-financing basis.

4. Some of the Waqf properties too were developed and the proceeds from them were used for funding the professional courses of Muslims students. In this context the some masjids and dargahs has been playing a pivotal role in Karnataka.

5. In keeping with changing times, several masjids in the state have started modern educational institutions in their premises. Prominent among them is the Bangalore City Jama Masjid which runs a school and a college in the basement of the masjid.' A number of masjids in Karnataka have schools, colleges and computer training institutes attached to them.

6. A special institution by name ‘Darul Uloom’ has been set up in Tipu Sultan’s capital Srirangapatna which exposes the graduates of the Madrassas to modern sciences especially Economics, Political Science, Psychology, English and Computers.39

7. The Government of India’s initiatives of two flagship programmes – Sarva Shiksha Abhiyan in 2001 – which has had an impact on improving enrolment in school education across the country, and the Pre-matric scholarships in 200840 – for minorities (including Muslims) to receive funds for primary education. Also, Urdu Medium schools have been promoted to increase reach of education among Muslims.41
During the last four decades more facets of Muslim education have surfaced as the community has progressed. Some of these are the following:

1. There are a lot of Muslim organizations, endowments, foundations and trusts that are promoting education through establishing institutions and distributing scholarships in Karnataka.

2. State government scholarships under the Arivu (educational loan scheme) are being availed of by the community to the fullest extent.

3. The state government has begun funding hostels for minority students at several places.

4. The philanthropists in the community have realized the need to raise social infrastructure such as working women's hostel, coaching and tutorial institutes, engineering and medical library, orphanages and children's home etc.

5. There has also been an effort to send more doctors for higher education to the United Kingdom by hiring a hostel in London. Many Muslim students have gained FRCS and MRCP degrees from the UK during the last two decades.42

8. The Role of Muslim Leaders and Organizations in Education of Muslim Community

The last four decades have witnessed an amazing transformation in the educational status of Muslims in Karnataka, supposedly the most backward in education. The driving force behind this effort has not only been governmental policies but also some Muslim organizations and personalities. Today there are near about 2000 Muslim educational organizations working for the educational upliftment of Muslims.43 During the British rule, the Muslim community continued to suffer in the dilemma of apathy and alienation. There was no pressure on the British government to take remedial measures, especially in the face of sustained propaganda questioning Muslims' integrity and loyalty. Politics of lamentation and damnation had dominated the Muslim community. The architects of some major early Muslim organizations and personalities realized that neither indifference nor exaggeration shall change the situation. Neither flattery nor distrust, neither protestations or loyalty nor outburst will improve the community status. Only conscious efforts and wise planning will instill hope and confidence in Muslims. They planned a frame work from the wraps and woofs to dispel the distrust and suspicion looming large over the community. The dedicated members of these organizations burnt midnight oil to
identify the underrepresented and underachieved areas and plodded its way through the panorama of platitudes and ignorance. The elite and rich section of the community began helping them both morally and financially. The wise council of Muslim community came up with suggestive themes and helped the organizations to pin down the facts of Muslims backwardness and prepare a blue print to educate them.44

Central Muslim Association (CMA) was one of the earliest Muslim organizations in Karnataka, formed in the year of 1907. Khan Bahadur Mohammed Abbas Khan and Nawab Ghulam Ahmed Kalami, the pillars of CMA maintained highest standard of integrity and credibility by not compromising with the colonial power, but succeeded in keeping harmonious balance between Muslims identity with Indian identity without hostility or malice towards any one. They began building a bridge between the community and government. Only two Muslims had graduated and two had joined matriculation from 173 Indian Primary Schools and 46 Indian Middle Schools. A major step towards educating the Muslims of Bangalore was taken by CMA in 1908 by starting Madrasah al Lail in the premises of Government Anglo Indian School at Sultanpet. English language along with Persian and Arabic were taught. This inspired Zinda Dilan of Cantonment to start Islamia Madrasah-e-Niswan in 1911. A famous poet Maulana Khalander Khan Atta, started Madrasah-e-Islamia at the house of Haji Abdul Gaffoor, a cloth merchant, at Chickpet. He also started an Urdu school at Kumbarpet. CMA kept tapping all sources and extending their activities throughout Karnataka.45

Today, CMA has many schools and colleges to its credit. The whole credit goes to Khan Bahadur Abbas Khan who was very tactful in persuading the community to send children to schools and at the same time getting governmental support without any compromise. Abbas Khan was in no way a supporter of British rule, but the love of educating the community compelled him for a tactful adjustment with the colonial power. It was a tough job to balance the community which was opposed the English rule with the government that never trusted the Muslims' loyalty.46

9. Shafiqul Mulk Khan Bahadur Abbas Khan: Sir Syed of Karnataka

Belonging to Mulbagal, a small town in Kolar district, he worked in revenue department under the Mysore Maharaja’s rule. Since he was not much inclined to
service, he resigned and started timber business. He had no selfish goal. He wanted to live for others. Community was very dear to him. When he saw no enthusiasms in Muslims for education and the government crushing them economically, he immediately decided to strive for community education. CMA seemed a suitable platform. Muslims were treated as second class citizens by the government. Being educationally and economically backward, politically they were weak and helpless. No Muslim had the courage to oppose the government.  

Abbas Khan had that courage but in a different way. He had a clear vision, a strong will power and a burning desire to educate the community. Like Sir Syed Ahmed Khan, Abbas Khan kept the English in good terms, only to seek government’s help to educate Muslims. With honesty, sincerity and determination, he began giving shape to his plans. He tactfully narrowed the gap between community and the government. Due to his efforts the government began opening doors to Muslims, facilitating them to join the mainstream. He served the community as a Corporator and Vice President of Bangalore Municipality. He extended his service throughout Mysore state when he became a member of Mysore Representative Assembly during 1910, 1914 to 1936. From 1936 to 1948 he continued his service as a nominated member of Legislature. He was a hero for Muslims and a good friend for the English. The Maharaja decorated him with the title of ‘Shaftq-ul-Mulk’ in 1943.

Khan Bahadur Abbas Khan became the sole spokesperson for the community, representing its grievances before the unFriendly government and compelled it for solutions. His period as CMA’s secretary from 1907 to 1948 is a golden chapter of the Association. He was elected unopposed all these years. He was not only a good organizer, but a fund raiser. Whenever there was need of funds, he came forward and easily raised the required amount. In one such instance he collected Rs.15,000 for Muslim scholarship endowment fund in 1935, when he was the President of Mysore State Muslim Conference. He persuaded the government to give 50 percent rebate for Muslims in Chamarajendra Technical Institute, Mysore. On his demand, the government appointed a Persian professor in Mysore University. He persuaded the government to appoint a committee to look into the causes of Muslims’ educational backwardness. Because of him, the salaries of Arabic and Persian teachers were increased. He made the government to recruit more Muslims in education department. Because of him, the government constituted a Special Committee under the direct
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supervision of Inspector General of Education to supervise and improve the quality of education of Muslims. Mr. Sham Rao, the Inspector General of Education visited CMA office at the request of Abbas Khan. On the whole, Abbas Khan did to Mysore State what Sir Syed did in Aligarh to Muslims. His death in 1948 was a great loss to the community. Abbas Khan succeeded in making best use of the potentials in Muslims. Commitment was the prime ingredient in every recipe of his success. He saw opportunity in problems. It was due to his spirit of never say no, that CMA made extraordinary progress. Greatness in personal life comes by being an inspiration to others. Extraordinary human beings live in their message. At the end of the day, what matters is not how powerful you are or how much assets you have left, but what values live for. Abbas Khan did what he liked and lived according to his conviction. He was fair and strongly built with medium height and pleasing manners, sporting a well-dressed beard. He used to wear a turban and sherwani. As per his friends who worked with him, he was transparent and honest in his dealings. His unaffected simplicity was matched by an unbounded ambition; decorative and contemplative by disposition. His warm spirit inspired everyone who came in contact with him. His personality and manners compelled others to love and respect him. He had a younger brother, Rof Khan and two sisters. He was issueless and had adopted M. D. Rehman Khan. Even his close relatives know little about him. As education was a foreign word to his elders and his adopted grandsons, no written record is available about him. Whatever we know is from CMA records.

10. Nawab Gulam Ahamed Kalam

He was a contractor from Kolar Gold Fields. Like Abbas Khan he was the unanimously elected president of CMA from 1909 to 1943. Born on 18th September, 1867, he served CMA for 36 years as president. His father Mr. Jaffer Hussain Kalam was from Thirucnenapalli. A close follower of Sir Syed Ahmed Khan, he lived every moment in the service of the community. He not only gave time but spent lavishly for the community. He was an active member of All India Muhammadan Education Conference and Mohammedan Education Association of South India. He and Yakob Sait Hasan of Madras were responsible for spreading the message of Sir Syed in South India. For 35 years, as president of CMA, he kept the community close to his heart. He was an elected trustee of Muslim University, Aligarh in 1912, Member of Mysore Representative Assembly in 1909 and a member of Legislative Council from
1914 to 1936. He served as a member of Mysore University and its Council. A great philanthropist, he donated 17,000 rupees and hundreds of books to the CMA library. An unfortunate incident at Aligarh Muslim University divided Muslims into two groups. Those who opposed the learning of English left A.M.U and founded Jamia Millia Islamia University. The Karnataka Muslims followed the division of CMA. Nawab Gulam Ahmed Kalami resigned from the president ship of CMA to join *Masjlis-e-Millia Islamia* with Abdur Rahim, Ahmed Ulla Khan and others in 1943 leaving all responsibilities on the shoulders of Abbas Khan. Mysore Maharaja decorated him with the title of *Quaid-ul-Mulk* in 1941.50

11. Al-Ameen Education Movement

Al-Ameen Educational Society was established in 1966 by Dr. Mumtaz Ahmad Khan, the founder along with his bunch of dedicated workers in the city of Bangalore to provide educational facilities for minorities especially members of Muslim Community. He was supported by bunch of dedicated and devoted workers whose sincere efforts have resulted in establishing around 20 branches of Al-Ameen Educational Society and 135 institutions throughout the State of Karnataka and other parts of India serving the cause of education to nearly 45 thousand students.51

After the death of Khan Bahadur Abbas Khan in 1948, there was a vacuum in leadership. All educational activities were laid to rest. It was after 18 years, Dr. Mumtaz Ahmed Khan, a medical surgeon by profession came to Bangalore in 1965 with a clear cut motto of spreading literacy among Muslims. He founded Al-Ameen Education Society in 1966. Dr. Mumtaz Ahmed Khan said goodbye to his most lucrative profession of medicine and chose a thankless profession of educating the uneducated. Born in 1935 to Ismail Khan and Sadatunnisa, he studied medicine at Stanley Medical College. He migrated to Bangalore, the city of his maternal grandfather and father in law. As education had been of paramount importance to him, he sold his assets and chose the thorny path of social work. Considered as an outsider, the elite Muslim leadership treated him as untouchable. But as a master tactician he began approaching the Muslim youth and started organizing them on his lines. He collected the scattered force of youth and moulded it into a powerful army, which later became the doctor’s life-line. With unflinching loyalty, strict adherence to Islam and high class discipline, he mesmerized the youth. His simplicity and straightforwardness wielded powerful influence upon the youth who began running behind
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this pied-piper. In his war against illiteracy the young Muslims were in the forefront. A visionary far ahead of his times, he utilized the youth to popularize his mission. With unbelievable patience and perservance, he became a source of confidence and strength to these youth. The youth shed tears, sweat and blood to spread Al-Ameen Education movement throughout the state. From a small rented room the movement grew to a vast empire. Due to the hard work of Muslim youth and the wise counsel of Dr. Muntaz, Al-Ameen Education Society reached the highest pedestal of progress and development.

Constructive attitude of Dr. Muntaz Ahmed Khan was his working capital and the young Muslims his strength and inspiration. His reward is that today he heads one of the country’s most prestigious educational institutions, which no doubt redefined education in Karnataka. The following persons also sacrificed their valuable time and hard earned money to build the Al-Ameen Empire. Azeen-e-Millat, Azeez Sait (who acted as a political umbrella), Mir Maqsood Ali Khan, Justice Mir Iqbal Hussain, Hajee Abdul Lateef Tayabjee, K. M. Fareed, Ibrahim Khaleelullah Khan and K. Rehman Khan, whose guidance, moral and political support made Dr. Muntaz what he is today. The present coterie is enjoying its fruits and the readymade popularity.

12. Anjuman-e-Islam Hubli

Anjuman-e-Islam, Hubli, is the central organization of Muslims of Hubli. It was founded in 1903 by Ali Janab Sardar Mehboob Ali Khan (brother of the Nawab of Savanur). This institution is the oldest Anjuman of Karnataka state. Being a premier institution of North Karnataka, the Anjuman is primarily a socio-economic, cultural and educational minority institution. Earlier it was registered under the Provisions of Bombay Public Trust Act before Charity Commissioner, Belgaum. With the enactment of Wakf Act 1954, it is registered as Wakf with the Karnataka Board of Wakfs, Bangalore. This organization whole heartedly committed itself to serve the cause of education among the Muslims and other backward communities. Today these organizations imparted education from nursery to post-graduation level. The Anglo Urdu Higher Secondary School being the first educational venture founded in 1917. Presently there are as many as 27 educational institutions functioning under its administration. These institutions also include the High Schools for Girls, a
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Composite Junior College for girls, ITC for Girls and full-fledged degree college for girls.56

13. Anjuman-e- Islam Dharwad

Janab Abdul Qadar Khan Ibrahim Khan Pathan is the founder of Anjuman-e-Islam Dharwad. He was renowned lawyer of Dharwad. He also served as Magistrate of Shahmoor court. He was elected as an independent candidate to Bombay legislative council for two terms 1920-1925 and 1926-1930. He also served as president of Municipal Corporation of Dharwad. He was responsible for the establishment of Muslim Library and Muslim Boy’s Hostel in the year 1915 at Anjuman-e-Islam Campus, Dharwad. Presently there are as many as 8 educational institutions functioning under its administration.57


In 1919 a group of intellectuals like Janab M.M. Siddique, I.H. Siddique and F.A. Hassan Saheb established Anjuman-e-Hami-Muslimeen, a charitable education trust, aimed to imparting modern and religious education in Bhatkal. The trend continued till the date to impart modern education among Muslims and other communities. Presently there are as many as 15 educational institutions functioning under its administration.58

15. Allama Iqbal Educational Society

Allama Iqbal Educational Society was formed at Bidar in 1989 by Janab Abdul Qadeer Saheb. He was supported by bunch of dedicated and devoted workers whose sincere efforts have resulted in establishing Shaheen Group of Institutions. It occupies the pride of place on India’s academic landscape offering courses ranging from KG to Degree throughout Karnataka and other parts of India. It is working with the object of raising the educational standards of the society and Muslims in particular. Over the years the society implemented various projects, which were aimed at helping the deserving and underprivileged, rural and minority Muslim community. They are also giving free education to 300 students and hostel facility for 40 students. The society has taken special initiative of promoting Arabic & Islamic education through the Bidar district. Free Arabic Language learning (with meaning) classes for school children & women are being organized to inculcate Islamic education among the masses. Computer Training Courses The society has also taken
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initiative to provide free and affordable computer education courses for women & school children especially from Muslim communities. The Society has earned a reputation for enabling large number of Muslim students to enter Medical and Engineering courses.  

16. Jamiatul Falah Mangalore  

Jamiatul Falah heralded a revolution in creating awareness on education in the Muslim community of the undivided Dakshina Kannada district in the coastal area of Karnataka. It was formed at Mangalore in 1988 by Janab Mohammad Iqbal Yousuf and his friends. Since its inception in 1988, Jamiatul Falah has been instrumental in bringing about a change in educational awareness in Muslim community. The Muslim communities in coastal areas of Karnataka have undergone immense transformation in the last 25 years and awareness on the need for education is one of the major factors driving this change. Jamiatul Falah has played a pivotal role in creating this awareness of education in the community.  

The access to education was limited to Muslim community during the 1980s when one or two educational institutions were functioning at the district centre only. Religious educational institutions (Madaris) were functioning in rural areas. The community had not realized the importance of modern education. In fact, the community members were oblivious of the pitfalls of neglecting modern education. It was at this juncture that Janab Mohammad Iqbal Yousuf and his friends entered the scene with the message 'Education is the key to success'. Like minded persons joined hands with this motley group of people leading to the birth of Jamiatul Falah. Over the years, Jamiatul Falah gave a new dimension for the modern educational progress of Muslim community in coastal areas of Karnataka. In its initial days, the organization envisioned a larger role for the organization and accordingly, planned its activities with a foresight. The first team rendered a yeoman service by not restricting Jamiatul Falah to district headquarters only. Instead, it made systematic efforts to see that the message ‘Education is the key to success’ reached Muslim community in remote parts of the district. It roped the leaders of the local Muslim jamaats, formed taluq level committees and encouraged, guided youths to join the movement. These steps paved the way for grooming of local leadership and provided a platform at the village level to take up community development work. Hundreds of volunteers striving for welfare and empowerment of community were groomed this way. They
have been contributing for the development of the community in the coastal districts in their own way.  

During its course of work, the organization got first-hand knowledge about the plight of Muslim families in villages. Children from poor families had to walk for miles together to attend schools, while girls were compelled to shoulder family responsibility at an early age. The Muslims in the coastal areas were reluctant to provide education to girls. Despite facing resource crunch, Jamiatul Falah launched two initiatives which laid the foundation of educational empowerment of Muslims.

a. Setting up modern primary educational institutions in remote villages, without waiting for government assistance and motivating other organisations to involve themselves in this task.

b. Launching a scholarship scheme for the poor and talented students of the community to continue their studies for whatever higher level they intend to.

Besides this, the Jamiatul Falah regularly organizes career guidance camps for students and their parents at tatuq level, hostel facilities for rural students of the community and girls, back to school programme and community awareness programmes etc.

17. Development of Modern Education among Bearys of Karnataka

The Bearys have remained out of the fold of modern education since the time it was introduced in the region by the British colonial rulers and the Christian missionaries in 1836. Narratives within the community link this aversion towards modern education to the religious teachings made popular by the Mullahs and Moulvis, especially the ones from Kerala, who declared English was ‘the language of hell’ and modern education as haram (forbidden) for the Muslims. Religious teachings of clergy coupled with the poor economic condition of the Bearys to contribute towards the educational backwardness of the Bearys. The 19th century saw social degradation and compulsory non-adjustment with the modern developments and adherence to the conventions; these factors demanded reforms. As described earlier, Muslims used their masjids as traditional educational institutions from the very earliest. Until the first decade of the 20th century Muslim education in the coastal area of Karnataka was mainly concerned with Dars, Othupallis or Maktabas and Madaris where religious education is imparted and their education was mainly
religious in character. As a result of this attitude Muslims were slow to adopt the new system of education and therefore their employment opportunities were also limited.

In the beginning of 20th century many Muslim organizations and societies like *Anjuman Munirul Islam* (1902), Muslim education Association (1924), Badriya Literary Society (1930) etc. worked with much interest for the promotion of education. After the Malabar Mutiny in 1921 the British government made a thorough study of the illiteracy of the Muslims, and found that the best safeguard against a recurrence of Muslim outbreaks will be the spread of education in coastal areas. They took special interest in educating the Muslims. At government level an effort was started in 1871, in the form of salaries and grants for successful students and Mullahs to encourage the provision to elementary education in Mangalore, along with Madrasah education in the masjids. But the effort failed because of lack of response from the Muslims. The erosion of the Muslim religious scholars (Muslimars) to the modern education is the main cause for Muslim backwardness in the coastal areas. But today, the literacy rate among Beary Muslims is one of the very best in the whole of India. But, the Muslims in the coastal districts are yet to build institutions that can match the standards of the institutions set up by Christian missionaries or other linguistic minorities in the region. The undue thrust on segregation is the major factor for this.

Educational backwardness became an issue of the community’s concerns of social welfare especially after the Bearys started migrating to the Gulf countries since the 1970s. Given their educational backwardness, most of them went as low skilled or unskilled laborers. Though for the Bearys, Gulf opened up a major opportunity to improve their livelihood chances and socio-economic conditions, they soon realized that they were losing out on better employment opportunities as they were not educated enough. This created a widespread awareness within the community about the importance of education.

The regional context combined with the motivations within the community to make education an important element of community’s social welfare and identity reformation initiatives. The transnational experience of the Bearys helped them to realize their educational aspirations. Large scale migration to the Gulf countries enabled the Bearys to establish transnational connections with their families, and later
with the community as a whole. The community-level transnational connections, forged mainly in the form of welfare organisations, have played an instrumental role in transferring resources for the benefit of the Beary community in Dakshina Kannada. Education has been one of the major recipients of these transnational welfare resources. Educational initiatives by the Bearys have taken various forms. One form of initiative focuses on creating an educational support network for the underprivileged students from the community in the form of building scholarship funds. The other important educational initiative, relevant for the discussion in this paper, has been the construction and upgrading of educational infrastructure in the form of establishing several schools, and colleges in the district, which promise to provide 'affordable and quality education' to Beary students in the region. Most of these schools were started in the last decade and they have formed their own united platform Muslim Education Institutions' Federation (MEIF), there are presently 100 educational institutes in Dakshina Kannada district alone which are owned and managed by the Beary community.

Within these general educational initiatives for the community, women's education has received special attention. 42 out of the 100 institutes have been established targeting only girls or have separate girls section, especially in their higher classes. The achievement of education by women has been perceived as sign of a community's progress and honor. For the Bearys also, women's education helps them to strengthen the modern and progressive elements of their identity.

18. Educational Status of Muslim Girls in Karnataka

Education is the birth right of every Muslim male and female. Islam puts considerable emphasis on its followers to acquire knowledge. But the condition of Muslim women unfortunately has remained pathetic in terms of education, employment and role in our society. During the Muslim rule in Karnataka many Madaris were opened for girls but majority of them preferred learning of Quran at their homes. The British education policy failed to impress the Muslims. In spite of separate schools and "purdah carts" only few parents sent their children to these schools. The Muslim conservationists thought that educating the women is waste and unnecessary. Even social reforms failed to change the mind set of Muslim community. The co-education, Western dress, Christian influence and open attack on Islamic values discouraged Muslim girls. The British started many girls' schools.
They began teaching Persian and Arabic, only to attract Muslims. The missionaries failed to trap Muslim girls except a few. Through schools and social work the Christian missionaries started making inroads into Muslim areas. This was an open challenge and an attack on Islamic ideology and Muslim culture. They began offering free education, food, textbooks and uniforms. The teachers began misinterpreting Islamic laws, attacking its theology and poisoning the young minds against Islam.72

In North India Altaf Hussain Ali, a famous poet from Panipat (Haryana), Nazir Ahmed from Bijnor, Sheikh Abdulla, Begum of Bhopal, Abdul Latif, Syed Amir Ali and Syed Amir Ali Hasan were notable personalities who were real champions and supporters of women’s education. During the British rule Christian missionaries in Bangalore started Zanana Schools, The Church of England, the Zanana Mission Society, the Zanana Bible and Middle Mission Society, whose target was Muslim girls, recruited young women to spread the gospel in Muslim areas. With powerful propaganda against Islam and huge funds, the missionaries began influencing the poor Muslim women to abandon their religion in favour of Christianity. When Missionary activities in Muslim areas increased, a current of resistance aroused in the Muslim community. The think-tank of community decided to start girls’ schools on their own to ensure the female literacy and keep their great culture intact. Foremost among these efforts were a number of voluntary organizations and individuals.73

During the British period Western education gained upper hand and a new educational system came into vogue and the old Arabic schools gradually closed down and the Muslim community lapsed into illiteracy. Only upper class families favoured the idea of giving education to their daughters. Government employees and modern Muslims began enrolling their children in the institutions run by the colonial power and Christian missionaries. Majority of Muslim girls had no alternative than to remain illiterate. Muslim leaders took a long time to recognize disparities in education and enable Muslim girls to overcome all barriers. CMA, Hasnath and Al-Ameen educational movement took their own time to further the social and economic betterment of Muslim girls. Abbas Khan College for women by CMA and Hasnath College for women came up to rescue the Muslim girls.74

Today, the scene in Karnataka is slowly changing. More and more Muslims girls are enrolling in colleges and professional courses. Parents are shedding their
conservatism and sending their girls to colleges. The belief that a woman should stay home and there is something derogatory in her going out to earn her own living is slowly dying. Now parents want their daughter to get more education than their sons. The 42nd amendment of the Constitution placed all education on the concurrent list. The 6th Five Year Plan (1980-90) adopted a National Policy and accorded high priority to girls' education. Following Sir Syed Ahmed Khan, CMA and Al-Ameen continued to give primacy to boys' education rather than to promote the cause of girls' education. It was only in the 1970 that CMA started Abbas Khan College and Hasanath College for Women. Both started female institutions with the objective of preserving Islamic culture and identity. It was the Muslim Orphanage which took the lead by opening a girl's high school.75

It was a bold attempt by Alhaj Nabi Shariff, whose Ghousia Industrial and Engineering Trust established a polytechnic for women in 1962, thus creating an opportunity for women to get quality technical education. Even today, women's education is an urban phenomenon. Need of separate schools and colleges, women teachers, purdah and lack of such other facilities discourage women's education. A segment of Muslim society, even today links women's education to their role in the family. It has been concluded by many that women's role is only that of wife and mother.76

19. Hasanath Education Society

Hasanath Education Society was started in 1971 by Alhaj Adam Ebrahim Sait Saheb and Alhaj H M Ismail Tabish Saheb.77 All Muslim managed institutions accepted the responsibility for the education of boys and refused to take a direct action for the education of the girls. The void created by the utter indifference of Muslims organizations was partially filled by Christian missionaries which played the role of pioneers in the field of girls education. The incident of Kolar Muslim women, who were about to be baptized, opened the eyes of Muslim community. Alhaj Adam Ibrahim Sait, a man of great conviction and impeccable integrity was involved in the movement for women's education among Muslims. He wanted the necessity for women's education in the Muslims and backward communities.78

It is very difficult to clearly highlight the great and outstanding role played by Alhaj Adam Sait in these few lines. He is a symbol of the success which is achieved
without any pomp or show. Born on July 16, 1903 at Kothalina at Kothawara in a highly respected Meemon family he came to Bangalore in 1914. He started as a cloth merchant. In 1963 he was elected President of the Muslim Orphanage. In 1972 he laid the foundation of Hasnath College for Women which preferred and encouraged the girls who had scored just passing marks. This unique experiment encouraged many Muslims girls who had lost all hopes of continuing their education. He was a silent worker who served the community sincerely, never used it as a ladder to gain popularity and power. With his organizational and administrative experience along with a team of dedicated and selfless workers, Adam Sait brought unbelievable changes and reforms in girls’ education, unlike others who get only a week’s value out of a year. Adam Sait was a man who got a full year’s value out of a week.79

20. Modern Muslim Educational Institutions in Karnataka

Medical Colleges
- Al Ameen Medical College, Bijapur
- Khwaja Bandanawaz Institute of Medical Sciences, Gulbarga
- Yenepoya Medical College, Mangalore

Homeopathic Medical Colleges
- Al-Ameen Homeopathic Medical College, Bijapur
- Shiekh Homeopathic Medical College, Belgaum
- Maulana Azad Al-Ameen Homeopathic Medical College, Hubli

Engineering Colleges
- Anjuman Engineering College, Bhatkal
- Bearys Institute of Technology, Mangalore
- Brindavan College of Engineering, Bangalore
- P.A. Engineering College, Mangalore
- Ghousia College of Engineering, Ramanagaram
- HKBK College of Engineering, Bangalore
- H.M.S. Institute of Technology, Tumkur
- Islamia Institute of Technology, Bangalore
- KCT Engineering College, Gulbarga
- KNS Institute of Technology, Bangalore
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- Khwaja Bandanawaz College of Engineering, Gulbarga
- Rajiv Gandhi Institute of Technology, Bangalore
- SECAB Institute of Engineering and Technology, Bijapur

Unani Colleges

- Tippu Sultan Unani Medical College, Gulbarga

Dental Colleges

- Al Ameen Dental College, Bijapur
- Al Badar Rural Gulbarga Dental College, Gulbarga
- Farooqia Dental College, Mysore
- Yenepoya Dental College, Mangalore

Pharmacy Colleges

- Al Ameen College of Pharmacy, Bangalore
- M.M.U. College of Pharmacy, Ramanagaram
- Farooqia College of Pharmacy, Mysore

Nursing Colleges

- Faran College of Nursing, Bangalore
- M.M.U. Nursing School, Bangalore
- Maryam School of Nursing, Bangalore
- Noor College of Nursing, Bangalore
- Noor School of Nursing, Bangalore
- Rohi Nursing School, Bangalore
- Shuttaria School of Nursing, Bangalore
- Shifa School of Nursing, Bangalore
- Sofia College of Nursing, Bangalore
- Ayesha School of Nursing, Gulbarga
- Sanjeevini Co-Operative Institute of Nursing, Hassan
- H.M.S. Nursing School, Tumkur
- City College of Nursing, Bangalore
- Rajiv Gandhi College of Nursing, Bangalore

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- Yenepoya Nursing College, Mangalore
- Al-Qamar College of Nursing, Gulbarga
- Ayesha Nursing College, Gulbarga
- Noorie College of Nursing, Kolar
- Indira Nursing and Paramedical College, Mangalore
- Masood College of Nursing, Mangalore
- Unity Nursing College, Mangalore
- Zulekha Nursing College, Mangalore

Polytechnic Colleges

- Bibi Fathima Institute of Information, Bangalore
- Al-Khateeb Polytechnic, Bangalore
- Mehmood Shariff Polytechnic, Bangalore
- Ghouses Polytechnic for Women, Bangalore
- Khaja Abdul Faiz Polytechnic, Bidar
- Anjuman-e-Islam Polytechnic, Bijapur
- Malik Sandal Polytechnic, Bijapur
- Millath Polytechnic, Davangere
- Anjuman-e-Islam Polytechnic, Gadag
- Tippu Shaheed Institution of Technology, Hubli
- KCT Polytechnic, Gulbarga
- HKES Boys Polytechnic, Gulbarga
- HKES Women’s Polytechnic, Gulbarga
- Noorie Polytechnic, Kolar
- Farooqia Women’s Polytechnic, Mysore

Industrial Trainings (ITIs)

- Al-Meezan ITI, Bagalkote
- Allama ITI, Kolar
- Bibi Fathima ITI, Bangalore
- Ghouses ITI, Bangalore
- HHS and HMS ITI, Bangalore
- HMS ITI, Tumkur
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- Jauhar ITI, Gulbarga
- Jamia-al-Uloom ITI, Ramanagara
- Muslim Orphanage ITI, Bangalore,
- Syed Madani ITI, Mangalore
- Zahir Welfare Association ITI, Anekal
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24. Ibid., p. 24

25. Ibid., pp. 115-116

26. Ibid., p. 118

27. Ibid.,
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31 Ibid., pp. 118-119

32 Ibid., pp. 119-120

33 Currently he is the Chief Minister of Karnataka from past two years.

34 Maqbool Ahmad Siraj, op. cit., p. 120

35 Ibid., p. 121


37 Social, Economic and Educational Status of the Muslim Community of India (A Report issued by Prime Minister’s High Level Committee Cabinet Secretariat: Government of India) November, 2006, p. 57

38 The average number of years a person has attended school during the relevant age span. This has been estimated for the age group 7 to 16 years corresponding to matriculation.

39 Maqbool Ahmad Siraj, op. cit., pp. 122-123

40 Muslims have responded most actively to Pre-Matric Scholarships in Karnataka; Around 25% of all Muslim students of Karnataka received Pre-Matric scholarship in 2011-12


42 Maqbool Ahmad Siraj, op. cit., p. 123

43 Millath Pages Karnataka (2014-2015), op. cit., pp. 47-118

44 Samiullah Abbasi, op. cit., p. 28

45 Ibid., p. 29

46 Ibid., p. 29

47 Ibid., p. 32

48 Ibid., pp. 32-33

49 Ibid., pp. 33-35

50 Ibid., pp. 36-37

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52 Samiullah Abbasi, op. cit., pp. 40-42
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53 Ibid., pp. 42-44
54 Ibid., pp. 44-45
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57 http://www.anjuman-e-islamdharwad.com/about.html
58 http://www.anjumanbhatkal.com/about-ahm/ahm-overview
59 Interviewed with Abdul Qadeer Saheb at his office in September 2014.
60 Nazeer Ahmed, “Jam’iathul Falah (25 years of Dedication and Commitment 1988-
2013: A Review)”, Al-Falah (Silver Jubilee Souvenir), Mangalore, 2013, p. 25
61 Ibid., pp. 25-26
62 Ibid., pp. 26-27
63 B. M. Ichlangod, The Bearys of Tulu Nadu, Karnataka Beary Sahithya Academy,
Mangalore, 2011, p. 182
64 Ibid., pp. 182-183
65 Ibid., p. 186
66 B. M. Ichlangod, “Beary Samaja Mattu Sikhshana” (Beary Community and
Education), Shikshana mattu Muslimaru (Education and Muslims), Muslim
Lekhakara Sanga, Hidayat Centre, Mangalore, 1991, pp. 9-10
67 Thufail Muhammad, “Exclusionary Trends in Muslim Education”, Al-Falah, op. cit.,
p. 113
68 Migration from the community took place initially as low and unskilled laborers in
professions like heavy vehicle drivers, construction and factory workers, salesmen
etc. in the 1970s and 1980s. These migrants went as temporary laborers leaving their
families behind in Dakshina Kannada. Some of them have now gradually managed to
start their own small and medium scale businesses (hotels, shops) in Gulf or have
returned back to Dakshina Kannada to set up own businesses. Among present
generation of migrants, especially the ones who went after 1990s and in the 2000s,
the dominant trend is still of semi-skilled and low skilled laborers, but there has been
a few instances of high skilled migration into professions like banking jobs,
pharmacists, teaching etc.
69 This phenomenon of organized welfare initiatives started during the 1990s and has
gained momentum in the past decade. During the course of my fieldwork in Dakshina
Kannada, I came across many Muslim welfare organizations who worked for the
betterment of the Beary community in the fields of education, health care, food and
housing, women welfare and creating livelihood opportunities.
MEIF is a non-profit association of all Muslim owned and managed educational institutions of the region. It was started in 2009.

Out of the hundred, eight are colleges offering professional degrees (engineering, medical, nursing or pharmacy); seven degree colleges offering bachelor’s degree in humanities, commerce or science; eighteen pre-university colleges (eleventh and twelfth standards); and, sixty seven primary and high school. Data provided by Umarali U.H. (The Campus Career Academy), Mangalore during August 2014.

Samiullah Abbasi, op. cit., p. 61

Ibid., pp. 62-63

Ibid., pp. 64-65

Ibid., p. 65

Ibid., p. 66

Milath Pages Karnataka (2014-2015), op. cit., p. 1

Samiullah Abbasi, op. cit., pp. 68-69

Ibid., pp. 69-70