CHAPTER V

CONCLUSION
The study takes a view that for effective intervention in the domain of education and address the issue of social backwardness, disparity, discrimination and development, it would be important to have policies, programmes and system of education that are linked to the Muslims of Kerala during the last century. In order to arrive at logical conclusions, such a system is processed in a non-partisan manner it is necessary to sum up the conclusion, analyzing the reliable and transparent data.

In comparison with the other communities in the State particularly the Christians, the Brahmans, the Nairs and the Ezhavas, the Muslims are still far behind in attaining their due in the spheres of education and government employment. The Christians, an educationally highly advanced community, succeeded in nurturing many modern educational institutions along with their ecclesiastical activities, throughout the State. Right from the very beginning, each diocese had organized agencies to administer the matters of education in a systematic manner. As a result they could set a great track record of achievement by establishing many educational institutions, especially so
in the aided as well as in recognized unaided streams under the different sects. The contribution of the community particularly the CMS institutions followed by a series of educational institutions in the respective communities outnumbered the total number of institutions owned by the government in the early period. This has vigorously empowered the community to come forward and achieve its maximum prospects in public life too. As a result the majority of the prominent politicians, executives, bureaucrats, academicians and juries spring out of this community. Though this community represents only 19.4 per cent of the population, its representation in government services and legislative bodies, is blatantly anomalous, as discussed in Chapter IV. The study throws light on the actual reason behind such a phenomenal progress; due mainly to the early involvement of the community in pursuit of education and joint venture initiatives. They succeeded in launching a plethora of modern educational institutions under the whole spectrum of authorities historically, namely, colonial, princely, and democratic. In the meanwhile, the Muslim community maintained an indifferent attitude towards modern education, because of political and religious reasons.
Another prominent community which played a predominant role in the political, economical and educational fields is the Brahmin diaspora, with less than two per cent representation in the total populace. They controlled the entire administrative and judiciary system of the State for long years. They continued to maintain this envious position during the period of the princely states, colonial administration and even during the early decades after independence. This was due to the extra ordinary opportunities they had for advancement in the field of education. Important government offices like the State Secretariat, Accountant General’s Offices, Universities, Public Service Commission, Banks etc., were heavily manned and managed by members of the community till recent times. This is attributed to the educational advancement this community was able to achieve much before the other communities began to realize the significance of education. Though they did not own educational institutions for themselves, the entire system of education under different governments was under their Brahmanical hegemony.

The other community to realize the universal truth that the pen is mightier than the sword was the Nairs, who seized the existing
opportunities by getting more and more educated. They were followed by the Ezhavas who took up the challenge to educate themselves and move up the social ladder. The Muslims were the last to realize this, but they were too late to catch up with the other communities which had taken the early lead. Naturally, they had to struggle along the hazardous path of progression and bridge the gap with other communities. The Nairs, who claimed to be the prime Hindu community in Kerala, often enjoyed the patronage of the ruling class. They had free access to the higher ups in the Government establishments and other organizations. These advantageous relationships helped them to achieve a great deal of material benefits, such as obtaining plum posts in the royal services, acquiring large tracts of fertile and prime land and honorary titles for their services. They put concerted effort sufficiently early, in the field of education, with a view to remove the backwardness which existed among them and to provide them better facilities. In the beginning schools were established and later colleges were started. Most of their educational institutions are functioning in important locations and these were provided by the governments in power, from time to time, free of cost. Gradually, they acquired prominence in the field of education in
the State. Today they possess a large number of institutions in the sphere of general education as well as higher education. The overall progress of the community and their major share in government and other services and adequate representation in legislative bodies are attributed to the early emergence of such educational institutions.

Another major community, the Ezhavas was just above the scheduled caste and scheduled tribes in the socio-economic strata of society. They were denied the right to education even at the primary level not to speak of opportunity for higher education. Even the educated among them who had the privilege of going outside the state for getting educated were denied opportunities of employment in Kerala simply on the basis of their caste. Fortunately for them, there emerged a competent leader, Sri Narayana Guru, who could guide them by saying liberate through education. Kumaran Asan, one of the famous triumvirate poets of Kerala in the early decades of the 20th century, was instrumental in promoting the educational advancement of the Ezhava community. Under the enlightened leadership they were able to organise a powerful movement of mass character through which they became a very important force to be reckoned with. Within a short span of time
they became capable of attaining their due share in the socio-
educational and economic spheres. As Justice Narendran Commission
(2001) rightly observed, this community could obtain adequate
representation in government service rather than the quota reservation
earmarked for the Public Service Commission. The immediate reason
for the path-breaking socio-educational development in this community
took place mainly because of the emergence of a series of modern
educational institutions across the State. R. Sankar was a key figure
instrumental in organising the S.N. Trust’s educational institutions seen
all over Kerala. He gave the call for a campaign to collect "one fist of
rice" from all Sreenarayaneers. He also invited contributions from the
community to establish the S.N. Trust, a central forum for establishing
educational institutions for the community. When he assumed office as
the Chief Minister of Kerala in 1962, a number of educational
institutions in the aided sector were relentlessly granted to the trust. This
was his way of fulfilling the desires of the great Social reformer Sree
Narayana Guru. Now these institutions stand in memory of the spiritual
and social leader. While all the other communities were reaping the
fruits of their efforts, the Muslim community, devoid of such towering
leaders, was still complacently sleeping under the wool, without realizing that revolutionary changes were taking place in the society. In this undercurrent of torpor, C.H. Muhammad Koya, an inimitable political leader of the community rose to the occasion fashioning his vision of a modern Kerala.

Scheduled Castes and Scheduled Tribes are explicitly recognized by the Constitution of India, previously called the "depressed classes" by the British. SCs/STs together comprise over 10% of Kerala's population constitute the heavily marginalized and deprived communities having no aided educational institutions in the state. As a result of this, their representation in aided colleges is almost nil. However, certain studies have furnished that in the government sector their representation in proportion to their population, and is steadily rising, unlike the Muslims. This is mainly because of the stringent quota reservations earmarked for such classes both in admission to educational institutions and in employment.

Looking at the long history of the Muslims in the State, it is seen that they were deprived of all material benefits enjoyed by others, especially after the arrival of Europeans in the subcontinent. The Actual
decline began with the arrival of the Portuguese and culminated with the British, who finally assumed the role of the paramount power for nearly two centuries. The Muslims were deeply disgusted with the foreign power, and hated to emulate their customs and traditions as well. Their uncompromising attitude towards anti-colonialism and anti-westernization kept them from the beneficent blessings of modern education also. This inherent conservatism persuaded the community to develop only those educational concepts which were limited to their religious needs. Consequently they tended to confine themselves within the parameters of religious learning and the pursuit of spirituality.

In addition to this, the abysmal literacy rate of the masses within the community aggravated the situation. It was in such a condition that a new ‘truncated lingo’ called Arabi-Malayalam was developed. It was written in the Arabic script but suited to Malayalam resonance. The Malayalam script, sometimes sarcastically called the Aryan Ezhuth by its staunch Muslim opponents, inexorably welcomed the Arabi-Malayalam blissfully. After the emergence of this language, the community assumed a false complacency which again dragged the community away from the main stream of modern education.
The educational history of Muslim institutions in Kerala begins with the establishment of *Madrasa and Dars* - the learning centers that came up during the early period and located in and around masjids. Later these developed into Arabic Colleges or similar institutions. Ponnani, Valapattanam were the unique centres famous for imparting religious education since the early advent of the Arabs in Kerala. Indeed, in the beginning of the Twentieth century while the different communities in the State other than Muslims were well advancing in modern education, the Muslim community was fully engrossed with the establishment of Madarasas and Arabic colleges. It could be noticed that the educational activities started by the early Muslims were purely religious in character. However, the religious scholars and the community leaders could establish sufficient number of religious institutions in this regard. Such institutions produced many great scholars, religious leaders and theologians, who represented the Muslim community in Kerala to a large extent. In a sense, the system of madarasa education which prevailed during that time was exemplary and enviable to other communities in the State.
A number of organizations in the three erstwhile administrative entities such as Travancore, Cochin and Malabar- Lajnathul Muhammmadiya at Aleppy, Lajnathul Hamdaniya and Nishpaksha Sanghom at Azheecode, Lajnathul Islam at Eriyad, Malabar Muslim Education at Cochin, Cochin Muslim Vidhyabhysa Sanghaom of Cochin, Mufeedul Islam Sanghom, Kalvatti, Anvarul Islam Sanghom, Mattanchery, and in Malabar Ansarul Islam fi Taleemul Anam etc., like ones started by various Muslim reformers of the State from the south to north with the object of establishing modern educational institutions in the early period of Twentieth Century. But they could not materialize their dreams as they had envisioned. Though, before the reunification of Kerala, more than a couple of dozen committees were formed in different parts of the three princely States with the view of establishing Arts and Science colleges for the community, none of them could materialize until 1948.

Today, more than 14000 madrasas, 400 Arabic colleges and 230 orphanages are operated by different Muslim organization like Sunnis, Jama ath, Salafis and Tabligue. Some of these institutions have been established in the early period of 20th century. The net result was
incompetence of religious graduates and their inability to cope with modern trends and the failure of the secular-educated to carry forward their religious ethos. The graduates who came out from such institutions possessed religious knowledge, and the ordinary people who wanted religious guidance and whom the *ulema* desires to guide did not have the same wave-length. A few among them were astoundingly reoriented to cope with modern education. As a result of this, in the sixtees and seventies, some institutions headed by such people restructured the curriculum and began to include English, Sciences and Humanities. These changes enabled the Muslim youth to be able to secure well-paid jobs at home and abroad in various fields.

According to Kurian Prema (2008), about 90 percent of emigrants from Kerala are in the Gulf countries. Muslims form the single largest group of the Keralite workforce abroad 42 percent of Malyalalees in the Gulf countries are Muslims; Hindus make-up 37 per cent and Christians 21.2 per cent. Until the last decade of the 20th century, only a few Muslims were placed in high positions and the majority was menial workers. Persons, having bilingual proficiency in Arabic and English languages are being paid higher remuneration rather
than some other professionals in the multi-national companies. They are the products of such Arabic colleges having restructured syllabi or modified version of ‘Chalilakath effect’ run by different religious organizations. Meanwhile, the incumbents of other communities, have been well placed in executive posts were mostly the alumni of modern educational institutions owned by them.

Different types of general educational institutions began to emerge under various Muslim managements in Kerala during the second half of the 20th century. Though the seeds of these new ideas were sowed by exceptional leaders such as Vakkom Abdul Kader Moulavi, Chalilakath Kunjahammad Haji, and Seethi Sahib much earlier, they began to materialize only later. The emergence of Farook College in 1948 was a beacon light in this regard. It was followed by the combined effort by the Muslim Educational Society establishing a number of Arts and Science colleges, Engineering colleges and Medical colleges. Regional organizations like Miladi Shareef Trust Kayamkulam, Al Ameen Trust Aluwa, Sir Syed Trust Thaliparamba, Iqbal College and Mannaniya College at Thiruvananthapuram, started Arts and Science colleges catering to the needs of the community. The majority of
Muslim engineers who were appointed in government service until the end of the twentieth century were the products of T.K.M. College; the only aided Muslim Engineering College in the State.

E.T. Muhammad Basheer, the former Education Minister of the State shared his experiences with this researcher in a scheduled interview. He observed that while he was the education minister of Kerala, educational institutions under Muslim management were quite meager in number. Chakkeeri Ahmad Kutty, another education minister, sanctioned 21 aided schools in Trivandrum district to cater the muslim communities in muslim concentrated areas in 1964, but a few of them were cancelled later. Kalapremi Basheer Babu, the Chief Editor of Kalapremi newspaper, was one of the recipients of such a school. The school still working functions under Vallakkadav Muslim Jamaath Committee with both Higher Secondary and Vocational Higher Secondary streams. After 1965, no aided educational institutions were granted in Trivandrum district to the community, though they constitute one sixth of the total populace of the district. In a long conversation with him, Mr. Basheer disclosed the fact that he was instrumental in
establishing many unaided institutions such as training colleges, arts and science colleges, schools, as well as aided colleges throughout the State.

For instance, Mannaniya College of Arts and Science, the second aided Arts and Science College in the district managed by Dakshina Kerala Jameyathul Ulama, has been serving the community in terms of its educational needs. The uneducated and under developed hilly areas of the capital district had been grossly deficient in higher education opportunities till the emergence of this institution. Within a span of fifteen years it could produce numerous government employees including government college lecturers, auditors, lawyers and teachers. Many who have been contacted categorically revealed to this investigator that but for this beacon of knowledge; their education may have abruptly ended at the plus two level.

With the emergence of such Muslim colleges certain specific changes can be observed in the life style structure of the people around them. A classic case study would be Kayamkulam, one of the important Taluk headquarters of Alleppy district, predominantly inhabited by the Muslims. Muhammad Aslam, a teacher in an aided school and resident of Kayamkulam observes that before 1964, people were afraid of
traveling through the street and market because of the peculiar conditions prevailing there. The language of the street vendors, head load workers and coolies were heavily loaded with foul words and obscene phrases. This was cause of embarrassment for women going to the market even during daytime. Just a decade after the establishment of the MSM College there was tangible change in the manner, behavior and the temperament of the people of Kayamkulam. The researcher feels that this discernible change was the result of the establishment of the college. It is also observed that every house in Kayamkulam, particularly Muslim owned, has a member who graduated from this College. This is not an isolated event confined to this particular locality. With slight modifications the same scenario unfolds in places like Ponnani in Malappuram, Farook in Kozhikode and Pangode and Peringanmala in Trivandrum. Today, these places with concentration of Muslims are known as centres of learning, because of the presence of these Arts and Science colleges.

It is quite apparent that the multiplier effects of modern education generated a new trend of learning within the community which led them to move forward in tandem with the other communities.
For instance, in the nineties two Muslim girls secured the first rank for S.S.L.C. examinations from Calicut and Trichur districts. Three members of a family in Ernakulam district consisting of two sisters and one brother cleared the I.A.S and I.P.S respectively. It can also be noted that the number of candidates appearing for the entrance examination for professional courses and higher studies including JEE have increased dramatically over the years.

The status of woman is considered to be the criteria in assessing the cultural dignity of a community. Taking this aspect into consideration, the Muslim community was far behind when compared to some of the other communities in Kerala. This is because formal education was denied to this sector for many generations on cultural and traditional grounds. With the emergence of educational institutions in every nook and corner of the State, the Muslim women gain the necessary advantage in the field of education. The result was spectacular and glorified the Islamic tenet that “if you educate a man you educate a person but if you educate a woman you are educating an entire family”. This is true in its letter and spirit when we assess the enormous growth of educated people in the community.
Recently, the problems of women education among the Muslims of Kerala have become social rhetoric as well as the focus of many academic discourses. Various studies have been carried out in this respect for many years. Indukumari.C.M and Thressia.P.A have done their doctoral dissertations on *Education and Social Status of Muslim Women in Kerala* and *Modernization of Muslim Women in Kerala* respectively. As they observed, a society is judged by the position enjoyed by its women. The Muslim women in Kerala, especially in Malabar, were denied opportunities of formal education and sometimes they were not even allowed to learn their mother tongue. The first female student was admitted in Farook College, in 1958, this event being celebrated ever since as the greatest achievement of the society in the sphere of modern education. Meanwhile, a lot of prominent women from the fraternal communities have reached high positions in the judiciary, bureaucracy and executive. But in Travancore, Muslim girls were sent for higher education from the early decades of the 20th century. The emergence of outstanding women in the seventies, like Justice Fathima Beevi, the first Supreme Court Woman Judge and Governor of Tamilnadu, from Central Travancore happened, due to the
educational facilities given to these sectors in these regions. It should be noted that the Muslim women in Travancore were educated in the institutions run by other communities also. Malabar had to wait for many more years to produce women graduates. As seen earlier, even during 1939-40, the total number of Mappila pupils in the Secondary schools in Malabar was only 1406, and among them the girls were only 41.

A new social theory began to emerge among the Muslim aristocrats who owned industrial establishments making huge profits for generations. Many of them disappeared, unhonoured and unsung, but the names of a few among them linger in the minds of people with fondness, just because for their pioneering efforts in the filed of education. Thangal Kunju Musaliar of Kollam was the man who paved the way for the growth of the cashew industry in Kerala. As a result of his outstanding leadership the industry and its products became known internationally, and those who followed his foot prints could become as wealthy as, or even wealthier than him. As time flew by he is not forgotten, but remembered affection in the history of modern Kerala. But none of his contemporary industrialists are remembered today. The
reason behind this phenomenon is nothing but the genius of Thangal Kunju Musaliar, who boldly established the first private engineering college in Kerala which subsequently became one of the outstanding professional institutions in the country. He could be considered as the founding father of institutions in this genre, in Kerala. Today it is common practice among young Muslim industrialists to start educational institutions for enhancing their prestige in society. The educational institutions established by Kamaludeen Haji of Trivandrum, Yunus Kunju of Kollam and the Medical Colleges established by Abdul Aziz and Abdul Salam are a few names to cite examples, who stand testimony to this fact. An observation by Dr. Syed Hamid, IFS, the Chancellor of Hamdard University, New Delhi, is that individual efforts taken by peerless personalities like Kamal Haji in establishing education institutions have precipitated the community in Kerala to conquer new benchmarks in quality education. He also opined that such initiatives have not been taken by their counterparts in North India. Dr. P.K. Abdul Azeez, Vice Chancellor of Aligarh Muslim University, also opined to this investigator that the unparallel educational and social backwardness of the Muslims in north India is mainly because of the absence of
individual as well as the collective efforts taken by the Muslim Keralites in the last centuries.

Though the prime motive behind the launching of such institutions was money and social status, the move helped legions of Muslims to scale up the value chain by gaining admission to their dream higher education courses.

Recently, with the proliferation of self financing colleges in Kerala, the community also managed to start a number of educational institutions including professional and other colleges. It goes without saying that these institutions will have a tremendous impact on the educational, economic and cultural advancement of the community in the near future. For instances, the miraculous progress which has become visible in the Gulf region is that the number of professionally qualified Muslim youth from Kerala has increased tremendously. They became job seekers and some of them were placed in executive posts. It shows the gradual shift of the Muslim young chaps in the professional arena. This is in total contrast to the general plight of Muslim emigrant workers. Until the last decade of the twentieth century such immigrants were menial workers. Actually, it was nothing but the unconscious
realization the coming generations should have the competency man executive posts. Put in them in self financing educational institutions in the state.

Another important change in the Muslim mind set and attitude can be observed as a result of this educational revolution. Many young men and women of the community became self dependent. They could become the masters of their own destiny because they did not have to wait for the consent of their family for taking some important decision affecting their lives. Even though this attitudinal change was a great blow to some of the existing social values cherished by the old generations, the forces of change swept all resistance away. The dowry system, a social evil which was a canker eating into the very soul of society especially the middle class families, lost its significance for modern youth. An educated, employed Muslim girl, drawing a five figure salary could easily say an emphatic ‘no’ to an avaricious and greedy young Muslim boy who wants to marry her wealth along with her. This is indeed, a revolutionary change in the Muslim mind set in Kerala.
However, in the last two-three decades marked the ascent of Muslim enterprise and acumen as almost all Muslim organizations in the state ventured into various streams of educational initiatives in accordance with their competence. This has led to a common rhetoric in the other parts of the country that the Muslims of Kerala are a role model to emulate for all Muslims in the rest of the country. In contrast to this state of affairs, the authentic records still speak a different story, of deprivation and neglect, leaving the Muslims far behind in education and Government Services, compared to other communities of the State. All duly constituted Commissions and Committees have substantiated these facts.

For decades, the Muslim community in the State has remained an under-represented group in Government Service as well as in the sphere of education. It is also due to the lack of educational opportunities among the community. Moreover, some indifferent attitudes of the Government authorities also contributed to the severe setback in the growth trajectory of the community. There was no political initiative to constructively take steps for upliftment of the community even after the bombardment of statistical data pouring in from various competitive
agencies. It was the most important issue that needed redressal faced by
the community throughout modern times. As observed by many
luminaries, some exceptional shift away from this negative phenomenon
had occurred from time to time during the periods when the Muslim
League allied front came to power in the State. The Muslim League had
played a significant role in the advancement of modern education within
the community in the form of educational institutions, particularly,
schools and colleges in the government and aided sector. Mr. PK.
Kunjalkutty, former Minister and State General Secretary of the Indian
Union Muslim League shared his anguish with this researcher ‘it is sad
that community organizations other than the MES could not come
forward to establish modern educational institutions until the last
decades of the twentieth century. By and large the wholehearted
support to initiate and establish modern educational institutions was
given to them by the party.’ He continued that if the enthusiasm shown
by the different Muslim groups in the state to start self financing
colleges at the beginning of twenty first century which had been
manifested like other communities had shown earlier, the Muslim
community would have clocked inestimable achievements today.
However, the League’s irrefutable assistance for the emergence of such colleges from north to south or from the origin of the first of its kind Farook College (1948), to the last Mannaniya College (1995), is classic examples. Moreover, the lack of community leadership to initiate steps to launch premier educational institutions in the early period was the cardinal cause of backwardness in this sphere. For instance, though innumerable organizations were formed for the purpose of promoting modern education in the community in the erstwhile three princely entities of Kerala, nothing could be materialized worth mentioning. In 1923 the cream of Muslim intellectuals from the three regions formed a committee called Kerala Muslim College Committee, exclusively for establishing colleges could not produce any results. Whereas the Ezhavas and the Nair communities formed only one organization each, named SNDP and NSS respectively, through which they could create the maximum educational opportunities for the benefit of their communities from the existing system. On the basis of a comprehensive study of the reality, Justice Narendran Commission (2001) pointed out that ‘if the Muslim Community and its leaders take more interest in the matter of education and make a concerted effort, this community can
also reach a similar level of educational advancement in the not distant future’.

Each and every Muslim Educational Institution across the State is prevailing on the basis of different ideologies embedded with different historical back grounds. Any organization seldom recognizes the others’ contributions in the concerned field. Indeed, this intolerant attitude has often been a hamper to educational advancement in the community along with unhealthy and iniquitous competition among the leaders as well.

For instance, in 1989 the Samastha Kerala Jummiyathul Ulama, the prominent Sunni fractionized Muslim organization in Kerala, dominating the Malabar region split into two. E.K. Aboobakkar Musaliar and A.P. Aboobakkar Musaliar were the two major spearheads of this organization. The splinter group headed by A.P. went ahead with multi socio-educational programmes. His political secretary Muhammad Siddique Assaqafi articulated that they had started many advanced educational institutions across the State. In addition to this they had launched a prestigious project called Educity in the middle of Malabar spreading over a thousand hectares. All these are carried out in addition
to the extensive activities of maternal organization. The same spirit is visible among all religious groups.

The educational progress of all communities is displayed on the basis of the size and number of educational institutions that are run by the respective managements. This study has found that all the managements other than the Muslims are appointed to the institutions from their own community. As a result of this, the Muslim community couldn’t achieve its proportionate growth in spite of having some institutions run by them.

Nevertheless, it is quite apparent that a major share of the so-called Muslim intelligentsia all over the country in the last century sprang out of Muslim Educational Institutions. The Aligarh Muslim University, right from the beginning of twentieth century, produced a number of Muslim intellectuals in India as well as in Kerala. Muhammad Ali and Shoukath Ali the pioneers of the freedom movement in India, Muhammad Abdul Raman Sahib and P.K. Kunju in Kerala are the prominent examples to quote from North to South. Farook College, alias ‘the Aligarh of Malabar’ took birth imbibing the inspiration of AMU.
In respect of religious education Darul Uloom Deoband from the north and Santhapuram Islamiya College in the South contributed hugely. On the other hand, people like Hamid Ansari are from Alighar and N.A.Kareem is from Farook. Likewise, Abul Hassan Islahi Nadvi form Deoband and K.A. Siddique Hassan from Santhapuram. These are the two attributes to compare both streams of the educational graph of the community. If these would have been initiated on a much larger scale across the length and breadth of the country, as the Christian did, the educational evolution of the community would have been tremendous.

To sum up, the following important conclusions could be drawn. Though the significance of acquiring knowledge is being recognized and it occurs at least 750 times in the Qur’an Shareef and is indicated at numerous places directly or indirectly through various words like ‘understand’, ‘remember’, ‘think’, ‘observe’ and ‘reasoning’, the community failed to realize its significance. The scholars and leaders were incompetent to convey this message and effectively transform society in accordance with the spirit of the holy book. The mass of the community are the down trodden who embraced Islam due to the severe
intolerance which was prevailing as an inseparable part of the then caste system. This kept them away from education except the mere literacy in Arabic, and that lead to the development of the language variety called Arabi-Malayalam.

The attitude of anti-westernization and anti-colonization arising out of the fear of undermining their religious beliefs also prevented the community to keep aloof from modern education. The religious scholars categorically issued fatwas in this regard and they guided the community towards religious education only. Though, the so called religious reform movements like Jama ath-e-Islami would encourage modern education in the post independence era, they prevented their followers from receiving government employment, sarcastically called the thagoothy government.

Absence of effective Muslim organisaton such as Muslim Employees Cultural Association mainly dealt with scientific and statistical studies of the backwardness of the community in the early period was the most important set back of the community. This organization was founded under the stewardship of Marhoom C.A. Vahid in 1989, the supreme interest was to find out and assure the
adequate representation of the community both in education and employment.

Today, the community possesses a large number of educational institutions both religious and mainstream. While most of the general educational institutions are owned by individual managements none of the religious institutions are run by individual managements. It has been ascertained here that such a state is contrary to the norm in other fraternal community. Because of the non-accreditation and non-affiliation, graduates from the religious institutions could not reap the employment opportunities.

The study focuses in two directions, namely religious and general education. The history, status, management, prosperity, outcome, etc. of these institutions are discussed. It has tried to include almost all notable institutions owned and run by the community. The observations spinning off from the study will be of great use for improved planning and modernization demanded by the smart, brave, new knowledge world. It could not consider all the institutions enbloc, due to different reasons. Owing to the difficulties in getting the required primary sources, this study cannot be claimed as an exhaustive one. Scope of
further research is enormous if undertaken from different perspectives, such as socio-economic aspects, educational methods and curriculum, managements, outcomes, placement and alumni, status of women.

Taking into account the above facts, it is obviously evident that the educational institutions established by Muslims as individuals and as organizations have ripped open the gates of opportunities for the community to conquer new horizons of knowledge and liberation. Crowding at the doors of the community are the opportunities of the new world with multifaceted and multi pronged innovations and development like never before. The young generation of the Muslim community in Kerala is on par with the youth of any modernized countries. This shows the significance of education in their lives. This aspect becomes quite clear when we examine the state of the community in the State like Bengal and Bihar where they are denied the opportunities of education. They lag behind the other communities in harnessing the benefits of the fast moving modern world simply because they are denied the learning opportunities. However, due to the proliferation of many modern Muslim educational institutions in the
State, the Muslim community in Kerala towers as a successful role model for the community on a pan India basis.