CHAPTER – IV

MUSLIM EFFORTS AND
THE GOVERNMENT RESPONSE
BEFORE AND AFTER INDEPENDENCE
The serious defects and the indifferent attitude of the Muslims towards Western Education received a tremendous change during the first quarter of the twentieth century. The Muslim community began to understand their flaw and moved towards Western Education. The demands of the elites of the Muslim community for more and more concessions and facilities from the Government for their people, the Muslim’s demands and the Government’s response towards it, their requests to give back the cancelled concessions and privileges like half fee concession and getting position in the higher classes of Government service, the submission of petitions on their grievances for redressal and the efforts to improve their educational status during the British regime and in the post independent India have been discussed in this Chapter. Though the Muslims were not fully successful in their attempts, their spirit and the positive attitude towards the English Education was an appreciable one.

At the close of the nineteenth century the British Government had cancelled some of the concessions like paying half fee by the Mohammedan children and reservation in higher class Government services to the Muslims. This news was highlighted by the newspaper ‘The Mohammedan’. Hence, the Mohammedan inhabitants of Mangalore submitted a memorandum requesting the British Government to give back the concessions cancelled by it.\(^1\) The Muslims appealed to
the Government that as a backward people in education their growing generation deserves some more concessions to encourage them in getting English Education. Their appeal was published in the Newspaper, 'The Mohammedan'. They also requested the Government to grant exemption to the Muslim students in getting positions in the higher classes of Government service and also pointed out that the concessions given already was inadequate and not equal to what Hindu brethren had been enjoying since the organization of Public service. In this regard they requested the Government to accept the recommendation made by the 'Board of Mohammedan Education.'

The above-mentioned Memorandum was submitted to the Governor of Madras to intrude upon their grievances with a hope of receiving essential help. The Muslims were expecting more concessions from the Government; in such condition taking back the half fee concession from the Mohammedan students and cancellation of reservation in getting higher class Government services gave a great disappointment to the Muslim community. The Muslim community was feeling that the concessions given were inadequate and not equal to that of the Hindus enjoying since the inception of the Public services. The Hindus paid very small amount of school fee for a very long time until they rose to high position and prosperity, while the Muslims had no such benefits left for them. It was a fact that a few Anglo-Hindustani schools for the Muslim youths were opened here and there, but no fee concession was extended to them.\textsuperscript{2} This was made known to the Government also by the 'Board of Mohammedan Education.'
The Memorialist most earnestly prayed to the Government to provide for the education of the Muhammadans with suitable Anglo-Hindustani institutions combined with low fee structure. And they also requested that the Government should be pleased to confer on them some responsible posts such as Deputy Collector, Deputy Superintendent of Police, Tahsildar etc. giving effect to the recommendation and request of the ‘Board of Muhammadan Education’ at an early date, as the rising Muslim generation was sinking more and more to the depth of poverty, ignorance and distress.

In reply to this Memorandum submitted by the Muslims, the Government replied that, generally education among Mohammadans not received any appreciable improvement. The last report of the Director of Public Instruction showed that in some respect it went back, in spite of the very special and peculiar privileges given to this community, it was very difficult to assign reason for this but it called for the most earnest attention of the leaders of the Muslim community. Some quickest method of arousing their interest and energy would be abolishing of all special concessions and privileges! Generally, a favoured class is apt to become a lethargic one. The Government had already given enough concessions; no additions to them were called for. Regarding the establishment of Anglo-Hindustani institutions the Government further clarified that it had opened already many schools through out the Presidency (but they were opened to all classes). There was no necessity for establishing a special institution for Muhammadans alone. For the reservation of the higher posts which was already in the attention of the Government and the heads of the Department had been called to it on various proceedings in the bound file, so no further actions seems to be called for.
The Government's reply to the Memorialists shows that the Government is disgusted with the response of the Muslims towards the efforts taken by the Government for the improvement of the education of the Muslims. The fear complex and the remarks of the Memorialists about their community seemed to be groundless. But the Government's reply to the reservation of posts in the higher classes of Government service was not acceptable and more sympathetic consideration was the need of the Muslim community. The Government had mistaken on the economic condition of the Muslims as they were affluent community, but the fact was that they could not afford to establish Anglo-Hindustani schools of their own.

A Muslim gentleman from Valuthur of Tanjore District submitted a petition to the British Government of Madras Presidency to open an English medium school in their village for their children. Another request of the same category was submitted to the Government by the Muslim Community of Kumbakonam. Even though they were not successful in their attempt and request, the change of attitude took place in their minds towards English Education is perceptible here. The Memorialists and the elites of the Muslim community brought to the notice of the British Government about the condition of the rising generation which was going more and more to the depth of poverty, ignorance and distress. The above said incidents were showing the reaction and response of the community.
The All India Muslim Educational Conference was held at Madras in 1901, which tried to draw the attention of the British Government about the sad plight of the Muslim community in getting Government jobs especially of the higher posts. It also pointed out the inadequate steps to improve the condition of the Muslim community in the sphere of Education. This appeal and request had an effect because there was some response on both the sides. The Director of Public Instruction records and the Administrative Reports of the Madras Presidency bear a witness to it. After a lapse of 25 years, another All India Muslim Educational Conference proposed to be held at Madras in December 1927. The Chairman of the All India Muslim educational Conference, Madras reception Committee wrote a letter to the Secretary to Government, Law and Education Department of Madras Government to provide a review of the progress made in the education of the Muslims in the past 25 years. He also requested the Government to supply the Reception Committee with G.Os on the issues such as Mappillah education in general and the appointment of a special Educational Officer for Mappillahs in particular, abolition of the half fee concession in the case of Mohammedans, grant of scholarships to Mappillas and other Musalmans and the manner of their reservation, establishment of the Mohammedan Government College at Madras on a temporary basis, special recurring grant of Rs.30,000 made by the Government of India for Muslim education in this Presidency and the manner of its utilization from the year to year, appointment of Urdu, Persian and Arabic Munshis in Government schools and Colleges or similar aided institutions, appointment of Muslims in District Educational Councils and the recruitment of Muslims for the higher inspecting agency of the Educational Department in pursuance of the recommendations of the various educational commissions.
The Chairman of the conference also requested the Government that the Director of Public Instruction through whom the Muslim officers employed in the Educational Department may be kindly instructed to offer necessary facilities in the way of the collection of the statistics required for the purposes of the conference.\(^\text{10}\)

In response to the letter written by the Chairman of the All India Muslim Educational Conference C.Abdul Hakim Sahib, the Government supplied figures and information on the development of education of the Muslims. Instruction was given to the Director of Public Instruction to appoint Muslim officers in the Educational Department. Necessary statistics and information related to this were collected from the various quarters on Muhammadan Education.

In response to the All-India Muslim Educational Conference Chairman Abdul Hakim's request, the Government had ordered the Director of Public Instruction to furnish with the G.Os on the subjects specified and to supply the necessary statistics relating to the education of the Muhammadans to the Chairman of the All India Muslim Educational Conference.\(^\text{11}\) The Government accordingly issued G.Os in connection with the Education of the Muslims.\(^\text{12}\)

The G.Os issued covered more or less the subjects specified by the Chairman of the Conference. Regarding the Imperial recurring grant of Rs. 30,000 allocated for the purpose of the education of the Muslims had been discontinued after the introduction of financial reforms by the Government but all the items of expenditure which were met from the imperial grants were to be met from the Provincial funds. Regarding the
appointment of Muslims in the District Educational Council, provision was already made to nominate a representative of the Muhammadan Community. About the recruitment of Muslims for the higher inspecting agency of the Educational Department, the Government was making appointments by giving due consideration to the claims of all communities and therefore there were no general orders on the subject and that the claims of Muhammadans for the appointment to the superior inspecting agency would be considered in due course.\textsuperscript{13}

Regarding the statistics demanded by the Chairman of the conference, the Government was not clear about the request and the kind of statistics required by him. Generally, which might ordinarily be available in published reports and it was not an easy task for the departmental officials to collect fresh statistics to meet the special requirements. So, the Government replied that this was an unusual request and the statistics might have been collected from published reports and if any particular instance the figures in the reports found inadequate then the Government will clarify it.\textsuperscript{14} The Government further said that it would be glad to consider the question of making such further statistics available as far as possible.

In regard to the recurring Imperial grant of Rs.30,000, the Government said that the grant was originally allocated for expenditure on the following objects, Opening of two secondary schools for Mohammedans at Vellore and Trichinopoly, Opening of an Elementary Training school, Trichinopoly, Reorganization of the Mohammedans Inspecting Agency, Subsidy towards the employment of Hindustani Munshis in certain schools, managed by the local leaders, Subsidy to the
Nellore Municipal Council for raising one of its elementary schools to the Secondary Grade, Institution of special scholarship for Mohammedans, Employment of additional staff in the Madrasa-I-Azam and the Mohammedan secondary school, George Town.\textsuperscript{15}

Soon after the reply received from the Government, C. Abdul Hakim Sahib Bahadur wrote a letter for further clarification and requested the Government once again to furnish a copy of each of the above-mentioned papers.

The Imperial grant as such had ceased after the introduction of the financial reforms and all items of expenditure, which were being met from that grant prior to the reforms, debited to provincial funds were not properly allocated and spent.

Regarding the appointment of Urdu, Persian and Arabic Munshis in Muhammadans schools and Colleges, the Chairman had invited the attention of the Government to refer the previous G.O No.404 Educational, dated 10\textsuperscript{th} May 1912. In that the Government had promised to appoint and grant subsidy to the above-mentioned posts were not given effect so far.

Regarding the request of representation of Muslims on District Educational Councils and the inspecting agency, the Government said that there were no general orders on the subjects, but it could be treated as a special case and considered soon. Like this the Chairman of the All India Muslim Educational Conference drew the attention of the Government to the various grievances related to the education of the
Muslims. The Government also responded to it. Thus a mutual understanding and cordial relationship of submitting Memorandum and getting reply to the same was maintained between the Government and the Muslims. This was an appreciable change and improvement in the attitude of the Muslims when compared to the conditions prevailed in previous years.

The chief exponent of the promotion of the Education of the Muslims during the twentieth century was Justice Basheer Ahmed Sayeed Sahib. Justice Basheer was one of the great visionaries who championed the cause of the Education of the Muslims. His contribution in this regard was a significant one.

Justice Basheer Ahamed Sayeed Sahib was born at Mylapore in the city of Madras. His early education was in a village school near Siruvadi. He had his Elementary and High school education in Crane School of American Arcot Mission, Tindivanam. He graduated from Madras Christian College then situated at N.S.C. Bose Road opposite to the High Court and his special subject was Political Science.

Basheer Ahamed Sayeed got his degree in law in 1923. He joined the "Khilafat Movement" organized by the Ali brothers (Moulana Mohammed Ali and Moulana Shoukath Ali) in 1924. Later, he joined the Congress committee under the leadership of C.R. Doss of Bengal and Srinivasa Iyenger of Madras. Till his death, he continued to be a Congressman. From 1921 to 1941 he was an active politician. During this period he took active participation in the Khilafat movement and as well as in the Non Co-operation movement launched by Gandhiji.
During the year 1924 and 1926 Basheer Ahamed Sayeed was the District Congress Secretary. He was a member of All India Congress Committee until 1946. In 1926 he contested the Corporation elections and was declared elected as Councilor, Corporation of Madras against many odds. He evinced keen interest in the social, cultural, Educational upgradation of the Muslim community of South India. He was for a long duration associated with the Syndicates of the Madras University, Annamalai University, Aligarh Muslim University and other social organizations in the South. He was keen on establishing a College for Muslim boys as early as 1946. As Secretary of the Muslim Educational Association of Southern India, he was instrumental in purchasing 31 acres land in Peter’s Road, Royapettah in Madras with great difficulty. As the Muslim Educational Association of South India did not have sufficient funds for this purpose, he negotiated a loan and finally he purchased the land. Immediately, he sought affiliation for a College to be managed by the M.E.A.S.I in Madras University. In this connection, Dr. A.L. Mudaliar, the then Vice-Chancellor of Madras University was of great assistance to him in the matter of getting affiliation. Finally, the College, which he himself named as the “New College”, came into existence in 1951 and was inaugurated by the then Governor-General of India late C. Rajagopalachari. Mean while Justice Basheer Ahamed Sayeed was elevated to the Bench of the Madras High Court in July 1949.

Basheer Ahamed Sayeed Sahibs’ talented and dedicated wife, who was very much interested to uplift of the Muslim women, constantly reminded him that he should start a College for Muslim women. The immediate reason for her suggestion was the closure of the
Government Muslim Women’s College in Madras City. This was a great
shock to the Muslim Community and the time had come to fulfill their
dream of starting a College for Women in general and for Muslim
Women in particular. A society under the title of “The Southern India
Educational Trust” was registered on 23rd October 1951 under the
Societies Registration Act XXI of 1860. Moulana Abdul Haq and
Dr. A.L. Mudaliar and other friends of his in the educational field
encouraged him and gave him the moral support. The institution viz.,
‘S.I.E.T Women’s College’ came into being on seventh july1955. It was
a red lettered day in the History of Madras City when Pandit Jawaharlal
Nehru, the then Prime Minister of India, laid the foundation for the
College and Moulana Abdul Kalam Azad laid the foundation for the
First Hall of Residence, which was named after him. The strength of the
College that day was 106 students with 21 members of staff.17

It was not an easy task to found a College from scratch, but he
was a highly resourceful and talented person who had dedicated himself
to the cause of education and he left no stone unturned in order to
improve the financial status of this infant institution. For this purpose,
he visited various places of South East Asia and East Africa with a view
to collect funds. His contact with the Ministry of Education,
Government of India, and U.G.C had helped him get affiliation for
various subjects. During a short span of time, the College developed into
a Post Graduate Institution and later a Research Centre.

The Southern India Education Trust (during his life time) was the
hub of immense cultural activity in the City of Madras. One dignitary
after another, both National and International visited this institution due
to the efforts and perseverance of this man of vision and action. Some of the dignitaries who have graced this institution with their august presence were his Imperial Majesty of Iran, King Hussain of Jordan and Abdul Kamal Nasser the President of Egypt. Ambassadors of various nations including China have visited this institution. Slowly and gradually he was preparing the ground for elevating this institution into a university. Had he lived, this dream of his would have been fulfilled. He passed away on the 7th February 1984.

The name of S.I.E.T College has been changed to Justice Basheer Ahamed Sayeed Women's College from April 1984 to perpetuate the memory of its founder Justice Basheer Ahamed Sayeed. In the year 1984 in his memory, the Justice Basheer Ahamed Sayeed Memorial Matriculation Higher Secondary Boys School was started by the members of the Executive Council of the S.I.E.T.

Basheer Ahmed Sayeed’s services to the cause of Education to the Muslims started from the British period. In the year 1928, he wrote a petition to the Government of Madras Presidency, Law and Education Department and drew the attention of the Government to the Educational development of the Muslim community. In his petition he pointed out the inadequacy of the number of scholarships to Muslim students in the Collegiate and secondary Education. He questioned the reducing of the allotment of Rs.2,27,600 for scholarships (in general) and drew the attention of the Government to discuss the inadequacy of the number of scholarships to Muslim students in the Collegiate and the Secondary Education and urged the Government to increase the same.
To Sayeed's letter, the Government replied in an elaborate manner, that the Government was giving special scholarships to the Pupils of the Muhammadan community studying in Colleges and schools. To the Boys studying in Secondary level, there were 25 scholarships commencing from the last form and continuing throughout the whole of the secondary course. The value of these scholarships was Rs.3 a month in each forms I to III and Rs.6 a month in each of forms IV to VI. They were tenable by certain special classes of Mohammedans. 83 additional scholarships awardable to poor Mohammedan pupils on marked ability. 55 of these were of the value of Rs.3 each and tenable in forms I to III. The remaining 28 were of the value of Rs.6 each and tenable in forms IV to VI. 4 collegiate scholarships of the value of Rs.9 each in the intermediate classes and Rs.14 in the B.A classes. In addition to this one scholarship of Rs.1 a month was also available for the final B.A., Honours class. For Girls, in secondary level - 63 scholarships and 30 guardian allowances for Hindu and Muhammadan widows were awarded. Four scholarships of the value of Rs.3 each in form I to III and of Rs.6 in forms IV to VI were given in the Hobart training school, Royapettah.21

In addition to the above, Mohammedan pupils were given preferences in the award of the general scholarships available to all classes. It should also be noted that under rule 92 of the Madras Educational Rules, poor Mohammedan pupils need to pay only half the rate of the fees in secondary schools and Colleges. In order to that the Managers of the private institutions were readily extending this concession, the Grant in Aid code provided that the Government should make good to Managers the loss in the income occurred by the grant of the half fee concession.22
The Government said that from the above-mentioned factors, it could not be seriously contended that the benefits, which the Muhammadans were receiving in the way of scholarships, were not adequate.

To achieve this objects an Imperial grant of Rs.30,000 was allocated to the Director of Public Instruction (Reference G.O 332 Education). But this measure was not given effect, because education was made as a State subject as per the request of newly formed Justice Party Government and the introduction of educational reforms there by. The Imperial grant was discontinued but all that items of expenditure which were to be met from the Imperial grants were met from provincial funds. 23

When the 15th session of the Muslim Educational Conference was held in Madras, a new Organisation, especially meant for the South Indian Muslims was formed which was called as ‘The Muslim Educational Association of South India.’ 24 Its aim was to give educational opportunity to the Muslims of South. It is abbreviated as MEASI. MEASI has been playing a vital role in the promotion of the education of the Muslims for the past hundred years. It is still performing its service in shaping the Muslim students in the field of education.

During 1940s, Malang Ahamed Batcha was the President and Justice Basheer Ahamed Sayeed was the Secretary of MEASI. As the Secretary of MEASI Justice Basheer Ahamed Sayeed wrote a letter to Sir Thomas Austin, Adviser to the Governor of Madras representing
certain matter such as, the early establishment of a separate College for Muslim women in the city of Madras and the construction of a hostel attached to the said College, the institution of B.Sc pass and Hon's courses in the Mohammedan College, the appointment of a Muslim Deputy Director as and when Khan Bahadur Moulvi Mohamed Sahib retires, the raising of the scale of salary for the post of the Principal of the Government Mohammedan College, the admission of Muslim students in Government Colleges, the establishment of a high school in Perambur area in Madras, the revision of the scales of salary for the Primary, Secondary and L.T or B.T grade teachers and the early construction of quarters for Muslim women teachers posted to high schools in the Mofussil.

Basheer Ahmed Sayeed also requested the Adviser to Governor Sir Thomas Austin to give an appointment to discuss the above mentioned matters. The representation made by Mr. Basheer Ahmed Sayeed was given due importance, consultation were done on the points raised with the department concerned and the following reply was sent to him.

In reply to a similar representation from the Mohammedan Educational Association of South India, the Government requested the Director Public Instruction to consult the Madras university in the first instance and if the opening of College classes was justified, to examine the practicability of providing the necessary accommodation in the premises of the Hobart secondary and Training school for Mohammedan women, Royapettah. Basheer Ahmed Sayeed who was the Honorary Secretary of the Mohammedan Educational Association of South India had received this reply.
In reply to a similar representation, the Mohammedan Educational Association of South India was informed that this item had been put down in the five year post-war plan which the Government proposed to implement as early as possible.

The admission of Muslim students had been made available in all Government Colleges. The revision and raising pay scales for the teachers, in general accepted, as principle and a Committee would be formed. All other matters found in the representation would be considered in consultation with department concerned.27

Justice Basheer Ahmed Sayeed wrote another letter to Honourable T.S. Avinasilingam Chettiar, the Minister of Education, Madras Presidency, in which he clarified his statement made by him at the public meeting of the Muslims held at the Lawley Hall, Mount Road, Madras on the 11th January 1947, under the auspices of Muslim Educational Association of South India, Madras. The statement was not fully reported in the press. He had taken this step to keep the minister acquainted with the full facts. He looked forward to hearing from the Minister, and the steps he propose to take to allay the feelings of the Muslim community in the matter of so vitally a problem as Muslim education.28

This public meeting of the Muslim citizens of Madras was convened under the auspices of the Muslim Educational Association of Southern India. It was well known to the people of this province that the Muslim Educational Association of Southern India was the premier
association, which had been working for the social and educational advancement of the Muslim community of this province for more than a century. This association could claim without the least fear of any contradiction that but for the incessant activities of this association in many directions, the progress of the Muslim Community would have been different.

Besides its other activities, this Association was awarding every year, about 300 scholarships to poor and deserving Muslim students, thanks to the munificence of the members of the community. Justice Basheer Ahmed Sayeed proudly said that this number was greater than what was the Government awarding every year to the Muslims in this province. Nevertheless, it remained an undeniable fact that the Muslim community in this province has still to make much way, if it has to take its rightful place in the social, economic and political life of this country in future.

The object of this meeting was therefore to consider the “Educational future of the Muslims of this Province” in all its aspects and to bring home to the members of the Muslim community and the Government of that day, the urgent and essential needs of the community in the sphere of education. Even though it was too late to improve upon the community and the Government, a sound education was the sure foundation for all the future development of any community in any country. The Government and the community must know that no planning for the future development of the country in any sphere would be sufficient unless and until the education of the youth of the community has been well planned and the plan had to be worked out on sound and proper lines.
It had all been the endeavour of the Muslim Educational Association of Southern India to point out to the Government on behalf of the Muslim community what could be the scheme of education that would be most healthy and conducive to the rapid progress of the community. The then Ministry was most ignorant of the real needs of the Muslim Community. The Association considered that it would be the duty of this association to represent the entire Muslim community of this province to educate the Honourable Minister of Education and his colleagues about the requirements of the community for its full growth and development.  

Justice Basheer Ahmed Sayeed further wrote in his letter, “Therefore in the fitness of things that through this public meeting and in unerrering terms, it should be brought home to the Government, in the first place, that the education of the Muslims, who are in a minority and who are economically poor and educationally backward in this province, is and should be the special responsibility and the foremost may be welcome in this direction, the community cannot depend upon private effort for its educational progress, and that the Government should always bear the entire cost of educating both the sexes of the community in all grades and types of education.”

In the next place, it was necessary that the Government should be warned once and for all that no scheme of education, however well planned and well conceived it might be, would neither be acceptable to the Muslims of that province nor would not and could not have accepted any position to reconcile themselves to any situation, wherein, their historic and cultural importance is not recognized and their right to an
adequate share in this services and to effective and adequate representation on the various bodies and organizations that have been and are being set up, has not been conceded."

Basheer Ahmed Sayeed had expressed, it was most unfortunate that, by reason of the many ill-conceived declarations of the policy and the several acts of commission and omission on the part of the Congress Ministry in power during 1947, especially in the sphere of education, and in regard to educational institutions, the confidence of the Muslims of this province had been rudely shaken and their suspicions had been roused as to whether the then Ministry means and intends well by the minority community, at all.

Quoting only a few instances about the attitude of the Ministry, he remarked that the Government was refusing to recognize Urdu as the national and cultural language of the Muslims. The Government was declining to make or secure adequate provision for the teaching of Persian and Urdu in institutions to which Muslims were forced to resort to and a large section of the Muslims on seeking to compel to learn through a language, which was not their mother tongue. Basheer Ahmed Sayeed had also pointed out that the Government was declining to constitute a separate advisory board and a separate Directorate for Muslim education. The Government had failed to recognize the need for separate institutions for the men and women of the Muslim community. It rejected unceremoniously all suggestions and requests of the Association (MEASI) for the opening of more Schools and Colleges for Muslim men and women.
Basheer Ahamed Sayeed further pointed out that the Government had dismissed Urdu Munshis from schools even in the middle of the term, on the ground that Urdu is not the regional language of the area concerned, while retaining other non-regional languages in the same school, such as Sanskrit, Hindi and Telugu, not withstanding the protests of the Association. The Government had failed to give adequate representations to the Muslim community on the reconstituted S.S.L.C Board. There were only two Muslims out of the total strength of 25 on the Board in spite of remonstrance from this Association. When the Provincial Advisory Board of Education was constituted the Government had failed to appoint an adequate number of Muslims on the board. There were only 2 Muslims on this Board out of a total strength of 29 in spite of representations made by this Association. The Government had refused to appoint a fact finding commission to enquire into and settle the controversial points between the Government and the representatives of the community on the question of recognizing Urdu as a regional language, to acquire suitable sites for the location of schools and hostels intended for Muslims and refusing to assign Government wasteland in the Government house compound for the construction of a hostel for Muslim men and women in the city of Madras, refusing to concede the principle accepted by the former Government (Congress Ministry formed before independence) that religious instruction should form an integral part of the school curriculum for the education of Muslim boys and girls and refusing to recognize the dire need for a greater number of scholarships to encourage higher education among Muslim women and men.
On the failure to afford sufficient inducements and adequate facilities to attract a larger number of Muslims to the teaching profession to make up for the dearth of Muslim men and women teachers and above all, the Government had declined to frame a scheme of expansion of education among the Muslims, after an investigation into the causes of stagnation and the actual needs of the community by a commission of experts on Muslim education appointed for the purpose.\footnote{31}

The above factors simply confirm the grave misgivings of the Muslim community about the good intention of the Ministry and its sincerity of purpose towards the educational future of the Muslim community. To add fuel to fire the Government issued a questionnaire on the Reorganization of Education in the Province, which had simply aggravated the situation. The questionnaire did not deal with any respect of Muslim education as such; nevertheless, the association had furnished its answers to the questions, of course reserving and its right to frame and submit a comprehensive scheme for the expansion of Muslim Education in due course. The Honourable Minister had kindly acknowledged the receipt of the answers but had observed that the same was received too late, meaning there by that he did not propose to consider the same as serving any purpose.

Being an Urdu speaking Muslim Justice Basheer Ahmed Sayeed gave much stress and importance to the Urdu language and problem of the Urdu speaking Muslims. He had failed to deal the subject i.e. education of the Muslims in general. He had simply forgotten that among the Muslim population of Madras Presidency two-third of the people have Tamil as their mother tongue. Anyhow, his remarks on the
Government policies and attitude were meaningful. As the pioneer of the cause of the education of the Muslims, his spirit and interest shown were highly appreciable. The attitude of the then Ministry towards Muslim education was a vital problem of the community which was acknowledged on all hands to be a “Special Interest” of the Muslims, requiring statutory safeguards and protection.

For the statement made by the Honourary Secretary of the Muslim Educational Association of Southern India, Madras, dated 14th January 1947, the Governor’s Secretary replied that with regard to Educational needs of the Muslims he liked to refer to the D.O from the P.S.G note of 5th February 1947. Allegations had been made against the good intentions of the Ministry and its sincerity of purpose towards the Educational future of the Muslim Community. The previous Congress Ministry of 1938 recognised Urdu as national cultural language of the Muslims. The Government had permitted the use of the mother tongue as the medium of instruction in secondary school level. Even though there was no appreciable progress made in this direction and Urdu could not be considered as a regional language in this Province, because of the representation made by the Urdu speaking people, the Government had allowed the medium of instruction in the schools in areas where the mother tongue of the Muslim pupils was Urdu and also to introduce Urdu and Arabic as second languages in schools in those areas. Under the S.S.L.C scheme, Urdu and Arabic were permitted as second languages as group ‘A’ and also as optional subjects under group ‘C’. The Governor’s Secretary had pointed out many of the concessions and privileges given to them by the Government and rejected the request of appointing a separate commission to settle the question of recognizing Urdu as the regional language.\(^2\)
Regarding the Muslim members on the Provincial Advisory Board of Education, there were two Muslim members on the Provincial Advisory Board of education, Justice Yahya Ali and Mr. Basheer Ahmed. The representation made by the association for increasing the number of Muslim members on the Board had already been considered, so it was not necessary to change the constitution of the Board. He said that as the number of schools specially intended for Muslims was small, there would seem to be hardly any justification for the immediate increase of members or constitution of a separate Advisory Board or a separate Directorate for Muslim education.  

The Governor's secretary also added that the suggestion to set up parallel and separate system of education for Muslims which was likely to retard rather than help the progress of Muslims and that the proposal was also impracticable on financial grounds. The suggestion was not accepted. They considered that in places where there were no separate schools, it would be sufficient if facilities were given for the education of the Muslims in non-Muslim schools. The policy was maintained. It was not proposed to open any new schools in 1947-48. The proposal was deferred on financial grounds and the same reason was also applicable to the opening of new colleges in general and for Muslims in particular. As regard to the opening of a college for Muslim women, in Madras, the Government had already agreed as a post war plan (Second World War) with effect from 1946-47. Accordingly, the college was opened in the buildings of Government Hobart Secondary Training School, Royapettah and the same would be shifted after constructing permanent buildings for the college.  

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For all other representations made by the Association, the Government had given a satisfactory reply and expressed the difficulties before it in immediate implementation of the certain requests of the Muslims. Regarding the increase of scholarships for the higher education of the Muslim men and women, the Government said that it had already provided a sufficient number of residential scholarships for men and women, but as no Muslim Mappilla girls were studying in the Government College of Madras, it was not sanctioned. With regard to the appointment of a Committee of Experts on Muslim education, the Government deemed it to be not necessary. The Government was always ready to hear the Muslim members’ demands and proposals for the advancement of their education.

The efforts of Muslim on the development of the education of their community were far advanced when compared to the state of condition in the beginning of the twentieth Century. To those representations and demands made by the Muslims, the British Government and the Congress Ministry formed before Independence gave due regard and considered positively as far as possible. But after Independence, the Government records have no mention of the education of the Muslims. It seems that the education of the Muslims was not dealt under a separate topic.

Since the modern education was introduced in India to meet the needs of the British Raj, its progress had been restricted and its character from the standpoint of the progress of Indian people was unsatisfactory. Since the main purpose of the inauguration of modern education was to
supply the English knowing personnel to the British apparatus, mass education of the Indians was not seriously viewed. After a century of British rule, 94% of the Indian population remained illiterate in 1911 and 92% in 1931. The number of students receiving education in the primary and secondary schools amounted 33.5 million i.e. only 4.9 per cent of the entire population in 1935. It increased 0.5 per cent in 1941-42. The number of students in higher educational institution was 1,59,254 in1942. It was the general condition of the education of the Indians. In the case of Muslims the degree of illiteracy was more than their counterparts. The illiteracy resulted in ignorance among the Muslims, which inevitably obstructed social, political and economic progress.

The Indian Nationalist Muslims criticized the Government for insufficient expenditure on the education of the Muslims. This condition was further worsened after Independence. The newly formed independent Indian Government was very busy with internal calamites. It gave utmost priority to the unification of scattered Princely States under one Union Government. The Nationalist Muslim leaders and the educated Muslims concentrated on the Independence movement. After Independence they could not put forward the same demands and trials to get more concessions and facilities from the Indian Union Government because of the change of policy of the Government. The indigenous Indian Government adopted a secular policy and stopped measures as was taken by the British Government on religious ground. Instead it implemented welfare measures like promotion of education on caste basis. The scheduled class and the scheduled tribes, who were suppressed for centuries together, were given priority as a social justice.
Likewise, other backward classes were also given concessions and facilities. Muslims were considered as one of the forward communities of India. However, another category of division was introduced by the Indian Government on religious ground. Muslims and Christians are brought under religious minority community. On this basis, some concessions and rights have been granted to the Muslims. But in due course, this system received several changes in the various States of India according to the will and pleasure of the State Government.

MUSLIM EDUCATIONAL ASSOCIATION OF SOUTHERN INDIA

The Fifteenth annual Session of the All Indian Mohammedan Education Conference was held in Madras in 1901 when it was proposed to establish this Association. The Association was incorporated, as No.18 of 1905-06 under the societies Act XXI of 1860 and the Founder President was Lord Boddam.

Till late 1940s the Association was mainly awarding educational Scholarship and hostel accommodation to Muslim Students. The early stalwarts behind this Association were Hameed Sait Sahib, B.A., Lt., (Alig), Nawab Syed Mohamed Sahib (Grand son of Tippu Sultan), Justice Sir Abdul Rahim Sahib, Sir Mohamed Habibullah Sahib, Sir Mohamed Usman Sahib, Hajee Jamal Mohamed Sahib, Janab Malang Ahamed Batcha Sahib and Quaid-e-Milath M. Mohamed Ismail Sahib.36

In 1947, Janab Moulvi Nazeer Hussain Sahib became the president and his foresight and acumen ushered a new era to this Association and he along with Justice Basheer Ahamed Sayeed Sahib,
Janab A. Haji Mohamed Ubaidullah Sahib and other took a bold decision to establish ‘THE NEW COLLEGE.' Thus, this Muslim Minority College came into existence in 1951, at the present campus.

The institution grew bigger day by day and was led by community heads like M.S.A. Majid Sahib, A.K.A. Ab dus Samad Sahib, A.A. Rasheed Sahib, T. Abdul Wahid Sahib and M. Mohamed Hashim Sahib, who were ably assisted by A.J. Abdul Razak Sahib and K.V.M. Abdul Kareem Sahib. Presidents of India Dr. Rajendra Prasad, Dr. Zakir Huissain and Dr. Mr. Fakruddin Ali Ahamed and Prime Ministers Shrimathi Indira Gandhi and Shri Rajiv Gandhi had visited the Institution.

Today, this is the foremost Muslim Minority Institution in Tamil Nadu catering to the needs of the community imparting education to over 6000 students. The following institutions cropped up due to the efforts of this Association, the New College (1951), MEASI Matriculation Higher (1985), New College Institute of Management (1987), MEASI Charitable Trust (1992), MEASI Computer Academy (1992), Institute of Research in soil Biology and Biotechnology (1995), MEASI Academy of Architecture (1997), MEASI Urdu Academy (1998), MEASI Institute of Technology (2002). The philanthropic attitude of the Muslim Community towards its welfare and upgradation maintained this Association in good stead.

The All-India Muslim Educational Conference session was held at Cathedral Garden, Teynampet in Mount road from December 27 to 31, 1901. It was presided over by Mr. Justice Hungerford Tudor
In accordance with a resolution passed at this All India Mohammedan educational conference on 28th December, 1901, the "Mohammedan Educational Association of South India" was established in January, 1902. The name was later changed as the "Muslim Educational Association of South India" in 1946. 39

Justice Boddam was the Founder and the President of the Association. He infused courage, confidence and spirit of self-reliance in the Community. From the beginning the MEASI continued to award scholarships to Muslim students.

The construction work of the Boddam Hostel in George Town was started in August 1915. It was functioning in 1981 with the grant received from the Government and with the funds of the Association. The Hostel was useful to the Muslim students coming from various parts of Presidency and studying in various Colleges in the city. The hostel celebrated its Silver Jubilee on 6th and 7th of May 1935.

In 1948, the Association purchased 12 acres of land with a two storeyed building, then originally, known as 'Tawkar's Garden' and later as "Limbidi Garden" at 49, Peters Road, Royapettah for a sum of Rs.4,36,000/- in the name of MEASI and the office of the Association was shifted from Boddam Hostel building, Singara Naick St, George town to Association Garden, Royapettah on 11th August, 1949. 40

After the Independence the Government changed the Policy with regard to the admission in the Government Muslim College. Under the new policy, the proportion of Muslims in the matter of admission, which
was hither to 75%, was reduced to just 7%. The strength of the Muslim staff of the College was also reduced and the Government Muslim College was renamed as Government Arts College. Consequently, in this Government Arts College the Muslims were not given preference. In these circumstances the Muslims rose to the occasion and established their own Colleges in the various districts of Tamil Nadu. The undermentioned colleges with a view to impart higher education for Muslims were started after the independence, mostly between 1950 and 1970 by the philanthropic munificence of the generous hearted people of the Muslim community.

THE NEW COLLEGE

The idea of starting a College under the Association, which was abandoned in 1916, was revived in 1948. In October 1948, the first application of the New College was made to the University of Madras. A second application was submitted to the University in October 1950. Dr. A. Lakshmanaswamy Mudaliyar, the then vice Chancellor of Madras University and Several eminent educationists inspected the buildings and the play Ground in the Association garden and granted recognition to the New College.

The College was named by Justice Basheer Ahamed Sayeed as the “New College” after the model of the New College in Oxford. The New College was inaugurated by Sir Rajagopalachari, the then Home Minister of the Government of India on 2nd July, 1951. The College was started with only intermediate classes with 200 students in Humanities.
In 1952-53, Quaid-e-Millath Alhaj M. Mohamed Ismail Sahib, M.P., the President of the Indian Union Muslim League led a delegation consisting of Janab Jamal Mohamed Sahib, Secretary, Jamal Mohamed College, Trichy and Janab M.S.A.Majid Sahib, Honourary Secretary the New College, Madras to the far Eastern Countries to raise funds for the infant institutions. With the fund raised in the far Eastern Countries, the Science Block was constructed at a cost of Rs. 1, 08,000/-. It was named as “Burma-Malaya Block”. The New block was declared open by Honourable Sri K.Kamaraj Nadar, the chief Minister of the Government of Madras on 18th July 1954. Pre-University classes were started in 1956 and in 1957, the three year degree courses came into being B.A. History, Economic, B.Sc. Zoology, Mathematics and Chemistry Courses were started in 1957 with the starting of Degree courses The New College became a first grade institution. B.Sc. Physics was started in 1960. New courses in Under Graduates and Post Graduates were started in due course. Many M.Phil, and Ph.D., research courses were also introduced in the college.

The constitution of India has guaranteed Fundamental Rights under Articles 26 to 30 to establish educational institutions, trusts and associations to the religious minorities of India. In exercising these Fundamental Rights, the State Governments granted permission to the Muslims all over India to establish their own trusts and educational institutions wherever necessary. As a result of this good measure the Muslims started various educational societies, trusts and associations for the promotion of Higher education in Tamil Nadu. A number of schools and colleges were started in the places where the Muslim community living in a large number.
ISLAMIAH COLLEGE, VANIYAMBADI

The Muslims in North Arcot district established a society called “Vaniyambadi Muslim Educational Society” in 1903. It was started with the intention of translating Sir Syed Ahamed Khan’s message into action, i.e. the spreading of modern education among the Muslim masses.

The Vaniyambadi Muslim Educational Society was registered in 1905 and soon under its auspices the Islamiah Elementary School was started. The phenomenal growth of the School was due to the dedicated service and leadership of Janab T. Haji Baduruddin Sahib, Janab Malang Hayath Batcha Sahib, Janab T. Ameenudin Sahib and Janab Malang Ahamed Batcha Sahib. The full-fledged Islamiah High Schools came into being in 1912.

The Vaniyambadi Muslim Educational Society decided to establish Islamiah College and the foundation stone of the College was laid by his Excellency Lord Pentland, the then Governor of Madras Province, in 1916. The College was started in 1919 with the help of Muslim Philanthropists. Nawab C. Abdul Hakeem Sahib was one of the Philanthropists, who gave a munificent donation of Rs. 50,000 to the Society.

JAMAL MOHAMMED COLLEGE, TRICHY

Jamal Mohamed was a great educationist. He served for the development of education among the Muslims of Tamil Nadu. He was not only a great educationalist but also a great freedom fighter. He took part in the freedom movement of our country and he was a close associate of the father of our nation, Mahatma Gandhi.
With the tireless efforts of Janab N.M. Kaja Mian Rowther and Janab Hajee M. Jamal Mohamed Sahib and other member of the Majlis-ul-Ulema (assembly of the learned), Tiruchirapalli and the Jamal Mohammed College was founded in 1951.

**KHADIR MOHIDEEN COLLEGE, ADIRAMPATTINAM**

The Khadir Mohideen College was founded by the trust Known as M.K.N. Matharasa of Adirampattinam. The trust was created by the great philanthropist Janab Late Haji Khadir Mohideen and his munificent brothers. The Late Haji S.M.S. Shaik Jalaludeen founded the Khadir Mohideen College in 1955.

**JUSTICE BASHEER AHAMED SAYEED WOMEN'S COLLEGE, MADRAS**

The Southern India Education Trust was founded in 1951 by Justice Basheer Ahamed Sayeed. The Southern India Education Trust Started the Justice Basheer Ahamed Sayeed College in 1955.

**HAJEE KARUTHA ROWTHER HOWDIA COLLEGE, UTHAMAPALAYAM**

S. Mohamed Meeran, popularly Know as Hajee Karutha Rowther was the founder of Hajee Karutha Rowther Howdia College. Hajee Karutha Rowther was a freedom fighter. As a part of Khilafat Movement he organised a Conference at Uthamapalayam on 11<sup>th</sup> September 1922. In July 1956, the College was formally inaugurated by Sri. K.Kamaraj, the then Chief Minister of Madras State.

**C.ABDUL HAKEEM COLLEGE, MELVISHARAM**

The Melvisharam Muslim Educational Society was founded in 1919 by C. Abdul Hakeem Sahib. Abdul Hakeem Sahib’s dream of establishing a College at Melvisharam came true on 8<sup>th</sup> July 1965, when C. Abdul Hakeem College was established.
MUQYYATH SHA SIRGURU WAKF BOARD COLLEGE, MADURAI

Janab M. Heera Sahib and Janab M. Abdul Khader, Social workers of Madurai mooted the idea of starting a College and spearheaded it to a Success. Janab H.K. Ghazi, I.A.S, the then Special officer for Wakfs and Janab S.J. Sadiq Basha, the then Minister for Wakfs extended their official patronage. The role of the Wakf Board in the establishment of the College is inestimable.

MAZHARUL ULOOM COLLEGE, AMBUR

Mazharul Uloom College was founded at Ambur, North Arcot Ambedkar District in the year 1969 by the Ambur Muslim Educational Society.

DR. ZAKHIR HUSSAIN COLLEGE, ILAYANGUDI

The public of Ilayangudi and its Surrounding areas, with an intention of running a College at Ilayangudi, founded a Society by a name, the Ilayangudi College Society. The Society, with the help of public and philanthropists started the College on 1970.

SADAKATHULLAH APPA COLLEGE, TIRUNELVELI

The task of removing ignorance and illiteracy among the Muslim of Tirunelveli District was begun by the Muslim Orphanage Committee, Palayamkottai. The torch-bearers of Muslim Community and Muslim Philanthropists contributed a lot towards the establishment of College. The Sadakathullah Appa College was started on 1st July 1971.
THE QUAIID-E-MILLETH COLLEGE, MADRAS
The Quaid-e-Milleth Educational and Social Trust was established on 29th January 1974. The trust established the Quaid-e-Milleth College on 24-07-1975 at Medavakkam, Madras.

MUSLIM ARTS COLLEGE, THIRUVITHANCODE
In 1981, the cause of the education for Muslims was taken by the Muslim Educational Society. The society started the Muslim Arts College in 1982.

THE THASSIM BEEVI ABDUL KADER COLLEGE FOR WOMEN, KILAKARAI, RAMANATHAPURAM DISTRICT
Thassim Beevi Abdul Kader College for Women was sponsored by the Seethakathi Trust. It was established in the year 1988. There are 52 members of staff with 7 undergraduate courses and 4PG courses; there are about 650 students on the roll.

MOHAMED SATHAK COLLEGE FOR ARTS AND SCIENCE, SHOLINGANALLUR, MADRAS
Mohamed Sathak College of Arts and Science was started by “The Mohamed Sathak Trust.” It is a public, charitable and educational body, established in 1973, by the philanthropic Mohamed Sathak family of Kilakarai. The College was started on 1991. Besides these Arts and science Colleges many number of Muslim institutions like Engineering and Technical institutions are functioning.
Apart from the above-mentioned higher educational institutions, a number of self financed Arts and Science colleges, Polytechnics and Engineering colleges were also established by the Muslims. Because of the latest policy of Privatisation of the educational institutions of the Tamil Nadu Government, mushrooms like self-financed institutions have been founded by the people of different communities. While making Privatisation of education, the quality of the education and the standard of the students need to be taken into consideration by which we could maintain a healthy atmosphere in the sphere of education.
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