CHAPTER - V

MUSLIM PHILANTHROPIC EFFORTS AND EDUCATION IN TIRUCHIRAPPALLI AND THANJAVUR DISTRICTS
After the independence of India, the Union Government and the Government of the States began to follow the policy of 'Secularism'. They shaped their policy towards the promotion of education to the people of India on that basis. However the Government of India extended minority rights to the minority religious groups of India to establish and govern their own educational institutions. The percentage of admission hitherto given to the Muslim students in the Government colleges was reduced considerably. The Government Muslim College at Madras was renamed as Government Arts College. Under these circumstances the Muslim Community awakened and began to establish educational institutions for the benefit of their society.

In 1950, absolutely there were no higher educational institutions in the coastal region of Thanjavur district and as far as Tiruchirappalli district is concerned, there were only a few Christian institutions and no Muslim institution was there. There were thousands of aspirants for higher education belonging to the backward, socially oppressed poor class both in Muslim and Hindu communities. It was impossible to get admission into the then existing institutions, which were far, and a few. It was also very hard to get admission in the desired branches of study. The need for more educational institutions and the sad plight of students who aspired in vain for higher education had been agitating the minds of the philanthropists and educationists of the Muslim community. The then prevalent social and educational conditions of the vast minority of the people of the state including Muslims were highly deplorable. Under
these circumstances the Muslim philanthropic efforts in Tiruchirappalli and Thanjavur districts were destined to rescue the thousands of poor students.

In the coastal region of Thanjavur district the literacy rate was very low especially of the Muslim community. To eradicate mass illiteracy prevailing in this remote area, Haji S.M.S. Shaik Jalaludeen, who was an orthodox Muslim in costume, but a cosmopolitan to the core in his outlook, with farsightedness diverted the wealth of the M.K.N (Mohammed Salih, Khadir Mohideen and Naina Mohammed) Madrasa Trust to the modern education also. He understood the sad plight of the poor students of this region for education and took the responsibility of educating them. He started educational institutions especially the Khadir Mohideen College to serve the utmost need of the people of this coastal region. In Tiruchirappalli district, the cause of the education was served by the late Hazrat Syed Murthuza, late Haji N.M. Khajamian Rawther and late Haji M. Jamal Mohammed Sahib who determined to meet the challenges in establishing Muslim educational institutions and got great success in their attempts. Even though there were rich people in other communities in these areas only the Muslim minority philanthropists came forward to shoulder the social responsibility of educating the poor and downtrodden of their areas is a fact accompli. Next to Vaniyambadi Muslims of the North Arcot district the Tiruchirappalli district Muslims had played a predominant role in the promotion of the education of the Muslims of Tamil Nadu. This Chapter mainly focuses on the above aspect of the study.
The State's attempt to encourage education began only after the first half of the nineteenth century. The position of education in the Tiruchirappalli district during the close of the first quarter of the nineteenth century was indeed much disheartening. Public Instruction was not considered then, the duty of the state even though the local Chieftains sometimes took pains to patronize it. Sir Thomas Munroe, the Governor of Madras Presidency, conducted an enquiry throughout the Presidency to assess the condition of the education in 1822, which revealed the existence of several Schools and institutions in the district. These Schools were Pyall Schools to teach the young to write, read and recite while the Colleges were mostly Veda Patasalas, attended generally by Brahmin boys, who were taught the sciences of grammar, logic and literature. However, the peculiar nature of the instruction imparted in these institutions had not diffused Knowledge among the masses. The Munroe Enquiry, however, resulted in the Establishment of Collectorate and Tahsildary Schools in each district.

MISSIONARY ACTIVITIES

Thanks to the efforts of Jesuit Missionary with its headquarters at Tiruchirappalli, schools sprang up at various places in rapid succession in the second half of the nineteenth century and they proved to be very popular. Most important of such schools came to be the English and Tamil schools founded by the famous Missionary Schwartz.

A Collectorate and many Tahsildary Schools came to be organized in the district region as a sequel to the efforts of the Board of Instruction set up, as a result of the Munroe enquiry. But owing to the mode of selection, the low pay, the absence of stimulus to the teacher,
the want of all training and the entire absence of supervision, the new
scheme was a total failure. Meanwhile the Anglo-vernacular controversy
was set in motion and the Committee of Native Education replaced the
Board of Instruction. This new body introduced the Normal School and
Taluk School Scheme. Of these, the former was meant for the training of
teacher while the latter taught vernacular, English and other modern
subjects. These developments led to a considerable progress in the field
of education in the district, which was further strengthened by the Local
Funds and Town Improvement Acts of 1871. As a consequence of these
and the rapid rise in philanthropic activities, the census of 1901 recorded
that 13 percent of the female were literates. The census data on literacy
further reveals that the percentage of literacy was higher in regions of
concentrated missionary activities.  

Thus Tiruchirappalli and Karur taluks recorded comparatively
higher literacy percentage. At the opening of twentieth century, the
district had 6 Upper Secondary, 28 Lower Secondary, 2 Training
Schools And two Colleges. Apart from these a few Technical
Institutions also existed in the district. Tiruchirappalli taluk had one
Upper Secondary and 18 Lower Secondary Schools along with 3
Training Schools.  

**ELEMENTARY EDUCATION**

Until 1920, Elementary Education was left in the hands of private
individuals and Local Bodies. But in 1920, when the Elementary
Education Act was enacted, there was an Educational Council set up for
each district consisting of persons, some nominated by the Government
and other selected by the Local Bodies. All matters concerning
education were dealt with in consultation with this body. The Council was established in Tiruchirappalli and it laid great emphasis on wide diffusion of Elementary Education. The Madras Education Act was later modified so as to introduce an element of compulsion. This empowered the heads of Municipalities, District Boards, etc., to impose penalties on parents who withdrew their children from Elementary Schools. The District Educational Councils established in 1939, were in turn abolished in 1941, and their powers were vested to the Department of Education.\(^6\)

In 1946, the element of compulsion and penal power, which vested with the Municipal Chairman, President, District Board etc., was transferred to the District Educational Officers. The overall effect of these measures was to raise the percentage of pupil studying in V standard to total admissions considerably.\(^7\)

As a consequence of various measures adopted by the Government, Elementary Education has progressed very much in the district. But the fact remains that much more has to be achieved. At the opening of the 1951, there were 1,496 primary Schools in the district and as many as 134 of these institutions were run by the Government. The strength of number of institutions increased from 2056 in 1930-31 to 2519 in 1959-60.\(^8\)

The total strength of the students in Elementary schools was 1,57,597 in 1950-51. The number of institutions as well as pupils increased rapidly during the decade 1959-60. The number of pupils had increased to 2,49,900.\(^9\)
SECONDARY EDUCATION

The two enactments of 1871 acted as a great stimulant to the growth of Secondary Education in the district. The formation of a number of Local Boards and Municipalities led to the opening of a number of educational institutions of this category. The Local Funds and Town Improvements Act of 1871 entrusted education to the Local bodies which made sincere efforts towards making education available to the public. The effects of these measures were soon begun to be felt and the opening of the twentieth century witnessed marked advance in the field of secondary Education in the district.

There was one Government school in Trichinopoly, intended especially for Mohammedans. It was started in 1873, and is located in a room over the Post Office in the building attached to the main guard gate in the fort. On the 31st march 1875 there were 73 boys in this school and 65 on the 31st march 1876. Its cost is defrayed from provincial funds, the charge on which on account of it for 1875-76 was rupee 454-11-6. Tamil, Hindustani and English were taught in this school which has been on the whole successful so far, and has, in all probability, had the effect of creating a desire among the Musalman population for education.

During the last few decades, the Tiruchirappalli district in common with other districts experienced far-reaching changes in the field of Secondary Education. Secondary Education ended with Matriculation Examination conducted by the University. In 1911, it was replaced by the Secondary School Leaving Certificate Examination
conducted by the Board of Secondary Education. In 1925, the managers of private schools were given freedom to choose the medium of instruction. Though these measures resulted in the progress of Secondary Education, much had remained to be done then. The tables shown in the reference-12 show the progress made in the number of institutions and in the number of pupils during the last few decades.

The introduction of Basic Education had given a new orientation to Elementary Education. The main purpose of this scheme is to terminate the system of learning solely from books and give the children a change to develop the initiative, enterprise and resourcefulness in them. Children were taught basic crafts like spinning, weaving etc., so as to make productive work, the basis of any learning. The aim of the Government was to convert all the existing Elementary Schools into Basic Schools and provide at least one Basic School for all villages with a population above 500. During 1959-60, there were 200 basic Schools in the district with 35,200 pupils attending them.

With a view to give a new look to Secondary Education a revised curriculum was drawn up in 1948. This was prepared in consultation with experienced teachers, of the public and the Board of Secondary Education. The main features of this scheme were the introduction of Basic Craft as a part of the school curriculum and the integration of History, Geography and Civics into one subject under the head Social Studies. All other subject retained their respective places.
In giving an account of the system of education pursued in the Trichinopoly district, the best course seems to be to follow the classification of schools adopted by the Educational Department. There was no institution in the district up to B.A standard, but the S.P.G (Society for Propagation of the Gospel) High school in Trichinopoly taught up to the level of First Arts. This school was one of the most important of the aided collegiate schools and one of the largest educational institutions in the Presidency. There were 664 pupils in the school on the 31st March, 1874, 702 on the 31st March, 1875 and 783 on the 31st March, 1876. Of those receiving instruction on the later date, 30 were in the collegiate, 186 in the Higher and 389 in the Lower department. From the above said facts and figures we could conclude that there was an over all and gradual growth in the educational condition of the District and a momentum had gathered for the further development.

Roman Catholic Missionaries conducted most of the institutions. There is also a school for girls in Trichinopoly known as Lady Hobart’s Girls’ School. It was opened in 1874 and is held in a portion of the Nawab’s palace, the strength of Mohammedan girl’s not correctly known, but total strength as on 31st March 1876 was 59.

The degree of education in Tiruchinopoly is rather above the average for the whole Presidency, but below that for the Southern districts. At the census of 1901, thirteen percent of the male population of the old district and eight in every thousand of the women and girls could read and write, while the corresponding figures for the Presidency as a whole were 12 and 9 and for the Southern districts 14 and 9.
As was to be expected a good deal of differences occurs in the degree of literacy attained in the different parts of the district. Far ahead of all others comes the head quarter Taluk, in which 23 percent of the male and 21 percent of the females can read and write; it is followed after a long interval by Karur in which the corresponding figures are 10 and 6; and the most backward of all the taluks is Perambalur, where they are 8 and 2 respectively.17

Of the members of the three leading religions, the Mohammedans were far ahead of the others in the matter of male education, while in the education of their women the Christians equally outstripped the others. The Hindus come last in both cases. The percentages of the males who could read and write in 1901 were 11 among Hindus, 27 among Mohammedans and 16 among Christians; while the corresponding figures per thousand of the other sex were 5, 15 and 48.18 The Mohammedans are a trading community to whom knowledge of reading and writing is essential. The Christians benefit from the efforts of the missionaries being best educated where missionary enterprise is keenest. In Karur Taluk no less than 37 percent males and 25 percent of the females can read and write.19

At the close of the year 1905, the higher educational institutions of the district included six secondary and 28 lower secondary schools, three training schools and the District Board's sectional schools, six Technical and industrial schools, and two colleges namely St. Josephs and S.P.G College in Trichinopoly town.20
There are six upper secondary schools situated in Tiruchinopoly, Srirangam, Lalgudi, Kattuputtur, Karur and Naamakkal. Of the 28 Lower secondary schools 18 are situated in Trichinopoly taluk and the rest 10 in Trichinopoly town.\textsuperscript{21}

The 3 training schools are at work in Trichinopoly town. One of them is a Government institution for masters, and the two are for school mistresses and are managed by missionary bodies. The District Board’s Sessional school has been established for the Training and education of primary school masters in rural tracts. The teachers receive a meager stipend while under instruction.\textsuperscript{22}

The St. Josephs College at Trichinopoly is the first grade institution and the second one is S.P.G College founded by Schwartz in 1766 as ‘an English and a Tamil school’ and maintained it out of his own salary.\textsuperscript{23}

The college had established with 202 students. Mohammedans are in every case charged half rates. The charges for boarding were Rs.7-8 for a month for Brahmins and Rs. 2 for Christians. Mohammedans paid half of rate of Brahmins.\textsuperscript{24}

**COLLEGIATE EDUCATION**

In the field of Collegiate Education, private agencies and individuals have also played a prominent role. The Jesuit Mission had started a College at Nagapattinam in Thanjavur district in 1840. But soon it was realized that Nagapattinam was not a suitable place to establish a College. Hence, in 1883 the College was shifted to
Tiruchirappalli. Thus, the St. Joseph’s College was shifted to Tiruchirappalli. Due to want of accommodation, the College was first housed in the “Clive House.” The building for the College was opened in 1885 only. Elaborate arrangements have been made for the accommodation of students both the Christians and the non-Christians. This institution has grown to the status of the premier collegiate institution in the district and rank among the leading institutions of its kind in the state.

The next important institution that started functioning in Tiruchirappalli was the S.P.G College, run by the Society for the Propagation of Gospel. This college was the result of the upgrading of the Tamil-English School, established by the famous Missionary Schwartz in 1766. After a century and more this school in Tiruchirappalli was raised to the status of a Second Grade College in 1873 and later it became a first grade college affiliated to the Madras University. But during early days of the present century, this college had to be closed and the institution now functions only as a High School.

However, due to the interest shown by private agencies remarkable progress was achieved in this field. At the close of 1955 A.D there were six colleges in the district. They were the St. Joseph’s College, the National College, the Jamal Mohamed College, the Holy Cross College, the Sitalakshmi Ramaswamy College and the Rajah’s College at Pudukkottai. All the institutions were the outcome of philanthropic moves and recently the government had taken over the Rajah’s College at Pudukkottai subsequently.
The number of students in these colleges has recorded considerable increase since 1951. During this year, there were 3,174 students studying in these colleges. Their number had increased to 5,003 during 1960-61. The number of teaching staff had also recorded a satisfactory increase during the decade.\textsuperscript{27}

Besides these regular colleges, there are two Training Colleges in the district \textit{viz.}, the Government Training College at Pudukkottai and Vivekanada Training College, run by the Ramakrishna Mission at Tiruparayturai. Together these two institutions had 143 students on their rolls during 1960-61.\textsuperscript{28}

In Tiruchirappalli District, 24 per cent of male and 39 per cent of female in the Muslim community are illiterate. 34 per cent of male and 44 per cent of female studied up to eighth standard, 15 percent of male and 10 percent of female studied up to tenth standard, 10 percent of male and 5 percent of female studied up to twelfth standard, 10 percent of male and 2 percent of female are graduates, 2 to 3 percent male are post-graduates, less than 1 percent of female are post-graduates.\textsuperscript{29} The above mentioned statistical points are related to 1991 census of India.

The following Muslim educational institutions of Tiruchirappalli District were established by the efforts of the Muslim philanthropists: Jamal Mohammed College, Trichy Town, M.I.E.T Arts and Science College, Trichy Town, M.I.E.T Engineering College, Trichy Town, M.I.E.T Polytechnic, Trichy Town, A.I.M.A.N Arts and Science College for women, Trichy Town, Khaja Mian Higher Secondary

MUSLIM EDUCATIONAL INSTITUTIONS IN TIRUCHIRAPPALLI

There are many century old centers for learning Muslim religious education in Tiruchirappalli district. But for western education we could see no institutions before 1915. To our great surprise, the first school started for the Muslims was a school for girls. In 1917, the Viceroy Lord Viscountes Corshan started a school for the Muslim girls. Syed Murthuza Sahib established an institution in 1887 named as Madrasa-I-Shamshia, an elementary school which later converted into a high school and handed it over to the Government in 1919. The Government then named that school after his name. Now it is flourishing as Syed Murthuza Government Higher Secondary School located at Palakarai. At present, 1500 pupils are studying in the school; among that 60 per cent are Muslims.

Syed Murthuza was born in 1863. He was a great freedom fighter and potential member of the Indian National Congress. His forefathers migrated from Bukhara (Russia) to India. He studied up to F.A. He went to Aligarh and joined Sir Syed Ahmed Khan in his intellectual
Aligarh movement. He returned to Tiruchirappalli and involved himself in awakening the Muslims towards the freedom struggle and Western learning. He was appointed as the Law council member in the year 1912 went to Delhi and received the ‘Right Honourable’ title from the British Government. But such titles never set him apart from the freedom struggle. He was an active participant in the Khilafat Movement in 1919. Apart from his participation in the freedom movement his services to the cause of education of the Muslim is a noteworthy one.

Syed Murthuza, a pioneer of the cause of the education of the Muslims, has set himself as an example for others to follow. He was the first to start a Muslim Elementary school in the Trichy District which in due course developed as a Higher Secondary school which was named after him by the Government. He was selected by the Congress party as a Member of Legislative Assembly in 1921. He raised his voice for the cause of the education of the Muslims in the Assembly many a time. He was sent to Delhi in 1928 to study and analyse the Nehru Report. Till his death he worked for the betterment of the Muslims’ socio-economic conditions.

Another Muslim Philanthropist of Trichy district was Haji. M.N. Khajamian Rowther. Haji Khajamian Sahib born in 1880 started his career as a humble businessman and later involved himself in Leather Tannery Industry. He became an expert in that business and became a Technocrat of Leather Technology. He acquired wealth in due course and spent his wealth for the development of Muslim religious education as well as for Western education. Thus, he was successful in making both the ends meet. He was a staunch freedom fighter and a Member of
Indian National Congress. He wore ‘Kader’ as advocated by Gandhiji and started a ‘Kader Industry.’ He gave 120 acres of land for the establishment of Jamal Mohammed College. He showed his philanthropic altruism to the religious education of the Muslims by establishing ‘Jamia Anwarul Ulum Arabic College’ in 1914. He also sympathized with the orphans which resulted in the construction of an orphanage near the Arabic College. A High school was established in 1962 after the name of Haji Khaja Mian Sahib. At present it is flourishing as Higher Secondary School with more than 4000 students.34

JAMAL MOHAMMED COLLEGE, TIRUCHIRAPPALLI

Next to the above-mentioned educational institutions, an institution, dedicated to the cause of Muslim education is the Jamal Mohamed College. It was the first institution for Higher education established by the Muslims in Tiruchirappalli District. The beginning was no doubt humble. In terms of building, the College had only the main block, which was used to house laboratories and library. Classes were conducted only in the thatched sheds. Godowns for salted-hides were used as hostels.

The Colleges offering Graduate and postgraduate courses to the aspiring students were a few and far as under in the early years of 1950s. Besides, majority of these institutions had been managed by particular sections in the society who had already been considered educationally advanced. They had been giving preference, naturally, in the matter of admission to those students who belonged to their own communities. Students belonging to a substantial section of the society, especially Muslims, who just then had started showing some interest in acquiring
collegiate education, could not readily get admission in these institutions. This was the time when Jamal Mohamed College made its appearance on the map of higher education in India as “a rising star in the firmament of academic horizon.”

The relevance of this college, however, came soon to be recognized and its service to the society gained wide appreciation. The College Management’s resolute decision, not to collect any money in the name of ‘Capitation fee’ or at the time of admission helped thousand of students especially poor Muslim youth to gain higher studies in this college. This fact greatly added to the reputation of the college. As a result a good number of philanthropists volunteered to undertake the construction of new structures.

The college was established in 1951 by the philanthropic magnanimity of N.M. Khajamian Rowther and M.J. Jamal Mohamed Rowther. Haji Khajamian Sahib donated 120 acres of land for starting the college. The college was built by Haji Jamal Mohamed Sahib. The Jamal Mohamed College was established in the year 1951 at Tiruchirappalli. The founders of this college are Janab Khajamian and Janab M.J Jamal Mohamed of revered memory. The College stands as an eternal testimony to the enormity of wisdom, farsightedness and philanthropic gesture of these two noble founders. The American Stanford Foundation had chosen 20 colleges from India as the best to receive aid from it. Jamal Mohammed College was one among the 20 colleges, chosen by the foundation to receive its aid. It attracts students not only from all over India, but also from foreign countries like Malaysia, Singapore, Thailand and Fuji islands.
Haji Jamal Mohamed was born in the year 1881. His father Haji Jamal Mohideen from Ramanathapuram visited Madras for a business purpose and later settled there. Haji Jamal Mohamed learnt English and Tamil in the Christian College, Madras. He indulged himself in Leather Tanning business and with his inborn talent he became a very successful businessman.

Before the First World War he visited Europe on a business tour. There he had a princely chance of meeting the Great Ministers and Politicians. Similarly, he travelled to Turkey and met many officials of ‘Anjuman-I-Ithihat-e-Qaum, a famous institution in Turkey. He also met the leaders of Egypt’s Freedom Movement. The tour he made to Europe and to the Muslim countries benefited him in many ways especially in his business.36

Haji Jamal Mohamed took useful measures to add Modern educational subjects and English along with the Madarsa education. But he was cautious that the Madrasa education should not lose its importance. As an initiative, he selected scholars from all over India and appointed them in his Madrasa. This brought a dramatic change in the development of the education of the Muslim students. His business also developed well as the years passed. His dedication to the development of Muslim education is incomparable. He started a boarding house for the welfare of the poor students. This enabled many poor students to continue their education staying in that boarding house. About 100-150 students were benefited. The students of the hostel were also provided with bus fare every month. The boarding house was successfully run for the next four years. Many students studied there and later settled in their lives in various fields.
Haji Jamal Mohamed planned to conduct five seminars a year for the benefit of the students in his institution. For that he spent about Rs.3,000/- and invited scholars from all over India. An association was formed with the leadership of the South Indian Association of Muslim Educational Institutions. The first seminar was about the life of Prophet Mohamed (Pbuh) by Allama Mohammed Iqbal. His elegant speech was appreciated by everyone. Later that speech was published as a book by a publishing company named ‘Dharul Musanni Bin Writers House’ with the name “Khudh Bathe Madras”. The book brought a dramatic change in the lives of many youngsters. The next year a scholar named Maarma Duke Bikthal delivered his speech on the ‘Cultural scope of the Muslims’. This speech was also published as a book in English, later. In the third year Sir Mohamed Iqbal gave seminar on the topic ‘The importance of Islam’. His speeches were of great value that it was published every time. His speech focused on many angles emphasizing on the importance of Islam.37

Haji Jamal Mohamed not only rendered his service to the Muslims in Tamilnadu, but also thought for the benefit of the Muslim institutions in other parts of India. The Vice-Chancellor of Jamia Milliyah (a popular educational institution in Delhi), Zahir Hussain (former President of India) asked Mazihil Mulk Hakim Ajmal Khan, his subordinate to go to Madras and collect funds from the Muslim philanthropist because Jamia Milliyah had a great downfall in its progress. But, on the way to Chennai, Hakim Ajmal Khan died, so Dr. Zahir Hussain, the Vice-Chancellor himself met Jamal Mohamed sahib and explained about the pathetic condition of the Jamia Milliyah. Within a short time Haji Jamal Mohamed Sahib collected Rs.75,000/- and handed over to Zahir Hussain. He did not stop with it. Later he collected Rs.40, 000/- from the Muslim businessmen in Madras and sent it to Jamia Milliyah. Thus he gave a revival to Jamia Milliyah.38
Jamal Mohamed was not only an educationalist but also an economic expert. He criticized the British government when it reduced the value of Indian rupee. He wrote many articles and essays on this, which was published in leading newspapers. On seeing his writings in the newspapers the Madras University invited him for the first time in the history of it, a non-graduate to deliver a speech on the economy of the country. Later it selected him as one of the members of the council of Commerce. He did not spare the political field also. He was chosen by the British Government of India to take part in the First Round Table Conference held in London in the year 1930. After his return from England he paid his attention to reform Arabic Madrasas. In 1945 the Tannery industries had a great setback. Haji Jamal Mohammed’s business also declined. Even then he never gave up his heart; with great difficulties he repaid all his debts. This proved his honesty in the business field.39

Haji Jamal Mohammed had a proposal to start a college for the Muslim community in Tiruchirappalli. The need for more Muslim colleges and the sad plight of the Muslim students who aspired in vain for higher education had been agitating the mind of Haji Jamal Mohammed. The late Janab N.M.Khajamian Rowther and the late Janab M. Jamal Mohamed Sahib planned to meet this challenge by establishing a First Grade College in Tiruchirappalli, considered being the heart of Tamilnadu. Jamal Mohamed College made its appearance thus in the map of academic world on 11th July 1951. The college was inaugurated by Hon.P.S.Kumarasamy Raja, the Chief Minister of Madras, when His Excellency, the Maharaja of Bhavanagar, the then Governor of Madras, very graciously presided.
Jamal Mohamed College has been growing in strength and stature ever since its inception. The 'JAMAL' now is a household name in Tamilnadu and foreign countries where people of Indian origin live in sizable numbers. The college has now come to symbolize the fulfillment of the long-felt needs and cherished aspirations of millions of people living in these places, especially the Muslim community.

When the college was inaugurated it had only two courses to offer, about 200 students on the roll and around 20 members on the staff. There was just a single building, the magnificent Main Block with only ground floor to house the laboratories and the libraries. The institution, however, was destined to grow and there has been a phenomenal growth and expansion in the sprawling campus of over 100 acres donated by the late Alhaj N.M. Khajamian Rowther. The number of courses offered at the Under-graduate level kept on increasing. A grand Mosque, a spacious Auditorium, several imposing structures for hostel, classes and library were started to adorn the landscape of Jamal. The enormous growth registered by the college within a short span of time was so much prolific and impressive.

The year 1963-64 is a landmark in the history of Jamal for it witnessed the inauguration of two Post-Graduate Courses in Mathematics and Economics. Dr. Zakir Hussain, then Vice-President of the Republic of India, was the chief guest of honour on the occasion of the inaugural function. Since then it grew in quality and quantity thus, the college, now offers 13 UG courses and 15 PG courses, 5 Diploma courses, and M.Phil, and Research programmes in six Departments.
EXCLUSIVE SECTION FOR GIRLS

The Academic year 1999-2000 marked another importance in the history of the college. The doors of the colleges were thrown open to the girl students. Three exclusive sections were started for the girls and in the current year two more sections are added. There was overwhelming response from the public to the step taken by the management, to extend the facilities available to the girl students who also aspire for higher education. The strength of the college has grown from mere 200 in 1951 to 3800 in 2000, out of which 400 are women students.

The college has two hostels, one is paid and the other one is called "Mosque Hostel" run free for the poor Muslim students. Many dignitaries who have adorned the seats of highest offices visited the college and delivered speeches.41

EDUCATION IN THANJAVUR DISTRICT

Prior to the establishment of British rule its early days of education was left to the local initiative. Only after the first half of the nineteenth Century the State began making attempts to encourage education. The position of education in the district during the close of the first quarter of the last century was indeed much disheartening. Public instruction was not considered as the duty of the state, even though the local Chieftains sometimes took pains to patronize it.

The Statewide enquiry conducted by Sir Thomas Munroe in 1822 revealed the existence of several schools and colleges in the district. These schools were pyall schools to teach the young to write, read and recite, while the colleges were mostly Vedapatasalas attended generally
by Brahmin boys who were taught the sciences of Grammar, Logic and Literature. The enquiry further revealed that the district had 109 colleges and 884 schools with about 769 and 17,582 pupils respectively. But due to the peculiar nature of instruction imparted in these institutions, the diffusion of knowledge among the masses was next to nothing. The Munroe Enquiry however resulted in the establishment of a collectorate and Thasildari schools in each district.\textsuperscript{42}

The Christian Missionaries in the district took keen interest in the spread of education. The role of the Lutheran Mission, Wesleyan Mission and Roman Catholic Mission is commendable. The enquiry of 1822 revealed the existence of 19 Missionary schools in the district and their number had risen to 33 by 1870.\textsuperscript{43}

As a result of the Munroe Enquiry, a collectorate school and a few Thasildari schools came to be organized in the district. Of these the Collectorate School was at Nagapattinam and the Thasildari schools were set up at Thiruvarur, Kumbakonam, Thiruvaliyar and Mannargudi. But owing to the mode of selection, low pay, absence of stimulus in the teachers, want of training and the entire absence of supervision, the new scheme was a total failure. Meanwhile the Anglo-vernacular controversy was set in motion and the Board of Instruction was replaced by the Committee of Native Education. This body introduced the Normal School Scheme. The committee set up a Normal school at Mayuram and Taluk schools at Thiruvaliyar, Thiruvarur, Tiruvaidaimarudur, Pattukottai and Nagore. Of these the former was meant for the training of teachers while the latter taught local language, English and other subjects to children. After this landmark there was considerable progress in the
field of education in the district which was further strengthened by the Local Funds and Town Improvement Act of 1871. On the eve of the enactments of 1871 the district had 58 aided schools of which 14 were meant for girls.44

At the dawn of the nineteenth century education in Tanjore district was almost entirely imparted in the indigenous institutions. Except a few missionary schools, most of the schools and higher institutions of learning, which may be called as colleges were supported either by the funds provided by Raja Sarabhoji or by the contributions, paid by the students. In 1823, for instance, it was found that there were 884 schools and 109 colleges in the district. At the close of the nineteenth century, there were 41 free schools, 19 run by Christian missionaries, 21 by the Raja, and 1 by the Thiruvarur temple and none by any Muslim for Muslims. These schools taught reading writing and arithmetic normally for a period of 5 years to the pupils of all castes of the Hindus as well as to those of the Muslims and Christians. For example in a school there were 128 Brahmins students, 34 other caste Hindus, only one Harijan and 30 Christians but no Muslim students! 45

The educational scenario in the beginning of the twentieth century was quite interesting. The people of Tanjore were exceptionally well educated according to the statistics of the census of 1901. The district comes first in the literacy of its total population in the Presidency. In female education rate the district is backward, standing only at seventh place. About ten persons in every 100 can read and write, and among the male population the number rises to 20 in every hundred.46
Education is particularly advanced in the largest municipalities. The towns of Tanjore, Kumbakonam, and Mannargudi stand first and second respectively, in general education of all the towns in the Presidency, passing even Madras, and if male education be considered, the third place is taken by Nagapatnam the result is largely due to the wealth, as well as to the natural intelligence, of the people of the district; but another cause is to be found in the high degree of education, comparatively attained by the Mohammedans and it is this which raises Tanjore in point of literacy above Malabar, where education among Hindus is more widely spread.\footnote{47}

The adherents of the three chief religions in the beginning of the twentieth century are about equally literate: of the Hindus about 10% can read and write and of the Mohammedans and Christians about 11%. As might be expected, the great majority of the literate persons have been educated in Tamil. Eight persons in every thousand are able to write English and in this respect also Tanjore stands high among the districts of the presidency. Among the various taluks, Nagapatnam (probably owing to the large number of Lebbais included in its population) contains the highest proportion of educated persons, and Pudukkottai the smallest. Tanjore, Kumbakonam, Mayavaram and Mannargudi are also advanced, while Tirutturaippundi is backward.\footnote{48}

It is also a striking fact that in various colleges in Madras and Trichinopoly many more students come from Tanjore than from any other district. In 1906, there were 11 first grade Colleges in Madras Presidency among them two belong to this (Tanjore) district.\footnote{49}
ELEMENTARY EDUCATION

Until 1920 elementary education was left in the hands of private agencies like missionaries, private individuals and local bodies. The state did not interfere at all. But in 1920 the Elementary Education Act was enacted which set up an education council for each district in the state consisting of persons, some nominated by the Government and other elected by the local bodies. All matters concerning elementary education were decided by consulting this body. This council was established in Thanjavur also. This council laid great emphasis on wide diffusion of Elementary Education. The Madras education act of 1920 was later modified so as to introduce an element of compulsion. This empowered the heads of Municipalities, District Boards etc., to impose penalties on parents who withdrew their children from elementary schools. The District Education council was replaced by the Taluk Advisory Council in 1939, which was in turn abolished in 1941 after which their powers were vested to the Department of Education.\(^5\)

In 1946 the element of compulsion and penal power, which vested with the Municipal Chairman, President, District Board etc., was transferred to the District Educational Officers. The overall effect of these measures was to raise the percentage of pupils studying in 5th Standard to total admissions considerably.\(^5\)

As a consequence of various measure adopted by the Government, Elementary education has progressed very much in the district. But the fact remains that much more has to be achieved. The analysis of the data as given in the tables shown in the reference will give an idea of the general trend of progress recorded in elementary education during the last few decades in the district.\(^5\) There was a decrease in the number of institutions of the Government
SECONDARY EDUCATION

The enactments of 1871 acted as a great stimulant to the growth of Secondary education in the district. The formation of a number of Local Boards and Municipalities led to the opening of a number of educational institutions of this category. The Local Funds and Town Improvement Act of 1871 entrusted education to the local bodies, which made sincere efforts for making education available to the pupil. The efforts of these measures began to be felt soon and the dawn of the twentieth century witnessed marked advance in the field of Secondary education in Thanjavur district.

During the last few decades the district in common with other districts experienced far reaching change in the field of secondary education. Secondary education hitherto ended with Matriculation Examination conducted by the university. In 1911 it was replaced by the S.S.L.C. Examination conducted by the Board of Secondary education. In 1925 the managers of private schools were given freedom to choose the medium of instruction. Though these measures resulted in the progress of Secondary education much remained to be done. The two tables given in the reference show the progress made in the number of institution and in the number of pupils respectively during the last few decades.

As in the case of Tiruchirappalli district, in Thanjavur district too a new orientation has been given to Elementary education by the introduction of Basic Education. It gave the children a chance to develop the initiative, to pursue the knowledge that is more practical, and to nurture the resourcefulness in every child. Children are taught basic
crafts like spinning, weaving etc., so as to make productive work the basis of learning. The Government aimed to convert all the existing elementary schools into basic schools and provide at least one basic school for all villages with a population of over 500 persons. During 1959-60, there were 408 basic schools with over 61,000 pupils.\(^{55}\)

With a view to give a new look to Secondary education, a revised curriculum was drawn up in 1948. This was prepared in consultation with experienced teachers, the public and the Board of secondary Education. The main features of this scheme were the introduction of basic craft as a part of the school curriculum and the integration of History, Geography and Civics into one subject under the head “Social Studies”. All other subjects retained their respective places.

**COLLEGIATE EDUCATION**

In the field of collegiate education private agencies also have played a prominent role in the district. The first college to be established in the district was the Kumbakonam College, which was formed by upgrading the school there. This college was started as a second grade college in 1864 and four years later it was made a first grade college getting affiliated to the Madras University. Following this two other schools were upgraded and made into colleges early during twentieth century. Thus in 1905, the St. Peter’s College and Findley’s College were opened at Thanjavur and Mannargudi respectively.\(^{56}\) But these colleges did not last long. Hence the Kumbakonam College was the only collegiate institution in Thanjavur for a long time. The strength of this Government managed institution, increased regularly so as to meet the requirements of the district.
However, during early second half of this century i.e. during the last decade, four more colleges were opened in Thanjavur. They are the A.V.C College, Mayuram; the Khadir Mohideen College, Adirampattinam; Raja Serfoji College, Thanjavur and the Sri Pushpam College at Poondi. Though these colleges are under Private Managements they have recorded good progress since their inception. These colleges for a long time did not admit girl students, however now they began to enrolling them.

Apart from these regular colleges, there exists a training college at Orathanad. This college trains teachers for the Basic schools and 328 students attended the training course during 1960-61. Thanjavur is rich in oriental college and these are four colleges of oriented learning. They are Karanthai Pulavar Kolloori, the Oriental College at Dharmapuram, Raja's College of Sanskrit and Tamil studies and the Srilashri Kasivasi Swaminatha Swamigal Senthamil Kolloori at Tiruppanandal. Detailed statistics of pupils and teaching staff have been furnished separately.

In the words of Henry George, “Education continues to be the principal hope promoting progress. The success of most progressive ideas, embodying every phase of life, depends upon an intelligent citizen’s body to make them practicable. Lack of understanding on the part of the people had ruined the change of success of many splendid plans.”

Adirampattinam is a small town situated on the South-East coast of the Bay of Bengal. It occupies a significant place in Tanjore District in catering to the educational service to their inhabitants and improving
their intellectual capacity. Adirampattinam took a lead position in promoting the cause of education of this long East coast region people in general and the Muslims in particular. Even though there were many rich people in this coastal line and nearby Pattukottai, only Adirampattinam Maraikkayars took initiative to establish schools and colleges. This achievement of pride and administration is the result of the work of a Muslim Philanthropist, Haji M.K.N. Khadir Mohideen Maraikar and his brothers.

The Arabic oriental schools and Madrasas are the oldest institutions in this place. These schools offer facilities to pupil to acquire the rudiments of Knowledge in Arabic language. There are three oriental residential schools here. Students from far and near come to these schools. For religious, charitable, educational and other noble purposes, Adirampattinam was never found want of funding. M.K.N. Khadir Mohideen, the greatest philanthropist of Adirampattinam, made a princely donation of all his wealth, 1255 acres of land, for the lighting and maintenance of Mosques and promotion of Arabic learning, Islamic studies and the religious interest of the community. His equally liberal hearted brothers M.K.N. Ahamed Thambi, M.K.N. Naina Mohammed Lebbai and M.K.N. Shaik Lebbai willingly contributed their quota of 210 acres of land. Together they created the M.K.N Madrasa on 16-12-1900, the benefaction comprising, thus, 1465 acres of land, whose present Capital value exceeds in crores. The oldest Madrasa in Adirampattinam was started by this trust namely Madrasa Salahiya founded in the year 1900. This Madrasa offering free meals and accommodation to all the scholars who join Madrasa for religious learning. It also offers financial assistance towards the boarding
expenses of 15 scholars and salary of two teachers of Rahmania Madrasa which is another sister institution founded in 1926 in Adirampattinam. Khadir Mohideen was the donor of Bikhu Malai; composed by poet Khadir Mohideen Annaviar (Bikhu Malai is being reprinted with the financial assistance of A.J. Iqbal Hajiyar and A.M. Shamsuddin Hajiyar).

In the month of Ramzan, people from several places would throng in large number to meet Khadir Mohideen Maraikkar and receive Zakath (religious charity). Apart from this he would also distribute charity (Sathaqua) cheerfully, true to the saying “Great Charity is, that which is offered by the right hand without the knowledge of the left hand”. To the poor parents who could not afford to give their daughters in Marriage he would offer monetary and material assistance and provide married life for those girls. M.M. Mohamed Dhaha, a poet of Adirampattinam, glorifies the philanthropy of the ‘Vallal’ as ‘Athiyaman of Adirampattinam’ and as ‘Adirai Eenthal Arunkodai Vallal.’ (The great Philanthropist of Adirampattinam).

The first step towards the dissemination of education on Western lines in the region was taken by the Muslim minority. The state Government also supported rich Muslims to start Educational Institutions by giving financial aids. The Government also took equal interest in opening many Panchayath Elementary schools here. The educational expansion received full impetus in this area only after the attainment of Independence. Compulsory education was introduced in primary schools and to feed the poor school-going children, many Muslims contributed their mite and helped the plan to run successfully.
The control of education is placed under the Chief Educational Officer at district level. The chief Educational Officer is assisted by District Educational Officer. The District Educational Officer is assisted by the Deputy Inspector of Schools. There are four types of schools namely, Primary schools, Higher Elementary schools, High schools and Higher Secondary schools. Further there are two types of colleges, Professional Colleges and Arts Colleges.

As the result of Government's policy of secularism and the minority rights given to the minority religious communities, the following educational institutions have been established by philanthropic efforts of the Muslims of Thanjavur district: Kasimiah Higher Secondary School, Rajagiri (1948), Khadir Mohideen Higher Secondary School, Adirampattinam (1949), Sarekath Islam Higher Secondary School, Valuthur (1961), Crescent Higher Secondary School, Avaniyapuram (1971) and Khadir Mohideen Girl's Higher Secondary School, Adirampattinam (1989). Apart from this Government aided schools there are five Matriculation Higher Secondary Schools and twelve Matriculation Schools conducted by the Muslim people. The starting of Khadir Mohideen College in Adirampattinam in 1955 is a landmark in the educational history of Thanjavur district.

Among the Muslim centres in Thanjavur district, Adirampattinam has a unique place in the educational map. There are Five Panchayath Primary School, Two Panchayath Higher Elementary Schools, One Panchayath girls High School, One Khadir Mohideen Girls Higher secondary School, One Khadir Mohideen higher Secondary School, One Imam Shafi Matric and Higher Secondary School, One Khadir Mohideen College and One Saduliya Industrial Training Institute.
HISTORY OF KHADIR MOHIDEEN COLLEGE ADIRAMPATTINAM

The need for more colleges and the said plight of students who aspired in vain for higher education had been agitating the minds of many educationists. Members of the leading and noble Maraikar family shared this anxiety and planned to meet this challenge. The high-minded Philanthropist Haji M.K.N. Khadir Mohideen Maraikkar after whom the college has been named and the equally large hearted three brothers of him namely, Janab M.K.N. Naina Mohamed Lebbai Maraikar, Janab M.K.N. Ahamed Thambi Maraikar, Haji M.K.N. Shaik Salath Lebbai Maraikar decided to establish a second grade College; and a Committee was formed to work for its establishment. Further, it donated the vast exclusive lands to the proposed college. However the starting of the college was not given immediate effect.

The board of trustees under the chairmanship of S.M.S. Shaik Jalaludeen, a grand son of the great donors who assumed the charge of the M.K.N. Madrasa trust, approached the University of Madras for its recognition and affiliation. The recognition was granted by the great and illustrious educationist, Dr. A. Lakshmanaswami Mudaliar, the then vice Chancellor of the Madras University. The College was formerly declared open by the Honourable Thiru C. Subramaniam, the Education Minister of Madras in 1955.

Haji S.M.S. Sheik Jalaludeen, a great visionary with his farsighted vision converted the M.K.N. Madrasa into an instrument of cataclysmic change in secular education, in addition to looking after the religious interests of the community in accordance with the wishes of the donors. Because of his Herculean efforts, the M.K.N. Madrasa gave birth to
Khadir Mohideen High School in 1949, college in 1955, higher secondary school in 1978, Girls High School in 1982. Sadulia Nursery School was started as allied institution and placed in charge of his son S. Mohamed Mohideen. A Mosque was constructed inside the college campus. He conceived the plan of starting ‘one Post Graduate course every year’ and elevated the status of the college as a premier Post-Graduate institution by launching M.Com., in 1985 and M.Sc., Chemistry in 1986. Rightly, S.M.S. Shaik Jalaludeen is hailed as *Kalvithanthai*, good father of education of Adirampattinam.

S.M.S. Shaik Jalaludeen’s mantle fell on the shoulders of his son S. Mohamed Mohideen who implemented the scheme of his father with great vigour. Every year U.G or P.G courses like B.B.A., B.Sc., Computer science, M.Sc., Zoology were added. He elevated the status of the college still further as the Post-Graduate Evening College offering M.Sc. Chemistry and M.Sc. Computer science courses. Impressive buildings have been constructed with lightning speed. His brother S.Mohamed Aslam looks after the Industrial Trading Institute. Electric power bills of all the mosques of Adirampattinam are still born by the M.K.N. Madrasa Trust. Haji A.M. Shamsuddin took over as secretary and correspondent in the year 1992. Under his administration many new buildings were built and the college received a new look. He built a separate building for the Salahiya Arabic Madrasa inside the Khadir Mohideen College campus.

All these educational and religious institutions could not have seen the light of the day but for the Philanthropy of M.K.N. brothers. In his welcome Address, on the occasion of the college inauguration,
S.M.S. Shaik Jalaludeen, rightly asked, "But for the munificent donation of this family whoever could have dreamt of the possibility of opening a college in this place?" Prof. T.Dhanakoty in 1963, the then Principal had made a remark that Adirampattinam due to constructive effort of the great M.K.N. brothers, far from being an obscure hamlet, now occupies a proud place in the educational map of Madras, say India.

THE PROGRESS OF THE KHADIR MOHIDEEN COLLEGE

To begin with, the Khadir Mohideen College was established in an asbestos shed only. During the period 1955-57, the college functioned as a Second Grade College. From June 1957 onwards it was raised to the status of a First Grade College. This college was first affiliated to the University of Madras till the establishment of the Bharathidasan University in 1982.

The College was started with 151 students in Pre-University course and in the very next year B.A., History degree course was added. Gradually in due course other B.A., B.Sc., degree courses were started. The College has now the courses of Study at the Degree level are B.A. (History), B.A. (Economics), B.B.A, B.Com, B.Sc. (Maths), B.Sc. (computer science) B.Sc. (Chemistry) and B.Sc. (Zoology). In Postgraduate level M.Sc. (chemistry), M.Sc. (zoology) M.Com are offered. In the Evening College the following courses M.Sc., (Bio-Chemistry), M.Sc., (Chemistry), M.Sc., (Computer Science), M.S., (Information Technology), M.C.A, P.G.D.C.A, B.Com., B.Sc., (Computer Science), B.Sc., (Industrial Electronics), M.phil., (Chemistry), M.phil., (Commerce), Ph.D., (Chemistry) Ph.D., (Commerce) etc., are offered. In the year 1992 the college enrolled girls
and became a co-education institution. The total strength of the college in 2002-03 was 1,677 (excluding Evening College). In that there were 1,156 boys and 521 girls. Among these there were 355 Muslims boys and 37 Muslim girls.

The doors of the College are open to all without distinction of caste, creed and colour. Though the college belongs to minority Muslim community most of the students of this college belong to Hindu community. The College Mosque, Library, the college Auditorium and the play ground offer greater facilities for the Spiritual, intellectual and Physical development of the Students. Nearly 2000 pupils are studying in this college (including Evening College) but only around 400 boys and girls belong to the Muslim community.

**INDUSTRIAL TRAINING INSTITUTE (I.T.I)**

The opening of I.T.I from the academic year 1984-85 satisfied a long felt need of the local people. There are three types of courses in the institution. They are Electrician and Radio and T.V. Training. The duration of the course is only two years. 36 students are on roll. The Welder Training has 36 Students in the list. There are two sections and the duration of the course is one year. In the Diesel Mechanic course 32 students are enrolled and the duration is one year. The name of the institution is Saduliya Industrial Training Institute.
REFERENCE

2. Ibid.
3. Ibid.
5. Ibid.
6. Ibid, p.43.
7. Ibid.
8. Ibid, p.44.
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### Number of Secondary Schools

<table>
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<tr>
<th>Agency</th>
<th>Number of Elementary Schools</th>
<th>1930-31</th>
<th>1950-51</th>
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### Number of Students attending Secondary Schools

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<td>16682</td>
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<td>Total</td>
<td>8,910</td>
<td>35,423</td>
<td>66,129</td>
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</table>


17. Ibid.
18. Ibid, p.204.
19. Ibid.
21. Ibid.
26. Ibid.
27. Ibid, p.44.
28. Ibid.
30. Viscountes Corshan Muslim Girl's School records, Tiruchirappalli.
32. Ibid.
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36. Ibid.
37. Ibid.
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39. Ibid.
40. Jamal Mohammed College Magazine, 2002-03.
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42. District census Hand Book Thanjavur, 1901-70, chap- VII, p.33, T.N.A
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48. Ibid.
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51. Ibid.
52. Ibid p.35
53. Ibid.

55. *Ibid.* p.36

56. Ibid

57. *M.K.N. Madrasa Trust records.*


59. Ibid.


