CHAPTER - I

INTRODUCTION
The Holy Quran enjoins education as a duty of every individual and the human knowledge is derived from two principal sources, 'reason' and 'faith'. Education is considered as a mark of advancement of human civilization. It distinguishes a cultured society from a barbaric one. Education is significant, fundamental, indispensable and civilized transmission of cultural and non-cultural things. Encyclopedia Britannica states, "Education can be thought as the transmission of values and accumulated knowledge of a society." Bacon says, "Education is a means to an end." It develops personality and nationality of individuals. Education can be divided into three phases: Education of an individual, Education of a society and Education of a nation. Education is a continuous process indispensable for the proficient and balanced development of an individual or society. It is a combination of proficient knowledge of Arts, Science, values, customs and traditions, an attainment transmitted to succeeding generations.

The word education is derived from the Latin word 'educare' which means 'to bring up'. Hence, it is to develop the noble and intellectual qualities in the minds of the people and make them learn to think with reason. Being the panacea for all kinds of social evils, it plays a decisive role in the socio-economic and political development of a community. Indeed the development of a community is related to the
level of attainment it reaches in the field of education. In general, the cultural failure that occurred at the end of the Middle ages in the oriental civilization brought a stagnation in its advancement of arts and science whereas the occidental civilization after the Renaissance advanced very quickly in arts and science and it still continues to be progressing. In India, the Muslims were remotely secluded from the rest of the Muslim world and could not keep link with their counterparts outside India both in material as well as in intellectual advancement. Consequently, their attainments in education were not as high as it was expected. Islam is a rational religion, however wrong interpretations, beliefs and practices crept into the Muslim community. To remove these unwanted elements from the Muslim society religious education alone is not enough. The knowledge of modern education is very helpful to an Aalim (a scholar in Islam) for performing his religious duties in a proper way.

The Muslims for a long time had their own system of education and with that system they were able to produce good citizens, scientists, intellectuals and administrators. But, this education failed to cope with the advancement made in the Western world. When the British introduced the modern western education in India, the Muslims were reluctant to accept it and the majority of the Muslim population kept aloof from it. The present theme is chosen with an aim to bring out the causes for such unwillingness, aloofness and negligence, how they have come up from that syndrome? What made them to accept and take up the modern Western education and how far they have advanced and what are their empowerments in the socio-economic and political fields through that education. The thesis also aims at bringing out the nature of the Muslim Madrasa education (religious), which was followed by the
Muslims through centuries and remained as a source of Knowledge and wisdom. At the same time, it also aims at highlighting the inadequacy of the Madrasa education in the modern sense and terms.

The hypothesis of the thesis lies in testing the proposition that in the case of non-acceptance of the modern Western education the Muslims would have lagged some hundred years behind in their educational, socio-economic and political spheres of life. It is also presumed that the very acceptance of the Western education, rather the positive response on the part of the Muslims might have been the cause for the awakening of the Muslims and their betterment at the dawn of the twentieth century. The temporary conclusions based on the testing of the hypothesis are formed to have a better understanding on the Muslims' educational condition. For example, if the Muslims had been provided with proper education right from the nineteenth century onwards, they would have become a better community in all avenues.

**REVIEW OF LITERATURE**

The historical and sociological research study on Muslim education in India is scanty. Such research studies were conducted in relation to North India or Central India that too confining to some urban areas. The South India, especially Tamil Nadu, was always neglected by the researchers. A review on the previous works done in this field has left a scope for further studies. Among the several research works done in this field the following are worth mentioning here. ‘Education in Madras Presidency’ by Sargurudas and ‘History of Education in the Madras Presidency’ by S.Sathiyanathan are two works that describe the educational development in the Madras Presidency in general.
This thesis tries to throw light on the Muslims' achievement and their empowerment in the field of education as well as the consequent impact on the political, social and economic activities. The steady progress of education of the Muslims in Tamil Nadu with its origin, growth, relevance, impact and place in changing socio-economic and political systems, has been more than an exercise of academic inquiry and quest of what had really happened.
SCOPE

Taking cognizance of wide scope of the theme the researcher has chosen to concentrate on those aspects of the theme which have a bearing on the overall growth and development of the education of the Muslims in British India and after that as far as Tamil Nadu is concerned. The scope envisages the study of the British efforts and the Muslim response, the Muslim efforts and the Government response and how could they brought the attention of the Government on their grievances. The study also includes the educational development made by the Muslim community in the post-Independent India. Necessarily the study includes the aspects of the philanthropic efforts of the Muslims, which brought a big break-through in the educational development of the Muslims.

The study demands a focus on the demographic aspects of the Muslim population in Tamil Nadu (broadly divided into Urdu speaking and Tamil speaking) and the contribution made and efforts taken by both sects in general without making a difference. As a sequel the thesis focuses a special reference to the development made in Tiruchirappalli and Thanjavur districts because next to North Arcot the Muslims are more in number and next to Vaniyambadi, early philanthropic efforts have been initiated in these districts.

The present research is confined to Tamil Nadu with a special reference to Tiruchirappalli and Thanjavur districts. The study covers a period from 1882, which marked the formation of Indian Education Commission, to 1967, which marks the end of the Congress Party rule in the Madras State.
SOURCES

The archival sources form the mainstay of our knowledge for the chosen research. The chief and major source material and information relevant to the theme of thesis found in Madras archives only have been tapped. The report of the Director of Public Instruction, the Administrative Reports of the Madras Presidency, the Educational Index, the Ecclesiastical Reports, the Education Commission Report, the Madras District Manuals, the District Collectorate Reports, the District Gazetteers, the Government Orders (G.Os) and the Native Newspapers, fortnightly Reports are some of the important sources referred. These sources provide a useful statistical data, which forms an idea for the study of the progress of the education of the Muslims in study area. These records when diligently used in relation to the historical content one had to provide a lot for the development of the thesis. Besides the above, many primary records collected from the various sources, viz. The Muslim philanthropists, elites of the society, religiously well learned persons were consulted. In addition to that many souvenirs, newspapers, journals and magazines were also referred to. The above sources when diligently consulted reveal many aspects of the theme. For the period after Independence, the interview and questionnaire method has been a useful exercise.

SCHEME

The thesis is planned to bring out the salient features of the development of education of the Muslims and their empowerment between the last quarter of the nineteenth century and the middle of the twentieth century in seven chapters including Introduction and Conclusion. The demography of the Muslims of the Madras State,
curriculum of the Hindu elementary and higher education, the Muslim concept of education, the Muslim Maktab and Madrasa education and a survey of important Madrasas working in Tamil Nadu have been described in the First Chapter i.e. Introduction itself as a necessary backdrop for the study. The Second Chapter deals with the attitude of the Muslims towards education at the close of the nineteenth century. The Chapter next describes the British efforts and the Muslim response between 1901 and 1947. The Fourth Chapter gives an account of the Muslim efforts before and after Independence. The Fifth Chapter deals exclusively with the Muslim philanthropic munificence in Thanjavur and Tiruchirappalli districts with their historical background. The Chapter Sixth mainly focuses the socio-economic changes and the empowerment of Muslims, which includes female education also. The Chapter on Conclusion summarises the findings in the preceding chapters and gives various suggestions and steps needed to be taken for the development of the education of the Muslims. The thesis deals with a special reference to the education of the Muslims of Tiruchirappalli and Thanjavur districts. So, a brief history of the two districts has been mentioned here.
HISTORICAL BACK DROP

TOPOGRAPHY AND DEMOGRAPHY

The Madras Presidency was the southern most province of the then British Indian Empire. The total area of the Madras Presidency was 1,41,705 square miles. And it was about 20,000 square miles larger than that of the United Kingdom.\(^1\) By about 1901 the Madras Presidency comprised 22 districts, the people of these districts belonged to five major linguistic areas of Tamil, Telugu, Malayalam, Kanarese, Oriya and others.\(^2\) Later, the Tamil districts were separated from the Madras Presidency and formed into the Madras State which was renamed as Tamil Nadu in 1968. The present Tamil Nadu has an area of 1,30,058 square kilometre and comprising 30 districts. As according to 2001 census the population of Tamil Nadu is 6,24,05,679. Among this, 5,49,85,079 of them are Hindus, 34,70,647 of them are Muslims and 37,85,060 of them are Christians.\(^3\)

Tiruchirappalli is the central most district in the Madras state. The river Cauvery transverses the central portion of the district making it a fertile basin. Tiruchirappalli is a famous city in South India and is located on the southern bank of the Cauvery. The well-known Srirangam temple is located on the island formed by the Cauvery and its distributary Coleroon. Tiruchirappalli is an important educational centre in the state. The economy of the district is essentially agrarian in character. It has also a few household industries. Of late, an attempt has been made to develop the district industrially. In the agricultural field,
the development has been good, but economic prosperity has varied from tract to tract. Only limited deposits of minerals are found. In the absence of any local initiative, the possibility of any pronounced industrial development is necessarily limited. But it has not witnessed any technological development, which can provide an adequate basis for rapid Industrialization. The people have taken to Western Education and have been more interested in service-oriented tasks. The district has great cultural and historical importance, but has not achieved any significant role in the economy of the state before the establishment of big industries like BHEL.

After the establishment of British supremacy in India, many places were brought under the British East India Company’s rule. Tiruchirappalli also came under the British administration and an English Collector was appointed in 1801. Soon after the area was ceded to the British East India Company and many administrative changes took place. Tiruchirappalli was annexed with Thanjavur district and then once again made as a separate district.4

In the Tiruchirappalli district, we could see various castes and communities living together harmoniously. The major communities found in the district are caste Hindus, Schedule caste divisions, Muslims and Christians. The Brahmins in the district are found predominantly in the Cauvery delta region. The Christian population in the district is larger than that of other districts because of intensive Missionary activities. Among the Muslim population the Urdu speaking people are mostly officials and the Tamil-speaking Muslim people are mostly business oriented.5
The Hindus accounted for 92.73% of the total population during 1911. Their percentage in district population had shown a slow but definite trend to decline and it had touched the mark of 90.28% in 1961. As a contrast to this trend noticed among the Hindus, the Christians and the Muslims had shown a sure tendency to increase. The percentage of Christians in total population was only 4.15% in 1911, but it had risen to 5.38% in 1961. Similarly the percentage of Muslims had also recorded an increase from 3.12% in 1911 to 4.03% in 1961.  

Thanjavur district is known as the granary of Tamil Nadu. It has a glorious history behind it. It was the seat of Chola power when Tamil Nadu reached its zenith of glory. It has a rich and varied cultural heritage. It is one of the coastal districts; its coastline extending over 140 miles turns southwest at point Calimere. The sea board can be divided into two sections, one extending almost 72 miles from the mouth of the river Coleroon to point Calimere in the south and the other bordering the Palk Strait for about 68 miles from point Calimere. The district can be described as a vast fertile soil with a gentle but definite slope towards the sea. The region can be divided into three distinct divisions, viz., the deltaic region, the upland area and the salt swamp.

Thanjavur’s economy is essentially agrarian, its agriculture being sustained by a network of irrigation sources and improved method of cultivation. Thanjavur had the highest degree of education in the whole Presidency, among the male population only 37.81 percent of those of 15 years of age and upwards were illiterate. Literacy rate of Thanjavur district was high because of Brahmin and Muslim population.
The following statement will give an idea about the social composition of the district, as the demography is more or less similar to that of Tiruchirappalli except with some changes in its coastal areas. Kallars are the majority people among the caste Hindus living all over the district, concentrated more around Thanjavur and Mannargudi taluks. Vanniyars are found majority in Kumbakonam and Mayavaram taluks. Schedule caste people are living all over the district concentrated more in Thiruthuraipoondi taluk. Muthiraiyar and Ambalakarar or Vellalar communities are found more around Pattukkottai and Aranthangi taluks. Even though the Brahmins are a minority distributed all around the district, they are found more in number at Kumbakonam and Mayavaram. The Muslim population in the district is found more in the coastal areas such as Nagapattinam, Nagoor, Muthupet, Koothanallur and Adirampattinam. The Muslims found in the coastal areas like Adirampattinam are called as Maraikkayars and the other Muslims are called as Rawthers.

The total population of the district has increased from 2,982,670 in 1951 to 3,245,927 during 1961 thus recording an 8.83 per cent increase during the decade. The Hindus have recorded only a low percentage in increase Viz., 7.98. Muslims along with the Hindus have recorded only a lower percentage increase than the increase recorded by the district population. The increase in their number was of the order of 7.6 per cent only. As a contrast to these, the Christians have recorded 23.24 per cent rise during the same period.
The 1961 Census has recorded 37.38 percent rise in the district population over the 1911 position. During the same period running over five decades, various religious groups have recorded 35.86 percent increase over 1911, while Muslims have recorded 55.40 percent rise and the Christians 35.24 percent. As is clear from these figures, the Muslims have recorded the highest increase over the last few decades.\(^{10}\)

The Hindus accounted for 90.62 percent of the total population during 1911. Their percentage in district population has shown a gradual but definite trend to decline and it has already touched the level of 89.60 percent during 1961. As a contrast to this trend, the Hindus, and the Muslims of the district have shown a sure tendency to rise. Their percentage to total population has increased from 5.54 in 1911 to 6.26 during 1961. There has not been much variation in the percentage of Christians to total population.\(^{11}\)

**DIVISIONS OF MUSLIMS IN TAMIL NADU**

Islam has no caste distinction. However a sort of class divisions is prevailing among Indian Muslims especially among the Muslims of the Madras Presidency. The Muslims of South are maintaining their identity distinct from the Muslims of North India. In South India many of the Muslims are Arab origin and others are converted to Islam. The Arab origin exists because of the trade contacts between the south India and the Arab world. But all of them speak their regional language only. Their habits are also hardly distinguishable. Apart from these two groups the third one is Urdu-speaking Muslims who were migrated from the north and came to south at the time of political calamities or military invasions and claim themselves as ruling class. The origin of Urdu speaking people could not be attached to a particular country or place.
In Tamil Nadu, mainly there are three groups of Muslims as follow Maraikkars, Rawthers and Dakhnis or Patthans (The Tamil Nadu government formerly had divided the Muslims into two groups Labbais and Urdu speaking Dakhnis for offering scholarships. Later all Muslims are categorically considered as backward class).

**MARAIIKARYARS**

They are traditionally traders. Once they had commercial contact with Ceylon, Malaysia and Arabia. Because of their trade they are rich and influential. The Maraikkayars are found only along the sea coast of Tamil Nadu, Pondicherry, Karaikal, Nagapattinam, Adirampattinam, Keelakarai, Kayalpattinam etc. The Maraikkayars are also known as Labbais because of their learned distinction. Among them there were Tamil scholars and poets and their contribution to Tamil literature is highly appreciable. They follow ‘Shafi’ school of thought of Islam.

**RAWTHERS**

The second group of Muslims is Rawthers. They are inland Muslims living all over Tamil Nadu. They are converted to Islam from the various castes found in Tamil Nadu. The word Rawther was originally used to point out to one who trained the horses. Once this word Rawther was used to denote horseman irrespective of their religion like ‘Mahutan’ (elephant tamer) but in due course of time it came to be known as a class of Muslims. There are slight cultural differences prevailing between the Maraikkayars and the Rawthers. The Rawthers mostly follow Hanafi school of thought of Islam. There are Labbais (used as an attitude to denote learned quality) in Maraikkayars as well as in Rawthers.
DAKHNI OR DECCANIS (THE URDU SPEAKING MUSLIMS)

The third groups of Muslims are those who speak Urdu or have Urdu language as their mother tongue. They are known as Dakhni Muslims i.e. Deccani Muslims. They are also called as “Patthans”. Long ago they migrated to Tamil Nadu from north India at the time of political calamities and invasions. Their language, culture, dress, customs and manners are different from other Muslims. They consider themselves as ruling class owing to their military origin. Their population is more at Madras, Madurai, Trichy, North Arcot, South Arcot etc. They are mostly followers of the Hanafi school of thought in Islam and they marry among themselves.

Even though these differences are prevailing among the Muslims there is no casteism. They live in equal terms and now-a-days they even perform marriage alliances with one another. All the Muslim rulers of India (Delhi sultans and Mughals) belonged to Hanafi School of thought. The travellers and soldiers who came to India through the Khyber and Polan passes were all Hanafis. The Arab Muslim traders who came to India by sea belong to Shafi School of thought. So, we could see most of the offshore region Muslims, especially the Maraikkayars of Adirampattinam, belong to Shafi sect of school of thought.

The Muslims are mostly mercantile people and landowners. The Maraikkayars’ predominant characteristic feature in the past was trading with foreign countries like Sri Lanka and South East Asia. Because of the change of the trend and scenario in those countries their mercantile
activities suffered and almost stopped. At present the Muslims in the Thanjavur district particularly from the coastal areas are seeking their fortunes in the Gulf and the Western countries as skilled and unskilled workers in all types of jobs. The Brahmins in this district are mostly high officials and priests in the temples. The Muslims of Tanjore are most numerous in the inland taluks like Kumbakonam and Papanasam, but they also abound in the trading coastal taluks of Nagapattinam and Pattukkottai, (Adirampattinam). They are mostly Labbais and Maraikkayars; Urdu speaking Dakhni Muslims are the negligible minority.

The word Labbai seems to be of recent (Sonogars) origin, for merely the Labbais were called Sonogars, meaning natives of Sonogam (Arabic). They are in fact, partly the descendants of the Arab traders of refugees who married women of this coast and partly the descendants of Hindus who converted to Islam. The name Maraikkayars is derived from the Arabic “Markaba” means ‘the boat’. They are also like the Lebbais, a mixed race of the Arabs and the Hindus and are mostly traders. They, however, belong to the Shafi sect. They admit converts from various Hindu classes (called Tulukkais) but they generally do not intermarry with them. The Maraikkayars consider themselves superior to the Labbais and do not generally inter drive or inter marry with them. The Muslims of pure descent, on the other hand, hold both the Maraikkayars and the Labbais inferior to them and do not inter marry with them (these practices have gone out now due to the spread of Modern education). This has led to the Maraikkayars and the Labbais adopting some of the customs of the pure Muslims like dressing themselves and their women in strict Muslim fashion and by speaking Hindustani at Home.
EDUCATION BEFORE THE ADVENT OF BRITISH

Before the advent of the British to India, there were four ancient methods of Education. They were, the instruction given by the Brahmins to their disciples, the seats of Sanscrit learning, the Maktabs and Madrasas or the Schools and Colleges of Mohammedans and a large number of Village schools. The latter gave an elementary education to the trading classes, to the children of petty landholders and well to do families among the cultivators; but they did not share in the endowments of the Government.\footnote{15}

The Maktabs are the primary stage of Muslim education and mostly attached with mosques. In Maktabs the children were taught the Arabi alphabets, rudimentary knowledge of religion and reciting the Quran without knowing the meaning. The Madrasas are the institutions of higher learning of the Muslim education. In Madrasas everything about Islam is taught and the persons who finished their education from these institutions are called as Aalims (religious scholar).

The indigenous education found in the Madras Presidency was universal as in other parts of India, long before the commencement of the British rule in India. In every Hindu matt or monastery and in every large Town or Village with Brahmin residents, instruction in some branches of Sanskrit learning, or in the Tamil classics and Pooranas had been taught from time immemorial. This was the recognized feature of the every village school. The Villages, large or small had from a very early date had its own school.\footnote{16} The description of such education at the present day is equivalent to the description of what it was a century or two back, for no change perceptible.
THE MUSLIM CONCEPT OF EDUCATION

The Arabic word ‘Ilm’ is used to refer to knowledge, which ultimately refers to education. The foundation of the Muslim education stands mainly on two pillars- Quran and Sunnah. It is therefore natural that educational schemes of Muslims are inclined towards religion. The main aim of education is ‘To understand the relation of Man with God, as revealed in the Holy Quran.’ All educational activities of the Muslims in Madrasas have been and continue to be governed by this aim, though there might have been different approaches. In fact, the religious aim of Islamic education is the service to God and it is the highest object of teaching and studying the preparation of all mortals for the other world, with purity of Niyyat (aim). Islam has not only permitted the study of Science useful for civic and social purposes, but has, at times, even made it obligatory. Its study has never been interdicted on religious grounds. In fact Islam does not permit the use of religious means to attain secular ends. It also stresses that if a man acquires intellectualism with no ‘faith’ it does not serve any purpose in front of God, instead if he has faith as his basic thing on which he constructs his intellectualism he becomes an embodiment of virtue and epitome of success.

INTRODUCTION OF ENGLISH EDUCATION AND THE MUSLIM INDIFFERENCE

When the British rule was established in India, the East India Company continued to follow the Persian language as the official language, which was in practice at the time of the Muslim rulers. The expansion of the territory and more involvement in administrative matters compelled the British to introduce the English language among the masses. It is an obvious truth that the need for a large body of
employees for clerical work, the English education was introduced. But it was not systematically introduced. In the beginning the Schools were started by the missionaries, supported by the British East India Company. The Muslims saw these Christian missionary schools with a suspicious eye that their institutions were nothing but centers of conversion, which was also a truth to some extent. The Christian missionaries took education and medicine as a two way process to spread their religion in India. But such motives and missionary activities were not found among the Muslims. This was the main handicap present with the Muslims in the promotion of education. The Christian missionaries also did not take keen interest on the promotion of the education among the Muslims, because they understood that teaching Christianity to the Muslims was more difficult than to the Hindus.

The change over from Persian to English as the official language did not affect the Muslims of Madras Presidency, because Urdu and Tamil are the wide spoken languages of the Muslims of this region. So, the reluctant attitude of Muslims towards English education was not pertaining to the language problem, the problem was the sovereignty of the British over the Muslims. The main cultural differences between Muslims and British people were another cause for the aversion of Western education by the Muslims. The Church in India allowed the people who converted to Christianity to have their old names with that of the Christian names and also permitted them to follow their old culture and way of life. This sort of flexibility was not allowed in Islam and the Muslims considered that their faith must be followed without any changes introduced by the human efforts. The British Government introduced English education, which was heartily welcomed by the leading Hindus but the feelings of the Muslims were not quite friendly.
As the British Sanskrit scholar, H.H. Wilson put it: “Upon the proposal to appropriate all the funds to English education there was a petition from the Mohammedans of Calcutta, signed by about 8,000 people, including all the most respectable Maulvis and native gentlemen of the city. After objecting to it upon general principles they said that the evident object of the Government was the conversion of natives; and they encouraged English exclusively and discouraged Mohammedan and Hindu studies, because they wanted to include the people to become Christian.”  

In order to allay these suspicions Lord William Bentinck enunciated a policy of strict religious neutrality: “In all schools and colleges interference and injudicious tampering with the religious belief of the students mingling direct or indirect teaching of Christianity with the system of instructions ought to be positively forbidden.” This policy of religious neutrality was not accepted by the missionaries who had founded a number of institutions all over the country with their full-fledged activities. The Muslims who were reluctant were not brought under the missionary efforts in promoting their education, which was also a cause for the educational backwardness of the Muslims.

The Muslim contribution to the development of education and learning during the mediaeval period was indeed noteworthy and great considering both in theory and practice. The impact of Islam was also felt in the languages found in India. The Muslims had contributed to the various branches of science, arts and literatures of India. Highlighting these achievements, the study also discusses how the Muslims have failed to keep pace with the fast changing modern world and tries to bring out the extent to which Muslim backwardness could be attributed to demote their educational development in the modern period and it suggests how the existing condition could be fruitfully modified.
The advent of Europeans and the establishment of the British rule in India though opened a new era yet it hampered the Muslim interest politically in particular. The Muslims who claimed to be the ruling class could not tolerate the reversal of their fortune and even went to the level of thinking that the learning of English will spoil their religious faith and culture. “Muslims looked back with pride to the glories which had vanished with hopelessness to the calamities which they further held in store.” The introduction of English, which replaced the Persian language, jeopardized the Muslim interest in administration.

When the British offered facilities for western learning the Hindus responded to it especially the Brahmins and availed themselves of the opportunities, whereas, the Muslims hesitated and declined to accept and utilize facilities and patronage offered by the British as the result of this attitude. The Hindus received their share in the administration and got appointments in the various Government departments. Thus, the Hindu community started to rise in knowledge in official position and in wealth. The Muslims considered themselves as, “A race ruined under British rule.” They opposed to the new system of public instruction because it was against their traditions and religious beliefs. This attitude or the opinion of the Muslims was superstitious and baseless. Islam does not just pertain to Arabia or to one sect of people alone. Instead, Islam is for all, language, caste, creed and race cannot be a barrier to it. So, the faith of a Muslim could not be collapsed just by learning English or Western Science. The conservative Muslim people of those days failed to understand this truth. “If you want to drive English out of Hindustan learn English”, said, Sir Syed Ahmed khan. Because of the backward
policy of the conservative Muslims, the community suffered socially, economically, educationally and politically. The crying need of the moment was to try to overcome the reluctance of the Indian Muslims to adapt themselves to their changed circumstances and at the same time to gain the confidence of the British who looked upon Muslims with suspicion and distrust.

Sir William Hunter in his book, "The Indian Musalmans", published in 1871, pointed out that the entire Muslim community had been disloyal and a source of chronic danger to the British power. And he also pleaded for rallying the Muslims round the British Government by removing their genuine grievances. The work of reconciliation with the British besides social reforms and educational development was not an easy task.

**COMPLEXITY OF A MUSLIM STUDENT**

When the Western education was introduced in India, the Indians particularly Muslims had to pursue different types of education and had to follow different types of Schools. A Muslim boy or girl first went to a Maktab or Madrasa and then to a normal school for secular education, whereas a Hindu boy or girl straight away went to a normal school to get his or her education. This kind of difficulty was with Muslim community only because the Muslims gave importance to their religious education. The above said factor was to be considered as one of the causes for the educational backwardness of the Muslim community. Madrasas are custodians of the values of the Muslim Community and the guardians of its heritage. According to Muslims, they have been able
to preserve and safeguard their culture through these institutions, which have made such adjustments and changes as necessary in due course. Now-a-days, this practice is vanishing away from the Muslims. The children under the age of 10 are attending the Maktabs attached to the mosques early morning only. Now, only a section of the Muslim population is taking up the higher religious education in the Madrasas.
REFERENCE

2. Ibid.
5. Ibid.
7. Census of India, 1891, p.179, T.N.A.
10. Ibid, p.163.
11. Ibid.
18. Ibid.