CHAPTER III

BRITISH EFFORTS AND
THE MUSLIM RESPONSE
BETWEEN 1901 AND 1947 A.D
The Muslim community realized the indispensability of the Western education, which made them react and respond to the Government efforts for the progress of their education. Thus, by 1901 A.D onwards, special attention of the British Government directed towards the development of the education of the Muslims of the Madras Presidency gained momentum. A discussion on the British Government’s efforts and response of the Muslim community for the improvement of their educational condition between 1901 and 1947 forms the subject matter of this Chapter.

The dawn of the twentieth century marked a great political turmoil and unrest in India. This was further worsened by the reactionary regime of Lord Curzon. His Viceroyalty affected the Educational Development in India particularly the efforts in this regard by the private enterprises. He brought many changes and control in the sphere of education especially in the higher education. The Laissez Faire system of education emphasized by the Woods Despatch of 1854 and further recommended by the 1882 Education Commission was given up. Lord Curzon feared that the Universities were seedbeds of revolutionary ideas. So, he reversed the policy of promotion of education by the private efforts. He began to follow a policy of “Efficiency first expansion next.”¹
The liberalization of Education Policy by the British Government during the later half of the nineteenth century was viewed with distaste by Lord Curzon as it resulted in the alteration of Government policies. Therefore, Curzon planned to reform the educational structure by officializing Indian education through strict norms. To remove these hurdles implemented during the Lord Curzon’s regime a resolution was passed by the British Government in the year 1913.² Apart from these changes initiated by the Government, non-officials like G.K. Gokhale also moved a Bill to make elementary education free and compulsory. All these changes had a great impact on the growth of education during these two decades. The strict and stringent measures of Lord Curzon brought a fear among the people to start private educational institutions. He appointed a Committee under Thomas Raleigh. Thus, Curzon’s reforms were the excessive officialization of the University administration, as a sequel to his apprehension that the Universities were places where the anti British revolutionists sprang up. Higher Education in universities and colleges aimed at dissemination of knowledge and training for life and also an intellectual service to the community at large. But, the higher education in Madras Presidency was not well developed; there were 43 colleges and a University.³

The Mohammedan Educational Endowments Committee of Calcutta, which met on to discuss generally the condition of the education of the Muslims in India in 1888, became an occasion to represent that there were numerous endowed properties scattered throughout India to be accumulated and regulated. It pointed out the pitiable condition of the Education of the Muslims of India was mainly due to lack of fund and recommended in its report to the Secretary to the
Government of Bengal that those numerous Endowment properties scattered throughout India might be applied to promote the education of the Muslims. It requested the Government to amend the law on endowments so as to make use of the endowment properties to the cause of the promotion of the education of the Muslims and further requested the Government to spend the continuous income from those properties for building schools and improving the infrastructure of the educational institutions. But this recommendation was not examined and considered by the Government. Had this request of the Mohammedan Educational Endowment Committee of Calcutta been accepted and given effect, the education of the Muslims would have had progressed some fifty years in advance, because of the lack of fund was one of the causes for the trailing behind of the Muslims in education The Muslims had to either accept the Governmental concession shown on them or to stand on their own effort to improve their condition.


A comparative study on the three religious groups in the beginning of the twentieth century will reveal the educational condition of the Muslims in the Madras Presidency in relation to communities An analysis on these three religious groups based on the Administrative Reports, Director of Public Instructions Records and Census of India Records (between 1891 and 1900) available in the Madras archives will be an useful exercise in this regard.

The following tables show the proportionate increase of English literacy at the close of 1900-1901.
One would naturally expect the proportion of literates in English per mille (i.e. 10,000) at the period “20 and over” to be greater than such proportion at the earlier age-periods. But if the proportionate increase at the final age-period exceeds that of the earlier period, it is a sign that an uneducated generation is growing up. Happily every indication is in the other direction. The figures noted in the margin show that the younger generations were more than holding positions especially in the Hindu and Christian communities. Even in the case of Mohammedans it is not an unfair supposition that a trading community may seek its education at a later age than those which supply recruits to the clerical and learned profession.\(^5\)
<table>
<thead>
<tr>
<th>Religions</th>
<th>Female literates per mille (10,000)</th>
<th>Increase per mille (10,000) female literates</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>10 – 15</td>
<td>15 – 20</td>
</tr>
<tr>
<td>All Religions</td>
<td>22</td>
<td>29</td>
</tr>
<tr>
<td>Hindu</td>
<td>18</td>
<td>24</td>
</tr>
<tr>
<td>Mohammedan</td>
<td>16</td>
<td>19</td>
</tr>
<tr>
<td>Christian</td>
<td>160</td>
<td>211</td>
</tr>
</tbody>
</table>

The figures in the above table showing proportionate increase at the various periods of age are also encouraging. They may be quoted, while in view of the special importance of female education, similar statements for the sex alone deserve a place.

Statement B, It is true, hardly bears out our contention literally, but then if things are seldom quite so fair as one would wish them to be, here they are quite sufficiently fair to encourage the hope that they will yet be fairer.  

Thus, for education taken as but the equivalent of literacy, progress in secondary, or higher education, is difficult to estimate; selection of data on which to found an examination is a matter on which no two persons are likely to agree. So, the recorded results of literacy in English, statistics supplied by the Registrar of Books and those to be found in the University calendars for the decade 1891-1900 is taken for analysis.
There is nothing in particular meritorious in knowledge of English per se: (of the Madras Presidency in 1901) the weird reasoning of the northern fellow countrymen occasionally casts up such knowledge as a reproach to the Madrasi; still, there would seem to be a greater educational possibilities in knowledge of two languages than that of one; in Madras in particular, knowledge of English affords opportunity for the commerce and interchange of ideas throughout the Presidency as a whole, as well as beyond its limits. The positive spread of this knowledge is not so far very great; it is claimed but by 66 per 10,000 of the total population; by 53 Hindu and 46 Mohammedans of a similar number. Christians, whose community includes many to whom English is the ordinary means of communication, naturally outstripped all other religions with 541 per 10,000. This Department of Education, as one would expect, is almost entirely confined to one sex. Of some 19 million Hindu, and one and a half million Mohammedan women, but 3,770 and 194 respectively can read and write English. Among Christians, female literates in English numbered 23,124 out of a total of 6,13,280; but it must be admitted that the major portion of this total (14,152) belongs to the European and Anglo-Indian communities.

IV

<table>
<thead>
<tr>
<th>Nature of Increase</th>
<th>All Religions</th>
<th>Hindu</th>
<th>Mohammedan</th>
<th>Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td>84,784</td>
<td>67,222</td>
<td>4,828</td>
<td>12,469</td>
</tr>
<tr>
<td>Per Mille</td>
<td>442</td>
<td>515</td>
<td>613</td>
<td>236</td>
</tr>
</tbody>
</table>
Proportional figures (in the table above) deduced from absolute figures, in which one term is exceedingly great or exceedingly small, are apt to prove misleading. The marginal statement shows the progress, both absolute and proportional, made during the decade 1891-1901 in English literacy.

The table below shows the position of English Education by age periods before 1900 and the marginal statement shows the relation of these figures to those of 1901.

\[
\begin{array}{|c|c|c|c|c|}
\hline
\text{Age Periods} & \text{All Religions} & \text{Hindu} & \text{Mohammedan} & \text{Christian} \\
\hline
0 - 10 & -40 & -29 & 404 & -68 \\
10 - 15 & 178 & 246 & 360 & 15 \\
15 - 20 & 374 & 421 & 431 & 226 \\
20 and over & 525 & 598 & 697 & 309 \\
\hline
\end{array}
\]

It is a permissible supposition that the proportional decrease at the first age period in all religions, and in each religion save Mohammedanism, is due to more accurate enumeration. The absolute figures in the case of Mohammedanism are so small, (an increase from 99 to 139), as to be negligible.

\[
\begin{array}{|c|c|c|c|c|}
\hline
\text{Class dealt with} & \text{All Religions} & \text{Hindu} & \text{Mohammedan} & \text{Christian} \\
\hline
\text{Literates} & 284 & 278 & 322 & 339 \\
\text{Literates in English} & 442 & 515 & 613 & 236 \\
\hline
\end{array}
\]
A comparison of the progress of literacy in English with literacy in general may be exhibited for what it is worth. Due to non-availability of correct data and statistical points it is not possible to bring out the comparison.

From the above-mentioned comparative analysis of the three religious groups Hindus, Mohammedans and Christians it is presumed that the analysis shows that the increase at the final age period of the education in English has a positive and encouraging trend.

The special importance of female education deserves the similar state of affairs exhibiting the same positive and encouraging upward trend. Statement B does not show an increasing trend in literacy.

Education taken, as an equivalent of literacy does not reflect the progress made in both secondary and higher education; for which the statistics found in Books of Registrar of have been taken for analysis. Knowledge of two languages offered better and more opportunities than one language. Of all the members of religious community the Christians enjoy a better status with 541 members out of 10,000 with the English language followed by Hindus; only about 53 and Mohammedans with 46, out of 10,000.

As regards the women’s education, 3770 out of 19 million Hindu women and 194 out of 1 1/2 million Mohammedan women can read and write English, whereas 23,124 Christian women out of total 61,328 were literate in English, which include European and Anglo Indian
Community. The proportionate figures are quite misleading where the marginal statement refer to the progress made in English literacy.

The subsidiary table V shows the English education by age period and the relation of the figures in 1901. The Proportion of decrease in all religion except Mohammedanism is shown through accurate enumeration and the absolute figures of Mohammedanism are too negligible to demand any attention.

Among the three religious groups the Christians excel the other two religious groups in the literacy of English. The Christian women were also better in English literacy than their counter parts in the other two religious groups. Although the progress of the Muslims was so small, their enthusiasm to learn English was gradually increasing. The Census of India of 1891 records shows that the Musalman females produced the next best results, though a long interval separates them from their Christian sisters. It is a common belief that Muslims are not so well educated as Hindus but this is erroneous. This statistics, however, refers only to elementary level; in higher level the ratio was not proved due to lack of correct statistics and data.

The statistics of education in the age period for Hindus, Muslims and Christians, some anomalies are found in the Hindu and Muslim figures as in these for whole population, comparatively low proportion of the illiterate among the adult males especially marked in the case of Muslims. According to the Census of India 1891 records, among the males of 20 and over age period, 71 percent of the Christians, 76 percent of the Muslims and 82 percent of the Hindus were illiterate. Among the
women, 20 and over age period 9 percent of the Christians, 1.25 percent of the Muslims and only 0.5 percent of the Hindus were literate.\textsuperscript{11}

Even though the educational policy from the time of Curzon aimed at checking unrestricted growth of standards, in fact during Curzon's period, there was a comparative increase of students and improvement of standards in schools. Thus qualitative rather than quantitative improvement was perceptible in secondary instruction, during this period. Grants were granted under Grant-in-Aid system to the various Schools and Colleges.\textsuperscript{12}

Unmindful of the restrictions and tight control of the British Government, the Muslim Philanthropists and progressive minded leaders took efforts to improve the educational condition of their society. An All India Muslim Educational Conference was held at Madras in 1901 due to the efforts of the Muslim leaders.\textsuperscript{13} The main aim of this Conference firstly, was to bring awareness among the Muslim mass towards western education. Secondly, the conference tried to bring the attention of the British Government on the education of the Muslims. This was a first and a major attempt of the Muslim community towards their educational development in the Madras Presidency. This effort even though was not very successful; definitely affected some sort of inclining attitude among the Muslims towards the English education. But unfortunately this change of attitude of the Muslim community was not encouraged during the time of Lord Curzon's administration.

The growth of the education of the Muslims was not steady and uniform. There was periodic increase and decrease in the expansion of the western education among the Muslims of Madras Presidency. The total number of schools increased in a year subsequently decreased in the next year and the pupils' strength under instruction also was in the same condition. On studying the Administrative Reports, the Director of
Public Instruction Reports and the Census and other records of the Government and other records one could realize these variations.

The reason for the varying trends in the strength of the schools and pupils could not be exactly enumerated. As it will be an elaborate task to find out each and every progress into account, a sort of quinquennial and decadal assessment on the general improvement made in the education of the Muslims is considered.

As according to the Administrative Records of Madras Presidency of 1900-1901 and the report of the Director of Public Instruction of 1901 the following state of condition was recorded in the progress of education of the Muslims. There was a satisfactory advance in the number and strength in Muslim institutions, the figures for the year under report being highest for the last 5 years. The number of public institutions was 1054, and their strength was 47,368, the number of private institutions was 1076 with strength of 32,968.14

The number of male students in the collegiate stage of instruction was 80 in Arts College and 7 in Professional colleges. In the secondary stage the numbers were 558 in the Upper secondary and 1766 in the Lower secondary; while in the primary stage also the number rose to 58,369. There were no girls above the lower secondary stage and the number in this stage was 29, in the primary stage there were 10,912 girls. In Training Schools, there were 67 male students and 10 females, and in other special schools 341 and 34 respectively. On the whole there were 60,773 boys and 10,941 girls receiving a general education and 415 boys and 44 girls in special Schools.15
PRIMARY SCHOOL EDUCATION

The number of Public Primary schools for Mohammedans was 1,037 and their strength was 45,915. There was an increase of 177 schools and 9,246 pupils of the primary schools 45.8 percent were managed in the previous year. The number of boys appeared for the primary examination was 1,563, of whom 918 passed against 857 out of 1516 in 1900-01. These results showed a fair improvement.

SECONDARY EDUCATION

The number of secondary schools for Mohammedans was 10; two of these were Upper secondary schools with a total strength of 450, lower secondary. Schools for Mohammedans increased in number by one and in strength by 26. At the Matriculation and Lower secondary examinations 195 and 371 respectively appeared and 50 and 74 passed, while in 1900-01 26 and 81 passed out of 182 and 412. There was a marked increase in the number that passed the Matriculation results at the last examination. For the Upper secondary examination 7 appeared and 2 passed in 1901-02 and one passed out of four in 1900-1901.

In Upper secondary examinations, there appeared 128 male and 3 female students; of them 98 were Brahmins and 29 non-Brahmin caste Hindus. Among the 4 Mohammedan students appeared only 1 passed. In Matriculation examinations 7313 appeared, out of them only 1423 passed. Among the passed there were 44 Europeans, 133 native Christians, 29 Mohammedans, 932 Brahmins and 285 non-Brahmin Hindus.
COLLEGIATE EDUCATION

In Collegiate education in Arts Colleges, 23 students attended the Madras Christian College and 18 students attended the Presidency College. Of the 24 candidates who appeared for one or more parts of the B.A. degree examination, only 7 qualified for the degree. In the FA examinations, out of 35 appeared only 11 passed in Arts and 15 passed in Science. On the whole there showed a fair improvement except in Science which was 46 in the previous year. The Caste wise and religion wise exact figures were not available.

SPECIAL EDUCATION

Special schools for Mohammedans fell in number from 8 to 7 and in strength from 262 to 254 during the year 1900-01. The decrease was due to the closing of the Industrial school at Asur, Cuddapah, known as Dabistani Kauphia Bagini seminary. The Law College and the College for Agriculture had each two Mohammedan students and there was one each in the Medical and Engineering colleges. There were 10 Mohammedan pupils attending the school of Arts, 39 attending the school of Medicine and 2 attending the school of Engineering. Of the 35 Mohammedan male students under training, 20 belonged to the Mohammedan branch Training School in Madras, 15 to the Mappillah Training School in Malapuram. Of the female students under training 6 were in the Government Hobart Training School, Madras and two in the school at Gunnairbeed. The two Industrial schools specially intended for Mohammedans, viz, the Anjuman-i-Mufidi Ahle Islam in Madras and the one for Mohammedan women at Guntur had respectively 100 and 31 pupils on their rolls.
SCHOLARSHIPS

The Government has extended scholarships to 42 Mohammedan students, which include 18 Lower secondary, 13 Upper secondary, 9 F.A and 2 B.A. The total expenditure for Muslim education was Rs.2,67,127. Of the special school for Mohammedans there were 8 with 262 pupils against 6 with 202 pupils last year, the increase was due to the opening of industrial classes in connection with 2 Mohammedan schools one at Cuddapah and the other at Vellore.

The number of Muslim students in the College of Agriculture was 2, Engineering College 1, Law College 2 and Medical College 2. Only 20 pupils attended school of Arts and 35 the Madras school of Medicine. In the Training school there were 109 pupils of whom 26 were Mappillahs, while 6 female students under training, 3 were at Hobart Training School, Madras and 3 in Gunairbeed.20

The Collegiate Education, in March 1901, 532 candidates were admitted to degrees against 511 in the previous year. In M.A degree 36 appeared and 19 passed. In B.A degree 856 appeared (including 4 girls) 354 passed. Among 1,198 B.A degree candidates, Tanjore contributed as usually the largest number 233 and Malabar coming next with 83 students. A scholarship of Rs. 20/- per annum was awarded to 4 M.A Degree graduates and 8 scholarships of Rs. 10/- per annum to B.A degree graduates (3 scholarships to Backward Classes, 1 to Uriyas and remaining 4 to Mohammedans). Moreover 25 FA scholarships of RS 7/- (7 to girls- 6 to Brahmins-6 to Mohammedans 4 to Backward Classes- 2 to Uriyas) The Fees collected was Rs.85.0 and 71-13 respectively while it was 79.10 and 73-14 last year.21
Judged by the statistics, the education of Mohammedans may be considered to have made progress during the year 1911. The number of institutions specially intended for them rose from 2,049 to 2,147 and their strength from 87,025 to 97,287, the increase being shared both by public and private institutions. Unaided institutions, however, presented a decrease in both respects due to the transfer of some of them to the aided list. The opening of the Government Mohammedans girl’s school, Mylapore, raised the number of Government schools from 55 to 56. The total number of Mohammedans under instruction in all classes and grades of schools rose from 1,28,835 including 24,867 girls, to 1,36,428 including 26,317 girls. The percentage to the total Mohammedan population of school age was being 37 against 34.9 in the previous year. But there was a fall in the Mohammedans strength from 84 to 69 in Arts Colleges. In Matric, 154 appeared 20 passed. However in subsequent years there was an increase in the percentage of the total number of Mohammedan scholars in all classes of institutions to the Mohammedan population of school age from 37.4 to 39.6.

The policy of offering special inducements to the Muslim community as mentioned in the last quinquennium i.e. 1901-05 report continued in force, though the changes made in 1906 in the Educational and Grant-in Aid rules altered the form of some of them. In all institution of all grades under Public Management, a Mohammedan student need only to pay fees at half the rate charged in the case of other students. The institutions under Private Management almost invariably granted the same concession, and in nearly all branches of education above the elementary grade, scholarships are either reserved for Mohammedans or they have a preference. In the case of Mappillah, an
especially backward class of Mohammedans, scholarships tenable in elementary schools were also awarded. Mohammedan students under training as teachers received a higher rate of stipend. Nearly one half of the total number of public funds and over 70 percent of the rest were aided.\textsuperscript{24}

It was disappointing to find that these efforts on the part of the Government have so far evoked so little effective response from the Muslims and that there has been so little progress in the education especially the higher education of Mohammedans. There has, however been some progress, in the higher education of the quinquennium. The signs were improving in one or two of the central and southern districts where a demand for secondary education was beginning to make itself felt, and the member of the community have come forward with proposals for establishing and endowing high schools.

**MOHAMMEDANS SCHOLARS UNDER INSTRUCTION**

One hundred and nineteen thousand Mohammedans were returned as being under instruction on March 31\textsuperscript{st}, 1907.\textsuperscript{25} This number included 39,000 pupils attending private institution for Mohammedans, which were almost entirely Quran schools and in which little or no secular instruction is given and 3,000 in other private institution, mostly indigenous elementary schools. The remaining 77,000 were attending public institutions.\textsuperscript{26}

The pupils' strength in public institutions for Mohammedans was 49,000 and excluding the small number of Hindus and native Christians to be found in Mohammedans schools, the number of Mohammedans reading in Mohammedan public schools might be taken at 48,000 leaving about 29,000 Mohammedans in attendance in non-
Mohammedan public schools. The above figures in each case represent an advance on those for 1901-1902, but the increase is small and practically was made in the last year of the quinquennium except in the case of the Quran schools, the Mohammedans in public schools were in the primary stage, less than one percent were reading in high school classes. The request of Mohammedan people of Mangalore to establish an Anglo-Hindustani School was rejected by the Government and they were informed that enough has been already done.

**PRIMARY EDUCATION**

The number and strength of Mohammedans primary schools fell during the first four years of the quinquennium (1901-1905), but there was a recovery in 1906-1907 and their total strength at the end of the period stood higher than at the beginning. Taking into account Mohammedan pupil in other primary schools there has been an increase of 6.5 percent. The number of Mohammedan pupils increased in primary schools, most of which occurred in the last year of the quinquennium.

**SECONDARY EDUCATION**

There were only two high schools for Mohammedans, the Government Madrasa-I-Azam and the Harris high school, managed by the Church Missionary Society, both situated in Madras. The former was provided in 1903-1904 with commodious building with spacious playing grounds and a hostel for the accommodation of students coming from the rural areas. The efficiency of the institution had improved in 1906-07. The number of Mohammedan boys in high school classes had increased by 22 per cent in the quinquennium.
COLLEGIATE EDUCATION

The number of Mohammedans reading in Arts colleges had been small throughout the period and had varied irregularly, being lowest in 1906-07. The number in professional colleges had fluctuated still more irregularly and at the period there were only 15 Mohammedan students preparing for the liberal professions, two for law, one for medicine. The number of Mohammedans who proceeded to the University in spite of the facilities offered to them is very disappointing.31

FEMALE EDUCATION

Of the 22,000 Mohammedan girls receiving instruction as on March 3131, 1907, 10,000 were reading in Quran schools, and 12,000 in public institutions. The later were almost entirely in the primary stage of instruction; of them nearly 5,000 were attending public schools for Mohammedan girls, and the remainder in other public schools.

There had been an increase in the number of Mohammedan girls attending public as well as private institutions amounting in the case of the former to nearly 17 percent. The increase in the case of Public institutions occurred mainly in the last year of quinquennium. The Government was maintaining 35 schools for Mohammedan girls with strength of about 1,600. The Mohammedans girls who proceeded beyond the fourth standard were numbered in tens, it stood at 29 at the beginning of the period and 57 at the end.32
SPECIAL EDUCATION

The special schools intended for Mohammedans comprise three training schools, two for masters and one for mistresses and in the three industrial schools, two for boys and one a school of embroidery for girls. The most important of the industrial schools is the Anjuman-Mufid-I-Ahle-Islam in Madras which usually had 100 boys on the rolls, and to which the Government had given an annual grant of Rs. 5,000 for several years.

The number of Mohammedans, especially the girls, under training as teachers, was regrettably small during the period and it was always a matter of difficult to fill up appointments in the Mohammedan schools with qualified teachers. It is also a matter of regret that the number of Mohammedans in schools decreased from 41 to 22 in this period.33

COOKERY CLASSES FOR TEACHERS

With a view to improve the teaching of domestic economy, arrangements were made in February 1912, with a course of lectures and demonstration in cookery to teachers in European schools in Madras. In this connection a lady lecturer was appointed, who was for nine and-a-half years served as a Domestic Economy and a Hygiene Instructress under the London country council. Added to that, she subsequently had experience of household management in the Presidency. It was anticipated that it would later be found practicable to organize similar courses with an extended range of subjects.34
PROGRESS OF MOHAMMEDAN EDUCATION

In the Report of the Director of Public Instruction of the Madras Presidency of 1911-12, in the quinquennial report it had to deplore the comparative failure of the efforts made by the Government for the extension of Mohammedan education to evoke response from the community, but it was also mentioned that in the last year of the quinquennium there were not wanting indications that the community's indifference to education was breaking down and that more rapid progress might be anticipated in the future. This anticipation had been realized so far as increase in numbers under instruction goes. In the quinquennium from 1902-03 to 1906-07 the total increase was only 8 percent., whereas in the years to which this report refers the increase had been nearly 23 percent. That is, the rate of increase had been three times as rapid. This increase had however been almost confined to the lower stages of instruction. The number in the Arts College rose from 76 in 1906-07 to 96 in 1911-12, the number in professional college has slightly fallen and the number in secondary schools after some fluctuations had returned to very nearly what it was at the beginning of the quinquennium.35

Apathy and intellectual indolence and the postponement of secular to religious instruction on doubt went for to account for these facts. The community moreover was poor and some families who were otherwise keeping their boys at schools were not able to find the money for fees. It was also both a cause and consequence of indifference to higher education that well-to-do Mohammedans were so commonly in business and perhaps this indicated a prevalence of common sense. The number of secondary schools in which Urdu was the medium of instruction, still very small and in other schools Mohammedans were at
a disadvantage in the lower classes where a Dravidian language was the medium of instruction. These causes account for the absence of progress in secondary education and while this remained stationary, the fluctuations in the numbers in college may be regarded as merely accidental.

The number of schools had increased by 110. Seven Government elementary schools all for girls had been added and brought the total of Government schools up to 60. Local and Municipal boards had also increased the number of their schools. There were 450 such schools in 1907-08 and 520 at the end of the quinquennium. The number of aided schools rose by 140, while that of unaided private schools had somewhat diminished. The increase in schools had been most marked in Public schools intended for Mohammedans, amounting to 33 per cent., while in Public institutions generally it was 27 per cent. This comparatively small difference was very far from indicating the degree of preference for their own schools on the part of Mohammedans, because most parents could not exercise any choice in the matter, the only accessible school being one not specially intended for them. There had been an increase of over 1,000 in the number of pupils in private schools.

There were a number of private Quran schools run by private people not complied with departmental requirements and imparting little secular instruction were also admitted to receive grant from the government. These schools were almost confined to two or three southern districts where Labbaïs, Marakaiyars and backward classes of Mohammedans were numerous. Attempts had been made, with some
success, to induce the teachers in these schools to add secular instruction to their religious instruction, which constituted of learning Arabic scriptures which were understood by neither the pupil nor the teacher, had no much value except mental discipline.38

After a decade, judged by the statistics, the education of the Mohammedans had made further progress (i.e. between 1901&1910). The number of institutions specially intended for them rose to 2291. The strength of the Mohammedan students in elementary schools was 95,767. The number of students in collegiate education in B.A., level was 69. Public schools were 1149. However there was a decrease in the number of Private schools. Unaided institutions, however presented a decrease in both respects due to the transfer of some of them to the aided list. There was increase in the Mohammedan girls’ strength. The opening of the Government Mohammedan girls’ school, Mylapore, raised the number of Government schools from 55 to 56. The total number of Mohammedans under the instruction in all classes and grades of schools rose from 1,28,835 including 24,867 girls to 1,36,428 including 26,317 girls, the percentage to the total Mohammedan population of school age being 37 against 34.9 in the previous year. But there was a fall in the Mohammedans strength from 84 to 69 in Arts Colleges. In Matriculation, 154 appeared and 20 passed. The total expenditure on Mohammedan education during the year 1910-11 was Rs.3, 95, 147.39 The increase was mainly due to the opening of 218 schools for the benefit of this community by local Boards and Municipal councils out of the additional funds placed by Government at their disposal. Five sectional schools were at work during the year, which accounts for the increase from 86 to 203 in the strength of the Training Schools intended for Mohammedans.40
There was an advance also in the number of Mohammedan schools, Arts Colleges and Secondary schools for non-Europeans, the numbers having risen from 96 and 5507 to 125 and 5885, respectively. Consistently with the advance indicated by the facts mentioned above the percentage of the total number of Mohammedan schools in all classes of institutions to the Mohammedan population of school age rose from 35.5 to 37.4. Of the public schools intended for Mohammedans 135 were elementary schools for girls attended by 7,260 pupils, these figures showing an advance of four in the number of schools and about 500 in their strength. The total number of private institutions and their strength showed a decline during the year; but this is not altogether a matter for regret, as it was in part due to the classification as public schools of such of the private institutions as confirmed to the departmental standards of instruction.  

The increase during the year in the total number of Mohammedan pupils under instruction in all classes and grades of institutions may be taken as evidence of the increasing educational activity of the Muslim community not with standing the fall in the number of schools specially intended for them, this fall was however confined to private schools, which were generally of an ephemeral character. The condition of education in the Laccadive Muslims continued to be satisfactory according to the report furnished by the Collector of Malabar.  

Generally the field of education suffered without progress because of the First World War. Due to this Great War the British Government of India diverted its attention and its exchequer to meet the needs of the war and there was little progress made in the education of the Muslims also. Another setback occurred in the progress of education
of the Muslims, was the Khilafat Movement. During this movement the Muslim students came out of the Colleges and Schools to revolt against the British Government of India. Moreover, Gandhiji gave a call for boycotting English schools and foreign articles. The Muslims immediately responded to it and boycotted the British institutions. Due to this reason there was a great fall in the strength of the students in almost all the levels of education. This decrease was mainly in elementary schools because the Muslim parents boycotted the British schools and opened several unrecognized schools under private management. So the strength of the Mohammedan institutions intended for them fell to 1983. In arts colleges there were only 138 Mohammedan students, which was 24 less than the previous year. However, Mohammedan students in secondary schools for Indians rose to 8210 that was an increase by 237. The elementary schools’ strength fell to 1,14,014, which was a decrease by 4420 than the previous year. The total expenditure was Rs.11, 48,000.42

The growing discontentment on the suppressive policy of the British Government steadily kindled among the Muslims a desire for western education. It created an urge among them to found new independent educational institutions. In order to remove the official control on education as introduced by Lord Curzon a resolution was passed in the Legislature in the year 1913. But this could not be given effect due to the First World War calamity. After the Great War the education of the Muslims was further affected by the Khilafat movement of 1919. But in spite of these hurdles an epoch making attempt was made for first time in the history of South India. In Madras Presidency at Vaniyambadi of North Arcot District, the “Islamiah College” was founded under the philanthropic munificence of the Muslims.
EFFORTS OF VANITYAMBADI MUSLIM EDUCATIONAL SOCIETY

Islamiah College is a symbol of devotion to education and love for learning of the Muslims of Vanityambadi who in their zeal for translating into action the message of Sir Syed Ahmed Khan established the Vanityambadi Muslim Educational Society in 1901. The society was registered in 1905 and soon under its auspices the Islamic Elementary School was started. The phenomenal growth of the school was due to the untiring and dedicated service and leadership of Hajee T. Badruddin Sahib, Malang Hayath Batcha Sahib, T. Ameenuddin Sahib and Malang Ahamed Batcha Sahib. The full-fledged Islamiah High school came into being in 1912.

In 1915, the Vanityambadi educational Society resolved to establish the Islamiah College and the foundation stone of the College was laid by His Excellency Lord Pentland, the then Governor of Madras Province. With princely donations from the Muslim philanthropists, the College was started in 1919 and got recognition from July 1921. The building in the College is housed at present was opened by Nawab C. Abdul Hakeem Sahib who gave a munificent donation of Rs. 50,000 to the society.

The College keeps its portals open to the members of all castes and communities. From its very inception it has drawn members on its establishment, staff and students from all communities. The aim of the college is to foster the teachers and students, and through them the society in general, the attitudes and values needed for developing “good life” in individuals and in the society.
The Director of Public Instruction Records and Administrative Report of Madras Presidency were not having sufficient information about the progress made during the First World War and Khilafat Movement. The only information available was that the Government had raised the Madarasa-I-Azam to the status of second Grade College, the junior and senior intermediate classes being opened in it during this period. The Strength was 19 (i.e. 10 Junior and 9 senior) on the 13th March 1919.44

Dyarchy was introduced by the British Government in 1919. Subsequently, the Justice party won in the election in the year 1920 and formed the Ministry. The Justice party Government formed in the Madras Presidency fought for more power for the Provincial Governments and as a result of this education was transferred as a State subject in 1921. This transfer of Education Department to the State helped a lot to develop the education of the local people especially of the women. But the growth of education of the Muslims still remained under an unappreciable state. The Muslims of south were still under a state of confusion and dilemma. Even in the Hindu society the progress of education was highly advanced in the Brahmin community where as other caste Hindus’ advancement was not up to the expectation. Next to Brahmins the Christians were far advanced than the Muslims especially in women’s education. The steady expansion of western education did not reach fully to the Muslims of the Madras Presidency, unlike that of their counter parts in North India.
The Government Mohammedan College at Madras was continued for a further term of one year on a temporary basis. The Islamiah College Vaniyambadi, whose very existence was seriously threatened in the previous two years by the Khilafat and Non-Cooperation Movements, regained its stability. There was a very satisfactory increase from 141 to 184 in the number of students in Arts colleges. The number of Professional colleges increased slightly from 41 to 44.45

The Government Mohammedan College of Madras is still located in Madarasa-I-Azam compound building. The lack of accommodation hurdles further improvement of the college, further more to view, some of the students of the Mohammedan College have to attend some classes at Presidency College. To take up Urdu in the Intermediate classes, the Mohammedan students of Presidency College have to attend the Mohammedan College.46

The Church Missionary Society decided to discontinue the Harris High school, Royapattah, from 23rd June 1923, the Government sanctioned taking over of the management of the school by the department temporarily to the end of April 1924 with a view to enabling the Mohammedan community in the mean while to arrange for the conduct of the school as an aided institution. Towards the cost of maintenance of the school by the Department, the Mohammedan Educational Association of Southern India contributed a sum of RS. 3000.47

The Government noticed with special satisfaction the progress that had been made in the education of Mohammedans and the depressed classes. There was a very large increase in the number of Mohammedans attending all classes of instructions.48
The Government had realized that the General policy on mass education needed some urgent reforms. It decided to eliminate inefficient and ineffective schools and to establish in their places well equipped, complete five standard schools so that the people enrolled in them might go through the full primary course and become permanently literate. Various measures were adopted to achieve this object. The Government was glad to note that they have begun to produce satisfactory results.

At the close of the year 1930, the Madras Administrative Report reveals the condition of the education of the Muslims as follows... the total number of institutions intended for Muslims rose from 3692 to 3902. The pupils’ strength increased from 2, 17,262 to 2, 26,449. But the number of private institutions decreased from 650 to 572. Their strength also fell from 27,969 to 25,261. The secondary schools intended for Mohammedans increased to 3768. Thus, during this year 17 secondary schools for boys and 1 for girls was started. In Secondary schools for Indians the Mohammedan strength also increased from 10,710 to 11,376. The total expenditure during this year was Rs.22,97,000.49

The Mohammedan population of the Madras Presidency increased from 2,840,488 in 1921 to 3,305,937. In 1931, there were 3,13,810 men and 29,718 women literates among the Mohammedans. Total ratio of the population, 19.2 percent of men 1.8 % of women were literate. Among others i.e. Hindus 15.6% men and 2.2% women were literates. It is to be noticed that literacy was more advanced among Mohammedan men than their counter parts in Hindu community.50 The literacy among the Mohammedan women was less advanced.
The Administrative Report of Madras Presidency of 1931-32 shows an overall decrease in the number of Primary Muslim institutions specially intended for them from 3913 to 3110. But the strength of students increased from 2,31,768 to 2,35,439. The Private institutions where also decreased from 579 to 505 and students strength from 24,035 to 20,803. In the Secondary schools the strength of the Muslim students rose from 11,905 to 12,063 whereas in the Secondary schools specially intended for the Muslims the strength of the Muslim students decreased from 3,808 to 3,616. The Muslim students consist of 6 percent of the overall total strength of the Secondary schools. Total expenditure on Muslim education went from 24.78 lakhs to 27.90 lakhs. One could see these sorts of variations and contradictions in the number of institutions and strength of the students often occurring in the education of the Muslims.

Public Schools especially intended for Mohammedans further decreased from 3487 to 3391 but the strength increased from 2,84,870 to 2,89,387. The Private Schools’ strength slightly increased from 225 to 235 and the pupils’ strength rose from 8738 to 9249. The number of Secondary schools decreased from 17 to 16 and the strength also decreased from 4093 to 3748. This sort of ups and downs often happened in the education of the Muslims. But to our surprise one more secondary school for girls was added and the strength increased from 421 to 502. In the field of higher education, in Arts Colleges the strength increased from 579 to 685. There were 139 Mohammedan students in Government Arts College, Madras, 35 in Islamiah College, Vaniyambadi. To be precise, the over all strength of students in all secondary Schools increased to 14,657. In that there were 13,631 boys and 1,026 girls. The total expenditure on education was 30.81 lakhs.
A general retrenchment introduced in the public expenditure in the year 1932-33 was reconsidered and possible relaxations to some extent were introduced in the educational expenditure in 1933-34. A cut in the teaching grants imposed was restored. Embargo on new schemes for the provisions of building and equipment for educational institutions were removed. This gave an opportunity to the Muslim people to improve their educational institutions.

The list of backward classes appended to the Madras education rules was revised in the year 1935 by the government. Religious instructors post were sanctioned for two years to the government Mohammedan college of Madras, the government Mohammedan secondary school, Madras and Teacher training school, Madras. The Muslims were very much happy over the above measure taken by the government to impart moral and religious instructions to the students in the school level and colleges.

The quinquennial report on the administration of the Madras Presidency, 1935-36 shows a slight increase in the number of Public institutions of the Muslims from 3601 to 3617 and the pupils’ strength also rose from 2,48,905 to 2,60,272. There was also a slight increase in the number of Private institutions of the Muslims from 520 to 523 but their pupils’ strength fell from 20,362 to 20,115. The number of secondary schools specially intended for the Muslims remains unchanged (16 schools for boys and 1 school for girls) but their strength rose from 3655 to 3750. The Muslim students’ strength studying in secondary schools for Indians increased from 11,943 to 12,465. The number of Muslim students in the Arts colleges, which fell to 466 in the previous year, now rose to 504. The total expenditure on the education of Muslims slightly decreased from 27.06 lakhs to 26.43 lakhs.
The Director of Public Instructions of 1937-38 gives information on the general policy introduced by the Government to eliminate inefficient and ineffective educational institutions in the promotion of mass education. Well equipped complete and standard schools were encouraged with special grants, so that the pupils enrolled in them might go through the full course and became permanently literate. Various measures had been adapted to achieve this object. The government was glad to note that these have been begun to produce satisfactory results among the Muslims. Because of the above said policy, the number of Public schools intended for Mohammedans decreased as also their strength. The number of Private schools also decreased. In colleges also the strength of the Muslims fell from 554 to 549. This condition was changed in the very next year.

The Director of Public Instructions report of 1939-40 shows that though the Public schools intended for Mohammedans decreased from 3,487 to 3,391 the students’ strength increased from 2,84,870 to 2,89,387. The number of Private schools increased from 225 to 235 and the pupils’ strength rose from 8,738 to 9,249. There was a great increase in the number of Muslim students in Arts Colleges; it rose from 579 to 685. The Government had started one more Secondary school for the Muslim girls. The overall strength of the Muslim students studying in Secondary schools increased from 14,387 to 14,657 among that 1,026 were girls. The total expenditure of the Muslim education increased from 30.48 lakhs to 31.81 lakhs.
The period between 1938 and 1945 hampered the interest of the British Government in Indian Administration due to Second World War. Like that of the Great War period there was stagnation in the implementation of reforms and developments all over India. So, the progress of the Education of the Muslims was not given more attention. The Madras Administrative Report and the Director of Public Instruction records have little information about the improvement of the education of the Muslims during this period.

**STATE GOVERNMENT SCHOLARSHIP**

Anyhow, the Administrative report of the Government of Madras Presidency of 1945 refers to the residential scholarships offered by the Government to the unmarried Hindu and Muslim girls. Six scholarships with a monthly value of Rs.18 each were awarded for 10 months in a year to unmarried Hindu girls and 2 scholarships to the same value to unmarried Muslim girls studying in recognized schools having recognized hostel. These scholarships were tenable in standards IX to XI of secondary schools each year. Scholarships were awarded to Hindu and Muslim widows in standards IV to XI of Secondary schools. Every year 21 scholarships with a monthly value of RS 8/- for 10 months in a year were awarded to the girl students in general.

The Administrative report of the Madras Presidency, 1945-46 reveals the condition of the education of the Muslims as follow: the number of Secondary schools intended for Muslims were 22 for boys and 11 for girls. There were 6,396 boys and 1,837 girls studying in these schools. The total number of Muslim students all over the secondary schools was 24,378, among that 22,163 were boys and 2,125 were girls. There were 190 scholars studying in the Arabic Colleges established by
the Muslims. The strength of Muslim students in the Arts Colleges was 1,233 and in Professional Colleges it was 213. The total expenditure on the education of the Muslims was 58.11 lakhs.\textsuperscript{60}

**A COMPARATIVE STUDY ON THE THREE RELIGIOUS GROUPS**

A comparative study on the three religious groups derived from the census records show the educational condition of the Muslim population before Independence. Educationally the Brahmins are the leaders of Southern India. In view of what "education" at present represents, it was permissible to consider whether the Brahmins’ pre-eminence was altogether to their unmixed advantage. For example, in comparison a Brahmin as a meteorologist whereas a non-Brahmin a carpenter.\textsuperscript{61}

"The intellectual endowment of each and every Brahmin is sufficient for acquiring the literary education that will serve him as a sufficient pecuniary stay of life. Yet to great extent the Brahmin whose traditional priesthood is scarcely now a practical calling has cut himself off from all professions, save those who practice demands some tincture of literacy; with a consequent result that he has over stocked his own market. And it is curious to notice how in this clerical market Indian opinion tends to regulate advancement by the passing of literary examinations to the disregard of practical ability; and thus to forge chains for its own community."\textsuperscript{62}

Among Mohammedans, the Labbaís, as one would expect from the addiction to trade, far outstrip their co-religionist in the literacy of their men; although they are below the general Mohammedan level in female literacy and the literacy in English.\textsuperscript{63}
Christian education, deduction of the European and Anglo-Indian communities affects considerably the figures elsewhere quoted. But, considering the social class from which the Indian Christian community is largely recruited, their educational position and progress can hardly be deemed as other than creditable.64

Among the Muslim population other than the Urdu speaking Muslims most of them were converted to Islam from the various castes of Hinduism especially from the backward classes and suppressed people. So, the educational development of the Muslims should be placed on par with them only. Hence, the concession demanded by the Muslims and extended by the British Government is justified.

The apparent raise in the literacy of Mohammedans and to a less extent Christians reflects their small figures in total. On the other hand, Mohammedans largely, in general, are traders and consequently would tend to be more literate than their co-religionist elsewhere. The general higher literacy rate of Mohammedan males than Hindus in the Circars and East Coast Central and South (Thanjavur and Trichinopoly comes under South East Coast) to some extent reflect their differing positions. An essentially trading community will always tend to have greater literacy. Mohammedan figures for the west coast bear this out, for there they are much less literate and there they are a cultivating as distinct from a primarily trading class.65
<table>
<thead>
<tr>
<th>Gender</th>
<th>Hindus</th>
<th>Muslims</th>
<th>Christians</th>
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<td></td>
<td>S</td>
<td>W</td>
<td>C</td>
</tr>
<tr>
<td>Males</td>
<td>16 : 5</td>
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<tr>
<td>Females</td>
<td>22 : 6</td>
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S, W, C represents South, West and Central respectively in East Coast region.

The great superiority of Christians in English literacy already commented on is apparent in their acquisition of the fifth standard stage and once again is largely a feature of West Coast. The Hindu attainment of continuing literacy is at its strongest in the East Coast South and Mohammedan in the East Coast South and Central. For females the ratios are Hindus-22:6:1, Muslims-18:4:1 and Christians 12:7:5.66

Here the East Coast Central leads with Christians. The disturbing influence of Madras city is apparent in all literacy considerations affecting this division and its presence tends to give the division a higher literacy record than is really its due. The two-ratio sequence approximated much more closely for Christians than for the other two communities, another indication of the greater leveling up of sex education among them.67

The title ‘Education’ has been altered to ‘Literacy’ from the 1931 Census records. The change is to be appreciable because Literacy is not Education but merely a means to that end and while figures can show with some degree of accuracy how the first is advancing, much more than statistics of quantity is required to assess the progress of education. If this has to be taken in its broadest meaning of knowledge and
understanding of life and of men, the literacy key is not even indispensa ble although useful and desirable. "The key metaphor is probably the best; all that literacy can do is open a door; the use made of the access is another and much difficult matter, one on which in India as in Europe there has been much questioning."

During 1931-32 a number of G.Os had been issued for the development of the education of the Muslims. The native Newspapers particularly the Muslim Newspapers invited the attention of the Government on the problems connected with the education of the Muslims. They published the matter or the complaints of the people and appealed to the Government. Generally, the Government also took a sympathetic attitude towards the subject. The grievances were often heard and solved. Such Newspapers, which rendered services to the cause of the education of the Muslims, are the following: Shamsul-Akhbar - Triplicane, Jam Bazaar, Madras, Mazhar-ul- Ajaib - Triplicane, Jam Bazaar, Madras, Tilism-i-Hairat - Triplicane, Jam Bazaar, Madras, Jaridahi Rozgar - Triplicane, Royappetah, Madras, Jalva-i-Sakhun - Triplicane, Madras, Muslim Mitran – Madras, Qaumi Report – Vaniyambadi and The Muhammadan - Madras.

Apart from these, there were Muslim Newspapers also from Bangalore and Hyderabad, which threw light on the local problems of the education of the Muslims. The All India Muslim Educational Conference, which held in Madras in December 1901, requested the Government to give much attention and priority to the development of the mass education of the Muslims.
The Anjuman-i-Mufidi Ahle Islam, an association, had furnished certain G.Os relating to the employment of Musalmans in the Public services. This sort of service enabled the Muslims to apply for such jobs. The request of the inhabitants of Mangalore to establish Anglo-Hindustani schools in their localities was published in the Newspaper 'The Mohammadan' which reached the Government. But the Government refused the appeal and said that enough had already been done.

A Board of Muhammadan Education formed in 1900 was recognized by the Government and it had been supplied with copies of Government Orders related to the education of the Muslims. We could find a number of G.Os issued by the Law and Education Department of the Government which gives information about the salary of the teachers, building grants, sanction of play ground sites, sanction of the scholarships and fee concessions extended to the Muslim students. The Government had passed G.O even for the admission of Non-Muslim girl students in the Government Hobart Training School specially intended for the Muslim girls. This sort of situation arose because of the lack of enrolment of the Muslim girls in the school. In order to fill the vacancies, the Government had to enroll the Non-Muslim girls.

An Urdu Newspaper namely, Qaumi Report declared that illiteracy of India especially of Muhammadans is mainly due to the use in education a difficult foreign language, English! It declared that a language (Hindustani) should be adopted as a common instructional vernacular of India. But the Indian languages in those days were not developed with scientific terms and other necessary things to have as a common instructional language. Now-a-days, the Indian languages have developed to a greater extent; the above said opinion may be tried.
Mr. Zynul Abidin, a political and an educational exponent wrote an article in a Newspaper remarked that it was a pity that the Muhammadan community denied the privileges as enjoyed by the Europeans — a community much smaller than the Muhammadans in the Madras Presidency. This criticism by Mr. Zynul Abidin made the Government to think over it. In another Muslim Newspaper, the want of Technical schools for the Muhammadan community had been pointed out and requested the Government to take necessary steps for the establishment of the Technical schools and factories in Madras.

The Muslims gave much importance to their religion and there was a fear in their mind that their children studying in schools will go out side the fold of Islam. In order to remove this fear psychosis, the Government appointed a committee in 1931, to consider and report on certain problems connected with the education of the Muhammadans. The Committee's report with the remarks of the Director of Public Instruction was submitted to the Government in March 1932. The Committee pointed out that the education of the Muhammadans will not be complete unless the teaching of the Quran and the traditions of the Prophet forms a part the Curriculum…… and that to this end religious instruction should be made an integral part of school education. And it further recommended that the expenditure incurred in imparting religious instruction to Muhammadan students should be a legitimate charge on the resources of Government and Local bodies. The religious instructions should be given to Muhammadan pupils within school hours not only in schools, chiefly intended for them but also in other schools under Public management and under the management of the Non-mission aided agencies and that the expenditure incurred on the salaries of religious instructions for Muhammadan pupils in aided schools should be taken into account for the purpose of assessment of grants.
On these recommendations the Government replied that under the existing rules, public funds (including the funds of Local bodies) could not be used for the purpose of imparting religious instructions in schools. It pointed out that the suggestions made by the Committee involve a radical change in the policy hitherto followed by the Government. But the Government decided after careful consideration that the time had come for further relaxation of the policy hitherto pursued in this matter. The Government was accordingly prepared to accept the principles.78

Orders had been passed in this matter to all types of schools and the Director of Public instruction was requested to submit proposals for the provision of religious instruction in Government schools intended for Muhammadans, so that they might be considered in connection with part second of the budget estimates for 1934-35.79

In response to the repeated demands of the Muhammadan community for a separate college for Muhammadans in Madras, as the Government could not give immediate effect to it, a budget motion was passed in the Legislative Council of the Madras Presidency in 1918. Accordingly Intermediate classes were opened by the Government in Madarasa-i-Azam campus in 1918 and B.A classes were added to it in 1920 and in due course, Science and Mathematic groups were introduced. The College was upgraded as first grade College in 1928, and adequate steps were taken to introduce more courses and keep it efficient as first grade college.80 Fee concessions to girls, both Mohammedans pupils and to pupils of backward communities were governed by the Madras Educational rules. A condition in the rule quoted above, limited the half fee concessions admissible under it to the poor among girls, pupils of the Muhammadan and the backward communities.
Further representations had been made by the Muslim private bodies and discussions had been raised in the budget sessions to urge the Government that the full fee concessions might be allowed to the Muhammadan pupils irrespective of their poverty. The Director of Public Instruction advised on the question that the condition of poverty should be enforced in every case of educational concession in secondary schools and colleges. The extra cost of removing the poverty status in the case of all pupils affected by rule 92 of the Madras Educational Rules was estimated in 1925 by Director of Public Instruction as 1.33 lakhs. The Government had concurred in the Director of Public Instruction’s G.O stated that they do not propose to make any general modification in rule 92 of the Madras Educational Rules. Thus full fee concession under poverty status was not extended to the Muslims. The educated and Nationalist Muslims vehemently criticized this stand of the Government.

In 1922, Rao Bahadur M.C.Raja proposed a resolution in the Legislative Council meeting demanding 15 percent of seats to the depressed classes and 15 percent of seats to the Muhammadans to be reserved in the professional colleges of the Madras Presidency. But unfortunately this resolution was not moved in the Council, but the papers were recorded. There was some endowment scholarships instituted by Muslim philanthropists made available to the Muhammadan students in Arts colleges and Professional colleges especially in Medical colleges. They were: The Boddam Muslim Memorial Scholarship Endowment, The Dharmapuri Zamindar Muhammad Khan Sahib Endowment, Muslim Educational Association of South India scholarships, Wenlock Memorial scholarships to the Medical students.
In the Government scholarship Notification issued, provisions were made for the grant of these scholarships to the college students of the Muhammadan community who were most in need of aid and satisfied other conditions be considered first. In the Legislative Council, budget motions were proposed to increase scholarships to the Muhammadan students.

After Independence no separate measures for the development of the Education of the Muslims had been taken. The Administrative Reports, Director of Public Instruction records, Law and educational records and other Government records after 1947 speak nothing separately about the Education of the Muslim community.

The British Government paid more attention to bring the Muslims forward in education as well as in getting Government jobs. The Muslim Community also responded to it, "A better late than never" attitude was followed by the Muslims which resulted in their educational development. Even though the development started lately but it was far better than their condition some years ago. But after Independence the free Indian Government followed a secular policy not only in their political ideas but in the field of education also. Because of this ‘Secularism’ no religion or race was given special importance. The welfare measures were implemented on common basis only. But the Government of India as well as the State Governments started to follow a caste based concessions in education as well as in Government jobs. The suppressed classes of the people under caste system are given priority for rejuvenation and development in the field of education and
employment. Thus the Muslims were not considered as suppressed people according to the Government policy. In this juncture, the Muslims realized the gravity of the situation and came forward to start educational institutions of their own for the welfare of their community.
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