CHAPTER - IV

ASPECTS OF EDUCATIONAL DEVELOPMENTS
CHAPTER XV

ASPECTS OF EDUCATIONAL DEVELOPMENT

Known as the 'Land of Diamonds and kingdoms', Rayalaseema is heir to a very rich and varied cultural heritage. From very early times the Anantapur District has accorded a high place to educational endeavours. No distinction was made in the past between secular and religious or moral training. Instruction was imparted in institutions like Ghatikasthanas (special centres of Learning), Vidya Mandaps (Seats of learning), Ashrams (hermitages) and village schools known as 'Balus'. Admission into them was open to members of the upper classes, the feudal aristocracy, the rich among the cultivators and the trading and artisan classes.¹

Schools were commonly located in Mutts and temples and were maintained by 'Manyams' and grants of Maharajas besides public charity.² Learned and religious persons received these grants, maintained schools and imparted knowledge free to all pupils. The Saiva Mutts and Jaina Vidya Peedams were also

²Ibid., p. 638.
flourishing centres of learning in the district. Local inscriptions refer to several Saivite and Jaina scholars. In the medieval times educational institutions were located in Ramanujakutams as in Kediri taluk and in the mosques and Dargahs like the Baba Dargha in Penukonda. Villages and lands donated for this purpose by the Vijayanagar kings were known as 'Hora villages.'

**Beginning of Western education:**

When the rule of the East India Company was consolidated in South India, western system of education began to pick up momentum. The growth of Western education in Anantapur District was the result of many parliamentary statutes and Despatches. The activities of the various Christian missionary societies also facilitated the expansion of Western education. A few Anglo-vernacular schools were started both by Government and local bodies in the second half of the 19th century. A good number of schools were aided and improved by the Results-Grants system. The starting of a Government multipurpose school at Anantapur was one of the early efforts of Western education in the town. According to 1901 census Anantapur stood lowest in male literacy among the Districts of Rayalasema.

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But soon after the opening of the Ceded Districts College and a Secondary Girls School at Anantapur in 1916 and 1920 respectively, considerable progress was made. With the advent of Independence and the consequent socio-economic and political changes in the country, Anantapur District was able to forge ahead in the matter of literacy. Anantapur town with the administrative, cultural and educational importance as the district headquarters took a lead in the field. Anantapur claimed the maximum rate of urban male and female literacy.

**Women Education:**

Female education was comparatively a neglected branch of educational activity in the past. Social customs like the "Purdah", early marriage for girls and low status of women in society also retarded the progress of women education. The famous Wood's Despatch of 1854 made a break through in the cause of female education by emphasising the role of non-official efforts in this direction. Serious initiatives were taken to promote the education of girls. The Town Improvement Act of 1871 devolved municipal funds for the promotion of elementary education. Propaganda in favour of female education by social reformers like Miss Mary Carpenter

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4 Selections from the Educational Records, Part II 1840-1859, Govt. of India, Bureau of Education, 1859, p. 102.
brought about a new awakening and resulted in the foundation of some training college for women teachers in the Madras Presidency. The Hunter Commission on Education 1882 recommended more funds, liberal grants-in-aid as the strategy for the promotion of female education.

The Anantapur Municipality and the Roman Catholic Mission took the first steps towards the starting of Primary Schools. A Primary vernacular School for girls was started by the Municipality. The progress made during the first two decades of the present century has been inspired most by measures like the provincialisation of the Local Board Schools, the conversion of privately managed schools into Government institutions and the opening of new schools by the Government. New subjects framed to suit the needs of the girls like Health, Home Management and Needle work were introduced. Minimum pay for women teachers was fixed. Stipends and Scholarships to female-trained were increased. Facilities in Secondary Schools for the study of Music, domestic science and industrial arts were provided.

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There were other factors which gave a stimulus to the growth of female education. Popular and political awakening of the era, the system of 'dyarchy' introduced in 1921, the introduction of provincial autonomy in 1937, the gradual disintegration of the joint family system and the progressive ideas of national leaders like Mahatma Gandhi have contributed to the extension of female education in the region. The first Secondary School for girls in the district was opened in 1920 at Anantapur.  

Professional education:  

Along side with higher education and female education, professional education made rapid strides in the District. The first attempts at professional education in the Madras Presidency date back to 1828, when Normal schools to train teachers were established. Teachers were trained in Sir Thomas Munroe's Collectorate Schools. At the dawn of the 20th century training schools were graded as Primary, lower Secondary, upper Secondary, Secondary grade, collegiate and first grade collegiate institutions. Model schools also were established.
The implementation of the two year Secondary Grade Training course and the introduction of the Training School Certificate examination went a long way in the progress of professional education. Basic schools came into being and special concessions were extended to women candidates undergoing teacher training. Training schools for adult women were a new feature of the professional education programme. With the advent of Independence and planned development technical education was prompted. A few polytechnic schools, Industrial institutions and to cap them all the Jawaharlal Nehru Technological University at Anantapur are the landmarks in the history of professional education of the town.

University Education:

History was made in Anantapur on 27th November 1981 when Sri Krishnadevaraya University was born as per Act No.36 of the Government of Andhra Pradesh. The new University growing out of the erstwhile Autonomous Post-Graduate Centre, Anantapur marked a milestone in the history of higher education in the Rayalaseema region. It is a matter of great historical significance that the new university was erected at Anantapur and


9All India Educational Directory, 1972, p. 611.
fittingly named after Sri Krishnadevaraya, the greatest of the Vijayanagar rulers. The University is expected to educate and prepare the students in such a way that they can solve the problems which in society is facing now.  

Started with just ten departments in the beginning, the Sri Krishnadevaraya University has expanded enormously in the course of the six years of its existence. Now they are nearly 23 departments, some of them being job-oriented and specialised. The intake of students is more than a thousand per year. The building facilities and physical needs are growing. The institution received generous grants from the U.G.C Central and State governments. The distinguished members of the various faculties have turned out commendable achievements in teaching and research. Many have been selected for foreign assignments. Under the able leaderships of the Dynamic Vice-Chancellor, Dr. M. Abel, the S.K. University has won a pride of place. Of late, the character of the University has changed from that of a unitary and residential University into an affiliating University with 54 Colleges in Anantapur and Kurnool districts. 

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10 The Hindu, Madras, dated 22-11-1981.

Muslim Education:

The schools used by the Muslims before British rule varied from one part of the country to another. The Madrasas catered to the educational needs of those who wished to go in for higher Arabic studies, or the occupation of a Maulvi or priest. Persian schools, which many Hindus also attended, taught polite conversation and manners for those wishing to enter into civil service and law. All over Northern India, the maktab, most often associated with the mosque, gave Muslim boys their first acquaintance with the Holy Word and also some rudimentary literacy. Domestic instruction by the Maulvi Sahib arranged by men of substance for their own children where some children of more modest circumstances might also participate, was also prevalent on a considerable scale.

With the consolidation of British rule during the first half of the nineteenth century and with the grants from a purely trading relationship represented by the East India Company a colonial one under the Crown, education also

underwent some changes. There emerged the anglicist view represented in the extreme form by Macaulay's Minute (1835) and in more balanced statement in Wood's Despatch (1854).

As a result Persian was dislodged from the prime position in the administration in 1837 in Bengal, and thereafter successively in one province after another. English replaced Persian at the higher, and Indian languages at the lowest levels.

Education among the Muslims was affected by these turns of circumstances and their response to it varied from one part of the country to another. 13

One of the major adjustments of Muslims towards the system of education under British rule was identified with the movement for vernacular universities in North India. There was a view that the learning of classical languages should be brought within the frame work of universities in order to integrate influence local individuals and members of the intelligentsia. The involvement of notable Muslims in this enterprise was not very great. However the emerging Muslim middle class sought upward social mobility towards

privileged and high status landed gentry. The founding
of Aligarh Mohammedan Oriental College is said to occupy
a special place in this development. Great stress was
laid on collegiate and residential life. The Aligarh alumni
were men of acceptable qualities of character particularly
suited to government service.  

Minority Education in a developing country is an aspect
interlinked with Muslim education in India. It is an open
secret that mass education and literacy have not progressed
very well. Most children from poor, low-caste and other un-
privileged families tend to drop out before completing primary
education. Many regional and occupational groups among the
Muslims fall amongst the underprivileged. Migration of the
educated elite in the Muslim Community to Pakistan even after
Partition had reduced the percentage of the educated in the
community considerably. The percentage of educated individuals
among the Muslims or middle and higher as well as a mass level
is low. Nevertheless it is felt on all hands that Muslim
education has to play an important part to preserve the growth
of a national identity.

14Asghar Ali Engineer, *Indian Muslims - A Study of
the Minority Problem in India*, (Delhi, 1985), p. 32.
Fundamentally, the Muslim educational efforts and aspirations have taken no major overtly religious orientation. The great bulk of the Muslim institutions whether in Kerala, or Madras, or in North India, follow basically the same pattern of curriculum and pedagogy as other institutions. In a situation in which a wide variety of parochial groupings, seek to manage educational institutions or seek control thereof, the effort, at least in the South, to run some Muslim institutions in legitimate. But, the fact must be noted that the numbers of the highest strata of the Muslim elite do not confine themselves to Muslim institutions but participate with the rest of elite in education. This becomes important when the minority interests are involved.

An important element in Muslim education, has been Urdu. Towards the middle of this century in many parts of India reading and writing Urdu was identified by Muslim leaders as an important element of this so called 'Islamisation' of Muslims themselves. The establishment of Osmania 15

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University to promote higher education in Urdu was a significant event in the history of the Urdu language. Even the role of the Osmania University was somewhat undermined when the growth of regional identities understandably gave Telugu an important place in the state. Urdu also suffered, during the freedom struggle when there was an upsurge in favour of Indian languages. Urdu, thus remained a vehicle and symbol of a Muslim Indian cultural life in whose building up Muslims played a significant role.16

Muslims Education in Anantapur:

When the system of imparting knowledge of Western Science and Arts was introduced in India, the Muslim stood more or less aloof, while other communities especially the Christians took advantage of the facilities at their disposal. In recent years the Muslims have realised the fact and have been making efforts to spread education, among them. When Sir Syed Ahmed Khan was propagating the need for education among the Muslims. In South India matters still continued in the old state until the 'Muhammadan Educational Association of South India was founded in 1902 at Madras.17 In medieval

16 Ibid., p. 214.

times educational institutions were located in mosques and darghas like the Baba Dargah in Penukonda to which land and villages were reported to have been granted by the Vijayanagar monarchs. The growth of Western education in the district of Anantapur encouraged the Muslims also to get benefits of modern knowledge and job opportunities.

**Elementary Education and Muslims:**

Before Muslim children took to formal education, Arabic was taught at home or in nearby mosques and Madarasas. At the age of five children were sent to Primary schools for elementary education. In many schools teaching was through Telugu Medium. Certain important Muslim centres in the district has Urdu medium Schools. In the early part of the present century there were not many elementary schools for Muslim children. The government started an elementary school wherever the Muslim population was more than a thousand. To extend the scope of elementary education, an attempt was made by the Government to introduce secular subjects into the curriculum of English schools where hitherto only the Quran was taught. The scheme was not a big success.

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19 Administrative Report of Madras Presidency, 1919, p. XV, (general)
because of the khilafat movement which opposed all Government efforts.

With the passing of the Local Funds Act and the Town Improvement Act of 1871, elementary schools began to be run by Municipal, Taluk and local boards besides the Government. The Anantapur Municipality started primary schools. Madras passed the compulsory Education Act in 1920, providing for the introduction of compulsion in suitable areas. The number of Primary schools enrolment of students increased. There were a large number of Boards Schools in Anantapur. The Government of India Act 1935, with its characteristic feature of provincial autonomy, followed by the rule of the Congress Ministers, in 1937, facilitated the development of elementary education. Compulsory elementary education for all boys and girls between 6 and 14 years up to the VIIl standards was introduced in Anantapur. With the advent of independence and the creation of a sovereign Democratic Republic, the country found itself faced with the constitutional obligation under article 45 to provide within a period of 10 years, free and compulsory education for all children until they attained the age of 14. 20

The Muslim students in the Primary Schools had to undergo same hardships. Religious instruction was not provided in the elementary schools. In many schools Telugu was the medium of instruction. The Urdu knowing children suffered. Though there were a few schools, which taught through the Urdu medium, they were not sufficient and so it did not attract Muslim pupils. Again many of the teaching staff of the schools were non-Muslims as Muslim teachers were not available. In the later decades of the present century the number of elementary schools have increased. Statistics are not available as to the number of Muslim children attending the 14 Primary Schools in city. However, judging from the trend of attendance regarding Muslim children in the Abdul kalam Azad Municipal Urdu upper Primary School, Anantapur, the situation is rather encouraging.21

Secondary education and Muslims:

Elementary education, the corner stone of the entire educational system, which had posed many problems to the Muslim community was not acquired adequately by the Muslim of Anantapur and this naturally had its effect on secondary

21Admission Register of Abdul Kalam Azad, Municipal Urdu Upper Primary School, Anantapur (1950-1985)
education also. In the Madras Presidency, secondary education received very little attention in the earlier decades of the nineteenth century. Even the collectorate schools established as a result of Sir Thomas Munro's Enquiry were ultimately abolished in 1836. After 1854 Zilla Schools in every district came into being. The first Anglo-vernacular School of the Anantapur district managed by the Government was set up at Anantapur in 1859. Private agencies like the Missionary societies also opened Anglo-vernacular schools. During the first decade of the present century the local bodies of Anantapur managed one upper Secondary School. A Secondary School for girls also was started in 1920 at Anantapur.\footnote{Andhra Pradesh District Gazetteers, Anantapur, Op.cit., pp. 662-664.}

The position of Secondary Education in the Madras Presidency improved considerably after the advent of Independence. By 1948, secondary schools were opened at Anantapur. Multipurpose schools were established so as to provide various types of courses to suit the aims, aptitudes and abilities of students. To study in the Secondary Schools was not an easy work for the Muslim pupils of the State. Again the Secondary education had no scope at that time except serving as an opening to Government or some clerical appointments.
There are about 16 secondary schools in Anantapur city now. The total student strength is about 5238. The Government Junior College for girls and the Government Junior College for boys offer instruction in Urdu. In the Government Junior College High School for Boys, there were 17 Muslim boys and 7 Muslim girls on the rolls in 1960. In 1985 the strength is 20 boys and 15 girls among Muslims. This is a welcome trend though the increase in the enrolment of Muslim students is far less in proportion to their population.

**Collegiate Education and Muslims:**

The Anantapur District had no institution of higher education till 1916, when the Government Arts College (Ceded districts College) was established. It was upgraded into a full-fledged educational centre in 1918. Since 1954-56, the College has been affiliated to the Sri Venkateswara University. From 1987, onwards the College will come under the jurisdiction of the Sri Krishnadevaraya University, Anantapur. The College is known for its academic distinction and its distinguished alumni. The college provides for instruction in undergraduate

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23 Admission Register, Govt. Junior College for Boys (1960-1985)

and graduate classes. In the 1920's people thought that the University education would not lead to anything definite other than Government service. With less number of students in high schools and secondary schools, there were a few who opted for a collegiate education. The case was still worse with the Muslim students.

According to the new pattern prevailing in the State, at the Intermediate level, there are three government Junior Colleges in Anantapur town. One of them was started by a lady philanthropist, Kasimsetty Sakunthalamma who donated Rs.50,000 for its establishment. Apart from these two colleges one of which is an aided boys junior college and the other belongs to Sri Satya Sai Institution of Higher Learning. At the degree level, there are two Government Colleges, one of which is the Government Arts and Science College established in 1916. A college exclusively for women was started in 1984 as a part of the above Degree College. The Satya Sai Educational Trust has started a Women's Degree College in 1968.

From a glance at the statistical data available for three collegiate institutions we can have a fair idea of the


26 Fortnightly Reports of the Government of Madras to the Government of India, dated 17-3-1921.
fluctuations in the strength of Muslims students there. The Government Junior College for boys had 50 Muslim students out of a total strength of the College of 1700 students in 1974-75. In the years 1980-81 the Muslim students were 80 while their total strength came down to 1048. In 1984-85 out of 1014 total strength the Muslims boys constituted 65 only. In 1978-79 the Kasimsetty Sakunthalamma Government Junior College for girls registered a total of strength of 398 out of which 37 were Muslim girls. 15 Muslim girls only were enrolled in 1980-81 out of total of 412. For 1985-86, the total was 363, while the Muslim girls were only 23. The Government Arts Degree College admitted 44 Muslim students out of total strength of 514 in 1950. In 1960 the number of Muslim students was 30 out of 500. 57 Muslim students were enrolled out of 744 in 1970. There was an increase of the strength of Muslim students to 61 out of 918 in 1983.

University Education and Muslims:

The saga of University education began in India with the foundation of the first three Universities in 1857. University education in Rayalaseema saw the light of the day with the foundation of the Sri Krishnadevaraya University on 22nd November 1981 at Anantapur. The formation of the new University
fulfils the long cherished dreams and aspirations of the students, academicians, educationists and the general public of the region. The origin of the University dates back to the year 1967 when a Post-Graduate Centre was established at Anantapur. It was upgraded into an autonomous P.G. Centre in 1976. With just five departments it blossomed into Sri Krishnadeveraya University with ten departments, and about one thousand students. Today, after six years of existence the University has got nearly 23 departments. The Satya Sai Institution for Higher Learning for members also has been upgraded as a Post-Graduate institution recently.

The opening of the Sri Krishnadeveraya University has offered the opportunity to deserving Muslim students, both boys and girls to participate in University education. When the P.G. Centre was established way back in 1968 there were three Muslim students out of a total strength of 75 in the University. In 1975 the number had increased to 13 among 291 students. When the Centre became an autonomous P.G. Centre in 1976 there were 11 Muslim students for a total of 339.

27 The Hindu, Madras, dated 22-11-1981.

There is a steady increase of Muslim students in the university in recent times. In 1983-84 there were 17 Muslim boys and 23 girls making a total of 40 among 696 students. In 1985 there were 25 Muslim boys and one Muslim girl in a total strength of 681. There are more than seven Muslims in the teaching faculty, some of them holding high position as Professors and Readers. There are a few Muslim employees in the University non-teaching staff. The progressive strength of Muslim students of late augurs well for the future.

Professional and Technical Education and Muslims:

For the intellectual and economic improvement of the people at large and the Muslims in particular, professional and technical education on the widest possible scale is the remedy. Efforts to promote professional education in the Madras Presidency date back to 1826, when the Board of Public Instruction was entrusted with the task of establishing a normal school at Madras. Training of teachers at the Primary, Secondary levels received greater importance from the Government. Special concessions were extended to women candidates undergoing teachers' training. Anantapur had a Local Fund Normal School. There

is a Government Basic Training School also at Anantapur.

Very few Muslim youth took to teaching as a profession till recently. Very few among the Muslims of Anantapur town went to medical or other professions. There are only eight Muslim advocates practising in the District Court. Muslim doctors in the city could be counted on the fingers. The presence of Muslims among the Engineers is about seven. There is a sprinkling of Muslim lecturers in the Degree College and a few teachers in schools.

Till the outbreak of the second world war the problem of Technical education was regarded as a war time emergency. There was no widespread appreciation of the need for scientific and technical personnel. While the British set the impulse for the establishment of Industrial Institution to train overseers, artisans and craftsmen, as early as the first half of the 19th century, 'technical education' in general remained quite static. In Madras Presidency Technical and Industrial Education received adequate administrative attention particularly since the turn of the century. Model Government Industrial Schools in the different language areas were set up.

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30 Ibid., p. 678.
After the creation of Andhra Pradesh in 1956, the State Board of Technical education and Training was formed. At the state level, a Council of Training in Vocational trades was constituted. The Engineering Colleges, the polytechnics, the Junior Technical Schools and the Commercial Institutions continued to be under the Department of Technical Education.

Till 1942, there were no specialised Technical schools or Industrial institutes in the District. Only some manual training classes were run in the Government Training School at Anantapur. The Industrial Training Institute started at Anantapur in 1942 is probably the first Industrial Training Institution in the District. The Engineering College at Anantapur was opened in 1946. The Government Polytechnic was started in 1957 as a Second Plan Scheme. The Vocational Training Centre for Women, Anantapur was started by the Department of Women Welfare in 1959. The Industrial Training Institute, Anantapur was started during Second World War as a technical Training Centre for military personnel. There is an Oil Technological Research Institute at Anantapur started in 1951. It now functions mainly as a Research Institute.\(^{31}\)

\(^{31}\)Ibid., pp 681-683.
Given the nature of the general backwardness of the Muslim Community of Anantapur and their poor economic conditions, admission of Muslim students in the Technical Institutions is very poor. But some business magnates of the local Muslim community have contributed to the growth of technical education in the town. Mr. K.M. Safiulla of the Safi Enterprises is the founder-Secretary of National Industrial Technical Institution which is sponsored by the A.P. Technical education society and is a recognised Minority Institution.

The aim of the National I.T.I is to impart technical education and equip the trainees and prepare them to stand on their own legs, for seeking their livelihood. Training is available in two trades namely, Draughtsman Civil and Fitter course. The duration of training is two years. According to the 1985-86 statistics, there are forty fitter trainers out of which 12 belonged to the minority community. The same ratio is maintained in the Draughtsman's civil course also. In the Government Industrial Training Institute for girls, Anantapur in the mechanical, Secretarial and dress-making sections, there were one Muslim girl in each group out of a

32 Interview with Mr. K.M. Safiulla, Proprietor, Safi Enterprises, Anantapur on 9-9-1986.
total of 20 members.

Women's Education and Muslims:

The place of women in Muslim society in the southern states was very much within the traditional limits. The conservatism of the Muslim has been responsible for the indifference of women to politics and education. Female education was comparatively a neglected branch of educational activity in the past. Social customs also retarded the development of women's education. The Wood's Despatch of 1854 made a break through in the cause of female education by emphasising the role of non-official efforts in this direction.\(^\text{34}\) The propaganda by social reformers was an eye-opener and resulted in the establishment of some training colleges for women teachers in the Madras Presidency.\(^\text{35}\) The Education Commission of 1882 recommended special steps to improve the education of girls.

The Anantapur Municipality took over a privately managed Primary Girls School in 1879. Three years later another primary girls school was started at Anantapur by the Catholic Mission. The first Secondary School for girls in the district

\(^\text{34}\) Selection from the Educational Records - Part II 1840-1859, \(\text{O} \cdot \text{c}\).cit., p. 70.

was opened in 1920 at Anantapur. The Government began to open Muslim schools for Muslim girls in the Presidency. After the Independence of India women's education took a quantum leap. At the Degree and professional level, the Government Arts College at Anantapur and Vocational Training Centre played a key role. In recent times the Satya Sai Institutions of Higher Learning and the Sri Krishnadheveraya University of Anantapur cater to the requirement of women in the field of Higher Education. On the technical side, the various polytechnic Industrial Training Institutions and the Engineering College offer splendid opportunities to Muslim women also desiring a professional life.

In spite of the fact that Anantapur town is a well-known educational centre, enrolment of Muslim girls in the various educational institutions is much to be desired. There are no schools in the town meant exclusively for Muslim women. It is fact that with the exception of a few in the city, the Muslims never felt the need for education. In the Primary and Secondary Schools of Anantapur town the presence of Muslim girls is felt very much but in the Degree and University level there is a big gap to be filled up. In the Government Arts College, Anantapur there has been only one
girl for 30 Muslim boys. The number continued to be the same in 1970 and in 1980 it has increased to the 10. In the National Saibaba Degree College, Anantapur, in 1981, there had been a single Muslim girl for 15 boys and in 1984 it has increased to 4 while 1985 Register shows only a single Muslim girl again. In the S.K. University in 1983-84 there were only 3 Muslim girls for 17 boys and in 1985 only one had been admitted. The situations has not improved much. 36

Special Muslim institutions:

Oriental education was imparted in the 19th century mainly through indigenous schools which were unrecognised elementary institutions teaching no part of the regular primary course of education. The Sanskrit pathasalas and the Madressas (Persian and Arabic) depended mainly on the financial assistance they received from the Rajas, the land lords, the big merchants and a few people who encouraged Oriental learning.

Of them, the advanced types taught classical languages and the rest imparted instruction of an elementary standard

Most of these schools could not withstand the changing patterns of social values and were therefore closed or amalgamated with the regular schools. A committee was appointed in 1929 to examine and report on the classification of Arabic institutions and other allied matters. From 1930's Arabic education had received considerable attention. Thereafter another committee prepared the syllabi for Arabic education in elementary and Advanced Arabic schools.

In the early years of the present century the Madras Presidency had six Quran elementary schools for Boys and girls. In the Anantapur District Rayadurg had an Arabic college and an Arabic Middle School and Urvakonda had an Arabic High School. There were a few institutions attached to the mosques of Kadiri, Penukonda, Hindupur and Anantapur. The institutions were teaching Arabic, Persian, Urdu and Quran Shariff.

The Anantapur town mosque school was known as Dar-ul-uleema founded in 1958. This institution began its existence as an orphanage for poor Muslims erected by one Silar Sahib.

It was converted into a Madrasa named Darul-Uloom and was registered in 1971. It mostly confines itself to Islamic religious teaching. It offers the Hifz course, giving free boarding and lodging to the students. Its main source of income is donations and subscriptions. 38

In the Jama Mosque of Anantapur a Muslim School called Arabia-Suhbana-Culshane Bagadad is located. It was founded in 1984. The courses offered are Nasira Quran, Hifz and Urdu studies. This institution also is supported by donations from Muslim philanthropists. There are other Muslim schools like the Akber Municipal Elementary School and the Maulana Kalan Asad Upper Primary Municipal School attended by Muslim students for Urdu medium studies.

Contribution of Anantapur Muslims to Literature and the Press:

The Anantapur district is noted for its literary celebrities. Ramaraja Bhushanudu was one of the eight poets of Krishnadevaraya's court. There is a legend that the poet-philosopher Vemana was born at Kadiri. The late Chilukur Nareyana Rao, the celebrated Telugu scholar had settled down

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38 Interview with Mr. Abibur Rahman, President, Madressa-e-Darul-uloom, Anantapur, on 8-9-1986.
at Anantapur. Puttaparthi Srinivasachari and Puttaparthi Narayanacharlu widely known for their prolific literary contributions belong to the district. 39

The district had also some famous men of letters in Urdu language. The most important of them are Mohammad Abdullah Nairang, Syed Cubaltulla, Abdul Qadir Hussaini and Syed Peer pasha. Among living poets mention must be made of Alghar Vellori, Tafgul Huda Hashini, Syed Ameeruddin, Dr. Abdul Jabbar, Abdul Hamid, Hishat Akbari, Kareem Romani, Abdul Latif Kasim, Syed Mahabob 'Amm' and Jaithirtha 'Dilgir'. 40

Some contemporary scholars among Muslims of Anantapur town have made significant contributions to Urdu and Telugu literature. Late T. Hami Peer Nisami who died in 1976, was an educationist and literary luminary. He hailed from a middle class family and started his career as an elementary school teacher. He secured his B.O.L by private study and worked in the Department of Employment for a while. He resigned his Government job once again to be Urdu Munshi in a High School. In his advanced age he got his M.A from the S.V. University.

39 Ibid., p. 696.

40 Ibid., p. 697-8.
He is responsible for opening the Akbar Elementary School and Maulana Azad School at Anantapur. The most prestigious Arabic College at Urevakonda was founded by him. He performed the Haj pilgrimage in 1970.

Peeran Nizami is a celebrated scholar in Urdu and Telugu. He rendered into Telugu, the Sura Fathasha which was an English commentary on the Quran. For his brilliant work, he won the Sahitya Academy Award in 1963. He has also translated into Telugu the "Kutabath-1-Madrasa. (a biography of the Prophet) from the Urdu original written by Maulana Syed Nadri.41

The social awakening in Modern India has manifested in many forms. One of the most powerful among them is Journalism. The first periodical published in Anantapur district was 'Vignana Varadhini' in 1893, printed at Anantapur. A Telugu monthly 'Krishi' emanated from Madras. In the early 20th century Pappur Ramacharlu of Anantapur brought out the 'Vadarabotu'. The 'Sri Sadhana Patrika' of Pappur Ramacharlu started in 1926 came out from Anantapur. In 1964-65, about six periodicals appeared from Anantapur.42 The first Urdu


daily of the old Madras Presidency was 'Al-Zaheer' published in 1900.

During the days of freedom struggle Muslim newspapers played a significant role in the hands of influential community leaders. 'The Quami Report,' 'Aga-Hind,' and 'Musalman' were the well-known newspapers among the Muslims of Madras Presidency. English newspapers like 'Muslim Standard' and 'Muslim Outlook' also were widely read. It is strange that the Muslims of Anantapur did not come forward to run a paper of their own, even though articles by Muslim scholars and leaders and on the problems of the Muslim appeared in other local journals and newspapers. 43

A rare example of an enterprising Muslim journalist of Anantapur town is Mr. S. Khaja Peer, editor of a Telugu fortnightly entitled 'Poretem' (struggle). He was employed in the Postal department before trying his hand at Journalism. At present he is the district general secretary of the Janatha party. Even though his newspaper has a limited circulation and is a recent experiment, it is able to focus the important problems of the community. His articles and editorials highlight the reasons for the backwardness of the Muslim of this

region and bear suggestion for its progress, the foremost being unity among the local Muslims. Mr. Peers decries the excessive dependence of the Muslims on the Government and advocates self-reliance and self-respect. It can be asserted without any exaggeration that the efforts of the Muslims of Anantapur in the field of education is deplorably lacking. Though it is customary to shift the blame on the Government for the backwardness of Muslims in education, every right-thinking Muslim has to make some self introspection. The main reason for the backwardness are:

Lethargy and rank conservatism, the desire to postpone secular education at the expense of religious instruction, social isolation and economic instability, linguistic problem, lack of leadership and unity, absence of public-spirited organisations and individuals and the failure of the Government to formulate a viable scheme for accelerating the pace of education.

There is a imperative need of leadership among the local Muslims to foster unity and purposefulness among the rising generations. The constitutional facilities offered to

44 Interview with Mr. S. Khaja Peers, editor, Poratam, Anantapur on 20-6-1986.

the Minority community should be properly utilized. The economically better-off sections of the community should come forward to encourage education and start educational institutions. There is an urgent need to underscore the importance of women's education among Muslims be setting aside traditional and obsolete social and religious taboos. The economic potential has to be adequately tapped. Muslim associations like the Rayalaseema Muslim Association, Anjuman-E-Tariqui-Urdu and Ijara-e-Tariqui-e-Urdu can take the leadership in creating the proper climate for a giant step in the educational progress of the Anantapur Muslims.