CHAPTER - 1

Part - 1 Introduction

"Education is the key that unlocks the doors of Modernization" is a popular statement, which emphasises the importance of education in every walk of individuals as well as society's life. Education in the strict sense of the term develops the qualities required for the all round growth of the society. It develops punctuality, dedication, commitment, hard work, co-operation and creativity. Education can ensure full blooming of the potentialities of an individual and a community. More than anything else, it provides motivational basis for the economic, social and cultural growth by inculcating certain values.

Money spent on education by the Nation is not a gift, but an investment. It returns high interest to the Nation as well as power and happiness to the individual. Learned men produce literature, which raises the nation in the eyes of the world, and, a more important, spreads knowledge over the earth, literature that enables and inspires not only contemporaries, but also generations yet unborn. Science makes discoveries, which add to human knowledge, increase man's power over the forces of nature, and if it follows righteous paths, will preserve, uplift and strengthen human life and human happiness. By education and culture, man's spiritual, intellectual, emotional and physical nature can be lifted from the savage to the sage and the saint, poverty can be abolished, society be made fraternal instead of barbarous, crime the fruit of ignorance be got rid of, and international and social peace replace war and the strife of classes. A Vidya is the mother of poverty, sorrow and misery. It is the sun of Vidya, which chases away darkness.

We certainly need factories and steel plants to increase production and raise the standard of living of our people, but more than that we need men with character and skills to run these factories and steel plants. It is not enough to have a few higher technical institutions for the training of engineers and technicians. We also need the base where the future engineers will receive their early education. We have to strengthen our defenses against possible aggression, but we will be effective only if our children have a proper education. Technological warfare, which requires intricate skills, cannot be conducted with the help of illiterate people. No sacrifice should, therefore, be considered too great.
for building a sound educational system, which is the greatest bulwark of democracy, as also an instrument of industrial progress. These lines emphasise the significance of education in every walk of life of the individual as well as of society.

In this chapter an attempt is made to present the state of education of Muslims in it's historical setting. Stress is laid on the importance and objectives of education for Muslims. The contributions to the development and growth of Muslim education by the successive Muslim rulers, covering ancient, medieval and modern periods in Indian history and the steps taken by the government in the post independent period have been analysed. The impact of New education policy of 1986 on Muslims and constitutional provisions related to Minority Rights in respect of education have been also discussed.

1.1 Importance of Education in Islam:

The Surah-I-Iqra, first revealed version of this Holy Quran, opens with an injunction addressed to the Prophet to 'read' and the place assigned to education in Islam can be best appreciated in the light of the importance attached to ink, pen and paper, three indispensable instruments of acquiring and extending knowledge. Islam has immeasurably contributed to the wisdom of the world and the science of humanity.

The greatest contribution of Islam to the world's civilization, is an idea of universal and compulsory education. The Prophet of Islam himself has decreed knowledge to be obligatory upon every Muslim male and female and considers no suffering or sacrifice too great in it's fulfilment. He has declared good education and training of children, sons as well as daughters, as the best gift a father can give to them. Though an Ummi [unlettered], he exhorted the Muslims to seek 'Ilm' even if they had to go as far as China. 'Ilm' here means scientific studies, which was quite advanced in China in those days. The Prophet might have in mind scientific and modern knowledge when he asked his followers to seek 'Ilm' in China. It has been reported that in the Battle of Badr against Quraysh, led by the Prophet himself, enemies were captured and the Prophet, instead of penalizing them, asked the literate among them to teach twelve Muslims. This again shows that the Prophet was not opposed to the acquisition of knowledge even from the unbelievers. He also advised his followers to acquire knowledge and learning from everyone and from everywhere, as if knowledge and learning were the lost property of the faithful. The two
maxims of Prophet Muhammad [PBUH] which greatly exercised the minds of Muslims and which are often quoted by Muslim theologians are: "a fragment of knowledge is worth more than a hundred prayers and scholar's ink is as precious as the Martyr's blood". The great mystic, Aal-Ghazzali is the best interpreter of Muslim ideas on education. He said, closeness to God could be attained only through knowledge. These sayings clearly reveal that the Prophet accorded the highest value to education and exhorted his followers to acquire education by all reasonable means.

According to a saying, "Knowledge is better than and superior to wealth because it protects you and you have to guard wealth; because wealth decreases if you keep on spending it and knowledge increases the more and more you make use of it; and because what you get through wealth disappears, but what you achieve through knowledge will remain even after you".

Hazrat Ali, the fourth celebrated Caliph of Islam, said that “learning has been defined as the highest attainment of humanity, away leading to right conduct and cultivation of virtues. Hence the believers must acquire knowledge with the same zeal and enthusiasm, as if they were re-claiming their lost valuables or property".

Iqbal remarked with regard to the importance of knowledge in Islam that, "if he does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter. But his life and the onward march of his spirit depend on the establishment of connections with the reality that confronts him. It is knowledge that establishes these connections, and knowledge is sense perception elaborated by understanding.

To be a Muslim, does not merely mean that he is associated with any particular group. And would be engrossed in the worldly and political interest of his own. The Muslim has upon himself the responsibilities of the whole world, responsibilities of his own country as well. To be a Muslim means to have the right perspective, to accept some value system, to obey some moral standard, to use some yard stick for high and low, good and bad, to bear in mind some picture of a healthy individual and a healthy social life, and
also of the affinity between the individual and society, and also not for the sake of mental and intellectual satisfaction, or for maintaining a balance, but for the sake of making and improving life; for identifying the means for individual perfection and social progress and for adopting them; and for determining the destiny and to obtain energy for moving towards it. All National Work is now as much ours as of others, it is as much our duty to illumine it’s path as of others. All this is only possible from 'Ilm' or education.

Islamic education is an education, which trains the sensibility of the pupil in such a manner that in their attitude to life, their actions, decisions and approaches, to all kinds of knowledge, they are governed by the spiritual and deeply felt ethical values of Islam. They are trained, and mentally so disciplined, that they want to acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit, but to develop as rational, righteous beings and bring about the spiritual, moral and physical welfare of their families, their people and mankind.

The main aims and objectives of Islamic education are

1. To teach the Holy Qur'an as a first step of education.

2. To provide experiences which are based on fundamentals of Islam, as embodied in the Holy Qur'an, and the Sunnah, these cannot be changed.

3. To provide knowledge and skills, with the clear understanding that they might change according to the changing needs of the society.

4. To develop a commitment towards the basic values prescribed in religion and scripture.

5. To develop a sense of accountability towards the almighty, creator so that man passes his life like a faithful servant.

6. To encourage international brother-hood, irrespective of difference in generations, occupations, and social classes, amongst the persons who are knit together by a common religion and faith.

7. To foster the great consciousness of the divine presence in the universe.
To bring man nearer to an understanding of God and of the relation in which man stands to his creator.

1.2 Muslim Educational Institutions in Ancient India:

The history of Islamic learning in India can be traced back to the period of the first Arab Contacts with India. The Arab soldiers, commanders in Sindh were not only fighters, but teachers and preachers as well. Besides a band of Muslims, led by Malik-Ibn-I-Dinar reached Cannanore in Kerala, and settled down on the Western coast of the State. When Sindh acquired prominence, a large number of men of learning and erudition migrated to this land from Arabia and made it their permanent abode.

Within a short period of time, Sindh, Debal, Mansura and Multan became important centers of Islamic Culture in India. In the early days, Debal, being a part of India, became a center of trade and commerce and was gradually thickly populated by the Arabs. A good number of educational centers were housed in the Mosques. Formal education in India, as elsewhere in the world, began as instruction in religious scriptures, observance of rules and regulations, rites and customs, performance of prayers other injunctions prescribed by religion.

There were no formal educational institutions during the early days of Islam. There were no regular Maktabs and Madrasahs. Classes were held in the compounds of Mosques, in cell and dormitories attached to the residences of the Ulema. The first major attempt to study the different branches of learning under a systematic and standardized institution seems to have been made during the fourth century after Hijra, when a Madrasah was established at Nishapur in Khurashan. The early Muslim rulers were not conversant with formal educational institutions; but they encouraged learned persons as well as experts in different arts and crafts through liberal grants and benefactions. They were asked to impart knowledge and skill privately to students with an aptitude for such work.

Likewise the religious preachers, too, taught the students privately, either at their own house or in the Mosques. Nevertheless, a number of later Muslim rulers and their nobles established numerous educational institutions which provided free board and
lodging to the teachers and students. They also paid a handsome stipend to attract students to these institutions.

Centers of Learning before the establishment of regular Madrasahs and Maktabs:

A. Kuttab:

The Kuttab was mostly in the teacher's house and thus preserved its independence especially in the East. Here the Qur'an was taught and elementary religious knowledge imparted. The curriculum of the Kuttab centre upon the Qur'an as a reading textbook. With reading and writing, the students were taught Arabic grammar, stories of the Prophet, particularly Ahadis relating to Muhammed [PBUH]. Thus such type of educational institutions established in Arabia, then in India.11

B. Elementary Education in the Palaces:

As the number of palaces, grew and the palace life became the nerve center of varied activities, they became centers of dissemination of knowledge. Regular meetings were arranged not only in the Caliph's palaces, but also in the houses of their Ministers. This tradition continued even when independent and semi-independent dynasties were established.

C. Bookshops and Booksellers:

The booksellers were not merely the disseminators of knowledge, but often produce books as well. In those days they provided an important intellectual service. It was they who copied the best books and placed them in the hands of the public. Bookshops had an intellectual influence not only on the booksellers themselves, but frequently upon their families as well. Literary studies were also pursued in shops other than those for books. At the time of fairs, Islamic intellectuals gathered mainly for commercial purpose. They then took advantage for literary speeches, discussions and debates.

D. Homes of Learned persons:

Private collection of books in the homes of learned men were also the sources of the development of literary activities and for kindling intellectual curiosity and illumine
the minds of those who were interested in education. Homes obviously could not be convenient places for public teaching, as neither the house holders nor the students could feel comfortable in forming reading circles in private houses. Islamic education was, however imparted in the Prophet's house and many private houses were also utilized as schools in many Muslim territories. It was considered the duty of the householder to welcome the visitor cordially to put him at ease, so that he came regularly to attend the lectures.

E. The Mosque:

Since the origin of Islam, education has been held in the mosques. Mosques remained the main place for Muslim education till the establishment of Madrasahs. It was customary with the Prophet and then of his companions to answer questions of the devotees and give proper advice regarding good and commendable religious conduct. Out of this very tradition arose the schools of higher learning through the Halqahs of the learned teachers, who attracted students even from far off places. Similarly, Madrasahs and Mosques remained interchangeable for a long time throughout India.

F. Maktab and Madrasah:

The work 'Maktab', derived from 'Arabic' 'Kitabut', was a place meant for elementary religious teaching. It was also used for a Kitab, plural Kuttab, who used to copy the Qur'an and other books generally meant for teaching. The aim of Islamic primary education was to impart knowledge of the alphabet and religious prayers. This was done in the Maktab or the elementary schools.

The Curriculum of Maktab was based on the Qur'an. The teaching of the Qur'an was combined with instructions on more important religious precepts and usages, the proper response to Azan, Wazu and the Prayers in the Mosque. At this level of education every schoolboy should first learn to write the letters or the alphabets and also learn to trace their several forms. He ought to learn the shape and name of each letter, correct pronunciation of each letter, punctuations and signs of accents. After learning this, he was taught their combinations, made to read and write the short sentences in which whose combinations most frequently occurred. They may be practiced for a week, after which the boy should learn some prose and poetry by heart, and then commit to memory some
verses in the praise of God, or moral sentences, each written separately. Here the teacher
took care of five things, knowledge of letters; meaning of words; the hemistich; the verse
the former lesson.

The teacher in a Maktab was called Muallim or a Faqih, on account of his
theological training. Discipline in the Maktab was maintained through severe punishment.
There was no time table. The teacher and the students assembled at dawn and studied
without break till lunchtime. After lunch, they again assembled and the students continued
their lessons, i.e. reciting the Qur'an till sunset, when the school closed for the day. There
was no time limit for passing certain examinations, and there were not so many
examinations as now.

There were no monthly, terminal and annual examinations, and students were not
examined year after year for promotion to a higher class in schools and colleges. There
were no question papers, answer books, marking of papers set by one and examined by
another. The teacher in-charge himself conducted the examinations of his class and
promoted the successful students to the next higher step in the ladder of education. Here a
boy may learn in a month, or even in a day, purely depending upon his/her ability. In
short, the system of examination was simple, less showy and more successful.12

The Maktab played a significant role in the educational development of the
students during their early life. The freedom which brought the Maktabs into being caused
their fall also. As there was no supervision and no control by Government, the Maktabs
got stuck in their old graves. There was no change in the subjects and the method of
teaching, and no attempts were even made to improve the qualifications of the teachers of
the general tone of the Maktabs. There was a great deal of stagnation. After a long and
monotonous period [sometimes a student continued till he was eighteen] spent in the
Maktab, the student knew only some chapters of the Qur'an by heart and could scribble a
few letters, full of mistakes. The organisation of the Maktab was rudimentary. Theoretically the Qazi of the place was expected to look into the affairs of the Maktabs,
but he rarely did so.13
A Madrasah, literally a place for learning, was a center of higher education, Alumni of which came to be known as Ulema. Today, the word is used for those Muslims who have not only graduated from a Madrasah in the traditional Islamic subjects like the Quranic exegeses, Prophetic traditions, Islamic law and theology, but also tried to follow sharah to the letter. One can study these subjects outside a Madrasah, but then one would not necessarily be considered an Alim. During medieval times, particularly in India, all those who attended the Madrasah did not necessarily belong to the class of Ulema, only those who studied theology and law thoroughly and afterwards entered government service in the religious and judicial departments, or stayed in the Madrasah were usually called Ulema. Both religious and secular subjects were taught in the Madrasah.

A Madrasah, in its initial stage was a simple affair. Whenever a man, who knew how to read, met another one, who was not so fortunate but willing to learn, a Madrasah was organized. It could have been under a palm tree, in a tent or in a private house; yet, it was a Madrasah, the courtyard of the mosques and the open halls running along the walls were also used for this purpose. The halls were particularly extensive on the Qibla side, because assemblies were held there. The space between the two rows of pillars was called Riwaq and the courtyard Sahn. At first there were no enclosed chambers in the halls until the introduction of the Maqsura, a compartment built near the Mihrab with the object of segregating the ruler to protect him from any likely attack while offering prayers. Gradually more Maqsuras were constructed to meet various other needs. The groups of Qurrah, the students and the Faqih had to sit together in a Mosque, and attempts were also made to have separate rooms for them. Small compartments were either partitioned off in the main chamber with wooden lattices, or new rooms were built in the annex whenever a particular room was set apart for teaching purposes in the Mosque it was called a Madrasah. It did not mean a big educational institution with a large number of students, as it is today in the Dar-Ul-Ulum, Deoband and Nadwa of Lucknow. It was generally a place attached to the Mosque where the religious preachers gave education to the assembled pupils.
The medium of instruction in most of these Madrasahs was Persian. Though the Arabs had since pre-Islamic times a commercial relation with India, more particularly with its western coastal regions, Arabic was never the language of the Muslim masses, and in most parts of the country, the state languages, Persian, was used for imparting education. But by the very nature of the curriculum in which religious sciences occupied the prominent position, the Qur'an being considered the source and fountainhead of Islamic learning, Arabic not only formed one of the important subjects of study but in the higher classes even the prescribed text books on non-religious sciences were in Arabic. Thus, most of the text books in Qur'anic commentary, tradition, theology and Islamic law [Fiqh] as well as on logic [Mantiq], philosophy and similar subjects were in Arabic. This emphasis necessitated the accent to be laid on the study of Arabic grammar and syntax. The Arabic belle's letter did not occupy that prominent place; nevertheless selected books on Arabic literature were taught as part of the course. Incidentally a characteristic feather of the students of Islamic sciences in those days was that they went from Madrasah to Madrasah, from place to place and even from country to country in their quest of knowledge or to acquire proficiency in a particular branch of discipline. This was possible because the education being religious based and the pattern of education being broadly similar; the curriculum was not very different and the standard texts on the sciences connected with the study of the Qur'an. Tradition and other branches of Islamic learning were almost the same practically throughout the entire Islamic world. If there were any changes of consequence, they pertained to the glosses, super glosses or commentaries by some masters, which formed their original lecture notes. It is due to this near uniformity of curriculum that we find a number of Indians receiving instructions or lecturing in Islamic cities, including Mecca and Madina even now. 

The curriculum at this level of education was sufficiently liberal, which covered the fields of traditional or religious together with rational and social science as also of Arabic language and literature. The traditional sciences comprised all branches of knowledge which trace their origin to Islam, that is to say, the Qur'an and allied sciences like Tafsir [commentary], Tajwid [Art of Qur'anic pronunciation], Qirat [Art of Recitation of the Qur'an], Hadith [science of tradition], fiqh [Jurisprudence or Islamic law], Kalam [Scholasticism], Tasawwuf [mysticism], etc., the rational sciences included logic and
Philosophy, Arithmetic, Geometry, Algebra, Astronomy, Natural Sciences, Chemistry, Medicine, Agriculture Metaphysics and the social sciences, included Biography, Geography, History, Civics, etc., and Literature, comprised Language, Grammar, Syntax, rhetoric, prosody, philosophy, Lexicography, Calligraphy, Belles lettres etc., Theoretically even music was supposed to be part of the curriculum, but it does not appear to have been followed.15

The curriculum, however, was not rigid, also students usually learnt different subjects under different masters, and in some cases, in his anxiety to acquire progressive proficiency in one subject, a student would not confine himself to a single teacher or school or even city as is the case even today, but would try to receive instruction from different savants and experts. As a matter of fact, extensive travelling to different centers of learning was undertaken to quench the thirst for knowledge.

1.3. The system of Muslim Education and Educational Institutions during the period of Pre-Britishers

The influx of Islam into India was marked by periodic Muslim invasions. The Muslim made India their homeland in the seventh century. During the period of Muslim rule in India a network of educational institutions had been built up and Muslim education flourished well by the encouragement of the Muhammedan rulers. They established a number of Maktabs, Madrasahs and libraries in the various parts of their dominions for the promotion of Muslim Education. Almost every mosque served as a primary school and a large number of eminent scholars and men of letters taught and even supported the students, and prepared them for higher education.

Upto 12th Century, A.D. we know that no Government however advanced, had a regular department of public instruction. In Muslim India there was a department that looked after religious as well as secular educational institutions. Even arrangements were also made by the Muhammedan rulers for free education of the poor but promising students, stipends and scholarships were granted to them for their maintenance. Often the State set up schools and orphanages, where the children of the poor and orphans received
education free of charge. No distinction was made between the sons of the rich and the poor, both rulers and the ruled received their education together without any economic, racial or religious antagonism, and this had indeed a great unifying influence. Before the advent of Islam in India, knowledge was the monopoly of the favoured few, viz., the Brahmins, who were refused to impart education to the lowborn. With the advent of Islam, however, this super seriousness was shaken off and education became the birth right of every citizen, Muslim and Hindu, man and woman, rich and poor.

Though education of Indian Muslims was similar to the one practiced in Islamic countries, yet it differed in certain important respects. In content, it was relatively more restricted to religious studies, and in its sweep it was not so universal as in the Islamic countries. Presenting an account of education among Indian Muslims of the period [Pre-British], Shukla has made the observations that "The schools used by Muslims before British rule varied from one part of the country to another but a common characteristic was to impart knowledge of the Qur'an, however rudimentary. In what was then known as Northwest provinces and Bihar, the common schools taught reading, writing and accounts, which were used by trading and agricultural communities. In these, the share of Muslim participants was small. In Bengal Muslim students joined the Pathashala which was the common elementary school. The reading and writing of Bengali was taught there and later Urdu was introduced [in the institutions managed by Muslims] to meet the needs of Muslim boys. In Punjab the system was more or less the same as in Bangal".

Dr. Shukla further remarks "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 Moulvi, 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".

It appears from the above discussion that education among Indian Muslims during the Pre-British days was dominantly sacred. The 'Moulvies' or 'Ulema' were the persons who mainly constituted teaching class in the Muslim community. The elementary education was mainly in the medium of Urdu. The Children and youths were also trained
in the recitation of Qur'an and were taught basic principles of Islam to enable them to offer prayers and to observe Islamic values in their life. The higher education was either in Arabic or in Persian. Those who aspired to become Moulvies took the former and the latter was taken up by those who wished to enter civil service. But even the higher education in Arabic and Persian was dominantly sacred.

**Contribution of Muslim Emperors to the Field of Education:**

The Muhammedan first appeared in India in the Eighth century A.D., but the real storm of Muhammedan aggression burst on India under Muhammed of Ghazni who is said to have made not less than seventeen raids into Indian from 1000 A.D. to 1026 A.D. to the inhabitant of India, the Muhammedan must have appeared as anything but a promoter of education and learning, who gave large sums of money for the support of learned men and poets. The successor of Ghazni Mohammad, Mohammad Ghori, the founder of the slave dynasty Qutubud-Din-Aibak, and his successor Altamesh [1210-1236] built many Mosques, which were centers not only of religious worship, but also of education. That the daughter of Altamesh, Razia Begum a cultured queen was very much interested in education. She the Muizzi college, at Delhi, which was in a flourishing state during her reign. Nasir-Ud-Din [1246-1266] and Balban [1266-1287] both encouraged learning. There is mentioned of a college at Jalandhar during the reign of Nasir-Ud-Din. Balban's successor was a profligate youth who gave no encouragement to men of letters.19

The establishment of the Khilji imperialism in India was highly conducive to the cultivation of literary knowledge. Jalal-Ud-Din, the first king of the new dynasty, was a great lover of learning. The Madrasah and Maktab ran in full swing during his reign. Ala-Ud-Din, the nephew and successor of Jalal-Ud-Din rose to the rank of an eminent educationist. Farishta has given a list of those powerful intellectuals who were attracted to his court from distant places and were the recipients of from him and honoraria from the State.

Under the Tughlak Monarchs [1325-1413] Muhammedan education in India seems to have made considerable progress. It was encouraged by Ghias-Ud-Din Tughlak; and
Muhammad Tughlak, is said to have been a man of great learning who gave great encouragement and help to scholars. 

Education during the reign of Firuz Shah Tughlak made mighty advances. He was more successful in his attempt to found a New Delhi, which he called Firuzabad. The celebrated historian Farishta records that Ferozsha for the first time encouraged Hindu students to be admitted in Maktabs and Madrasahs if they wished. He not only repaired and reconstructed old Madrasahs, which were in decadent condition, but built many new ones. According to the testimony of Farishta and Nizamuddin, he founded not less than thirty colleges in his kingdom and provided them with paid professors of proven merit. In the college, which he founded at his capital, students and professors lived together in the institutions, stipends and scholarships were given for their support.

Bahol Lodi, the founder of the Lodi Dynasty, was an enlightened patron of letters. Sultan Sikandar Lodhi covered his kingdom with colleges and filled them with professors and students. During his reign the Hindus began to receive Persian education in the Muslim Schools that were started. In the Bahmani Kingdom of the Deccan there is the record of the founding of several colleges and schools. The college, which Mahmud Gawan, Minister of Muhammad-Shah [463-1482] built at Bidar, is said to have possessed a library of thousands of volumes. Education was also encouraged and colleges built in Bijapur, Golkanda, Malwa, Kandesh, Janpur, Multan, Gujarat, Bengal as well as in other centers. By the time then the Mughal emperors began to reign in India, there must have already existed a great many Muhammadan colleges and schools in various parts of India, a large number of Mosques had attached to them.

Muslim Education Under Mughal Dynasty:

The advent of the great Mughals in India unfolds a new chapter in the history of Muslim Education. Zahir-Ud-Din Mohammad Babar, the illustrious founder of the Mughal empire, was a great literary genius, with a knowledge of Arabic, Persian, Turkish and a taste for poetry. His son Humayun [1530-1556] was like his father, an accomplished scholar who gave great encouragement to learned men. A college was built by Humayun
at Delhi, and he had beautiful library at Delhi which contained a number of valuable books.

Shershah, the founder of the Sur-Dynasty, who deposed Humayun and ruled for four years, did much for the promotion of education in his dominions. The college he opened at Narnaul [in the Patyala District] called the Sher-shahi-Madrasah, was the most gigantic.

The reign of Akbar, during the Sixteenth century, stands out as a unique period in the history of Muslim education in India. Akbar was the first monarch to set up a separate department of education, and pay attention to the education of his subjects, irrespective of their caste, colour or creed. Both Hindus and Muslims were taught together, though a part of their respective courses of studies was separate, catering to the needs of their specific faiths. Mathematics, including arithmetic, geometry, and menstruation history, geography, economics, political science, Physics, philosophy, logic and agriculture were common subjects of study. Muslim and Hindus pursued their theological studies separately. The curriculum of Hindu students included Vedanta Philosophy, and Patanjali grammar. Education was generally free in most places. Lodging and boarding facilities were also provided without any charge. Akbar like other sovereigns built numerous Maktabs and Madrasahs for both resident and day schools, colleges, not only in his new city of Fathepur Sikri, but also in Agra and other places richly endowed those centers.

Akbar's son successor, Jahangir [1605-1627] repaired some colleges, which for thirty years had been desolate and inhabited only by birds and beasts. Jahangir not only repaired them, but supplied them again with teachers and pupils. He made a law, that when any wealthy man died without leaving an heir, his property was submit to the crown and be used for the repair of colleges, monasteries and other religious buildings. Shahjahan's reign [1627-1657] is especially famous for the erection of many fine buildings, but does not seem to be marked by any remarkable educational progress. In the year 1658 he founded the famous imperial college to the South of Jamia Masjid in Delhi. Aurangzeb [1658-1707], a strict and orthodox Mughal ruler gave great encouragement to Mohammadan education. He fixed the students, learned men and professors, stipends, and
allowances were given to them according to their respective merit’s, qualifications and abilities.

After the death of Aurangzeb the glory of the Mughal empire began rapidly to wane, and the efforts made by emperors or private individuals to erect and endow educational institutions became rare. There is a record of two or three Madrasahs having been founded at Delhi during the reign of Aurangzeb's successor, Bahadur Shah [1707-1712]. One of these buildings erected by Ghazi-Ud-Din, an officer of Aurangzeb, is still in existence, though no longer used as a college.

Never in the whole history of India did art and literature, science and philosophy, Industry and commerce flourished as a whole quite as much as during the two hundred years of the great Mughal rule. If education made mighty strides during the Mughal period, it was because these emperors were great educationists who outshone their contemporaries in literary attainments.

Side by side with the colleges and schools founded by emperors for the promotion of learning, chiefs of states and private individuals also made sufficient, contributions for the promotion of learning. For example, at the time of Kutb-Ud-Din, Bhakthiyar, a lieutenant of Kutb-Ud-Din, built many colleges and monasteriers in different parts of the country for Muhammedan learning. Muhammed Gawan, the learned Minister of Muhammed Shah Bahamani-II, built many colleges, the most famous of them at Bidar in Karnataka. Maham Anga; a wet nurse of emperor Akbar built a Madrasah in the year 1561 A.D. and another college was built by one Khwajah-Muin during the time of Akbar's reign. During the reign of Bahadur Shah, a private individual Ghazi-Ud-Din founded a college near Ajmir gate of Delhi and Khan Firoz Jang founded another College.

Muslim Education, after the fall of the Mughal Empire:

However, the predominance of theological teaching in educational institutions during the period of Muslim Emperors later in the sixteenth century was replaced by introducing secular elements in the curriculum. After the disintegration of the Mughal Empire, it was Shah Waliullah of Delhi, who spearheaded the first movement among
Ulema, and launched a powerful campaign to recapture the glory of Islam and regain political power. He established a seminar, which focussed on religious disciplines. Another center of Muslim learning at Delhi, headed by Maulana Khairabadi, taught secular subjects as well. Lucknow was yet another center of higher education. In the presidency of Bengal, Bihar and Orissa, created by the East India Company, Arabic and Persian Schools continued to function as before. In the Punjab, Muslim schools operated unhampered till 1857, teaching both religious and secular subjects.22

A prosperous merchant of Hooghly, Haji Muhsin, was the first to help establish an institution for secular education at a higher level, in 1781. He advanced a loan of one crore rupees to the East India Company, the erstwhile rulers, on five percent interest with the condition that the proceeds would be spent on promoting the education of Muslims, and providing scholarships for those wishing to study English. Thus the Madrasah Aliyah’s of Calcutta came into being. Another earlier effort in the sphere of secular education was the establishment of Delhi college in 1824. In fact, it came into existence as a transformation of the Madrasah Ghaziyuddin, founded in 1791 for the study of oriental languages. It was a significant enterprise in secular education. Many Muslims, who distinguished themselves later, had studied in this college; and it became the nucleus of scholars who aimed at a revolution in traditional ideas and beliefs.23 The college gave a clear indication of interest in western knowledge. English was introduced in 1831, enrolling about 300 students. However, there was no enthusiasm for English among Muslims in general, and the Muslim aristocracy in particular.24

1.4 Muslim Educational Institutions during British period:

The foundation of Modern Education in India, was laid by the British Government. Prior to the British rule in India, indigenous educational institutions were responsible for the spread of education among Indians. The indigenous school had to face difficult time for survival, as the Britishers choose to introduce English as the medium of instruction. Government preferred English educated persons for employment in the companies. Thus a majority of indigenous schools were allowed to die out and a minority of them were treated as aided and recognised schools. Britishers squeezed out indigenous educational institutions and in their place, modern educational institutions imparting English and the
Western science education occupied the place of pride and prestige in the educational history of British India.

The victory of the East India Company, a trading and profit-making concern in the Battle of Plassey [1757], opened a new chapter in the history of India. The company assumed a new rule that the ruler for about six decades, since that fateful event, the new government did not care to take any interest in the education of the governed. However, later, in its self-interest, it began to show interest towards the education of the Indians and establishing educational institutions to serve the needs of its administration, beginning with the Calcutta Madrasah [1781] and Benaras Hindu-Sanskrit College, to train Hindus and Muslims of India to facilitate the functioning of its court and police department.25

The educational effort of the newly established government in the territory under its domination was, as indicated above, more an administrative act than a social welfare measure. A beginning of providing public education was made only after 1813, when the charter Act, passed by the British Parliament in respect of the East India Company, laid down the principle of encouraging learned Indians and promoting the knowledge of modern science in the country. The act enjoined that the company should set apart a sum of one lakh rupees for the purpose.

When the government was willing to initiate its educational programmes, there were two important questions which it had to decide: What should be the content or the curriculum? and what should be the medium of instruction? For quite a few years there were heated debates on these questions between two main groups—the orientalists and the Anglicizers. The former were in favour of traditional Indian learning, of course leavened with Western sciences, and literature, to prepare the students to take up new jobs under the Government. The latter insisted on the allocations for education to be used exclusively for the promotion of Western studies. The controversy was at last, resolved in 1835, with the confirmation of what is called Macaulay's minute, in favour of western modern learning through the medium of English. The decision, as we know, was not based entirely on educational considerations, as Macaulay himself had stated "We must do our best to form a class who may be interpreters between us and the millions whom we
govern; a class of persons, Indian in blood and colour but English in taste, in opinions, in morals and in intellect".26

The Government acted in rather indecent haste to implement the decision in Bengal, without waiting for Adam's report on indigenous education, which it had itself commissioned earlier. It could open only a few English schools and colleges with the funds earmarked for the purpose. It had neither the resources nor the will to spread education among the masses. Hence, it's preference for higher education for the elite as against elementary education for the common people. The government rationalized this policy on the basis of the so-called "downward filtration theory". It was asserted that, by educating a few persons from the upper and middle classes, modern ideas would percolate down into the lower classes. What is scandalous, however, is that this policy continued to operate until the very end of British rule, even though it was officially repudiated, as early as 1854, by Wood's dispatch. Of course, some positive results accrued from the directions given by the Dispatch. Wood's Dispatch was a very important document, which aimed at the improvement and for wider extension of education, both English and Vernacular. It envisaged a Machinery or Department of Education for Educational Administration in all provinces, and decided that English will be the medium of instruction at University level and vernacular at school level. It sought to establish three affiliating universities at Calcutta, Madras and Bombay in 1857, and introduced the grant-in-aid system”.27

The indigenous system of education gradually faded away for lack of official support, as according to the policy decision 1835, no grant could be given to any other type of educational institution other than those which catered to western education. Moreover, in 1844, the Government announced that an essential qualification of all public employment would be adequate proficiency in the English language. This declaration made English-medium schools popular and forced more and more students to leave the traditional schools.
Socio-Political Conditions of the Muslims during the Eighteenth and Nineteenth Centuries:

The socio-political conditions under which this educational development took place are also worthy of mention as they played a major role in shaping the Indian response to western education and culture.

The balance between village crafts and agriculture had been a characteristic feature of the Indian Economy for a long time. It had also been the basis of India's flourishing trade till the end of the Mughal rule. Land revenue was determined on the actual production of agricultural goods. This balance received a death blow, after the weak monarch of Delhi transferred the Diwani of Bengal in 1765 to the East India Company.28

The control of the Diwani provided a veritable goldmine to the company for increasing it's wealth quickly through ruthless exploitation of the peasantry. The company went on raising the land revenue recklessly, from time to time. This scandalous situation came to an end, when the idea emerged of fixing the land revenue for a permanent amount, which gave birth to the novel institution of landlordism with hereditary right of ownership.

The permanent settlement, too, led the pauperization of the peasantry, driving many prosperous farmers to utter misery, converting them into landless labourers. The situation further deteriorated, when the government enforced a new set of rules and regulations in respect of the export of local industrial goods and the import of British manufacturers, all serving the trading interests of the British mercantile community. Thus the indigenous crafts, particularly spinning and weaving were destroyed. Consequently, the craftsmen were driven to crowd the agricultural occupation, making it more difficult for the people to sustain themselves.

With this deteriorated condition certain other measures were adopted by the British to eliminate Muslims from the new emerging power structure. The army, the administration and the learned professions, requiring proficiency in Persian had been so far the avenues of employment for most of the middle class Muslims. This source of
employment more or less was closed to them, after English was declared the official language in 1837.

These conditions resulted in the Wahabi movements between 1804 and 1846. One of these was led by Maulvi shariabutullah of Faridpur [Bengal] and the other by Syed Ahmad of Rai Bareli [U.P.]. In fact, the movements started with a view to inculcate, the true spirit of Islam among Muslims, who had fallen a prey to Un-Islamic beliefs and practices, and to restore the religion to its pristine purity. What is important about these movements, from the educational point of view, is the attitude of hostility that was created and nurtured among Muslim masses against Western Education and Culture.

The British rulers, from the very beginning, naturally felt that it would be very difficult for Muslims to reconcile themselves to the situation created by the liquidation of the Mughal empire, under which they had enjoyed economic prosperity and social status. Being suspicious of the loyalty of the Muslims, the British Government was already unfavourably inclined towards them. The reaction of the Muslims, in turn was generally antagonistic towards the British and at places this found expression in rebellion. To cap it all, the great revolt of 1857, in which many Ulema participated actively, provided, the government a handle to make Muslims the main target of persecution and reprisals. They faced a grim situation. Their leaders were liquidated, their lands confiscated and their means of subsistence, crafts and profession crafts and professions destroyed.

All this culminated in the economic and educational backwardness of the Muslim community as a whole. This was the situation that prevailed almost all over northern India prior to 1857. In the south, the situation was somewhat different. This was also true of Bombay presidency, where the prosperous Muslim trading community spread the benefit’s of modern education among Muslims.

Education after the 1857 Revolt:

Nineteenth Century was a period of great mental turmoil for the Muslims of India. In all walks of life-economic, social, and political they suffered severe setbacks after the great catastrophe of 1857. The Muslims political power, which had been gradually declining from the beginning of 18th Century, touched it’s Nadir in 1857. The Mughal
Empire for decades an apparition of its former self was finally liquidated in the terrible blood bath of 1857. Conservatism and Obscurantism prevailed amongst Muslims of India and even after the fall of the Mughals they did not shun their traditional way of thinking and clung to their glorious past with no zeal to achieve it in future. Its collapse, therefore, dried up the sources of a milieu and left the Muslims helpless and broken. Steeped in medievalism, broken hearted and frustrated, they found themselves in a blind alley, without any means of livelihood and reduced to a state of abject poverty and utter economic destitution, so much so that even members of the royal families were found begging on the road of Delhi in the cover of night. Their strength in almost all the services was considerably reduced and not long after the great carnage, there was hardly a Muslim to be found in the government offices. Hindus had altogether a different position, they embraced the Western education and thus availed of all the opportunities provided by the British. Government services were freely offered and state patronage was extended to them. Economic prosperity was its natural outcome.

Even Hindus also, up to 1854, did not take any interest in establishing their educational institutions of modern type, because of variety of circumstances. Orthodox parents did not send their children to schools imparting modern education. They feared that English education would make young men to lose faith in the religious beliefs of their forefathers. At that time the great son of India, Raja Ram Mohan Roy stood against the beliefs of Orthodox Indians. He advocated the use of English and pioneered the synthesis of Eastern and Western cultures. He also advocated Western Science and literature. Roy was the earliest Indian interpreter of the Western thoughts to India. His advocacy about English and Western Science had ample effect on Indians. Indians began sending their children to schools where English and Western Science were taught and started opening of schools on the line of the modern educational system.

It was in such circumstances that Syed Ahmed took upon himself the task of rehabilitating his community in the eyes of the Government. Sir Syed Ahmed Khan lived through and experienced all the horrors of the hectic days of 1857. In saving Britishers’ lives he had discharged what he felt to be his moral duty, but the inhuman treatment meted out to Muslims and the miserable plight in which he found them stirred his soul to it's
depths. He saw in Delhi palatial houses ruined and deserted, wells and tanks gutted with the dead bodies of Muslims. On entering his own house he found the dead bodies of his maternal cousin. It was with great difficulty that he got a jug of water for his thirsty mother and the dying maidservant. He felt lost and thought of migrating from India to some other Muslim country where he could efface from his memory the horrors he had witnessed. That was a crucial moment in his life, but on contemplation, "He realized that it would be cowardly of him, almost inhuman to run away to safety while his community was lying in ruins". At last he saw the "Kindly light" which led him from step to step and he made up his mind to devote his time and energy to the reforms and regeneration of his people. In his public prayer which he offered at the Muradabad Mosque on the occasion of the '1857 proclamation of general amnesty' he said, "Oh God, the period which has just passed has been so disturbing that hardly any one, including animals and tress, was ever at rest. No one felt secure of life, property or honour".

Sir Syed Ahmed Khan was a product of those curious circumstances, when one empire had gone into oblivion and another had come into existence. He was like a link, which connects a glorious past with an uncertain future. According to him the fall of the Mughals and the succession of the British was not merely a change of masters. It brought about a multi-dimensional change all over India with English education and western culture, as it's main weapons. And he at once realized that it was no longer possible to re-establish the lost hegemony of the Muslims in India and the only safe course for them was to co-operate with the government, made friendship with Englishmen and devote themselves to the study of Modern Science and Literature. He took upon himself the dual task of convincing the Muslims that their future lay in their close alignment with the British and assuring the government that the Muslims could be depended upon for their loyalty and faithfulness. The substance of Syed's mission was conciliation and co-operation, which he followed all his life. His policy of co-operation with the rulers was not due to an attitude of flattery and submission to the British; it arose out of the peculiar position in which he found the Muslims after their unsuccessful efforts in the course of the mutiny. He always emphasized close relations of the Muhammads and with Britishers, because it was only through co-operation with the British that Muslims could regain their lost prestige.
The example of the Hindus should be an eye opener for the Muslims and what Hindus had gained the Muslims must also gain, the path, which the Hindus had followed under the guidance of men like, Raja Ram Mohan Roy and others had to be traversed by the Muslims as well. Syed was neither jealous of the Hindus nor did he aim at applying brakes to their progress, but of course he was afraid that our social vehicle, of which Hindus and Muslims were the two wheels, would lose it’s balanced and equilibrium by the disproportionate growth or destruction of either. He intended that these, 'two eyes' of our mother country may shine bright with equal grace and brilliance.  

Syed wrote a lengthy and beautiful article on Hindu-Muslim relationship in 1897, in which he wrote that "I have frequently said that India is a beautiful bride and Hindus and Muslims are her two eyes. Her beauty lies in the proper safety of these two eyes. If one of these is lost, this beautiful bride well become ugly and one eyed". Without any doubt, as I want friendship, unity and love between the two communities, in spite of religious distinction. Similarly I want mutual co-operation, love, sympathy and brotherhood specially, without minding the political differences.  

Syed Ahmed was also deeply impressed by Western Education and achievements. The proof of the greatness of the west was it’s political and material success which could not have been achieved without moral and cultural superiority. Therefore the only way for Muslims in India was to equip themselves with Western sciences and philosophy.  

But to prepare the Muslim mind for this revolutionary change in it’s educational ideals was an uphill task. Centuries old superstitious, inertia, false sense of prestige and superiority, suicidal complacency, messianic exceptions, traditionalism, and narrow theological concepts all stood in a formidable array against him. Un-deterred by the magnitude of opposition that appeared from almost every quarter, he applied himself with single minded devotion to what he deemed to be the suprme need of the hour.  

In the age of sir Syed, English had acquired great importance not only in its educational role, but had also acquired a political, social and economic importance. While Hindus were quick in realizing it’s growing importance, the Muslims continued to hate it. Sir Syed, however made all attempts to induce them to learn the English language and the
various disciplines which could be learnt through it. His line of reasoning was that no community could attain full development without learning the language of the ruling class. For example, Sanskrit was the official language during the period of Hindu supremacy and people had to learn it. During the period when the Muslims were in the ascendance Persian held sway and everybody was anxious to learn Persian. Why not then, they learn the English language during the British Rule?36

**Muslim Educational Movements During the British Period:**

Historically, modern private enterprises in the field of education were started by the missionaries. English education received the greatest boost at the hands of Christian missionaries. They opened schools and colleges attached to their churches and prayer houses. At first the Muslim organizations in the educational field did not take much interest in spreading modern education. When the British Government intended to start teaching of English in all schools, the orthodox Ulema was vehemently opposed and declared that the language of English and receiving western education as an irreligious and sinful act, because this education was believed to be fatal to the preservation of Islamic value and ideas. Under the impact of this campaign in the name of "Save Religion", Public opinion was collected and an application signed by 8000 Moulvis was submitted against the British system of education. But this conservative attitude of Muslims towards English education changed when some enlightened Muslims played an important role in wiping away the false notion that was with the Muslims. The extremist and the liberal attitudes in the Muslim community towards western culture and modern education, as manifested after the 1857 revolt, led to the historic events, namely, the establishment of Darul Ulum at Deoband and M.A.O. College at Aligarh.

**Darul Ulum Deoband:**

The first reaction of the Muslim community to western education and culture was naturally negative. This reaction found its expression in the Darul Ulum Deoband, which rejected the new education and stood for traditional Islamic learning.

The Darul Ulum was established by Maulana Qasim Nanawatawi and Maulana Rashid Ahmed Gangohi under the guidance of Shah Waliullah, at chatta Mosque of
Deoband in 1866, for preservation and perpetuation of religion and culture. The Madrasah, initially housed in a mosque, was later shifted from time to time to rented houses as also to the Jami Mosque. It had its first independent building in 1879 and thereafter, gradually, a number of buildings and halls for different faculties and departments were added. Thus the founders of Darul Ulum had direct contact with the people who were the true upholders of the Waliullah tradition, and had imbibed the spirit of political and religious thought of Shah Waliullah.37

Shah Waliullah [1703-1762] was an eyewitness of the downfall of the Mughals. He had seen the moral degradation of the common people and their economic exploitation by the ruling class. He made an objective assessment of the situation and offered a solution to remedy it. He felt the need to explain Qur’an in an argumentative and intellectual manner.

Thus, it was within this frame work of Waliullah aides that the Dural Ulum was established with the following aims and objectives.

1. To educate Muslims in the Qur’an, the Qur’anic exegesis, the Hadith, the Kalam and such other skills and knowledge which are related to them. To provide Islamic knowledge to Muslims; to serve Islam through its propagation and guide the Muslims on the right path.

2. To develop Islamic discipline in the life of the students, and to generate Islamic spirit in them.

3. To propagate and protect Islam; to serve [the objectives of] the propagation of Islam through writings and speeches; to develop among Muslims the moral character of their respected personages of good old days.

4. To avoid the influence of the government and to maintain the freedom of thought and knowledge.

5. To establish Arabic colleges at various places for the dispersion of religious knowledge, and to affiliate them to the Darul Ulum.38

It is evident from the objectives that the Darul Ulum was established to keep religious consciousness alive among the Muslims.
M.A.O. College, Aligarh:

The Aligarh movement started by Sir Syed Ahmed Khan and later on supported by leading Muslim elites and reformers produced a profound impact on the system. Aligarh college, which was established ten years after the establishment of Deoband College, was quite different from the Darul Ulum in its approach towards education and politics. But they were one in their concern for educational and cultural upbringing of Muslim youths. If Deoband symbolizes Muslim conservatism, Aligarh represents Muslim modernism in the nineteenth century. Deoband from its inception was oriental and Islamic in character, and had given Persian and Arabic the same privileged position that medieval institutions of higher learning had given them. Further more, it was anti-British from the beginning, and this fact may be verified from the lives and works of veterans like Mawlana Qasim Nanawtave, Mawlana Rashid ahamed Gangohi, Mawlana Mahmud Hasan and Mawlana Hussain Ahamad Madni. Aligarh on the other hand, professed itself to be a modern and secular institution where English held the position of privilege.

Sir Syed was born in Delhi [1817] in an aristocratic family, which had a long tradition of contact with the Mughal Court with the clear vision of a realist Sir Syed realized that the Mughal Empire was nothing more than an apparition of its former self. It could neither serve the interests of the Muslims nor of the country. Hence he decided in 1838 to join the service of the East India Company. Regardless of all criticisms, Sir Syed accepted the post of Naib Sarishtedar in the court of the Sadur Amin of Delhi. When the mutiny broke out in 1857 he was at Bijnor. He remained loyal to his English officers in those stormy days, and he saved the lives of many English Men and women from the wrath of the rebels at the risk of his own life. Sir Syed could not entertain the idea of enriching himself with the wealth of his fellow countrymen. Syed is the only person who never asked the government anything for him.

All the relevant literature on the subject confirms that Sir Syed was very much perturbed by the poor economic, social and moral conditions of the Muslims. He had developed a thesis regarding the ills of the Muslim community and its remedies. According to him the root cause of the poor condition of Muslims was the moral degeneration that had set in during the last days of the Mughal Empire, and was
compounded by the changed political conditions of the country. The only solution of all the ills lay in the acquisition of western knowledge and the genuine appreciation of western culture. But the British and the Muslims had developed mutual distrust and suspicion, so much so that they were not ready to appreciate even the good points of each other. This vicious atmosphere of distrust and suspicion could be dispelled by bringing the two people nearer through an understanding of each other’s religion and society.

As a first step to convince the British people that the Muslims revolted against them in 1857 not due to any inherent tendencies of disloyalty but because the British government failed to appreciate the political and social conditions of India and treated them unjustly, he wrote his famous Asbab-I-Baghwahat-I-Hind and published it from Agra in 1859.

His occupation in the field of education was evident from the establishment of the scientific society and Victoria memorial school at Ghazipur on 9th July 1864. The society was started with a very humble enrollment but within less than a year it’s membership rose to 227 and by the end of 1866 it was 433. The office of the society shifted to Aligarh after it’s building was constructed there. The society took upon itself the work of translating into Urdu the best works of ancient Indian literature and useful English works with the purpose of making the benefits of European knowledge wide spread and within easy access of Indian people. With the hard and continuous efforts of scientific society, English education had come to gain some ground.

The next important step in the direction of popularizing western education in U.P. was taken again by Sir Syed when the Victoria memorial school was set up at Ghazipur in 1864. He still had our vague ideas as how to introduce Muslims to modern education and he was constantly in search of patterns, which he could reproduce on a canvas in some tangible form. His trip to England in 1869 enabled him to give a definite form to his ideas. He visited the Universities of Cambridge and Oxford while his son Syed Mahmood was studying law in England, and made a detailed study of their life, organisation, residential system, tradition-teaching arrangements, buildings etc. The Cambridge University impressed him more than Oxford and he resolved to use his energy and his experience in setting up a college for the Muslims on the models of these British
Universities. After a stay of one year and five months in England Sir Syed returned to India. He had given shape to his ideas about education and was ready to start work on his scheme.

Sir Syed also felt the need to prepare the Muslims' mind to accept the introduction of modern education by a careful and consistent presentation of its main features. Soon after his return from England in 1870, Sir Syed started a journal, the Tahzib-Ul-Akhalaq. The first issue appeared on December 24, 1870. It appeared regularly for six years in its first round of existence. It aimed at inculcating the new spirit among Muslims with a view to veer them round to western education and to remove their prejudices against it. It published 226 articles of which 112 were from the pen of Sir Syed himself. This magazine had tried to show all the weaknesses that had acquired the religious sanction in course of time, and had prevented Muslims from marching ahead. The journal proved of great help in preparing the public mind for his great educational projects.

By 1872, Sir Syed's movement had gained recognition and was acclaimed in Northern India though in a very limited circle of enlightened Muslims, and he felt the urgency of founding a college to impart English education to the wide sections of Muslim population. Further he founded the Muhammedan Anglo-Oriental College Fund Committee in 1872 to collect funds for the establishment of a college for the better diffusion and advancement of learning among the Muhammedans of India. At the same time, he felt that it was vital, under the existing circumstances, to assess Muslim public opinion before launching his educational schemes. So he invited articles from the Muslims to ascertain why the Muslims of India opposed the government sponsored system of education and to suggest ways and means to popularize the study of western sciences among the Muslims. The writers made the following observations:

1. The rich did not like their sons to go to school and therefore they managed their schooling at home.
2. The Muhammedan aristocracy was generally inclined to luxury and considered it derogatory to send their sons to schools.
3. The Muslims were idle, indolent and impoverished.
4. The excessive love of the parents for their sons also prevented Muslim boys from going to schools.
5. The Muslims generally preferred military services and had no desire to acquire learning.
6. The hostility between Muslims and the English also dissuaded the Muslim boys from western education. Moreover, English education produced disbelief in their faith.
7. The Christian scriptures were taught in the Government schools [which frightened the Muslims since Islamic scriptures had no place there].
8. To read English was undesirable and forbidden by the custodians of religion.
9. The entire control of education was in the hands of one director, who had little sympathy with the Muslim aspirations.

It may be noted here that all the above mentioned points studiously built up a case for the establishment of an institution that could be neither government institution nor traditional Madrasah, thus leaving no option but to establish a new institution.

The copies of the report of the committee including a suggestion for the establishment of an Anglo-oriental college was sent to the government of India and local governments, which responded very favourably. It was Syed Mahmood's scheme of education, based on the British system of education, that was approved for implementation by the members of the fund committee, the local governments and government of India and also the 'Ulema'. But it also created widespread opposition in the conservative circles of Muslims in India against Sir syed. Moulvi Imdad Ali, deputy collector of Kanpur and Moulvi Ali Baksh Khan, a subjudge of Gorakhpur, even started fresh papers in opposition to Tehzib-Ul-Akhalaq, condemning the new approach of Sir Syed and calling him an aid to Christian missionary. A Moulvi had even gone to Mecca to get the Fatwa signed by the head-priest there and distributed it free of cost. And when a voice of founding a college was raised from the very center with Sir Syed at the head of it, the Maulvis were violently incensed against the movement. Syed had to fight very stubbornly with the die-hards of his own community, and stood firm against the tirades of his conservative co-religionists,
convincing them that if they would not keep pace with the time, their preaching would be of no avail.

However, the school was inaugurated on May 24th 1875 on the birthday of Queen Victoria, Moulvi Samiullah Khan, who was then the Secretary, Fund Committee laid the foundation stone. The school started functioning from June 1st 1875 with Henry George Impey Siddon, a graduate of Oxford University, as its Headmaster. The M.A.O. College was started two years after the school. Its foundation stone was laid by Lord Lytton in 1877. The building construction work continued under the personal supervision of Sir Syed. It was financed by public contributions for which Sir Syed had some novel ways.

The M.A.O. College had initially English and oriental departments, but the oriental department withered away due to non-availability of books in Urdu and also due to the dominance of that group of people in the affairs of the college who were in favour of the English language.

Aligarh College was, however, the most conspicuous symbol of that movement, where a conscious effort to control the behaviour of students was made by developing it into a residential institution. It was to be a safe haven for the younger generation to pursue an academic-cum-social life free from the corrupt influence of a decadent social order. A succession of English principals and teachers helped the students to appreciate the utility of Western education and the finer points of western culture.

The small community at Aligarh during the tenure of English principals developed traditions of a kind that might be termed as 'Cambridge like in content and feudal in nature'. The academic standard at Aligarh could never rise above the general standard of affiliating Universities of Calcutta and Allahabad. The cost of educating youths in this institution could be met only by a few rich and high class families of Nawabs, Zamindars, high officials and big businessmen. Consequently this movement could produce a stir only in the upper stratum of the community and the Muslim masses still remained tradition bound in respect of education and learning.
Nadwatul Ulma; Lucknow:

The third institution coming up in chronological order was the Darul Ulum Nadwatul Ulma at Lucknow. It was established to restore the respectability of the 'Ulma' which they enjoyed previously in the Muslim society. Deoband and Aligarh were so different from one another that one might be called the anti-thesis of the other. But the institution that came up later took inspiration from both of them. The first such institution was Darul 'Ulum' Nadwatul 'Ulum' of Lucknow, which came into existence in 1894, with the twin purposes of reforming the old educational system, and bringing about unity among 'Ulma' holding different views on religious matters, as a result of the effort made by such illustrious savants, divines and teachers as Moulana Muhammed Monghyri, Moulana Lutfulha Aligarhi, Hafiz Shah, Muhammed Hussain Talibabadi, Moulana Ashraf Ali Thanawi, Moulana Khalil Ahamad Saharanpuri, Moulana Sanaullah Amrit'sari, Moulana Muhammed-ul-Hasan, Hakim Fakhrul Hassan Gangohi, Shah Sulaiman Phulwarawi and others. The Nadwa was to be a religious compliment of Aligarh; if Aligarh had to produce modern Muslims the Nadwa had to produce modern 'Ulma'. The first organizer was Mawlna Muhammed Ali Monghyri [1846-1927], who may be rightly called the real founder of movement.

It was in the Khatoon Manzil that the Madrasah-I-Nadwatul 'Ulma' started functioning on Sept. 26th 1898. The ceremonial inauguration of the Madrasah took place in Oct. 1898. The ceremony was attended by 'Ulma', advocates, business magnates besides Mr.Giri and Mr.Hardy, the commissioner. It was in 1914 that the Madrasahs shifted from Khatoon Manzil to it's new complex.

The aims and objectives with which the Nadwa was established were:

1. Progress of Education;
2. Reform in the system of education;
3. Moral regeneration;
4. Removal of mutual differences;
5. Propagation of Islam;
The Nadwa could not resolve the differences between the 'Shia and 'Sunni', between the 'Deobandi and Bareli Ulama'; between the 'conformist and non-conformists' etc. But the 'Ulma' did realise the advantage of co-operation and disadvantages of confrontation. Nadwa was rather a solution based reaction and disadvantages of influences of western education and culture.

**Jamia Millia Islamia, New Delhi:**

Another significant development in the history of Muslim education in India was the emergence of the movement of Jamia Milia Islamia, which was inspired by the political developments in the country. The basic ideal behind the movement was Indian Nationalism propagated by Gandhiji and the leaders of the Indian National Congress. Moulana Muhammad Ali was the dynamic force behind this movement. The circumstances under which the Jamia Millia Islamia was established were so political in nature that it’s purpose in the early years, especially when it was financed by Khilafat Committee, seemed to be more political than educational objectives became clear and comprehensible.

The foundation-stone of Jamia Millia Islamia or the National Muslim University was laid by Shaikul-Hind- Maulana Homamul Hasan, the then principal of the Darul-Ulum, Deoband. It was established in 1920 at Aligarh in the wake of the non-co-operation and Khalifat movements, as it was felt the Aligarh Muslim University did not fulfil the aspirations of the Muslim intelligentsia and scholars, as well as students, particularly in their opposition to the British rule in India. It was intended to be an Islamic National Educational Institution whose main aim was the education of the Muslims, and the basis for this education was to be Islam and Islamic Civilizations. In other words, it was intended to provide facilities for imparting modern education along with religious instruction independently of the official system. The Jamia came into existence through the efforts of such Nationalists Muslim stalwarts, as Moulana Muhammad Ali, Dr.Mukhtar Ahmad Ansari and Hakim Ajmul Khan and also of Dr. Zakir Husain who was then a student at the Aligarh Muslim University. It was shifted to Delhi five years later. During the tenure of Dr. Zakir Husain's vice-chancellorship the Jamia attained the highest position as a National Institution.
It had links both with Deoband and Aligarh. Anjuman Jamia Millia Islamia was an attempt to bring a compromise between Western knowledge and Eastern religion. It’s aims and objectives were as follows:

1. Pursuance of Islam is equally good for temporal and spiritual life. So, the study of Islam needs to be an integral part of the scheme of studies in the Jamia.
2. Education serves the function of perpetuation of culture. This function can be best served if education is imparted through the mother tongue. In Jamia all education need to be imparted through Urdu language.
3. To remove distinction between man and man due to different professions, to instill feelings of dignity of labour and to give some training for earning a live-hood, students should be initiated into professions during the period of education.
4. To harmonize the Islamic culture with the world culture, the students should learn to live in harmony with members of other religions, thereby developing love for the people and the country they live in.

The above given accounts show that new trends developed in the field of Muslim education and if on the one hand Aligarh movement stood for the acceptance of British system of education, Jamia Millia worked for the development of an educational system suited to and needed for the Indian Muslims in the wider perspective of Indian Nationalism and the ideals of National independence. The former [Jamia-Millia] owed it’s existence to the sensitivities of those ‘Ulema’ who were dissatisfied, rather alarmed, at the growing influence of western culture among the Aligarh graduates and through them, in the upper middle class of the Muslim society. They took initiative to chalk out an educational programme which would be able to defend Islam and Muslims’ culture against the activities of the aggressive Christian mission during those days and could also unite the ‘Ulema’ of different shades of opinion in order to check the increasing influence of western education and culture among the Muslims. Thus the Aligarh movement and the struggle at Jamia Millia both contributed to a radical change in the attitudes and outlook of the Muslims and they broke away from the traditional orthodox pattern to a greater extent. But this change did not amount to a mass movement in the sense that the changing trends remained confined to upper class and a few middle class families. The bulk of Muslim masses still remained backward and tradition oriented. The two institutions of Aligarh
and Jamia Millia were quite insufficient and incapable in providing education for the Muslim masses. Moreover the two institutions represented two different schools of thought and a phase of ideological conflict was initiated among the champions of the two schools.

In Bombay, the Anjuman-E-Islam was founded in 1874, about the same time as the Aligarh movement started in Northern India. It opened a chain of schools. Badruddin Tyabji was the leading spirit, what was distinctive about his leadership was that he excelled Syed Ahmed in championing the cause of women's education.

Reactions of Muslims to western education in North and South India were different. While there was a lot of active opposition in the North in the beginning, Muslims in the south accepted the modern system of education without resistance. This is obviously due to the fact that British rule adversely affected economic and social positions of Muslims living in the Northern provinces of the country. But in the Nizam's territory, it was not so; this was true also of other parts of Southern India, where Muslims took interest in developing trade and commerce and were not as dependent on government jobs as the Muslims in the North. Nor did the Britishers impose on southern India such a disastrous measure as the permanent settlement to pauperize the peasantry.

In order to spread Western education among the people, a translation bureau and a printing press were established in 1834, and a number of schools were opened including one in the palace itself in 1829. Besides theology, the school curriculum included Physics, Chemistry and Mathematics; and the medium of instruction was Urdu. The British resident started a medical school at Bolaram [Hyderabad] in 1839.42

Sir Salar Jung established Darul Uloom or oriental College, at Hyderabad in 1853-1854, as first step towards higher education. The institution was intended to function as a center of oriental learning, but with a difference. It provided courses of study not only in Arabic, Persian, Marathi and Telugu, but also in English. No tuition fee was charged. Besides, inducements in the shape of handsome prizes and generous scholarships were offered to attract students.
There was however, a rapid spurt of growth in the 1920 as a result of bringing education under Indian control. This coincided with the political awakening of the masses triggered by the Non-co-operation movement. Even the Muslim community, which had so long been educationally backward, pressed forward to overcome past deficiencies. Private effort was also boosted up. The number of Madrasahs increased rapidly, particularly in UP, which had been an educationally backward province. But the Hartog committee Report resulted in slowing down the pace of growth of education. The report was very critical of what it considered the thoughtless expansion of education. The committee found insignificant achievement of permanent value, because of staggering incidence of wastage and stagnation in education. Therefore, the committee recommended a programme of 'consolidation' rather than expansion of education, in the larger interest of the country. Consequently, the pace of educational expansion was slowed down to usher qualitative improvement; but that remained wild goose chase.

We have noted earlier that till 1870, the Muslims by and large, had kept themselves aloof from modern system of education and, therefore, the proportion of the educated among them was far lower than among the Hindus, Parsees or Christians. After 1870, gradually a change came about in their attitude towards modern education, mainly due to two factors—the Aligarh movement and the sympathetic behaviour of the government. This change is evident from the utilization of educational opportunities by Muslims. In 1871-72, only 22.8 percent of their population had enrolled in schools in the country. In 1931-32, the Muslims, who were only 25.1 percent of the total population, accounted for 27.7 percent of the total schools' enrollment. It shows clearly that comparatively Muslims had an edge over their compatriots in terms of school enrollment in 1931-32. It may be noted that the census report of 1931-32 was the last report providing community-wise information about the state of education in India.43

The domination of traditions outlook remained a reality and the modern system of education did not become widely acceptable though a trend of accepting modern system of education definitely appeared. The domination of traditional approach to education was also evidenced by the lower percentage literacy and education among Muslim in general and the Muslim women in particular. Female education in schools and colleges was
strongly opposed by the conservative section of the society and it was regarded as a violation of Islamic sanctions. Even today a large section of the Muslim masses is opposed to female education and does not favour the idea of sending females to educational institutions.

1.5 Muslim Educational Institutions in Post-Independence Period:

On August 15th, 1947, India achieved her freedom from British colonial rulers who ruled for more than two centuries. They came to India for mercantilism and established their rule in India. They were not interested in bringing prosperity to India. But they were more interested in consolidating their power and position on the Indian soil and therefore, had very little interest to devote for the cause of education.

At the time of our country's Independence we had 17 Universities, and 636 colleges, 5,267 secondary schools, 12,843 middle schools, and 1,72,661 primary schools. Vocational and technical education was neglected by the British, consequently poor development was seen both at school and the University level. We then had only 17 institutions of higher education in agriculture and only 15 Medical Colleges throughout the country. Generally the standard of education was unsatisfactory. The percentage of literacy was only 14, much worse among Muslims. It was with this challenging situation which the nation was called upon to reform when it kept it's tryst with destiny in 1947.

Muslims, for reason explained earlier, abstained from western education, introduced by the British in India for about four decades. The repressive measures adopted by the government, particularly against the Muslims following the revolt of 1857, accentuated their aversion towards everything British. The government began to realize the serious consequences of continuing its policy of repression of Muslims. One of the measures that it adapted to ease the situation was to offer some concession to Muslims to attract them to the type of education introduced by it. To this end, the Governor General in council passed a resolution on 19 August 1871, stating that, Muslims did not avail themselves of educational opportunities in proportion to their numerical strength, excepting in the North West provinces [UP] and Punjab, as such certain steps should be taken, e.g., appointing Muslim teachers, encouraging Arabic and Persian education and preparing Urdu Literature for Muslim students in Bengal and Bihar. The implementation
of this policy resulted in a better response from Muslims with substantial educational gains at the lower level within a decade [1871-1881]. Then, at the recommendation of the Indian Education Commission [1882], grant-in-aid to all types of Muslim institutions [including Qur'an schools] was allowed, special scholarships were awarded to Muslim students at all levels of education and two Muslim assistant inspectors were appointed in 1889 to look after Muslim education in Bengal and Bihar. These steps helped Muslims in the two provinces to reduce their educational backwardness to a certain extent, but they should not fully make up the lag, which had been created over decades.45

In the Post-Independence era the Muslims are faced with various problems-social, economic, educational and political. The partition of the country and the migration of educated and aspiring youths to Pakistan had created a crisis in the Muslim community, though for a temporary period. But by the emergence of a new generation the vacuum has been filled up but the events of the past and the prevailing conditions at present pose an alarming situation for the Muslims. There is a need for serious and patient thinking on multi-cornered problems faced by the Muslims in India and the educational problem appears to be the most vital. The abolition of Zamindari System adversely affected the economy of the Indian Muslims in general and of U.P. Bihar, A.P., and West Bengal in particular. Moreover the horrors of communalism experienced in the past uprooted the agriculture based economy of the Muslims to a great extent. They were dislodged from the rural areas and were forced by circumstances to come to urban areas for the safety of their lives and preservation of modesty. Those who migrated from villages to towns had to abandon their agricultural occupation. This experience was a heavy blow to the economy of the Indian Muslims. Moreover, attacks on Muslim business centers in the past caused a heavy economic loss on the part of the community. All these factors, combined together, resulted in the collapse of Muslim economy. It is a fact beyond any doubt that poverty is the worst type of misery and an economically handicapped community is bound to lag behind in all walks of life. Hence it is high time to consider the problem of Muslims' education in India in the light of existing conditions and circumstances.
If we trace the history of education among the Indian Muslims, we find that they have not remained backward at all times and everywhere. The Indian Muslims in the precolonial era have played an important part in educational development. After the establishment of Muslim rule in India, the rulers since the reign of Muhammad of Ghazni [999-1030] contributed large funds and constructed innumerable Madrasahs for the dissemination of knowledge. It is significant to note that, contrary to common belief, even secular subjects were included in the course of instruction. To train the students in secular sciences, distinguished scholars were invited from different parts of the world. Thus Muslims during the medieval India, particularly during the Mughal period, made significant contributions in the fields of science, architecture, painting and music and these contributions were both extensive and of a high standard although, as anywhere else, a religious bias was prevalent in the context of education. It was only during the early British rule that the Muslims were antagonistic towards receiving English Education because of their pride in the bygone superiority, fear of the Christian missionaries, fear of their children mingling with the commoners, anti firangi propaganda of the "Ulama" coupled with the discriminatory attitude of the British. However, after the revolt of 1857, because of the untiring efforts of many social reformers in convincing the Muslims to accept the system of education introduced by the British, their educational position has improved. It is observed that the Muslims were comparable to the Hindus in literacy and education during the period 1881-1931. It was only after 1931, particularly in the post-independence period that their educational status began to decline.46

Education of Minorities after the Independence of India:

Due to paucity of information on minority education and their educational institutions, it is difficult to say what percentage of private unaided schools are run by different minorities in the country, what number of them is managed by the majority community, and what exactly is the contribution of these institutions managed by different groups of communities to the progress of education, in general, and to the educational upliftment of their own communities, in particular. However by and large, the state of education of the Muslim minority in the country is often termed as unsatisfactory. This is evident from the data on the enrollment of Muslims in schools, their dropout rate at the primary level and their participation in the secondary school board examinations from 45
districts in twelve selected State of India, as collected by the high power panel on Minorities, Scheduled Castes, and Scheduled Tribes appointed by the Government of India in 1980. The data shows that out of total enrollment of 98.48 lakhs students at the elementary stage in 1980-81, the enrollment of Muslims was 12.20 lakhs. Muslims, thus accounted for 12.39% of the total elementary school enrollment which is 5% less than their proportion in the population of the Districts concerned. Similarly the data on the enrollment of Muslims at secondary stage [secondary and higher secondary] collected from 38 districts spread over 11 stage shows that the enrollment of students at this level was 19.64 lakhs in the Districts spread over 11 States shows that the enrollment of students at this level was 19.64 lakhs in the districts surveyed. Out of this, Muslims enrollment was 2.09 lakhs which is 10.66% of the total enrollment against their share of 18.56% in the population of the sample districts. So far as the Muslims' appearance in the secondary and senior secondary examination is concerned, the study shows that out of a total of 13.44 lakhs candidates who appeared at the class 10th examination of 1981 conducted by 8 boards of secondary education only 0.54 lakh were Muslims. This comes to 4% of the total number of candidates against their percentage of 11.28 in the district concerned. At the Senior secondary examination conducted in 1981 by 5 Boards, out of a total number of 2.26 lakhs candidates who appeared for the examination, only 5,645 were Muslims. This works out to be 2.49% against their population of 10.30% in the Districts surveyed. The participation of Muslims at the University level is also far from satisfactory.47

Another study conducted by N.C. Saxena, for the same year i.e. 1980-81, gives a more comprehensive picture of the state of Muslim education at different stages and in two professional sectors, namely engineering and medicine. The study shows that Muslims were backward in both sectors.48

A detailed survey carried out by Humdard Education Society [1983] during the year 1982-83 on 430 Muslim managed schools in 15 States and one Union territory. The survey revealed that there were 13.2% private unaided schools in the surveyed states which did not receive financial assistance from any government. The condition of almost all the surveyed schools, according to the report, was not satisfactory; most of these
schools suffered from paucity of finances, lack of facilities for education, high rate of drop outs and, above all, ineffective management, resulting in lack of enthusiasm in the teachers, inadequate teaching and frequent teachers' absenteeism from schools [Shah, 1983]. This poor condition of education of the Muslim minority, beyond doubt, calls for an urgent attention towards their education.49

Salamatulla, in his book “Education of Muslims in India”, rightly asserts that for two basic reasons Muslims’ education in the country needs special attention. Firstly, in the field of education, Muslims are far behind than other religious minorities like Christians, Sikhs, Parsis etc., let alone the majority community. This is why, among the minorities of the country, Muslims [besides Neo-Buddhists] have been declared as educationally backward community by the Ministry of Home Affairs of the Government of India. Secondly, Muslims constitute the second largest minority in the country. They are about one eighth of the total population. According to official statistics, in some districts Muslims are even more than 20% of the district’s population. Backwardness of such a large chunk of population is a hurdle in the way of development of the country. Their retardation in education is not merely against their own interest rather, it is against the interest of national development and is a national loss as due to lack of their education their creative abilities remain fully harmed in the programmes of national development”.

The sixth annual report [1983-1984] of the Central Minority Commission confirms the backwardness of the Muslims. It states that out of 172 districts of the country identified as backward by the Planning Commission, 39 districts, including seven classified as most backward, have a sizeable Muslim population, where most of the Muslim women in the rural areas are illiterates, and that the educational status of Muslim men too, is not much better than that of Muslim women. What is disconcerting is that the situation does not seem to be improving. The eighth Annual Report [1985-1986] of the Commission too, mentions poor enrollment of Muslims children at the primary level, relative to the proportion of Muslims in the total population, and poorer performance of Muslim students appearing at the classes X and XII examinations. The Report also states that the enrollment of non-Muslim students exceeds that of Muslim students even in Muslim managed institutions, the same is true in areas with substantial Muslim
population, and the percentage of non-Muslim students keeps on increasing in Muslim managed institutions, as the level of education rises.\textsuperscript{51}

However, the national sample survey [43rd round 1990] provides somewhat specific information on the comparative figures for Hindus and Muslims attending educational institutions, per 1000 persons by age group for each sex, both in rural and urban India. The age groups taken are 0-4, 5-9, 10-14, 15-19, 20-24. The level of education in every age group is lower for Muslims compared to Hindus both in rural and urban areas and this is particularly so among women. The tables provided indicate that at the elementary age [5-14], in urban areas the difference between Hindu boys [80\%] and Muslim girls [52.5\%] is about the same i.e. 20\%. In the rural areas, on the other hand, the percentage of both Muslim children attending schools drops down in the case of both sexes. Both here too, the disparity is about [20\%] in favour of Hindu boys [60\%] and 6\% in favour of Hindu girls [41\%]. What is more significant as a matter of concern is that in the age groups of 15-19 and 20-24, which correspond to secondary and higher education, the gap between the two communities becomes still wider, and this is true in the case of both rural and urban areas.\textsuperscript{52}

According to the first interim report of the State Minorities Commission in Karnataka, which has 11\% Muslims in it’s population [1981 census], most of the schools run by the minorities and the state-run schools for the minorities, particularly Urdu Schools, are in a chaotic state. A study conducted by the Gokhale Institute of Pune, states that a major portion of Muslim Children remain out of school, while a massive drop-out rate cuts off another chunk from the secondary stage.

1.6 Minority Educational Institutions and the Constitution of India:

It is important to point out that any plan of education for Indian Muslims detached from the national stream and the general pattern of education cannot be fruitful. Provision of education for the people in such a large country as India, with a population of about 95 crores is a costly affair and a stupendous task. No community, religious or otherwise can afford to make arrangements for the education of it’s members on it’s own. The setting up of one, two or a few institutions may provide a guideline and may generate a specific trend but it cannot meet the requirements of the community. That is why, in the modern world,
education is regarded as one of the main functions of the state. It needs to be emphasised that a large majority of people have to depend for their education, on institutions established, by the State. Hence any independent policy of education shall not be fruitful in this age. We have to accept the realities and to realize the fact that modern education is a necessity not only from national but also from international point of view. There are a number of Muslim countries or States having a lot of wealth but facing the problem of educational backwardness. Due to backwardness in education, they are depending upon developed and advanced countries for meeting their needs and requirements. It means that neither only economic prosperity nor only education can build a strong nation or can solve the problems of a community. Both educational advancement and economic growth are simultaneously needed for the real prosperity of a group, society, community or nation. The Muslims in India need improvement in literacy and education and betterment in their economic condition, hence the planning for Muslim education in India should be prepared in such a way that it is helpful in achieving the basic objectives of economic prosperity and social stability.

After attainment of freedom from British rule, the Indian leaders took the reign of administration. The Indian leaders knew well the shortcomings of the British system of education in India. They had often criticized the ancient education policy of according greater emphasis and priority to imperial need over social services and to higher education over mass education. The constitution has laid down broad educational policies and apportioned the responsibility for education between the Union and the State, thus generally providing the development of education in the country.

The Union government is made responsible for [1] the institutions known as the Banaras Hindu University, the Aligarh Muslim University, the Delhi University and the Vishwa Bharati and any other institutions declared by the parliament to be an institution of national importance. [2] Institutions for scientific and technical education financed by government of India and declared by the parliament to be an institution of national importance. [3] co-ordination and determination of standards in institutions for higher education or research and scientific and technical institution. [4] Promotion of special studies or research. [5] Ancient and historic monuments, places, records and objects of
The State Governments made responsible for:

1. Education of primary, secondary, college education including universities.
2. Libraries, Museums and other similar institutions controlled or financed by the states and ancient historical monuments, records other than those declared by or under law made by parliament.

Both the parliament and State Legislatures are competent to prepare laws on any matters enlisted below:

1. Economic and Social planning
2. Vocational and Technical training of labour

The constitution of India has also provided a fundamental right to an individual to get education and it says "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them".53

The constitution has also incorporated a directive principle to ensure minimum fundamental education to all in Article 45, which requires that "The state shall endeavor to provide within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of 14 years".54

The various other articles of constitution of India guarantee the promotion of education and economic interests of the weaker sections of the society particularly the minorities, Scheduled Caste and Scheduled Tribes.

Article 29[2] lays down that "No citizen shall be denied admission to any educational institution maintained by the State or receiving aid out of state funds on grounds only of religion, race, caste and language or any of them".

Article 30[1] of the Indian Constitution provides that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.55
Article 30[2] provides that the State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority group whether based on religion or language.56

Article 30[1A] provides that in making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, the State shall ensure that the amount fixed by, or determined under such law for the acquisition of such property or institution, is such as would not restrict or abrogate the right guaranteed under article 30[1].57

The right to administer educational institutions does not include the right to mal-administration, the State can prescribe regulations to ensure maintenance of certain standards of education in the institution. Regulations may be imposed in the true interest of efficiency of instruction, discipline, health, sanitation, morality, public order and the like. Such regulations do not detract from the substance of the right, but ensure the proper functioning of the institution in educational matters.

The article 35[A] of the Constitution has protected the language of the minorities too. It shall be the endeavour of every State and of every authority within the State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children, belonging to linguistic minority groups. The President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.58

Muslim managed institutions seeking recognition as minority institutions to safeguard the cultural and religious identity of Muslims, are fully justified in doing so, because the situation that has developed in India after Independence has proved to be detrimental to their cultural growth and way of life, their language and literature, their history and philosophy, their faith and beliefs. The Minority Commission’s VIII annual report [1985-86] explains. "These institutions must have the freedom to give special consideration to the students of their own community in the matter of admission. A Government cannot insist on admission in these institutions being made open to all strictly
in order of merit. The government must not enforce the rules of reservation in favour of Scheduled Castes, Scheduled Tribes and other backward communities either for admission of students or for the posts of teachers in these institutions.69

There is certainly justification enough both constitutionally and morally, to treat the Muslim minority institutions more favourably. The most convincing reason for special consideration is the backwardness of the Muslims and inequality in education. Hence it is unjust to treat unequals equally. It is in the interest of Muslims themselves to manage their institutions in such a way that their standard of education is comparable to their institutions. For this purpose it would be essential to equip them with adequate resources both human and material. Teachers, in particular, have to be selected carefully and scrupulously. They must be offered the same service conditions, scale of pay, allowances and other benefits as are available to teachers in government institutions.

There is a general misunderstanding about the Muslim minority institutions that they benefit the Muslim community exclusively. This is far from the truth. The fact is that there is hardly any such institution, including professional ones, which do not have a sizeable component of non-Muslim students. On the contrary, the higher the educational ladder, the larger is the enrollment of non-Muslims in these institutions. Several investigations and surveys provide evidence to this fact. The Hamdard education society instituted a survey of Muslim managed institutions in India in 1982-83. It was quite a comprehensive one. It covered 430 secondary schools spread over fifteen States and one Union Territory, and 44 colleges located in 10 States. In the schools, about 10% of the students enrolled were non-Muslims. While at the college level, non-Muslim students accounted for 60%. In another study on enrollment in Muslim managed colleges of Southern India, it was found that in 12 such colleges in Tamil Nadu, Non-Muslim students constituted 68.4% of the total students strength. Similar was the situation in other States such as Karnataka. Even in the Engineering colleges managed by Muslims in the 4 south Indian States, 62.7% of the students were non-Muslims, and in two Muslim managed medical colleges 45% were non-Muslim students.60
Efforts for promotion of education in minority community

However, the Central Government has initiated few measures to ameliorate certain aspects of the situation, are as follows,

1. **New Education Policy:**

   The new education policy framed in July 1986 has stipulated that greater attention will be paid to the education of minority groups in the interest of social justice. In pursuance of this objective, programme of action was formulated in November, 1986 which contains one full chapter on the education of minorities. The special measures outlined in this document include setting up of community polytechnics in areas of predominant minority concentration, evaluation of text books from the standpoint of national integration, starting of orientation courses for principals/managers, and training programme for teachers of minority educational institutions, availability of text books, provisions of facilities of training in local crafts/trades, starting of evening classes for children of artisans/agricultural labourers, ensuring fair representation in schemes of computer literacy, arranging remedial coaching, provision of vocational and technical education, placing special emphasis on women's education including establishment of girls hostels, provisions of incentives in the form of mid-day meals, uniforms, etc., in minority concentration districts, stimulation of voluntary efforts in adult education and early child education, promotion of Urdu and introduction of modern subjects in the syllabi of traditional Madrasahs.

2. **Progress Report:**

   A. The minority commission receives quarterly progress reports on the action taken on the above measures from the ministry of Human Resources Development. The latest report for the period July-September, 1988 shows the progress as under:

   i. Setting up of 10 polytechnics in predominant minority areas: 565 persons completed training in the quarter raising, the total number of persons trained is 10,045.

   ii. 11 Universities and 8 Colleges conducted 65 coaching courses, 1,463 received coaching during the period under review.
iii. All India Teachers’ Association, Delhi University conducted a survey to assess the standard of Madarsahs and Maktabs.

B. Review of the implementation of the 15 points programme with particular emphasis on education and economic development.

3. The chairman and members of the State Commission Boards gave an account of the implementation of the 15 point programme for the welfare of minorities in their States.


The draft National Policy on Education has two small paragraphs on private initiative in education. The first is titled "Voluntary agencies" and the second "Education of Minorities" under the sections 20 and 21.

Section - 20: Voluntary organisations will be encouraged to support and supplement the programme formulated to implement the National Policy on Education.

Section-21: Education of Minorities: Government is aware of the valuable contribution to the country's composite culture that can be made by the institutions run by religious and linguistic minorities and recognize and uphold their right to establish educational institutions of their choice and administer them in accordance with law in order that the goal of an integrated Indian Community is achieved.

The above two sections of the National Policy on Education may be treated as complimentary. The first is the need of supplementing governmental enterprise and the second is the right to have educational institutions of one's choice.

The representative of the Department of Education, Ministry of Human Resource Development, explained that the ministry had recently drawn up guidelines for recognition of minorities managed institutions and circulated these to all the State Governments. This had been done after consulting the Law Ministry and taking into account the existing constitutional provisions and the various court judgements on the subject. The Department of Education will be periodically reviewing these guidelines in order to update them as per suggestions, which may be received in future. Copies of the guidelines were
given to the representatives of the State Minority Commissions. A set may also be officially supplied to them separately.

5. **Third conference of various Minorities commissions/Boards:**

The important items concerned with education on the agenda which were discussed and the decisions taken at the third conference were:

a. **Education:** The programme of action drawn by the Government of India under the New Education Policy provided for specific measures with regard to opening of community polytechnics, preparing for competitive examinations, training to teachers of minority managed institutions and review of text books and curricula from the viewpoint of national integration. It was decided to recommend to U.G.C. that the directors in charge of coaching centers should be senior professors, preferably belonging to minorities. Stipend and hostel facilities to such students should be provided. The coaching centers may preferably be located in a minority institution under the University.

b. **National Integration:** For promotion of national integration it was agreed that voluntary organisations should play a greater role. These organisations should be advised to take greater advantage of the ministry of Home Affairs’ Scheme for grant of assistance to such organisations for activities conducting to the cause of national integration.

Guidance on coaching classes for competitive examination issued by the U.G.C. on November 30, 1987. It would be desirable, wherever, possible to locate the coaching centers at institutions, which are managed by the educationally backward minority institutions, located in their concentration areas with a view to ensure admission of adequate number of students from educationally backward minority communities. Each center will be adequately equipped with proper books, journals and appropriate teaching/learning and other related materials. The U.G.C. Standing Committee will undertake co-ordination, monitoring and review of the scheme at the all India level.
1.7 Minority Commission:

The constitution of India has provided adequate political, social, cultural, economical and other safeguards for the minorities based on religion or language, to suit their specific needs, their legitimate desires and to satisfy their respective aspirations. For the purpose of effective and proper implementation of the safeguards, in the 28th year of Republic, Government of India resolved to set up a Minorities Commission under Art.350 [B] of the Constitution. This Commission was constituted for the first time by the first non-congress government, the Janata Party at the center under the Government of India Resolution No. III - 16012-NID[D] Ministry of Home Affairs New Delhi, dated the 12th January 1978. Shri M.R. Masani was appointed as the Chairman and Justice M.R.A. Ansari and Prof. V. V. John as members of the Commission. The Commission has representation from organisational groups and individuals belonging to the religious and linguistic minorities, including employees of Central and State Governments.62

The Commission will devise its own procedures in the discharge of its functions. All the Ministers and Departments of the Government of India will furnish such information and documents and provide such assistance as may be required by The Commission from time to time. The Government of India trusts that the State Governments and Union Territory Administration and others concerned will extend their fullest co-operation and assistance to the Commission.

The Commission was entrusted with the following functions:

1. To evaluate the working of the various safeguards provided in the Constitution for the protection of minorities and laws passed by the Union and State Governments.
2. To make recommendations with a view to ensuring effective implementation and enforcement of all the safeguards and the laws.
3. To undertake a review of the implementation of the policies pursued by the Union and State Governments with respect to the Minorities.
4. To look into specific complaints regarding deprivation of rights and safeguards of the minorities.
5. To conduct studies, research and analyses on the question of avoidance of discrimination against minorities. And it organizes seminars, symposiums on various related subjects.

6. To suggest appropriate legal and welfare measures in respect of any minority to be undertaken by the Central or the State Governments.

7. To serve as national clearing house for information in respect of the conditions of the minorities.

8. To make periodical reports at prescribed intervals to the governments.

9. The Chairman and other members visit different States and meet the representatives of the National minorities and State minorities. These reports are considered by the Commission. In addition, individual grievances received by the Commission are referred to the State Government with such advice as the Commission thinks fit to give.63

The Commission has completed 10 years in 1988. This period is no doubt too short to evaluate its working but is long enough to provide certain futuristic indications as it is said that coming events cast their shadows before. The Commission will submit an Annual Report to the President detailing its activities and recommendations. This will, however, not preclude the Commission from submitting Reports to the government at any time they consider necessary on matters within their scope of work. Until today it has submitted nine Annual Reports to the Government of India covering the period up to 1986-87. Out of nine only four Reports have been laid before the parliament. The rest are gathering dust on the shelves of the ministry of Home Affairs. The last report which was discussed in the parliament covered the period from January 1, 1981, to March 31, 1982. The reasons for this delay for not publicizing the reports are best known to the Government. It is rather paradoxical that the Commission has been prompt in preparing the reports.

There is no doubt that the Commission has done some very useful work, but considering the gigantic proportion of the problem, its efforts have made only a small dent in the problem. Minorities especially Muslims by and large still remain aloof from, and averse to, secular education, their rate of literacy, and standard of education remain low,
and their orthodoxy continues to hamper their progress. The net result is that they still remain economically and educationally backward. This, however, is no reason for being pessimistic; we must continue with our efforts. Perhaps the Commission has to be given more powers and its scope has to be widened. It has to be more active. It is hoped that the government would take urgent steps for the implementation of its recommendations made in a number of reports, and this may also help considerably in the solution of the problem.64

Historically modern private enterprises in the field of education were started by the missionaries. English education received the greatest boost at the hands of Christian Missionaries. They opened schools and colleges attached to the churches and prayer houses. The oldest schools and colleges all over the country are such missionary enterprises belonging to one or the other religious group.

In the field of education, apart from Christian missionaries, the Muslim organizations have organized educational institutions for the upliftment of their community members and provide Urdu language for their community members especially in south India.

Historically, the Muslim organizations in the education field did not take much interest in spreading modern education. The conservative attitude of Muslims towards English education was changed when some enlightened Muslims played an important role in wiping away the false notion that was with Muslims.

The movements by the Muhammedan literacy society founded by Abdul Latif, the Ahamdiya movement started by Mirza Gulam Muhammed in 1889, and the Aligarh movement founded by Sir Syed Ahmed Khan in 1876, strongly advocated the acceptance of Western education in order to keep abreast of the changing circumstances.

After these movements, the Muslim community started educational institutions all over the country to wipe out illiteracy among the members of their community and gain socio-economic opportunities available in the society.
1.8 Muslim Minority Educational Institutions in Karnataka:

When the British Imperialists set their foot on the soil of India, the first to come into clash with the foreigners were the Indian Muslims and they strongly refused to reconcile to foreign domination in India. The British officers especially Warren Hastings and Lord William Bentink tried their best to educate the Indian Muslims in the English language. But the Muslims of India felt that English education was an attempt to depress the Islamic education and to motivate them to learn the doctrines of Christianity. Hence the Muslim divans and aristocrats called the Muslim community to boycott English education, British educational institutions and foreign administration. But the Hindus of India gained the confidence of Britishers by accepting English education. Consequently the Britishers appointed them in all important places and they utilised all available opportunities to the maximum extent. Thus they went ahead of their Muslim brothers. The Muslims on the other hand who had ruled the country for the past several centuries became the victims of the Britishers and remained most backward.

After the fall of Tippu Sultan's dynasty, which was known as Khudadad, with the battle of Sreerangapatnam, during the year 1889 in old Mysore Karnataka and the decline of Mughal Empire in the north, the condition of Indian Muslims became still worse. Illiteracy and backwardness covered all walks of their life and such type of their backwardness affected their hearts and brains.

At this juncture the great Muslim leaders of India headed by Sir Syed Ahmad Khan, Moulana Altaf Hussain, Nawab Mohasin-Ul-Mulk, Nawab Vikhar-Ul-Mulk, and Dr. Nazeer Ahmed encouraged the Muslims to learn English. Even in Karnataka the Muslim leaders began to realise that education is the only means which takes us to the upper strata of the society. With this object the first Muhammadan Educational Institution was started in Karnataka during the year 1902, at Bangalore and Anjuman Education Society, at Hubli during the year 1903. An important Muslim conference was held in July 1906 at Bangalore and Mysore. As a result, “The Central Muslim Association of Karnataka” came into existence under the Presidentship of Khan Bahadur Abbas Khan, the famous leader of the then Mysore State, Nawab Gulam Ahmad Saheb Kalami, Madras Sait Yaqoob Hasan and Abdul Mullah Saheb, who were strict followers of Sir Syed
Ahmad Khan. This was a great boon for the educational progress of Muslims in the state. It was decided at this conference to start a hostel, library and a reading room for the benefit of Muslim students. A public hall too was constructed for Muslim conferences, where the doctrines of Islamic religion and the rights of Muslims in the state were deliberated upon. In general the above great leaders of Karnataka took this as a challenge through this conference to awaken the Muslims of Mysore State and the benefit of English education should be spread all over the state. In this way the light of secular education among the Muslims in Karnataka began to shine.

During the year 1906, another conference was held at Vellore and Moulvi Abdul Wahab Saheb took great interest in this conference and encouraged Muslims to take English education. As a result of this conference two schools were opened at Wanambadi and Trichirapalli and various Muslim Associations came into existence throughout the State of Madras.

One of the survey reports reveals that during this period only two Muslim students appeared for the Matriculation Examination, 8 were graduate students and 3 students were in the corridor of University among Muslims in the state of Karnataka. There were only 173 Urdu Primary Schools, 42 Urdu Middle Schools and 46 Anglo Hindustani Middle schools in the whole State of Karnataka. There were no High Schools and colleges before this association for Muslim students in the whole state. With the inspiration of the association three Muslim Educational Institutions came into existence in Bangalore, Tumkur and Mysore for providing education at High School and college levels. Later, Anjuman Education Society, Belgaum, Anjuman Hami-E-Muslimeen Education Society, Bhatkal, Milileth Education Society, Chitradurga, Noori Education Society, K.G.F., National Education Society, Gulbarga, and Hamdard Education Society, Raichur, came into existence.

After the independence of India a band of dedicated active social workers and philanthropists rose up in different parts of Karnataka and organised themselves to start Educational Institutions in order to impart religious along with modern scientific secular education to one of the educationally backward minority community. Al-Ameen Education Society, Bangalore, Hasanath Education Society, Bangalore,
Hazrath Mahaboob Subhani Education Society, Tumkur, Anjuman Education Society, Dharwad, Anjuman Education Society, Bijapur, Azad Educational Institution, Bellary, Khaja Education Society, Gulbarga, Independence Education Society, Bidar, Al-Ameen Education Society, Bidar, Al-Ameen Education Society, Kolar etc., were some of the dominant educational societies which came into existence after India became independent.

Part – II

Historical Background of Sampling Muslim Minority Educational Institutions in Karnataka

An attempt is made to bring out the historical background of the sampling minority institutions situated in the different regions of Karnataka. They have been identified as Hyderabad Karnataka, Bombay Karnataka and old Mysore Karnataka. Historical background of these institutions have been studied in terms of their beginnings, number of new institutions established in due course of time, conditions warranted their establishment, objectives of the institutions and the pattern of organisation as stated in the bylaws of the society/institution. The details of the institutions established in different regions of Karnataka State is given below.

A. Hyderabad Karnataka region:

In Hyderabad Karnataka region, the researcher has covered two prominent educational institutions situated at Gulbarga and Bidar.

1. Al-Ameen Education Society, Bidar:

Al-Ameen Education Society, Bidar, was established during the year 1971, with the continuous and serious efforts made by Mr. Majeed khan, who was very much interested in education and wanted to do something for the development and progress of Muslim community. Hence he planned to start an educational institutions at Bidar, but the time did not allow him to take active participation in this respect. As he was one of the
active members of Jamat-E-Islam Hind, hence the government arrested him and kept in Jail in 1971 when Indo-Pakistan war took place. During this period of confinement he contacted a very enlightened person Dr. Mamtaq Ahamed khan, the founder of Al-Ameen movement and wrote several letters requesting him to visit Bidar and establish a High School for the benefit of educating Muslim children. As per the requisition of Mr. Majeed Khan, Dr. Mamtaq Ahamed Khan came to Bidar along with some of his associates and opened a High School both for boys and girls separately in Urdu medium during the year 1971 with the permission of Government of Karnataka. Al-Ameen Education Society, Bidar started it’s educational activities with these High Schools and within a short span of it’s existence it spread all over the district even covering rural areas. By 1989 Bidar town had six Al-Ameen primary schools, two High Schools, one Junior college and a degree college with arts and science faculties.

Bidar district’s rural areas have four primary schools and a High School. One Urdu medium primary school was started at Manna-E-Khally during the year 1978 with meager strength of only 20 students in a rented house. Syed. S. Akramuddin was the founder secretary of this branch of Al-Ameen Education Society. Another English medium primary school of this society was started during the year 1981 with 50 pupils on roll at Chitaguppa, with the serious efforts made by the Anjuman committee of Chitaguppa. The remaining two primary schools are. 1. Al-Ameen Urdu primary school of Shivapur [Humnabad] started in 1983 with meager strength and now it has about 407 students. 2. Al-Ameen Urdu Higher Primary School of Humnabad started in 1977 and the school was upgraded to High School during the year 1984 with the continuous efforts made by Mr. Ibrahim Lala, a driver of Karnataka State transport bus. Hence, the school is named as Al-Ameen Ibrahim Lala memorial High School. Now the school has 14 sections with 1110 [one thousand one hundred ten] students on roll.

The Al-Ameen Education Society, Bidar has taken up construction work at Al-Ameen campus, Bidar to provide accommodation, to Al-Ameen High School, Junior college and Degree College by demolishing the existing old building. So far a sum of Rs. 4,66,939/- was spent towards the construction of the college building. The work is reported to be in progress. For the purpose of improving educational standards and quality
of education the District Committee Bidar have formed Academic Advisory Committee, taking eminent educationists of Bidar city for Degree college, Pre-University, High Schools and Higher primary schools.

2. Khaja Education society, Gulbarga

The Khaja Education society came into existence mainly for the purpose of imparting Islamic Education to the children of Muslim community during the year 1958. Hazrat syed shah Muhammed Muhammedul Hussaini, Sajjad-E-Nasheen of Rouza-E-Buzurg Khaja Banda Nawaz is the founder of this Education Society. As there were no any sound formal Educational institutions to impart Islamic culture, tradition and the study of ‘Qur’an’ the society started a Madrasahs - E - Huffaz to train the Hafizs who were experts in the study and recitation of the verses of ‘Qur’an’. Another school/ institutions i.e. Madrasahs - E - Deeniyat was started with similar purpose, but stress was given to the study of manners and obedience towards Islamic faith, teachers and elders of the society in this school.

The Khaja Education society started it’s Educational activities in Gulbarga city from religious Education to formal such as general, professional and technical Education to fulfill the needs of the masses in general and Muslims in particular. The society started it’s formal educational activities with Khaja High School for boys and Bibi-Raza High School for girls separately at first during the year 1958. After that it established an independent Jr. college during the year 1975 and a degree college during the year 1977 only for women near Khaja Banda Nawaz Darga.

The Khaja Education society did not confine its field only to the general education but also extended it’s fields even to technical and professional education. It started an Engineering college i.e. Khaja Banda Nawaz Engineering college during the year 1982 and recently [2000-2001] it also started a medical college at Gulbarga. The building for medical college is under the process of construction, opposite to K.S.R.T.C. guest house and it is on the verge of it’s completion. The society has opened a hospital for the public during the year 1985, just with the hopes to have a medical college in future.
The society is economically sound with rich patrons. The main sources of income are the rent of shops, lands and grants from the government. The huge amount of fund also flows from various Islamic countries in the form of donations. The following table shows the Educational institutions of Khwaja Education society, Gulbarga.

Table 1.1

The Educational institutions of Khwaja Education society, Gulbarga.

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Institutions</th>
<th>Place</th>
<th>Year of establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dar-Ul-Uloom Deeniyat</td>
<td>Gulbarga</td>
<td>1958</td>
</tr>
<tr>
<td>2</td>
<td>Khaja High School for boys</td>
<td>Gulbarga</td>
<td>1958</td>
</tr>
<tr>
<td>3</td>
<td>Bibi-Raza High School for girls</td>
<td>Gulbarga</td>
<td>1958</td>
</tr>
<tr>
<td>4</td>
<td>Nasheman Primary School</td>
<td>Gulbarga</td>
<td>1975</td>
</tr>
<tr>
<td>5</td>
<td>Bibi-Raza P.U. College for women</td>
<td>Gulbarga</td>
<td>1975</td>
</tr>
<tr>
<td>6</td>
<td>Bibi-Raza Degree college for women</td>
<td>Gulbarga</td>
<td>1977</td>
</tr>
<tr>
<td>7</td>
<td>Bibi-Raza Technical institute</td>
<td>Gulbarga</td>
<td>1975</td>
</tr>
<tr>
<td>8</td>
<td>Khaja Bande Nawaz Engineering college</td>
<td>Gulbarga</td>
<td>1982</td>
</tr>
<tr>
<td>9</td>
<td>Khaja Bande Nawaz Hospital</td>
<td>Gulbarga</td>
<td>1985</td>
</tr>
<tr>
<td>11</td>
<td>Khaja Bande Nawaz Nursery and Primary School</td>
<td>Gulbarga</td>
<td>1993</td>
</tr>
</tbody>
</table>

The management committee of Khaja Education Society constituted with president, vice-president, secretary and other members. The society is dominated by a single man, who is Sajjada-E-Nasheen of Bande Nawaz Darga, is successor of Sufi Saint; Hazarath Syed Muhammed Hussain. He is all in all, he is the leader, administrator, fund raiser and is solely responsible for all the affairs of society. The managing committee of the society included six members who are notable persons of Muslim community. But as per the bylaws of the society, the committee shall consist of not less than seven members and not exceed more than eleven members. The Nawabs of Hyderabad, Mukarram Jah and
Mukhafram Jah were also patrons of Khaja Education Society. Heads of all the educational institutions of Khaja Education Society are its ex-officio members and others are nominated by the committee for the period of two years. In case of vacant place of members in the committee, the committee may nominate another person for the remaining period, otherwise he would continue up to the nomination of new members. The membership of the society shall be terminated at the time of death, insanity, disobedience and resignation of the members.

B. Bombay Karnataka Region:

In Bombay Karnataka region, the researcher has taken two important institutions situated at Bijapur and Dharwad.

1. Anjuman - E - Islam Education Society, Bijapur:

   Anjuman -E-Islam Education Society, Bijapur is serving for the cause of education in Karnataka for the last fifty years with the sincere efforts of office-bearers and with the kind co-operation of its members. The administration of the institutions is controlled by the members of Muslim minority community.

   Anjuman -E-Islam Education Society, Bijapur, came into existence during the year 1943 with an Anglo-Urdu High School. Later it was named as Anjuman High School located infront of post office Bijapur. It is its own building and is the first school building of this society. And Later the following educational institutions came up under the Anjuman - E - Islam Education Society, Bijapur.

   1. Anjuman primary school Bijapur.
   2. Anjuman Pre-University College for girls, Bijapur.
   3. Anjuman composite Pre-University College, Bijapur.
   4. Anjuman law college, Bijapur.
   5. Anjuman Degree Arts, science and commerce college, Bijapur.
   6. Anjuman Arabic High School, Bijapur.
   7. Anjuman Diploma college, Bijapur.

   These institutions are running under their respective own buildings. Anjuman Islam Bijapur is known all over the state in general and Bijapur district in particular for
it’s distinguished contribution in the field of education. It has produced good number of students, who are serving efficiently in various fields of the country. This has become possible only due to the co-operation of governing members and dedicated services of the teachers such as A.M. Jamadar, A.M. Khateeb, M.M. Khan Sahab, etc.

The Anjuman -E- Islam Education Society is governed by governing council, constituted with 52 members. The management committee of this society has five types of members, they are as follows.

1. Patron member, is any Muslim who pays RS. 5,001/- in lumpsum and is enrolled by the president in consultations with the managing committee.

2. Life member, the person who contributes RS. 1,001/- in lumpsum as a membership fee will be designated as life member.

3. Jamat member, the person who enrolled by the Jamat as member of Anjuman-E-Islam on the payment of Rs. 2/- or as may be determined by managing committee as membership fee, will consider him as Jamat member. Jamat means an association of 25 or more Muslim families living in any Municipal area of Bijapur city recognized, registered and shown in the schedule by the Anjuman Islam is called as “Jamat”. The managing committee may add any Jamat or may remove any Jamat from the schedule, if any Jamat fails to satisfy the definition of a Jamat.

4. Moffúsil Anjuman member, means duly accredited representative of any Anjuman Islam within the Bijapur district duly registered under any provision of law. He may be enrolled every year as a member in the prescribed form on it’s payment of Rs. 10/- or as may be determined by managing committee as membership fee at any time before general body meeting.

5. Ordinary member, any Muslim living within municipal area and whose name appears as a voter in the voters list of Karnataka Legislative Assembly for the city of Bijapur may be enrolled as ordinary member on payment or Rs. 4/- or as may be determined by managing committee as a membership fee.
All members having the right of voting and shall have a right to become office bearers. The office bearers shall hold office for the period of 5 years and shall keep his membership of the institution by subscribing regularly every year by an application and payment of membership fee. If any member acts against the interest of the Anjuman -E- Islam may be expelled from membership. No government and semi government servant is enrolled as members unless he is permitted by his Head of the Department.

The organizational structure of Anjuman - E - Islam Education Society, Bijapur included the following office bearers.

1. President
2. Vice-president
3. Hon. Secretary
4. Managing committee of 15 members, of whom the vice president and secretary are the members of the managing committee. One member will be elected from amongst the Anjuman moffusil member out of 15.
5. Arabic Educational committee with 5 members including chairman and secretary.
6. The governing Council for the administration of collegiate Education and High committee for the administration of all educational activities of the institutions other than collegiate education, are two important bodies, consisting 14 members each for the period of 5 years. The Heads of all the institutions of this society are it’s ex-officio secretaries, having no power of voting. These bodies are fully responsible to control the activities of all educational institutions of this society and maintenance of accounts and other papers.
7. Building committee of 5 members including chairman and secretary.
8. Wakf committee of 5 members.


Anjuman - E - Islam Education Society Dharwad started it’s educational activities with High School which came into existence on June 1953, with a view to facilitate the education to the Muslim students through Urdu medium with a meager strength of 35 students. Due to the hard and sincere efforts the society today has on it’s roll six schools
and colleges with a large number of students. The society has flourished and grown up from blossom to tree and now it has became the well established institutions imparting education through Urdu Medium.

The Institutions started an independent junior college during the year 1971 both for boys and girls. The society upgraded the Anjuman Urdu High School during the Year 1992 as composite Pre-University College for the female students, those who were not interested to continue their education with boys at Pre-University level. The Anjuman Arts, Science and commerce, First Grade College came into existence during the year 1986, with a view to offer a sound general, liberal education and develop the total personality of the youngsters with a spirit of dedication for service, and also to provide education of an excellent academic quality as well as to encourage extra curricular activities to all, without any discrimination. The college made it’s maiden beginning in 1986-87 with an enrollment of 193 students. Now it has reached to a enormous strength with the enrollment or 786 in 1996-97. The college is situated in the heart of the city with all basic educational facilities.

The Job-Oriented courses have also been introduced at Pre-University level during the year 1994, with the trades of Radio and TV servicing. The institution has full-fledged, well qualified and hard working staff. The students are encouraged to take part both in curricular as well as co-curricular activities. Except one institution, most of the institutions of this society are at Dharwad. The table no.1.2 shows the institutions managed by Anjuman-E-Islam, Dharwad.

"The Anjuman-E-Islam, Dharwad is the Sunni Muslim Wakf and is accordingly governed by the tenants, precepts and practices of the Sunni sects of Islam. The Anjuman-E-Islam is dedicated to the service and general welfare of the Muslim community with special reference and attention to it’s religious, educational, cultural and economic needs"
Table 1.2

The type of educational institutions managed by Anjuman-E-Islam Education Society, Dharwad.

<table>
<thead>
<tr>
<th>SI No</th>
<th>Institutions</th>
<th>Place</th>
<th>Years of establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Anjuman K.G. School</td>
<td>Dharwad</td>
<td>1985</td>
</tr>
<tr>
<td>2</td>
<td>Anjuman Urdu Higher Primary School</td>
<td>Dharwad</td>
<td>1986</td>
</tr>
<tr>
<td>3</td>
<td>Anjuman High School.</td>
<td>Dharwad</td>
<td>1953</td>
</tr>
<tr>
<td>4</td>
<td>Anjuman Composite Pre-University College</td>
<td>Dharwad</td>
<td>1992</td>
</tr>
<tr>
<td>5</td>
<td>Anjuman Composite Pre-University College</td>
<td>Hanagal</td>
<td>1985</td>
</tr>
<tr>
<td>6</td>
<td>Anjuman Arts, Science and commerce Pre-University College</td>
<td>Dharwad</td>
<td>1971</td>
</tr>
<tr>
<td>7</td>
<td>Anjuman Arts, Science and commerce First grade college</td>
<td>Dharwad</td>
<td>1986</td>
</tr>
</tbody>
</table>

and interest. The society has various sub-committees, like Khabrastan Committee, Idgah Committee, Construction Committee, Board of Education, to look after the different affairs of society. Every committee has a separate chairman, vice-chairman and members. Generally the Anjuman-E-Islam society constituted with the following classes of members.

a. Patron members, b. Donors, c. Life members and d. Ordinary Members. No one shall be enrolled as member unless he is a Sunni Muslim, and unless and until he submits an application in a prescribed form to the Board of management and is accepted by the General Body on the recommendation of the Board management.

1. Patron members, are those who contributed to the Anjuman society a sum of Rs. 5,000/- or more. In case of any person who contributes to the Anjuman society a sum of Rs. 25,000/- or more, his or her eldest male heir or in his absence the eldest female heir in succession shall be a hereditary patron of the Anjuman-E-Islam,

2. Donors, are those who contribute to the Anjuman society a sum of Rs. 2,500/- or more.

3. Life Members, are the person who contribute to the Anjuman society a sum or Rs. 1,000/- or more.
4. Ordinary Members, are any person resident of the Dharwad city area will be entitled to get themselves enrolled as the ordinary members by paying Rs. 50/- or more. The tenure of ordinary members is three years from the date of approval of their enrollment by the General Body.

The society has three important bodies for its administration, such as:

a. **The general body:**

The general body of the Anjuman shall be the supreme authority consisting of i. Patrons, ii. Donors, iii. Life members and iv. Ordinary Members. It meets at least once in a year and a special general body meeting of the Anjuman society may be convened by the president in consultation with the board of management whenever necessary, with the quorum of not less 10 members.

b. **The Board of Management:**

The board of management consists of the four office bearers viz, i. The president, ii. Vice-president, iii. Hon. Secretary, iv. The joint Hon. Secretary. No more than 1/5th of the patrons and donors, and 1/10th of total numbers of life members elected by the general body at the general meeting provided that if the number of Patrons, donors, or life members does not exceed 5 to 10 respectively, one member of each class shall be elected to serve on the Board of management. The term of service of elected members shall be 3 years or until their successors assume office. 5 members shall be elected among the ordinary members to serve the Board of Management. The Board of Management shall meet once in every month and more often if necessary with at least the quorum of 10 members of the management.

c. **The Education Board:**

The Education Board consists of Ex-Officio chairman and six other members. Hon. Secretary of the Anjuman Education Society is the Ex-Officio chairman of the Education Board of the society. Out of six other members, three members are elected and sent by the Board of Management. The remaining three will be nominated by the Karnataka Board of Wakf from a panel of six persons having knowledge and experience of administration, finance, education, law or practicing medical graduates, prepared and recommended by
the Board of Management The Education Board shall meet at least once in a month and
more often if necessary, with the quorum of at least 3 members.

C. Old Mysore Karnataka Region:

1. Al-Ameen Education Society, Bangalore:

   Dr. Mumtaz Ahmed Khan, the founder of 'the Al-Ameen Movement', is one of the
   most remarkable and an outstanding personalities among the stalwarts, who has devoted
   his life for the cause of education and social service. Human life is the gift of god. In order
   to lead a good life, one has to have an enlightened mind and a vision of the future. Dr.
   Mumtaz Ahmed khan necessarily had such tremendous qualities. Dr. Mumtaz Ahmed
   khan basically a medical practitioner, was still pursuing his master degree in surgery, at
   Stainly Medical College, Madras. In 1967, he migrated to Bangalore from Tiruchanapalli
   at the age of 29 years. And he was surprised to know that there was not even a single
   college managed by the Muslims in Bangalore around the city of Bangalore. There was no
   proper platform for the intellectuals of Muslim community to discuss and exchange one
   another’s views for planning the future of Muslims in the state. These drawbacks were
   hindering the progress of Muslim in the state. These factors prepared the mind of Dr.
   Mumtaz Ahmed khan to start an educational institution, later it became movement, to
   redress the educational backwardness of the Muslims in particular and the society in
   General. The two eminent personalities, Mr. Justice Basheer Ahmed Sayeed of Madras
   and Prof. Muhammed Sayeed, the then principal of Jamal Muhammed college,
   Tiruchanapalli, were the source of inspiration and guidance in his endeavour to take up
   this project at his early age.

   The Al-Ameen Education Society began with the establishment of Degree college
during the year 1968 in a rented building at Kalasipalayam of Bangalore city just with a
strength of thirty two students. At first, the Muslim masses and intellectuals did not co­
operate him. On the otherhand they expressed negative attitudes towards this Herculean
 task, but gradually and slowly, sincere efforts, hard work, dedication, devotion and
sacrifice of Dr. Mumtaz Ahmed khan, created an awareness in some of his relatives and
friends about the movement. Dr. Mumtaz Ahmed Khan’s vision, foresight, unfathomable
zeal and enthusiasm, and relentless service, have enabled this college to blossom, grow,
prosper and expand to its present stage. Al-Ameen today is recognized and respected all over the Muslim world and its branches had been spread all over the country, specially in Tamil Nadu, Maharastra, Kerala, Andra Pradesh, Gujrat, Utter Pradesh, Bihar, Orissa, Bengal and Assam. As such the activities of Al-Ameen Education Society have not been confined only to educational field but also spread over to various other fields like Health services, Financial Institutions, Industries, News media and other social services. The table no.1.3 shows the various institutions managed by Al-Ameen Education Society, Bangalore.

The managing committee of Al-Ameen Education Society constituted with the members of Governing body and General Body. Membership of the society of whatever category will be open to Muslims, who are in the age group of 21 and above.

There shall be two categories of members. Those who pay in lump sum of Rs.10,000/- and above to the funds of the society are known as “Patron Members” and who pay in lump sum of 2,500/- and above to funds of society are known as “Life Members.” The General Body of the society consists of these two categories of members such as patron members and Life members. It will meet once a year at any time that may be fixed up by the Executive council, for transacting the following items among other business, with the quorum of 10 or more than 10 members.

1. To consider and adopt the report of activities of the society during the past year and the audited accounts and balance sheet relating to the year under report.
2. To review the progress of education in the country in general and to adopt resolution there on.
3. To consider such other matters as may be brought up at the annual meeting, by the Executive Council or any other members after due notice to the secretary, such notice being of not less than 7 clear days.
### Table 1.3

The type of institutions managed by Al-Ameen Education Society, Bangalore.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Type of Institutions</th>
<th>No. of Institutions</th>
<th>Sl. No.</th>
<th>Type of Institutions</th>
<th>No. of Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Education:</td>
<td></td>
<td>II</td>
<td>Economic:</td>
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<tr>
<td></td>
<td>a. Colleges</td>
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<td></td>
<td>1. Amanath Co-</td>
<td>05</td>
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<tr>
<td></td>
<td>1. Pharmacy</td>
<td>01</td>
<td></td>
<td>Operative bank</td>
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<td></td>
<td>2. Medical</td>
<td>01</td>
<td></td>
<td>[Branches]</td>
<td></td>
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<tr>
<td></td>
<td>3. Dental</td>
<td>01</td>
<td></td>
<td>2. A Non-Interest</td>
<td>20</td>
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<tr>
<td></td>
<td>4. Engineering</td>
<td>01</td>
<td></td>
<td>finance company [A.I.F.I.C.,</td>
<td></td>
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<tr>
<td></td>
<td>5. College of</td>
<td>01</td>
<td></td>
<td>Branches]</td>
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<tr>
<td></td>
<td>Education</td>
<td>01</td>
<td></td>
<td>3. An Electronic</td>
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<tr>
<td></td>
<td>6. College of Law</td>
<td>01</td>
<td></td>
<td>Industry</td>
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<tr>
<td></td>
<td>7. College of Hotel</td>
<td>01</td>
<td></td>
<td>4. A printing house</td>
<td>01</td>
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<td></td>
<td>Management</td>
<td>01</td>
<td></td>
<td>[The Daily Salar</td>
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<td></td>
<td></td>
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<td>News Paper]</td>
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<td></td>
<td>8. College of Business</td>
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<td></td>
<td>Management [BBM and</td>
<td></td>
<td>III</td>
<td>Health:</td>
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<td></td>
<td>MBA]</td>
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<td>1. Hospitals in</td>
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<td>Karnataka,</td>
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<td></td>
<td>9. College of Post-</td>
<td>01</td>
<td></td>
<td>Maharashatra and</td>
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<td></td>
<td>Graduate Course in</td>
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<td>Gujarat [A 1000</td>
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<td></td>
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<td>construction at</td>
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<td></td>
<td>10. First Grade</td>
<td>05</td>
<td></td>
<td>Bijapur]</td>
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<td></td>
<td>colleges</td>
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<tr>
<td></td>
<td>11. Post Graduate</td>
<td>02</td>
<td></td>
<td>IV</td>
<td>Social:</td>
</tr>
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<td>Diploma Colleges</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>12. Junior Colleges</td>
<td>08</td>
<td></td>
<td>1. Orphanages</td>
<td>02</td>
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<tr>
<td></td>
<td>13. Junior Colleges</td>
<td>02</td>
<td></td>
<td>2. A Women’s wing</td>
<td>01</td>
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<td></td>
<td>[Vocational courses]</td>
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<td>3. A Hijj home</td>
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<td>b. Schools</td>
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<td>4. A Scholarship</td>
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<td>1. Madrasha</td>
<td>05</td>
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<td>committee</td>
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<td></td>
<td>2. Nursery and</td>
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<td>3. Model primary</td>
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<td></td>
<td>4. Higher Primary</td>
<td>26</td>
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<td>V</td>
<td>Sports:</td>
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<td></td>
<td>Schools</td>
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<td>1. Athletic Club</td>
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<td>5. High Schools</td>
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<td>6. Arabic Madrasha</td>
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<td>VI</td>
<td>Housing:</td>
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<td>7. Destitute Home</td>
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<td>c. Training Institutions</td>
<td>01</td>
<td></td>
<td>VII</td>
<td>Data Bank and</td>
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<td>1. Teachers Training</td>
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<td>Institute</td>
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<td>Information Centre:</td>
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<td>2. Tailoring Institutes</td>
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<td></td>
<td>VIII</td>
<td>On the cards:</td>
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<td>d. Others</td>
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<td>1. Counseling and</td>
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<td>1. National Open</td>
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<td>rehabilitation</td>
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<td>School [Study Centre]</td>
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<td>2. Indira Gandhi</td>
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<td>2. Consultancy wing</td>
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<td>National Open</td>
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<td>[Banking and</td>
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<td>University [Study</td>
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<td>Industrial]</td>
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<td>3. Vocational courses</td>
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<td>development for</td>
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<td>pharmaceutical</td>
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<td></td>
<td></td>
<td></td>
<td>sciences</td>
<td></td>
</tr>
</tbody>
</table>

Source: Silver Jubilee Magazine cum souvenir of Al-Ameen Education Society Bangalore, 1993-94.
Executive Council: The governing body, to whom by rules and regulations of the society, the management of its affairs is entrusted, shall be called Executive council. Which shall consist of not more than 17 members including office bearers such as a chairman, vice-chairman, a secretary, five joint secretaries and a treasurer. And these members shall be elected ordinarily for the period of three years from the date of election and they shall be eligible for re-election. The management of the society and all its affairs including its funds and properties shall vest in the hands of Executive council. It directs, controls and manages all the affairs of the society and the sanctioning authority in respect of all monetary transaction of the society. The executive council shall meet ordinarily once in a month and if need be more often, just with a quorum of 4 or more than 4 members.

The organizational structure of Al-Ameen Education Society, Kolar and Al-Ameen Education Society, Bidar is formed in the same manner as their main Education Society, Bangalore. The only difference between the branch societies and their head office is Al-Ameen Education Society, Bangalore included 5 Joint secretaries one from local and remaining 4 Joint Secretaries from each revenue divisions of Karnataka, where as Kolar and Bidar Al-Ameen Educational societies included only one Joint secretary and less number of life members and patron members. All the branches of Al-Ameen Education Society, Bangalore are following the same bylaws as their head office.


Al-Ameen Education Society, Kolar Branch is managing Al-Ameen Institutions ranging from primary upto Degree College. Al-Ameen Education Society, Kolar was started with the help of Mr. Abdul Jabbar and Mr. Abdul Latif. Dr. Mumtaz Ahmed Khan took more pain to start this institution, he used to go there many times and discussed with many local leaders and interested people, for opening educational institutions at Kolar. At last the Al-Ameen Education Society started it’s Urdu medium High School during the year 1974 just with the enrollment of 39 students in rented building, later it purchased a land with the help of Wakf board near the clock tower for school buildings. Now it has a beautiful independent building with sufficient class rooms and wide play ground.

As per demands of Muslim community and need of the situation, Al-Ameen Pre-University College came into existence at Kolar during the year 1988 just with a single
Arts section including only 27 female students. Now the college is having all sections such as Arts, Science and Commerce both for boys and girls. Again this society started women's Degree College with only Arts section in 1994. A teachers training institute also has been started. It is keeping good record of results from the last 4 to 5 years. The Educational complex which is a nucleus of several institutions comprising of primary School, High School, Teacher Training Institute, Pre-University College and Degree College, with the strength of more than 600 students with 65 teachers and non-teaching staff. Al-Ameen Education Society, Kolar has proposed to start the. Lab-Technician,. X-Ray Technician,. Surveyer Courses from the year 1998-99.

The dynamic members of the Board of management under the president-ship of Janab Nazeer Sahab, were extending all co-operation towards the development activities. They were always ready to serve the institution with dedication and service motto. So the college is marching ahead under benevolent guidance of such management. The institution stresses an idea on spreading education especially among women and to make them responsible members of the society. So, when the young people go out into the wide sphere, the world will be, shining and will try to dispel the darkness of ignorance.

Part - III
Socio-economic Background of the Muslims in Karnataka

A Brief Background of Karnataka:

Karnataka appropriately described, as an emerald of the Indian Peninsula, is snugly located on the Deccan plateau. Karnataka is a land of lofty traditions, glorious heritage, and great people, enriched with natural resources and is unrivalled in visual charm. It has a wide range of life and landscapes that many nations would envy. The state occupied a unique place in the Indian Union. Confined roughly within 74 and 78.50 degree East longitude and 11.50 and 18.50 degree North latitude, the State is located in the western part of the Deccan peninsular region. The State has a population of 4,49,77,201 [as on 1991]
accounting to 5.30% of total population of the country of which 3,10,69,413 is Rural population and 1,39,07,788 is Urban population and 2,39,51,917 are Males and 2,30,25,284 are Females. It covers an area of 1,91,791 kms which includes 27 districts, 175 taluks, 27,006 inhabited villages with 55,52,000 Rural households, 179 towns with 25,91,000 Urban households, and 4 Revenue divisions. It ranks Eighth among the major States of the country both in area and population. The density of population is 235 persons per sq. Km. Bangalore, hailed as the fastest growing city in India, is it’s Capital.

Karnataka is situated on the Western edge of the Deccan Plateau and has for it’s neighbour Maharashtra and Goa on the North, Andhra-Pradesh on the East and Tamil Nadu and Kerala on the south. On the West it opens out to the Arabian Sea. The State forms an irregular crescent, curving inward from the Arabian Sea, extending roughly 770 Kms from North to South 400 kms. And from East to West. Karnataka can be divided physiologically into four main regions, such as 1. The coastal Region, 2. The Malnad, 3. The Northern Plains and 4. The Southern Plains. Each has it’s own definite character, it’s own way of living. The unique river system in Karnataka is mainly responsible for it’s visual charm. Many rivers take their birth in the lofty Western Ghats and flow east and westwards. There are seven-river systems, which with their tributaries flow across the State of the seven rivers, Krishna and it’s tributes in the north and Cauvery and it’s tributaries in the south form the lifeline of almost the entire State.

b] Socio-economic background of Muslims :

Karnataka has six major minority groups viz., Muslims, Christians, Jains, Sikhs, Budhist and Parsees of whom Muslims constitute about 12 percent of the population of Karnataka and they form the single largest Minority community, but their participation in economical, social and cultural activities is far less than their percentage of population, even though over centuries the Muslim Minority group has been very well integrated in the socio-economic fabric of the State. History records that they have made very significant contributions in the field of art, architecture education, economy and cultural development of the State in the past. But at presence the socio-economic condition of the Muslims has significantly changed. The researcher in this study has made an attempt to highlight the present socio-economic conditions of the Muslims in Karnataka in terms of
comprehending the Sex, Marital status, Education level, income and occupational composition.

As per the Karnataka Minority Commission's report of 1995, the total population of Muslims in Karnataka is 49,20,868 with 8,34,917 households of which 25,00,474 [50.81%] Muslims are living in Urban areas and 24,30,394 [49.19%] Muslims are living in Rural areas, where as the total population of all Minorities in Karnataka is 59,44,610 of which 80% of the total population of all Minorities in Karnataka has been almost covered by a single largest Minority group i.e. Muslim Minority group. The average size of the Muslim family is 5.89, which is above the average size of the family of all Minority groups [5.72] and the average size of the family of State [5.5].

Sex composition of Muslim population in Karnataka

The table no.1.4 indicates the Muslim population classified according to sex and also the sex ratio as indicated by the population of females against a population 1000 males.

Table 1.4
Sex composition of Muslims in Karnataka

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Religious group</th>
<th>Total population</th>
<th>Male</th>
<th>Female</th>
<th>Sex ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Karnataka</td>
<td>4,49,77,201 [100.00]</td>
<td>2,29,51,917</td>
<td>2,20,25,284</td>
<td>960</td>
</tr>
</tbody>
</table>


The above table indicates that out of 30,79,194 male and 28,65,416 female population of all minorities of the state, 25,53,608 male and 23,67,260 female population belong to Muslim Minority group in the state. Among all the Minorities together there are 930 females per 1000 males while as among the Muslims there are 927 females per 1000 males.
males. As per 1991 census on the whole in Karnataka there are 960 females per 1000 males.

**Marital status of Muslims in Karnataka.**

Marriage in one of the universal social institutions, which has been established by human society to control and regulate the sex life of man. It is closely connected with the institution of family. In fact family and marriage are complementary to each other. The Muslim Minority group in the State is dominantly practicing the monogamy type of marriage, which is the most wide spread form of marriage elsewhere in the world. The following table shows the marital status of the Muslims in the State.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Muslim Minority group</th>
<th>Un-married</th>
<th>Married</th>
<th>Divorced</th>
<th>Widow</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Male</td>
<td>4,26,987[29.19]</td>
<td>10,11,653[69.16]</td>
<td>1,762[0.12]</td>
<td>22,407[1.53]</td>
<td></td>
</tr>
<tr>
<td>2 Female</td>
<td>2,37,539[17.77]</td>
<td>9,55,947[71.53]</td>
<td>7,007[0.52]</td>
<td>1,35,957[10.17]</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>6,64,526[23.74]</td>
<td>19,67,600[70.29]</td>
<td>8,769[0.31]</td>
<td>1,58,364[5.66]</td>
<td></td>
</tr>
</tbody>
</table>


The above table brings out certain interesting facts that the highest [70.29] Muslim population in the State belongs to the married group and very less [0.31] number of Muslim population belongs to the group of divorced/Separated. Among he Muslim Male population of the State 69.16% are married, 29.19% are unmarried 1.53% are widowers and 0.12% of them are Divorced/separated, where as among the Muslim female population 71.53% are married, 17.77% are unmarried 10.17% are widows and 0.52% of them are divorced/separated. It is clear from the above discussion that the Minorities groups in the State is dominated by married male and female population, and very less Muslim member belong to the group of divorcees/separated, because the "Tallakh" is the most unwanted behavior to "Allah the Most Merciful and Gracious", Even though the
73

percent of female divorcees and widows is more than that of male divorcees and widowers.

**Educational composition of Muslims in the State**

The study of educational composition helps one to understand the educational level of the Muslims in the State. Muslims in Karnataka constitute one of the most backward sections of the society, along with the neo-Buddhists, and Scheduled Castes and Tribes etc. in terms of both the educational spread and the quality of performance. Next to Buddhists, the lowest literacy rate that we find is among the Muslims. There are [23,09,067] 47% illiterates and [26,11,801] 53% literate among the Muslims of Karnataka. The researcher has collected the information with regard to the level of education of Muslims in Karnataka and presented it in the following table. The educational attainment of Muslim Minorities as measured by percentage of its population with different levels of education to total population among the Muslim Minority is tabulated as follows.

**Table 1.6**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Level of education</th>
<th>Percentage of different levels of education</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Upto Primary level</td>
<td>38.05</td>
</tr>
<tr>
<td>2</td>
<td>Matriculation/SSSLC</td>
<td>9.06</td>
</tr>
<tr>
<td>3</td>
<td>PUC</td>
<td>2.19</td>
</tr>
<tr>
<td>4</td>
<td>Under Graduate technical and Professional courses, [I.T.I, Diploma, D. Pharma, C.P.Ed, T.C.H]</td>
<td>0.21</td>
</tr>
<tr>
<td>5</td>
<td>Graduation</td>
<td>1.12</td>
</tr>
<tr>
<td>6</td>
<td>Professional Graduation. [B.Sc Agr. B.Pharma, B.Ed., L.L.B. Etc other than Dental, M.B.B.S Engineering]</td>
<td>0.19</td>
</tr>
<tr>
<td></td>
<td>M.B.B.S.</td>
<td>0.03</td>
</tr>
<tr>
<td></td>
<td>B.D.S.</td>
<td>0.15</td>
</tr>
<tr>
<td></td>
<td>B.E/B.Tech.</td>
<td>0.23</td>
</tr>
<tr>
<td>7</td>
<td>Non-Professional Post-Graduation</td>
<td>0.12</td>
</tr>
<tr>
<td>8</td>
<td>Professional Post-Graduations</td>
<td>0.01</td>
</tr>
<tr>
<td>9</td>
<td>Ph.D.</td>
<td>0.005</td>
</tr>
</tbody>
</table>

**Source:** Report of high power committee on socio-economic and educational survey - 1994 of Religious Minorities in Karnataka.
It can be seen from the table no. 1.6 that the highest number of Muslims i.e. 38.05% have got their education only up to the primary level and 9.06% are up to the Matriculation [S.S.L.C.] level. 2.19% of the Muslim population have got their education up to P.U.C. level and only 1.12% of them are graduates, and 0.12% are non-professional Post-Graduates. But very less number of the successful students i.e. less than 1% are found in all other courses and levels of education. The above table shows that the representation of Muslims in other courses is 0.21% in under-graduate professional courses, 0.19% in professional graduation, 0.23% in B.E./B.Tech., 0.15% in Dental Sciences, and only 0.03% in M.B.B.S. It may also be seen that 0.01% of the Muslims are professional Post-graduates and 0.005% of the Muslim are Ph.D. holders. It is clear from the above data that the representation of Muslims in higher, professional education is very meagre and at the most they are literate upto primary and High School level. This shows their backwardness in the field of education.

**Economical status of Muslims in Karnataka:**

The present study has taken into consideration the households, annual income of the families, and occupational composition of Muslims in Karnataka for understanding their economical status. Majority of the Muslims in the State are living below the poverty line and are very close to the scheduled castes as far as economic conditions are concerned. The conditions of the Mohallas where Muslims live are proof of their poverty. The slums of Bangalore and other parts of Karnataka are mostly inhabited by Muslims and Scheduled Castes. The highest number of Muslims among the minority groups of Karnataka are living in slum areas where as the lowest number [only 65 households 0.01%] of the families of Parsees are living in slums in Karnataka. Total number of urban households in the State is 5,17,303, of 22.42% of households of Minority religious groups living in slums, Muslims form 18.78% [97,169 households]. This is mainly because majority of the Muslims depend on less paid/income occupations, due to lack of required education. They work hard but get very less income. Considering their employment condition, we find that the total workable force among Muslims in Karnataka is 16,86,274 people, of whom 15,25,244 [90.50%] Muslims are employed. It can be understood from the above data that majority of the Muslims are engaged in one or other jobs, even though they are living below the poverty line.
Income:

Income is an important variable, which determines the social status and power of the individuals. The researcher in this study has collected the information with regard to income levels of the Muslim households in Karnataka. The following table represents the households' classification among the Muslims of the State in terms of their income level.

Table 1.7
The income level of Muslims' households in Karnataka
[Annual income in Rupees]

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Income level</th>
<th>No. of the households</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Upto - 3,600</td>
<td>2,58,871</td>
<td>31%</td>
</tr>
<tr>
<td>2</td>
<td>3,601 - 6,000</td>
<td>2,00,031</td>
<td>24%</td>
</tr>
<tr>
<td>3</td>
<td>6,001-10,000</td>
<td>1,30,470</td>
<td>16%</td>
</tr>
<tr>
<td>4</td>
<td>10,001- above</td>
<td>2,45,545</td>
<td>29%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>8,34,917</td>
<td>100%</td>
</tr>
</tbody>
</table>

The above table reveals that the highest percent of households among the Muslims i.e. 31% have an annual income only upto Rs.3,600 and 29% of the Muslim households have Rs.10,001 and above, an annual income. 24% of the Muslim households have an annual income of Rs.3,601 to 6,000 and very less percent of households i.e. 16% of households are have an annual income of Rs.6,001 to 10,000.

The district-wise classification of the annual income of Muslim households shows that the percentage of Muslim households with less than Rs.6,000 as annual income was highest at 64.67% in Bidar District, followed by Bijapur district where the percentage of such households was 63.87%. Percentage of Muslim households with Rs.10,001 and above an annual income was highest in Bangalore Urban District [47.15%], followed by Dakshina Kannada district where the percentage of such households was 45.78%. Among the remaining districts except in the districts of Kodagu, Mysore and Uttara Kannada less than 30 percent of the households reported having income less than Rs.10,000 per annum.
Occupational Composition:

Muslims constituted over 12% of the population but their share is not even four percent in government services and in public and private enterprises. The data with regard to occupational composition of Muslims in Karnataka has been collected and presented in the following table.

**Table 1.8**

**Occupational composition of Muslims in Karnataka.**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Different occupational groups</th>
<th>No. of persons</th>
<th>%age</th>
<th>Sl. No</th>
<th>Different occupational groups</th>
<th>No. of persons</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Agricultural</td>
<td></td>
<td></td>
<td>E</td>
<td>Coolies</td>
<td>1,71,218</td>
<td>3.48</td>
</tr>
<tr>
<td>B</td>
<td>Trade</td>
<td></td>
<td></td>
<td>F</td>
<td>Whole-seller</td>
<td>11,899</td>
<td>0.24</td>
</tr>
<tr>
<td>C</td>
<td>Other allied activities</td>
<td></td>
<td></td>
<td></td>
<td>Retailer</td>
<td>69,239</td>
<td>0.24</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>6,95,121</td>
<td>14.12</td>
<td></td>
<td>Vendor</td>
<td>31,792</td>
<td>0.65</td>
</tr>
<tr>
<td>D</td>
<td>Private Sector</td>
<td></td>
<td></td>
<td></td>
<td>Total</td>
<td>1,12,930</td>
<td>2.29</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>23,9,564</td>
<td>4.87</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>Doctors</td>
<td>2,513</td>
<td>0.05</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>Engineers</td>
<td>1,793</td>
<td>0.04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>Contractors</td>
<td>4,902</td>
<td>0.10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H</td>
<td>Agents/Brokers</td>
<td>3,301</td>
<td>0.07</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>Landlords/Renters</td>
<td>1,602</td>
<td>0.03</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>J</td>
<td>Other self-employed</td>
<td>40,557</td>
<td>0.80</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>Total</td>
<td>54,668</td>
<td>1.11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L</td>
<td>Vehicle owners</td>
<td>3,846</td>
<td>0.11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>Drivers</td>
<td>50,317</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>Conductors/Helpers</td>
<td>5,512</td>
<td>0.14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>O</td>
<td>Travel agents</td>
<td>988</td>
<td>0.01</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>Others</td>
<td>10,358</td>
<td>0.21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Q</td>
<td>Total</td>
<td>71,021</td>
<td>1.47</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>[Dhobi, Barber, etc]</td>
<td>14,150</td>
<td>0.29</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td>Managerial/executive</td>
<td>2,986</td>
<td>0.06</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Technical</td>
<td>12,841</td>
<td>0.26</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>Skilled</td>
<td>7,536</td>
<td>0.15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>Unskilled</td>
<td>5,768</td>
<td>0.11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W</td>
<td>Ministerial</td>
<td>1,538</td>
<td>0.03</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>Help</td>
<td>22,137</td>
<td>0.45</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Y</td>
<td>Total</td>
<td>52,806</td>
<td>1.06</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: District wise scenario, Karnataka state minority commission, Bangalore, 1995.
It can be seen from the table no. 1.8 that the highest percent i.e. 14.12% of the Muslim population in Karnataka adopted agriculture and it's allied occupations and 4.87% of the Muslims are working in the industrial sector, followed by the Muslims who are coolies with 3.48%, and businessmen in different trades with 2.29%. Muslims are not behind even in personal service such as Dhobhi, Barber etc. 0.29% of Muslims depend on these occupations. The representations of Muslims in various government services is very meager. Only 1.26% of the Muslims are working in various government services in Karnataka. 1.06% of Muslims are working in public sectors, 1.11% working in private sectors, 1.47% working at in transportation and travels, and 1.28% of Muslim population working in various other services such as Tailors, Carpenters, masons and as mechanics.

It may be clear from the discussion that majority of the Muslims are working in various private, public, industrial and agricultural sectors, but their representation in government services is very less, that too in group-A and group-B posts. Near about 1 lakh 75 thousand Muslims are working as coolies in various fields. This definitely affects the economic condition of the Muslim community.

We can conclude from the above discussion that the Muslim community in Karnataka is one of the dominated minority groups which included more male married population with 5.89 average size of the family and distributed more or less equally in urban as well as rural areas. Majority of the Muslims are only educated at the most up to primary and High School level and their representation in higher, professional, technical education is significantly low. More than 50% of the Muslims in Karnataka are agriculturists and coolies and very less number of Muslims are government servants in which their representation is more in class-C and Class-D posts. The annual income of highest percent of Muslims households is less than Rs.6000. This proves their low level of economic condition in the state.
Part - IV

1.1 Significance of the study:

The present research has been undertaken to examine and analyse issues of problems related to Minority Educational Institutions in Karnataka covering the three important regions namely Hyderabad Karnataka, Bombay Karnataka, and Old Mysore Karnataka.

India has been enjoying a unique reputation in the world from time immemorial for it’s contribution to and Unique Characteristics. One of it’s important characteristics has been it’s ability to absorb different races, religions, languages, cultures etc, to project a composite culture of it’s own. Thus, unity in diversity has been the speciality of India. Though the country had to face a 'division' due to religious fanaticism, India has remained a secular nation and continues to exhibit it’s invaluable cultural heritage in keeping the people as one nation. In order to protect and preserve this cultural heritage it is Necessary that all sections of the people have the facility and equal opportunity to progress and prosper. Unfortunately, a majority of the people are illiterate and economically backward, in spite of the spectacular progress made by the country in the fields of agriculture, science and technology etc. The educational backwardness of the people is in a particular serious matter, as it makes the people vulnerable to exploitation in it’s numerous forms; it contributes to economic backwardness and may have repercussions on our political system, i.e. parliamentary form of democracy, resulting in social tension. Keeping these aspects in view the investigator has certain issues in order to evaluate objectively the Muslim Minority Educational Institutions in Karnataka with regards to;

1. How is the socio-economic composition of these institutions?
2. Which type of educational and occupational aspirations the students have in these institutions?
3. What are the pre determined goals of sampling societies and what extent they achieved these goals?
4. What are the main reasons for the poor performance of the students in their own institutions?
5. What extent National Educational goals are achieved by these institutions?
6. What contributions the sampling societies have made in order to socio-economic upliftment of Muslim community in particular and community in general?

7. What are the main problems of these institutions?

Education has to be recognised as a long-term investment in an economic environment where almost all other resources are scarce. It produces huge capital assets, which can generate a high rate of return, though the return may not be apparent. In spite of the budgetary provision for the education, the irony of the situation is that the nation has not been able to provide free education to all up to the age of 14, which is a constitutional obligation. As a result, the rate of illiteracy is high in India. And the situation is very bad in the Muslim minority group and this has been proved by many studies in India.

N.C. Sexena, an I.A.S Officer has collected field data for his article “Public Employment and Educational Backwardness among Muslim in India,” and he concludes thus;

"Field data was collected from 45 districts in 12 states spread over the country where Muslim population was significant. The number of Muslims in the surveyed districts was 17.32%. The number of Muslims in elementary schools in these 45 districts was 12.39% In a similar survey done in 38 districts spread over eleven states, which had a Muslim population of 18.56%, the Muslim enrollment in secondary schools was 10.70% in High Schools spread over eleven states, where the Muslim population was 12%, the percentage of Muslim enrollment was only 4%. In the XII class spread over 5 Boards, where the Muslim population was only 10.80%, the Muslim enrollment was only 2.49%. In the Engineering colleges spread over nine universities, which had a Muslim population of 12.44%, the enrollment was 3.41%. In 12 Medical colleges spread over an area where the Muslim population was 9.55%, the Muslim enrollment was 3.44% the figures of population percentage referred to are based on the 1971 census, where as the students enrollment from which the percentage has been worked out relates to the year 1981-82. The conclusion that can be drawn is that at the High Schools and higher levels Muslim are only 25% of the other communities in their enrollment".71
Hence the problem of educational backwardness among Muslims demands an urgent and in-depth study of Muslim minority educational institutions in Karnataka and to assess the role of these institutions in the socio-economic development of the Muslim community in Karnataka.

In addition to government efforts, various private managements, local bodies and aided institutions have been doing their best for the all-round development of education and for maintaining its quality. Such managements really deserve appreciation for their valuable services. At present in India, this attempt has been made by one of the major minority groups i.e. Muslims, they are administering different levels of education such as primary, secondary, intermediate and degree level in rural as well as urban areas with various faculties such as Arts, Science, Commerce, and Physical Education, Medical, Engineering and Technical colleges etc. The present research intends to assess the contribution of these institutions to the field of education. Certain good things regarding the role-played by these institutions need recognition and are worthy of emulation and the drawbacks should be pointed out, so that they may follow the right path and do their work in the best way.

This is also true as far as sampling minority educational institutions are concerned. They too have been serving the community since the independence of India so it is very essential to recognise certain good things regarding the role played by these institutions and to study their structure, contribution and problems in their respective areas, for otherwise the study with regards to these educational institutions will remain incomplete. All the previous studies have given more stress on the educational aspects of minority educational institutions but not on the social aspects of these institutions. So there is a significant gap in the study of Muslim minority educational institutions. Hence the researcher has selected Karnataka for his study and this study owes its significance due to the study of the above said gap.

The Government of Karnataka has conducted many surveys, and some of the studies have been proposed in this respect. But none of them has covered the entire phenomenon related to these minority educational institutions. The present study makes an
attempt to fill out the base outlines given here and convey the ways in which the schools could do their work and fulfill their purpose.

1.2 Operational Definition of Key Terms:

In the present study several concepts and terms have been used with certain necessary modifications in view of the situations warranted. The concepts which have been operationally used are as follows.

1. Educational Institutions;

An Educational institution can be defined as the organisation which is deliberately designed for serving the need of formal education.

2. Minorities;

In general parlance, the term “Minority” denotes more or less a distinct group with other larger groups of people. The term ‘minority’ is defined in the Oxford Dictionary as “the condition of fact of being smaller, inferior or subordinate; a smaller number or part; a number, which is, less than half of the whole numbers”. According to the popular sense of the term ‘Minority’ should refer to any community which is numerically less than 50% of the population of the state concerned. Minority groups may be formed on linguistic basis, cultural basis, and racial basis or even on religious basis. In India we have all these types of minorities. Based on the criteria of religion, Muslims are considered by the Government of India as one of the religious minority groups.

3. Minority Educational Institutions;

An Educational Institution managed; fully or partly financed; or looked after by any of the religious minority groups identified by the Government of India as minority groups is called minority educational institution. In this study the researcher has selected Muslim minority educational institutions for research work leading to Ph.D.

4. Private Enterprise;

In the present work private enterprise is taken as one which is run individually or by a registered body representing the community as an educational institutions within the framework of rules approved by the government.
5. Major Institution:
The term ‘Major Institution’ has been used in this study as an educational institution which has several educational facilities such as primary, secondary, pre-university, degree level and other technical, professional education with much strength of students and teachers.

6. Professional colleges and Non-Professional Colleges:
Professional colleges are those which have only technical, medical, management, and other Job oriented training courses. Non-professional colleges are those which have pre-university and degree level of education with only Arts, Science, Commerce courses.

7. School performance:
In this study performance of school has been judged on the basis of students’ academic performance is the annual examinations conducted by the Board of secondary Education at the secondary stage. The school’s performance in examinations has been ascertained on the basis of it’s pass percentage and number of first classes obtained by it’s students.

8. Administration:
Administration means overall determination of policies, the setting of major objectives, the identification of general purpose, the laying out of broad programs, major projects and so forth.

Educational administration is a specialized set of organsational functions where primary proposes are to insure the efficient and effective delivery of relevant educational services as well as implementation of legislative policies through planning, decision making and leadership, behavior that keep the organisation focused on predetermined objectives.

9. Management:
It means executive function, an active direction of human efforts in getting things done.
10. Organisational climate;

Organisational climate is the personality of the school, analogously, personality is to the individual, what organisational climate is to the organisation. In the present study the term organisational climate is used in the same meaning as that of Halpin and Croft and that organisation climate is viewed as the product of the interplay among organisational principles, individuals, needs and informal group variables, measured through a number of dimensions and represented on a continuous basis/scale.

11. National Educational Goals;

National goals of education as enshrined in the National Education Policy of the Government of India are taken in this work for the purpose of examining and evaluating the role of private educational institutions in promoting democratic values. Achieving national integration and contributing towards integration of secular values.

1.3 Scope and limitations of the study:

The scope of the present study is to examine and to analyse the historical background, growth and development of the Muslim minority educational institutions in Karnataka, socio-economic composition of these institutions, educational and occupational aspirations of the students, the predetermined goals and objectives of sampling societies and their level of achievements, organisational climate, in sampling institutions and academic performance of the students, the goals of National Educational Policy and sampling educational societies, contributions of sampling educational societies in socio-economic upliftment of Muslim community, and finally to identify the Muslim managed educational institutions in Karnataka.

The present study has been conducted within the following limitations.

1. The present study is confined to primary, secondary schools, Junior colleges and Non-Professional Degree colleges.

2. The study is limited to schools, colleges which are privately managed by the Muslim community.

3. As regards the privately managed schools, the study is confined to aided as well as un-aided schools and colleges.

4. The study covers boy’s, girl’s and co-educational schools and colleges.
5. The study is carried out within six districts of Karnataka. They are Bidar and Gulbarga districts from Hyderabad Karnataka region, Dharwad and Bijapur districts from Bombay Karnataka Region, Kolar and Bangalore districts from old Mysore Karnataka region.

6. The present study has included only one dominated Education Society at sampling district head quarter.

1.4 Aims and Objectives of the study:

The major aim of the study is to explore the present condition, status of Muslim managed minority educational institutions in Karnataka, and their contribution in socio-economic development of Muslim community in particular and community of India in general.

Objectives:

The main objectives of the present study is to empirically examine the following aspects:

1. To study the historical background, growth and development of the Muslim Minority Educational Institutions in Karnataka.
2. To present the socio-economic composition of the Muslim Minority Educational institutions.
3. To know the educational and occupational aspirations of the students who are studying in Muslim Minority Educational Institutions.
4. To know the predetermined goals and objectives of sampling educational and their achievement.
5. To find out the relationship between the organizational climate of the school/college and the academic performance of the students.
6. To study the National educational goals and the extent of their achievements by the Muslims Minority Educational Institutions in Karnataka.
7. To study the contributions of Muslim Minority Educational Institutions to socio-economic development of Muslim community in Karnataka.
8. To study the current problems of Muslim managed Educational Institutions in Karnataka.
1.5 Plan of the Thesis:

The proposed thesis is divided into nine chapters and the material is presented under different titles and subtitles.

The first chapter is devoted for the Introduction, Historical Background of the sampling educational societies, socio-economic background of Muslims in Karnataka, Significance of the study, Operational definitions of key terms, Scope and limitations of the study, Aims and Objectives of the study, The plan of the thesis, Methodology of the study, Hypothesis, and review of literature.

The second chapter portrays the socio-economic composition of the sampling educational institutions.

The third chapter depicts the study of educational and occupational aspiration of the students of sampling educational institutions.

The fourth chapter explains the predetermined goals and objectives of sampling educational societies and their achievements by the sampling educational societies.

The fifth chapter contained the academic performance of the students and organisational climate in sampling educational institutions.

The sixth chapter reveals the study of goals of national education policy and their achievements by sampling educational institutions.

The seventh chapter studies the contribution of the sampling educational societies in socio-economic development of Muslims community.

The eighth chapter is a study of the problems of the sampling educational institutions.

The ninth chapter provides a summary and the conclusion.
1.6 Methodology of the study:

In order to accomplish the objectives of the present investigation, a form of case study method was considered as appropriate for exploring the socio-economic background of the sampling educational institutions, organisational climate and the level of academic performance of the students, contribution of sampling educational institutions to the socio-economic development of Muslim community, national educational goals and extent of their fulfillment by the sampling Educational institutions and their problems.

Selection of the Universe of the study:

The Mysore state came into existence on first November 1956, as a result of Fazal Ali commission’s report on States reorganisation in India. The attempts of unification made all the kannada speaking people come together and nine Kannada speaking areas of the states were form the Mysore state The Bombay and Madras presidency, the princely state of Hyderabad and Coorg state were merged with the districts of old Mysore Karnataka. Kannada became the official language of the state. But it was only in 1973 that Mysore state was named as Karnataka. The present study is carried out in Karnataka state. Like any other state, Karnataka too has several regions such as 1. Mysore karnataka 2. Bombay Karnataka 3. Hyderabad karnataka 4. Mardras Karnataka.

Of these regions, the researcher has selected three regions where the Muslim population is more concentrated. They are known as Hyderabad Karnataka, Old Mysore Karnataka and Bombay Karnataka.

In the second phase, based on the criteria of the number of Muslim minority educational institutions, two districts from each region have been selected. They are Bidar and Gulbarga districts from Hyderabad Karnataka Region, Bijapur and Dharwad districts from Bombay Karnataka Regions, and Bangalore and Kolar district from Old Mysore Karnataka Region.

In the third phase, one prominent Education Society has been selected from each sampling district for in depth study of Muslim minority educational institutions in
Karnataka. Hence, the present study is restricted to the Muslim Minority educational institutions located in the district head quarters. They are as follows.

1. Al-Ameen Education Society-Bidar
2. Khaja Educational society-Gulbarga
3. Anjuman-E-Islam Education Society- Bijapur
4. Anjuman-E-Islam Education Society- Dharwad
5. Al-Ameen Education Society-Bangalore
6. Al-Ameen Education Society-Kolar

The following table shows the selected sampling educational societies from different districts and regions.

Table 1.9
The sampling educational societies in Karnataka

<table>
<thead>
<tr>
<th>Name of the regions</th>
<th>Name of the districts</th>
<th>Name of the sampling educational societies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hyderabad Karnataka Region</td>
<td>1. Bidar</td>
<td>1. Al-Ameen Education Society</td>
</tr>
<tr>
<td></td>
<td>2. Gulbarga</td>
<td>2. Khaja Education Society</td>
</tr>
<tr>
<td></td>
<td>2. Dharwad</td>
<td>2. Anjuman-E-Islam Education Society</td>
</tr>
<tr>
<td>3. Old Mysore Karnataka Region</td>
<td>1. Bangalore</td>
<td>3. Al-Ameen Education Society</td>
</tr>
<tr>
<td></td>
<td>2. Kolar</td>
<td>4. Al-Ameen Education Society</td>
</tr>
</tbody>
</table>

The researcher also shows the location of sampling districts and Karnataka state in the maps in next pages.
The Map showing location of Sampling Districts of the Study in Karnataka
Samples of the study:

The researcher in this study has used six kinds of samples for the collection of required data, such as the students, teachers, Heads of the Institutions, Members of the Board of management committees, the students of other than sampling educational institution of the city and the public. Different sampling methods have been used to select the different types of respondents based on the criteria of size and availability of samples such as proportionate stratified random sampling method, lottery method, and accidental sampling method. The procedures followed by the investigator to select the samples are as follows:

All the full-time trained male and female teachers [340] and Heads of the institution [24] working in sampling educational institutions were selected as sample of the study. A sample of 830 students was selected randomly from the lists of attendance registers of students available with the schools/colleges at the rate as follows.

a. All the students were selected as samples if their strength in any sections/class has less than five.

b. 50% of the students were selected if their strength was above 5 but below 20.

c. 5% of the students were selected as samples of the study if their strength in any sections/class was more than 20.

Further from the Board of management committees of sampling educational societies, a sample of 105 members was selected from the list of management committee members at the rate of 50% randomly if they were more than 20, and all the members of Board of Management Committee was selected if their number was less than 20 with a view to collecting some personal information with regard to the students, staff, Head of the Institutions and the members of the board of management committee, 120 public men including the parent of the students who are studying in sampling schools/colleges and 90 students who are studying in other sampling educational institutions of the city were selected by using accidental sampling method. In this type of sample 20 public men and 15 students from each area around every sampling educational Institutions have been selected for the study. The help of Non-teaching staff was also taken to collect official
information about the respective schools/colleges. The structure of the samples have been summarized in the following table.

Table 1.10
The different types and number of respondents selected for the study.

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Name of the Institutions</th>
<th>High School</th>
<th>Jr. College</th>
<th>Degree</th>
<th>Total</th>
<th>Teachers</th>
<th>Head of the Institutions</th>
<th>Office Bearers</th>
<th>Public men</th>
<th>Other students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bombay Karnataka Region Al-Ameen Education Society, Bidar</td>
<td>18</td>
<td>46</td>
<td>52</td>
<td>116</td>
<td>35</td>
<td>05</td>
<td>20</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>2.</td>
<td>Khaja Education, Society, Gulbarga</td>
<td>18</td>
<td>24</td>
<td>27</td>
<td>69</td>
<td>65</td>
<td>04</td>
<td>07</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>3.</td>
<td>Bombay-Karnataka Region Anjuman-E-Islam Education Society, Bijapur</td>
<td>35</td>
<td>77</td>
<td>135</td>
<td>247</td>
<td>55</td>
<td>05</td>
<td>22</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>4.</td>
<td>Anjuman-E-Islam Education Society, Dharwad</td>
<td>20</td>
<td>73</td>
<td>125</td>
<td>218</td>
<td>70</td>
<td>04</td>
<td>24</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>5.</td>
<td>Old Mysore Karnataka region Al-Ameen Education Society, Bangalore</td>
<td>13</td>
<td>35</td>
<td>65</td>
<td>113</td>
<td>95</td>
<td>03</td>
<td>17</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>6.</td>
<td>Al-Ameen Education Society, Kolar</td>
<td>20</td>
<td>29</td>
<td>18</td>
<td>67</td>
<td>30</td>
<td>03</td>
<td>15</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>124</td>
<td>284</td>
<td>422</td>
<td>830</td>
<td>340</td>
<td>24</td>
<td>105</td>
<td>120</td>
<td>90</td>
</tr>
</tbody>
</table>
Tools and Techniques:

It is quite difficult to conduct a study on a large number of samples with only few selected characteristics by using single specific technique for gathering information related to the present study. Hence the investigator obtained the required comprehensive data through different tools and techniques such as questionnaires, standardized interview schedules, informal discussions, analysis of documents, records and the magazines of sampling educational societies.

Separate questionnaires were prepared for four different types of respondents namely students, teachers, Heads of the Institutions and office bearers. The investigator also kept with him a set of standard interview schedule for the collection of general, confidential and official information with regard to the Sampling Educational Institutions. Another set of questionnaire was used by the investigator in this study for the collection of information with regard to organisational climate from teachers, as it was originally developed by Halpin and Crafts. Information was also obtained through informal discussions from the public, parents of the students who are studying in sampling educational institutions and from a few students and teachers too. The data in this investigation supplemented by observation was recorded in the researcher’s dairy immediately after the interview and the analysis of the documents, records and the magazines of sampling educational institutions.

Informal discussions were conducted with some of the teachers, students and their parents outside the campus and the people who are living around the campus of sampling educational institutions for the collection of some general, confidential information about sampling educational institutions usually at evening time at their working place. The researcher took into confidence the public, parents, teachers and the students prior to the informal discussions by fully assuring the respondents that the data obtained from them would not be disclosed to other individuals or to any authority and their secrecy would be strictly maintained. He also convinced them that his object was not to report to any concerned authority and government or any other organisation, but for the purposes of his degree.
The statistical techniques employed as per design of the study for testing of various hypotheses are frequency distribution technique, level of significance, chi-square test, graphical and diagrammatic representation.

The Procedure of Data Collection:

The investigator personally approached each institution included in the sample in order to collect the data required for the study. All the Head masters and principals of colleges warmly extended their cooperation in the collection of the data related to the present study. A list of staff members [Teaching and Non-teaching], students and the addresses of all the office bearers were taken from the principals, and Head Masters in every sampling educational institution and the researcher personally approached each one of them, who has been selected as samples except students, with the permission of the Head of the Institutions The researcher collected the selected students in a class room with the help of their class teachers and highlighted the importance, aims, and objectives of the study to the students collectively, and to the teachers, Head of the Institutions, office bearers separately. The investigator distributed the questionnaire to all the selected students and demonstrated the method of writing their response to some of the important questions.

The teachers, students had to be doubly assured that their observations regarding the institutions, staff, Head of the Institutions, office bearers would be kept in confidence. The office bearers, teachers and students were requested to return the completed questionnaire within 15 days. The responsibility of coordinating the work of getting the questionnaire completed by teachers and students was assigned to one of the staff members in every institution and the researcher took the personal responsibility of collecting the completed questionnaires from the office bearers but it was rather difficult to get back the completed questionnaires, especially from teachers and office bearers. Many staff members and office bearers discouraged and hardly co-operated with the investigator in his study.
The questionnaire with regard to general information of the institutions and personal opinions, was completed by the Headmaster/principal and office staff [Non-Teaching staff] with much pleasure. In most cases it was completed and returned by the principals/Headmaster and their office staff in the first visit itself.

Coding and Tabulation

The filled-in questionnaires were perused carefully to check the accuracy and completeness. The data was transferred from the questionnaires to the code sheets with the help of a code design specifically prepared. Tabulation was done directly from the code sheets. Averages, totals and percentages, etc, were the statistical techniques used in data processing and analysis.

1.7 Formation of Hypothesis:

1. The family background of the students of sampling educational institutions is significantly associated with the interest of the students to continue their further education.

2. The type of educational aspirations of the students has not significantly differed with their sex, religion, and the type of community.

3. There is no significant relation between the level of educational aspirations of the students and their family background.

4. The academic achievement of the students is positively related with their level of educational aspirations.

5. The academic performance of the students is not positively associated with the organisational climate of their respective sampling educational institutions.

6. The occupational aspirations of the students of sampling educational institutions are positively associated with their sex, religion, and type of the community and type of the institutions in which they are studying.

7. There is no significant relationship between occupational aspirations of the students and their family background.

8. Aided, old, non co-educational institutions and educational institutions with high income have achieved highest percent of their predetermined goals and objectives than partially aided new, co-educational institutions and institutions with low level of income.
9. The sampling Muslim managed educational institutions have significantly contributed towards socio-economic upliftment of the Muslim community in their respective areas.

1.8 Review of Related Literature:

Minority educational institutions managed by the Muslims form a sizeable proportion of the country's educational infrastructure and need to be studied in depth for their improvement and better contribution to national development. Hence the review of the research literature pertaining to the problems of study becomes essential for the researcher in order to have a complete and thorough information of the work done in the country. A few effort have been made till now to study the problems of minority educational institutions in Karnataka, especially Muslim minority educational institutions particularly from the point of view of Socio-economic background of Muslim managed educational institutions, goals and objectives of educational institutions and their achievement, National educational goals and the Muslim educational institutions, level of performance of the students and organisational climate and problems of educational institutions. A need for more studies have been repeatedly emphasized in various surveys of research related to Muslim managed educational institutions.

Nirmal Singh [1983] in his book “Sociological studies of 7 private colleges of Kanpur City” points out that the “The Indulgency Pattern” has reduced many a college into institutions where teachers do not teach, the students do not study and public resources of men, money and material are cornered by managers, students receive degrees, and the teachers their salaries, and the managers their power, prestige and pecuniary advantage as a by-product of managing the circus with the help of state purse”.

Further with the help of his study he came to the following conclusions with regards to private educational institutions.

1. “Private control of higher education has contributed to a weakening of commitment of knowledge.
2. Private control has not served as a shield of academic independence and has served as conduct for external non-academic assaults on internal democratic functioning of teachers.

3. Management contribution was discovered to be mere paper adjustment. Management had taken steps to make immovable properties without initiation of educational innovation.

4. A number of college controllers were found pocketing a part of capitation fees.

5. The private educational institutions carries within it's womb the seeds of destruction.\textsuperscript{72}

In recent years, Shaik Ahmed [1981] conducted a historical survey of the state of Muslim education in the Ahmadnagar city between 1947-77 and came to very disappointing conclusions. In a population of 28,000 Muslims in 1977 in this city, there were only 101 boy matriculates, and 48 girl matriculates, 42 boy graduates and 10 girl graduates, and 12 boy postgraduates. There were three legal practitioners and one medical practitioner among Muslims in the city.\textsuperscript{73}

Ahmad [1985], in this study on 'the place of Muslims education in secular India', arrived at the conclusion that a national education programme was not possible without assimilating the minorities in the national mainstream and that secularism and national integration were correlated in the pluralistic society of India.\textsuperscript{74}

The study under taken by Khan [1987] is totally historical in nature. His study analysed the traditional Muslim system of education and came to the conclusion that this kind of education failed to achieve certain national goals, such as social and economic justice and equality of status and opportunity.\textsuperscript{75}

A study was conducted by K.D.Sharma [1978] on education of National minority, especially the Muslim minority and the findings of this study indicates that "impediments to the fuller utilization of educational opportunities by Muslims are due to four major factors; social, cultural, economical, religious, and irrelevancy of education to job opportunities, illiteracy of parents, lack of provision for religious instruction, fear of
imposition of Hindu culture through educational programmes, bias against Urdu, their other tongue; high cost of schooling; etc". 76

J.P. Mittal [1995] conducted a study on all senior secondary schools in the national capital region of Delhi to identify the teachers’ motivation to work. Based on his study he pointed out that "The teachers who are working in urban schools, private-unaided schools, girls/co-educational schools, displayed higher levels of motivation to work than their counter parts working in rural, private aided or govt.-managed and boys school. Further female teachers, teachers younger in age and teachers possessing experience of teaching up to 10 years, displayed higher levels of motivation to work than their counter part male, older in age and more experienced teachers". 77

While analysing "the role of private educational Institutions in the field of Education" Sadashivayya [1975] pointed out that "in the name of mass-educational-service private institutions are coming up with unexpected sporadic growth, by which standards have fallen. They have become profit making organisations. Their growth has harmed the National sentiments and national objectives of education". 78

Manzoor Ahmed [1990], in this book "Islamic Education" analysed that “the Muslim minority High School and intermediate colleges particularly those in North India towns are characterised by low academic standard in all subjects, particularly in the natural sciences, and these institutions are plagued with dissension. While giving out other reasons for this poor state of performance, he opined, that this can be due to organisational problems in these institutions or due to the lack-luster teachers who have no enthusiasm for teaching; worries of job security haunting these teachers; paucity of funds; and no provision of service training of teachers of these institutions". 79

In Gujarat, a study conducted by M.B. Buch, [1989] at the secondary level, shows in adequacy of education provided for the Muslim community. The author also said that in the State the secondary schools managed by the Muslims are insufficient in number, given the size of Muslim population which is 8.5% of the population of the state. Such schools are only 3.80 % of the total privately managed secondary schools. 80
The findings of a socio-economic study in metropolitan Bangalore by the institute of Social and Economic Changed reflected the educational level of Muslims vis-a-vis other communities in the City where Muslims are relatively better off than in other parts of Karnataka. In the city they run one boy's college, two girl's colleges, two engineering colleges, around the city, half a dozen High Schools and over 100 nursery and primary schools.

Another study conducted by N.C. Saxena, for the year, 1980-81, gives a more comprehensive picture of the state of Muslim education at different stages and in two professionals sections, namely, engineering and medicine. The study shows that Muslims were backward all round. The following table depicts this, very clearly.

Table 1.11

<table>
<thead>
<tr>
<th>Type of institutions</th>
<th>No. of districts surveyed</th>
<th>% of Muslim population in surveyed districts</th>
<th>% of Muslim students out of total students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary Schools</td>
<td>45 Districts in 12 States</td>
<td>17.32</td>
<td>12.39</td>
</tr>
<tr>
<td>Secondary Schools</td>
<td>38 Districts in 11 states</td>
<td>18.56</td>
<td>10.70</td>
</tr>
<tr>
<td>High School Examination</td>
<td>8 Boards</td>
<td>12.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Class XII Examination</td>
<td>5 Boards</td>
<td>10.30</td>
<td>2.49</td>
</tr>
<tr>
<td>Engineering Colleges</td>
<td>9 Universities</td>
<td>12.44</td>
<td>3.41</td>
</tr>
<tr>
<td>Medical Colleges</td>
<td>12 Medical Colleges</td>
<td>9.55</td>
<td>3.44</td>
</tr>
</tbody>
</table>


The table reveals that the percentage of Muslim students, out of the total students enjoying educational facilities, goes down, as they climb up the educational ladder. In consequences, their chances of gainful employment get comparatively dimmer.

Further he has drawn the following conclusion based on his study:

1. At the High School and intermediate levels which are crucial for employment purposes, the percentage of Muslims is roughly $\frac{1}{4}$th to $\frac{1}{3}$rd of what it should be according to their population.
2. The dropout rate of Muslim students keeps going up progressively as they move up in the educational level, compared to the non-Muslim students.

3. The Muslim students do better in non-denominational schools than in Muslim managed schools.

4. Educational institutions managed by Muslims attracts, at the higher levels more non-Muslims than Muslims.

5. The number of first divisioners among the Muslim candidates is very low.

6. Schools and colleges tend to be located in Hindu majority localities.\textsuperscript{82}

Based on the study of "Private Agencies in Higher Education" Dr. Quraish [1962] said that "Some of the institutions are run for certain sections of the population, which is contrary to the directive principles of constitution. Different private agencies have different objectives, and range from real educational altruism to the most sordid purpose of seeking private profit. Therefore, it should be our endeavour to make an inquiry into the objectives of the private educational institutions."\textsuperscript{83}

Mohammad Akhtar Siddiqui [1995] has conducted a comparative study of organisational climate, leadership behaviour, teachers morale and school performance in five Muslim managed and five other secondary schools in Delhi". Based on his study he came to the conclusion that "There is a significant relationship between school performance of the students and organisational climate, teachers moral and leadership behavior of Principals/Headmasters, and minority and other educational institutions are significantly different in these respect."\textsuperscript{84}

Pandey [1990] studied relationship between dimensions of organizational climate and teachers’ morale and on a sample of 500 teachers from 34 secondary schools of Allahabad district. She found that "A close relationship existed between the teachers morale and the climate of schools. Healthy and open climate of schools enhances the morale of teachers and motivates them to do their best in their profession, which, in turn, increases the achievement level of students, and the prestige and status of the school in the society". The gloomy picture of the Muslims’ education in the country as presented above demands that a multipronged strategy should be chalked out and implemented with full
rigour and sincerity in order to eradicate educational backwardness among the Muslims and to bring improvement in Muslim managed educational institutions in the country. 85

Dr. Muhammed Peer's [1991] work highlighted the various causes for the low educational status of the Muslim women they are;

1. Lack of awareness among parents regarding the importance of female education.
2. Cultural barriers. Though some Muslims are interested in educating their daughters, they never do so for fear of comments from the members of their community.
3. The practice of Purdah.
4. Lack of separate educational institutions for women.
5. Poverty and
6. Fear of not getting a suitable Marriage partner. 86

There are some unpublished doctoral theses which have dealt with the problems and present condition of private educational institutions and the educational condition of Muslim minorities in India. The research work of Dr. Bindu Madhav Mathad on "The role of private educational institutions in Gulbarga District", Dr. Shivarudrappa's "Veerashaiva Mataha's contribution to the development of Education in Karnataka", Dr. Muhammed Peer's "Education among the Muslims in Bangalore city", and Bilquis Fathima's "The role of private enterprises in education with special reference to Muslim educational organisations in Karnataka; " A Historical Survey" are most important.

Dr. Shivarudrappa [1974] conducted a study on the role of religious organisations, especially Veerashaiva Mutts in the development and progress of education in Karnataka, in spreading the cause of education. Based on his study he said that "The objectives which were secular and service motives of private educational management have undergone drastic change towards communalism and sectarian ideas". 87

Mehta [1977] conducted a study to describe and evaluate institutional climate and teacher morale of the 122 sample colleges of Gujarat University. He found that "Positive and significant interrelation existed among institutional climate, teachers' morale and the student's performance of affiliated colleges." 88
Dr. Bindu Madhav Mathad [1988] has analysed the "Role of private educational Institutions in Gulbarga district". Based on his study he came to the conclusion that "if drastic changes in the education system is not contemplated, the present deterioration in the field of education cannot be avoided. From the point of view of national goals of education, the private institutions have hardly done anything to promote but they did contribute to the deterioration of national life and develops sectarian attitudes among the students".89

The only study during the last more than a decade which has inquired into the organisation and management problems of Muslims' education in the country was undertaken by Bilquis [1984] who carried out a historical survey, of some selected Muslim managed educational institutions in the state of Karnataka. The organisations selected for the study revealed that, to a large extent, they had been successful in achieving their objectives and national goals of education. But, at the same time, she concluded that many of these institutions were suffering from several problems and deficiencies relating to physical facilities, instructional materials, equipments, and job security and service conditions of teachers. The institutions also suffered from poor planning, guidance and direction on the part of educational administrators and were functioning in a mechanical fashion without following any progressive or innovative practices for better quality education.90

The above all studies describe Muslim education and the relationship between organisational climate, teachers' morale and student's performance, and the type of role being played by private educational institutions.

In addition to the above studies there are a number of survey reports, annual reports, project reports, and the reports of various commissions and committees appointed by the government which give significant information with regard to Muslims' education and their educational institutions in India.

The Hamdard Education Society did an all-India survey in 1982-83, of 430 Muslim managed schools and Muslim managed degree colleges in 15 states and one Union territory. According to this survey report, the number of non-Muslim students in these
institutions rose from 3.7% at the primary level to 59.60% at the graduation level, while in the case of Muslim boys the percentage declined from 56.30% at primary level to 32.10% at the graduation level. The percentage of Muslim girls also declined from 40.0% at the primary level to 8.30% at the graduate level.

Further the survey revealed that there were 13.20% private unaided schools in the surveyed states which did not receive financial assistance from any government. The condition of almost all the surveyed schools, according to the report, was not satisfactory. Most of these schools suffered from paucity of finances, lack of facilities for education, high rate of drop outs, and above all, ineffective management resulting in lack of enthusiasm in teachers, inadequate teaching and frequent teacher absenteeism from schools [Shah, 1983]. This poor condition of education of Muslim minority, beyond doubt, calls for an urgent attention towards their education [Shah, 1983].

The National Sample Survey [43rd round, 1990] provides somewhat specific information on comparative figures for Hindus and Muslims attending educational institutions, per 1,000 persons by age group for each sex, both in rural and urban India. The age groups taken are 0-4, 5-9, 10-14, 15-19, and 20-24. The level of education in every age group is lower for Muslims compared to Hindus both in rural and urban areas and this is particularly so among women. Further, at the elementary stage [5-14], in urban areas the difference between Hindu boys [80%] and Muslim girls [52.50%] is about the same, i.e.20%. In the rural areas, on the other hand, the percentage of Muslim children attending schools drops down in the case of both sexes. But here too, the disparity is about 11% in favour of Hindu boys [60%] and six percent in favour of Hindu girls [42%]. What is more significant and a matter of concern is that in the age groups of 15-19 and 20-24, which correspond to secondary and higher education, the gap between the two communities becomes still wider, and this is true in the case of both rural and urban area.

A survey carried out by Sharma in Delhi city in 1971-92 found that the proportion of enrollment in primary schools among the Muslims and Non-Muslims was 6.20 and 11.24 and 2.59 and 11.28 in middle and secondary schools respectively. The deplorable position of the Muslims in secondary schools is probably due to the massive drop-out at the primary schools [1978].
Shah A.B. and Gadgil A.V. in their survey report of Muslim students in educational institutions of Pune, Municipal Corporation area [1971-81] have presented the level of representation of Muslim students and teachers in educational institutions. According to this report there were 22 Urdu-Medium Primary M.C.Schools and four private schools. At the secondary level, there were three Urdu Medium and three English-Urdu Medium schools. The Muslim population in Pune is about eight percent, and enrollment of Muslims children at the primary stage 8.81% of the total enrollment of the children in the city at that stage. In professional Institutions it is still better [12.40%]. But at the secondary level [5.53%] and at the college level [4.72%], the enrollment of Muslims is not satisfactory. Considering all institutions taken together Muslim teachers represent 5.58%, which is on the lower side, though they are far better in Municipal primary schools [10.18%]. Only in a few institutions Muslim students benefited from ancillary assistance, e.g.: subsidized, food-packets, free textbooks, school uniforms, special coaching etc.94

A recent survey from Hyderabad sponsored by the "Urdu Daily Siyasat", portrays the educational level of Muslims of Hyderabad. The survey found that 44.70% of the household heads were illiterates, 27.60% of the heads were educated upto primary level, 8.40% studied upto secondary stage, 6.80% were matriculates and only 2.50% had college education. Further the sample had 1,912 school going children aged between 4 to 18 and of these only 42.20% were found attending schools while the rest 57% had either dropped out of schools or remained unschooled.95

Another socio-economic survey by SETWIN covering a larger sample from the low-income households in the twin cities of Hyderabad and Secunderabad covered 22,154 persons making up 3,200 families. The main focus of study has slums where resided a large number of Muslims. The main findings of the survey revealed that one third of the adult population belonging to the weaker sections was illiterate, the female component being more so than the males. Nearly 40% had studied upto middle schools while 19.80% had attended High Schools. Only 7.40% had taken other courses. Among children of the age group of 5 and 15 years, 15% never attended schools, 80.40% were enrolled in schools and the remaining had dropped out. In the field of higher education a steep down swing is noticeable.96
A survey conducted by the Baroda Muslim Education Society revealed that the Muslims of Baroda were no more educationally advanced than the Harijans. The proportion of the Muslim girls in standards V and VII was lower than the corresponding figure among the Harijans.97

The sixth Annual Report [1983-84] of the Central Minority Commission confirms the backwardness of the Muslims. It states that out of 172 districts of the country identified as backward by the planning commissions, 39 districts, including seven classified as most backward, have a sizeable Muslim population, that most of the Muslim women in the rural areas are illiterate, and that the educational status of Muslim men too, is not much better than that of Muslim women. What is disconcerting is that the situation does not seem to be improving. The Eighth Annual Report [1985-86] of the Commission, too, mentions poor enrollment of Muslim children at the primary level, relative to the proportion of Muslims in the total population, and poorer performance of Muslim students appearing at the classes X and XII examinations. The Report also states that the enrollment of non-Muslim students exceeds that of Muslim students even in Muslim-managed institutions; the same is true in areas with substantial Muslim population; and the percentage of Non-Muslim students keeps on increasing in Muslim-managed institutions, as the level of education rises.98

The paper presented on behalf of the Union Ministry of Welfare at the National Seminar of Minorities and Education, organized by the Minorities Commission [16 and 17 November 1985]. Enumerates certain important causes of educational backwardness of Muslims. Some of these are:

1. Death of trained Urdu teachers at the Primary level, and shortage of facilities for such training.
2. Lack of trained teachers in science, mathematics and english at middle and higher secondary levels in Muslim-managed schools.
3. Definite preference amongst poorer sections of Muslims to go in for mainly religious education in Madrasah, especially in the case of girls.
4. General inhibition to send girls to co-educational institutions even at the primary stage, particularly when there are no women teachers, which is generally true of educational institutions located in Muslim-concentration areas.

5. Alleged discrimination in the registration of names and formulation of panels in employment exchanges. This is likely to dampen enthusiasm for education among Muslims.

6. Difficulties in the registration of educational societies formed by Muslims, and in the recognition of educational institutions as minority institutions.

7. Tendency of artisans and craftsmen to involve their children in family occupation rather than sending them to school.99

The Minorities Commission's VIII Annual Report [1985-88] explains that "There is certainly justification enough, both constitutionally and morally, to treat the Muslim Minority institutions more favourably. The most convincing reason for special consideration is the backwardness of the Muslims and inequality in education. It also reports that it is unjust to treat unequals equally".100

A Socio-economic and educational survey of Minorities in Karnataka was conducted by Karnataka State Minority Commission under the chairmanship of Mr. K. Rahaman Khan, congress member of Rajya Sabha and former Chairman of State Minority Commission during the year 1994. According to this survey report 60% of Muslim children in the age groups of 6-10 years and 1-13 years and 75% in the age group of 14-16 years do not attend any school at all. Further, 88% in the age group of 17-19 years and 95% in the age group of 20-24 years do not attend any college. The results of this neglect of education are alarming. Only 20.49% of Muslims are literate up to fourth standard, which means that 80% of them are not even literate up to the primary level. Similarly, only 13.50% of Muslims are literate up to seventy standard, 9.05% up to SSLC and 2.19% up to PUC. As little as 1.13% of Muslims are graduates. There are only 0.50 Doctors And 0.40 Engineers for every 1,000 of it's population. With such low levels of education, what skills could they acquire and what high incomes could they earn.101

The High Power Panel, appointed by Government of India, in it's Report of Minorities dated 14 June 1983, states that in 46 districts of 12 major States, it was found
that the percentage of enrollment of Muslim children at elementary level [class-I - VII] in 1980-81 was much lower than that of the Muslims population in those districts, except in MP, where, on the whole, a higher percentage of Muslim children were taking advantage of educational facilities than the proportion of Muslims in the total population of the districts concerned. The situation in UP was the works in this respect, where, in 12 districts included in the report, the percentage of Muslims population was 20.38, while the enrollment of Muslim children was only 8.46%. So far as the drop-out rate [Class I-V] in 1980-81 was concerned, there was no significant difference between Muslim children and others, except in UP, where there was a larger drop-out rate of Muslim children [90.54%] than all other communities taken together [78.50%].

A research project undertaken by Prof. B.G. Halbar and Prof. T.N. Madan, on “Caste and Educational Institutions in Mysore State” is a significant contribution about the functioning of private institutions in Karnataka. The authors are of the opinion that: “Private Educational Institutions have been like a double edged weapon on the one hand they have been a progressive force by providing education and related facilities. At the same time, however these bodies generally have been parochial and communal in their outlook.”

Another research project sponsored by ICSSR in 1976 on “class and sectarian Education” conducted by G.R. Ramachandra Raj, and “Study of the affiliated colleges of the Meerut University” sponsored by UGC and conducted by S. Padmakumar reveal a clear picture about educational institutions and their purpose of origin and functioning that can be summed up as under:

"Colleges are founded and developed to cater to special interest largely to sectional and sectarian. Managements are divided on more special personal issues, to hold power, prestige and other advantages including finance. Sectarian and class bias are considered and operated as dominated criterias in the appointment of employees in educational institution“.
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