CHAPTER - VI

MUSLIM WOMEN ARTS AND SCIENCE INSTITUTIONS

IN TAMIL NADU

Universally, across societies, women, by and large, are not as much literate as men. This is because they are denied education citing very many reasons such as social, religious and familial constrains. Though there are women who are interested in pursuing education, they do not have as many choices as men have. Women, by and large, throughout the world play second fiddle to men. The male chaunistic world dominated women to the core, losing their rights. However, the household affairs were dumped on their shoulders. Muslim women, as it goes without saying, are at the receiving end right from the beginning of the civilization. One of the reasons that Muslim women were restricted in many spheres of their life is that their preoccupation with family affairs, socio-religious constraints and various other hindrances forced on them.

"When you educate a man, you educate an individual but when you educate a woman, you educate a family and nation" is a familiar maxim.¹ This has been promoted by the University Education Commission’s Report of 1948 that, "there cannot, among educated people, be without educated women. If general education had to be linked to men or to women, that opportunity should be given to women, for then, it would most surely be passed on to the next generation"². An "educated, conscientious mother, who lives and works with her children in the home, is the best teacher in the world of both character and intelligence"³. Swami Vivekananda

³ Ibid., p.392.
reiterated the importance of education by telling that "all nations have attained greatness by paying proper respect to women. The countries which do not respect women have never become great, nor will ever be in future."  

WOMEN IN EARLY ISLAMIC PERIOD

Islam, though there are some restrictions across the board, makes education essential for everybody, including women. Women who were under the clutches of some Arabs freed by means of the lessons learned from Islam. Ayesha, the wife of the Prophet Muhammed [Sal], was a woman of profound knowledge. She was so great in her knowledge that Caliph Umar [Ral] (634-644 A.D.) sought her counsel every now and then. Such was her Scholarship. Her example was a noteworthy one to keep in mind. During the reign of Abbasids and Umayyads of Spain, women and their education were given utmost importance. Women in Spain were "as keen in their pursuit of literature and as devoted to science as men themselves. They had their own colludes".

WOMEN'S UNDER THE MUSLIM RULE IN INDIA

During the medieval Damascus or Baghdad, the Indian Muslim women had no opportunity to pursue their education at tertiary level. Yet, Muslims women’s education was not as neglected as that of their Hindu sisters during the middle Ages. Sulthana Raziya (1236-1240 (A.D) the daughter of Iltutmish of the slave dynasty, was a highly educated woman ruler. Besides the knowledge of reading and

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6 Ibid., p395.
7 Krishnalal Raj, *Education in medieval India*, Delhi, 1984, p.86.
writing, she mastered the art of riding and the diligent uses of arms. Gulbadan Begam, daughter of Babur is considered the first "literary gem" of the Mughal period. She has written various books in which Humayun Nama, is a famous and valuable historical account.

Noor Jahan, the wife of Jahangir was yet another popular Muslim woman during the Mughal Period. She was known for her poetic lines. Another scholar among the Muslim women of the Mughal era was Mumtaj Mahal. She was emperor Shahjahan’s wife. She was an erudite woman besides being a patron of scholars. She, during her era, paved the way for granting pension and allowances to poor scholars of her period. Aurangabad’s daughters Zainbunisa and Zinatunisa were also well-read and educated women.

These evidences indicate that women of the higher sections of the society get good education during the medieval period of our country. Turning to the general grassroots, Krishnalal Ray comments that "Only women belonging to the lower ranks of the society had no education. Still it cannot be said that women’s education was totally non-existent in India during the medieval period." However, according to K.S.Vakil, "though there were no institutions for the education of the Mohammadan girls, such as there were for boys, girls did receive instruction in the recitation of the Quran at their homes". This was considered religious education as against the needed secular education. Adding fuel to the fire, even religious education were denied or not given for the less fortunate people of the society.

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8 Ibid., p.87.
9 Ibid., p.88.
10 Ibid., pp.87-89.
11 Ibid., p.92.
WOMEN’S EDUCATION UNDER THE BRITISH PERIOD

In fact, the Calcutta Female Juvenile Society in the year 1819 paved the way for the first strenuous attempts to spread female education. Under the support of the Baptist Mission, the Society came into existence by women from abroad.\textsuperscript{13} The first Hindu Female School was established in the year 1847 in Calcutta by Bethune. Its first Secretary was Pandit Ishwar Chandra Vidyasagar.\textsuperscript{14} Despite these efforts mentioned, some earnest attempts aiming women education was taken by the Wood’s Despatch in the year 1854. Wood’s Despatch suggested that "the government ought to give education to Indian girls with frank and cordial support."\textsuperscript{15} However, such recommendations were paid little attention by the then government.

WOMEN EDUCATION IN MADRAS STATE

The Madras Presidency was the pioneer in women’s education, though with some reservations. In the then Madras, a census on education was carried out in 1871. The outcome of this census indicated the state of girl’s education in Madras. It reported that "of the native Christian females of school going age was only 1 out of 10, and of Hindu female, only 1 out of 509, had received any education. Yet, in a population of 1,880,720 Muhammadans, very few girls received education,"\textsuperscript{16} Remarking on the grounds for the backwardness of women or female students, education in Madras, the census report made a point that both the Hindu and the Mohammadan girls became the victim of marriage at a very tender age of

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\textsuperscript{13} Bhattacherje,S.B., \textit{Encyclopaedia of Indian Events and Dates}, Delhi, 1987, p.106.
\textsuperscript{14} Vakil,K.S., and Natarajan,S., \textit{op.cit.}, p.134.
\textsuperscript{15} \textit{Ibid.}, p.142.
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One of the other reasons for this backwardness was that "Muslim girls’ education was not considered an essential one during that period".

The beginning of the 20th Century witnessed "the whole of the pupils (female) at the collegiate level and almost the whole in the upper Secondary stage belonged to the European and the native Christian communities". There were only 41 girl students in Arts Colleges in 1903, (Europeans-25 and native Christians-16). As against this scenario, the Professional Colleges had a meager 11 girl students (European girls-8, native Christians-2 and Non-Brahmin-1). However, the awful state of the Muslim girls was such that no girl appeared for the matriculation examination in 1902 and 1903. It followed suit for the consecutive years. Surprisingly, there were two girls, in 1905-1906 took the matriculation examination even though they failed in their examination.

**MUSLIM WOMEN AND HIGHER EDUCATION**

Till the years 1911-1912, there were no women in higher education stream. According to the R.P.I. [Report of Public Instruction] Report of the same year, Muslim girls remained only in the primary or elementary stage of schooling. Later, Muslim girls remained only four in the Secondary and one in the collegiate levels. It seemed be a stray incident in that year that a Muslim girl made her appearance for the first time at the collegiate level. The reason for such pathetic situations was that the

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17 Report on the Results of Educational Census of Madras, 1913-1914, Madras, p.4.
20 Ibid., p.47.
21 Ibid., p.32.
Muslim women could never dare their husbands and choose to free their secluded life. Despite this, the then governments took strenuous efforts to make sure that everybody got education irrespective of different belief.

THE PROGRESS OF MUSLIM WOMEN’S EDUCATION

Muslim women confronted many hindrances starting from wearing purgha and others in the way of their education. As against the total 585 students, there were only 10 Muslim students in the year 1930-31 received general education. A survey conducted in the year 1931-32 concluded the following as the obstacles against the growth and development of Muslim woman education.24

1. Lack of appropriate spiritual education in the prevailing schools
2. Opposition to Co-Educational system
3. Lack of qualified Muslim women teachers; and
4. Vague and inappropriate curriculum

Aiming at the development of women education, the MEASI [Muslim Educational Associations of South India] recommended the following:25

1. All Muslim girls resorting to secondary schools and colleges should be given conveyance allowance;
2. A large number of liberal scholarships should be awarded;
3. All Muslim girls reading in Art or Professional Colleges should be given free scholarships or exempted from tuition fees;
4. The curriculum for Muslim girls Schools should be overhauled. These schools should primarily aim at fitting the girls for the home and married life and at the same time give them a liberal education; and

5. Religious instruction should be imparted to the Muslim girls throughout their educational course.

**GROWTH OF MUSLIM WOMEN’S COLLEGE**

The college was named Justice Basheer Ahmed Sayeed Women’s College, Madras, after becoming a first Graduate in College and Obtaining a Post-Graduate status, courses like Home Science, Psychology, English literature and Economics were introduced at the Post-Graduate level. The colleges saw a great number of students thronging towards college education between the years 1955 and 1978 both in terms of courses and student strength.\(^\text{26}\) Colleges had witnesses a range of public figures in its history. In April 1960, the President of the United Arab Republic, Jamal Abdul Nasser laid the foundation for the Nehru hall to accommodate students. In 1969, Sha of Iran laid the foundation for the library. The library was declared open by V.V. Giri, the then President of India in 1970. In 1972, the king of Jordan visited the college.\(^\text{27}\) All the Presidents of India, except the first President had visited the college. The college became a show piece for the government of India and for notable people stop at from overseas because of the amenities it rendered.

Basheer Ahmed Sayeed of SIET [South India Education Trust] wanted desperately to see the growth of his college as the first women’s university in South India. Yet, there were very many deadlocks in the course of the development that took place between 1979 and 1980 in the college. Having underwent almost a kind of trauma over the development of the college, Basheer Ahamed Sayeed restored with broken heart that” there seems to be little use in pursuing the project of making the college a women’s University in the south, in its present unsatisfactory and no

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\(^{26}\) Justice Basheer Ahmed Sayeed, *My life a struggle (An Autobiography)*, Madras, 1985, p.120.

atmosphere”. Adding fuel to the fire, the college could not even become autonomous despite it was eligible for it then. As a token of gratitude and memory dating from April 1984 to perpetuate the memory of its founder.28

The higher education of the Muslims is low and their backwardness in this field was not only due to want of capacity on the part of Muslim boys and girls but due to various other causes. The chief among them being the difficulty which most of the Muslim boys and girls experienced in obtaining admission in colleges after their S.S.L.C. Course was over. The Muslims had no separate college of their own and the proposed Osmania College to be started in Madras had not become an accomplished fact. The absence of provision for imparting instruction in Persian, Hindustani and Arabic the languages usually selected by Muslims in a majority of colleges compelled them to seek admissions into the remaining few colleges where those languages were taught. But to their misfortune the Principals of these colleges refused admission on some pretext. Some of the sectarian colleges closed their portals against Muslims. While the Missionary Institutions paid special regard to the interests of the Muslim Community. They were mostly inaccessible to the young Muslim boys and girls on account of high college fee charged there. But the government adopted justifiable measures by reserving a certain percentage of seats for Muslims in government and other institutions.29

EDUCATIONAL SERVICES OF ISLAMIAH COLLEGE

In 1916, the Muhammadan Educational Conference of Southern India held its annual session at Vaniyambadi and the Vaniyambadi Muslim Education Society resolved to establish a college, to provide educational facilities from the lowest to the

28  Ibid., p.142.
29  G.O.Ms. No.1007, Educational Department, 2nd August 1918.
highest levels. Donations amounting to Rs.50, 000/- were made on the spot to further these objectives. Funds were soon collected and Lord Pentland, the Governor of Madras, laid the foundation stone of the building. The Vaniyambadi Muslim Education appealed for financial help to the Nizam of Hyderabad, who was pleased to offer a non-recurring grant of Rs.25, 000/- and a recurring grant of Rs. 1,000/- a month for five years for the construction and running of the college. But the society did not accept the offer as the Nizam wanted the college to be named Osmania College whereas the society wanted it to be named Islamiah College.\(^{30}\)

After the rejection of the society to accept the Nizam’s donation, a sudden turn was sought to be given to the scheme by certain persons, with the help of Nizam grant they tried to create faction in the town by establishing a separate College in Vaniyambadi under the name of Osmania College. These persons were endeavoring to create a split among the merchants of Vaniyambadi and it was encouraged by a section of Vaniyambadi people. The executive committee appealed to the Governor of Madras that the government will not sanction the proposed Osmania College.

Many inhabitants of Vaniyambadi wrote a letter to the Governor of Madras against Osmania College and in favour of Islamiah College. The Anjuman-e-khair-khai-Ahmed passed a resolution. This Anjuman heartily supported the resolution of Vaniyambadi Muslim Educational Society’s Executive Committee which was passed on 28\(^{th}\) January 1917 and recorded its indignant disapproval of the action of some Persons who on the opposition to the resolution of the Vaniyambadi Muslim Education Society were working against the interest of the Islamiah College. The Executive committee was not willing to transfer its responsibility to anybody constituted outside its control and without being authorized and appointed by it.

Moreover the society considered it as against the rights and prestige of the Society; the contribution of Nizam was declined. The Society collected funds from its members and started the college. Three members and trustees were honored by the title of “Khan Bahadur” from Government of India. These three members were (1) Malang Hyath Batcha Sahib (2) Haji Badrudin Sahib and (3) T. Amiurdeen Sahib and they were honoured because of their social and education services.31

In July 1919, steps were taken to establish a second grade college in the High School building with the grant of affiliation by the Madras University and recognition by the Government of Tamil Nadu. Islamiah College began to function formally from July 1921. The first college committee was formed on 19th July 1920 and Moulvi Ziauddin Mohammed Sahib as President, Malang Ahamed Batcha Sahib as Secretary of college, committee.

The Khilafat leaders raised their own volunteers. In May 1919 at the annual conference of the Majlis-al-ulms at Tanjore a body known as the ‘Servants of Islam’ comprising from 300 to 500 Muslim youths was formed to keep order, but it was not retained as a permanent organization. In March 1920, a new corps was formed in Madras for Khilafat Day. The Volunteers were drilled, and they wore military style Khaki Uniforms and Crescent Badges. Other Khilafat corps was set up in Muslim centers, like Vaniyambadi where the volunteers were former students of the Islamiah College.32

The President of the Vaniyambadi Muslim educational society had applied on behalf of the society for the loan. The services of Abdullah Sahib, First permanent Assistant, Madrasa-1-Azam and Temporary Head Master, Harris High School, Royapettah, Madras was utilized for a period of four years. Vaniyambadi was one of

32 G.O.Ms. No.1019, Education Department, 6 August 1917.
the centres of Non-Co-operation and Khilafat Agitations and the Islamiah College. Vaniyambadi had passed through a very critical period, which threatened the well-being of the college. The Government also sanctioned the loan for a period of two years.\textsuperscript{33} The college began to function on the expected lines from 1921. Intermediate courses under Group III consisting History of Logic, Mathematics and Physical Science was sanctioned by the University of Madras.\textsuperscript{34}

In the beginning, the Principal of the College was the head of both the college and high school. This arrangement continued till 1926, as the university insisted on the separation of the college staff from the High School staff. But the Society after having carried out the recommendations of the University for some time found it difficult to meet the increased expenditure and was forced to merge the college staff with that of the school in 1928. In the year 1927-1928, the Society resolved to make the college a first grade college. Nawab C. Abdul Hakim Sahib, Sheriff of Madras donated a sum of Rs.50,000 on 11th December 1929. At the same time, a scheme was drawn to upgrade the college, and it was presented on 14th January 1930 to the Sheriff of Madras. The University Commission visited the college on 19th November 1928 and submitted its report in March 1930. Suggestions were made to get more books for the library and for the provision of a 45 burner capacity gas plant for the laboratory. It hinted at the desirability of discontinuing the utilization of the services of the staff, jointly both for the College and High School. The want of separate building for housing the college was pointed out as a defect. It was suggested that the shifting of the college department to the hostel building at Pen land Town.\textsuperscript{35}


\textsuperscript{34} G.O.Ms. No.1148, Educational Department, 14th August 1923

\textsuperscript{35} G.O.Ms. No.247, Educational Department, 17th February 1921
With the starting of the B.Com course in 1946, the college became First Grade. In 1947, Grade In B.A. Economics and in 1954 B.A. Maths was started. In 1954, the VMES [Vaniyambadi Muslim Educational Society] celebrated its Golden Jubilee. K.Kamaraj, the then Chief Minister of Government of Madras, C.Subramanian, the then Minister for Education, Government of Madras, and T.T.Krishnamachari, the then Minister for Commerce, Government of India, visited the college. Later the Pre-University Course Part.II Group in Natural Science was started in July 1956. With this development, the long cherished goal of the college management was at last realized. Though it was achieved after a quarter of a century, the Muslims of this area succeeded in their steadfast attempts. During the Principal ship of Syed Abdul Qadir (1948-1958), a college magazine was published. He Named it Mashel the ‘Torch of Enlightenment’. The college published a special magazine with more than 300 pages in 1957 to mark the centenary celebrations of the University of Madras. At the beginning of the year 1958-1959, the total strength of the college also rose to 505 as against 457 in the previous year. When he laid down office in 1958, he left the college with strong foundation. The Islamiah College Students Aid Fund was established in 1961-1962. In 1974, the college grew into a Post-Graduate institution. Three P.G. courses were introduced in the college at the rate of one course for each year since 1974. The college had the honour and privilege of witnessing a galaxy of eminent persons from all over the Islamic World on 17th March 1974. Islamiah College was one of the forty-two colleges chosen by the University of Madras for the introduction of semester system in the academic year 1976-1977. In 1978, the college organized the Allama Mohammed Iqbal Centenary Celebrations.

37 University of Madras, op.cit., p.103.
38 Mash ‘el, No.15, pp.2-7.
As a general policy, the Pre-University courses were dropped from curriculum in 1980. Islamiah Women’s College, a long felt need for higher education, was opened on 16th October 1997. The College got provisional affiliation from the Madras University on 7th October 1997 and was inaugurated on 16th October, 1997. The college offers courses such as B.A. English, B.Sc., Nutrition Food Service Management & Dietetics (Home Science), B.Sc. Bio-Chemistry, B.Com and BCA.

**SIET COLLEGE**

Muslims are educationally backward in India. It is due to many factors. One of them is their aversion towards western education in the past. In Tamil Nadu, Muslims established a number of educational institutions for the benefit of their community, of them the higher educational institutions are proportionately greater in number than the primary and secondary institutions. Muslims took greater efforts to establish these educational institutions. They are involved in making representation to government, awarding scholarships and encouraging the community to take up education for Muslim women.

In this process many great personalities who contributed their money and mite or both for the educational progress of Muslim women come to full light. One of the great dynamic personalities was Justice Basheer Ahmed Sayeed who dreamt of starting a college exclusively for Muslim women and achieved it. The College, in the beginning was called SIET College for women and later it was renamed as ‘Justice Basheer Ahmed Sayeed College for Women’. Justice Basheer belongs to the Navigate community which emanated from a place Nait near Basra in Iraq.

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39 *Ibid.*, No.9, p.90
great traditionalists from the place like Abdul Azeer Naiti and they migrated to the Deccan in India from Basra during 14 century of the Christian era.

His Father Qadir Hussain Sayeed Saheb was born in 1864 and studied Arabic and Persian along with the Islamic sciences and he learnt the art of unani medicine from his father. He had six sons. Basheer Ahmed Sayeed, the third son was born on 20th February 1900 at the house of his maternal grandfather in Madras. For the first four years of childhood he lived away from his parents, who were then living in the village of Siruvadi, Tindivanam Taluk. He finished his primary education at the age of eight in the village at Villupuram with the two elder brothers. By walk he went to the elementary school in the Tindivanam Panchayat. Then he joined the American Arcot Mission High school where he completed his school studies in 1916. Then he got admission in Madras Christian College, Madras. He studied Tamil with great interest. He had mastered the language and passed the Madurai Tamil Sangam Examination with first class. After passing the Honours degree examination in 1921, he studied in the Madras Law College from 1921 to 1923.

POLITICAL CAREER OF BASHEER AHMED

On the public appeals made by the Ali Brothers and Mahatma Gandhi on behalf of the Khilafat and Congress in 1921, Basheer decided to boycott the College and give up his studies to join the Non-Co-operation Movement. But his father did not allow him to join in the movement. Hence he was able to complete the Honors degree course in 1921. However, during the summer vacation of 1921, he responded to the call of the Khilafat and Non Co-operation by enrolling as many as 6000 members to the Indian National Congress and collected several thousands of rupees for the Tilak

41 Justice Basheer Ahmed Sayeed, op.cit., p.5-7.
Swarajya fund,\textsuperscript{42} Mahatma Gandhi had launched in support of the Congress, in the name of Lokmanya Tilak. Rajaji was an eminent lawyer by profession and was an intellectual giant and was called “The Gandhi of the South”. He was very much interested in Basheer and his family from the year 1921 onwards. He was a great friend of the Muslims. In 1926, he was elected as Joint secretary of the Provincial Congress Committee along with the late S. Satyamurthy, the veteran Congress leader and K.Bashyam Iyengar, an eminent advocate as Treasurer.\textsuperscript{43} In 1928, the British government in response to the agitation for self-government, appointed a commission headed by Sir John Simon. The Commission visited India to recommend reforms for introduction of self-government in India. The Report of Sir John Simon’s Commission went without any result as it recommended only Dominion Status for India and brought about no great change in the government of India.\textsuperscript{44} The boycott of this commission by the Indian National Congress in Madras State was organized by Srinivasalyengar assisted by two secretaries of the provisional congress in co-operation with other congress leaders.

In 1940 the All India Muslim League session was held at Madras. When Jinnah stayed at Madras, Justice Basheer Sayeed pointed out to him that partition of India was not solution to any of the minority problems in India. Basheer differed from him and worked for communal relationship between the Muslims and the Hindus.\textsuperscript{45} In 1942 Mahatma Gandhi started the Quit India Movement. Rajaji did not approve this move and he did not take any active part in it. Sir Stafford Cripps stayed in India for a long time and had prolonged negotiations with the Congress and Muslim League

\textsuperscript{42} Ibid., pp.26-29  
\textsuperscript{43} Ibid., pp.69-72  
\textsuperscript{44} Diamond Jubilee Souvenier of the MEASI  
\textsuperscript{45} Justice Basheer Ahmed Sayeed, \textit{op.cit.}, pp.22-25
leaders but he did not succeed and returned disappointed. Thereafter many Congress leaders were put in to jails but Sri Rajaji remained outside.46

**JUDICIAL CAREER OF BASHEER AHMED**

Basheer Ahmed enrolled him as an advocate of the Madras High court in Hepractised the profession of law for about twenty four years on the original and appellate sides of the High Court. N.Rajagopala Iyengar was appointed as Judge of the Madras High Court and Seshachalapathi was appointed judge of the High Court bench on 16th July 1949. For a while Rajaji was the Governor General of India, the first and the last Indian to hold that office. During his office as judge of the Madras High Court, he held the portfolio of Finance and Provident Fund etc for about seven years. He was happy that he had to fight hard and get as many as five or six sub-judges promoted as District and session Judges when their claims were about to be over looked for no good reason. When he was in a position as a judge to collect donations for the S.I.E.Trust, which he had promoted for the founding of a women’s college in Madras in 1951.

Nor a single member of the judiciary of the State of Tamil Nadu had contributed anything to the cause of the S.I.E. Trust directly or indirectly. He retired from the bench on 20th February 1960 after attaining the age of 60.

**SERVICES OF BASHEER AHMED TO HIGHER EDUCATION**

He was elected as Assistant Secretary of Muslim Educational Association of Southern India, Madras in 1924. He did much as an assistant secretary. When he assumed office of the secretary ship, he felt the need for organising a takeover of the control of the higher education of the youth of the Muslim community in the State of

Tamil Nadu. As a first step he constituted a Muslim education subcommittee to devise ways and means to safeguard the educational interests of the Muslim community. Basheer started giving effect to the idea of establishing a Boys College to be managed by the Muslim community, under the auspices of the Muslim Education Association of Southern India. During 1945 to 1951 he was both the “de jure” and “de facto” secretary of the Muslim Educational Association. He was able to collect Eight Hundred Thousand Rupees with the help of a few of his colleagues in India and in some of the countries of South East Asia. During 1948–49, Basheer made an application to the University of Madras for affiliation of the “New College”. The boy’s college received affiliation from the University of Madras in 1951 after he had arranged for compliance with all the conditions and recommendations of the University for the starting of the college. He dissociated from any further activity in connection with the functioning of the New College or the Muslim Educational Association of Southern India.

The new organisation viz., The Southern India Education Trust was founded by Basheer in 1951. The trust was a registered society, registered under the Central Act 21 of 1860 to carry out the aims and object laid down in the preamble of the Act. It was registered in October 1951 as an education institution in the service of the right guaranteed to the Muslim religions minority under Articles 25 to 30 of the Constitution of India.

47 G.O.Ms.No.1480 Education and Public Health Department, 19th September 1945.
48 G.O.Ms.No.1290, Education Department, 25th July 1957.
49 G.O.Ms.No.983, Education Department, 27th June 1944.
Basheer Ahmed’s wife, Fathima Akhtar, insisted that he should first establish a college for Muslim women and then a college for Muslim Boys. When it was founded, the Muslim Educational Association had not taken any steps for establishing a women’s college, Basheer Ahmed had found the S.I.E.Trust in October 1951 with the help of seven prominent Muslim citizens of Madras and had the organisation registered under Act XXI of 1860. After establishing the trust and after having framed its constitution, Basheer began to collect funds in India and abroad with the help of his wife Fathima Akhtar and his brother Rasheed Ahmed Sayeed. Ubaidulla, C.A. Mohammed Ibrahim, Syed Abdul Wahab Bukhari, A. Allah Pitchai and a few other trusted friends involved in this endeavour. For this purpose, Fathima Akhtar and a team of co-workers had to travel through the length and breadth of India to enrol patron and life members. Basheer Ahmed travelled to the countries of South East Asia and to the countries East Africa and Middle East. He was appointed as judge of the Madras High Court in July 1949. In effect, he had to travel to almost all the countries in the continents except Australia, South Africa and South America.

After purchasing the land in Teynampet, Madras for the purpose of establishing a women college, Basheer Ahmed invited the then Prime Minister of India, Pandit Jawaharlal Nehru to lay the foundation for the college and Moulana Abul Kalam Azad to lay the foundation for the first hall of residence named after him on 22nd January 1955. At the ceremony, the Prime Minister made an eloquent speech appreciating the efforts of S.I.E.Trust for the promotion of women’s education. Moulana Abul Kalam Azad made a powerful appeal praising the effort of the trust for the promotion of education of all women irrespective of caste, creed or race. He held up the effort of the Trust as an example to others to do so.

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50 The Hindu, Madras, 2nd November 1945.
51 G.O.Ms. No. 831, Education Department, 17th April 1946.
MILESTONES OF THE SIET COLLEGE

On 6th August 1955 the formal inauguration was made by Sri Prakasam, the then Governor of Madras. The first hall was declared open by C. Subramaniam, the then Minister of Finance and Education to the Government of Madras. The college building, as they had progressed till then were declared open by Mr. Kamaraj, the then Chief Minister of the Government of Madras. The strength of the student body was 110. On June 1956, the introduction of NCC – Foundation stone for the College and Swimming pool was laid by K.G. Saiyidain, Secretary Ministry of Education, New Delhi.\(^{52}\) In July 1957 the College was upgraded into a First Grade College. The first college day was celebrated under the presidency of S. Radhakrishnan, the then Vice-President of India. On 27th January 1958 the swimming pool was inaugurated by NawabzainYer Jung, Former minister of H.E.H. Nizam’s government, Hyderabad, under the presidency of V.P. Menon, Retired Secretary to the Union Government.\(^{53}\) On 15th October 1959, the Auditorium – cum – Theatre was declared open by then Chief Justice of Madras, P.V.Rajamannar, under the presidency of T.L.VenkataramaIyer, On 5th April 1960, the Founding Tablet of the second Hall was laid by H.E.Col. Kamal Abdul Nasser, President of the United Arab Republic, Cairo, Egypt. The first set of students graduated in this year. Introduction of N.C.C. Rifle corps was made.

On 23rd January 1964, the seventh college day was celebrated under the presidenship of Zakir Hussain, the then Vice-President of India. On 16th July 1964, the foundation for the prayer hall [Mosque] was laid by Haji Mufti Moulvi Md. Habibullah sahib, Chief Government Khazi of Madras. \(^{54}\) In October 1968, the

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\(^{52}\) G.O.Ms.No.1334, Education Department, 8th July 1946.

\(^{53}\) Ibid.

\(^{54}\) Ibid.
unveiling of the portrait of Janab Justice Basheer Ahmed Sayeed, founder of the S.I.E.T, was made by V.V. Giri, the then Vice-President of India. On 30th January 1969 – Foundation Tablet for the New Library was laid their imperial majesties Shahanshah Aryamehr and Shabanou Farah of Iran. On 30th August 1970, the President of India, V.V. Giri declared the college Library open. In 1971, Alumni corner building was completed and declared open by the chairman Fathima Akhtar. In 1978 Completion of multi – storeyed building was completed within the campus. In 1980, Silver Jubilee year of the College was celebrated. On 7th February 1984, founder Justice Basheer Ahmed Sayeed passed away. On 19th October 1985, founder’s day was celebrated and “Commemoration Volume” was released. On 3rd March 1987 Hajani Fathima Akhtar Saheba passed away. On 3rd September 1990, Evening College for women was started with the B.Com. Degree Course. In 1999, Inspection was made by the peer team of the National Assessment and Accreditation Council [NAAC], an autonomous institution of the University Grants Commission. Outstanding ‘5 star’ Status was accorded by the National Assessment and Accreditation Council [NAAC]. In 1999 Career Guidance and placement centre was opened in the college campus.

In 2005, Golden Jubilee Year of Justice Basheer Ahmed Sayeed College for Women and S.I.E. Trust was celebrated. Completion of the golden Jubilee seminar Hall in the third floor was made. Introduction of 7 add-on-courses was made under the Arts, Science and Commerce stream funded by the UGC with a sanctioned amount of Rs.17,00,000/- under the supervision of the following Departments (i) Psychology (ii) Commerce (iii) Plant Biology and Plant Biotechnology {Botany} (iv) Human Science (vi) Microbiology & Public Administration. Inception of

acentre for women’s Studies college camps. “Enviro Club” in the Justice Basheer Ahmed Sayeed College was started by the P.G. and Research Department of Zoology.

In March 2007, the College was re – accredited with ‘A’ PLUS status by the National Assessment and Accreditation Council [NAAC]. In July 2010, introduction of U.G.C. sponsored Add-on-Career Oriented Course in 3DS MAX Photoshop for designers was made.\(^{57}\) In 2012, introduction of three Add-on-Course funded by the U.G.C. with a sanctioned amount of Rs. 24,00,000 under the supervision of the departments of English Literature, Physics and Commerce was made. In 2013, introduction of one Add-on-course funded by the U.G.C. with a sanctioned amount of Rs. 10,00,000 under the supervision of the Department of Mathematics was made. NAAC Peer team visited for the third cycle of re accreditation and provided an Outstanding CGPA of 3.61 [out of 4] at ‘A’ Grade.\(^{58}\) Further, Endowment Scholarships was instituted by the Trust for the Poor Muslim women students:

The S.I.E. Trust had earlier created more than 65 endowments so as to make the trust a real centre of culture and good training and the development of high character and good quality and refinement among the students of the women college maintained by it. During these 60 years a serious thought has been given effect to these endowments to make the students to continue their studies and get their degree. More than 2 lakhs rupees were distributed among the young Muslim women students who are very regular and meritorious in academic studies.\(^{59}\) Increased much compared with the other women students. Compared with other women students, the enrolment of the muslin women students are double fold. It shows that there is great awakening


among the Muslim Community and the Muslims allow their girls to gain western and advanced education in the emerging period of globalisation and modernization.

It was the aim and object of Basheer Ahmad Sayeed to develop the S.I.E.T College as the first women’s university in South India. Had he lived longer this dream would have been fulfilled. Unfortunately, he passed away on 7th February 1984. For his educational service, Justice Basheer Ahmed was known as “Sir Syed of the South.”

The name of the SIET women’s college was changed to ‘Justice Basheer Ahmed Sayeed Women’s College’ from April 1984 to perpetuate the memory of the founder Justice Basheer Ahmed. In 1984, in his memory the Justice Basheer Ahmed Sayeed Memorial Matriculation Higher Secondary Boys School was started by the Southern India Education Trust. The doors of the college are open to all without distinction of caste, creed or color. The college is sincerely engaged in spreading the light of knowledge and preparing young women for the cause of the country. More than 60,000 women students were benefitted from this esteemed Justice Basheer Ahmed Sayeed College for Women.

THASSIM BEEVI ABDUL KADER COLLEGE FOR WOMEN, KARAIKUDI

Thassim BeeviAbul Kader College for Women, affiliated to Alagappa University, Karaikudi, is situated in the most educationally and industrially backward town of Kilakarai, Ramanathapuram District. The College was founded in 1988 by B.S.Abdur Rahman Sahib sponsored by the Seethakathi Trust, Chennai which has established various educational institutions par excellence.

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60 Justice Basheer Ahmed Sayeed College for Women, Calendar for 2012-13, Chennai, pp.10-11
The Trust has been named after one of the greatest selfless benefactors of mankind, Seethakathi who lived in the 17th Century. He was a Merchant Prince and a great philanthropist born in Kilakarai. This college has been named after founder’s sister Thassim Beevi and her husband Janab Abdul Kader. She and her husband died in an accident on 24th January 1977 while returning after attending the school day function at the Crescent Residential School, Chennai. Thassim Beevi was a very enthusiastic lady who was interested in the higher education of women. The college was started with a sole aim of imparting higher education to all women of this location, especially to the women of the minority community whose pitiable educational condition provoked the founder. It has been a boon to women especially to Muslim community, for whom higher education was not reachable. Now the college has completed its 23 years of dedicated educational service, many women have now passed through the portals of this institution with flying colours.

The college has been recognized by UGC under 2[f and 12[B] Act of 1956 to receive financial assistance from UGC and from other Central Resources. The College has received the ‘Best College Award’ from the Department of Youth Welfare, Madurai Kamaraj University for student service for three academic years (2000-2001, 2001-2002, 2002-2003). The college was upgraded with the status of autonomy since 2005-06. The College has added feather to its cap by being nationally re-accredited with ‘B’ Grade during 2009-2010[2.82/4 point scale]. The college which was started with the strength of just 65 students and a total of 11 staff members has grown steadily and at present it has more than 1800 students enrolled in various disciplines of Arts and Sciences, both at the under-graduate and post-graduate levels, with 109 faculty members. The college extending its services to downtrodden community
through “Centre for Community Development, Women studies and social Action” through the Seethakathi NGO.  

**MMES WOMEN’S ARTS AND SCIENCE COLLEGE**

Lack of women’s college in the Melvisharam Town was very much felt by the Members of the Melvisharam Muslim Educational Society, who established the MMES Women’s Arts and Science College in 2007. Before the establishment of the college, only a few girls used to seek admission in Arignar Anna Government Arts College, Walajah, or in Dhanabagiyam Krishnaswamy Mudaliar College for Women, Vellore. The present picture displays that majority of the girls who complete their Higher Secondary estimation are seeking admission in the college and equal number of girls from other towns are admitted in different courses. At its inception, the college had only 150 girls on rolls. Now, the strength has gone up to 1400. It is really a remarkable achievement of the MMES which had its origin in the year 2007.  

MMES Women’s Arts and Science College, the tenth Lapis Lajuli adorning the coronet of MMES is steadily metamorphosing itself into a well-planned centre for women students’ aspiring to gain the University education. The college offers instruction in need based courses such as B.A. History, B.Sc., Mathematics, B.A., English Literature, B.Sc., Computer Science, B.C.A, B.Sc., Bio Technology, B.B.A., B.Com., B.Sc., Nutrition and Dietetics and M.A. English literature and the courses are increasing year after year.  

The college is functioning in an area of seven acres and the present Correspondent is K.Anees Ahmed Saheb. The imposing buildings are standing on the

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64 Thassim Beevi Abdul Kader College for Women, Academic Calendar 2010-2011, pp.20-21.
65 Calendar of MMES Women’s Arts and Science College, Melvisharam, 2009-2010, p.1.
66 Hafiz Abdur Razzack and Hafiz Baquvi Rayachoty, *op.cit.*, p.26
67 Ibid., p.28.
massive pillars of intelligence and integrity to bring about an inner transformation. Freda Gnanaselvam, the exemplary Principal, 57 teaching and 37 non-teaching staff are serving in the College, which is affiliated to Thiruvalluvar University.\(^\text{68}\) The college NSS Unit consists of 100 Volunteers who involve actively in Campus Cleaning, Aids Awareness Programmes, Blood donation, Campaign Republic Day Celebration, Annual Camp for seven days and other social service activities. The laboratories are well equipped to facilitate accumulation of more knowledge through practical. The computer lab with 150 systems is a cyber-feast for the brains.

The massive College library with more than 25,000 books on various subjects and with Journals, Magazines and Dailies, is certainly a treasure house of knowledge. The first batch of final year students appeared for the University Examinations in April 2010, and fetched 90 percent result for the college. Three students of B.A History and three of B Sc, Nutrition and Dietetics got First Three University Ranks. The Management honoured them with Gold Medals as a fitting reward for their sincere efforts. The First Graduation day was held on 9th April 2011. Diplomas were presented at the function to ninety five Graduates by A. Jothi Murugan, the Vice-Chancellor of Thiruvalluvar University.

**SYED HAMEEDHA ARTS & SCIENCE COLLEGE**

The Syed Hameedha Arts & Science College, Kilakarai. is opens to the students of all castes, creeds and class. The college believes secularism, National Integration and Communal Harmony. The major aim of the Syed Hameedha Arts and Science College is to provide high quality education to the youth. The basic of higher education namely, effective teaching, training and motivating the students to respond carefully and intelligently to newest, updates in Arts, Science, Technology and

\(^{68}\) MMES Women’s Arts and Science College for Women, Annual Report, 2015-2016, p.28.
Management studies are given priority. The munificent Mohamed Sathak Trust is a charitable body established in the year 1973 by the philanthropic chairman Mohamed Sathak Family.\(^6\) The Trust aims at providing quality education to all the people irrespective of religion, caste, creed language and region. The Syed Hameedha Arts & Science College is open to the students of all castes, creeds and classes. The college believes in secularism, National Integration and Communal Harmony. The major aim of the Syed Hameedha Arts and Science College is to provide high quality education to the youth. The basic of higher education namely, effective teaching, training and motivating the students to respond carefully and intelligently to newest, updates in Arts, Science, Technology and Management studies are given priority.

The institution has a very effective and efficient Advisory Committee. The advisory committee discusses and finalizes the infrastructural and Academic requirement of the library chalks out the strategy regarding the working of the library affairs so that the facility can be utilized to the maximum extent by the staff and the student.\(^7\) They also advise the Principal on purchase of books and journals. The Library has an open shelf system which facilitates a free access to books and Newspaper and Journals provide an access to research, news and other information to the students and readers.

The college and library is user friendly for physically challenged people. Library has a separate section on the ground floor for such students. The section in charge helps such students in every possible way. Physically disabled persons are helped from their seat. The physically challenged students are given top priority when

\(^6\) Interview with; M. Raziya Parvin, Assistant Professor of Historical Studies, Syed Hameedha Arts and Science College for Women, kilakarai, 21.10.2016.

\(^7\) Interview with; S. Anushia, Assistant Librarian, Syed Hameedha Arts and Science College for Women, kilakarai, 21.10.2016.
lending the books. The books or reference materials whatever they need are applied to
them to their seat in the library.\textsuperscript{71} The library has been installed with a Suggestion
Box. Every month the suggestions are deliberated by advisory committee and acted
upon. Each month, an interactive session is held by the advisory committee with
students to get feedback for improving the library services. In the beginning of the
session the students are taken to the library by their teachers and shown respective
books regarding their subjects.

QUAID E-MILLATH GOVERNMENT COLLEGE FOR WOMEN
(AUTONOMOUS)

Ideally located in the heart of the city of Chennai in a sprawling campus of
about 30 acres, the college offers a variety of courses in keeping with the motto
'Endeavour to twelve undergraduate and six postgraduate programmes, and three
M.Phil. programmes. With the farsighted goal of women empowerment, the college
offers 3 add-on Certificate Courses the Career Oriented Programme in Travel &
Tourism, Human Resource Management and Functional English. The students of
B.Sc. Computer Science course have the rare and distinctive opportunity of equipping
themselves for a dual-degree programme, with the additional Diploma in Information
Technology.

This college, which began with five undergraduate courses and a few hundred
students in 1974, now boasts of 12 UG Courses, 3 Vocational Courses, 6 PG Courses
and 3 M.Phil Courses in the I Shift and 3 UG courses in the II Shift, with a total
strength of more than 4300 women students.\textsuperscript{72} The majority students belong to first
generation learners. Due to increase in demand for admissions and with a view to

\textsuperscript{71} Syed Hameedha Arts and Science College for Women, kilakarai, Hand book, 2016-2017, p.17.
\textsuperscript{72} Annual Report of Quaid-E- Millath Government College for Women, 2015-2016, p.11.
making higher education accessible to a larger number of students, shift system has been introduced in three UG courses namely Mathematics, Computer Science and Commerce from the academic year 2006 -2007.

The students of this college excel both in academic and non-academic activities. The number of University ranks and won in co-curricular and extracurricular competitions over the years stand testimony to this fact. The highly competent faculty of the college are not only committed to teaching but are also actively engaged in research work, not missing any opportunity to present papers at National and International Conferences and also encourage research activity among students.73

In keeping with the mission statement of the college, the students, and staff of the college pledge themselves to work for the growth of the college, and to sustain the dynamism within the changing national scenario in respect to education and social reconstruction and thus become the torch-bearers to future citizens of our country. The College is completely governed by the rules framed by the Department of Higher Education, Government of Tamil Nadu and is under the control of the Directorate of Collegiate Education, Higher Education Department, located at EVK Sampath Maaligai, Chennai 600006. The college has various Research Departments such as Computer Science, Historical Studies, Mathematics, Plant Biology & Plant Biotechnology, and Zoology.74

The Autonomous Status for the college was conferred in September 2004, thereby paving the way for improved intellectual climate in the academic

environment. Quaid-E-Millath Government College for Women (Autonomous) offers the Semester System of education with credits for UG/PG courses. Credit meant here is the weight age given to what is taught and what is learnt. It is normally related to the number of hours a teacher teaches a particular subject as well as to the number of hours a student spends learning a subject or carrying out an activity. In the semester system of study, every academic year is divided into two semester sessions. Each semester will have a minimum of 90 working days and each day will have 5 working hours.

Differential weight age is given according to the content and duration of the courses in the curriculum design. Each course is designed variously under lectures one tutorials one laboratory work one seminar one project work one practical training one viva voce etc to facilitate effective teaching and learning and the credits are assigned accordingly, depending on the content and the specialization. The credit requirement for a three-year UG course shall be 140. The College offers training in NCC for the students. The students are admitted in NCC once they gain admission in the college. NCC uniforms and other benefits applicable to the NCC are offered to the students without any charges. At the end of each year the students have to return those items. Students who exhibit interest and show active participation and merit are selected and appointed as leaders and are sent to Delhi to participate in the Republic Day parade.

The college has three wings in NCC namely ARMY, NAVY, and AIRFORCE headed by Lt. SELVI.R. Associate NCC Officer. The institution believes in decentralization of its activities, utilizing the resourceful faculty effectively, thereby sharing the responsibilities among stake holders, to make them an explicit integral

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75 Interview with; R. Selvi, NCC Officer, Quaid-E-Millath Government College for Women, 15-09-15.
component of the functioning mechanism. To this effect, various Committees / cells have been constituted. One of the most effective systems functioning in the institution that bridges the gap between the student and teaching community is the tutorial system. Each faculty member is assigned groups of students as their wards.

**RABIAMMAL AHAMED MAIDEEN COLLEGE FOR WOMEN**

Rabiammal Ahamed Maideen College for Women was started in the year 1999 to develop the education system in Tamilnadu by the founder. This college was located in the city Tiruvarur, in Thanjavur District. This college was affiliated by Bharathidasan University, Trichy and approved by University Grants Commission, Govt. of India. This College was established to build and shine the student future. This college is running under the Private Self Finance Scheme. The college is surrounded with the nice infrastructure with basic facilities like laboratory, hostels, food court, transport facilities etc. In Under Graduate courses, the college offers B.Sc - Bio – Chemistry, B.Sc - Computer Science, B.Sc – Information Technology, B.Sc. Mathematics, B.Com (Regular) and B.B.A. Business Administration. And in Post Graduate courses, M.Sc – Bio-Chemistry, M.Sc. - Cyber Technology, and M.Sc – Microbiology are offered.76

**AIMAN COLLEGE OF ARTS AND SCIENCE FOR WOMEN**

AIMAN College of Arts and Science for Women was established by the AIMAN Education and Welfare Society as a religious minority institution with the primary objective of providing higher education to the socially backward section of society in general and Muslim minority women in particular. The college was inaugurated in the year 2000 in Tiruchirappalli, Tamil Nadu, with 3 undergraduate courses and 10 staff members. The College is located at K. Sathanur off K.K. Nagar,

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Tiruchirappalli Town, just 5 km away from the Tiruchirappalli Railway Junction, Central Bus Stand and Airport, The College now offers 8 Undergraduate and 2 Post graduate courses, viz., B.Com., B.A. English, B.B.A., B.Sc Computer Science B.Sc Physics B.C.A., B.Sc., Nutrition & Dietetics, B.Sc Maths, M.A. English and M.Sc Computer Science. Students are drawn from several parts of the State and they are given a decent accommodation in the hostels with clean and hygienic environment and modern cooking and dining facilities. Few Air Conditioned rooms are also available in the one of hostel blocks. There are 960 students on roll and 630 are hostellers. The day scholars are commuted by college buses from the city.

The college has been registering excellent results consistently in the University Examinations ever since the inception. The College produces many rank holders every year. Most of the alumnae are well placed and well settled in our country and abroad. A Special feature of the college is the "MUBALLIGHA" Course – a 3 year Diploma Course offered under the auspices of the United Nation Welfare Organization (UNWO), Chennai, and conducted in the afternoons. As a part of empowerment the students are given Training in Fashion Technology, Desk top Publishing (DTP), Spoken English and Arabic Skills by experts in these fields. Short Term / Certificate Course / Diploma Courses are conducted in the college by the Institute of Entrepreneurship and Carrier Development (IECD), Trichy. In order to engage students productively during the free time, students who are, motivated can enroll in courses offered by IECD or other extra-Curricular Activities or Diploma / Certificates courses conducted by concurrent programmes offers by Bharathidasan University Triuchirappalli.

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77 Interview with; A.Haseenah Mariyam, Assistant Professor of English, Aiman College of Arts and Science for Women, Tiruchirappalli, 23.09.2016.
78 Annual Report, Aiman College of Arts and Science for Women, 2016-2017,p.16.
Special care is taken for physical fitness by providing sports and games facilities to the students. As outreach programs the students take part enthusiastically in extra-curricular activities like NSS (National Service Scheme), YRC (Youth Red Cross), and RRC (Red Ribbon Club). In addition Rotract club also functions in the college to inculcate civic and social consciousness among students. They are also encouraged to participate in competitions and cultural events organized by other institutions. The college aims at promoting academic excellence, develops discipline and self-reliance in the students and makes them socially responsible citizens. The College strives to motivate its students to excel in every aspect of life and to have integrated dynamic personality. Students being intellectually competent, morally upright, spiritually strong, purposefully oriented and sensitive to the needs of the society may be able to face life challenges courageously and work committedly for the welfare of all people without discrimination.

ANNAI HAJIRA WOMEN COLLEGE

With the approval of the Government of Tamil Nadu and affiliation of Manonmaniam Sundaranar University, the journey of Annai Hajira College began on 26th June 2004 with a vision. “To provide a distinct environment of excellence in education with humane values and social commitment”. S.K.Syed Ahmed, V.K. Mohamed Ghouse and Kutha Mohamed donated 3.05 acres of land owned by them for the purpose of establishing this Women’s College in the most backward area in Tirunelveli. The college which started functioning with humble student strength of 79 in 2004-2005 has over 800 on its roll as it steps into the Eleventh year. Today the

79 Interview with; K.Kalpana, Assistant Professor of Commerce, Aiman College of Arts and Science for Women, Tiruchirappalli, 23.09.2016.
80 Interview with; S.T. Amunallah D.C., Administrative Member, Annai Hajira Women’s College, 15-09-15.
college 6 U.G. Courses, 1 P.G. Course and Exchange program of U.S.A. During the year 2004 to 2014 the students got so many University Ranks. Another milestone in the History of the college is Exchange programme. Student of the Department of Computer Science was selected by American Consulate for the East and South Asia under Graduate Exchange Program to do her studies in U.S.A. in the year 2010-2011. Moral Classes and Deeniyyath classes are conducted every week and the examination is also conducted at the end of the semester.\textsuperscript{81} The College is proud of the starting of the Muballiga i.e. Alima Course in the college from the academic year 2010-2011. The college has a total strength of 218 students as on date (2014-2015) I years - 81 - II years - 82, III year - 55.\textsuperscript{82}

Hostel for the Girl’s students pursuing higher education must necessarily be a home away from the home in the sense that it should cater to all their daily needs such as nutritious food, safe and comfortable stay and a conducive atmosphere for their studies. When the students join their parents after the completion of their Courses of study, the latter should find them as paragon of virtues, highly empowered and motivated with an in built ability to shoulder the future responsibilities with courage and confidence.\textsuperscript{83}

\textbf{WAVOO WAJEEHA WOMEN'S COLLEGE OF ARTS & SCIENCE}

Wavoo Wajeeha Women's College of Arts & Science, a benefaction under Wavoo SAR Educational Trust, stands as a monument of social service for the cause of those for whom college education is a distant dream even today. Inspired by the

\textsuperscript{81} Interview with; K.RajabFathima, Principal, Annai Hajira Women’s College, 13-09-15.
\textsuperscript{82} Ibid.,
\textsuperscript{83} Interview with; S.M. KajaNijamudeen, Administrative Member, Annai Hajira Women’s College, 14-09-15.
values of the best of civilizations, the trust, Wavoo SAR Educational Trust was founded in the year 2005 with a strong sense of resoluteness to provide meaningful education to the disadvantaged sections of our society particularly to those who are socially and economically held in lower rungs in order to bring in new dimensions to their lives through empowerment, and thereby to meet the long-felt need of the denizens of Kayalpatnam.

The Wavoo SAR Educational Trust has been rendering a yeoman service to the people of the locality through its consistent involvement in various social, educational and religious activities in order to contribute and connect to the society through lofty ideals of Humanity which are a great source of inspiration.\textsuperscript{84} The trust has the rare distinction of having been able to manage several developmental activities through meticulous planning and effective execution. The religious and secular schools run by the trust towards promoting universal values and liberal assistance granted to the students through different schemes irrespective of cultural, social or religious divides, deserve accolades of praise.

Wavoo Wajeeha Women's College was founded in the year 2006 by Alhaj. Wavoo S.Seyed Abdur Rahman under Wavoo SAR Educational Trust. No nation shall truly become developed unless and until the women in society are equally empowered. The emphasis of women liberation through education does find its continuous echo in the mission and vision of the college. This college is especially dedicated to the service of Muslim women of the locality, who are otherwise backward because of their inaccessibility to quality education. The life-changing education that the college is determined to impart is expected to bring light to the

\textsuperscript{84} Annual Report, Wavoo Wajeeha Women’s College of Arts and Science for Women, 2016-2017, p.18.
lives of many and drive away the darkness of ignorance and all other forms of ills which plague our society.

College Library offers a rich resource of information which is expected to quench the thirst of knowledge of the Students and Staff. The library, which is located in a spacious hall, houses various books, magazines, periodicals, dailies and journals that accommodate almost all subjects of relevance under the sun. The ambience created in the reading room inspires the students and staff to spend their quality time in updating their knowledge, refreshing their memory and contributing to the culture of quality. The books which number near about 7000 are culled from wide ranging subjects of academic interests. The students and staff enjoy the benefits of having access to digital library too, which offers a free access to the world of knowledge and information to satisfy their academic demands and needs.

The college, in its attempt to have the benefits of technology for effective learning, has a well-designed air-conditioned computer laboratory with more than 68 computer systems at the disposal for the use of students. These systems are well-maintained to meet the educational needs and to facilitate the process of information sharing in educational interest. The college is dedicated to improve the present lab by bringing in new scope to accommodate latest technologies in educational applications. The institution is resolved to provide conducive environment for learning, ample opportunities for exploration with new ideas and enviable ambience in order to motivate and inspire the students and staff in their academic activities. For this, constant up gradation of existing technology, continual application of new strategies and collective efforts of all the stake holders are required. The college is

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determined to create such a climate for learning by instilling in place world class infrastructure to facilitate the process of education for mind, heart and body.

**HIGHER EDUCATION OF MUSLIM WOMEN AND ITS IMPLICATION ON SOCIETY**

At present, the English pattern of education is being stressed in Muslim educational institutions. Persian and Arabic Language were replaced by Urdu. Urdu provided an opportunity to Tamils to establish cordial ties with the natives of Northern part of India. Thus, education has brought North Indian and South Indian Muslims closer. Because of the efforts of the State government and private enterprises, the percentage of literacy among Muslim girls has been increased. Many of the Muslim women are now able to read English newspapers, magazines and periodicals. The popular and standard Arabic Madrasa, Madrasa-e-Niswan at Vaniyambadi has attracted Muslim girls from Ceylon, Malaysia, Indonesia, Mauritius and North Africa. At the same time, the native girls are also studying in the Madrasas. This provides an opportunity for the local girls to observe closely the culture, habits and life style of the Muslim girls in foreign countries. The spread of education among the Muslim women made them to think about modernisation in all walks of life. They have realized the necessity of sanitation and hygiene and the art of home science. The catchy and modern names of Muslim children indicate their mothers’ adoption to modernization. The old names like Khader, Madar, Khatuna and Moulana Begum Etc., are given up and their children are now called with modem names like Shaheen, Sheereen, Mehtab, Mahe Jabeen and Farzana etc.

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86 Statistical Appendix for North Arcot District Education in 1901, 1911, 1921 and 1931, Tamil Nadu Archives, Chennai, p.23.
The Muslim women of Vaniyambadi, Ambur, Pemambut and Melvisharam resemble each other in their cultural behaviour. In the nineteenth Century, they used to wear simple sarees and blouses made up of cotton. But since the dawn of twentieth Century and with the introduction of western education and civilization they have switched over to slightly modernized dresses. They now wear embroidered sarees and blouses profusely decorated with zari. Education has also changed their pattern of cooking, dining and eating. They have adopted the modern methods of cleaning the vessels and the floor. Liberal education has enabled the lower and middle class Muslim women to get Jobs in Government departments or in private firms. This not only has minimized the employment problem but also has made women economically self-sufficient. Women’s higher education has brought changes in the lives of the women. This education helped the women to get suitable alliance with equal or highly educated bride grooms. It has made them to understand more their responsibilities as a daughter, wife and mother.

The activities of the educated Muslim women changed their way of life. An educated Muslim family differs much from an un-educated Muslim family and this is visible through the good character, decent behaviour, refined manners and pleasing conversation. Moreover, an educated Muslim family leads a planned life which is not to be seen in an uneducated Muslim family. Education has given to Muslim women boldness to face the challenges and response in their life. Thus, education has considerably changed and remodeled Muslim women’s behaviour in major walks of life. The impact of liberal education on Muslim women is immense. Their education in Tamil Nadu has witnessed considerable progress as in the understanding of religious and secular values. This is mainly due to the rapid establishment of the Muslim girls’ educational institutions all over Tamil Nadu.
In the passage of years, Muslims in Tamil Nadu, in general, and the Muslim women in particular, have shown interest in education is clear from the literacy rate of Muslim community and Muslim women which has been increasing gradually and when compared with the census of 1901 and 1931. In 1901, there was not even a single Muslim woman knowing English. To the cause of women’s higher education, the rich and business magnets in the Muslim community rendered great service. It is, on the whole, not sufficient. If all the affluent well wishers of the Muslim community want to uplift the womenfolk, they should start more schools for the girls in villages and more colleges for women. Only then, a good majority of Muslim women would become literate. Though there are colleges for Muslim girls, still there is a sizable number of women in Tamil Nadu not entering higher education. The leaders of the Muslim community, the Government as well as Muslims must evince keen interest in popularizing the religious and secular education. Anyhow, Muslim parents of the present decade are more realistic in understanding the necessity of secular and technical education for their daughters. The SIET College, Chennai, Islamiah Women’s Arts and Science College at Vaniyambadi and MMES Women’s Arts and Science College at Melvisharam are excelling in striving for the cause of Muslim women’s higher education. The Muslim girls of Tamil Nadu are seeking admission in these colleges to pursue their higher education. It is encouraging to note that some Muslim girls are studying Medical and Engineering courses shedding more brilliant light on the track of women’s education. The Central and State Governments have initiated, implemented and followed various schemes to foster women’s higher education. The Ministry of Human Resources, Government of India, is always coming forth with proper schemes to popularize Muslim women’s higher education.

87 Ibid., p.25.
It is expressed that many Muslim women should come forward to utilize the available opportunities and pursue higher education to contribute their mite to develop the human society in particular and the country in general. After Women’s Education understanding the need of modern technology, the Muslims of Tamil Nadu started concentrating on higher education.