CHAPTER - III
DEVELOPMENT OF MUSLIM EDUCATION

Historically India has a long heritage of education from the elementary to the University level Vedic literature and its contemporary writings are a free source of Information on the development of education during ancient period. The Gurukhula System of education was the popular method by which the students should get education and acquire knowledge through the feet of teacher or ‘guru’ - The teachers not only taught alphabet but also taught martial arts which includes both offensive and defensive techniques used in warfare. The teachers also taught Astronomy, Astrology, Medicine, and Philosophy.\(^1\)

In India, the establishment of University of Nalanda and Texila are the examples of the existence of higher education in Pataliputra, The capital of Maurya was the seat of learning during the Maurya period and later rulers patronized education extending all sorts of helps to the teachers and the learners.\(^2\)

The kings patronized education as they organized and presided over meetings where new writings were discussed. A number of popular Tamil writers, like Thiruvalluvar, Avvaiyar, Ilangovadighal, Kamban and others have produced plenty of literature which were considered prime source of information of knowing Socio, Cultural and Political life of the people. The religious literature of Hindus and Jains opened a new vision on the education of the mass. The Capital of Pallavas, Kancheepuram, emerged as a seat of learning.\(^3\)

\(^1\) Radha kumund mookerji, *Ancient Indian Education, Brahminical and Buddhist*, Delhi, 1988, pp.25-27.
Muslim Education emphasized practical studies earlier, however, denominational interests dominated higher learning after the 11th Century and the Islamic sciences achieved pre-eminence Greek knowledge was studied in private, if at all, and the literary arts diminished in significance as educational policies encouraging academic freedom and new learning were replaced by a closed system characterized by intolerance towards scientific innovations, secular subjects, and creative Scholarship, this denominational system spread throughout eastern Islam, between 1050 and 1550 C.E.⁴

HISTORY OF ISLAMIC EDUCATION

Islam has placed a high premium on education and has enjoyed a long and rich intellectual tradition within Islam in the Quran with frequent injunction. The 7th century was quite revolutionary for the predominantly illiterate Arabian Society. The full blessings of the Quran are as aspiration for most Muslim.⁵ Many Islamic countries, when compared with Western European countries are intellectually backward and stagnant knowledge. The importance of education is reputedly emphasized by the advent of the Quran for reading and writing for the purpose of accessing. Even at present has exhibited remarkable durability and continues to be an important means of religious instruction during the golden age of the Islamic empire period. Such as "God will exalt those of who believe and those who have knowledge to high degrees". "O my Lord! Increase me in knowledge"⁶ and "As God has taught him, so let him write. Such verses provide a forceful stimulus for the Islamic community to strive for education and learning. The starting of Islamic education is

⁵ Holy Quran, verse 58:11.
⁶ Ibid., 20:114.
Quran recitation and the first word is "Iqre" that means "read". Arab Society had enjoyed a rich Oral tradition, but the Quran is considered the word of Good and needed to be organically interacted with by means of reading and reciting its words.\(^7\) Thus, education in Islam derived its origin from a symbiotic relationship with religious instruction. Thus in this way, Islamic education began, pious and learned Muslims (Muallim or Mudarris) dedicated to make the teachings of the Quran more accessible to the Islamic community through Islamic. School taught the faithful which came to be known as the Quttab (Plural Katatin).\(^8\) It is uncertain for historians as to when the Katatib were first established, but with the widespread desire of the faithful to study the Quran, Katatib could be found in virtually every part of the Islamic empire by the middle of the 8th century the Katatib served a vital social function as the only vehicle for formal public instruction for primary-age children and continued so until western models of education were introduced in the modern period. Islamic Scholarship flourished with impressive openers to the rational Sciences, Art and Literature.\(^9\) The Arabic language has three terms for education, representing the various dimensions of the educational process as perceived by Islam. The most widely used words for education in a formal sense Alim, from the root aalima (to know, to be aware, to perceive to learn) which is used to denote knowledge being sought or imparted through instruction and teaching.\(^10\) Tarbiyah, from the root raba( to increase, to sow, to rear) implies a state of spiritual and ethical nurturing in accordance with the will of God. Tabin, from the root Aduba to be cultured refined, well-mannered),

---

\(^7\) Thahir Mohammed, *op.cit.*, pp.98-99.
suggests a person’s development for sound Social behavior what is meant by some
requires a deeper under study of the Islamic conception of the human being.\textsuperscript{11}

**EARLY ISLAMIC EDUCATION - THE MAKTAB**

The focus is on the teaching from the earliest days of Islam. Institutions of
learning remained connected to the mosque and these institutions were gradually
supported by religious endowments instructions in Arabic grammar and literature was
added.\textsuperscript{12} The early institutions in language and religion evolved into elementary
school (maktab) as well as into centers of higher learning. These centers became the
first universities of the middle ages, and serve as models for the European
Universities of the 11th and 12th centuries. The maktab still survives today in many
parts of the Islamic world. Its main purpose is to teach reading and writing and more
specifically, the principles of Islam. Historically boys and girls are taught in mosque
schools as well as private homes.\textsuperscript{13} Within the Islamic tradition, children are taught to
revere both for the teacher and the subject matter. Talented students are identified at
an early age and encouraged to further studies. The maktab historically served not
only as the source of basic education for the general population, but as a conduct for
the academically talented places to centers of advanced learning.\textsuperscript{14}

The overall influence of the maktab historically has been the way it shapes the
attitudes of students toward their teachers, and the sanctity of learning these attitudes
inevitably were carried on by students into the more advanced phase of instruction,
and eventually permeated the societal values of Islamic Culture.\textsuperscript{15}

\textsuperscript{11} Ibid., p.18.
\textsuperscript{12} Mohamed Shafiquzzan., \textit{op.cit.}, p.100.
\textsuperscript{13} \textit{Ibid.}, p.101.
\textsuperscript{15} \textit{Ibid.}, p.21.
MUSLIM EDUCATIONAL SYSTEM IN INDIA

The Muslim educational system in India developed in the 8th century before the Muslim rule developed in India. The whole of the Science and Culture of the Islamic world was imported into India. The Islamic Pattern of education was well developed in the middle of 13th century. Delhi became the greatest centre of Muslim learning in the east. The pattern of education which found its culmination in Ghazni was adopted from where it spread all over the country. The madrasas occupied as the centres of orthodox and they aimed at a stabilizing body of beliefs and a discipline prescribed by these beliefs which the entire social structure revolved.16

THE PRE-MUGHAL PERIOD

Institutions of Islamic learning were marked in the cities Deobal, Mansura and Multhan, where the Quran and Hadith were taught in Mosques with the advent of Islam in India the traditional methods of education increasingly came under Islamic influence. Pre-Mughal rules such as Qutub-ud-din Aibak and other Muslim rulers initiated instructions which imparted religious knowledge scholars such as Nizamuddin Auliya and Monuddin Chistīfī became prominent educators and established Islamic monasteries students from Bukhara and Afghanistan visited India to study humanities and Science.17

Rahimiya madrasa was supervised by Shah Walliullah, in Delhi. Shah Walliullah an educator who favoured an approach balancing the Islamic Scriptures and Science. Among the Centres of education in India in 18th Century the course at the Madrasa Rahimiya prescribed books on Grammar, book on Philosophy, books on

---

16 Ibid., p.22.
17 S.M.Jaffar., Taleem Hindustan Kay Muslim And-e-Hukumatmein, Traqqi Urdu Buren, New Delhi, 1984,p.44.
logic, books on Astronomy and Mathematics and book on Mysticism. Another centre of prominence rose in Lucknow under mulla Nizamuddin Sahlawi, who educated at the firangimahal and prescribed a course called the Pars-i-Nizamiwich combined traditional studies with modern studies and laid emphasis on logic.18

THE DELHI SULTANATE PERIOD

The Sultan Qutub-Ud-din Aibak (1210) was the founder of the slave dynasty in India. He established mosque schools in his provinces where religious education was imparted to the masses. Jainuluddin (1290-1296) the first king of the Khilji dynasty was a sanctity lover of learning and invited Scholars to his court. The Tughlaq dynasty (1320-1414) also encouraged education and game scholarship. The sultan Muhammad Bin Tughlaq was learned among the rulers of the period. He was the one also had arranged to teach all the subjects of Arts and Science.19 The Lodi dynasty (1451-1526) made valuable contribution to the educational policy and made improvements in the existing system of education. They considered the promotion of education as their duty.20

THE MUGHAL PERIOD

The Mughals were the one who have unfolded a new chapter in the history of Islamic education. During the reign of the Mughals, Delhi not only maintained its original status but it also improved education now it became the most important seat of Muslim education in Northern India. Babur (1526-1530) the founder of the dynasty was himself a great Scholar. He gave due attention for the promotion of education and many educational institutions were constructed in his regime. He established a

18 Ibid., p.45.
19 Ibid., p.48.
madrasa at Delhi that taught Mathematics, Astronomy, Geography and the theological courses. Humayun (1530-1556) the Successor of Babar did his best to promote education. Humayun had established institution for the study of Astronomy and Geography in Delhi. He conferred a special status to the teachers and scholars.\textsuperscript{21}

There were no changes in the Muslim educational system challenging the whole educational pattern from the foundation of Muslim rule in India to the reign of Akbar. He introduced important reforms in this system either in the curriculum or in the method of teaching. There were mainly two drawbacks in this system of education. Firstly, the existing curriculum was theological and many subjects outside the scope of Islamic studies were neglected, secondly, the method of teaching was difficult to understand and it was also outdated. Akbar (1556-1605) was equally interested in the promotion of education. He established colleges at Agra, Fate Pursikri, Lahore, Delhi and many other towns in his empire.\textsuperscript{22} He included new subjects such as Indian Philosophy, ethics Arithmetic, Domestic or Home science, Agriculture, Mensuration, the study of government Physiognomy Astronomy, Geometry and other Physical Science in the curriculum. The study of Sanskrit and Sanskrit literature was also introduced. The courses of this study included Nyaya (Indian logic) Vyakarana (Grammar) Yoga, and Vedanta. The method of teaching was laid on for training the mind of the student to understand the subject himself with little help from the teacher, the teacher was advised to pay a special attention in this regard.\textsuperscript{23} Akbar set up a translation bureau for translating the Sanskrit works on

\textsuperscript{22} Latika Chaudhary., Land Revenues, Schools and literacy, A historical examination of Public and private funding of education, Indian Economic and Social History Reviews, 2010, pp.179-204.  
\textsuperscript{23} Hetukarjha., "Decay of village community and the decline of vernacular Education in Bihar and Bengal in the colonial Era", "Indian Historical Review., 2011, pp.119-137.
religion, Philosophy and Literature into Persian. It was also intended to translate the
Arabic works on Religion, Mysticism, and Jurisprudence. All the translated works
were deposited in the imperial library, and were read out to Akbar from time to time.
The traditional science in this period was influenced by the ideas of Aristotle,
Bhaskara II, Charaka and Ibnu kulthun. This inclusive approach was not uncommon
in Mughal India. Akbar’s son Jahangir (1605-1627) was a lover of books and
paintings, and gave great encouragement to artists. Agra at this time was still a great
centre of learning. Shahjahan (1627-1658) was a patron of Music, Painting and fine
Arts. A college was founded at Delhi and another college in Delhi was repaired and
re-established. He translated many Sanskrit works into Persian.\(^{24}\) Aurangzeb (1658-
1707), who was a strict and orthodox Muhammad, gave great encouragement to
Muhammad an education. Aurangzeb tried to transform Delhi into a city of orthodox
Muslim education. With this view he established many new educational institutions
and gave financial aid to the existing ones.\(^{25}\)

The Mughals, in fact, adopted a liberal approach to sciences and in relation
with Persia the more intolerant Ottoman school of maktab education came to be
gradually substituted by the more relaxed maktab school. After the conquest of
Gujarat, the way to the centers of learning Arabic such as Hijaz was opened to the
Muslims Scholars of India. However, the training in the academic traditions of Arabia
became helpful in raising the academic standards in Mughal India. Another important
consequence of this was the Indian scholars became the masters in the intensive study
of the hadith in the 18th century.\(^{26}\) Muslim educational institutions were of two types
i) a Maktab or primary and secondary education ii) Madrasas, or institution of higher

\(^{24}\) Ibid., p.23.
\(^{26}\) G.O.Ms. No.1599, Education, 01.09.1965.
learning. It seems that the Madrasas were endowed by the state or some munificent noble men, while primary education imparted in the Maktabs was left to private enterprise. The content of education given in these schools was not the same throughout the country. However, it was necessary for every Muslim boy to attend a Maktab class and to learn the necessary portions of the Quran which is required for daily prayers.\(^{27}\)

**MUSLIM EDUCATION IN THE BRITISH PERIOD**

With the advent of the British rule in India the education system of India drastically changed, as the company was purely a commercial concern, it restrained itself from spending money on the education of the Indians and allowed the Christian missionaries to preach Christianity in India. The Christian missionaries considered education as a good means to proselytize and established schools in different parts of India from 1659 onwards.\(^{28}\) In 1765, the English East India Company captured political power from the Nawab of Bengal. The company considered education as a good device to win the conscience of the influential Indians and for the consolidating of its rule by offering them high posts in their government.\(^{29}\)

The development of education system during the British period was determined by the needs of the colonial powers. Although, before 1813, Missionaries and various religious groups had brought some basic education unofficially to the Indian masses and it was through the Charter Act of 1813 a system of education was officially introduced in the Indian history. In 1813, by the renewal of the charter, the

---

\(^{27}\) Madras Administration Report, 1964, p.259.


company decided to allot one lakh rupees per year out of the Indian revenue for the promotion of education in Indian.\textsuperscript{30} In 1813, the English East Indian company introduced the western system of education in India and with the accrued money it established several English schools. At the same time, it allowed the missionaries to establish new schools and maintain old ones.\textsuperscript{31}

**MACAULAY MINUTES**

Thomas Babington Macaulay landed in India on June 10, 1834 and was immediately appointed as President of General Committee of Public Instruction. He introduced English education in India, especially through his famous minute of February 1835. He called an educational system that would create a class of Anglicized Indians who would serve as cultural intermediaries between the British and the Indians.\textsuperscript{32} Macaulay succeeded in implementing ideas which was previously put forward by Lord William Bentinck, the Governor General since 1829. Bentinck favored the replacement of Persian by English as the official language, the use of English as the medium of instruction, and the training of English-speaking Indians as teachers. He was inspired by utilitarian ideas and called for “Useful learning.”\textsuperscript{33}

By introducing the English language for the education of the Indian masses, Macaulay’s opinion was that, the public mind of India might expand under the English system and through the English language. It might educate the people into a capacity for better governance. In the minute, Macaulay wrote, “We must at present do our best to form a class who may be the interpreters between us and the millions


whom we govern a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellects. Thus Macaulay Anglicized the education in India. In his minute, Macaulay criticized the oriental learning as a single self of good European library which was worth the whole native literature of India and Arabic. Macaulay believed that English should be introduced because it is a language of the ruling class and higher classes of Indians have gained the familiarity.\textsuperscript{34} British education became solidified into India as missionary schools were established during new policies in 1835 gave rise to the use of English as the language of instruction for advanced topics.\textsuperscript{35}

**TRADITIONAL RELIGIOUS EDUCATION**

The traditional religious education centered on the Mosque and pupils from the age of 3 onwards were imparted Arabic education in the Madrasa.\textsuperscript{36} The Muhammadans of Madras, pre-occupied with their commercial and religious pursuits did not realize the emerging importance of western education. Anyhow they seemed not to have their traditional occupations more useful. So they kept away from western education and continued to instruct their children in their local tongue, in the traditional Quranic schools, where they acquired some rudimentary knowledge and became familiar with the simple but central principle of Islam like belief in one God.\textsuperscript{37}

\begin{footnotes}
\item G.O. Ms.No.1691, Education, 07.10.1975.
\item Ibid., p.53.
\end{footnotes}
EARLY MUSLIM ORGANIZATION

Madrasa-e-Kalam of Madras seems to be the earliest of the Madaris (Plural of Madrasa) in the Madras Presidency which was established by Nawab Mohammed Ali Walajah I, in order to encourage Islamic studies and spread Islamic knowledge among the Muslims. In order to earn the good will of the Muslims, the British started an Arabic Madras within the precincts of Fort St. George in Madras and appointed suitable teachers to students in Arabic and Persian and it was converted into a high school later.\(^38\)

Madrasa-e-Asam established in 1851 at Madras was one of the famous Madrasa in the Presidency from May 1, 1859 it was converted into an English School, catering mainly to secular education. Al-Madrasat-al Aroosia, at Keezhakarai, Madrasa-i-Anwar LalPettai, Riyaz al Jinan Fi-uloom at PettaiTirunelveli, Madrasa-e-Sayeedia in Madras, Baquiyat-al-Salihat at Vellore Darul-uloom, Lateefiya at Vellore Madan-al-Uloom and Madrasa-e-Mujeede-Am at Vaniyambadi, Madrasa-i-Muhammad at Madras the Manba-ul-ula at Koothanallur Madrasat-ul-Islamiya at Tondi, Madrasa Jamalia at Perabmbur in Madras Al Madarasah-al-Nur al-muhammediat pothakudi, Tanjore District the Kasimiya Madrasa at Rajagiri, malahirul Madarasaat Salem, Arabiya Imdatululoom at Thiruvannamalai. HasulUloom at Eruvadi in Tirunelveli District Mafna Mussada Madarasa at Puthanatham, Jainululoom and Madrasa-e-kamarain at Pandaravadi, Faisululoom at Sankaranpandal, Asirathul Musthakim at Perambalur, Dar-ul-uloom at athikadai, Madarasa Rahmaniya Madarasa Salafiya at Adiramapatnam and Jamia- Daroos Salam at Umarbad in North Arcot were the important Madaras of Tamil Nadu. Generally the establishments of these Madaris were made possible by the philanthropy of the rich

\(^{38}\) Ibid., p.55.
Muslims of South India. The stating of all these Madarasas invariably demonstrates the importance that Muslims attach to Islam and Islamic education and their desire to strengthen its influence over the people.

However, in the course of this time the need for secular education was felt more and more by a growing number of Muslims, because in the British administrative structure, education was the key to employment in public services.

The Report of the provincial government was reviewed in detail by the Education Commission of 1882. It laid much emphasis on the promotion of education among the Muslims and after detailed debates and the discussions recommended the following proposals.

- Indigenous schools for the Muslims should be liberally encouraged to add secular subjects to their curriculum.
- In the public primary schools for Muslims special standard should be prescribed.
- Higher English education for Muslims both in Schools and Colleges should be encouraged.
- Scholarship at all levels should be made available to Muslim students.
- The benefits of the Muslim educational endowments should be reserved for the Muslim students to promote their education.
- Special provisions should be made to increase the number of Muslim teachers and other officers, and,
- Employment should be offered to the Muslims in Public officers by local government.

---

39 Ibid., p.58.
40 Ibid., p.54-56.
This policy of the government showed good results. The number of Muslim students in India state increased from 114,816 in (1871-1872) to 261,887 in (1881-1882). The educational progress in the four years following the Hunter Commission’s report showed that the number and percentage of the students attending the schools went up considerably, but there was no improvement at higher level. From 1886 to 1897 the total number of the Muslim students increased from 754,036 to 966 and 632 but generally speaking the Muslim education did not advance beyond the primary stage. The position of the Muslims in the English education was worst.\textsuperscript{42}

**EDUCATIONAL ASSOCIATIONS**

After seeing the educational backwardness in the region a band of devoted workers imbued with the progressive spirit such as those in North India, arose with a determination to boost the educational standards of the Muslims. So maktab efforts were taken in the last quarter of the 19th century to establish associations for spreading religious and western education among the Muslims. The special interest taken by the Government in the progress of the Muslim classes since the Governorship of Lord Hobart in 1870 only encouraged the rise of Muslim Association by the leaders. The oldest organization body of Madras Muslims was the Anjuman-i-Islamiah which was established in 1876.\textsuperscript{43}

But it may be pointed out that the real intellect gal awakening in Madras started only with the 15\textsuperscript{th} Annual All India Muslim Educational Conference that was held at Madras in 1901. The reason is that hitherto all such conferences had been held usually in North India but never once in the South. So the Madras Muslim leaders like Lt. Col. R.F.R. Formby, the Paymaster of the Carnatic stipends requested the North

\textsuperscript{42} Ibid., p.50.

\textsuperscript{43} G.O.No.677, Education, dated 7 December, 1882.
Indian Muslim leaders that this time, the conference should be held in South India so that scholars from North India would come to the South and enlighten so that scholars from North India would come to the South and enlighten the South Indian Muslims. His efforts bore fruits, since in the conference all possible conditions for the Muslims advancement were created. As expected not only scholars from North India but officials like the Governor and Justice Boddur attended the Madras Conference. Abdul Khader Khan, Professor of English at Aligarh College gave an enlightening lecture about the importance of English education. The Governor was as impressed with he promised to do whatever helps the Muslims needed.\(^\text{44}\)

As the Muslims thus realized the worth of education, they passed the resolution to raise educational funds so as to help economically backward sections to get higher education. The Government also helped them and the result was that scholarships were awarded to the minority students every year. Thus the South Indian Muslims fulfilled largely their desire to be self-reliant and self-sufficient and not to depend on others.\(^\text{45}\)

Following this the Muhammad an Educational Association of Southern India (MEASI) and the Vaniyambadi Muslim Educational Society (VMES) were formed in 1903. These associations functioned independently with the object to promote the field of education by legitimate means and united action. One of its declared objective was to further increase education among the Muslims and to secure their “fair share in public service”.\(^\text{46}\)

Further, a band of devoted works, imbued with the progressive spirit such as those in North India, arose whose determination was to boost educational standards in

\(^{44}\) Ibid.

\(^{45}\) Naidu,M., *Nationalism in South India*, Delhi, 1938, p.153

the Muslims. But only in the Elementary and Secondary stages they could make some progress, but not at the high school. To remedy this, in 1903 the Vaniambadi Muslim Educational Association started the Madarasa-i-Islamia School with three pupils on the rolls. Vaniambadi High School, Harris School and a Girls’ school were founded and the result was by the end of this period, the number of those who attended the school increased in 1900-01. While in 1900-01 they were about 41,168, in 1918-19 their number rose to 1, 53,496.\footnote{Naidu, M., \textit{op.cit.}, p.153.}

Having knowledge academically, they turned to politics, and wanted to show that they were also a power to reckon with. In 1909, when the Imperial Government, having recognized the Muslim backwardness, allotted separate electorates for them under the India Councils Act of 1909. Muhammandans elected from these separate electorates entered the Madras Legislative Council and urged the Government to take necessary action for the improvement of Muhammandan education.\footnote{\textit{Ibid.}, p.154.}

**PRESENT SCENARIO**

The above-mentioned analysis shows that even after 40 years of Independence, India is lagging behind in the field of education. The colonial legacy still dominates the education policy. Education in India, from the beginning has been catering to the needs of the selected group of the community. The common people, their needs and aspiration were never considered. They were attempted to change the education system whenever there was a crisis in the economy. In the ancient and Post-Independence periods it received the same type of treatment, which resulted in further inequalities in the society. This is partly a result of the way the policies have been formulated. India as a geopolitical entity definitely came into existence of August 15,
1947. It was freed of any foreign control on the date mentioned above, but India as its people in totality was not granted independence. Every Indian citizen, of any class, creed or caste, was guaranteed liberty, equality and justice in its constitution that came into force in 1950. The English colonials went away, but the colonization remained, in essence, intact. The white sahib left, but the brown sahib took his place smoothly and the transition was complete. A post colonial perspective of the things reveals that the discriminatory power structure was left intact and was strengthened in the years to come by those with vested interests. Class, religion and caste became the bases for a very rigid stratification of the Indian society. Social mobility was the only means, apart from a nearly impossible or hopelessly and vaguely distant revolution, to change one’s status.

In Tamil Nadu an effort was made for the promotion of education to a great extent philanthropic individuals as well as groups of individuals forming themselves into associations have helped education to grow in Tamil Nadu. This is true of all religious groups. At the three levels of education - Primary, Secondary and Tertiary - Private institutions are far more in number than government institutions. In fact private enterprise has been sharing the responsibility of meeting the growing demands of education with the government.

The government of Tamil Nadu has classified Muslims as a class, eligible for educational concessions. This Muslim backwardness and the consequent way of concessions have gone a long way for uplift of the community. Perhaps backward official recognition of compensatory actions towards the education in Tamil Nadu is

49 Ibid., p.155.
50 Saraswathi., op.cit., p.305.
51 Ibid., p.308.
among a few states which have afforded these facilities to Muslims. Though the number of Muslim, Doctors, Engineers, Judges, Lawyers, and Professors belonging to both sexes is still not very significant, yet there are many more now than at the time of Independence. This is status of education of the Muslims in Tamil Nadu.

After the revolt of 1857, the Muslims lost their position of wealth and prosperity because the British considered them as their attackers than the Hindus and with frequent wars ruined them. On the other hand the Hindus slowly worked up their way as a major community and enjoyed the full economic benefits offered by the British. So the rich among the Hindus became richer while the poor Muslims poorer to the extent of becoming jealous of the Hindus or hateful of the British Raj. But this trend did not continue for a long time. Sir Syed Ahamed Khan, a leader of the Indian Muslims, having visited England in 1869 was convinced of the British benefits and decided to uplift the Muslims from isolation and darkness and seek favour from the British Raj. Sri Syed Ahamed Khan concentrated on spreading literacy first among Muslims and it was also a right decision because for any race the key factor for advancement it education. On the other hand, the Muslims enter the south or north were reluctant to take advantage of the English education and looked upon it with aversion. They thought that it would weaken their faith in Islam and turn them as apostates.

After thirty years had passed after the Wood’s Despatch in 1854, and during this period India underwent revolutionary changes as English education enlightened the Hindus and its need was felt much in the country by all the people except a few Muslims in their daily life. Further both the Government as well as the Muslim

52 Ibid., p.310.
53 Ibid., p.312.
54 Ausaf Ahmad, Indian Muslims, New Delhi, 1992, p.98.
leaders realized that they should exert themselves to the utmost in spreading English, which, was the only popular vehicle to open the windows to the western learning and so they changed their mind. \(^{55}\) So some of the Muslims came out openly and asked the government to take necessary steps to end illiteracy and enable them to progress educationally. The Government too was impressed by their request and referred the matters to the board of education, which found that the Muslim boys often discontinued their education at the primary level. So to improve their position at the secondary and higher levels the Board recommended some measures like opening a boarding school and some free libraries. The Government did not implement all these recommendations but its attitude in evincing keen interest to improve the academic standard of Muslims and creating a favorable atmosphere. \(^{56}\)

Ellis argued that historians of Indian education have generally confined their arguments to very narrow themes linked to continual dominance and education as a means of control, resistance, and dialogue. Ellis emphasized the need to evaluate the education actually experienced by most Indian children, which was outside the classroom. \(^{57}\) Public education expenditures varied dramatically across regions with the western and southern provinces spending three to four times as much as the eastern provinces. The reason involved historical differences in land taxes. However, the rates of attendance and literacy were not nearly as viewed India established a dense educational network (very largely for males) with a Western curriculum based on instruction in English. \(^{58}\) To further advance their careers many ambitious upper class men with money, including Gandhi, Nehru and Muhammad Ali Jinnah went to


\(^{56}\) Naindu,M., *op.cit.*, p.151.

\(^{57}\) *Ibid*, p.156.

England; especially to obtain a legal education at the Inns of Court. By 1890 some 60,000 Indians had matriculated, chiefly in the liberal arts or law. About a third entered public administration, and another third became lawyers. The result was a very well educated professional state bureaucracy.\(^{59}\) By 1887 of 21,000 mid-level civil service appointment, 45% were held by Hindus, 7% by Muslims, 19% by Eurasians,\(^{60}\) (European father and Indian mother), and 29% by Europeans. Of the 1000 top-level positions, almost all were held by Britons, typically with an Oxbridge degree. The British Raj working with local philanthropists opened 186 Colleges and Universities. Starting with 600 students scattered across 4 universities and 67 colleges in 1882, the system expanded rapidly. More exactly, there never was a “System” under the British Raj, as each state acted independently and funded schools for Indians from mostly private sources. By 1901 there were 5 universities and 145 colleges, with 18,000 students (almost all male). The curriculum was Western by 1922 most schools were under the control of elected provincial authorities, with little role for the national government. In 1922 there were 14 Universities and 167 Colleges, with 46,000 students. In 1947 21 universities and 496 Colleges were in operation. Universities at first did not teaching or research; they only conducted examinations and gave out degrees.\(^{61}\)

The state of affairs of Muslim education proved as an eye opener for the Muslim social reformers who showed keen interest in improving the conditions of Muslim education. Sir Syed Ahmed Khan took lead in this venture and in the year 1863 he established the Scientific Society at Ghazipur with the objective of stimulating Muslims to go in for modern education. The Scientific Society has the

---

\(^{59}\) Ibid., p.153.


\(^{61}\) Ibid., p.302.
shape to Aligarh Movement and finally it emerged Aligarh Muslim University. Sir Syed Ahmed pointed out that the main objective of this movement was to motivate the Muslims to secure modern education. Various other institutions were also established for this purpose.62

Mohammedan Anglo-Oriental College (MAO College), founded in 1875, was the first modern institution of higher education for Muslims in India. By 1920, it became the Aligarh Muslim University and was the leading intellectual center of Muslim political activity. The original goals were to train Muslims for British service and prepare elite that would attend universities in Britain.63 After 1920 it became a centre of political activism. Before 1939, the faculty and students supported the All-India Nationalist Movement. However, when the Second World War began political sentiment shifted towards demands for a Muslim separatist movement. The intellectual support it provided proved significant in the success of Jinnah and the Muslim League.64

Abdul Hameed Khan’s views on Muslim education did not receive adequate encouragement in all its stages even after the Munford dispensation. The Muslim College, the only one of its kind in the Presidency, remained still under-equipped and provided no attraction for students. Thought it was called a first grade College, yet the accompaniments of a first grade college could hardly be found. Not adequate facilities had been afforded either in the University or in the several Colleges in the Presidency for the development of Oriental language, such as Urdu, Persian and Arabic.65

Hundreds of institutions wherein their languages were taught went unrecognized and

---

without a single pie by way of grant in aid. The educational department itself did not afford any great attraction to the Muslim graduates for want of good prospects therein and save the solitary exception of a single Muslim Educational officer or two there was an increase in the number of Muslims holding posts of higher cadre in the Educational advice.\footnote{MLCP.,Vol.CCCIV, 1927, P.317.}

**GOVERNMENT MUSLIM COLLEGE FOR MEN**

A College for Muslim was a demand for a long period. In the meantime Exalted Highness the Nizam of Hyderabad made a gift of Rs.25,000/- non-recurring and Rs.1000 recurring for a college in connection with the Islamia School at Vaniyambadi or a college independent of it bearing the name of his Exalted Highness the Nizam. The scheme for the establishment of Usmania College in Madras did not materialize. However, after gaining enough chance and strength the Government decided to take independent action and as openintermediate college classes in the Madrasa-i-Azam for the benefit of Muslim students. The Madrasa-I-Azam which was founded by the Nawab of Walajah of the Carnatic was the main Muslim school in the city of Madras.\footnote{Ausaf Ahmad., \textit{op.cit.}, p.264.}

The Muslim College, which was started as an experimental measure in 1918 was placed on a permanent footing in 1928. It was one of the constituent Colleges of the Madras University. The policy of the Government was to raise the present college to a first grade college. Only the two intermediate classes where History and Philosophy were taught but there were no science classes. It was felt that there was
great necessity for the extension of the building plans and estimates for having a new college building.\textsuperscript{68}

During the course of his speech Basheer Ahamed Syed\textsuperscript{69} in the legislature pointed out are regarding the Government Muslim College itself, the Government had made certain improvements in introducing two subjects English and History. They also sent three young Muslims to England for higher studies and they had also returned and been appointed as Assistant Professors in charge of their respective subjects. That of course was due the previous Government and he hoped the present Government would continue the good work that had been done by the previous Government.\textsuperscript{70}

Abdul Hameed Khan during the course of his speech in the Madras Legislative Council on 23 March 1928 regarding the inconvenience to the students of Muslim college said that, the Muslim students who had to attend the History classes in the Muslim College had to go to the English classes in the Presidency College. One can imagine the amount of inconvenience the poor students were put to. The Government intended to pursue this policy further. In the next year, they would at least see that the English classes were also opened in the Muslim College.\textsuperscript{71}

He suggested that the Government to do something in the direction of improving that the College in the way of sanctioning more amounts in the year’s budget for extension of the buildings of the College to provide more course.\textsuperscript{72} So he hoped that the Government would call for proposals from the Director of Public Instruction with reference to the opening of certain courses of study which were not

\textsuperscript{68} G.O.Ms.No.111, Law (Education), 12 February, 1922.

\textsuperscript{69} More,J.B.P., op.cit,p.112

\textsuperscript{70} MLCP., Vol., LVI, 1931, pp.475-81.

\textsuperscript{71} MLCP.,Vol XLI, 1928, pp.524-526.

\textsuperscript{72} G.O.Ms.No.1736, Education, dated 21 August 1929.
available in the Muslim College so that it might be made a full-fledged First-
Government College available for all communities.\textsuperscript{73}

In response the Government sanctioned Rs.4 Lakhs for opening science
groups in the Government Muslim College. The Muslims were anxiously waiting for
the day when their science courses would be opened in the new buildings.\textsuperscript{74}

In 1948-49, the junior classes of the Intermediate of the Presidency College
were transferred to the Government Muslim College. Due to that transfer in that year
the strength of the college rose from 588 of the previous year to 823. In the year 1949-
50 with the transfer of senior intermediate classes its strength further rose to 1003.\textsuperscript{75}
When the foundation of the Government Muslim college was laid the then Governor
assured the Muslim leaders that the Government Muslim College would be a full
pledged first grade college, teaching all the subjects.\textsuperscript{76} It was not so. After a year or
two the new Education minister, Madhava Manon, who succeeded Avanasiligam
Chettiar changed the name of the college to Government Arts College. Thus the
history of the Government Muhammandan College came to an end.

The efforts taken by the Legislators and other leaders of Tamil Nadu were
foiled by the Government by the closure of the college. Now the chance was thrown
to the Muslim leaders to start the educational institutions for the welfare of the
community.

Higher education institutions run by Muslims in Tamil Nadu fall into the
following categories:\textsuperscript{77}

\begin{itemize}
  \item Arts, Science and Commerce Colleges
\end{itemize}

\textsuperscript{74} MLAD, Vol. II, 1946, p.1119.
\textsuperscript{75} Ausaf Ahmad, \textit{op.cit.}, p.567.
\textsuperscript{76} G.O.Ms.No.21, Education, 4 August 1945.
\textsuperscript{77} Ibid.
❖ Engineering Colleges
❖ Polytechnics
❖ I.T.I’S
❖ Teacher Training Schools
❖ Madrasas or Religious Arabic colleges

All these categories of institutions are meant for girls or boys or both.

STATUTORY BODIES OF HIGHER EDUCATION

UNIVERSITY GRANT COMMISSION

The UGC (Statutory body established in 1956) is the apex body that regulates universities and colleges teaching general subjects. It has the power to determine and maintain standards and disburse grants. Universities can be Central, State, Private, or Deemed. The UGC stipulates that colleges that provide degree courses have to be affiliated with a university. The UGC provides minimum qualification of teachers, guidelines for award of various degrees and standards that private universities have to maintain. It can also regulate fees of universities if it is in the public interest to do so and prohibits such universities from taking any donations.78

DEPARTMENT OF COLLEGIATE EDUCATION

The Directorate of Collegiate Education was carved out of the erstwhile Directorate of Public Instruction in the year 1965 with a view to administer exclusively the Collegiate Education. Tamil Nadu enjoys the privilege of being one of the most developed states in the Country in the field of Higher Education. There are 27 Universities functioning in Tamil Nadu and of these 12 Universities are getting their Block Grants from the Government of Tamil Nadu through the Directorate of

78 Section 12A, University Grants Commission Act, 1956.
Totally 503 colleges are functioning under the administrative control of the Directorate of Collegiate Education as detailed below:  

In the Head office, the Director is assisted by two Joint Directors of Collegiate Education (Finance) who is in charge of the works relating to the Aided colleges in the State and the Joint Director of Collegiate Education (Planning & Development) who is in charge of the works relating to the Government Constituent Colleges in the State. The Financial Adviser and the Chief Accounts Officer and the Senior Accounts Officer in the Directorate assist the Director in the budgetary control and other financial related matters. A Legal cell headed by a Law Officer is also functioning in the Directorate which deals with the court cases relating to the department. Six Regional Offices located at Chennai, Vellore, Coimbatore, Trichy, Madurai and Tirunelveli are functioning under the administrative control of the Directorate of Collegiate Education. Each Regional office is headed by a Joint Director of Collegiate Education. The Regional offices attend the works relating to the Aided colleges in the respective regions like release of monthly salary, grant, approval of appointments, auditing of accounts, etc.

MUSLIM COLLEGES IN TAMIL NADU

Coming to the tertiary level, there are thirteen Muslim colleges offering course in arts, science and commerce, from degree to Ph.D. levels. These colleges come under Madras, Madurai Kamaraj, Bharathiar, Thiruvalluvar, Mother Therasa and

79 Ibid.,
80 More, J.B.P., op.cit., p.156.
81 G.O.No.1377, Education dated 22 September, 1921. Also see Madras Legislative Council Proceedings, volume XX, 1921, pp.514-515.
Bharathidasan Universities, which regulate course contents and examinations and awards degrees.\textsuperscript{82}

In general, these colleges are doing well. Two of the colleges such as the Jamal Mohamed College, Trichy and Sadakathullah Appa College, Palayamkottai are earned the credit of becoming an autonomous college. All of them except two colleges receiving 100 percent grants from the State Government, plus development and faculty improvement grants from the University Grants Commission.\textsuperscript{83}

The oldest among these is the Islamiah College, Vaiyambadi, which was started as an intermediate college in the year 1921. The latest is the Muslim Women Arts College, Wavoo wajeeha College, Kayalpattinam, started in 2005, which functions on a self-financing basis. Most of the aided Arts Colleges were started between the years 1950 and 1970.\textsuperscript{84}

These colleges do not have a co-ordinating council, which could advise them on the pattern of courses they should have for the greater benefit of the community, with the result that at P.G. level duplication of courses has occurred. The community’s resources being scarce, all educational efforts should be cost effective for the community as a whole.\textsuperscript{85}

**ENGINEERING EDUCATION**

The East India Company in 1806 set up Hailey Bury College in England to train administrators. In India, there were four colleges of civil engineering; the first was Thomson College (Now IIT Roorkee), founded in 1847. Their role was to

\textsuperscript{82} Ibid., p.517.
\textsuperscript{83} More, J.B.P., \textit{op.cit}. p.64.
\textsuperscript{84} \textit{Ibid.}, p.68.
provide civil engineers for the Indian Public Works Department.\textsuperscript{86} Both in Britain and in India, the administration and management of Science, Technical and Engineering education was undertaken by officers from the Royal Engineers and the Indian Army equivalent (commonly referred to as sapper officers). This trend in Civil / Military relationship continued with establishment of the Royal Indian Engineering College (also known a Cooper’s Hill College) in 1870, specifically to train civil engineers in England for duties with the Indian Public Works Department. The Indian Public Works Department, although technically a civilian organization, relied on military engineers until 1947 and after.\textsuperscript{87}

Growing awareness for the need of technical education in India gave rise to establishment of institutions such as the Indian Institute of Science, established by philanthropist Jamshetji Tata in 1909. By the 1930s India had 10 institutions offering engineering course. However, with the advent of the Second World War in 1939 the “War Technicians Training Scheme” under Earnest Bevin was initiated, thereby laying the foundation of modern technical education in India. Later, planned development of scientific education under Ardeshir Dalal was initiated in 1944.\textsuperscript{88}

ENGINEERING EDUCATION IN TAMIL NADU

Tamil Nadu has a history that dates back to a thousand year or more. Tamil Nadu prides from the fact that the first engineering institution to come into being in the country was the Survey School established in 1794 at Chennai by the East India Company, Out of this grew the reputed College of Engineering, Guindy, and Chennai. Having made great strides in the field of Technical Education, Tamil Nadu is a

\textsuperscript{86} Anderson, G., \textit{British Administration in India}, London, 1920, p.46.
\textsuperscript{87} \textit{Ibid.}, p.905.
\textsuperscript{88} Hardy, p., \textit{The Muslim of British India}, New Delhi, 1998, p.144-145.
frontline state in India imparting education in the field of technology. The State has also witnessed a rapid growth of engineering institutions during the last decade. There are 123 engineering colleges in the State of which 113 are self-financing institutions. The intake of students in the engineering colleges has gone up rapidly during the last few years. In 1999-2000, 25,119 students were admitted to engineering colleges, of these 20,411 were absorbed by self-financing engineering colleges. The percentage admitted was 31. As per the current trend, the number of engineering graduates will be 25,000 per year. Placement data of Anna University, a premier technical university in the State indicate that 60 to 85 per cent of the students of various teachers of engineering get absorbed through campus placement. The remaining students normally go abroad for higher studies. This happy position, however, may not be true of other engineering colleges in the State. Though no data is available on the placement of engineering college students (outside Anna University), except for a few premier private engineering institution in Chennai and Coimbatore, there does not appear to be any worthwhile intake of engineering graduates of other teaching and consequently poor quality of students graduating from these institutions. This is a matter for concern and the government may have to review its policy of permitting the setting up of new engineering colleges in the States in future.

The Government College of Engineering in Tirunelveli was established in October 1981 to fulfill the needs of people in the southern region. At first the college functioned in a bungalow near, Tirunelveli Medical College, since new buildings were under construction. In 1984, the college moved into new buildings on its 25

---

hectare (62-acre) campus. It is currently located about 8km from Tirunelveli Junction on the Tirunelveli – Trivandram Highway. From its inception, the College admitted students in three undergraduate departments: Civil, Electronics and Communication and Mechanical Engineering; Electrical and Electronic Engineering was introduced during 1986-87, and Computer Science and Engineering added in 1989-90. A postgraduate course in Computer Science and Engineering was introduced in 1994-1995.  

\[93\] Ibid., p.463.  
\[94\] Ibid., p.468.