

TAMILNADU MUSLIM EDUCATIONAL CONFERENCE

1973

SOUVENIR



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TAMILNADU MUSLIM EDUCATIONAL CONFERENCE

1973

SOUVENIR

PUBLISHED BY

TAMILNADU MUSLIM EDUCATION STANDING COMMITTEE

"ASSOCIATION GARDENS"

49, Peters Road, Royapettah, MADRAS-600014

TAMILNADU MUSLIM EDUCATION STANDING COMMITTEE

"ASSOCIATION GARDENS"

49, Peters Road, Royapettah

MADRAS-600014

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Muslim Educational Association of
Southern India

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Muslim Educational Association of
Southern India

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Hasan Ali Dhala Sahib,
Prof. G. Md. Farhathullah Sahib,
Prof. Shaik Ahmed Sahib,
Major M. A. Rasheed Sahib

Symposium

(22—9—1973)

Chairman :

S. J. Sadiq Pasha Sahib,
Hon'ble Minister for Revenue,
Govt. of Tamil Nadu.

Speakers :

C. M. Fazlur Rahmon Sahib,
Primary & Secondary Education.
Habibullah Badsha Sahib,
University Education.

Dr. J. Azeez-ur Rahman Sahib,
Technical & Professional Education.

Kaka Md. Oomer Sahib,
Religious and Oriental Education.

A. M. A. Sayeed Sahib,
Associations contributing to Education
(other than Schools, Colleges and Madrasahs)
Dr. Syed Khaleefathullah Sahib.
Role of Wakfs in Education.



Dr. KALAIQNAR M. KARUNANIDHI
Chief Minister Tamil Nadu who inaugurates the Conference



A. K. A. ABDUS SAMAD M. A., M. P.
President, Muslim Educational Association of Southern India,
Madras, who presides over the Conference.

3



A. A. RASHEED M. A., Dip. L. Tech (Lond.)

**Hony Secretary, Muslim Educational Association of
Southern India, Madras and Correspondent,
New College, Madras, who is the Convener of the Conference.**

(4)

A WORD TO READERS

Fourteen hundred years ago, when the Greatest Amongst Men (Sal) pronounced the memorable words, "Seek knowledge, even if it be in China" their echoes were heard not only in the deserts of Arabia but throughout the world, and they continue to reverberate in the minds of men and women of all places and all times.

Today, these great words have assumed a unique importance in the context of the rapid advances made in the cultural, scientific and technological spheres. Education has become man's main instrument in the achievement of success and progress, the essential link to peace and happiness and the sole key to unravel the mysteries of the Universe. For us, the devout followers of the Great Master of the Worlds (Sal), education has been enjoined as a religious duty, and throughout centuries our efforts have been to perform this duty to the best of our ability.

We present this Souvenir as a memento of our continued dedication to the cause of education. The following pages will give you a bird's eye view of the educational activities of the Muslim Community in Tamilnadu, their problems and difficulties, their services and sacrifices, their needs and demands, their aspirations and ambitions. No doubt the themes are not exhaustive and the articles are not comprehensive, but the eminent writers in the Souvenir have endeavoured to present in a nutshell all the aspects of education that are engaging our attention in this part of the country. All these efforts point to one single factor that has inspired us, namely, unity of purpose and unity of action. In the words of the Holy Quran—hold on together to the rope of Allah and do not disunite—this is the universal message the sponsors of this conference desire to convey. Let us unite and channelise all our resources together in order to enrich our society with the fragrance of the best in education.

Wa Aakhiru Dawaana Anil Hamdu Lillaahi Rabbil Aalameen! The end of our prayer is: **All Praise be to Allah, the Sustainer of the Worlds!**

CONTRIBUTORS

A. K. A. Abdus Samad	Muslim Education : Problems and Achievements Sila Ninaivugal (Tamil)
A. A. Rasheed	Problems facing private managed colleges Career guidance to educated youngmen
A. A. Ravoof	Common Forum
An Educationist	Employment Opportunities for the Muslim Youth
C. M. Fazlur Rahmon	Defiance of Religion: Death of Character
C. Ahmed Basha	Mada Bothanai (Tamil)
Dr. J. Azeez-ur-Rahman	Analysis of Student Unrest
Dr. Syed Khaleefathullah	Problems of Urdu Medium Schools
Dr. Muntaz Ahmed Khan	Benefit of Pre-primary Education
Mohamed Raza Khan	Origin and Growth of Muslim Colleges in the South
M. A. M. Azeezur Rahman	Islamic Concept of Education
N. P. Shaikh Abdul Kader	Role of Muslim Press in Advancement of Education
Prof. Md. Yousuf Kokan	The Spread of Arabic in Tamilnadu
P. K. Shabbeer Ahmed	Base of our Educational Edifice: School Education
Syed Yakub	Pattern of Higher Education
Habibulla Badsha	Cultural and Educational Rights of the minorities
S. Abdul Ghaffar	Primary Education in Bahrayn
Nafeesa Kaleem	Role of Muslim Women in Education
Prof. Hyder Ali Khan	Riyasate Tamil Nadu me Farsi (Urdu)
Mahboob Pasha	Tamilnadu me Urdu Zaban O Adab ka Irthiqa (Urdu)



Press Secretary to the President,
RASHTRAPATI BHAVAN,
NEW DELHI-110004

August 7, 1973

Dear Shri Rasheed,

The President is glad to know from your letter of the 1st August, 1973 that the 1st Tamil Nadu Muslim Educational Conference will be held in Madras on 22nd and 23rd September, 1973. He sends his best wishes for the success of the Conference.

Yours sincerely,
(Sd) A. M. Abdul Hamid

Shri A. A. Rasheed
Convener
Tamil Nadu Muslim Education Standing Committee,
"Association Gardens"
49, Peters Road
MADRAS-600014.

SECRETARY
TO THE VICE - PRESIDENT OF INDIA
NEW DELHI

14 th August, 1973.

Dear Sir,

The Vice-President is glad to know that you are holding the First Tamil Nadu Muslim Educational Conference on 22nd and 23rd September, 1973. He sends his best wishes for its success.

Yours faithfully,

(Sd.) V. PHADKE

EDUCATION MINISTER
GOVERNMENT OF INDIA
New Delhi, 6 August 1973

The Tamilnadu Muslim Educational Conference is being organised at a time of great awareness of the necessity of making education available to all. I am particularly struck by the wide range of coverage, from the Primary to the University stage, as well as the emphasis on secular instruction amongst the objects before the Conference. The presence of eminent persons and educationists at the Conference will, I am sure, add to the quality of the deliberations. I send my good wishes for the success of the Conference.

(Sd.) S. NURUL HASAN

DEPUTY MINISTER FOR HOME AFFAIRS
NEW DELHI

August 13, 1973.

Dear Shri Rasheed,

Thank you for your letter dated 1st August, 1973. I am glad to know that the first Tamil Nadu Muslim Educational Conference is going to take place on 22nd and 23rd September in Madras. It is needless to say that the Muslim Community has been lagging behind in the matter of education. To understand the various developmental schemes of the Government and to participate fully in the developmental activities and share the benefits accruing therefrom, it is necessary that every one in the Country becomes literate. The Muslims of this Country, especially coming from the rural areas, have yet to realise the importance of education. I am also aware of their genuine difficulties. I hope that the Muslim Educational Conference will ponder over the difficulties of the community and take necessary steps to solve them. I wish the organisers of this Conference for their laudable work all success.

Yours sincerely,

(Sd.) F. H. Mohsin

DEPUTY MINISTER OF RAILWAYS

"Rail Bhavan", New Delhi-1

August 27, 1973

I am glad to know that the first Tamil Nadu Muslim Educational Conference is being held on September 22 and 23, 1973.

The Conference will be doing a great service if its deliberations promote the growth of education among younger generation of Muslims. By education alone, the Muslims would be well-equipped to raise not only their own standards of living but also contribute to the economic development of the country.

I wish the Conference all success.

(Sd.) Mohd. Shafi Qureshi

GOVERNOR OF TAMIL NADU
CHIEF SECRETARY
CHENNAI

RAJ BHAVAN
MADRAS-22
14-8-1973.

*I wish the Tamil Nadu Muslim
Educational Conference success.*

(Sd.) K. K. SHAH
GOVERNOR OF TAMIL NADU.

RAJ BHAVAN
Camp Poona-411007
9 August 1973

I send my best wishes to the organizers of the Tamil Nadu Muslim Educational Conference for a very successful session. Education is one of the greatest needs of our people as a whole and, more particularly, of the Muslim community which requires education both in the sense of acquiring knowledge and skill, so as to improve its economic prospects, and cultural development which, while helping to retain the best of its heritage, both temporal and spiritual, would, at the same time, assist in understanding the urges of the present day. The Conference has a challenging task before it and I am sure that it will prove equal to that task.

(Sd.) Ali Yavar Jung
Governor of Maharashtra.

RAJ BHAVAN

Lucknow

August 30, 1973.

I am happy to know that the First Tamil Nadu Muslim Educational Conference is being held at Madras in September to consider various important matters like the eradication of illiteracy and providing moral instruction to children in educational institutions.

Keeping in view the paramount need for national unity, free from casteism, communalism and narrow parochialism, let me hope that the Conference will consider ways and means for providing education which will create patriotism and selfless service to the people of all religions and sections in our country.

I wish the Conference every success.

(Sd.) Akbar Ali Khan

Governor, Uttar Pradesh.

FORT ST. GEORGE

Madras-9

7-9-73

The all pervasive and penetrating impact and influence of literacy among the mass of the country steeped in illiteracy could not be brushed aside or belittled except at the peril of the country. The interests and initiatives evinced in the implementation of educational schemes by Government alone are not enough to accomplish the formidable task of attaining cent percent literacy. The steps taken by the private individuals and institutions in this line are laudable as well as commendable. I am, therefore, delighted to know that the Tamil Nadu Muslim Educational Conference of its own accord has decided to chalk out effective ways and means to redouble its earnest efforts towards acceleration of literacy among the Muslim Community in this state.

I wish the Tamil Nadu Muslim Education Standing Committee complete success in its endeavours.

(Sd.) M. Karunanidhi

Chief Minister

Government of Tamil Nadu

TRIVANDRUM

3-9-73

I am very glad to know that the first Tamil Nadu Muslim Educational Conference will be held on 22nd and 23rd September, 1973 at the New College Campus, Madras, and that a Souvenir is being published to commemorate the events. I am happy to send my hearty congratulations and wish the function and Souvenir every success.

(Sd.) Chakkeeri Ahmed Kutty,
Minister of Education, Government of Kerala.

VIDHANA SOUDHA

BANGALORE-1

August 23, 1973

Dear Shri. Rasheed,

I am very happy to learn that the first Tamil Nadu Muslim Educational Conference is being held at Madras shortly. The organisers deserve our congratulations for bringing under the purview of the Conference various aspects which would go a long way in safeguarding the interests of Muslims who constitute a minority community. I wish the conference a grand success.

(Sd) Azeez Sait
Minister For Labour
Transport And Wakfs
Tourism

FORT ST. GEORGE, MADRAS-9

10th August 1973

Dear Sir,

I am glad to learn that the first Tamil Nadu Muslim Educational Conference is to be held on 22nd and 23rd September 1973 at Madras. I also learn that in this connection a Souvenir is to be published. I am sure the Souvenir will be informative and instructive and will contain articles depicting the advancement of education in our State. Eradication of illiteracy and improving the standard of education are two subjects engaging the attention of our educationists. I hope the Conference will be able to give some guide-lines in these spheres.

I wish the Conference all success.

Yours sincerely,

(Sd.) Pulavar K. Govindan, M.A.

Speaker, Tamil Nadu Legislative Assembly.

TRIVANDRUM
September 1, 1973.

I am extremely happy to know that the First Tamil Nadu Muslim Educational Conference is to be held at the New College Campus, Madras on 22nd and 23rd September 1973.

Illiteracy of the common folk, inadequate facilities for religious and moral education, lack of opportunity for higher and technical education for young boys and girls are some of the pressing problems facing the Muslim Community throughout the country. Though efforts have been made by various agencies, we could not make much headway in the field of education. Education is a basic requirement for enlightened citizenship and also for economic uplift. A State level Conference of eminent persons and leading educationists can do much in this respect.

I hope that the discussions and deliberations in the Conference will evolve ways and means of promoting religious and secular education among our younger generation of Tamil Nadu.

I wish the Conference all success.

(Sd.) K Moideenkutty Haji
Speaker
Kerala Legislative Assembly

ABDUL ALEEM

Vice-Chancellor

ALIGARH MUSLIM UNIVERSITY

ALIGARH

18 August, 1973

Dear Sir,

I am glad to learn from your letter dated 6 August, 1973 that the Tamil Nadu Muslim Education Standing Committee is proposing to hold the first Tamil Nadu Muslim Educational Conference on 22 and 23 September 1973 at the New College Campus, Madras. I am sure, the deliberations of this Conference will prove to be useful and I have pleasure in wishing it all success.

Yours faithfully,

(Sd.) Abdul Aleem

CORPORATION OF MADRAS,
RIPON BUILDINGS,
MADRAS-3.
18th August '73

Dear Sir,

I am happy to learn that the First Tamil Nadu Muslim Educational Conference is to be held on 22nd and 23rd September, 1973 at the New College Campus, Madras, that Hon 'ble Ministers and eminent educationists are to participate in it, and that a valuable Souvenir is to be brought out to mark the occasion. The objects with which the Conference is convened are very laudable. While appreciating the noble efforts of the Conveners in the important and nation-building sphere of education, I send my sincerest wishes for the success of the Conference.

Yours faithfully
(Sd.) R. Arumugam
Mayor of Madras

Embassy of the Republic of Indonesia

NEW DELHI

22nd August, 1973.

Dear Mr. Rasheed,

We are happy to learn from your letter dated 6th August 1973 that the first Tamil Nadu Muslim Educational Conference will be held on 22nd and 23rd September, 1973 at the New College Campus, Madras.

Apart from the Tamil Nadu Muslim Education Standing Committee itself, this conference will serve a good opportunity in further successful eradication of illiteracy among Muslims. This effort will certainly reflect the noble deed of good Muslim and Patriot as well.

We offer to this Committee and the participants of the above mentioned conference our best wishes for a successful fulfilment of its high academic practical aims.

With kind regards, we remain,

Sincerely yours,

(Sd.) S. Tjakradipura

Ambassador.

Jamaat-e-Islami Hind
Bazar Mufti Kifayatullah
Delhi-110006
18-8-1973

Dear brother-in-Islam,
Assalamo Alykum

Thanks for your letter of the 6th instant asking me to send a message for the First Tamilnadu Muslim Educational Conference to be held at Madras.

The letter reached me on the 14th instant whereas you wanted the message to reach you before the 15th, so it was impossible for me to accede to your request.

I however wish the Conference all success and pray Allah to guide the sponsors and organisers of the Conference in arriving at right conclusions and in implementing with earnestness these decisions in right time.

With best wishes

Yours sincerely
(Sd) Muhammad Yusuf
President

AMEER MAHAL,
MADRAS.
10th August, 1973.

Dear Mr. Rasheed,

I have your letter of the 6th August, asking me for a message for publication in the Souvenir that is proposed to be published in connection with the Conference of the Tamil Nadu Muslim Education Standing Committee.

I congratulate you on sponsoring this meeting. I am sure it would go a good way in promoting the objects you have in mind.

In the olden days Educational Conferences were being held regularly and these have done much good to the country and the community.

I am glad this practice is being revived which is all for the good.

I would emphasise the acute need for giving religious education to our children. This is the best means of infusing the spirit of brotherhood of man which is the fountainhead of all human activity.

I wish the Conference every success.

Yours faithfully,
(Sd.) S. M. Abdul Khader

K. KAMARAJ

Phone : 41373

8, Tirumalai Pillai Road, T'Nagar,

MADRAS-17

21st August ' 73

Dear Sir,

I am glad to know that the first Tamil Nadu Muslim Educational Conference is being held in Madras next month to look after the educational interests of the Muslim Community.

I hope the conference would evolve concrete programmes to promote educational facilities.

I wish the conference every success.

Yours sincerely,

(Sd.) K. Kamaraj

C. H. MOHAMED KOYA M. P.
General Secretary,
Indian Union Muslim League

12, WESTERN COURT,
NEW DELHI
16th August 1973.

I am glad to know that the Tamil Nadu Muslim Educational Conference 1973 is being held in Madras with an ambitious programme for making education spread to the nooks and corners of Tamil Nadu in order to eradicate illiteracy and with an emphasis on moral education of the youngsters. Education has been enjoined by the Holy Prophet on every Muslim man and woman as a duty and throughout the history of Islam, educational progress has engaged the attention of rulers, leaders, scholars and writers alike. I hope the conference will take into consideration the various problems connected with education from Pre-Primary right upto the University level including Technical & Professional studies and suggest suitable measures for tackling them. I congratulate the organisers on this gigantic venture and wish them all success on their endeavours.

Yours sincerely,
(Sd.) C. H. Mohamed Koya.

Justice
M. M. ISMAIL

34, Justice Sundram Iyer Road
Nageswarapuram
MADRAS-4
11th September 1973

Since I shall be away from the City from
15th to 23rd September 1973, it will not be
possible for me to attend the conference.
However, I hereby send my best wishes for the
success of the conference.

Yours sincerely,
(Sd.) M. M. ISMAIL.

ALL INDIA RADIO

MYLAPORE, MADRAS-4

13th August 1973.

Dear Sir,

We thank you for your kind letter dated 6th August 1973 and we are happy to learn that you are convening the first Tamil Nadu Muslim Educational Conference on the 22nd and 23rd September 1973 at Madras. We wish the Conference all success.

Thanking you,

Yours faithfully,

(Sd.) S. A. THAKORE

Station Director-

WRITERS: WHO'S WHO

A. A. Rasheed, M.A., Dip. L. Tech. (Lond.)

A. A. Rasheed (Anaikar Abdul Rasheed) was born at Nariyambattu on 1-7-1923. Obtained M. A. Degree from the University of Madras. Proceeded to England to study Leather Technology at the College of Technology, Northampton, for two years. Obtained Diploma in Leather Technology in First Class. Spent further one year as apprentice in various Tanneries and Chemical Firms in England.

Now a Tanner and Exporter of Leathers and a buying agent for foreign firms. Was a Member of the Madras Municipal Corporation and Member of the Madras Legislative Assembly from 1957—1962.

He is the Hony. Secretary & Correspondent of the New College and Muslim Educational Association of Southern India since 1965. The New College has grown both in strength and stature during his Secretaryship with 3400 students studying various courses in the Day College and 1200 students studying in the Evening College. Was instrumental for the construction of several imposing buildings in the College campus, and for introducing 6 post Graduate Courses in Arts and Sciences.

Is a Member of the Tamil Nadu Wakf Board (Muslim Religious Endowment Board), Senate of Annamalai University and Senate of Madras University, besides being a Director of the Leather Export Promotion Council. Hobbies: Bridge, Gardening, Reading and listening to Urdu poetry.



Dr. J. Azeez - ur - Rahman, M. B., B. S.

Born on 19-1-1926. Education: Madrasa-e-Hidayatul Islam, Valathoor (1930-36); Islamiah High School, Vaniyambadi (1936-1941); and Islamiah College, Vaniyambadi (1941-1943). Worked on the editorial staff of "Deccan Times" (Weekly), Madras (1943-1944); Wrote many articles on topical, educational and literary interests. Passed B.A. (Hons.) (Prelim) from Madras Christian College (1944-1945); M.B.B.S- Madras Medical College (1945-50) - Studied for M.D. (1951-1953); could not complete M.D. exam; Madras Medical Service (1953-1959). Resigned and started private practice.



Writes sonnets, free verse, blank verse, ghazals, etc., in Urdu. Author of a collection of sonnets: "Barge Naukhez", prescribed for B.A. & B.Sc. in Madras University. Is Vice-President, Vaniyambadi Muslim Educational Society and Asst. Secretary, Muslim Educational Association of Southern India, Madras.

Dr. Syed Khaleefathullah, G.C.I.M., D.M. & S., M.C.



Born in Madras on 4-10-1933. Educated in Corporation Muslim Boys' School, Royapettah, Govt. Madrasa-e-Azam, and Govt. Arts College, Govt. College of Integrated Medicine and Kilpauk Medical College. Had a flair for social work from his childhood. He is a member of the Managing Committee of the New College, Madras, leader of the Muslim League Municipal Party, Corporation of Madras, Member of Executive Committee, Tamilnadu State Muslim League, Vice-president, All India Unani Tibbi Conference, Member of the Executive Committee of Muslim Educational Association of Southern India and Anjuman-e-Mufid-e-Ahle Islam and Hon. Secretary, Anjuman-e-Himayat-ul-Islam, President, Muslim Youth Social Service League and Madras Mutton Retailers' Association, Joint Tech. Director, Crescent Hospital, Member of several committees and

Advisory Boards for Unani and Indigenous Medicine, Central as well as State.

Mohamed Raza Khan

Mohamed Raza Khan, born in Madras in 1912, was educated in the Presidency College where he studied for B.Sc. Has been in League politics in various capacities. Was an elected member of the Madras Legislative Assembly from 1946 to 1952 and of the Legislative Council from 1953 to 1962. His active participation in politics during a critical period of India's history before and after partition has inspired him to write an account of Muslim politics of which he may claim an intimate knowledge. He is the author of "What Price Freedom."

Journalism has been his second love, and he edited "Muslim India" (1945-47), and "Tarjuman" since 1953.



Md. Yousuf Kokan, M.A., M.Litt.



Born at Minambur, Gingee Taluk, S.A. Dist. on 4-11-1916. Studied Arabic, Persian, Urdu and English at Jamia Darus Salam, Omerabad (1925-1932). Passed Afzalul Ulama 1933 & Munshi Fazil (Pre only) 1932. Research Fellow of Shibli Academy, Azamgarh (1935-1940). Lecturer and Assistant Librarian in Govt. Colleges and the Govt. Oriental Manuscripts Library (1943-1949). Joined the University service on 5-8-1949 and worked as lecturer and reader and now is the Head of Department of Arabic, Persian and Urdu since July 1963. Passed M.A. in Arabic Language and Literature of the Madras University in 1948 in First Class; the M.Litt. degree in 1955.

His books:

Arabic: (1) Shawakil-al-Hur (2) Maqamat-e-Agah

(3) Al-Arab Wa Adabuhum in 2 parts (4) Al-Qirat-al Arabia Part I (5) Al-Qirat-al-Mufeeda Part V (6) Amir Khusro, his life and works; **Persian**: (1) Kulliyat-e-Abjadi Part IV (2) Bahar-e-Azamjahi (3) Aslul Usool (4) Haft Jawhar; **Urdu**: (1) Imam Ibn Tymiyya (2) Khanwada Qazi Badruddowlah Part I (3) Nau Bahar-e-Ishq (4) Mukhtasar Tarikh-e-Hind (5) Na Malum Irsan (6) Bahrul Uloom (7) Moulana Baquir Agah (8) Qazi Raziuddin Murtaza (9) Qurbi and **English**: (1) Arabic and Persian in Carnatic 1710-1960 (under print).



Syed Yakub, M.A., L.T.

Retired as the Director of Collegiate Education, Tamil Nadu in 1968 and subsequently served as the Registrar of the University of Madras (September 1958 to April 1970).

Had his University education in the Madras Christian College and entered service in the Education Department of this State in 1936. Was Assistant Lecturer in Physics for some years, when he was promoted as Professor in the Tamil Nadu Educational Service in 1946. Later on served as Principal for a period of about seven years (1955-1962) in three Government colleges (Tellicherry, Kumbakonam and Madras). After a service of more than 25 years as a teacher he was appointed as Deputy Commissioner for Government Examinations and subsequently as Joint Director of Public Instruction in the composite Directorate of School and Collegiate Education. Promoted as the Head of the Department of Collegiate Education in 1966, in which post he served till the date of retirement in 1968.

N. P. Sheik Abdul Kader, B.A.

Born on September 24, 1920 in Natham, Abiramam Post, Ramanathapuram District. Matriculated in Rangoon (Burma) and graduated in Economics from the Madras University.

Chose journalism first as a pastime and then as a profession. Was the Asst. Editor of "Deccan Times" (English weekly), Madras from 1943 to 1948. Then edited "Malaya Nanban" (Tamil daily) in Singapore. Served the Indonesian Embassy at Rangoon from 1953 to 1967 as Asst. in the Economic Section. Also helped its press section in bringing out bulletins and brochures. Was on the editorial staff of the Ahmedabad edition of "Times of India" for a brief while. At present serving as the Associate Editor of "Ara Murasu" (Tamil Daily).



As a freelance, has contributed articles and short stories to newspapers both at home and abroad such as "Bombay Chronicle", "Mysindia", "Orient Review", "Swatantra", "Sunday News of India", "Singapore Free Press" and the "The Burman". Has contributed historical serials and sketches in Tamil to the "Ara Murasu" and a few other magazines. Two of such serials, one on the life of Prophet Muhammad and the other on the Muslim conquest of Byzantine are currently appearing in "Mani Vilakku" monthly.

M. A. M. Azeezur Rahman M.A., B.L.

Is the youngest son of late Alhaj Moulavi Mufti Muhammad Tameem Aalim Sahib of Madras, whom he lost even before he joined school. Brought up by his eldest brother, Mr M. Abulhasanaat Muhammad Taahir. After early religious education, studied Persian and Arabic under late Moulavi Khaleelur Rahman Sahib Bihari.



Studied at Nawab C. Abdul Hakeem's Hindu-Muslim High School, Madras. Did his Intermediate at the Govt. Arts College, Madras, and took his B. A. (Hons) Degree (with Islamic History & Culture and Indian History) from the Presidency College, Madras, securing the first rank in his branch in the University for which he was awarded the FURQAN Prize by the University of Madras. Studied at the Law College, Madras, for B. L. Degree.

After some years of teaching career, has set up practice as an Advocate in Madras. Has to his credit many published articles, both in English and Tamil, on Islamic topics and secular subjects like Politics, Law and History.

A. A. Ravoof

Journalist and Author-in his fifties-wrote many books in English, some of them ran into several editions and some of them were translated into Indian languages. Editor: "Deccan Times", Madras (1942-57); Editor: "Star", Madras (1958); Editor, "Radiance" Delhi (1963-65). Now editing "Crescent", Madras since 1969. Contributes articles on all topics of interest to leading newspapers in the country.

Now busy compiling ALL-INDIA MUSLIM DIRECTORY & WHO'S WHO.



S. Abdul Ghaffar B. A.



Born in Vishakapatnam (Andhra Pradesh), did secondary education at Nandyal in Kurnool

District and obtained B. A. degree in Economics in 1954, from Andhra Christian College, Guntur. Now working as Auditor in the Office of the Accountant General, Tamil Nadu.

The irrepressible urge to write has been in his blood from college days, having stood first in all the English essay contests. Has more than one hundred articles to his credit published in "The Sunday Times", "The Hindu", "Radiance Views weekly" (Delhi) and "Crescent" (Madras).

Subjects of his interest are Religion, Literature, Politics, Indian Constitution, History and Sports. The works of Dr. Iqbal have influenced him greatly.

A. K. A. Abdus Samad M.A., M.P.

Born October 4, 1926 at Karaikal, son of Allama A. K. Abdul Hameed Baqavi, the only authority who had translated the whole of Holy Quran in Tamil. Educated both at New College and Presidency College, Madras, he passed his M. A. in Islamic History and Culture.

Journalism is his first love—has been editing “Mani Vilakku” (Tamil monthly) since 1954, was editor of “Manichudar” (Tamil weekly) and publisher “Crescent” (English weekly), Madras.

Associated with many educational institutions. He is the President of the Muslim Educational Association of Southern India; Chairman, the New College Managing Committee, Madras; Patron, Dr. Zakir Husain College, Ilayangudi. Was Chairman, Standing Committee on Education, Madras Corporation, 1959-62; member of the Madras University Senate 1959-63 and member of the Annamalai University Senate since 1969.

He is a member of the Executive of the International Islamic Universities Conference and attended its session at Fez, at the invitation of the government of Morocco. He visited Saudi Arabia in 1971 as a member of the Government of India's Haj delegation to the Holy Places.

He was a member of Madras Corporation 1959-63 and is member, Advisory Committee, Government General Hospital, Madras.

As an industrialist and businessman, he is a partner of General Exports, Madras; Member, Advisory Council of Commerce, Government of India; Member, Development Council on Leather and Leather Industry; and Member, Advisory Committee on P & T (Madras Circle).

In politics, he is a staunch Muslim Leaguer, is President of the Madras District Muslim League. He is the leader of the Muslim League Party in Rajya Sabha, was first elected to Rajya Sabha in April 1964 and re-elected in April 1970.



He has travelled all the countries of the East, Middle East, United Kingdom and the Continent, United States and Canada.

He is the publisher of the only complete translation of the Holy Quran in Tamil—“Tarjumatul Quran”—and a number of literary books in Tamil.

Habibullah Badsha M.A., B.L.

Habibullah Badsha is a practicing Advocate in the Madras High Court. He did his M. A. in Islamic History. He was the President of the Presidency College Union. He was also the President of the Madras Junior Chamber and the legal Counsel of the Indian Junior Chamber for quite a number of years. He is a member of the Managing Committee of the New College and a member of the Executive Committee of the Muslim Educational Association of Southern India.

Nafeesa M.A., B.T.

Nafeesa Kaleem, born on 14-9-1933. Married, at 16, Mr. Moosal Kaleem. Acquired a Post Graduate Degree in Hindi Literature and a Post Graduate Degree in English Literature. Has had no formal schooling nor undergone any tuition. Studied privately for all exams from Matriculation to M. A. by herself. Teaches English Language and Literature in the S. I. E, T. Women's College, Madras and also Islamics for the Muslim students of the said College. Interested in classical languages, especially Arabic and Sanskrit. Tries to serve by teaching, lecturing to men and women of even the remotest villages in this part of the country, and by addressing and writing for the educated community, from 1951 onwards. Writes under the name of Mary Nafeesa.

C. M. Fazlur Rahmon B.A., B.T.

C. M. Fazlur Rahmon, B. A. B. T., had his school education in Islamiah High School, Vaniyambadi (1940) and Intermediate in Islamiah Collage, Vaniyambadi (1942). Took his B. A. Degree from Government Mohamedan College, Madras (1944) and B. T. Degree from Teachers' Training College, Saidapet, Madras (1945). Is Headmaster of Islamiah High School, Pernambut, from April 1945. Takes keen interest in educational policies and programmes in general and the education of the Muslim Community in particular.

He is actively associated with the professional organisations of teachers at the District, State and National levels.

He was twice on a study tour abroad, once to China and other eastern countries in 1957 and then to the United States, Canada, Europe and the West Asian countries in 1965.

POETS' PORTRAITS

Raees Akhtar

Raees Ahmad Khan was born in Bidar in 1937. Matriculated from Bidar High School, passed Intermediate from Chanderghat College, Hyderabad and is an undergraduate of the Osmania University. Writes poetry from his student days. His ghazals are published in literary magazines and relayed from All India Radio, Hyderabad. Has attended many All-India Mushairas.



Hameed Almas

Born on 9-12-1935. Superintendent in the office of the Labour Commissioner, Bangalore. A well-known poet since 1952. Widely published in all standard Urdu Journals. Has been translated into other Indian and foreign languages. Has etched a place for himself among modern Urdu writers.



Salahuddin Nayyar

Born in Gulburga District on 25-1-1935. Matriculated from Muslim University, Aligarh. Has many oriental titles like Munshi Fazil, Adib Kamil etc., to his credit. Has convened and participated in many All-India Mushairas and his work has been published in a number of journals and relayed from A.I.R. First published work was "Gul-e-Tufa" (1965), a part of which was translated into Telugu. "Zakhmon Ka Gulab" was published in 1972 and received an award from Uttar Pradesh Govt. "Sanam Tarash" is under publication. Recites ghazals in a melodious way.

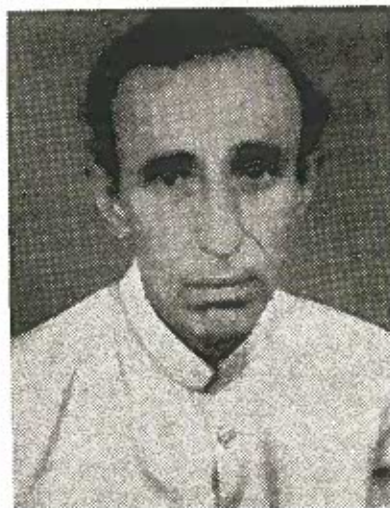
Zubair Razvi

Born in Andhra in 1935. Had early education in Hyderabad and passed B.A. and M.A. from Delhi University. First work to be published in 1964 was "Lahr Lahr Nadia Gehri". The second one was "Khisht-e-Diwar" recipient (1970) of an award from the Uttar Pradesh Urdu Academy. Employed in the Urdu Service of All India Radio, Delhi. A popular lyricist belonging to the school of Modern Urdu Poets.



Sayeed Shaheedi

Born on 14th July 1914. Son of Nawab Shaheed Yar Jung, a poet of repute. Writes verses from the age of 15. Meer, Anees and Dagh are his ideals. Devoted to ghazals only. Has participated in All India Mushairas. "Barq-o-Ashian" is his first collection of ghazals. "Bahte Naghme" is under print.



Raza Naqvi Wahi

Born in 1915. Educated in Patna and Calcutta. After getting Diploma in Commerce, started working as an assistant in the Bihar Legislative Council where he now holds the post of an Assistant Secretary. Has published four volumes of satirical poems. Fifth is in print. Two volumes were published in Hindi as well. Recipient of Uttar Pradesh Govt. award. Member of Bihar Urdu Academy. His poems are full of satire and sarcasm with an under-current of humour.



Bekal Utsahi

Lodhi Mohamed Shafi Khan alias Bekal Utsahi was born on 19th July 1930 in a village in Gonda District. Was educated upto Intermediate and got the diplomas of Adib Mahir Kamil and Vashesh Yogyata. His constant endeavour had been to bring about a confluence of Urdu and Hindi languages. As a mass poet, his style is remarkable for simplicity of language and expression. His published works are 'Bapu Ka Sapna', 'Vijay Bugle', 'Lehke Bagia Mehke Gee', all in Hindi. 'Nagma'-o-Tarannum', 'Nishat-e-Zindagi' and 'Sarur-e-Javidan', all in Urdu. 'Apni Dharti Chand Ka Darpan' and 'Purviyan', both in Urdu, are in the press. Besides a regular feature in Mushairas, he frequently appears on radio and television and has even attended a Mushaira in U. K. He is also a keen and devoted social worker and is associated with Jigar Memorial College, Gonda, and Higher Arabic College, Balrampur, Gorakhpur University. He is on the advisory board of the Arabic Linguistic University, Mubarakpur.



A Survey of Muslim Education in Tamilnadu

The Tamilnadu Muslim Education Standing Committee wished to collect, to the extent possible, within a short time, reliable data regarding the present educational conditions of Muslims in different districts of the State as also fuller particulars about the problems affecting their education and their educational institutions. With this end in view, it issued sets of questionnaire to Muslim public of different areas and to the managements of Muslim Colleges, High Schools, Primary Schools, Madrasas and Societies or Associations functioning in different places in the districts of Tamilnadu. With the best of our efforts and under various handicaps we have been able to receive the replies from 260 sources only. Conclusions based on these may not be complete but still the replies do give an idea of the problems facing us. Certain notable

features emerging out of the replies are given below:

I. Primary Education

(1) Out of the total No. of Muslim children in the age group suited for studying from I to V Standard, the No. of children actually attending either recognised Schools or unrecognised Madrasas are varyingly reported to be ranging between 20% and 60% so far as towns are concerned. This is the case more or less with boys and girls.

(2) In villages the above mentioned percentage does not appear to exceed 20% in case of boys and 10 in case of girls.

Note: The above figures do not refer to completion of study, upto V standard. If we

consider the large-scale dropouts, it might amount to something like bare literacy only.

The readers may draw their own conclusions about the overall (towns and village together) percentage of literacy among Muslims and compare them with the following figures taken from the census of 1971.

Percentage of literacy for Tamil Nadu

in case of men .. 52%

in case of women .. 27%

(3) Wherever Muslim managements are running private schools, the enrolment figures are comparatively much higher.

(4) Arrangement for religious education of Muslim children is most unsatisfactory both in terms of quality and quantity and do not appear to benefit more than 8% of our children. Even with regard to schools under Muslim managements, the parents express concern and the managements confess this helplessness.

(5) Problems of primary education and the reason for poor enrolment performance are given as follows:

- (a) Poverty of parents.
- (b) Ignorance of the need for education.
- (c) Absence of Muslim management Schools in certain areas.
- (d) Reluctance of some parents to send children to schools with co-education and without arrangement for religious education.
- (e) Lack of facility to teach Urdu to Urdu speaking children in many areas and villages.
- (f) Lack of facility to impart primary education through Urdu medium to Urdu speaking children.
- (g) To quote the reply from an eminent educationist:

"In villages Muslim children whose mother tongue is Urdu are denied secular education.

Elementary education is under the charge of Panchayat Unions but they neither provide parallel Urdu sections for Muslim children in existing schools under their managements nor do they open separate schools for Urdu speaking children.

"If the local Muslim Community comes forward to open schools, the conditions for opening such schools are so difficult that they are unable to do so. There is positive discouragement to such efforts. The local Muslim Community provides good buildings, adequate equipment and adequate immovable properties towards fulfilment of the conditions for endowment. But the department insists on 'Cash endowment. This unhelpful attitude denies to a large percentage of Muslim children the secular education even at the primary stage. The result is that they are denied admission in High Schools also. Thus this is the most painful experience of Muslim Community in the matter of education of their innocent children'".

(h) The factual apathy of the authorities towards existing Urdu medium Schools, in the public sector, and the unimaginative attitude of the non-Urdu knowing headmasters/teachers of these schools leading, in practice, to closure of the schools resulting in denial of education to Urdu speaking children.

i) A large percentage of Urdu speaking Muslims appear to be living in Madras, South Arcot, North Arcot, Chingleput, Salem, Dharmapuri and Coimbatore districts, in the cities of Madras, Trichy and other major towns of almost all other districts except Ramnad, Tirunelveli and Kanyakumari districts. Replies received from all these places complain of the lack of facilities for teaching of Urdu and through Urdu medium. They also give a long list of specific places where Urdu Schools are wanted.

- (j) The simultaneous demand from all these places is for teaching the Regional Language adequately in Urdu primary schools.

II. Secondary Education

(1) The percentage of Muslim boys and girls going to High Schools is well within 20% and 5% respectively, so far as towns are concerned.

(2) In villages, practically, secondary education is non-existent among Muslims.

This is all the more painful because a majority of Muslims live in villages.

(3) Arrangement for religious education of a standard to suit the High School boys and girls is absent everywhere.

(4) In a number of places in the districts Urdu medium is available only upto V Standard. When our children study Urdu as a first language and other subjects through Urdu medium they remain ignorant of Tamil and as such cannot secure admission in High Schools with Tamil medium. This amounts to denial of secondary education and even discouragement of primary education.

(5) In some Urdu medium schools Tamil is also taught from Standard III onwards. The knowledge that the clever pupils pick up of Tamil makes them confident of pursuing secondary education through Tamil medium. But the High Schools refuse admission to such boys on technical grounds. Thus a gross injustice is being done to Urdu speaking children. Urdu medium sections must be opened in High Schools of those places where Urdu medium primary schools or sections are there. Otherwise Tamil must be taught regularly in Urdu medium Primary Schools and these children must be freely admitted in High Schools with Tamil medium with provision for Urdu as first language.

(6) Another serious problem is faced by

those who complete their secondary education with Urdu medium and with Urdu as the first language. They have no opportunity to learn the official language of the State and on this account, at the time of entry into service etc., they suffer.

The problem has assumed serious proportions after the introduction of the Two language Formula in the State. Replies received from every source show deep concern for a solution. All are agreed that while the linguistic minority is keen on retaining its cultural identity by continuing the study of Urdu, it does not want to be denied an opportunity to learn the Regional Language, adequately enough to qualify them on par with others for all purposes of appointment and promotion.

(7) Generally all our schools offer only the routine academic course. There is scope for increasing the Secretarial Course and introducing Engineering or Agricultural Courses. There is also no awareness of the economic utility of acquiring skill in technical trades offered by the Industrial Training Institutes or Technical High Schools. After the training, which does not at all cost much, our youngsters can have a decent income by becoming Machinists, Fitters, Turners, Welders, Carpenters and Draughtsmen either as employees or as self-employed.

III. College Education

(1) Compared to the dark clouds of primary and secondary education, the collegiate education among Muslims appears to be a silver lining, thanks to the colleges under Muslim managements.

(2) There is, however, a clear indication of the need for a proper diversification of courses and career guidance to students.

(3) The misfortune is that in our colleges for whose establishment, expansion and maintenance, the community is investing lakhs and lakhs of rupees, there is no regular arrangement for religious education of Muslim

tudents, whose ideals and character are going to make or mar the future of the community and thereby affect the country as a whole.

only 32,000 as against the expected figure of about 80,000, if we are to catch up with the progress of our other brethren in the State.

IV. Relative proportion between Primary; Secondary and Collegiate Education

(1) For the year 1972-73

(a) the total No. of all Colleges in the State .. 1,93,779

(b) the total student population in all High Schools .. 15,80,271

(c) the total strength in all Primary and Middle schools .. 58,56,364

(2) On the basis that Muslims constitute 5% of the total population in Tamil Nadu, and on the premise of equal progress between the Muslims and the rest, one might expect the following figures:

(a) No. of Muslims in the Colleges .. 8,690

(b) No. of Muslims in the High Schools .. 79,010

(c) No. of Muslims in the Primary and Middle Schools .. 2,92,815

(3) So far as the Collegiate education is concerned the actual figure will well compare with the expected one. With fuller utilisation of the existing capacity of our eleven colleges, more than the expected number of Muslim graduates will be turned out. In fact increased output may result in wastage.

(4) Regarding secondary education the position is far from satisfactory. There appears to be less than 30 High Schools under Muslim management. About 8,000 Muslim students are studying in these schools. Even if we assume that three times this number will be studying in other schools, the figure goes up to

(5) It is the Primary education which is more deplorable. There may not be more than 75 recognised Elementary Muslim Schools and not more than 300 unrecognised Madrasas catering to some sort of primary education. The over-all strength of these schools will be about 25,000. Assuming liberally that another 75,000 will be studying in other schools the figure reaches the highest conceivable peak of one lakh against the figure of nearly three lakhs in order to keep pace with the rest of the population.

The super-structure is fairly strong, the middle portion is weak, and the foundation is the weakest!

The following data illustrates how the doors of Muslim institutions are open to others:

(a) In respect of certain schools where the medium of instruction is Tamil,

Total No. of students	..	15,000
Total No. of Muslims	..	9,000
Percentage of non-Muslims	..	40
And Total No. of staff members	..	525
Total No. of Muslims	..	261
Percentage of non-Muslims on the staff	..	51.25

Similarly in respect of six colleges:

Total No. of students	..	8,580
Total No. of Muslim students	..	2,183
Percentage of non-Muslims	..	74%
And total No. of members of staff	..	351
Total No. of Muslims	..	189
Percentage of non-Muslims	..	49%

V. Madrasas

There is a lot of scope for improvement in the Madrasas. A clear policy must be evolved

regarding its exact role in the context of the prevailing circumstances.

VI. Societies or Associations

In view of the role popular societies can play in their areas to eradicate illiteracy and promote the cause of education, questionnaire were issued to them. A few of them are, by themselves, running educational institutions or awarding scholarships or conducting adult education centres. A large majority of them are yet to chalk out programmes of action to give a boost to educational—secular and religious—advancement of their localities.

VII. Suggestions

Different suggestions have come from different places. Some have suggested the formation of committees at different levels with a co-ordinating body for the whole State to tackle the problems. Others have sought help for encouraging the children who are indifferent to education and for opening new schools. Proposals have been put forth for formation of "Central Resources Bank" to help backward areas. Providing religious education, opening of Oriental Arabic Schools and Islamic Convents have been commended. To solve the different problems of Urdu speaking population, determined action has been advocated.

VIII. Conclusion

This study of our educational conditions in the State is not an exhaustive survey. At best it is a pattern study. While confessing that we did not have enough time and trained field staff to go to every nook and corner of the State to collect statistical data, it may not be out of place to mention here that not only did we issue the set of questionnaire to the various institutions the addresses of which were available to us, but sent our representatives to almost every possible place and they took great pains in contacting responsible persons, ignoring rebuffs, swallowing insults and surmounting hardships,

It is indeed unfortunate that some quarters suffered from certain wrong notions as listed below:

(1) Lack of sufficient co-operation from the concerned persons especially the members of the managements of various schools, madrasas and even some colleges. (2) An apprehension that the set of questionnaire may have some connection with the Wakf Board. (3) A wrong impression in some quarters that all our activities are politically motivated. (4) General apathy and lack of vision among some individuals who happen to be in control of some educational institutions. (5) Propaganda by some interested persons that the conveners of the Conference are parochial and or sectarian in outlook.

We only hope that the deliberations of the Conference and the follow-up course of action will, Insha Allah, dispel all unfounded doubts.

However there still remains a strong case for undertaking a comprehensive survey in a more detailed manner. The earlier it is done, the better to shake off our complacency. We want a good mirror to see the scars on our faces.

List of our institutions to the extent that could be obtained is given district-wise in the following Appendix:

APPENDIX

CHINGLEPUT DISTRICT

I. Primary and Middle School —Nil.

II. High Schools —Nil.

III. Colleges —Nil.

V. Unrecognised Schools and Madrasas

1. Mohamadia Madrasa,
14, Md, Ali Street, Tiruvellur.

2. Jamia Madrasa,
Mosque Street, Tiruvellur.

3. Madrasa-e-Hameedia,
Hazrath Syed Shah Hameed Awlia,
Badsha Darga, Kanjeepuram-2.

4. Madrasa-e-Islamiah,
Pallavaram.

5. Madrasa-e-Rahmania,
1, Bharata Mata Street, East Tambaram.

NORTH ARCOT

I. Elementary Schools

1. Bakhiyathus Salihat Aided Primary
School,
Vellore.

2. Mohamadia Higher Ele. School,
Oomerabad.

3. Islamiah Ele. School,
Cutchery Road, Vaniyambadi.

4. Anwarul Islam Aided Ele. School,
Pallikonda.

5. Aided Muslim Boys and Girls' School,
Neelikollai, Vaniyambadi.

6. Islamiah Aided Ele. School,
Pernambut.

7. Nusrathul Islam Aided Ele. School,
Pernambut.

8. Islamiah Jamath Aided Higher Ele.
School,
Nariyambattu.

9. Bhangi Hayath Basha Aided School,
Old Vaniyambadi Road, Ambur.

10. Jalalia Aided Ele. School,
M.C. Road, Ambur.

11. Ishathul Hasanath Aided Ele. Girls'
School,
Mohamedpura 1st Street, Ambur,

12. Mazharul Uloom Junior Basic School,
Ambur.

13. Hasanath-e-Jaria Girls' Ele. School,
3, Kuchikar Pakeer Sahib Street,
Ambur.

14. R. A. Junior Basic School,
Kilvisharam.

15. Khaire Jaria Ele. School,
Melvisharam.

16. A. M. I. Higher Ele. School,
Melvisharam.

17. Islamiah (Boys) Ele. School,
Melvisharam.

18. Islamiah (Girls) Ele. School,
Melvisharam.

19. F. M. Junior Basic School,
Melvisharam.

20. Muslim Aided Ele. School,
Mughalpura, Tiruvannamalai.

21. Madrasa-e-Deeniyath,
Ambur.

22. Ubaibas Girls Higher Ele. School,
Tirupattur.

23. Madrasa-e-Niswan,
Oomerabad.

24. Madrasa-e-Khadria Aided Ele. School,
Vaniyambadi.

25. Madrasa-e-Azam, Aided Ele. School,
Fort, Vaniyambadi.

II. High Schools

1. Mazharul Uloom High School,
Ambur.

2. Islamiah High School,
Pernambut,

3. Islamiah Girls High School,
Vaniyambadi.
4. Islamiah Boys High School,
Vaniyambadi.
5. Anaikar Oriental (Arabic) High School,
Ambur.
6. Habibiya Oriental High School,
Ambur.
7. Hasanath-e-Jariya Girls High School,
Ambur.
8. Islamiah High School,
Melvisharam.
9. Islamiah Girls High School,
Melvisharam.

III. Colleges

1. C. Abdul Hakeem College,
Melvisharam.
2. Islamiah College,
New Town, Vaniyambadi.
3. Mazharul Uloom College,
Ambur.

IV. Unrecognised Schools and Madrasas

1. Madrasa-e-Naseerul Islam,
Old Mosque, Muslimpur,
Vaniyambadi.
2. Madrasa-e-Faize-Am,
Rahmathpala Big Mosque,
Vellore-3.
3. Madrasas-e-Deeniyath,
Tirupadi Mohalla,
Vellore.
4. Surgupam Masjid Madrasa,
Surgupam,
Gudiyatham.

5. Madrasa-e-Niswan,
Bakiyath Street,
Vellore-12.
6. Madrasa-e-Rashidia and Taleemul
Quran,
Chunnamkar Street,
Vellore.
7. Ahala Sunnathval Jamaath,
Mohalla-e-Masjid,
Hazrath Syed Sha Ali Sultan Durga,
Gandhi Road,
Vellore-4.
8. Madrasa-e-Sirajul Huda,
Kuntam Masjid, Kuntam,
Vellore-8.
9. Madrasa-e-Bakiyathus Salihath Talee-
mul Quran,
Morgi Makaan,
Vellore-4.
10. Madrasa-e-Ariyur, Mosque Section,
Vellore-2.
11. Madrasa-e-Deeniyath,
Old Mosque, Rahmathpala,
Vellore.
12. Madrasa Mohammadia,
Pakeerpalli, Gudiyatham.
13. Madrasa-e-Taleemul Quran,
Virudampet,
Vellore-6.
14. Madrasa-e-Islamiah,
Chittoor Road,
Katpadi.
15. Lillah Madrasa-e-Islamia,
Virunjipuram.
16. Madrasa-e-Fathimia,
Big Mosque Street,
Pernambut.

17. Madrasa-e-Wasiyathul Uloom,
Lal Masjid,
Pernambut.
18. Madrasa-e-Mishkathul Uloom,
Khazi Mohalla Mosque,
Tirupattur.
19. Madrasa-e-Ishathul Uloom,
Khazi Mohalla Mosque,
Tirupattur.
20. Madrasa-e-Bakiyathul Hasanath,
Dharnampet, Gudiyatham.
21. Madrasa-e-Deeniyath,
Mosque Street,
Chadwal, Vellore.
22. Merith Madrasa-e-Niswan,
Small Mosque Street,
Pernambut.
23. Madrasa-e-Ishathul Hasanath,
Pernambut.
24. Madrasa-e-Niswan Hasania,
Safdar Street,
Pernambut.
25. Madrasa-e-Bakiyathul Hasanath,
Big Mosque, Dharnampet,
Gudiyatham.
26. Madrasa-e-Nadupet, Mosque,
Nadupet,
Gudiyatham.
27. Madrasa-e-Habibiya,
Labbai Mosque,
Santhapet, Gudiyatham.
28. Madrasa-e-Gopalapuram Mosque,
Gopalapuram,
Gudiyatham.
29. Madrasa, Big Mosque,
Wandiwash.
30. Madrasa-e-Khadria, Mosque,
Alangayam.

31. Madrasa, Mosque,
Cheyyar.
32. Madrasa-e-Madeenul Ilm,
13, Thengakar Street,
Melvisharam.
33. Madrasa-e-Manbaul Hasanath,
Melvisharam.
34. Madrasa-e-Niswan,
Melvisharam.
35. Madrasa-e-Islamiah,
Melvisharam.
36. Urdu Girls' Ele. School,
Pernambut.
37. Madrasa-e-Niswan,
Muslimpur
Vaniyambadi.

V. Arabic Colleges

1. Jamia Darus Salam Arabic College,
Oomerabad.
2. Bakiatus Salihat Arabic College,
Vellore.
3. Latheefia Arabic College,
Hazrath Makan,
Vellore.
4. Madrasa-e-Arabia Darul Uloom,
Bazaar,
Pernambut.

SOUTH ARCOT

I. Primary and Middle Schools

1. Azad Primary School,
Pottakavali.
2. Muslim Aided Ele. School,
Ayangudi.

3. Muslim Aided Ele. School,
Udayangudi,
K. Koil.
4. Muslim Aided Ele. School,
Kothundu.
5. Juma Masjid Trustee Board,
Kottakuppam S.O.,
Tindivanam Taluk.

II. High Schools—Nil.

III. Colleges—Nil.

IV. Un-recognised Schools and Madrasas

1. Madrasa-e-Mahmoodiya,
Kottakuppam.
2. The Muslim Mandi Zamath,
Ulundurpet.
3. Madrasa-e-Manbaul Uloom,
Labbai Street,
Mosque, Chidambaram.
4. Madrasa-e-Noorul Huda,
Nawab Mosque, Lalkhan Street,
Chidambaram.
5. Arabic Madrasa,
Moradabad, Via
Sankarapuram.
6. Madrasa-e-Ahmediah,
New Mosque Street,
Tindivanam.
7. Nazima Madrasa,
Mandi Mohallaa Masjid,
Villupuram.
8. Madrasa-e-Islamiah,
Walajah Mosque,
Villupuram.
9. Madrasa Ghousia,
55-A, Songan Street,
Cuddalore, O.T.

10. Madrasa-e-Aliya Islamiah Jamath,
Meenambur.
11. Madrasa-e-Nurul Huda,
Masjide Ula,
Ahala Sunnath Jamath,
Gingee.
12. Madrasa-e-Busthaniah,
Kottakuppam,
Tindivanam Taluk.
13. Madrasa-e-Shoukathul Islam,
Kottakuppam.
14. Anjumane Taleemul Islam,
Gingee.
15. Rabbani Niswan Madrasa,
Gingee.
16. Anjumane Islamiah Madrasa,
Manjakuppam.
17. Rahmania Madrasa,
Yumia Jamia Masjid,
Viluppuram.
18. Arabic Madrasa,
Haji Manshur Sha Awila Darga and
Mosque, Villupuram.
19. Madrasa-e-Shareefia,
Nellikuppam.

V. Arabic Colleges —Nil.

COIMBATORE DISTRICT

I. Primary and Middle Schools

1. Mahmoodiya Aided School,
Satyamangalam.
2. Islamia Aided School,
Kaniyur.

II. High Schools

1. Matharasa Islamiah High School,
Erode.

III. Colleges —Nil.

IV. Un-recognised Schools and Madrasas

1. Nusrathul Anam Madrasa,
Uppilpalayam Mosque,
Coimbatore.
2. Madrasa-e-Niswan,
Taleemul Islam,
Mania Thottam, N.H. Road,
Coimbatore.
3. Madrasathul Rizvan,
Alangayyam,
Dharapuram.
4. Madrasa-e-Darus Salam,
Mania Thottam, 3, N.H. Road,
Coimbatore.
Madrasa-e-Qurania,
5. Attavanai Mosque,
Dharapuram.
6. Madrasa Manbaul Hasanath,
Attavanai Mosque,
Dharapuram.
7. Madrasa-e-Qamaria, Mosque,
Perichipalayam,
Palani Taluk.
8. Madrasa-e-Deeniyath,
Mosque, Thalavalpatnam,
Dharapuram.
9. Madrasa-e-Qurathul Ain,
Mosque,
Dharapuram.
10. Madrasa-e-Rahmania,
Sunnath Jamath Committee,
Palladam.
11. Madrasa-e-Manbaul Khairath,
Big Mosque,
Solama Devi P.O.
12. Arabic Madrasa,
Murthukolam,
Udumalpet.
13. Ahya-ul-umooludin,
Kanyur,
Udumalpet.
14. Arabic, Madrasa,
Darul Uloom,
Udumalpet.
15. Madrasa-e-Abul Hasanath,
Kangayam Sunnath Jamath Jamia
Masjid, Kangayam,
Dharapuram.
16. Kandhachar Sultania Mosque,
Madrasa Sultania, (for Boys),
Dharapuram.
17. Kandhachar Madrasa-e-Niswan,
Kandachar Sultania Mosque,
Dharapuram.
18. Madrasa-e-Ishaathul Islam,
Kurichi Village.
19. Madrasa Noorul Islam,
Karumbukadai.

RAMNAD DISTRICT

I. Primary and Middle Schools

1. Rahmania Ele. School,
Ilayangudi.
2. Al Azhar Ele. School,
Tirupalakudi.
3. Melapallivasal Middle School,
Ilayangudi.
4. Hameedia Ele. School,
Ilayangudi.
5. Nooriya Ele. School,
Ilayangudi.
6. Azad Ele. School,
Pottakavayal.

II. High Schools

1. Mohamedia High School,
Chittarkottai.
2. Ilyangudi High School,
Ilayangudi.
3. Haji K. K. Ibrahim Ali High School,
Ilayangudi.
4. Haji P. Syed Mohamed High School,
Virudhunagar.

.III Colleges

1. Dr. Zakir Hussain College,
Ilayangudi.

IV. Un-recognised Schools and Madrasas

Nil.

TANJORE DISTRICT

I. Primary and Middle Schools

1. Manbaul Ula Higher Ele. School,
Koothanallur.

II. High Schools

1. Khader Mohideen High School,
Adirampattinam.
2. Khaja Mian High School,
Rajagiri.
3. Crescent High School,
Avaniapuram.

III. Colleges

1. Khader Mohideen College,
Adirampattinam.

IV. Un-recognised Schools and Madrasas

1. Oriental School,
Akkoor.

V. Arabic Colleges

1. Madrasa-e-Misbahul Huda,
Nidur.

TIRUNELVELI DISTRICT

I. Primary and Middle Schools

1. Madrasa-e-Islamiah,
Primary School,
Kailasapuram.
2. Noorul Islam Middle School,
Courtallam Road.
courtallam.
3. Muslim Orphanage,
Pettai.
4. M. K. Middle School,
Betamanagaram,
Srivaikuntam.
5. Meerania Middle School,
Alagaiamanavalapuram,
Alwarthiruncheri,
Trichendur.
6. Uthumania Primary School,
Alagiamanavalapuram,
Alwarthirunagari.
7. Tajul Islam Ele. School,
Vavanagar,
Tenkasi Taluk.
8. Muslim Primary School,
Churandai.
9. Muslim Primary School,
Veeranam.
10. L. K. Junior Basic School,
Kayalpatnam.
11. Katturbeva Ele. School,
Tenkasi.
12. Musthafia Middle School
Tenkasi.

13. Muslim Primary School,
Tissaiyan Villai.
14. Masood Thaikka Middle School,
Kadayanallur.
15. Darul Islam Middle School,
Kadayanallur.
16. Hidayathul Islam Middle School,
Kadayanallur.
17. Pettai Muslim Girls' Middle School,
Kadayanallur.

II. High Schools

1. L. K. High School,
Kayalpatnam.
2. S. M. Cader Meeran Sahib High School,
Pettiakulam.

III. Colleges

1. Sadakathullah Appah College,
Palayamkottai.

IV. Un-recognised Schools and Madrasas

1. Juma Mosque Madrasa,
Mahatheukula, Alwarthirunagar,
Tiruchendur Taluk.
2. Darul Azhar,
Azagia Manavalapuram,
Alwarthirunagar.

SALEM DISTRICT

1. Nil.

IV. Un-recognised Schools and Madrasas

1. George V Arabi Madrasa,
Namakkal.

V. Arabic College

- Nil.

NILGIRIS DISTRICT

I. Primary and Middle School

- Nil.

II. High Schools

- Nil.

III. Colleges

- Nil.

IV. Un-recognised Schools and Madrasas

1. Madrasa Manbaul Hasanath,
Mosque,
Coonoor.

V. Arabic Colleges

- Nil.

TRICHY DISTRICT

I. Primary and Middle School

1. Muslim Middle School,
Perambalur.
2. Majlisul Ulema Junior Basic School,
Khaja Nagar.
3. Muslim Primary School,
Pudukathoor.

II. High Schools

1. Khaja Miah High School,
Trichirapalli-20.

III. Colleges

1. Jamal Mohamed College,
Trichy-20.

IV. Un-recognised Schools and Madrasas

1. Islamia Arabic Madrasa,
1, Nathar Wali Durgah Street,
Trichy-8.

2. Madrasa-e-Noor,
Masjid-e-Noor, Ibrahim Park,
Trichy-8.

V. Arabic Colleges
Nil.

MADURAI DISTRICT

I. Primary and Middle Schools

1. Kadaria Ele. School,
Kadaria Durga Compound,
Bodinayakkanoor.
2. Muslim Aided Ele. School,
Mohamed Nainar Sha Palli,
Chinnamanoor.
3. Hamidia Higher Ele. School,
Periyakulam.
4. Hajee Karutha Rowther Howdia Higher
Elementary School,
Uthamapalayam.
5. Rahim Brothers Ele. School,
Periyakulam.
6. Eqbalia Higher Ele. School,
Batlagunda.
7. Abul Kalam Azad Middle School,
6th Ward,
Melur.
8. Aided Muslim Girls Ele. School,
Main Road,
Sakkimangulam.
9. Azath Ele. School,
Dindigul.
10. Al Ameen Middle School,
Melur.

II. High Schools

1. Mohamed Fathima Girls' High School,
Uthamapalayam.

2. Al Ameen High School,
K. Pudur,
Madurai-7.

3. Colombo Syed Mohd. Aleem Memorial
High School,
Dindigul.

4. Al-Hilal Convent,
Jawahar Street, Gandhi Nagar,
Madurai.

III. Colleges

1. Haji Karutha Rowther Howdia College,
Uthamapalayam.

IV. Un-recognised Schools and Madrasas

1. Arabic Madrasa,
Gudaloor.
2. Masjithul Ilahi Mathrasa,
Uthamapuram,
Cumbum.
3. Rahmania Mathrasa,
Cumbum.
4. Jamalia Mathrasa,
Cumbum.
5. Arabic Mathrasa,
Vadakarai,
Periyakulam.
6. Arabic Madrasa,
Thenkarai,
Periyakulam.
7. Arabic Madrasa,
Thandupalayam,
Periyakulam.
8. Hajee Karutha Rowther Howdia Arabic
Madrasa,
Uthamapalayam.
9. Sulthania Arabic Madrasa,
Uthamapalayam.

10. Sayeeda Mathrasa,
Uthamapalayam.
11. Arabic Madrasa,
Uthamapalayam.
12. Arabic Madrasa,
Khazimar Street,
Madurai-1.
13. Pettai Jamath Mathrasa,
31, Goripalayam, Main Road,
Madurai.
14. Mathurasathul Niswan,
S. Kodikulam,
Madurai-7.
15. Manbaul Anwar Mathrasa,
Sungam Palli, East Veli Street,
Madurai.
16. Jamia Masjid Mathrasa,
Sithayankottai.
17. North Arabic Mathrasa,
by Wakf Board,
Sithayankottai.
18. Al Mathrasathul Jalalia,
Batlagunda.
19. Rahmania Arabic Mathrasa,
Devathanapatti.
20. Mathrasathul Mohamedia Arabic
Mathrasa,
Sithayankottai.
21. Mathrasa Niswan,
Monnspuram,
Dindigul.
22. Mathrasa Yusifia,
Begumbur,
Dindigul.
23. Periyapalli Arabic Madrasa,
Dindigul.
24. Faizul ulum Quran Mathrasa,
Dindigul.
25. Mana Moona Puthuppallivasal,
Quran Hifz Mathrasa,
Begumbur.
26. Quran Mathrasa,
Mohamathiapuram.
27. Arabic Madrasa,
Dindigul.
28. Jamiah Masjid Mathrasa,
Town Pallivasal,
Dindigul.
29. Al Mathrasathul Rahmania,
Makaan Street, Mohamathiapuram,
Dindigul.
30. Samathia Mosque Mathrasa,
Dindigul.
31. Quran Mathrasa,
Round Road,
Puthur.
32. Madrasa-e-Qamria,
Mosque,
Perichipalayam.
33. Jannathul Jida,
Mohamethiar Street,
Goripalayam, Madurai.
34. Madrasa-e-Quraniya,
Perichipalayam.
36. Arabic Madrasa,
Melur.
37. Arabic Madrasa,
Cumbum.
38. Madrasa-e-Hasanathul Jaria,
Cumbum.
39. Noorul Huda Arabic Madrasa,
Bodinaickanoor.

40. Arabic Madrasa,
Chinnamanoor.

41. Arabic Madrasa,
Sakkiamangalam.

42. Jamia Mahasinath Tharain
Arabic Madrasa, Mosque,
Tirupankundram, Madura.

V. Arabic Colleges

1. Jamia Mahasinath Tharain Arabic
College,
Thiruparakundram.

MADRAS DISTRICT

Arabic Colleges

Jamalia Arabic College,
Perambur, Madras.

Colleges

New College, Madras-14.

S.I.E.T. Women's College.

High Schools

Jamalia High School,
Perambur, Madras-12.

Muslim High School,
Triplicane, Madras-5.

Crescent Residential School,
Vandaloor.

Murthazvia Oriental Arabic High School,
Triplicane.

Hussainy High School,
Hussainabad.

Matriculation Girls School,
Royapettah, Madras-14.

Technical School

Anjuman Industrial School,
2/192-A, Mount Road, Madras-2.

Unrecognised Schools and Madrasas

- (1) Madrasa-e-Yousuf, Madras-1.
- (2) Madrasa at Masjid-e-Barracks.
- (3) Madrasa at Masjid-e-Azam, Madras-1.
- (4) Madrasa at Masjid-e-Mamoor,
Madras-1.
- (5) Madrasa-e-Tharbiyathul Athfal,
Madras-1.
- (6) Madrasa-e-Islamiah, Mahfooz Khan,
Madras-1.
- (7) Madrasa-e-Nooral Islam, Saidapet.
- (8) Madrasa-e-Niswan, Maracoir Labbai
Street, Madras-1.
- (9) Arabic Madrasa, 57-A, Harris Road,
Madras-2.
- (10) Madrasa-e-Khidmathul Islam, Triplicane,
Madras-5.
- (11) Quran and Seerath Academy, Arabic
School, Madras.
- (12) Madrasa-e-Mohiddeen Pichay, Strahans
Road, Madras-12.
- (13) Madrasa-e-Fooroaqia, Thousand
Lights Mosque, Madras-6.
- (14) Madrasa-e-Deeniyath-Ameerunnisa
Begum Mosque, Jam Bazaar, Madras-5.
- (15) Purasawakkam Mosque, Madras-7.
- (16) Madrasa-e-Ghousia, Maroof Saheb
Street, Madras-2.
- (17) Madrasa-e-Masjid Hafiz Ahmed Khan,
Madras-14.
- (18) Madrasa-e-Deeniyath, Mirsahebp
Mosque, Madras-14.
- (19) Madrasa—Jones Road Mosque,
Madras-15.
- (20) Madrasa (Night School) Mirsahebp
Mosque, Madras-14.
- (21) Madrasa-e-Furquania, Periamet Mos-
que, Madras-3.
- (22) Madrasa-e-Deeniyath, Teynampet.

Primary Schools

Montisseri School, Triplicane High Road,
Madras-5.

COLLEGES & SCHOOLS

THE NEW COLLEGE

MADRAS

Started in 1951, with barely 150 students on its rolls, as a Second Grade College, and inaugurated by late Mr. C. Rajagopalachari, the then Home Minister to the Government of India, the New College has under the stewardship of late Moulvi M. Nazir Hussain Sahib and late M. S. A. Majid Sahib, grown during the years into a Post Graduate institution, offering instruction in all the basic Sciences and Humanities, with an enrolment of about 3,500 students in the day session and about 1,500 students in the evening session. The destinies of the College were guided by such eminent educationists like Prof. J. Franco, Prof. V. Thiruvengkatacharya and Prof. Syed Abdul Wahab Sahib Bukhari during whose tenure, the College has had a phenomenal rise both in stature and in the number of courses of studies and a consequent growth in student enrolment.

Thanks to the indefatigable efforts, driving, dynamic force and modern outlook of the present Honorary Secretary and Correspondent A. A. Rasheed Sahib, the college became a full-fledged Post-Graduate institution in 1969. What more evidence is needed to bear testimony to his unsatiated zeal and sustained interest for the expansion of the College, than the number of new courses introduced recently and numerous imposing buildings that adorn the campus to-day. In the accomplishment of the many tasks facing the College, he has in A. K. A. Abdus Samad Sahib, M.P., Chairman of the New College Managing Committee, an admirable colleague, an able co-ordinator with a dynamic organising ability and a man endowed with knowledge of men and matters. It's the College's good fortune that A. K. A. Abdus Samad Sahib, M.P. and A. A. Rasheed Sahib get repeatedly elected as President and Honorary Secretary respectively. That is a

tribute to the trust and confidence which these two leading lights enjoy because of their earnest enthusiasm and joint endeavours to further the cause of the College and thereby the cause of the community.

The College now offers instruction in the Pre-University, B.A., B.Sc., B.Com., M.A. (Arabic) M.A. (Economics) M.A. (English Litt.) M.Com., M.Sc. (Chemistry) and M.Sc. (Zoology) Degree courses. It has at the helm of its affairs an earnest and dedicated Principal in Prof. H. Md. Mohideen, ably supported by an enthusiastic band of teachers. The doors of the Colleges are open to students belonging to all communities.

ISLAMIAH COLLEGE

VANIYAMBADI

The Vaniyambadi Mohamedan Educational Society, which established the Madras-e-Islamiah in 1903 and subsequently the Islamiah High School in 1905, started the Islamiah Second Grade College in 1921, inspired by the deliberations at the annual session of the Mohamedan Educational Conference of Southern India held at Vaniyambadi in 1916. Handsome contributions by the local philanthropists and other well-wishers like Nawab C. Abdul Hakeem provided the college with new buildings and equipment in the present premises in New Town. Upgraded in 1946, B.A. and B.Com. classes were opened in the same year. B.Sc. Chemistry was opened in 1963. B.Sc. Zoology and B.A. History were started in 1967. Several new structures were added to the original college buildings, a commodious Natural Science Block, new blocks of class rooms, a grand auditorium, two imposing hostels, a library building and a canteen.

Total number of students: 1,762; Muslim students: 615; Total number of members of staff: 72; Muslims: 43.

Islamiah College has been seeking affiliation for the M.A. (History) Course for the last 2 years, but so far the University authorities have not acceded to the request.

MAZHARUL ULOOM COLLEGE

AMBUR

Mazharul Uloom College, Ambur, was started under the auspices of the Ambur Muslim Educational Society in 1969 with Pre-University Course with generous donations from the local philanthropists. It was upgraded as a first grade College offering B.A. Economics and B.Sc. Maths from the year 1971. The College originally functioned in a small building at the heart of Ambur, but moved into new spacious premises in the year 1971. Hostel facilities are also available. Plans are under consideration for making it a full-fledged first grade College with Science course at P.U.C. and Degree levels.

The strength is 810; Muslim students: 81. Total number of teaching staff: 20; Muslims: 15.

C. ABDUL HAKEEM COLLEGE

MELVISHARAM

"The Majlis-e-Salah-e-darain" was founded in the year 1919. An Elementary School was opened which gradually developed into Middle School. Subsequently, the Melvisharam Muslim Educational Society was formed to run and manage the School with Nawab C. Abdul Hakeem as President. The middle school was upgraded into a High School in 1930.

Later C. Abdul Hakeem College was established in 1965 with P. U. courses in Arts and Science due to the entire efforts of the Committee and timely help of the then Vice-Chancellor, Mr. A. Lakshmanaswami Mudaliar.

Affiliation for B.A. History was got in 1965, for B.Sc. Mathematics in 1967, for B.Sc. Zoology and B.A. Economics in 1969 and for

B.Sc. Chemistry and B.Com. Course in 1971. Originally located in the Muslim Orphanage buildings, 65 acres of land towards eastern end of the town were acquired and the present imposing buildings were constructed. At present College Auditorium and Hostels are under construction. Total number of students is about 2,000.

DR. ZAKIR HUSAIN COLLEGE

ILAYANGUDI

The Ilayangudi College Society was registered in 1968, and with the help of the Public and Philanthropists of the area 50.22 acres of land were acquired.

The foundation for the Building was laid on 28th April, 1970 by His Excellency Sardar Ujjal Singh, Governor of Tamil Nadu and with the late Haji M. Mohamed Ismail Sahib, M.P., Justice M. M. Ismail, C. H. Mohamed Koya and A. K. A. Abdus Samad as patrons.

The college buildings were constructed and the college was named after the late Dr. Zakir Husain. Began functioning from 1st July, 1971. Hon'ble Thiru V. R. Nedunchezian, M.A., Minister for Education, Government of Tamil Nadu, inaugurated the College. Total number of students: 453; Muslim students: 149. Total strength of teaching staff: 22; Muslims: 15.

Construction of a Class rooms Block and of a Hostel wing is proceeding.

JAMAL MOHAMED COLLEGE

TIRUCHIRAPALLI

The Jamal Mohamed College was named after the late Haji M. Jamal Mohamed Sahib, a leading business magnate, philanthropist and nationalist of fame, who was the President of the Majlis-ul-ulema.

In 1950, the Majlis-ul-ulema decided to establish a First Grade College. A Committee was formed to work for its inception. Further,

it donated the entire buildings and the vast expansive lands to the proposed College.

Dr. A. Lakshmanaswami Mudaliar, the then Vice-Chancellor of Madras University, readily granted affiliation. The College was formally declared upon by the Hon. Sri P. S. Kumaraswami Raja, Chief Minister of Madras on 11th July, 1951. Since then the College has grown from strength to strength under the able leadership of Alhaj Janab M. J. Mohamed Sayeed Sahib, M.A., L.T. and Prof. E. W. P. Thomas, M.A. who adorned the Principalship during 1951 to 70 and 1970 to 71 respectively.

The College now offers instruction in Mathematics, Natural Science and Commerce groups in P.U.C., Economics, History, Politics, English Literature and Arabic in B.A., Mathematics, Physics, Chemistry, Zoology and Botany in B.Sc., and B.Com. Course and six Post-Graduate Courses namely M.A., Economics, M.A., English Literature, M.Sc., Mathematics, M.Sc., Physics, M.Sc., Zoology and M.Com.

The Post-Graduate Zoology Department has been approved as a Research Centre for guiding students for Ph.D. Degree of the University of Madras. Similarly the Post-Graduate Physics Department of the College has started an Ionospheric Research Station in collaboration with the Physical Research Laboratory, Ahmedabad.

The College conducts Evening Classes. The College Mosque and spacious building are later additions. An Auditorium, block of buildings to house the College Post Office, the College Branch of the Indian Overseas Bank and a canteen and Non-residential student Centre are scheduled for construction.

KARUTHA ROWTHER HAWDIA COLLEGE

UTHAMAPALAYAM

The vision of Hajee Mohamed Meeran Rowther alias Karutha Rowther was translated in the form of a college in 1956, when Sri K. Kamaraj declared it open in Uthama-

palayam, a town with a population of barely 10,000. Since then the college has grown rapidly and has now a strength of nearly one thousand students with History, Economics, Physics, Chemistry and Mathematics as Majors at the Degree level. 50 acres of lands and the required cash endowment were donated to the College by the late Hajee Karutha Rowther.

SADAKATHULLAH APPA COLLEGE PALAYAMKOTTAI

Sadakathullah Appa College, Palayamkottai, named after the great erudite Arabic Scholar and Philosopher Saint of Kayalpatnam and Kilakarai. This college was born out of Muslim Orphanage, Palayamkottai. It is situated in Rahmathnagar, Palayamkottai, with the vast expanse of 40 acres of land.

The permanent building was constructed even at the start. Janab Afzalul Ulama Syed Abdul Wahab Sahib Bukhari laid the foundation stone on 5th February, 1971 and the Hon'ble Education Minister Thiru V. R. Nedunchezian declared open the College on 4th August, 1971. Having started as a first grade College, it now offers 4 courses at the Degree level namely B.A. History, B.Sc., Mathematics, B.Sc. Zoology and B.Com. Besides, 5 sections in the Pre-University course were opened within a short time of 2 years. The modern hostel accommodates 160 boys. Library contains more than 2,000 books. The Laboratories are fully equipped. The department of Zoology has a museum.

The College playgrounds have been adjudged the best in the whole of Madurai University area. The college offers religious instruction to the Muslims and moral instructions to the non-muslims.

ANAIKAR ORIENTAL (ARABIC) HIGH SCHOOL

AMBUR

The Anaikar Oriental (Arabic) High School, Ambur was established in 1966 June, as a

Government aided institution. It is managed by the Governing Council of the Anaikar Hajee Abdul Shukoor Educational Trust of which he is the Founder-President.

The first batch of XI standard pupils was presented to the S.S.L.C. Public Examination April, 1969. The initial result was 50% success.

The school has since presented for four more batches to the O.S.L.C. Public Examinations and the success of every batch was cent per cent (100%).

Anaikar Hajee Abdul Shukoor Sahib provides free education to all, not collecting even the special fee, and also free boarding and scholarship for intelligent and promising and well behaved poor boys.

HABIBIA ORIENTAL ARABIC SCHOOL

AMBUR

The Habibia Oriental Arabic School was started with Standards VI and VII as Habibia Oriental Girls' Middle School in the year 1970. It has developed into a High School with the opening of standards VIII, IX and X in the successive years. With the starting of XI standard in June next year, it will be a complete Oriental Arabic Girls' High School.

It is the only one of its kind in the whole of the State of Tamil Nadu.

The School provides religious education combined with secular instruction. The girls of the School learn Arabic language so as to understand Quran and its literature, and Fiqha and Hadith, in addition to Tamil, English and secular subjects, like Mathematics, Science, History and Geography, etc., secondary to the Syllabuses, in common with the general High Schools.

The High School is accommodated in a very solid building with modern sanitary

arrangements, and is located in a secluded, healthy locality, though in the very heart of the town.

The School is managed by the Governing Council of a Trust, named the Anaikar Hajee Abdul Shukoor Educational Home, Ambur, of which A. Rafeeq Ahmed Sahib, B.A., is the Secretary and Correspondent, and Anaikar Hajee Abdul Shukoor Sahib is the Founder-President.

JAMIA DARUS SALAM ARABIC COLLEGE

OOMERABAD

The foundation of this College was laid by the late Alhaj Kaka Mohamed Oomer Sahib in Oomerabad in the year 1924. The courses in the College were modelled to cater to the view of the different schools of Islamic thought. Uleme trained in such schools were enlisted for teaching the students, who come from far and wide including countries abroad. Preliminary teaching of English language and other modern subjects led to a happy blending of the best in the religious and secular schools. An imposing building houses the College and there is a playground of about 5 acres. The Oomer Library has collection of more than 8,000 books, some of which are rare manuscripts.

The College is affiliated to the University of Madras and is recognised by Islamic University of Madras and Al Azhar University of Cairo. Free boarding and lodging are provided for all deserving students.

Total strength of staff: 14. Total No. of students: about 170.

AL BAKHIYATHUS SALIHATH ARABIC COLLEGE

VELLORE

Bakhiyathus Salihath Arabic College owes its existence to the relentless efforts of its founder, the late lamented Shamsul Ulama A'la Hazrath Abdul Wahab Sahib, a Muslim

divine of Vellore. This College was founded in the year 1869 A.D., for the sole purpose of propagating Islamic ideals and dissemination of Islamic knowledge among the Muslim youths of the country. The teaching of Arabic, Urdu and Persian Languages was also undertaken.

The Madrasa has grown highly in an attractive style having a big library in the upstairs of the A'la Hazrath Memorial Building. The College attracts students from different parts of the world Sri Lanka, Malaysia, Singapore, Burma, Maldives and so on. Students from these parts, after completion of their studies, helped to spread Islamic Education and Culture in their home lands and have succeeded in founding hundreds of Arabic Madrasas there.

Students are being awarded two types of DIPLOMAS viz., Moulavi Alim and Moulavi Fazil. The former is 7 years' course and the latter is the additional 2 years' course. There are two Hifz classes. Side by side, Qiraath, Kithabath, English and Tamil are taught.

At present there are about 350 students studying in this College (1972-73). More than 40 teaching and non-teaching staff are working here. The Madrasa has attained the age of 100. Shortly the centenary is to be celebrated.

ISLAMIAH HIGH SCHOOL

PERNAMBUT

With Merit Hajee Mohamed Ismail Sahib as its founder and N. M. Anwar Sahib, ex-M.P., as the President, the Islamiah High School was opened in 1945, when the total strength was 98 and today it is 1,082. The spacious buildings were constructed by the late Merit Hajee Sahib during 1950-1956. From the beginning, the management granted free education to over 90% of the pupils at its own cost. Till 1949, there was bilingual medium Urdu and Tamil upto Form III and English in Form IV through VI but in 1949-50 Tamil was made the common medium while providing for the teaching of the

mother tongue: Urdu or Tamil as the First language, now part A Language.

ISLAMIAH HIGH SCHOOL VANIYAMBADI

Immediately after the All India Mohamedan Educational Conference was held in Madras in December 1901, the Vaniyambadi Mohamedan Educational Society was founded, which established the Madrasa-e-Islamiah on 26th August, 1903 with only three pupils on the rolls. In January 1904, the strength rose to 102 and in January 1905 to 241 and the first batch of seven pupils appeared for S.S.L.C. Public Examination in March 1913. A band of philanthropists, who were also self-less workers, were responsible for the rapid growth of this institution, which grew into a Second Grade College in 1921 and later in 1946 into a First Grade College.

Total No. of Students: 1,200 Muslims;
Total No. of Staff Members: Muslims;

ISLAMIAH GIRLS' HIGH SCHOOL VANIYAMBADI

Under the auspices of the Vaniyambadi Mohamedan Educational Society, the Islamiah Girls Middle School was inaugurated on 25th July, 1957, when the strength was 9,100. It was up-graded into a High School in 1958 and today has more than 500 students on its rolls. Originally located in a rented building, the Girls High School is now functioning in an imposing building of its own, which is being further developed. The first batch of 32 students who appeared in 1971 for the S.S.L.C. Public Examination achieved cent per cent success, a record performance. The unique feature of this institution is its emphasis on traditions and moral education.

ISLAMIAH HIGH SCHOOL MELVISHARAM

It was in the year 1918, that this school had its origin as an elementary school, due to the great endeavours of the members of Majlis-

Salaha-Darain, Melvisharam. It was recognised by the Government of Madras as a middle school, and management passed into the hands of the Melvisharam Muslim Educational Society, which now manages the school.

By 1929 the school became a complete High School and the first batch of pupils was presented for the S.S.L.C. Examination in 1930. From that day the school has been making steady progress.

**MADRASA-E-JAMALIA
(ARABIC COLLEGE)
PERAMBUR**

Established in 1898 by Alhaj Jamal Mohideen Sahib and maintained with free tuition, free boarding and lodging for imparting religious education and teaching Arabic, Persian, Urdu and Arab Tamil, an experiment was made in 1926 during the Presidentship of Alhaj Jamal Mohamed Sahib by introducing the teaching of English language, Mathematics and other modern Sciences also, but was later given up as it was affecting Arabic studies.

In 1961, the Al Azhar University deputed Prof. Sharqavi and in 1964 Prof. Zahir Zughbi for instruction in Arabic and advanced Theology. Therefore the College became an institution of Advanced Studies with Arabic as the medium of instruction for examination in all classes. Arabic is the medium of instruction.

The College is affiliated to the Madras University and the diplomas conferred by the College are recognised as qualifying for admission into the Al Azhar University, Cairo and the Islamic University of Madras.

The present strength of the Madrasa comprises the following: Sri Lanka—3; Malaysia—10; Mauritius—1; Mysore—3; Andhra—2; Tamil Nadu—19 and Kerala—11; Total—49.

**HUSAINY HIGH SCHOOL
MADRAS**

Husainy High School is run by the Husainy Trust, Madras-6. It is situated in Ramapuram Village on the Madras—Bangalore Trunk Road, about 3 Kms., away from Guindy. It

was originally started in 1946 as an Elementary School, which now serves as a feeder school to the present High School; and then it was upgraded as a Middle School in the year 1956 and it became a High School in 1965. The first S.S.L.C., set of students was sent to the Public Examination in March 1967.

The High School caters to the educational needs of the students of the villages surrounding Ramapuram. It is a co-educational institution.

**MURTHUZAVIYA ORIENTAL HIGH
SCHOOL
MADRAS**

Founded in 1952 by Dr. S. K. Khadri and named after the 18th century saint Syed Murthuza Pasha Khadri, it is the only one of its kind in the city of Madras. By strength it developed into High School and the first batch of pupils appeared for the O.S.L.C. in 1959. The Primary School was started in the same year and both the schools have a strength of 700 pupils. Apart from English, Maths, Science and Electives, the students learn Tafseer, Hadith, Fiqh, Arabic and a good knowledge of religion. Free education, free text-books, mid-day meals, gift uniforms and free tuition classes are the special features of this institution. Hazarath Murthuza Pasha Khadri Hostel provides mofussil students with free boarding and lodging.

**HAJEE P. SYED MOHAMED HIGH
SCHOOL
VIRUDHUNAGAR**

That great philanthropist and industrialist of Virudhunagar Alhaj P. Syed Mohamed Sahib founded an Elementary School in 1955 for the benefit of the residents of Virudhunagar, which became Higher Elementary School in 1957 and High School in 1959. Syed Mohamed Sahib himself used to contribute all the fees due from the students. In 1965, he constructed separate buildings for the Higher Elementary School and the High School.

In 1968 several new subjects were introduced as electives for the students. These were inaugurated by Dr. V. R. Nedunchezain.

S. M. CADER MEERA SAIBO HIGH

SCHOOL

PETTAIKULAM

Late S. M. Cader Meera Sahib founded this High School on 6th June, 1959. Since then the school has been responsible for the spread of secondary education among the two thousand and odd Muslims of Pettaikulam (Tirunelveli District). The school is located in its own building.

AL AMEEN HIGH SCHOOL

MADURAI

The only Muslim managed High School in Madurai Educational District. It is run by the Al Ameen Educational and Industrial Society, which also maintains "Al Ameen Yatheem Khana" at S. Kodikulum with 45 boys receiving free boarding and lodging and Islamic religious education.

The Society was started on 17th January, 1960 and the school on 2nd July, 1962 at S. Kodikulum and subsequently shifted to K. Pudur. Housed in three tiled sheds built in its own site with a playground and the required endowment, it is maintained well under the inspiring leadership of Dr. A. A. Sattar Sahib, reputed Eye Surgeon.

Plans for pucca buildings, laboratory and library are under way.

JAMALIA HIGH SCHOOL

MADRAS

Jamalia High School, founded by M. J. Jamal Mohideen Saheb (Ex. M.P.) in 1962, is situated in one of the Backward areas, Perambur, Madras, catering to the educational needs of all sections of the society in general and of the backward and the most backward sections in particular.

The school offers academic education from VI standard to XI standard. Five electives are taught including Arabic. There are twenty-three members in the Teaching staff and 700 students receive instruction.

NOORUL HUDA SEWING AND EMBROIDERY SCHOOL

GOBICHETTYPALAYAM

This school imparts education to Muslim widows, needy women and girl students in the art of tailoring, embroidery and wire-basket making etc., so as to enable them to earn their livelihood.

Proposals are there to donate sewing machine freely, God willing. Necessary efforts in this direction are being made.

L.K.S. HIGH SCHOOL

KAYALPATNAM

Maintained by the L.K.S. Jewellers' Education Trust and established by a family of philanthropists, the L.K.S. High School had only 2 teachers and 35 boys on its rolls in 1944. It has now grown into a full-fledged High School having 425 boys, of whom 85% are Tamil speaking Muslims. The trust runs a nursery school (strength: 44) and an elementary school (strength: 856).

The school has the proud record of a high percentage of results in the S.S.L.C. public examination: last year it was 100% and year before last 98%. In the days of the three-language formula, Arabic was taught as the third language and today it is being taught as an elective subject. Religious classes are conducted in the school outside class hours.

CRESCENT RESIDENTIAL SCHOOL

VANDALUR, MADRAS

The Crescent Residential School came into being on 1st of July 1968. It was housed in a

rented building bearing No. 50, Harrington Road, Chetput, Madras. In the first year there were only 50 students on the rolls.

It was on 19th July, 1971, that the school was shifted from Chetput to the Seethakathi Estate, Vandalur, Madras. This school is sponsored by the Seethakathi Trust, bearing the name of the Prince of Philanthropists. The Seethakathi Estate covers an area of over 50 acres and is situated in the midst of sylvan surroundings on the grand Southern Trunk Road, about 5 miles from Tambaram.

The strength has been steadily increasing year by year and at present it is 228. Selection of students for the various classes is done purely on the basis of merit. The students studying in this English-medium Matriculation School are provided with ample opportunities

for developing their intellect, physique and spiritual equilibrium. This School, 'a new and exciting venture', as an eminent educationist put it, is an ideal residential institution where the children are given the right kind of training so that they can develop into good and useful citizens in later years. It has a School Building, Hostel and a Dining Hall with the most modern amenities, extensive playgrounds and quarters for the Principal and the Staff. A Hospital with a Resident Medical Officer, a Swimming Pool, a 'Gymnasium,' an Auditorium and a Prayer Hall will be completed in a few years' time.

Moral instruction periods are provided in the School curriculum and the students are given proper training to lead a moral and religious life.



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MADRAS-I

*All Good Wishes
To the Conveners
Of the Conference*

from ' a friend '

Common Forum for Muslim Institutions

By A. A. RAVOOF

It is a tragic irony that the followers of that religion which lays the greatest stress on the acquisition of knowledge are among the most backward in the sphere of education.

False Pride

And what is more tragic is the fact that without any inhibition or qualm of conscience they take pride in being identified and classified as an educationally backward community.

All this is because this community is unaware of its latent potentialities and has failed so far to assess its importance in terms of influence or service. This community may be economically poor, but look at the quantum of its voluntary contributions in the cause of education. The Muslims have invested in educational endowments assets worth crores of rupees.

At the turn of this century, the Muslims of this State,—as Muslims all over the country,—due to their own initiative and enterprise, started educational societies and through them established schools and colleges, where solid foundations of modern and secular education were laid from the primary stage to the post-graduate level. It should be said to the credit of their breadth of vision and large-heartedness that nowhere did they confine or conserve the

benefit of education to their own co-religionists; they actually threw open the portals of these institutions to all students irrespective of caste, creed or communal distinctions.

Free Education

What is praise-worthy is that in many of these institutions, established by the initiative and investments of Muslims, the majority among the students and the staff are non-Muslims. There is one more point that redounds to the credit of these institutions; long before the State Government conceived and implemented its policy of free education, these institutions had given a lead in that direction.

Eloquent Tributes

Educationists have been deeply impressed by this laudable effort and have paid eloquent tributes. Mr. N. D. Sundaravadivelu, Vice-Chancellor of the Madras University, while on a visit to Mazharul Uloom College, Ambur recently, said: "Ambur has always been in the fore-front in the cause of education. Since we usually forget important things, I have to remind even the elderly people that it is Ambur which has the unique distinction of being a pioneer in the field of free education. We cannot forget that about 70 years ago, Muslims

fo Ambur founded an Educational Society and paved the way for this noble work. The Government of Madras State has subsequently started treading in the path of Ambur since 1954. And the present government has extended the facility for free education to the collegiate level—upto P.U.C.”

Then he added “How many educational institutions are the Muslims managing? Take any place. Let us start with the city of Madras. They have founded the New College. There is also the S.I.E.T. College for girls. In Tiruchi, we find the Jamal Mohamed College. At Uthamapalayam, there is Karutha Rowther Howdia College. At Adirampattinam, at Vaniyambadi, then at Melvisharam and then here at Ambur. I may not be mentioning them in the chronological order. That is not important at all. What is important and significant is that though Muslims are a minority, their contribution to the cause of education is four fold greater.”

Democratic Behaviour

Inaugurating the S.I.E.T. Women's College Majlis, Justice V. R. Krishna Iyer, Judge of the Supreme Court, said: “The S.I.E.T. Women's College is one of the finest examples of democratic behaviour in secular India, where an institution founded by a minority community, run by a minority community, caters to the majority community”.

These are unsolicited but well-deserved praise but have the Muslims ever calculated whether the benefit that accrues is commensurate with the huge amount invested by them in the shape of endowments? Even for one who is remotely associated with these institutions it will be clear that the return from these huge investments is not proportionate to their quantum. The reason for this sorry state of affairs is that most of these educational societies and associations function in isolation, do not compare notes, nor cooperate with one another.

Problems Galore

Whatever might have been their innings and achievements in the past, their future is dark and dismal. The problems confronting them are many, though different in magnitude

from institution to institution and any complacency will cost them dear. To make mention of only a few—under the cover of secularism the government has shut out religious instruction—the back-bone of these institutions. This is a thin end of the wedge directed against the individuality and cultural identity of different religious groups. The language policy is another threat and because these associations do not present a united front and speak with different voices, they are not able to create any impact on the powers that be. Then again, the colleges founded by the community are all Arts Colleges and it is a pity they could not start one professional college, whereas the plain fact remains that with the vast resources these institutions command, the running of a professional college is not beyond the orbit of possibility.

Way Out

The reason they have not addressed themselves to these pressing problems is that they have not yet realised the value of joint effort. Therefore the crying need of the hour is a common forum for all these societies, where the leading lights of the community decide to put their heads together—after all two heads are better than one—and devise ways and means to pool their resources in order to remove the obstacles and make their institutions a training ground for the future hopes of the community in character and discipline.

Brains Trust

These ideals cannot be achieved by merely wishing. The path is long and hazardous. What is needed is combined and coordinated action to tone up the machinery, so essential to create an atmosphere most congenial to the transformation of student raw material into men of character and discipline based on moral instruction. To make a start, there should be the setting up of a Brains Trust consisting of representatives drawn from all leading societies who can dedicate their time and talents to improve the tone of administration. If the Tamilnadu Educational Conference gives a lead in this direction, the foundations can be laid on sure, sound and solid grounds.

The Role Of Women In Education

Often times, recently, I have been hearing things about Muslim women that disturb and perturb me.

One view is that she is an outcast in her own society, subject to the atrocities heaped on her by the male of her species; another is that she needs help and so laws should be amended in order to help her; yet another is that thanks to our leaders and social workers, she, the Muslim woman has, at long last, been able to shed her "Purdah" and is being "emancipated". All these views I hear from platforms addressed by distinguished V.I.Ps. and yet again there are writers who write and magazines that publish these views! And so I felt that no matter how briefly I may present my views, I should present them in the proper perspective.

Status of Women

The Muslim woman needs no "emancipation" as her religion, her God and her Prophet have guaranteed her equality, her rights, her freedom, in the written word of God—The Quran—that is the Muslims' code of life. Any sane and intelligent being, who surveys the history of the world in the 6th century A.D., will be able to compare and contrast the status of women in all countries and her emancipation that resulted wherever the spirit of Islam was understood. At the same time one would have to ungrudgingly accept the fact that "It was at this time, when

the social fabric was falling to piece on all sides, when all that had hitherto kept it together was giving way, when the cry had gone forth that all the older systems had been weighed in the scale of experience and found wanting, that Muhammad introduced his reforms".

The Muslim woman *had* to be respected. She was in no way inferior to a man; and as long as the true spirit of this essential creed of Muhammad was understood, the Muslim woman dominated the scene in all spheres of life from the first to the fifth century of the Hijira.

Those first few hundreds of years produced the finest and staunchest supporters of the Prophet and believers in Islam, starting with Hazrath Khatija—the Mother of the faithful, and wife of the Prophet—Peace be on on him. We see Hazrath Ayesha, lecturing, guiding and correcting the compilations of the Hadith. We see Hazrath Fathima as "the noblest ideal of human conception". We see the saintly Rabia Basri, not as a solitary exception but with a thousand others, her equals. We come across Zainab, the granddaughter of Muhammad and sister of Hussain, whose indomitable spirit awed equally, the ferocious Obeidullah ibn Zayyad and the pitiless Yazid himself. Zubaida, the wife of Haroon, Humaida, the wife of Faruk, Sakina, the daughter of Hussain, Buran, the wife of Caliph Mamun, Umm-ul-Fazl, Mamun's sister, and Ummu-Habib, Mamun's daughter, were all famous for their scholarship.

Bravest Knights

While Fakhrunnisa lectured publicly in the Cathedral Mosque of Baghdad (5th Century Hijira) to large audiences on literature, rhetoric and poetry, Zat-ul-Hemma "the lion-hearted" and heroine of many battles fought side by side with the bravest knights.

But as the Islamic fold grew and widened, as rulers bent on expansionism fought and won battles to annex kingdoms, the emphasis shifted from pure ideals and doctrines to more materialistic ideologies. As a result of various such circumstances the Muslim woman became lethargic and preferred to remain in the background where she was found to take shelter. In course of time she drifted into a state of "I don't care what happens", whereby she began to lose her place in society, her individuality.

The most important of her drawbacks, to my mind is her lack of training in religion. The woman is the shaper of man's destiny. A woman whose laws, whose religion, places her on the highest pedestal, cannot stay there, unless she understands all that contributes to her position on that pedestal.

At this stage, I look back at the past, weep at these circumstances and turn to the present—but what do I see? In the name of freedom, I see woman hungering for license in the name of emancipation, losing all sense of proportion in the name of education, becoming half baked potatoes, and in the name of our blessed Secularism, becoming godless!

Teachings of Islam

I see a few schools run for Muslims mostly, where there is no emphasis on the teachings of Islam. I see "educated", sophisticated young Muslim women in Colleges who do not know the articles of their faith. I see parents urging their children to higher education, to degrees, but who cannot find the time or the necessity to teach them what *Islam* is!

Wherever young Muslim women go for higher education, they form a very small minority, which is largely influenced by what the members of the majority community do and believe. In such cases, Islamic teachings, ideals and traditions are forgotten, and these future mothers of the Islamic fold get lost in un-Islamic ways, endangering the future of the fold itself. My heart shrieks out—Why? Why? Oh, why is this so?

But the answer is not far to seek: there are no Madrasahs where Muslim girls can learn their Quran in the Arabic language—not merely to memorise but to understand the language. There are no Muslim women (there are solitary exceptions here and there without an organisation)—trained in religion and its branches to go forth with missionary zeal into institutions and teach the younger generation of women.

What's Prayer?

In the name of religion certain groups do commendable work like urging others to pray—very good—but what use if I cannot understand what I am supposed to be saying to God Almighty!

In these days when mass media like films, T.V., fifth rate magazines and filthy cinema posters and dialogues are out to corrupt the young minds of our children, it becomes imperative to give them a foundation which can keep them steady through life.

To my mind nothing is, and can be as significant as the need for Arabic Madrasahs for women, small study circles in each area where a small group of Muslim women can sit and read the translations of the Holy Quran, complement and supplement that knowledge with the aid of translations of the Hadith, the fiq, the Shariah, and instruct their children, boys and girls in the tenets of their religion, thereby giving them, not a narrow, ritualistic conception of Islam, but a wider understanding of it, so that with this knowledge as their foundation, they can gain by the instruction

imparted at schools and colleges but always striving to follow the *ideals* of their religion, wherever they may be.

“The Role of Muslim Women in Education” as the title goes, could have been a list and catalogue of institutions and personalities. But Islam is a dynamic force and does not teach me to gloat over the past or to brag about things that do not have the fundamental Islamic foundation. Instead it teaches us to *think* and to *act* to the best of our capacities.

Need of the Hour

The need of the hour is for Muslim women to gird their loins and to come forward to present their ideals, the teachings of the Prophet, to their children. This is not the work or the duty of *a few*, but the duty of all Muslim women, wherever they may be. In order to help them do this, it is essential that those who have been gifted with education—men and women—came forward to organise study,

circles and Quranic classes! Those granted wealth would be spending in the way of Allah if they undertook to get Arabic masters who would teach the *language* of the Quran and enlighten their sisters, who could carry on their work after some time.

Because of their lack of understanding of the principles of Islam, the Muslim women of today are diverging to the extremes, either educated, sophisticated and careless of religion or illiterate, superstitions and ritualistic only.

As a result of this state of affairs, she doesn't know what her personal laws are—and what it means. She can't explain herself. On this occasion, I feel it my duty to reiterate that the role of *every Muslim* woman is first and foremost to educate herself and her family, in her religion and in other branches of learning, there are institutions to help her. And to this end should all of us use our efforts and our energies. Alhamdulillah!



Cultural and Educational Rights of The Minorities

By HABIBULLAH BADSHA

India with its emphasis of secularism enjoys a unique position in the world. It reflects the true philosophy of the great cultures which have influenced the course of India's destiny and have merged together to evolve a unique culture, namely the *Indian Culture*.

The Hindus, Muslims, Christians and Buddhists have all lived together throughout the ages, influenced each other and have produced a way of life which reflects the spirit of tolerance of the Indian mind.

It is very rarely that one sees such a regard and concern for the minorities of a country. In keeping with the glorious traditions of this great country the Constitution of India has provided certain safeguards in the Constitution of India for the minorities. The Constitution has shown that the preamble, which emphasises justice, liberty and equality, does not consist of empty words but reflects the true traditions of a great democracy.

The cultural and educational rights of the minority communities have been dealt with under Articles 29 and 30 of the Constitution of India. Article 29 of the Constitution gives the right to the minorities to conserve their distinct language script or culture and Article

30 gives the right to the minorities whether based on religion or language to establish and administer educational institutions of their own choice. The State is prohibited from discriminating against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

The rights of the minority community to establish and administer educational institutions have been considered by the Courts in India from time to time. The Supreme Court in a very detailed Judgment *In-Re Kerala Educational Bill 1957*, reported in A.I.R. (1958) Supreme Court, on page 956 has dealt with the subject in a very exhaustive manner. The Supreme Court in that case had to consider the constitutional validity of certain provisions of the *Kerala Educational Bill*.

Though the term 'minority' is very well understood, this question was specifically raised before the Supreme Court and the Supreme Court had to decide what the term 'minority' meant. The State of Kerala contended that in order to constitute a minority which may claim the fundamental rights guaranteed to minorities by Article 29(1) and 30(1) it must numerically be a minority in the particular religion in which

the educational institutions in question were situated or intended to be situated. The Supreme Court negated this contention. It held that the Bill extended to the whole of the State of Kerala and consequently the minority must be determined with reference to the entire population of that State. By this test, Christians, Muslims and Anglo-Indians were held to be the minorities of the State of Kerala. It also held that it will not cease to be an educational institution of the minority community merely because it admits members belonging to a community other than that for whose benefit it was established.

Education to Children

It is apparent from a study of Article 30(1) of the Constitution of India that it gives certain rights to religious minorities and linguistic minorities. The right conferred on such minorities is to establish educational institutions of their own choice. There is no limitation placed on the subjects to be taught in such educational institutions. The desire of the minorities is that their children should be brought up properly and efficiently and be eligible for higher University education so that they could go out in the world fully equipped in order to meet the challenge which faces them. The purpose of the protection is to make it possible for the minorities to establish institutions of their choice and also provide a thorough education to their children. It is naturally the desire of the minorities that education should be imparted to the children of their community in an atmosphere congenial to the growth of their culture. The Constitution makers have recognised this claim and have provided adequate safeguards to allay any fears which the minorities may have. The State cannot make any law which would provide that aid will not be given unless the minority community does something which amounts to the surrender of its constitutional rights.

“ADMINISTRATION” means management of the affairs of the institution. Management must be free of control, so that the founders or their nominees can mould the

institution as they think fit and in accordance with their ideas of how the interests of the community in general and the institution in particular will best be served. No part of this management can be taken away by the State either by a statute or by any executive action. Any interference by the State in the management of the affairs of the institution will clearly violate the guarantees provided under the Constitution.

Attempts are made from time to time by some States to make in-roads into the rights of the minorities provided for in the Constitution. The Courts have, however, been vigilant and have struck down any provision which interfered with the right of the minority community to establish and administer the educational institution of its choice.

It is rather distressing that inspite of several decisions of the Supreme Court, the States still try to ignore the decisions and treat the guarantees provided in the Constitution as a mere farce. Attempts are made from time to time by bringing in legislative measures to either take away the rights or to dilute the rights guaranteed under Article (29(1) and 30(1) of the Constitution. It is the duty of the State to see that the culture of the minorities is not in any manner endangered by ill-advised legislative measures. It is said that even after so many years of independence certain legislative measures are introduced without understanding the impact which they will have on the cultural life of the minority communities. There have been cases where inspite of representations the Government is unable to understand the grave danger which faces the minority community by such enactments.

Driven to Courts

The minorities are unnecessarily driven to Courts frequently, in order to seek redress. When such measures are introduced, it is necessary that the grievances of the minorities should be taken into consideration and not merely brushed aside. The result is unnecessary litigation and waste of time.

It is no doubt true that no minority community can refuse to keep pace with the educational standards prescribed from time to time but under the guise of providing for educational standards, the rights of the minorities cannot be taken away.

There have been cases where attempts have been made to interfere with the management of the institutions. There have also been attempts to interfere with the rights of the management to take disciplinary action against its employees. There have been instances where by executive action admission is sought to be denied to the members of a minority community in its own institution.

Of course there are States which understand the genuine grievances and the fears of the minority community and do everything

which is necessary to allay their fears. There have been instances where the State has listened to the voice raised by the minority community and accepted its suggestions. There have also been cases where the protests of the minority communities have just been ignored.

It is high time that it is realised that the Constitution makers gave real rights to the minorities and not something which was imaginary or fanciful. In the land which has produced so many great philosophers, thinkers and profound intellectuals, this is not a difficult problems to overcome. It is the hope of every minority community that we will keep the lessons learnt in the past before us and mould the future accordingly, so that the conflicts which have arisen in the past between the minority communities and the States do not arise in the future in the field of education.



"ADMINISTRATION" means management of the affairs of the institution. Management must be free of control, so that the founders or their nominees can mould

MUSLIM EDUCATION: ACHIEVEMENTS & PROBLEMS

By A. K. A. ABDUS SAMAD

The formation of the Muslim Educational Association of Southern India at Madras in 1902 constitutes an important landmark in the annals of modern education of Muslims in this part of the country. For various historical reasons, including the political fanaticism of the British rulers who wanted to keep the Muslims suppressed because of the heroic role they had played in offering stiff military resistance to the establishment and consolidation of the British rule in India, Muslims of India had been almost totally deprived of the opportunity of getting modern education. It is a recorded fact of history that it was almost wholly because of its own efforts that the Muslim community of British India was able to raise and extricate itself from such a sorry state of affairs and impart modern education to its members. As if to justify the well-known saying that history repeats itself, Muslim educational interests which suffered at the hands of the powers that be even after the country had become free, got the attention they deserve not because of any official patronage but because of the dynamic efforts, indefatigable energy and the healthy spirit of self-reliance of the Muslim Community. It is as a result of such important factors, that out of the total number of 172 Colleges in Tamil Nadu, eleven are Colleges exclusively founded and wholly managed by Muslims, but whose doors are thrown open to the students of all communities, without any discrimination based on Caste, Creed and Culture. It is significant to note that out of a total number of 30,000 students attending the eleven Muslim Colleges, only about 6500 are Muslims. Such a truly cosmopolitan outlook on the part of Muslims is further evident from the fact that as far as Tamilnadu is concerned, out of a total of about one lakh and ninety-four, thousand of College attending students, about

25% are getting collegiate education in colleges established by Muslims with funds wholly and exclusively contributed by Muslims. That is something of which Muslims, as a minority, must feel legitimately proud. In this connection it is worth taking notice of the fact that on the all-India level, out of about 3 million students going to colleges, 2.5 lakhs are Muslims—this is in proportion to their population.

Roughly, about 700 Muslims come out of colleges in Tamilnadu as graduates every year. With such encouraging statistics at our disposal, there is adequate justification to feel that as far as Arts Colleges are concerned, we have reached the optimum in Tamilnadu. Under such circumstances, any attempt by Muslims to found more Arts Colleges, would, as far as Tamilnadu is concerned, amount to wasteful diversion of the community's hard earned funds and valuable energy.

Medical College

We should, therefore, now concentrate on professional courses. It must be mentioned in this regard that the M.E.A.S.I. has been seriously devoting its attention to its proposal of establishing a 500-bed hospital as a prelude to its ambitious plan of founding a Medical College. With the esteemed cooperation of the Government of Tamilnadu, which has been evincing very keen interest in educational matters, the Association will, Insha Allah, succeed soon in acquiring the required land for the Medical College.

Though the community has been making rapid strides in the matter of University education, it has been seriously handicapped by the existence of a very unhappy phenomenon in the

post-Independence India. Republican India is wedded to secularism. It is a noble principle f, in practice, it means that there should be no discrimination on the basis of difference of religion in any matter. If secularism means that citizens of India shall not be discriminated on the basis of religion, there cannot be a nobler policy for any modern Government or State. But, unfortunately, there are *secular fanatics* also. They have interpreted secularism to mean "irreligion" and sometimes as anti-religion. As a result of such short-sighted policy, they have banished religious instruction from educational institutions. Since moral values are inextricably intertwined with religion the absence of religious instruction has tarnished and disfigured the very moral image of the Indian students as is clear from the intolerable indiscipline and reckless and irresponsible attitude of students in many parts of the country. To Muslims, nothing is dearer than their Religion, Islam. And so, the sooner we solve the problem of imparting compulsory religious instruction to our children at least at the Primary and Secondary stage of their secular education, the better. If we fail to do this, the cultural identity will be in peril.

Early Marriage of Girls

There is another matter which requires some serious attention. An overwhelming majority of Muslim women are not in favour of taking up employment even though they may be educated enough for that. It is the desire of most of the Muslim parents to get their daughters married as early as possible. Eighteen years may be taken as the average age of marriage among Muslim Girls. The parents'

anxiety to get their daughters married as early as possible is quite understandable. Whatever may be the nature of the private and public "life" of some of these parents, all of them—including the most modern of them—want that their daughters should be safe and secure under the moral protection of the curtain of marriage. This healthy attitude towards an early marriage necessitates a reconsideration regarding the type of University education our Muslim girls should get. A new course, with emphasis on house-keeping, nursing and child welfare, will go a long way in helping the girls equip themselves properly with all those elements which go to make a good wife and a loving and intelligent mother. As most of our girls play the role of wives and mothers rather than that of office-going-girls, the new course is sure to prove to be of immense practical importance and use. If a Committee of experts could go into this question and formulate a scheme and draw up the required syllabus for introduction in women's colleges with the sanction of the University, it would be a notable contribution to women's education in its proper perspective.

If matters such as these are discussed at the First Tamilnadu Educational Conference, to be held on 22nd and 23rd September, 1973 and if they take a workable pattern as a result of such discussions, it is bound to open fresh channels for future action in the service of the Community and the Country. The fact that for the first time in the history of Tamilnadu, about 500 delegates and others, representing not only the Colleges, Schools and other secular educational institutions and associations of Muslims, but also the Islamic Madrasas are going to jointly participate in this Conference is itself a good beginning on the right direction.



Defiance of Religion: Death of Character

By C. M. FAZLUR RAHMON

Crisis of character is today a world phenomenon. Social and Moral values held sacred even a decade ago have lost much of their sanctity. Discipline in life is on the decline, running down the hill. Defiance and disorder characterise daily life. In the constant and continuous struggle between the divine and the devil within Man, the laughter of the latter rings loud and clear. Man seems to have missed his sense of purpose, his sense of mission.

Education claims to draw the best out of the child, to shape and develop his around personality and to promote all the desirable traits to make him fit to live in society in peace and harmony. An educated man is a man of culture, a man of character. But the most surprising development witnessed in this age of exponents is that discipline and character have fallen unhappy victims of the charms of irreverence and indifference. Is it because of or in spite of education? Compulsory Universal education is the social goal and it has been taken to every hut and hamlet and yet society is less cohesive today than it was when knowledge was limited and education was denied to the masses. Is it then due to any basic defect in our education, in its aims and contents?

Challenge of Curriculum

The ever-increasing challenges of curriculum development has been successfully met by our highly skilled curriculum builders but observed by the illogical and irrational concept

of "Secular" education that precludes Religions and Moral Education, they lay emphasis entirely on the quantum of knowledge to be imparted ignoring the real purpose of such knowledge. This serves only to deaden the inner life of the child. Consequently, the child growing into Man forgets to "know himself". The insignificant provision for "Moral Instruction", treated as a separate subject, fails to serve any useful purpose. Perhaps it is that very provision, just tolerated, that generates all disciplinary problems in our educational institutions!

If education is to help the child grow virtuous dispositions, develop refined tastes, acquire the art of social life and finally come to understand the goal and meaning of his existence, Religious Education should necessarily become an integral part of our curriculum. Only such education will liberate the Will from the dominion of self-interest, to deconcentrate the Self, objectify its activity and thus facilitate its dedication to non-egoistic universal ends.

Recognised Educational Institutions of all grades established by and primarily for the children of the Muslim Community have been struggling to attract the children of the community. The chief driving force behind the establishment of these institutions was and continues to be the irresistible urge, the compelling call of duty and the undeniable need

for providing both Religious and "Secular" education. Individuals, Associations and Societies invested crores of rupees, earned with their sweat, toil and tears, in these institutions towards the discharge of their first social obligation. But the potentially dangerous concept of "Secular" Education as exclusive of Religious Education has so paralayed our thinking that it has totally succeeded in isolating Religion and its ennobling influence and confining it to individual beliefs and practices! The true concept of "Secularism" is neither hostile to Religion nor to Religious studies. The Muslim Community believes in its total commitment to the teaching of Religion to its children, whatever the odds.

A Muslim's life is one and indivisible. He lives and acts for the Pleasure of God. In his thoughts and actions he seeks His Pleasure and nothing more. Except the specific directions to the "Faithful", the teachings of the Holy Quran, as enunciated by the life of Prophet Mohammed, are addressed to humanity as a whole as they have a general appeal. It invites Man to a better "Way of life", and repeatedly emphasises with merciless logic the reality of "cause and effect." It expounds no theory that is beyond Man to comprehend and comply with. It is a practical religion even for the lowliest of men to follow, to live a life that approximates to the perpetual activity of the divine thought and to be blessed, Before its concept of Brotherhood of Man, bigotry and barriers tumble down, the poverty of "I" yields to the joys of "We" and the material world reveals itself as a continual speech of God to men, in the divine visual language of the physical phenomena. Such a fundamental belief in and approach to life are considered basic to the proper upbringing of the child who will look outside himself for motives of his own activity.

Why Religious Education

Belief in God, the Creator of the Universe and Beyond, is the most powerful single factor that promotes the total realisation of the oneness of humanity and breaks all barriers built

unwittingly by human agencies. It strengthens the authoritative inner voice, the unerring guide to human actions. It promotes spiritualism that helps discovery of "One's self, the inner-self, the true-self" and this leads to the realisation of a personality capable of holding in control that chaos of desire and instinct, the sensitive impulsive self, the "Carnal Man". It lays the foundation for a firm devotion of a strong Will to worthy actions. It does not recognise Virtue as an art artificially planned mosaic of different moral values but acknowledges it as a living growth with many branches bearing fruits, for the benefit, not only of the other people, but also of him who cultivates it in the soil of his own mind. Man's happiness lies in his own power. He secures it by living as virtuously as he can, and thus develops perfection of his personality. Law gives make citizens virtuous by a course of habituation but Religion makes them morally sincere so that they never tolerate within themselves any truce with intellectual insincerity. Study of Religion is the most effectual humanist study for the development of spiritual life and education as a whole should aim at the promotion of such spiritual life.

Formal education for the child begins at five in accordance with the current thinking and practice. He receives instruction for a minimum of eleven years before he is through his "School" education. It is at this formative stage of his life that his thinking can be sublimated and a kindly disposed human subconsciousness promoted. Such a subconsciousness alone will instinctively guide him in all his thoughts and actions throughout life. If this real and the only opportunity is lost, the child, as is the palpably sad evidence before us today, will be exposed to undesirable influence, killing his inner soul, rendering him vulnerable to all that is harmful to his personality and tragic to the society. Religious Education should, therefore, be imparted even at the beginning. In the scheme of work approved by the State Department of Education, the School works for a minimum of five hours with seven periods a day for 220 days in Primary Schools and 200 days in Secondary

Schools, a year. Out of the 35 periods of work a week in Secondary Schools as well as in Primary Schools one period is allotted for Moral Instruction.

While the Department prescribes its own syllabi for all subjects to be taught compulsorily, it keeps discreetly silent on the material to be taught as Moral Instruction, leaving the freedom to schools. Only this year, it has thought it fit to suggest a syllabus for Moral Instruction with a view to promote better appreciation and mutual sympathy as well as to inspire children with higher thinking. This is only suggestive. There is no prohibition to Schools functioning for more than five hours a day. Schools are free to teach for more but not less than five hours a day. It is, therefore, possible for Schools to teach Deeniyath almost every day for one period and that will be far too much time, to teach the fundamentals of Islam as well as inculcating its true spirit and its philosophy. For this a graded syllabus suited to the age group of the children has to be carefully prepared and too much dependence on text books written by reputed scholars for children in purely Arabic Schools and Madrasas given up. In fact, it is possible to prepare good text books based on the graded syllabus. Eleven years will be more than adequate to teach satisfactorily Deeniyath that will be almost complete for a lay person.

There is also another possibility of providing for a simultaneous stream of advanced study of Deeniyath and its various Disciplines leading to completion of courses like Maulvi Fazil etc. Such of the pupils as are intelligent and are inclined and interested can be admitted to such courses and taught for one extra hour daily in the Schools for six years in Standards VI through XI. At the end of the course they can be examined and along with their S.S.L.Cs. they can be declared Maulvis too. This is possible wherever there are Madrasas and High Schools in the same place.

Another alternative suggested is that the syllabus in Deeniyath and its Disciplines should be so prepared that if a pupil, after completion

of Standard VIII or Standard XI of a High School, wishes to continue the Maulvi Course, he should be admitted in the Madrasa and fitted at a suitable stage instead of making him go through the entire course of seven to nine years.

It will be an interesting experiment if this suggestion is tried at some place with adequate facilities, vision and courage.

Maulvis in Scores

The Madrasas turn out Maulvis in scores almost every year. Their valued and esteemed services are not found immediately wanted by the Community. It will be useful if the Maulvis passing out of the Madrasas are also enabled to pass the Matriculation Examination. The Madrasas should open teachers' training sections where these Maulvis may undergo teachers' training for two years. When they ultimately leave the Madrasas as Maulvis cum trained teachers their services will not only be in great demand but will be of great value to the community. The impact of their personality both on the children and the people of the village will be wholesome. They can also be Imams of mosques and yet teach in recognised schools. Their economic independence will be a powerful incentive to make their leadership truly effective.

It is for the Community to recognise the existing facilities, make the best use of them by a dynamic approach to the problems so that the children of the community have the best of both the Religious and "Secular" Education. Our children, with upright character, should be trained to live and act for the love of God, performing their duty as an opportunity for the exercise of the sublime free-will, believing firmly in the overruling power of God, and submitting themselves to the Supreme Will. Such children, the most useful citizens of the Country, dedicated to serve humanity, will enjoy life most beautifully lived. Defiance of Religion is Death of all that is good. Faith, with all its dynamism, makes life worth living.

Career Guidance to Educated Youngmen

BY A. A. RASHEED

Vocational counselling has two fundamental purposes: to help people make good vocational adjustments, and to facilitate smooth functioning of the economy through the effective use of man-power.

These purposes imply that each individual has certain abilities, interests, personality traits and their characteristics which will make him a happier man, a more effective worker, and a more useful citizen. Part of his education, therefore, consists of helping him to get a better understanding of his aptitudes for various skills, his adaptability to differing types of situation, and his interest in the numerous activities in which he might engage. A well-educated man is one who has achieved both types of understanding; a well-adjusted man is one who has put these two types of knowledge to good use and has found a place for himself in the society.

Vocational counselling is the process of helping the individual to ascertain, accept, understand and apply the relevant facts about himself to the pertinent facts about the occupational world. The techniques of vocational counselling vary from case to case and from counsellor to counsellor depending partly upon

the counselee's state of readiness and partly upon the time available to the counsellor, the degree of skills he has attained and his philosophy of counselling. In order to evaluate a person's prospects, two types of information about him are needed: the *Psychological Facts* which describe his aptitudes, skills, interests, and personality traits, and the *Social Facts* which describe the environment in which he lives, the influences which are affecting him, and the resources which he has at disposal. To depend upon one type of fact and to neglect the other is unrealistic and disregards important elements in vocational adjustment. The opportunity available to persons with similar aptitudes and interests may vary greatly just as the abilities and traits of people in similar social situations differ from one person to other. Many young men and women capable of benefiting from a college education do not attend college because of financial handicaps, just as many students who can afford to attend college drop out because of learning difficulties.

Academic Aptitude

Psychological data needed include information concerning the general intelligence of

the individual, that is, his ability to comprehend and use symbols or to do abstract thinking. This academic aptitude is important not only in school situations, but also in everyday life situations in which ability to analyse a situation or a problem, to draw conclusions, to generalize, and to plan accordingly, is needed. Special aptitudes must also be explored. The work of recent years has shown that general intelligence manifests itself as special aptitudes such as verbal comprehension arithmetic reasoning, and spatial reasoning. For this reason data concerning strength or weakness in any one of these special areas must be obtained. Other special aptitudes which play a part in clerical, technical, musical, artistic and manual activities must be known. The subject's interest, attitudes, and personality traits need to be assessed, in terms of their vocational implications. And finally, data are needed as to his proficiency in using any of the skills which he has acquired.

Social data are needed in order to provide a framework in which we are to interpret the Psychological data. The occupational level of the parents plays an important part, for example, in determining the vocational ambitions of a youth and his drive to achieve them, as well as in fixing the financial resources upon which he can draw in furthering his ambitions. The vocational achievement of the subject's brothers and sisters may be indicative of his own probable achievement, but this prognosis is modified in turn, by the age of the parents and their financial independence. It very often happens that the youngest child fails to reach an occupational level as high as that of his siblings because of the need to contribute to his parents' support just at the time at which he might have been going to college. The industrial and cultural resources of the home and the community, the educational experiences of the individual, his leisure time activities, and his vocational experiences all need to be examined in order that the resources open to him and the use he has made of them may be understood. To draw the line between *Psychological* and *Social data* is obviously impossible at times, for in finding out what influences have been at work on a person, one also

ascertains the ways in which he has reacted to them.

Various combinations of traits and abilities may make for success in a given field. One teacher, for example, may be successful because of scholarly ability, interest in his subjects, and a desire to share it with others which result in a clarity of presentation, a wealth of material, and a warmth of manner which more than make up for a relative lack of interest in people as individuals and a dislike of the routines and details of classroom management. Another teacher may be equally successful because of his genuine interest in students, his warm and friendly manner, and his skill in classroom management, even though his scholarship and academic ability are mediocre. Similar differences could be pointed out among successful lawyers, salesmen and foremen, occupations in which there is sufficient flexibility of role to permit varying patterns of success.

This implies that an aptitude is not necessarily an entity, but rather a constellation of entities; the set of characteristics which enables one person to learn something may be even different from that which enables another person to learn the same thing. Attitude is therefore capacity to acquire proficiency, without specifying its composition.

Job Satisfaction

It has long been assumed that, even though a person might be able to do the work required by a job in which most of the workers are more able than he, the strain involved in keeping up with the competition would be such as to produce dissatisfaction in the worker. It has similarly been widely held that ability considerably in excess of that required by a job causes dissatisfaction because of lack of challenge—and consequent loss of interest in the work.

Promise and Proficiency

In counselling young people concerning the choice of careers, one is generally concerned with promise that is with respects of success in

a field in which the youth has as yet no substantial training or experience. In selecting employees, on the other hand, the concern is more likely to be with proficiency that is, with present ability to perform the tasks involved in a given job. Proficiency achievement or trades tests are therefore generally thought of as instruments for the selections of personnel or for the evaluation of the outcome of training whether in school or on the job. However past achievement is often one of the best indices of future accomplishment so that achievement tests can frequently be used as tests of aptitude for related types of activity.

The differences between an aptitude and achievement test therefore lies more in its use than its content. An achievement or proficiency test is used to ascertain what and how much has been learned or how well a task can be performed. A test of achievement in arithmetic is therefore a measure of mastery of the essential process of arithmetic and of ability to make certain types of computations. A measure of proficiency is an index of ability to copy typewriting material with speed and accuracy and therefore of ability to perform certain types of clerical duties to an employer's satisfaction. An aptitude test is used to judge the speed and care with which skills and knowledge, that is, proficiency will be acquired. But obviously, proficiency in a given task may

be an index of promise in a related test and knowledge of certain types of facts may be indicated of facility for the learning of other types of facts.

In a well-integrated personality the various internal needs and reactions to the various external pressures are harmonious; the person is impelled, driven or attracted in one general direction (the opposing minor needs and pressures being controlled by the more strongly integrated unit), and he is able to function effectively. In the un-integrated or disintegrated personality, in contrast, the reaction patterns are not harmonious; the individual is pulled and driven in various directions he experiences internal conflict and his functioning in society is impaired. The vocational counsellor and psychologist and the personnel men who want an effective employee, are, therefore, very much concerned with the degree and types of integration as well as the specific traits which are organized into the whole personality.

Many instances of maladjustment which appear at first to be vocational prove, in the ultimate analysis, to be deep-rooted in the personality. The reason, for making a personality diagnosis in vocational guidance and personnel work is to screen problem cases and to assist in the making of more effective adjustments.



MUSLIM EDUCATION: ACHIEVEMENTS & PROBLEMS

By A. K. A. ABDUS SAMAD

The formation of the Muslim Educational Association of Southern India at Madras in 1902 constitutes an important landmark in the annals of modern education of Muslims in this part of the country. For various historical reasons, including the political fanaticism of the British rulers who wanted to keep the Muslims suppressed because of the heroic role they had played in offering stiff military resistance to the establishment and consolidation of the British rule in India, Muslims of India had been almost totally deprived of the opportunity of getting modern education. It is a recorded fact of history that it was almost wholly because of its own efforts that the Muslim community of British India was able to raise and extricate itself from such a sorry state of affairs and impart modern education to its members. As if to justify the well-known saying that history repeats itself, Muslim educational interests which suffered at the hands of the powers that be even after the country had become free, got the attention they deserve not because of any official patronage but because of the dynamic efforts, indefatigable energy and the healthy spirit of self-reliance of the Muslim Community. It is as a result of such important factors, that out of the total number of 172 Colleges in Tamil Nadu, eleven are Colleges exclusively founded and wholly managed by Muslims, but whose doors are thrown open to the students of all communities, without any discrimination based on Caste, Creed and Culture. It is significant to note that out of a total number of 30,000 students attending the eleven Muslim Colleges, only about 6500 are Muslims. Such a truly cosmopolitan outlook on the part of Muslims is further evident from the fact that as far as Tamilnadu is concerned, out of a total of about one lakh and ninety-four, thousand of College attending students, about

25% are getting collegiate education in colleges established by Muslims with funds wholly and exclusively contributed by Muslims. That is something of which Muslims, as a minority, must feel legitimately proud. In this connection it is worth taking notice of the fact that on the all-India level, out of about 3 million students going to colleges, 2.5 lakhs are Muslims—this is in proportion to their population.

Roughly, about 700 Muslims come out of colleges in Tamilnadu as graduates every year. With such encouraging statistics at our disposal, there is adequate justification to feel that as far as Arts Colleges are concerned, we have reached the optimum in Tamilnadu. Under such circumstances, any attempt by Muslims to found more Arts Colleges, would, as far as Tamilnadu is concerned, amount to wasteful diversion of the community's hard earned funds and valuable energy.

Medical College

We should, therefore, now concentrate on professional courses. It must be mentioned in this regard that the M.E.A.S.I. has been seriously devoting its attention to its proposal of establishing a 500-bed hospital as a prelude to its ambitious plan of founding a Medical College. With the esteemed cooperation of the Government of Tamilnadu, which has been evincing very keen interest in educational matters, the Association will, Insha Allah, succeed soon in acquiring the required land for the Medical College.

Though the community has been making rapid strides in the matter of University education, it has been seriously handicapped by the existence of a very unhappy phenomenon in the

post-Independence India. Republican India is wedded to secularism. It is a noble principle, in practice, it means that there should be no discrimination on the basis of difference of religion in any matter. If secularism means that citizens of India shall not be discriminated on the basis of religion, there cannot be a nobler policy for any modern Government or State. But, unfortunately, there are *secular fanatics* also. They have interpreted secularism to mean "irreligion" and sometimes as anti-religion. As a result of such short-sighted policy, they have banished religious instruction from educational institutions. Since moral values are inextricably intertwined with religion the absence of religious instruction has tarnished and disfigured the very moral image of the Indian students as is clear from the intolerable indiscipline and reckless and irresponsible attitude of students in many parts of the country. To Muslims, nothing is dearer than their Religion, Islam. And so, the sooner we solve the problem of imparting compulsory religious instruction to our children at least at the Primary and Secondary stage of their secular education, the better. If we fail to do this, the cultural identity will be in peril.

Early Marriage of Girls

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anxiety to get their daughters married as early as possible is quite understandable. Whatever may be the nature of the private and public "life" of some of these parents, all of them—including the most modern of them—want that their daughters should be safe and secure under the moral protection of the curtain of marriage. This healthy attitude towards an early marriage necessitates a reconsideration regarding the type of University education our Muslim girls should get. A new course, with emphasis on house-keeping, nursing and child welfare, will go a long way in helping the girls equip themselves properly with all those elements which go to make a good wife and a loving and intelligent mother. As most of our girls play the role of wives and mothers rather than that of office-going-girls, the new course is sure to prove to be of immense practical importance and use. If a Committee of experts could go into this question and formulate a scheme and draw up the required syllabus for introduction in women's colleges with the sanction of the University, it would be a notable contribution to women's education in its proper perspective.

If matters such as these are discussed at the First Tamilnadu Educational Conference, to be held on 22nd and 23rd September, 1973 and if they take a workable pattern as a result of such discussions, it is bound to open fresh channels for future action in the service of the Community and the Country. The fact that for the first time in the history of Tamilnadu, about 500 delegates and others, representing not only the Colleges, Schools and other secular educational institutions and associations of Muslims, but also the Islamic Madrasas are going to jointly participate in this Conference is itself a good beginning on the right direction.



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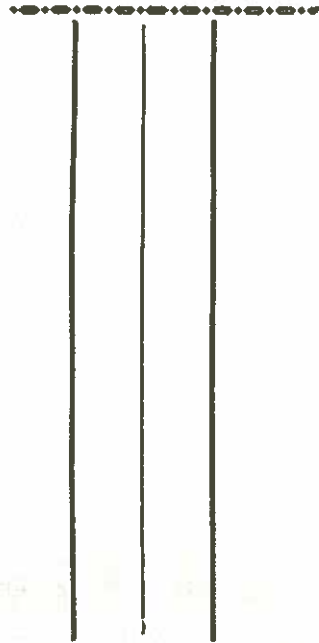
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Origin & Growth of Muslim Colleges In the South

By MOHAMED RAZA KHAN

Muslims of the South, who are noted for their charitable disposition and philanthropy, have not lagged behind in helping all good causes, particularly those which cater to the national needs of the community.

Having taken to English education very late they did not make much progress in the field of education. In the early nineties there were some institutions started by the Government for Muslims. Some colleges and schools did not admit Muslims and continued their attention to the majority community. The Christians, who were early to take to higher education, opened their own schools and colleges with naturally the Christian atmosphere. Apart from other reasons, the lack of Islamic atmosphere deterred Muslim boys from joining these schools and colleges. Of course in those days there was no question of Muslim girls going to schools.

Incentive to Parents

The Government noticed the great deterioration amongst Muslims, and particularly their educational backwardness, and opened a few schools exclusively for Muslims where Urdu was taught and religious instruction on a modest scale was given. This was done as an incentive to the Muslim parents to send their boys. Side by side Muslims also started a few schools here and there.

The Madrasa-i-Azam, which was founded by the Nawab Walajah of the Carnatic, was

the main Muslim school in the city of Madras.

Since the year 1915, a determined effort was made to open college classes in Madrasa-i-Azam. It is interesting to note that the beginning of the effort was due to the fact that two successful Muslim matriculates of the Madrasa could not get admission to the Intermediate class of any college in Madras City. With some difficulty they were admitted ultimately in the Presidency College. Indeed, there was a ban on admission of Muslim students in the Pachaiyappa's College. So, the fact remained that Muslim students did suffer from disabilities in the matter of higher education.

A public agitation started with the aim of setting up a Government College for the Muslims of the Presidency. The movement was carried on with such vigour through the press and on the platform that the Government realised the necessity for making provision for collegiate instruction in the Madrasa. The time was also auspicious: for the community had a sympathetic friend in Lord Pentland, the then Governor of Madras.

Conference Held

A conference of prominent Muslims was convened at the Government House to discuss the question of a separate college for Muslims.

Fears were expressed that it might prove injurious to the interests of young Muslim students to segregate them from their brethren

of other communities. But the distinct advantage of having an institution imparting higher education in a Islamic atmosphere was fully acknowledged and it was decided to open a separate college for Muslims.

On 8th July 1916, the Government Mohammedan College was opened and six students were admitted in the first Intermediate class. Mr. C. W. Moss, who was then the Headmaster of the Madrasa-i-Azam, became the first Principal. Among the first students of the college was Moulvi Abdul Huq Sahib, who subsequently played a leading part in the educational development of Muslims in the South. Two other students were Rahim Khaleeli Sahib and K. Uppi Sahib, *et al.*-M.L.C.

To Mr. E. W. Green goes the great credit for the development of this college. Indeed, it was due to his efforts that higher education spread amongst Muslims. Under his diligent guidance it advanced in prestige year by year. For twelve years he piloted the college through many vicissitudes and helped in its growth. When he left India in 1932 it was a well-established institution and a seat of learning for Muslims of the South. Indeed, what was Aligarh Muslim University to the Muslims of the North, the Mohammedan College was to the Muslims of the South.

College at Vaniyambadi

Muslims of North Arcot, who are leaders and pioneers of the tanning industry with their own efforts, organised the first private Muslim college—Islamiah College—which was started in Vaniyambadi. Both these colleges contributed a great deal to the educational advancement of the Muslims in the South. With the coming in of the Congress Party to power in 1946 some of the Congressmen took it into their head that these colleges and institutions intended for Muslims should go lock, stock and barrel. Their argument was that it led to separatism and further the Government's money should not be spent on a particular community. They completely ignored the background and historical processes and the special circum-

stances under which these institutions came into being. Mr. T. S. Avanashilingam Chettiar, who was the Education Minister then, was dead set to close these institutions once for all. It was only the Muslim League party members in the Madras Legislative Assembly, 29 strong, under the leadership of M. Mohamed Ismail Sahib, who prevented any such action.

Mohammedan College Retained

Ultimately a conference was convened with Mr. Chettiar representing the Government of Madras, and M. Mohammed Ismail Sahib along with some of the Muslim M.L.A.'s and Mr. Basheer Ahmed Sayeed, Secretary, Muslim Educational Association of South India attended the conference. Among the main decisions and conclusions reached, the most important was that the Mohammedan College would be maintained but the Muslim Women's College, which was opened in the year 1946 in Hobart High School, would be closed and the other Muslim institutions and schools would not be disturbed. The most important point for agreement and decision was to maintain the Mohammedan College without any change. Subsequently, the Government of Madras issued a communique embodying the proposals. That was not all. A statement embodying the decisions was made on the floor of the Madras Legislative Assembly.

As is usual, this solemn commitment was made by the Government, particularly by the Education Minister, evidently with some mental reservation. This was quite obvious. Mr. Avanashilingam Chettiar was waiting for an opportunity to close the Government Mohammedan College. Soon after that, without any reference to the Muslim League Party with whom he had entered into an agreement, he transferred the Intermediate classes of the Government Presidency College to the Mohammedan College. When serious objection was taken to by the Muslim League members it was stated that the Presidency College was being converted into a research college. It was not so. All that the Madras Government and particularly the Education Minister wanted

to do was to convert the Muslim boys into a minority. The strength of the non-Muslim boys in the two Intermediate classes outnumbered the Muslim boys. It was all done with a purpose as a preliminary step to abolish the Mohammedan College intended for Muslims.

Saddest day for Muslims

After a year or two the new Education Minister, Mr. Madhava Menon, who hailed from Malabar, succeeded Mr. Avanashilingam Chettiar, and changed the name of the college into Government Arts College. He did not care or bother to consult or inform the Muslim members of the Legislative Assembly because they were in a minority. Indeed that was the basis of the Congress democracy. It was the saddest day for Muslims when they saw the announcement in the press. That brought to light their helplessness in the new set up and atmosphere. That also proved that a party with a huge majority can do and undo things. More than that, it was evident that the Government, ignoring the strong feelings and susceptibilities, could go back on their solemn promises and commitments.

The closure of the Government Mohammedan College brought a gloom to the Muslims of the South. Whatever progress the Muslims had made in the field of education was due to this great institution. The challenge thrown by the Government in depriving them of their college was taken by the community. Those who were in an opulent position came forward with donations.

The response was tremendous to the call, 'Stand on your own legs, and meet the challenge thrown by the Government.' It requires another article to write as to how some of the prominent Muslims played their part in organising and collecting funds and bringing up these colleges. The slogan was, 'Let us show what we can achieve with faith in God'. This was the beginning of the starting of a series of colleges in the various

parts of the Madras State.

New College Opened

The New College was opened in the heart of the Madras City with the inauguration ceremony performed by no less a person than Mr. C. Rajagopalachari, the then Governor-General of India. Malabar, where the Muslims took to higher education a little late, started the Feroke College in Feroke, a few miles from the city of Calicut. To serve the needs of Muslims from Andhra the Osmania College was started in Kurnool. Incidentally, this was the first private college in the whole of Rayalseema. Side by side another big institution came into being in Tiruchirapalli, which is the centre of Tamilnadu and a cultural centre of Muslims, known as Jamal Mohamed College named after the great Muslim Jamal Mohamed Sahib who played a prominent part in business and other fields. Thanjavur, which has many good Muslim pockets and wherefrom Muslims go out to Far East for business and trade, founded a college in their district at Adirama-patnam. This was followed by another college in Uttamapalayam in Madurai district, known as Karutha Rowther College after its founder Haji Karutha Rowther.

The need for a women's college for Muslim girls, who were now taking up to higher education, was felt. The only women's college situated in Hobart High School was closed, rather converted into Ethiraj College. Thanks to the efforts of Mr. Basheer Ahmed Sayeed, the South Indian Educational Trust was formed and a college was established, known as S.I.E.T. College for Women.

The salient point in the growth of these educational institutions was the great help, valuable guidance and inspiration of Mr. A. Lakshmanaswami Mudaliar, the then Vice-Chancellor of the Madras University. He played a very prominent part in encouraging, rather inspiring, Muslims to open these colleges. Without violating the rules and regulations of the University he gave every possible concession. The Muslims owe a sense of gratitude

to him. The Government of Madras and the University Grants Commission also rendered all possible help and there was no discrimination or any discouragement. The majority community, our Hindu brethren, evinced interest and appreciated the contribution being made by Muslims to the educational progress of the South as a whole.

Funds from Abroad

Another redeeming feature for which there is no precedent was that M. Mohamed Ismail Sahib, who was a member of the Rajya Sabha, M. J. Jamal Mohideen Sahib, who was an ex-member of Parliament and the founder of the Jamal Mohammed College in Tiruchi, and M. S. A. Majeed Sahib, who was the Secretary of the New College, toured Burma, Malaya, Ceylon and Vietnam staying away from their homes for a period of one year, to collect funds from our Muslim brethren of the South doing business in those places, for the New College and the Jamal Mohammed College. Indeed this was a record in the field of public work and the educational uplift of the community.

One shudders to think as to what would have been the position of the Muslim boys and girls seeking admission to the P.U.C. classes and degree courses. With the competition and rush for seats, it was quite possible that many Muslim boys and girls would not have entered the portals of the University. This is, indeed, an achievement which the community could feel proud of and show its sense of gratitude and thankfulness to those who worked hard and ceaselessly and contributed in every way to the establishment of these institutions.

Incidentally, in many of these colleges, both in the matter of staff and admission the members of the majority community happen to be in a majority.

More Muslim Colleges

The academic year 1964 found the addition of two more Muslim Colleges; the one was

started at Manpar near Manjeri which has the highest concentration of Mopplah brethren. This will go a great way in meeting the demands and needs of Muslims in that area. The other one was brought into being in Melvisharam. The establishment of a college known and named after that great philanthropist, the late C. Abdul Hakim Sahib, whose charitable work is well-known throughout the South, makes Melvisharam an important educational centre for Muslims. Four more colleges have been opened in Kerala particularly in the Malabar district.

Again in 1968, a first grade Muslim college was started in the Madurai town. This is the first of the kind—a Muslim College being started by any State Wakf Board.

A Muslim Public School has been started in Madras known as Seethakkathi Public School where the Islamic atmosphere prevails. This great public school Crescent Residential School has since been shifted to a place in Vandalur, 20 miles from Madras City in a campus of 70 acres.

In the course of last 5 years, a tremendous progress has been made in the educational field. During the last 4 years the New College in Madras and Jamal Mohammed College in Tiruchi have opened evening classes and the strength of each college is about 4,000. What is more, they have opened post-graduate courses in Arabic, Commerce, History and Economics. Post-graduate classes have also been started for M.Sc. (Zoology), M.Sc. (Chemistry) and M.A. (English Literature) in the New College thanks to the untiring efforts of Mr. A. A. Rasheed, during whose Secretaryship the New College has progressed by leaps and bounds not only in strength and in the quality of education, but also in the construction of several new and stately buildings in the campus. A good number of Muslim boys who have obtained high ranks in M.A., B.Com., B.Sc. are able to have admission in these institutions, as otherwise their chances of admission is very bleak. At present, there are 11 colleges in the

State of Tamil Nadu and North Arcot District alone has 3 colleges in Vaniyambadi, Ambur and Melvisharam, all within a distance of 20 to 30 miles.

College for Muslim Girls

Muslims of the South have not lagged behind in female education. No doubt, Muslim girls from the city of Madras and some areas have taken up to collegiate education, but the progress was not satisfactory. Basheer Ahmed Sayeed Sahib, formerly a Judge of the Madras High Court, has contributed a good deal for the educational progress, particularly of Muslim girls. It was at his initiative and thanks to his efforts in collecting donations not only in India but abroad like Burma, Ceylon and Malaya, the New College in the city of Madras came into being. But soon after he concentrated his efforts for building up the great Muslim Women's College in the South and, in fact, the leading College for the girls known as S.I.E.T. It was by his efforts nearly a sum of Rs. 1 crore has been collected. The various buildings in the campus, the library, the mosque, the swimming pool, the hostels in the college campus, are all due to his efforts and hard work during the last 15 years. Whoever with some interest in education comes to Madras must pay a visit to S.I.E.T. Women's College.

The total strength of the college is about 4,000. Many post-graduate courses have been started in this college like Home Science and Economics. Muslim girls seeking admission in these courses are easily absorbed. With all that there is still a difficulty for admission in the post-graduate courses. This year many a Muslim girl had applied for these post-graduate courses.

It is a matter of pride to place it on record that a Muslim girl belonging to Nawab of Carnatic family stood 2nd in the Madras University in M.Sc. (Chemistry). She missed being first by hardly a few marks. Another

example of what Muslim community could achieve by hard work, perseverance and the desire to come out successful in any walk of life through competition is the case of Miss. Yasmin Kareem from Madras, the daughter of late Kareem Sahib, who was Assistant Secretary to the Government of Madras and grand-daughter of Hussain Sahib of Mangalore, who was my colleague in the Madras Legislative Assembly from 1946 to 1952, being the first Muslim girl throughout India to pass the I.A.S. Examination. She is now serving as Assistant Collector in the South Arcot District.

Progress in Kerala

The progress in Kerala, particularly in the Malabar area is very remarkable. The Ferook College about which mention has been made earlier has a strength of about 3,000 and they have opened a number of post-graduate courses. There are about 20 colleges in Kerala. A perusal of the report of the Malabar Muslim Educational Association, which came into being very recently, will give a good account of the progress made in the last few years by opening of new colleges, hospitals, and disbursement of scholarships. Both Andhra and Mysore States have to go a long way to come in line with the educational progress made in Tamil Nadu and Kerala. The Mysore State has only 2 colleges one for men and the other for women, which came into existence very recently. In Andhra Pradesh, apart from Osmania College in Kurnool, a new college for Muslims was started in Vijayawada. This, in brief, is a short history of the progress of Muslim education in the South.

This account is incomplete without mentioning the great services rendered by Moulana Abdul Wahab Sahib Bukhari in the cause of Muslim Education in the South. Himself an educationist, he has played a leading part and has been connected with many of the Muslim institutions and colleges. He has helped most of the colleges in raising funds both in India and abroad.

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The Spread of Arabic in Tamil Nadu

By PROF. MD. YOUSUF KOKAN

It is a well-known fact that long before the advent of Islam, the Arabs had established their trade relations with the people of the West Coast in South India.

Some of them might have penetrated into the interior places and visited the places which now form part of Tamil Nadu. The local people would have become familiar with the Arabic language spoken by these Arabs. But it got more impetus when the Arab traders visited these places with a missionary zeal. The new converts to Islam had necessarily to learn a few chapters of the Quran by heart, so as to recite them at the time of offering their daily prayers. The sermons on Fridays were being delivered in Arabic. The mosques served as the *madrasas* for the children of the Muslim Community. The adults also learnt the teachings of Islam by sitting at the feet of the savants, visiting their places from time to time. Thus the leaders of prayers generally undertook the task of teaching the Quran, the Hadith and the Fiqh to the students. Authentic works on these subjects were being brought from Arabia mostly by the pilgrims, who visited Mecca and Medina and the other sacred places in the Middle East.

Arab Migrants

In 232 A.H.=846 A.D., a group of the Arab migrants came from Egypt and settled down on the sea-shore of South India near Kayalpattinam. The local ruler welcomed these migrants and conferred on them the proprietary rights in respect of the areas inhabited by these people. Their descendants later on adopted Tamil as their mother tongue. But they did not forget Arabic. They continued to take immense interest in learning Arabic and popularising it among the people. They visited Arabia during pilgrimage season and brought books on various subjects.

Many of the savants and jurists came to the South along with the Muslim armies, which invaded this part of our country from time to time. The Muslim mystics and mendicants like Shaikh Nathar Vali (d. 410 A.H.) and Shaikh Shahul Hameed Miran Abdul Qadir (d. 978 A.H.) of Nagore came along with their disciples and preached godliness and piety among the people. The organised periodical recitations of prayers, especially on Thursday nights were common features, which still continue to be held at various places. These

prayers are all in Arabic. The local people also join with others and recite these prayers loudly, even though many of them do not understand these prayers. These recluses are known in the extreme South as "Takyas" and "Zawiyas" which are Arabic as compared to "Khanqahs" in the North which is Persian. This shows that Arabic was supreme in the extreme South. There were periodical discourses on Islam and its teachings, which enhanced prestige of Arabic language and its literature and popularised them among the common people.

Nawaits from Basra

The Nawaits came from Basra in the Fourteenth Century A.D. and settled down in Konkan on the West Coast of India. Nawab Ghulam Ali Khan, the elder brother of Nawab Saadatullah Khan (1710-1732) has highly spoken of them in his eminent work *Lama't-ut-Tahireen*. This community had able generals, administrators, savants, jurists, authors and poets. He says that only on account of them the whole of Deccan became a fertile meadow. He says:

"Now you talk of Bani Hashim in a praise-worthy manner. Deccan became a meadow after they came over here".

There were Qazis, Muftis, Khatibs and Jurists in the Deccan, who looked after the religious affairs of the Muslims. He has highly spoken of Faqih Makhdoom Ali Mehaimi, Qazi Sayeed and Mulla Ahmed Naiti. The last one was an eminent scholar and administrator. He was invited by the Mughal emperor Aurangzeb Alamgir to take charge of the ministerial post under him. But he died on his way to the imperial court.

Ibn Batuta has mentioned a number of eminent scholars in South India, when he visited Madurai and other places. But the regular habitation of Muslims in Tamil Nadu took place, when Nawab Sadatullah Khan

conquered Gingee in the South Arcot District in 1125 A.H.=1713 A.D. Hundreds of Muslim administrators, savants, mystics, authors and poets came down from Bijapur and other places and settled down at Vellore, Arcot, Gadambur, Pernambut, Sathgarh, Ambur, Vaniyambadi, Tirupathur, Chengam, Polur, Tiruvannamalai, Chetpet, Vandawasi, Chidambaram, Virudachalam, Trichy and other places. Moulana Mohamed Fakhruddin Mehkari Naiti and Moulana Mohamed Saqi were the eminent teachers at Vellore. Syed Shah Abul Hasan Qurbi (d. 1138), the author of *Tajalliyat-e-Rahamani*, a descendant of Syed Shah Sibghathullah (d. 1015 A.H.), better known as Deputy of the Prophet of God, was at Tajpura, Arcot. He lies buried there. Qazi Nizamuddin Ahmed Sagheer (d. 1189 A.H.) was at Arcot. Shaik Abdul Haq Sawi (d. 1165 A.H.) was at Madras. Naqeeb Ahmed Ali has highly spoken of him in his book *Karamat-e-Qadriya*. Moulvi Aminuddin Ahmed Khan Bahadur (d. 1195 A.H.) also was at Madras and then at Ramnad. Moulvi Valiullah (d. 1205 A.H.) was at Trichy. Syed Shah Abdul Lateef Zawqi (d. 1194 A.H.) and Moulana Baquir Agah (1158-1220 A.H.) studied under Qurbi and earned name and fame as great authors, poets and teachers of the day. Agah was an outstanding poet of Arabic. He has left innumerable odes in Arabic. Students sat at their feet and acquired knowledge in the subjects in which they had specialised.

Sirapuram in Tamil

In the extreme South, there were a number of scholars like Shaik Sadaqatullah Appa (1042-1115) of Kilakarai and his two eminent brothers Shaik Sam Shihabuddin (1045-1121 A.H.) and Shaik Salahuddin (1051-1098) and Shaik Mahmood Tibi of Portnovo, the student of Shaik Sadaqatullah Appa. They have left several compositions in Tamil and Arabic. Shaik Sadaqatullah was a panegyric poet who has left a number of poems in praise of the prophet. He is known as *Mada Rasul*. He visited Delhi and also Mecca and Medina. The emperor Alamgir was very much impressed of his erudite scholarship. He offered him

the post of *Qazi-ul-Quzat* Chief Justice of South India in 1109 A.H. But he declined. Hence the emperor appointed his son, Shaik Mohammad, who performed his duties successfully till his death in 1130 A.H. Shaik Mahmood Tibi supplied material to Omer Pulawar (d. 1115 A.H. = 1704 A.D.) in composing *Sirapuram* in Tamil verse on the life and achievements of the Prophet of Islam, which is still read with great fervour by Muslims and the non-Muslims.

When Nawab Mohamed Ali Walajah came to power in 1162 A.H. he sufficiently advanced the cause of Arabic education in Madras. When Shaik Mohammed Tilmsani came to South from Delhi with the purpose of boarding the ship for Mecca at Tellicherry, the Nawab Walajah requested him to give the students of this place the benefit of his extraordinary knowledge and training in the art of the recitation of the Quran and granted him a monthly allowance. The Shaik remained at Arcot and trained the students in the art of recitation. He died in 1201 A.H. and lies buried in the campus of the congregational Mosque at Arcot.

At the request of Nawab Walajah, Syed Shah Abdul Qadir Mehrban Fakhri of Mylapore, Madras, came down to Madras in 1183 A.H. and rendered his services as a successful teacher and author of several works in Arabic and Persian till he breathed his last in 1204 A.H.

Lateefia Arabic College

He also invited Malik-ul-ulama Mulla Abdul Ali Bahrul Uloom (1144-1225) of Lucknow to come down to Madras from Buhar near Burdawan to take charge as the Director of *Madrassa-e-kalan*, established by the Nawab Walajah, on a monthly salary of one thousand rupees. Bahrul Uloom served here for about twenty-one years from 1204 to 1225 A.H. when he died on 13th Rajab and now lies

buried in the Campus of the Walajah Mosque, Madras. His son-in-law Malikul Ulama Moulana Alaaddin Ahmad, the Commentator of *Fusool-e-Akbari*, the famous work on Arabic etymology, took charge as the Director of this Madrasa and discharged his duties till his death in 1242 A.H. Syed Shah Abdul Lateef better known as *Qutbe Vellore* (1207-1289), in whose name the Darul Uloom of Lateefia Arabic College was later on established, was his student.

Moulvi Mohammed Ghouse Sharful Mulk Bahadur (d. 1138 A.H.) and his two sons, Moulvi Abdul Wahab Madarul Umara Bahadur (1208-1285) and Imamul Ulama Moulvi Mohamed Sibghathullah Qazi Badruddowlah Bahadur (1211-1280) have not only taught the students but also have left a number of works in Arabic, Persian and Urdu fully described by me in my book *Khanwada-e-Qazi Badruddowlah Vol. I*.

Moulvi Mustafa Ali Khan Khushdil and his son Afzalul Ulama Moulvi Qazi Irtaza Ali Khan Bahadur (d. 1172) were among those who came down to Madras from Gopamau to serve the cause of the spread of Arabic education. Khushdil lies buried in the Campus of *Masjid-e-Mamoor* of Angappa Naicken Street, Madras. Qazi Irtaza Ali Khan died on his way back to India from Jiddah. His body was put in a coffin box and left on the sea after the funeral rites. The title of Afzalul Ulama awarded to him by the Nawab of Arcot now continues as an Arabic Examination of the highest order in our University.

Arabic Translation

Another great teacher and scholar during this period was Sirajul Ulama Moulvi Mohammed Sayeed Aslami, who spent a great part of his life at Mecca and Medina and had full command over the Arabic language. He translated into Arabic the famous work *Tuhfa-e-Ithna Ashariya* of Shah Abdul Azeez of Delhi under the name *Al-Sawlat-al-Haidaria*. He died in 1172 and lies buried in the Campus of his house at Saidapet, Madras by the side of the river.

In this short article I am not able to mention all the important teachers who have served the cause of the spread of Arabic education in Tamil Nadu. But I would like to mention that the Muslim savants of Tamil Nadu were fully alive to the necessity of the spread of Arabic education in the South. They started a series of Arabic Madrasas some of which still continue to exist.

Madrasa-e-Azam was originally an Arabic Madrasa started in 1268 A.H.=1851 A.D. with Malikul Ulama Moulana Shihabuddin (d. 1300 A.H.) as its Principal. But later on it was converted into an English High School in 1275 A.H.=1859 A.D. The business magnate Haji Mohamed Basha (d. 1307=1890) of Madras and his eminent sons founded Madrasa-e-Sayeedia at Madras somewhere in 1283=1867, which continued to serve as a successful seminary for a number of years under the able supervision of Shamsul Ulama Moulvi Ghulam Rasool Albeez (d. 1335=1916). Moulana Abdul Wahab Sahib (d. 1337=1919), a student and disciple of *Qutbe Vellore* started a madrasa at his house in 1291 A.H.=1875 A.D. and then shifted it to the present place in 1301 A.H.=1885 A.D. which is now known as Baqiyat-al-Salihah, Vellore. The old private institution which continued from the days of Syed Shah Abul Hasan Qurbi, as a recluse and madrasa, was reorganised in 1302 A.H.=1886 A.D. in the shape of Darul Uloom Lateefia. Moulana Abdul Jameel of Peshawar and Moulana Ahmad Hasan of Kanpur and also Moulana Mohamed Taqi Bahrul Uloom of Lucknow have been the eminent teachers producing the best students like Moulvi Mohiuddin Hussain Saheb Chida (d. 1336=1918 A.D.) and Abdur Raheem Saheb Ziya and others. In 1305 A.H.=1889 A.D. Madrasa Faiz-e-Am and Madanal uloom were established at Vaniyambadi. Moulvi Mufti Mahmood Saheb (1345 A.H.=1925 A.D.) and Shamsul Ulama Qazi Obaidulla Saheb (1346 A.H.=1927 A.D.) and Moulvi Syed Mohamed Ishaq Tirazish Khan Bahadur started Madrasa-e-Muhammadi on 26th Rajab 1309 A.H. A few years later Sahukar Jamal Mohideen Saheb (d. 1349=1930 A.D.) started Madrasa Jamalia in 1316

A.H.=1898 A.D. at Perambur, Madras which now continues as an important centre of Arabic education in South India. The medium of instruction is Arabic.

Institutions in South

There are several institutions in the South providing instruction in Arabic language and Islamic sciences. A few of them are noted here.

1. Madrasa of Manbaul ula at Kutannallur founded by K. P. M. Abu Baker Moulvi in 1310=1892.
2. The Madrasa of Misbahul-Huda at Nidur started in 1330=1912 A.D. This is a well organised institution expanding and progressing under the able guidance of Moulana Rahmathullah Saheb, the Principal of this College.
3. The Madrasa of al-Nur-al-Muhammadi at Pudukkudi near Kutannallur founded by Moulana Mohamed Abdul Kareem in 1334=1916.
4. Riyaz-al-Jinan fi uloom al-Adyan at Pettai, Tirunelveli founded by Peer Mohammed Rowther in 1291 A.H.=1871.
5. Al-Madrasatul Aroosiya at Kilakarai, established by Syed Mohammed (1232=1316 A.H.) of Kilakarai, a great genius and versatile poet in Arabic of his days. He was the student and son-in-law of Takya Abdul Qadir Saheb (1192=1267) of Kilakarai, the author of *Alqasidhushshafiya* in Arabic verse. Syed Mohammed has a long list of books in Arabic and Arab Tamil to his credit. He was a stalwart, torch-bearer of Arabic and Islamic science, especially on ethics and mysticism in South India, Cylone, Malaya and Indonesia.

6. Jamia Darus Salam, Oomerabad, N.A. District founded by Haji Kaka Mohammed Oomar Saheb (d. 1346=1927) and Haji Jalal Abdul Kareem Saheb in 1342=1924 A.D.

The contribution of some of the high schools and colleges in Tamil Nadu to the spread of Arabic education in the South is inestimable. The Britishers started a Government Madrasa at Madras to which the services of eminent scholars like Moulvi Turab Ali Nami (d. 1242 A.H.) and Moulvi Mohamed Hasan Mahali were secured.

Both of them left standard works on grammar, philosophy and astronomy. After the reorganisation of the English education Arabic was one of the popular languages studied under Part II of the old Intermediate and B.A. Teachers were appointed to teach this language through English. The Madras University instituted the diploma of Afzal-ul-

Ulama, spread over a period of four years, with two examinations—preliminary and Final in which questions are asked and answered only in Arabic. This continues as an Arabic Examination of the highest order during the last fifty years. Some of the Arabic Colleges in Tamil Nadu have been affiliated to the Madras University and a good number of students from all these colleges are appearing for these examinations and passing them with credit.

Arabic was and is still being taught in Government Arts College and the New College, Madras, the Islamiah College, Vaniyambadi and the Jamal Mohamed College, Trichy and Howdia College, Uthamapalayam. The New College, Madras has introduced M.A., in Arabic from the academic year 1965. A good number of students are appearing for this examination every year. There is a bright future for the Arabic studies in Tamil Nadu.

“Seek knowledge from cradle to the grave”.

—Prophet Mohammad

“God does not like man who considers himself superior to his companions.”

—Quran

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PROBLEMS OF URDU MEDIUM SCHOOLS

BY DR. SYED KHALEEFATULLAH

It is a statutory principle that every boy or girl should be given education upto the Secondary School stage in his or her own mother tongue. In keeping with this principles Urdu medium Schools cater to the needs of students whose mother tongue is Urdu.

It is a matter of pride and pleasure that Tamil Nadu happens to be the only State in the country where separate Urdu medium Primary, Middle and Secondary Schools are functioning for boys and girls. These schools are managed not only by registered private bodies but a good number of them by the State Government, the Municipalities and Panchayat Unions. Successive governments in this State have encouraged these minority language schools to flourish until recently when the introduction of the two-language formula has had a retarding effect on the growth of these institutions.

Two-Language Formula

The two-language formula has, no doubt, been introduced with a laudable motive—that of restoring the mother-tongue to its rightful status. Its immediate effect was obviously to counteract the imposition of Hindi on unwilling sections of the people. But, in the long run, since the language of the vast majority of the State happened to be Tamil, which is also the State language, and since for purposes of pur-

suing higher especially technical and professional studies it was impossible to ignore the English language, the minority language medium schools had to face a serious handicap—that of denial of the opportunity to learn Tamil, the regional and the State language, and consequently the inability to achieve the goal of present day educational system namely seeking Government jobs.

Faced with this stark reality, the Urdu speaking students and their parents had to seek other avenues of equipping themselves with the “must” for Government service, that is a knowledge of Tamil. That explains the gradual depletion in the strength of the Urdu medium schools and the unavoidable decline in the quality of education in such institutions.

This is a sad state of affairs and a benevolent Government like ours cannot and will not allow it to deteriorate further. Many a representation has been made to the Government and the educational authorities during the last few years urging the relaxation of the two-language formula in the case of the minority language institutions. Understandably, the two language formula is a matter of prestige for the present Government and prestige cannot be sacrificed for purposes of expediency. But our representations have not fallen on deaf ears since the Government have agreed in principle to extend the facilities of learning Tamil for

non-Tamil speaking boys and girls as well and in practice have permitted the teaching of Tamil outside School hours.

Decision of Representatives

This facility exists at present from Standard I to V and one of our demands is to extend the facility right upto Standard XI. At a meeting of the representatives of Muslim managements of educational institutions from all over the State held on 13th May, 1973 in the New College campus, a resolution was adopted urging the State Government for extension of the facility as stated above and to provide the teaching staff for this purpose. Our demand, I trust, is being considered sympathetically and favourably. In this connection, I would like to suggest a few more points for the consideration of the educational authorities.

The Syllabus in Tamil from Standards I to V, VI to VIII and IX to XI must be so drafted that the pupils should know the essential vocabulary and fundamentals of functional grammar and be able to use the language correctly. The graded lessons must be so prescribed that besides familiarising the pupils with the essentials of language technique it should also serve as a vehicle of current thought and ideals that make for the broad outlook to be fostered in our cities of tomorrow. Further it must enable the pupils after completing their High School career, to discharge their official duties satisfactorily in Government offices, public and private concerns, without their having to go in for any other test in the State Language.

Test at Final Year

The above object can be achieved by allowing the students to appear for a Test at the end of the Final Year in the School, without

making it compulsory subject for the final examination. This test should be enough for the students to qualify for entry into Government service.

Another handicap under which the Urdu medium schools are suffering is the absence of text books. There is a dearth of text books in Urdu because the strength in Urdu Schools is fast declining on account of the absence of provisions for the teaching of the State Language Tamil in Urdu Schools. The Publishers of Urdu Text Books are not able to meet the preliminary cost. Hence it is very essential that the Text Book Corporation sponsored by the Government of Tamil Nadu for the publication of School Text Books should take up the publication of Urdu books for every subject.

A third problem which the Urdu medium Schools have to tackle is the growing dearth of trained teachers. This is again a part of the vicious circle. Depletion in the strength of the schedule leads to reduction of the strength of the teaching staff and this compels the trained Urdu teachers to explore other channels of employment, which in turn makes the Urdu trained teachers, profession unpopular. Hence this problem has to be tackled at the grass roots. Given the facility to learn Tamil as well, the Urdu medium schools will flourish, there will be more opportunities for the trained teachers and the profession itself will attract many candidates.

These are some of the handicaps under which the Urdu medium Schools are functioning in the State at present. Urgent remedial measures are needed as otherwise no wise parents will be willing to send their children to these schools which do not provide wholesome education taking into consideration the need of the hour.

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ISLAMIC CONCEPT

—OF EDUCATION—

By M. A. M. Azeezur Rahman

The well known sacred Saying of the Holy Prophet (Sal-am), "Seeking of knowledge is a duty on every Muslim male and female," has been interpreted as follows by the authorities on the Religion of Islam:

Man's life is very short. Within this short life, it is impossible for any person to equip himself with a thorough understanding of all branches of the various kinds of knowledge. Therefore, what is expected of a Muslim is that he should know the essentials of all those branches of knowledge which would help him live as a good Muslim. This does not mean that specialization is outside the scope of the Islamic scheme of education. The emphasis is on acquiring the *right* type of knowledge.

This is very clear from the following prayer of the Holy Prophet (Sal-am): Almighty Allah! I take refuge with You from such knowledge which does not give any benefit! (*A'udhu bika min 'ilmil la yanfa'u*)

It is quite clear from this that the Religion of Islam encourages the acquisition of only such knowledge which is capable of being translated into action for the benefit of its holder and, in a larger measure, for the good of mankind in the service of Allah.

Three points emerge from such a view:

- 1) Knowledge acquired must necessarily be knowledge of good things.
- 2) Such knowledge must be put into practice. And,
- 3) The acquisition of knowledge and its translating into action must essentially have a beneficial effect not only on the individual concerned but also on the world at large.

That leads us to the ticklish question: What is the basis to determine whether a particular knowledge is beneficial or not?

The answer to this apparently ticklish question is, however, very simple. It lies in the fundamental motive of man's life on this earth. It is this which pervades the whole life of a Muslim. What is that fundamental motive? It emanates from the Declaration of the Holy Prophet (Sal-am) to the effect that "this world is the cultivating field of the hereafter" (*Ad dunya mazra'atul akhirah*). So, the real, limitless life is the life after death. And, for that, one has to make necessary provision here on this earth. A Muslim may engage himself in any kind of activity in the field of education — or, for that matter, in any other field of human

activity, including business and industry. But, he must completely satisfy himself that the particular activity is neither prohibited directly or indirectly, by the Islamic *Shar'ah* as *haram*, nor opposed to the general spirit of the Religion of Islam. And he must also ensure that what he is doing, is going to be of help to him in the endless life-after-death. In other words, he should engage himself, whether intellectually or otherwise only in such activities which can get for him the Pleasure of Allah and of His Beloved Last Prophet (Sal-am).

It is in this context that we have to appreciate the noble efforts that have been made — and that are being made — by eminent Muslim educationists in this part of the country to ensure that Muslims do not lag behind others in acquiring a sound and systematic knowledge of the various sciences. The community is grateful to such men of vision.

While emphasising the need for such knowledge, the importance of the moral and ethical aspects of education cannot be ignored. This is because, in the Religion of Islam, morality and ethics are an integral part of learning. No system of education, however high and noble it may be, is complete for a Muslim without the basic foundations of a thorough grasp and understanding

of all the fundamentals of Religion that he should know and do.

If the various Muslim Educational Associations, Trusts and other Organizations, engaged in big ventures like managing big colleges — for which their indefatigable office-bearers are to be heartily congratulated — also pay to this aspect of religious education, at least at primary and secondary level, the attention it deserves, they would have done a yeoman service in the cause of the community.

“Ensuring at least primary religious and secular education to every Muslim child,” is declared to be one of the main objects of the First Tamilnadu Muslim Educational Conference, 1973. That, in fact, is the crying educational need of the hour as far as the Muslim community of India is concerned. If the Conference succeeds in giving concrete shape to this praiseworthy object, it will certainly constitute the noblest educational service in the cause of the Community. Any system of primary education totally devoid of religious instruction, is bound to take our children away from religion, and it will lead to our cultural, moral and ethical decline and downfall, ultimately affecting us even materially. And, what is more, it will bring untold misery to the life in the hereafter.

May the Almighty Allah save us from such disaster!

“Seek knowledge from cradle to the grave”

— Prophet Muhammad

“God does not like the man who considers himself superior to his companions.”

— Holy Quran

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Problems Facing Privately Managed Colleges

By
A. A. RASHEED

There are 172 colleges in the State of Tamil Nadu affiliated to the Universities of Madras and Madurai. Out of these, 139 colleges are maintained and administered by private Managements from the sources of income out of endowments, tuition fees and Government Grant-in-aid.

The institutions run by the minority communities have been established with the donations and contributions made by philanthropic persons of the community. But for such generous souls, these institutions would not have even seen the light of the day. The sole purpose of establishing such colleges was to give the benefit of higher education to the boys and girls of the minority community. But the State and the University authorities interfere so much in the matter of admissions, in the appointment of staff and in the administration of the colleges that the object with which the institutions have been started is lost.

All aided colleges are now badly perturbed, as the present amendment to the Grant-in-aid Code G. O. 575 will affect them adversely in a serious way.

The rule to deduct fees at the standard rates was advisedly prescribed as the Government was interested in helping colleges to develop not only in quantity but also in quality and to further the cause of education. Only colleges of established repute could charge higher fees to maintain and improve further their standard.

While appreciating the reasons behind the change in Grant-in-aid Code contained

in G. O. 575 dated 2-5-72, the Association of Managements of Private Colleges appealed to the Government to see that the new code is so implemented that adequate grants are made available to private colleges to enable them to run the educational institutions smoothly and efficiently. It was emphasised that the financial burden of private colleges should not be increased under the new code.

As the Government has decided to give as grant 80% of the deficit based on actual fee income, it should consider for the purpose of calculating the nett deficit, all legitimate and reasonable expenditure incurred in the running of the institutions. In particular 80% of all allowances such as Dearness Allowance, City Compensatory Allowance and House Rent Allowance be paid by the Government. The Managements' contribution towards Provident Fund of the staff should be included in the expenditure for calculating 80% grant. This will, to some extent, compensate the loss which private colleges would suffer, as a result of calculating the deficit on actual income rather than on notional income.

More grants should be allocated for new colleges which need even more funds for subsistence and growth. The Government should take into consideration for assessing grants, the salaries of staffs, both teaching and non-teaching, as paid by the colleges. Under the present G.O. all the privately managed colleges will stand to lose.

It is necessary to dispel from the minds of the Government the wrong impression

that the colleges are making any, even a marginal, profit on the grants as given before this G. O. was passed. The endowments should be left alone and the amount of deficit should be such as the managements could be able to meet it from other sources.

We could accept the G. O. 575, if the Government were to increase the grants in such a manner as to enable colleges to work efficiently and maintain high standards. But we must request the Government for compensatory benefits to be rationalised, all teaching staff be made eligible for the grant and the pay of the existing non-teaching staff be revised for purpose of grant.

The following recommendations should be considered by the Government sympathetically:

1. Compensation for all fee concession grant under the Government rules may be paid in the same financial year as in the case of P. U. C. fee compensation.
2. It may be noted that there can be no concealment of income as fees are notified in printed prospectus. Other colleges are bound to emulate them and develop further to catch up with them. It is a salutary provision in the cause of better education and it should not be changed.
3. When qualified persons are not available, persons appointed with the approval of the University, should be allowed for assessment of grants.
4. All the staff appointed in accordance with the workload prescribed by the University should be allowed for the Grant-in-aid purposes. It may be that in some cases adequate work may not be there but if they are appointed as per University Regulation they should be allowed to count for grants.
5. Where the workload justifies, tutors appointed in non-language departments be approved by the Government. This is necessary if more importance is to be attached to the international evaluation of the students.
6. The present practice of reckoning the Principal as a Professor of Department to which he belongs should be discontinued. The salaries of the Principal and the Professor in the Department should both be approved.

7. The post of a Vice-Principal be sanctioned as in the case of Government colleges.
8. The rules regarding increments and fixation of salary for teachers who join a college with previous service be communicated to the colleges.

Office Staff :

- i. With regard to the post of an Office Manager, which has been recently sanctioned, it is requested that the present incumbents be approved.
- ii. The scale of total number of clerks, including typists, be raised to 6 for colleges having less than 1000 students, 8 for colleges having a strength of 1000-1500, 12 for post-Graduate Colleges and colleges having a strength of 1500 and above.

Laboratory Staff :

- iii. Additional laboratory attenders may be sanctioned for Post - Graduate Courses as follows:

Chemistry — 3	Zoology — 2
Physics — 3	Botany — 2
- iv. Gasman's Post may be sanctioned for all Science colleges and also that of Asst. Gasman for Post - Graduate Colleges.

Library Staff :

- v. The number of attenders may be raised to 4 in the case of colleges with more than 1000 students and to 5 in the case of Post-Graduate colleges. It is requested one attender may be allowed for P. U. C. colleges.
- vi. The Post of Asst. Librarian may be sanctioned.
- vii. The Posts of Typist-cum-clerk and a Stenographer may be sanctioned.

Miscellaneous :

- viii. The number of Watchmen may be raised to 3.
- ix. The number of Scavengers may be raised to 4.
- x. The following posts may also be sanctioned :

a. Gardeners	4
b. Asst. Mechanic	1
c. Plumber	1
d. Electrician	1
e. Building Supervisor	1

The present list of allowed items is too stringent and too rigid. Since the accounts are open to audit, recurring expenditure necessary for the efficient working of the College should be allowed. The following items which are considered as inadmissible for assessment of grant by the Director of Collegiate Education should be considered as admissible, as the privately managed institutions would incur heavy financial losses, if they are not reckoned for the purpose of grant:

Taxes and premium paid on Insurance of buildings; Structural alteration; Improvements to buildings; New addition to buildings; Electrical Installations; Major electric repair charges like rewiring etc.; repairs to cars, Hand Carts, Notice Boards; Telegram charges, Postage charges for sending the Certificates to students; cost of reference books and Dictionaries etc.; 80% of the Telephone charges & rents; Advertisement charges and other notifications published in the newspaper; Printing charges of Progress reports; mark lists, admission registers, Conduct Certificates, Transfer Certificates, Concession Forms, Application Forms.

The present rules of the Universities in the State of Tamil Nadu relating to the opening of new colleges and Matriculation Schools or for obtaining affiliation for fresh courses in the existing colleges require the provision of cash endowment. This is not necessary since adequate provision is being

made in the form of buildings, library, equipment, etc. The insistence on the provision of cash endowment creates great hardship and difficulty and places an unnecessary financial burden on the Management of Institutions run by the minorities.

The Universities of Madras & Madurai should consider to exempt such institutions in the State of Tamil Nadu from this requirement.

Proper representation should be given to the minorities in the various bodies of the Universities, namely, the Senate and the Syndicate. The Madras and Madurai Universities Acts should be so amended as to include representation to the Managements of private colleges, especially of minority communities.

There is a proposal by the University Grants Commission to give autonomy to a few selected colleges in various States in the country. This proposal has been welcomed by Educationists and even a few, among the Universities, have recommended that this should be done as early as possible.

It is a well known fact that in most of the foreign countries not only the Universities are also fully autonomous and sovereign, but many educational institutions are also run as independent autonomous units. Hence the move of the University Grants Commission is in the right direction. This will enable the college authorities to devote their time and energy to improve the quality of the education (imparted to the students) and also inculcate a sense of discipline and dedication in the minds of the students. The teachers will have a sense of security and concentrate their time on research so that they could give their best to the students under their care.



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Pattern of Higher Education

By SYED YAKUB

After India attained Independence there have been three commissions on Education at the All India level and their reports deal with different aspects of education.

The first is the Radhakrishnan Commission, the second, the A. L. Mudaliar Commission and the third, the Kothari Commission. The report of the Kothari Commission, which contains far-reaching recommendations, recognizes the complexity of the problems involved and the difficulties in implementing one uniform pattern for the whole of this vast country. It has, hence, advocated a flexible approach consonant with the local conditions in each State.

National Objectives

The Kothari Commission, in its proposals for higher education, lays particular emphasis on the national objectives of Education. It emphasises the fact that Education should be related to the life, needs and aspirations of the people, that it should become a powerful instrument of social, economic and cultural transformations and that it should aim at producing the right type of men and women as leaders, fostering equality and social justice and achieving social and national integration.

Regarding the pattern of education, the Commission has recommended ten-year school course, two-year Pre-degree course and three-year degree course to qualify for the first University degree, the total duration of education for taking the first degree being 15 years.

In this State the public examination for the Secondary School course is held at the end of the 11th standard and is known as the

Secondary School Leaving Certificate (S.S.L.C.) examination. Candidates who pass the examination and wish to pursue University education, have to undergo one-year Pre-University course (P.U.C.) in College before entering the Degree Courses.

The P.U.C. was started in Colleges on the recommendation of the Mudaliar Commission. The Commission had stated that the P.U.C. in Colleges would be only a temporary arrangement and that, in due course, the P.U.C. would merge with the Secondary School course and become the Higher Secondary course to be conducted in schools. This has not been done so far and there seems to be no move now to introduce the Higher Secondary course in schools, as it poses many problems.

Stiff Syllabus

The one-year P.U.C. starts in the beginning of July and ends at the end of February of the succeeding year and the P.U.C. University examination is conducted in March. If Colleges work normally without any disturbance, students get instruction only for a period of eight months with the customary mid-term and Christmas breaks. The P.U.C. syllabus is very stiff and students coming from Secondary schools are generally unable to cope with the heavy syllabus. The period of eight months is hardly sufficient to satisfactorily cover it.

Students with higher than average capacity for learning, who may constitute not more than 20% of those entering the P.U.C., probably get the benefit of this short course. For the rest, this eight-month duration is too short to acquire worthwhile knowledge and skill

from the course. They need a longer interval to benefit by the course, which is expected to lead them to the maturer and more intensive work done in degree courses.

As it is, the majority of students who undergo the course, find it difficult to satisfactorily finish the course in the short duration of eight months, their lecturers find it a race against time to cover the syllabus and examiners who value the P.U.C. examination answer papers, find the performance of most of the candidates very unsatisfactory. Thus, all persons concerned with the P.U.C. are convinced that it has not fulfilled the hopes held out, when it was introduced.

Though a small percentage of students manage to successfully complete the course in the one-year period, many are obliged to take more than one year for the purpose and some of them even plan to pass the examination in instalments.

Reversion to Intermediate

The duration of the P.U.C. in this State is, therefore, being actively discussed in academic circles. Many educationists are in favour of reversion to the two-year Intermediate course. This is also one of the recommendations of the Kothari Commission and in accordance with it some of the neighbouring States have already reverted to the old two-year Pre-degree course.

A large number of students has been joining the P.U.C. after the school course and the number of batches in P.U.C. has, therefore, increased to 8 and 10 in some big Colleges. If the Colleges now revert to the two-year Pre-degree course, students taking the course will have to remain in the College for two years instead of one year as at present and there would arise the need for increased accommodation. Lack of accommodation for the two-year Pre-degree course is, therefore, considered a hurdle for its introduction. But these 8 and 10 batches were permitted by the University in big Colleges, when there was

heavy rush for admission into P.U.C. owing to a steep increase in the number of candidates taking the S.S.L.C. examination some years ago.

This number has now stood at 2 Lakhs for the past two or three years indicating that a steady state has now been reached. Also Colleges have increased in number in recent years. Therefore there is not much rush for P.U.C. now, and some batches in P.U.C., particularly in mofussil Colleges, remain incomplete. In the present circumstances the number of batches in P.U.C. may be reduced and for this reduced number of batches the accommodation in the existing Colleges may not be inadequate for the two-year Pre-degree course.

The benefit that the University courses can offer is dependent on the type of candidates selected for the courses. Unless candidates possess the required aptitude, real ability and mental calibre, the purpose and aim of higher education will not be served. Candidates, who pass the S.S.L.C. examination after two or more attempts, also seek admission to the Pre-degree course. They join the course not because they feel fit for it, not because they are keen on getting higher education but because education is free. Most of them waste one year without getting any benefit.

Accommodation Problem

The number of students joining the College courses can be reduced to a considerable extent, if ways are found to divert candidates to diversified technical and diploma courses which offer employment opportunities. Not only will this solve the problem of over-crowding at P.U.C. level, but it will also prove beneficial to such candidates, as they can utilise their precious time saved, in some useful pursuit.

With the introduction of the P.U.C., the duration of the first degree course was increased to three years, with a Post-graduate course of two years duration following it. Consequent on the adoption of the two-year Pre-degree course arises the question of the duration of

the first degree course. Whether it should continue to be 3 years as at present or reduced to 2 years as before the introduction of the one-year P.U.C. is the question. Keeping the accommodation problem in view, some are of opinion that the duration may be lowered to 2 years.

The two-year degree course was considered unsatisfactory even when it followed the two-year Intermediate course. Sufficient knowledge in the special subject of study could not be acquired in the two-year course. For obtaining a proper understanding of the subject in which a student wishes to specialise and acquiring adequate knowledge of the ancillary subjects, experts felt that a minimum period of 3 years was necessary. This was the reason for the decision to increase the duration of the degree course from 2 to 3 years, when P.U.C. was introduced.

There has not been any adverse criticism against the present 3 year degree course. The syllabus, both in the Major and Ancillary subjects, has been upgraded keeping in view the duration of the course. Any reduction in duration will adversely affect the content of the subjects to be studied and once again there will be criticism that justice is not done to the subjects of specialisation. Also knowledge in the several disciplines has increased enormously and is continuing to increase. It would surely be a retrograde step to reduce the duration of the degree course from the present three years to two.

Pre-Professional Course

For securing the benefit of University education, it is thus inescapable that (1) the duration of the P.U.C. should be increased to two years and (2) the duration of the course for the first University degrees should be three years as at present. The extension of the duration of P.U.C. could also obviate the preliminary teaching of English and fundamental basic sciences in the Professional Colleges (Engineering, Medical, Veterinary, Agricultural etc.), which is at present being covered as a Pre-Professional course in the

Professional Colleges.

With this proposed pattern the total period of study in Colleges to qualify for the first degree will be 5 years. At present it is only 4 years. To keep the total period from the beginning of the school course to the end of the first degree stage the same as it is now, the only alternative is to cut down the present 11-years school course to 10 years by making suitable modifications in the Secondary school syllabus. It is only in the above context, the Kothari Commission has recommended, as mentioned earlier, a ten-year school course and two-year (Higher Secondary or) Pre-degree course, followed by a 3-year course to qualify for the first degree.

The duration of post-graduate courses like M.A., M.Sc., M.COM., etc., should be two years as at present. These courses are offered only to students, who have attained a measure of proficiency in their respective subjects and as such two years duration would be adequate to acquire mastery in it. If these courses are properly organized with well qualified staff, equipment and library and if students with aptitude for the subjects are selected, the Masters' Degree holders turned out, would prove useful in high academic work and could engage themselves in research.

The Kothari Commission has recommended provision of special courses for the more efficient and bright students. This recommendation is gaining more and more support from educationists. These courses could be on the lines of the old Honours Courses of the Madras University, which were abolished about fifteen years ago. These were of 3 years duration, when the duration of the first degree course was two years. With the proposed 3-year first degree course, these special courses should be for 4 years. Only students of superior merit and high academic standard should be admitted to these special courses. The scope of the syllabus prescribed for these courses, would be advanced both in quality and quantum and would reach the standard fixed for post-graduate courses. Students pur-

suing these courses could attain a high standard of proficiency in their respective subjects in four years. The introduction of these course is highly desirable since talented students would get an impetus to sharpen their intellect and enlarge their academic interests. This provision will give an opportunity for really bright students to attain the standard of the post-graduate level in a shorter period, shorter by one year and will offer them the best alternative if they are unable to pursue post-graduate courses due to financial reasons or domestic circumstances.

Old Honours Course

With the right type of students admitted to these special courses, it will be possible to produce outstanding personnel required not only for high administrative posts but also for the teaching faculty and advanced research. The old Honours Course was of immense value in this respect.

Keeping in mind the large number of students with varying capacities that come out of schools for admission to Higher courses of study, the sooner the switch-over is made from the one year P.U.C. to two-year Pre-degree course the better. This change-over will constitute a sound foundation for higher education.

It is generally accepted that education should not concern itself merely with the imparting of knowledge and that it should at the same time develop in the student proper interests, attitudes and values. Commissions and Committees have expressed from time to time views in favour of imparting moral and spiritual education in our educational institutions. There may be divided opinions regarding common religious instruction since students of different religious faiths study in the same class. All the same, religious instruction and even worship could be made *voluntary* and fostered out of College hours. This is being done in some private institutions. But education in moral, social and spiritual values should be imparted to all students. This will contribute significantly to the moulding of the right out-look and correct views of the youth and to the strengthening of its moral fibre.

Many of the present-day ills (*viz.*) indiscipline, disrespect for authority, non-compliance with rules and regulations, will gradually decrease, if education in moral, social and spiritual values is imparted to the youth from early years. This is done in some private institutions and this is accepted as of great value. This aspect of education should receive due emphasis, and provision, therefore, be made in the curriculum when the two-year Pre-degree course is introduced.

"I praise God and have reverence for the Holy Prophet Muhammad and the Holy Quran."

—Napolean Bonaparte

"The creed of Muhammad is free from the suspicions of ambiguity and the Quran is a glorious testimony to the Unity of God."

—Gibbon

Primary & Secondary Education In Bahrayn

By S. ABDUL GHAFAR

Among the main objects before the First Tamil Nadu Muslim Educational Conference 1973 are the eradication of illiteracy among Muslims by ensuring, at least primary, religious and secular education to every Muslim child and promoting the spread of secondary education among Muslim Children.

It is, therefore, interesting to know the educational system in Muslim countries, and this article deals briefly with the primary and secondary education in Bahrayn, the world's chief source of real pearls.

It is significant to note that educational system of Bahrayn makes pupils acquire education in the true sense of the term as is evident from the fact that each stage of education has definite noble objectives.

Religious Instruction

The Government educational system in Bahrayn is divided into three parts: the pre-primary for children from 6—8; primary for children from 8—12; and secondary for ages 12—16.

The pre-primary schools aim at giving the students character, training, good habits and heightened powers of observation besides improving their bodies. In the curriculum is included the principles of reading, writing and Arithmetic, verses from the Quran, religious instruction, songs of good subject matters, games, work and observation of natures. Each class has 40 minutes duration and the classes are held in the morning only. The pre-primary course lasts two years.

Primary schools are again divided into two categories (i) the regular primary schools and (ii) the "Village" schools.

The aim of the regular primary education is "the spread of general culture in the rising generation, rearing a generation equipped with what civilised life demands by way of general information, correct (Sahih) thinking, a strong body, solid morals, high ideals, good taste, a working hand, and sacrifice for the sake of nation ("ummah") and the country ("watan"). The aim of village schools, interalia, is to give village children studies that would benefit them and their families so that income and standard of living will rise and to form a new generation with positive attitude to-wards work."

Education in pre-primary and primary schools is free and students are given free books, papers etc.

Importance to Discipline

It is only in the elementary schools that discipline must be enforced, for, if this important aspect of education is neglected, children would later become refractory defeating the very purpose of education. Hence considerable importance is attached to discipline in all the elementary schools of Bahrayn and this involves pointing out a fault, a warning, a reprimand, a beating by the Principal (Head Master), suspension for a period not exceeding two weeks and finally expulsion. In regard to suspension and expulsion, the Department of Education has first to be consulted. The guardian is informed of the situation and the punishment carried out.

Besides his curricular duties, the elementary teacher is expected to "cause the noble qualities of students to grow and to strengthen their will for co-operative work."

The secondary education aims at providing a suitable atmosphere for adolescence and bringing out the student's potential for responding to his society, forming character and breeding love of work, and developing in him his potential to use spare time creatively. The secondary course lasts four years and there is a small fee from which the poor and the brilliant are exempted.

Four Sections

Secondary education for boys is further divided into four sections, the regular or academic, the commercial, the teacher-training, and the technical.

In the academic section, the students are taught religion, Arabic language, English language, Translation, History, Geography, Arithmetic and Geometry, Trigonometry, Natural Science, Chemistry, General Science, Drawing, Physical education.

In the commercial section, the student pursues for the first two years the same course as is included in the academic sections, and then specialises in subjects such as Arabic and English, typing, Book-keeping, commercial Arithmetic, Arabic commercial methods, English commercial methods, Economic and commerce and physical education.

The teacher-training stream is divided into arts and science. In addition to general subjects, the students take educational psychology, instructional methods and hygiene. They are subsidised at Rs. 60 per month and are provided with free hostel facilities. Students for the teacher-training scheme are chosen from the second-year students of the secondary school. Students and guardian should both give an undertaking to the Education Department that the student shall teach as designated by the Education Department. He is given

the basic grade of secondary school grade plus Rs. 25 upon assignment.

Technical Course

The curriculum of the Technical Section includes Geometry and mechanical drawing, Science of technical fundamentals and shop practice. Specialization may be in bench work, welding, casting and modelling, motor mechanics or electricity. The technical course is naturally limited to boys.

So far as girls' education is concerned, the Government's sole aim is "to supply homes with cultured mistresses who have sufficient knowledge for running domestic affairs and for everything connected with raising the child prior to his attending the first school level." It is, therefore, natural that in addition to general subjects, girls are taught Science and health, Home economics and child care, physical education and sewing and embroidery.

The heads of the primary and the secondary schools are known as Principals who are responsible for organization, instruction, progress of study, preparation of annual detailed report on each teacher, and submission of registers on students, books, equipment, expenditure, inspection and his visit to classes.

Promotions in all the Government schools of Bahrayn are given on the basis of both class work and examinations. Examinations are of two type (a) periodical examinations which are held several times in a year on a given subject and (b) general examinations which mark the culmination of the school course. The identities of students are kept secret. Moreover, students are graded in conduct too. Grades are reported to guardians thrice a year in addition to such special reports as occasion may demand.

Students are not confined to their class work. A number of extra-curricular activities are provided for the Government school students. Some of them are, student magazines, educational films, plays, literary and

scientific societies, lectures, gardening and scouting activities or the student quiz programme. Sports however is very popular, the most popular sport being Soccer.

The noble goals of education at each level and the manner in which they are sought to be realised in Bahrayn are laudable indeed.

The aim of education is development of personality, and unless this noble aim is sought to be achieved at the primary and the secondary stage of education, higher education would lose much of its significance. It is therefore absolutely necessary that we should, keeping in view the saying of the Holy Prophet (peace be on him) that it is incumbent on every Muslim man and woman to acquire knowledge, start primary and secondary schools of our own.

However proud one's attainments might be in the field of secular education, one's

education cannot be said to be complete unless one possesses sufficient knowledge of one's own religion. This is not possible in the present educational set-up what with the secular character of the Stage, and the only way of imparting Islamic knowledge to Muslim boys and girls, and thus maintaining our glorious cultural heritage, is to start primary and secondary schools of our own.

Higher education is no doubt essential for Muslims to enable them to play an effective role with others in the task of national reconstruction. But my emphasis is on primary and secondary education which constitute the formative stage of one's character and ability. It is earnestly hoped that Muslim organisations like the Muslim Educational Association of Southern India and the South Indian Educational Trust will explore all possibilities of starting primary and secondary schools for Muslim boys and girls.

“Respect the ways of God and be affectionable to the family of God.

—Quran

“He, who purifieth his self, is successful.”

—Quran

“Those who earn an honest living are the beloved of God.”

—Quran

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Introspection

Every kind of progress depends on educational progress. Backwardness in education leads to backwardness in every other field. No nation and no community, with its conscience alive, can afford to take a complacent view of the educational backwardness of a large number of its members. It is a tragedy that Muslims, whose historical role it was to be torch-bearers of education and learning should be presenting the current spectacle of deplorably poor standards of education and the consequent scene of religious, social and economic poverty such as is true of the vast Muslim masses living in the rural and semi-rural areas of the various districts of Tamilnadu. If only those who move in educated circles and live in urbanised surroundings make a trip round the districts to get a glimpse of the living conditions of the Muslims in hamlets, villages and small towns, they will be experiencing a revelation. Illiteracy, ignorance, superstition, poverty and lack of cheer are the hallmarks of the brethren of those very Muslims who are the leading lights of the Community.

Our Educational Endeavours—Review and Lessons

Thanks to the zeal of the social workers, and the munificence of philanthropists, a number of Muslim Colleges have sprung up in the State. The phenomenal growth of some of them creates an erroneous impression in the first instance. No doubt, these institutions have contributed a great deal towards higher education among Muslims. Of this happier aspect, the community has every right to be proud but the other aspect is that only a fraction of the Muslim youth receives higher education. The rest goes without it and the vast majority, for that matter, without any education worth the name. The educational awakening that is visible in the well-to-do circles of urban centres, and families of educated parentage has not penetrated everywhere. The bulk of Muslim population lives in villages, small towns and the labour pockets in the cities. This entire segment is lagging far

The Base of our Educational Edifice: School Education

By P. K. SHABBIR AHMED

behind others in the matter of education and employment. Apathy towards education—even primary education—is rampant among them. It is this apathy, even more than poverty which is responsible for this sorry state of affairs. In some places the children go to makhtabs (religious madrasas attached to mosques) where they are taught what is no better than an apology for the most elementary Islamic education. In other places, even this ritual is absent.

The result is that there is no proper proportion between higher education, secondary education and primary education, so far as the Muslims are concerned. This is illustrated from the figures available for the years 1972-73.

Total No. of Colleges in Tamilnadu .. 172

Total No. of High Schools in Tamilnadu .. 2763

Total No. of Primary and Upper Primary Schools in Tamilnadu .. 32248

The proportion works out to 16 High schools and 193 Primary schools for each College. 1:16:193 (say 192)

Now, if the existing ten Muslim Colleges have helped the growth of collegiate education among Muslims (which is, of course true) the No. of high schools to spread secondary education to the corresponding proportion should have been 160 whereas the real figure does not appear to be more than 30. Similarly the No. of Muslim Private Primary Schools should have been nearly 2000 whereas the real figure is not even one fortieth of it. This explains the distorted feature of our educational performance. The establishment of our educational institutions at different levels in different places should have been done in such a way that primary education must benefit everybody rich or poor either in the city or the village—, secondary education must benefit the next largest possible number of our children and those with aptitude and need must be able to go for higher or professional studies. Again,

higher education, even though highly desirable, is not after all, inevitable for every success or for every body's success in life. But school education is more important in the sense that it is not only a preparation for higher education of those who pursue it, but also, by itself, equips people with an ability to make a good and intelligent living in this world. Thus, whether meant as a means to higher education for some or as a sufficient training for the vast majority to fit into to this competitive world, school education must receive the highest consideration. Then, not only the fruits of education will reach every quarters, higher education will have an opportunity to penetrate into areas, hitherto, untreaded by it. If on the other hand, all the resources of the community are spent only on Collegiate education it will remain confined to certain sections, leading to a sort of class formation within this classless society of Muslims. Already the gap between the educated elite in the city and the unlettered poor in the village, is so wide that there appears to be nothing common. Let not the yawning gulf widen any more by further neglecting the already neglected.

Religious Education

When we use the word education, we do not mean the modern or secular education to the exclusion of religious education. No educational curriculum is worth any value, if it does not include religious education. There was a time when our elders, with all their zeal only for Islamic education, adopted a negative attitude towards modern education and as a consequence the community paid heavily. Now if we overlook the lip-sympathies for religious education and look at the concrete steps of things as they are, we are dismayed to find the same negative attitude now towards religious education. The consequence this time is going to be much graver unless we adopt a balanced approach to the entire question. Over the years, the standard of religious education in private Muslim schools has deteriorated badly. In some schools, it has been totally abandoned. Of course, in schools, run by Government, Municipalities, Panchayat Unions,

Primary Schools : High/Hr. Sec. Schools =
192 : 16 = 12 : 1

there is no question of expecting the authorities to provide for religious instructions. But so far as the schools under Muslim managements are concerned, there is no law or rule preventing the management from making any amount of arrangement for religious instruction to Muslims, after fulfilling the requirements of the prescribed syllabus. If the school is expected to work for, say 6 periods daily, the management can easily add one more period at least to accommodate religious classes. The only thing is that there will not be any teaching grant for this purpose. But when the community has invested in thousands and lakhs for these institutions, can't they spend either out of these very endowments or otherwise, something like Rs. 200 or Rs. 300 p.m. for the sake of Islamic education? If this is difficult, it must be much more difficult for individual parents to arrange for private tuition. The number of parents who have the will and the wherewithal to do this is too limited to be cited as a model. The Community is duty-bound to bestow its most earnest thoughts to work out and then implement a comprehensive scheme to cover both boys and girls studying in both Muslim private schools and in other schools. The casual arrangements in mosques, to teach something of the religion is neither adequate nor available in all places. Much has been left to be desired. A new blue print is necessary to see that no single Muslim child anywhere goes without a sound, basic Islamic understanding. And as they advance from primary to secondary education and from secondary to collegiate education they must have corresponding arrangements to pursue their study of Islam with a view to nourish in them the correct faith and to instil the right attitude towards man and matters.

Girls Education

Regarding women's education, the position is not at all satisfactory. Of course, the comparative lag of women behind men is not peculiar to Muslims. According to 1971 census the general percentage of literacy is 52% for men and 27% for women of Tamilnadu. So far as Muslims are concerned the comparative

position may not be any worse. But what is causing concern is that literacy and education to such an extent as to be of at least basic use for material and spiritual purposes is not common enough among our women. Islam makes no distinction between sexes in the matter of education and scholarship. May be, there can be a debate about women taking to employment deserting the home, as a policy. But so far as general education and more particularly school education is concerned there can be no reservation in providing for it. As a matter of fact, women's education is all the more important because it will also help them

1. in bringing up the children with greater understanding
2. in earlier commencing of education of children at home
3. in inculcating finer values in children
4. in running the home affairs in an enlightened manner
5. in solving certain social problems.

In embarking on women's education, incidental problems like purdah and the desirability to segregate boys and girls in schools are all very much there. They are the problems to be faced and not evaded or made excuses for denying education to women. Every educational effort must aim at promoting education among girls as among boys, ofcourse, within the broad frame-work of our higher values.

Suggestion for Action

If these submissions are conceded, there arrives the stage for action. First we must frame an educational policy for the entire State to:

1. Universalise primary education of both boys and girls.
2. Maximise secondary education of both boys and girls.

3. Encourage higher education of the deserving.
4. Simultaneously arrange for religious education to boys and girls at all levels.

Once primary education becomes universal and secondary education popular, higher education will easily spread with the help of the existing Muslim Colleges and the available scholarships. The crux of the problem is only to widen the primary education which is the base of the whole educational pyramid. This calls for large-scale efforts. In every village and town an action-oriented team must spring into action in a determined manner. Every year in the month of May they must carry out an educational survey of their localities to locate the children, staying away from schools, contact their parents in an effort to persuade them to admit their children in nearby schools. The parents must be convinced that instead of sending the young children to farms, factories or shops for the sake of a paltry income, it will be much better even from an economic point of view, to somehow wait for a better fortune a few years later. Wherever found necessary, financial assistance must be extended towards special fees, books, note-books etc. In extreme cases of poverty of parents, some help must be extended to them also, if only to make a psychological impact on the enrolment drive. The local action team should directly see to the admission of the children in schools, and also keep a watch throughout the year to see that children do not discontinue and to extend whatever help is necessary. The scholarships, at present, available are generally for colleges and sometimes for high schools. And these scholarships help only those who are already inclined towards education and have already joined some schools. Those who are not so inclined have to be helped by a new scheme of scholarship or feeship, to be administered locally based on intimate knowledge. This programme of survey before the beginning of the academic year, physical and financial encouragement to enrolment drive followed by watchful observation and timely help throughout the year must be carried out at local levels.

But it has to be organised, guided and co-ordinated by competent bodies at district and state levels.

Simultaneous to this, arrangements must also be made by the very same team, for adequate religious instruction of boys and girls. Where the maktab in the mosques or other places are already there, they must be strengthened and all the boys and girls enrolled in them. Where there is no such maktab functioning new ones must be promptly opened. The premises of Panchayat or Municipal schools may also be tried by requesting the concerned authorities for use at the end of school hours. In the whole exercise of attempts to promote secular and religious education girls must receive as much of attention as boys.

Representation to Authorities

Now with the Governmental emphasis on education, schools are being opened everywhere. But if unfortunately no school is available within a reasonable distance for Muslim children of any particular place, representations must be made to secure a school nearby. If the schools offer only co-education and if the No. of boys and girls each is such as to make out a case for segregation, the same must be pursued with the concerned authorities. It is common knowledge that local people, if determined, easily succeed in achieving their objects at the local levels. Frequently there are complaints of lack of facility to teach Urdu in Urdu pockets. In such places, the matter must be taken up with the authorities in the light of favourable statutes and administrative orders. All these warrant not only constant action locally but also for a body at a higher level for purposes of information, guidance co-ordination and help.

Role of Private Schools

It is a matter of observation that wherever private schools under Muslim managements are functioning, education has spread faster than in other places. This may be attributed to the following reasons: (1) Positive efforts by

managements to promote education in the locality. (2) Personal contact between management and staff on the one hand and parents on the other. (3) Understanding shown by managements towards genuine difficulties of students. (4) Legitimate concessions in deserving cases. (5) Provision for religious instructions. (6) Absence of co-education. (7) Facilities for teaching Urdu and Arabic. (8) Better education than in schools run by local bodies.

All these reasons stand and the efficiency of Muslim private schools in spreading education among Muslims is still as valid now as before and equally valid everywhere. Therefore wherever Muslims live in good number efforts must be made to open new schools.

Unfortunately the two recent moves of the Government of Tamilnadu are not quite conducive to opening of more private schools. The first impediment is the G.O. stipulating cash endowment of Rs. 25,000, Rs. 50,000 and Rs. 1,00,000 before opening an aided elementary, higher elementary and high school respectively. The second discouragement is the inclusion of provisions, which are demoralising to the private managements, in the proposed Private Aided schools (Regulation) Bill, now pending with the Joint Select Committee of Tamilnadu Legislature. Already representations have been made to the Government to exempt the Muslim minority from both the G.O. and the bill. The Government have shown sympathy and we have every hope that our request will be complied with. It will be suicidal for the Muslims to become diffident and develop cold feet towards their management institutions. In view of the vast potentialities of these private schools in achieving our educational objects, it is necessary that we face the situation boldly and go ahead with the programme of developing the existing institutions from strength to strength and of bringing new ones into existence. God willing, there

will be no real or unsurmountable problem ultimately. Nothing is too difficult for the collective determination of the community and its leadership.

Muslim Convents

In addition to private schools, there is also a dire need to open private recognised schools on the lines of convents. Many parents in the cities and towns are willingly paying the fees and admitting them in such schools. It is quite possible to open such schools—secondary or higher secondary or matriculation—and to provide for an education of high standard in combination with religious education and training so that our children have the best of the both the worlds. Some difficulty will be there in the initial stages but beyond that, every thing will be smooth in respect of standards, strength and finance. Mostly the children going to convents enjoy an informed and intelligent parentage. Often it is the standard of such students which determines the standard of the institution. If only we take pains to recruit a competent staff and equip the school well, it will pick up a good standard. Strength will then be no problem. As regards finance, recurring expenditure will be borne by the collection of fees. Of course the initial investment is there. The richer members of the community can not fail a move aimed at harmonious development of education, faith and character in our coming generations.

Conclusion

It is easy to place tall orders but quite difficult to carry out even one of them. Lack of interest on the part of others and even acts of positive discouragement will be greeting us at every step. But ultimately when we look at the rewards—on some day in this life or in the Life Hereafter—we would only wish we had greater tests on our forbearance and perseverance.

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Benefit of

Pre-Primary

Education

By Dr. MUMTAZ AHMED KHAN

Our constitution emphasises that our country should be a welfare state, thereby meaning that every individual in India shall have equal opportunities to progress educationally, economically and socially.

In pursuance of this important spirit of the constitution the Government of India has adopted a number of welfare schemes from other countries. The said schemes have proved their worth in their respective lands. However surprisingly, most of these schemes have failed miserably in India. The small minority of people who have benefited out of these schemes are those who belong to educationally advanced classes and the middle men who should have passed on the welfare schemes to the people from the government. The former used the advantage of their literacy and knowledge and the latter group took advantage of the ignorance of the masses.

Exploitation of Illiterates

We are all aware that an illiterate individual can neither understand himself, his God, his country nor humanity. He can as in India be always exploited by self-interested individuals in all walks of life.

India, therefore, can never become a welfare state until and unless the rampant illiteracy in our land is wiped out. Moreover, if the educated minority continues to exploit the uneducated majority for a longer time the day may not be far away when the masses will lose confidence in the very institution of democracy itself and resort to violence to achieve their needs. All these facts clearly show us that if we are interested to preserve our individual liberty guaranteed by our constitution, the continuance of democracy in our land and make our country a welfare state in the true sense all our countrymen should be made literate.

The education department alone cannot be expected to tackle this gigantic problem. Every educated Indian should become aware of it and contribute his might to solve it, for in its solution lies his very existence and the welfare of his children.

Character Moulding

The first step towards bringing about cent per cent literacy in the country is to give the benefit of pre-primary education to all children between three to five years of age. This is the

age when a child learns to talk and also leaves the lap of the mother. If the child is at this stage sent to a pre-primary class, he starts learning his manners and the alphabets. When as a child after studying in pre-primay class enters primary school, it is not a strange place for him as his character is already moulded.

One of the chief reasons for the children of poorer classes discontinuing their studies in the primary school and also failing in the primary classes is due to the fact that they have to compete with children belonging to rich families who have already done two years of schooling in the pre-primary class. All children, therefore, should be given pre-primary education.

Government recognition is not pre-requisite for pre-primary schools. It is better we do not further burden our governments financially also. A pre-primary class can be started with minimum capital and also can be made a self-supporting unit. My plan is as follows:

Classes under Trees

A pre-primary class can be started in any well ventilated place. If any locality is unable to provide any accommodation, classes can be conducted even under the shade of a tree if the weather permits. Depending upon the financial

resources the children can be provided furniture or even mattresses will suffice. Toys and slates for the children can be collected as donation from well-to-do people. A girl with a minimum qualification of S.S.L.C. pass can be the teacher. This will to a certain extent solve our unemployment problem also. Fees should be collected from the students as per the financial status of the locality. If need be the local residents should subsidise the deficit if any. Of the total fees collected ninety percent can be given as salary to the teacher and ten percent to an Aya who will accompany the children from their houses to the school, help the teacher look after them and do odd jobs in the school.

These schools will have two indirect advantages also. Firstly, the classrooms can be utilised for adult education at nights. Secondly the school will become for the people of the locality a mode of spending their energies and money. It will not only chanalise their strength in the right path but also put an end to wasting of money in ceremonies and rituals. To put it in a nutshell, starting of a school in a locality with the help of inhabitants will be like a child being born in a childless home.

In conclusion, pre-primary education is a must to achieve cent per cent literacy in our land.

"The Mohammadan Law is binding upon all, from the crowned head to the meanest subject. It is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world."

—Edmund Burke.

"We cannot deny that the conception of brotherhood in Islam transcends all barriers of race and nationality, a feature which does not characterise any other religion."

—Dr. S. Radhakrishnan.

"Hazrat Mohammad was a great Prophet. He was brave, and feared no man but God alone. He was never found to say one thing and do another. He acted as he felt."

Mahatma Gandhi.

Analysis of Student Unrest

By Dr. J. AZEEZ-UR-RAHMAN

Not long ago, an imaginary cockroach was sighted by a College student in one of the dishes in the hostel mess. He promptly managed to bring a live cockroach, shoved it into the plate and lodged a complaint with the deputy warden. The deputy warden saw through the game, admonished the boy for the implantation of evidence and the next moment the whole hostel was in the grip of tension—almost on the verge of a strike.

In the North, in a University College, some modern Romeos kidnapped a Juliet and misbehaved with her. The authorities promptly reacted and rusticated the students. The result was prolonged closure of the University and a long period of strikes, gheraos, violence etc. Down South, a boy belonging to the minority community was elected to the high office of the College union, defeating three majority community boys purely as a result of division of votes. The elections were free and fair. But some of the defeated ones raised the slogan of "majority culture in danger" and destruction and devastation of College properties and dastardly attacks followed.

Uncontrolled Emotionalism

These are some of the examples of small sparks kindled by uncontrolled emotionalism into gigantic fires. But are these sparks justifiable?

The slogan that the frustrated students of Paris wrote on the walls of the University campus during the days of that valiant freedom fighter—Gen. De Gaulle—"It is forbidden to forbid" seems to have taken roots in the minds of the student community all over the world. To the various freedoms listed in the charter of liberty, the students have added their own—freedom from parents, freedom from teachers, freedom from books and freedom to act as they please. This is the greatest tragedy of our times—the anti-climax in the evolution of educational values.

The time has come now to carefully analyse the various causes of this universal malady, to clinch the diagnosis of these ever-multiplying symptoms and to discover ways and means to root out such unhealthy trends.

The basic causes are (1) a revolutionary urge against all canons of accepted standards of Society (2) a desire to do something different from what has been done hitherto (3) a sense of frustration born out of perception of the fruitlessness of our orthodox system of education. The contributory causes are (1) Lack of proper control of the parent and the guardian over their sons and wards (2) Clandestine struggle among the politicians for popularity among the student population (3) Diffusion of the trade unionist tendencies among the teachers into the thinking of the students.

Precipitating Factors

The precipitating factors are (1) Divergence of opinion in the student community over academic and or extra-curricular matters especially over college union elections (2) Minor provocation on the part of the Principal or any other member of the staff (3) Certain actions on the part of the Managements like increase in tuition or special fees or the rates in the hostel mess or a complaint against the quality of food supplied in the mess or in the canteen or the need for replacement of the old wall-clock (4) A quarrel among groups of students during sports or games (5) Political events casting their shadows over the campuses (6) Enforcement of disciplinary measures like levy of fines, issue of showcause notices, suspension etc. The one question which agitates the minds of all concerned when any incident occurs in a school or college campus is "who is responsible for this development?"

As in all cases of commotion and conflict, the students claim to be innocent, the teachers adopt an attitude of diplomatic indifference, the college authorities point an admonishing finger, the managements feel agitated and anxious, the police assume the role of mere onlookers and the government tries to pacify all those involved by projecting a spectre of an enquiry commission and secretly praying to that healer of all wounds—Time, the infinite.

Ultimately all the dust settles down, as the destination marked "examination" ap-

proaches and the caravan of studies marches on with sweet serenity. There is calm after the storm, only to be disturbed by another cloudburst during the inaugural session of the next academic year, when all the arms and ammunitions that have gone underground burst into fresh flames of frenzy. Thus moves the cycle of our academic life.

The question remains unsolved—who is to blame?

Norms of Decency

After having conducted postmortem on a number of incidents in educational institutions all over the country during the last five years and especially in Tamil Nadu during the last academic year, I have come to the sad conclusion that all the parties listed above have some part or other to play in this drama of destruction and dissipation of human values. I blame the parents for not exercising proper control over their children, the teachers for not bestowing proper attention on the mental makeup of their pupils, the principals and headmasters for not being tactful and forceful enough in handling the sensitive problems of the student population, the managements for increasing the strength of their institutions without consideration of the merits of candidates seeking admissions and staff seeking appointments, the police for intervening when not called for to do so and for inaction when it is necessary to act, the university and other educational authorities for merely watching with academic interest, the Government for not adopting a firm and just and fair policy in dealing with such incidents and not the least important of all, the students for throwing to the winds all norms of decency and decorum, casting slur on the very persons who are custodians of their mental progress and bringing disrepute to the very institution which feeds them with milk of knowledge and learning.

The students are the future custodians of our society, the would-be shapers of this country's destiny, the harbingers of health, happiness and progress of our people, and if they

imbibe the elements of anarchy, the days ahead shall indeed be dismally dark.

Are we to allow things to drift in this direction? Should we not take stock of the situation and try to salvage the remnants of the good and the beautiful and the harmonious in life? How to do it?

The remedy, every one will agree, lies in everybody rectifying his mistakes and contributing his mite towards a rapid change for the better. May I prescribe the following line of treatment:

Parents should not feel that their job in this world is only to feed their children, to clothe them, to seek admissions for them in schools and colleges even at the cost of a couple of thousand of rupees. Their greatest duty is to lay the foundations for disciplined and decent behaviour on the part of their children and to sustain this effort throughout their educational career. The teachers should supplement this effort in a magnificent way by setting an illustrious example themselves (were not teachers the beauideals of the pupils in yester years?) and by building up in the minds of the students a sense of responsibility and respectability. The heads of institution should neither treat the students as a herd of cattle nor be docile enough to be dictated by their demands. But whenever the students go astray, the authorities concerned should not hesitate to initiate disciplinary proceedings based on sound principles of natural justice, giving every available opportunity to the accused to defend themselves. The managements should not be overambitious in converting any school or college into an unwieldy institution at the risk of deterioration in the standards of discipline and proper control.

Outsides the citadels of learning, the politicians, the public, the press, the police and

the Government have each their own tasks to perform.

Students as Pawns

The politicians should refrain from using students as pawns in their game of hunting for power. Politics should not be allowed to enter the sanctun sanctorium of an educational campus. The students have every right to give vent to their impressions of and reactions to the day-to-day happenings and developments in the country, but only as individuals and not as groups affiliated to political parties and that too, outside the college. One of the favourite slogans of our leaders is a repeated advice to the students to eschew politics, but actually they are the promoters of such unhealthy trends.

The public should ignore the call for hartals, bandhs, processions, etc., by students and should not directly or indirectly encourage them to make heroes of themselves by indulging in acts of violence and vandalism. Equally deplorable is the press, I mean a majority of the pressmen, who flash reports of student unrest with a marked pro-student bias. The editorials very often find fault with the college authorities and Governmental agencies without going into the actual causes of the events. During last year's statewide disturbances, some of the editorial articles in the press criticised the government for not taking action against students indulging in criminal activities and for treating them as special class citizens. These are, indeed, silver linings amidst dark clouds.

Very often the police act as silent spectators of activities committed within the four walls of Colleges and Schools. It is said they are not expected to intervene unless a written request comes from the head of the institution. Miscreants take advantage of this rule by gheraoing the heads of the institutions, breaking the gates and not allowing anybody to enter or exit. So they are free to indulge in any criminal act. I feel under such circumstances the police should actively intervene.

But this power to intervene should not encourage the custodians of law and order to resort to lathi-charge, beating up of students or teachers and use of teargas on the mildest provocation. Their job is to restore order and peace and not to take sides. Once the storm is over and the clouds fritter away, they should not hesitate to book the culprits and to allow the law of the land to take its own course. I say this because most often it is observed that even when acts of grave criminal import are committed, political and other interests interrupt the course of law and criminals are let loose to rejoice and to repeat their nefarious activities. A lawfully constituted government should not distinguish between classes of citizens and should not discriminate among sections of people in the matter of restoration of law and order. A prompt inquiry by a competent authority into the incidents followed by necessary action, shall act as a powerful deterrent for recurrence of trouble. A firm and fair policy always leads to fruitful results.

Imperfect Assessment

Whenever there is an incident, the government rushes to the press or the platform or the Legislature with statements based on imperfect assessment of the situation and this leads to far-reaching complications. This is why as soon as peace is restored, a prompt enquiry followed by effective action will do justice to all concerned.

There are some more aspects of this universal disease which need serious and careful consideration.

If any incident of student-unrest is analysed, it will be found that some undesirable elements, who are not interested in studies, start the trouble and others fall a prey to their mischief. In judging matters of indiscipline, one should make a distinction between individual indiscipline and mass-indiscipline. Crowd psychology is so different from individual psychology. At times of indiscipline, even good students refuse to listen to their teachers. Even good students behave as a part of crowd.

This matter of crowd behaviour needs objective study to deal with such situations. Students mostly follow what is happening in society. Hence, elders should set a good example in their actions and reactions in society for students to follow. A great deal of tact and patience and understanding of students' viewpoint will help to solve many of these problems.

Majority of students, who enter colleges, have only an utilitarian and narrow view of things—that they should pass their examinations, take their degrees and become eligible for jobs. The vast majority of people and even the parents of students think that universities exist only for awarding degrees, which will in turn provide a passport to employment. Average students, who form the majority, are thus narrow in their outlook. They fail to see the immense opportunities during their stay in colleges for developing and revealing their innate powers. They should be made to use the opportunities offered in the extra-curricular activities for self-development and self-expression.

Co-curricular Activities

The University curriculum, no doubt, does not provide for the development of the inherent talent in individuals. A comprehensive programme of co-curricular activities will not only help the student community in developing their educational potential but also draw out their creative potentialities. The participation of students in co-curricular programmes should be ensured through suitable organization and varied activities. Activities like campus-welfare projects, socio-economic surveys, seminars, inter-collegiate debates and oratorical contests, Planning Forum etc, will not only help students to develop their inherent talents but also keep them away from unsocial and anti-social tendencies.

By and large, the teacher today is not responsive to students' needs. He does not take any interest in developing the quality of college-life. Largely due to this apathy, students move away from the teacher and look at

sources outside the college for advice and guidance and protection from consequences whenever they stray from the expected code of conduct. Sometimes they come under the influence of mischief-mongers. During times of excitement, political slogans and catch-words have a great appeal.

The teacher will get credit only for what he achieves. This applies as much to the Principal as to the youngest member of staff. This credit has to be earned and maintained by the sense of duty which the teacher brings to bear in the discharge of his duties. Every teacher should take part in students' welfare schemes and thus show his interest in the student community. This will help him to maintain his position of prestige and to exercise some control on his students.

Basic Needs of Students

With regard to educational facilities, many colleges need good buildings and some reasonable amenities for day-scholars. Management of colleges and schools should be careful to provide well-equipped laboratories and libraries and all reasonable amenities in hostels. There should be a centre in the college for students to spend their leisure outside the class-room. Serious attention should be paid to provide the minimum basic needs of students' welfare, so that their academic potential is appreciably increased. This will also go a long way for students to cooperate with the managements in all their efforts to run the institutions on right lines. In order to create a sense of responsibility and to provide some civic training, students should be suitably associated with the maintenance of discipline in their institutions. This assumes even greater importance at the college-level, when students

have to be treated as adults and entrusted with some position of responsibility. A joint committee of teachers and students should be established for discussion and, where possible, for the solution of common difficulties and problems.

India is one of the greatest nations of the world and as such we have to set a noble example of the highest standards of human values for others to follow. In this gigantic task of building up our national image, the students have a duty of their own. Our democratic traditions have to be preserved, our sense of duty, discipline and dignity have to be nurtured, our banner of peace and progress has to be kept aloft, our noble ideals in human values have to be zealously pursued and, in short, we have to give the rest of the world the best in our heritage.

I do not expect the students to go back to the days of the 'Madrasahs' and 'Patshalas', when the devout pupils used to gather around their 'Muallims' or 'Gurus', touch their feet, settle down to studies, ready to carry out any command and any errand assigned to them. Such enlightened teachers and such exemplary students are indeed very rare.

As a humble citizen of this great country, as a parent, as a member of an educational management and as an ardent sympathiser of the students, I appeal to my young friends to keep uppermost in their minds their duties and responsibilities and to act accordingly. May God bless them with a happy and harmonious life and may the ever-widening horizons of a healthy educational career herald a bright and prosperous future for them.

"There are three deadly things for men: pride, greed and avarice. Pride kills the religious, greed kills the soul, and avarice kills morals."

—Imam Hasan

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Role of Muslim Press in Advancement of Education

By N. P. SHEIK ABDUL KADER

The acquisition of knowledge is incumbent on every Muslim, both male and female. . . . Seek knowledge, even if it needs that you should go to China. . . . One who goes forth in search of knowledge walks in the path of Allah. Knowledge enlightens men's minds and souls and lights their way to heaven. It is a guide in pleasure and a help in distress, a jewel among friends and a shield against enemies. . . . Spreading knowledge is a noble form of charity . . .

Thus spoke the last of the Prophets on the importance of seeking and spreading knowledge.

As the mirror and voice of his 'ummath', the Muslim Press has a sacred duty to perform towards the enlightenment of the community.

Pen Vs. Sword

The pen is mightier than the sword, and the press can, therefore, wield immense influence in the affairs of the Muslims.

However, by its nature, it can play only an indirect and limited but effective role as far as their education is concerned.

The Indian Muslims, who were once rulers in this country and whose leaders and kings were patrons of all forms of learning, are today economically and, worse still, educationally backward.

It is one of the most unfortunate turns in history that a majority of them are illiterate or under-educated.

While even among the more advanced

communities, the need for adult education is felt and much is being done to reduce, if not completely eradicate, illiteracy among the elders through special classes, night schools, mobile libraries and suitable booklets, the case of the Muslims cries for more attention and action.

Correct Perspective

Recently a news item appeared in a section of the press that the newspapers have come to be accepted as the political 'text - books' for the common man in America. Likewise, they can also serve as text-books for adults in various other useful subjects.

During the British rule it was commonly believed that because of their divide-and-rule policy, books were written, containing lies and untruths which pitted one community against the other. But even after twenty-five years of independence, books are still written,—and what more, prescribed as text-books in schools and colleges—full of prejudice and illwill against the Muslims in this country, giving incorrect, twisted and misleading details and references about their religion, culture, customs, traditions, heritage and historical past. Tippu Sultan, the 'Lion of Seringapatam', who first raised the flag of revolt against foreign yoke and Emperor Aurangzeb, who lived and reigned as a true Muslim, and other benevolent and tolerant rulers like them are still denigrated either as tyrants or fanatics, inspite of clear historical evidences to the contrary. The Muslim newspapers, magazines and periodicals, carrying authoritative articles with authentic details as also critical and informative reviews

of books, can truly be extra-curricular textbooks for Muslim students to know the facts and have a correct perspective.

Since our country adopted a secular constitution, religious and moral instructions have been excluded from the curriculum with detrimental result. This is one of the foremost factors for the growing degeneracy among the present generation. In weaning away the youth from evil ways and the spell of the so-called 'modernism' and making them morally sound, the newspapers can play a significant part by attractive presentation of articles and features on religion and moral and spiritual precepts.

As a mass media which would reach a wide section of the populace all over the country, the Muslim press can effectively voice the popular sentiments of the Muslims and elicit the attention of the powers-that-be on the special, and sometimes burning, educational issues that now and then confront this important minority of the land.

Chastened Mood

A case in point is the recent Aligarh Muslim University (Amendment) Act which has taken away the minority character of a major institution built up and nourished by the collective fervour and finance of the Indian Muslims. It is to the credit of the Muslim press as a whole that it has played no mean a part in the country-wide campaign against the Act, by not only informing the Muslim public at large about the true state of affairs but also inspiring them to action to get their grievance

redressed. As a first step to soothe the troubled feelings of the Muslims, the Government has reopened the University which was closed on the slightest pretext of alleged student unrest. It has also begun to have second thoughts and is reportedly in a chastened mood to modify the obnoxious Act.

Not only in regard to the educational problems of particular concern to the Muslims but also in connection with educational questions of national importance, the Muslim press can play a vital role in stimulating the interests of the Muslims, stating their stand and suggesting possible way out.

By conducting forums, commissioning articles from educationists and educational experts, and by giving opportunity for the expression of different view-points on various educational matters, the newspapers could, in augmentation of the services of conferences and symposiums, help to evolve consensus of opinion and formulate concrete proposals.

The special supplements and souvenirs about leading Muslim educational institutions which Muslim newspapers and magazines bring out from time to time, would really be a ready source of information and even inspiration for the generations to come.

It will not be out of place to mention in this regard the special number brought out by the *Mani Vilakku*, edited by the present chairman of the Muslim Educational Association of South India, on the occasion of the golden jubilee of the Association.

"He who points out thy fault to thee is thy true friend, while he who hides thy defect is thy real enemy."

"Keep secret the good thou hast done to others, and make it known when it is done to thee by others."

—Hazrat Ali

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கல்விக் கூடங்களில்

மதபோதனை

பேர்ணுப்பட்டு சி. அஹ்மத் பாஷா

நம் நாட்டில் இன்று கல்வி கற்பிக்கப்படும் கல்விக் கூடங்களில், அதாவது அரசினரால் அங்கீகாரமளிக்கப்பட்டு மானியம் வழங்கப்படும் தனியார் நடத்தும் துவக்கப்பள்ளி முதல் கல்லூரி வரையில், நம் சமுதாயத்தைச் சார்ந்த மாணவ மணிகளுக்கு மார்க்கக் கல்வி, மதபோதனை போதிக்கப்படுகிறதா என்று எண்ணிப் பார்க்கும் நேரத்தில் நம் மனம் வேதனை அடைகிறது. காரணம், பெரும்பாலும் இன்றுள்ள கல்வி நிலையங்களில் மதபோதனைக்காக எவ்வித ஏற்பாடும் செய்யப்படவில்லை. மேலும் அதற்காக வேண்டிய அக்கறையும் எடுத்துக் கொள்ளவில்லை. இந்நிலையில் நம் சமுதாயத்தைச் சார்ந்த மாணவர்கள் பெரும்பாலும் மார்க்கக் கல்வி பயில இயலாமல் பரிதவிக்கும் நிலையைப் பார்த்தால் பரிதாபகரமாக உள்ளது. எந்தக் கல்வி நமக்கு மிக அவசியமோ அந்தக் கல்வி அதாவது மார்க்கக் கல்வி நம் கல்வி நிலையங்களில் இடம் பெறாமல் இருப்பதை எண்ணி நம் இதயம் ஏங்குகிறது.

நம் சமுதாயத்தைச் சார்ந்த பெரும்பாலானவர்கள், பெரும்பாலும் தனவந்தர்கள் நம் சமுதாய மக்கள் படித்து பயனடைய வேண்டுமென்ற நல்லெண்ணத்துடன் பல்லாயிரக்கணக்கான பணத்தை அள்ளி நன் கொடையாக கொடுத்தும், அறக்கட்டளைகளை நிறுவினும் பல கல்விக் கூடங்களை நிர்மாணித்துள்ளனர் என்பதை யாராலும் மறக்கவும், மறுக்கவும் முடியாது. இவ்வாறு நிர்மாணித்

தப்பட்டுள்ள இன்றையக் கல்வி நிலையங்களில் தான் நம் மதபோதனைக்கு இடமளிக்கப்படவில்லை. கற்காதவர் கண்ணிரண்டு இருப்பினும் முகத்திரண்டு புண்ணுடையவர் ஆவர என்ற கருத்து நம் மார்க்கக் கல்வியைப் பொருத்த அளவில் மிகவும் பொருந்தும்.

மற்ற எல்லாக் கல்வியும் பயின்று மார்க்கக் கல்வி ஓரளவும் பயிலவில்லையானால் அவர்களிடத்தில் ஒழுக்கமும், கட்டுப்பாடும் எவ்வகையில் எதிர்பார்க்கலாமென்பதை எண்ணிப் பார்க்க வேண்டியது அவசியமாகும். மாணவர்கள் கல்வி நிலையங்களில் கற்று ஒழுக்கமும், கட்டுப்பாடுமுடையவர்களாகவும் திகழ வேண்டுமென்ற நல்லெண்ணத்துடன்தான் அவர்களின் பெற்றோர்கள் பாமர ஏழையாயினும் பலவித இன்னல்களுக்கும், இடையூறுகளுக்கும் இடையில் பணத்தை செலவழித்து தம் பிள்ளைகள் படித்து பயனடைய வேண்டுமென விரும்பி படிக்க வைக்கின்றனர். இந்நிலையில், இன்றையக் கல்வி நிலையங்களில் ஒழுக்கத்திற்கும், கட்டுப்பாட்டிற்கும் முதுகெலும்பாக இருக்கும் மார்க்கக் கல்வியும், மதபோதனையும் இல்லையென்றால் ஒழுக்கமும், கட்டுப்பாடும் வளர வழி வகை எவ்வாறு உண்டாகும்?

நபிகள் நாயகம் (ஸல்) அவர்கள் நம் மார்க்கக் கல்வியைக் குறிப்பிட்டு கூறிய கருத்துக்களை கவனிப்போம். ஓரிடத்தில் எம் பெருமானார் (ஸல்) அவர்கள் கூறி இருப்பது என்ன வென்றால் "எவன் ஒருவன் கல்விக்

காக (மார்க்கக் கல்வி) தம் வாழ்க்கையை அர்ப்பணிக்கின்றனவே அவன் இறப்பதில்லை.”

“அறிவைத் தேடி சீன வரையிலும் போக வேண்டும்” என்று மற்ருரு இடத்தில் கூறி இருக்கின்றார்கள்.

“தொட்டிலிலிருந்து இடுகாடு வரை அறிவைத் தேடு” என்று வேறு ஒரு இடத்தில் கூறி இருக்கின்றார்கள். இவ்வாறு எந்த மார்க்கக் கல்வியைப் பற்றி நாயகம் [ஸல்] அவர்கள் நமக்கு உபதேசித்தார்களோ, அந்த மார்க்கக் கல்வியை, மதபோதனையை நம் மாணவர்களுக்கு பள்ளிகளிலும், கல்லூரிகளிலும் போதிக்க வழியும், வசதியும் இல்லை என்பதை உணர்ந்து உள்ளம் வேதனையடைகிறது.

இன்றைய நம் மாணவர்களில் பெரும்பாலோர் திருக் குர்ஆன், மற்றும் மத சம்பந்தமான முக்கிய அம்சங்களான தொழுகை, நோன்பு, ஜகாத், ஹஜ் போன்றவற்றைப் பற்றிகூட அறிவு பெற தாங்கள் படிக்கும் பள்ளிகளிலும், கல்லூரிகளிலும் வாய்ப்பில்லாமல், வசதியில்லாமல், திக்குத் திசை தெரியாமல் தடுமாறிக்கொண்டிருப்பதை நினைத்து நம் மாணவர்களுக்கு தாங்கள் பயின்று வரும் பள்ளிகளிலும், கல்லூரிகளிலும், திருக் குர்ஆன், மதபோதனை ஆகியவற்றை போதிக்க எவ்விதத்திலும் ஏற்பாடு செய்வது நம் எல்லோருடைய இன்றியமையாத கடமையாகும் என்பதை எண்ணி இன்றே அதற்கு வழி வகை செய்ய முற்பட முயல் வேண்டியது முக்கிய

மாகும். நம் பள்ளிகளிலும், கல்லூரிகளிலும் மத போதனையை ஏற்பாடு செய்ய வழி வகை என்ன என்பதை சற்று ஆராய்வோம் :

(1) அரசினரால் அங்கிகாரமளிக்கப்பட்டு மானியம் வழங்கப்படும் தனியார் பள்ளிகளிலும், கல்லூரிகளிலும் மத போதனையைப் போதிக்க ஆகும் செலவினை அரசு ஏற்க முன் வரவில்லையானால், அதை முஸ்லிம் கல்வி சங்கங்களும் சமூக சேவா சங்கங்களும் ஏற்று மதபோதனையை நம் கல்விக்கூடங்களில் ஏற்படுத்த ஏற்பாடு செய்ய வேண்டும்.

(2) அரசு, மற்றும் பிறர் நடத்தும் பள்ளிகளிலும், கல்லூரிகளிலும் பயிலும் மாணவர்களுக்கு அருகாமையில் உள்ள பள்ளிவாசல்களில் திருக் குர்ஆன், மதபோதனை போதிக்க ஏற்பாடு செய்ய வேண்டும். இந்த ஏற்பாட்டையும் முஸ்லிம் கல்வி சங்கங்களும், சமூக சேவா சங்கங்களும் ஏற்று நடத்த வேண்டும்.

நம் முயற்சி வீண் போகாது. ‘முயற்சி யுடையோர் இகழ்ச்சி யடையார்’ என்பதை மனதில் வைத்து நம் அரும் பணியை ஆற்ற இன்றே முற்படுவோம். கல்வி நிலையங்களில் நம் மாணவர்களுக்கு மார்க்கக் கல்வியும், மத போதனையும் போதிக்கச் செய்யும் முன்னேற்றப் பாதையில் முன்னோக்கிச் செல்ல எவ்வித முட்டுக்கட்டைகளையும், முட்டைக்களையும், தங்குதடைகளையும் துச்சமென மதித்து கருதி தகர்த்தெறிந்து நம் எண்ணத்தை நிறைவேற்ற எவ்விதத் தியாகத்தையும் செய்து வெற்றிவகை குடுவோமாக ! ஆமீன் !



சில

நினைவுகள்

ஆ. கா. அ. அப்துஸ் ஸமது

என்னுடைய கல்லூரிப் படிப்பை ஒரு விதத்தில் முதியோர் கல்வித் திட்டத்திற்கு ஒப்பிடலாம். ஏனெனில் 13 ஆண்டுகள் பள்ளிப் படிப்பை நிறுத்திவிட்டு மீண்டும் கல்லூரியில் சேர்ந்து படித்தவன் நான்.

ஆரம்பப் படிப்பு திருச்சி மஜ்லிஸுல் உலமா பள்ளிக்கூடத்தில் தொடங்கியது. காரைக்கால் முஸ்லிம் வித்தியா சங்க கலாசாலையில் நடுநிலைப் படிப்பு முடிந்தது. ஆங்கிலத்தை போதனாமொழியாக அந்த நாளிலே கொண்டிருந்த கலாசாலை அது. அன்றிருந்த நிர்வாகிகள் அதை ஒரு 'மெட்ரிகுலேஷன் ஸ்கூல்' ஆக ஆக்க முயன்றார்கள். நான் ஏழாவது படித்துக் கொண்டிருக்கும்போது எட்டாவதுவரை சொல்லிக் கொடுத்தார்கள். நான் எட்டாம் வகுப்புக்குத் தேறியவுடன் அந்தக் கலாசாலையில் ஏற்பட்ட பொருளாதார நெருக்கடி காரணமாக - ஒன்பதாம் வகுப்பும் ஆரம்பிப்பதற்குப் பதிலாக-இருந்த எட்டாம் வகுப்பும் ரத்தாகி விட்டது. அப்பொழுது 1937-ஆம் ஆண்டு. அந்த நாளில் காரைக்காலில் பிரெஞ்சு மொழிப் பள்ளியின்றி, வேறு எந்த உயர்நிலைப் பள்ளியும் இல்லை. அடுத்திருந்த நாகப்பட்டினத்திலும் பொறையாற்றிலும்தான் இருந்தது. அடுத்திருந்த ஊருக்கு பஸ்ஸில் சென்று படிக்க எங்கள் பொருளாதார நிலை இடம்தரவில்லை!

எனவே, உயர்நிலைப் பள்ளியில்கூட இடம் பெருமல் என் படிப்புக்கு முற்றுப்புள்ளி வைக்கப்பட்டது.

ஃ ஃ ஃ

என் தந்தையார் அல்லாமா ஆ. கா. அப்துல் ஹமீது பாகவி அவர்கள் திருக் குர்ஆன்

தமிழ் மொழிபெயர்ப்பு வேலையை 1942-ஆம் ஆண்டில் காரைக்காலில் தொடங்கினார்கள். ஆரூண்டு காலம் அதை மொழிபெயர்க்கும் வேலையும் அதற்குப்பின் அதை வேலூர் பாக்கியாதுஸ் ஸாலிஹாத் மத்ரஸாவில் சரிபார்க்கும் வேலையும் நடந்தது.

திருக்குர்ஆன் மொழிபெயர்ப்பை அச்சிட்டு முடித்தபின் என் படிப்பைத் தொடர வேண்டுமென்ற ஆசை எழுந்தது. என் தந்தையவர்களும் என்னை ஊக்குவித்தார்கள்.

ஃ ஃ ஃ

ஏக்கமும் வேதனையும்

தனியே படித்து சென்னை பல்கலைக் கழக 'மெட்ரிக்' எழுதி முதல் வகுப்பில் தேறினேன்.

1950-ஆம் ஆண்டு புதுக் கல்லூரி துவக்க விழாவை அன்று இந்திய அரசின் உள்துறை அமைச்சராக இருந்த ராஜாஜி ஆற்றினார். ஏற்கெனவே நான் தொடர்புகொண்டுள்ளதும் என்னுடன் நெருங்கிய தோழமைகொண்டுள்ளவர்களால் நிர்வகிக்கப் படுவதுமான புதுக் கல்லூரியில் நாம் சேர்ந்து படிப்பதா என்ற கூச்ச உணர்ச்சி என் உள்ளத்தில் இருந்தது. எனவே, அன்று சென்னையிலிருந்த அத்தனை கல்லூரிகளுக்கும், தாம்பரம் கிறிஸ்துவக் கல்லூரி உட்பட, இண்டர்மீடியட் வகுப்பில் படிக்க விண்ணப்பித்தேன்.

அத்தனை கல்லூரிகளிலிருந்தும் 'மெட்ரிக்' கில் முதல் வகுப்பில் தேறிய எனக்கு இடம் தர முடியாமைக்கு வருந்துதாகக் கடிதம் வந்தது!

பச்சையப்பன் கல்லூரி டிரஸ்டிகளில் ஒருவரும் என் மீது அன்புகொண்டிருந்தவரு

மாகிய திருவொற்றியூர் ஷண்முகம் அவர்கள் சிபாரிசில் பச்சையப்பன் கல்லூரியில் பயில எனக்கு 'ஸீட்' கிடைத்தது. என் பெயரை பட்டியலிலும் போட்டுவிட்டார்கள். எனக்கும் அங்கு படித்துத் தமிழறிவை வளர்த்துக் கொள்ள வேண்டுமென்ற ஆசை இருந்தது. ஏனெனில் இன்றைய மதுரை பல்கலைக் கழகத் துணைவேந்தர் டாக்டர் மு. வரதராசனார், பேராசிரியர் அ. மு. பரமசிவானந்தம், இன்றைய பொதுநலத் துறை அமைச்சர் பேராசிரியர் அன்பழகனார், பேராசிரியர் அன்பு கணபதி ஆகியோர் தமிழ்துறையில் அப்போது சேவையாற்றி வந்தனர். இவர்கள் அனைவரும் நல்லன்புடைய நண்பர்களாகவும் அன்றே விளங்கினர்.

ஆனாலும் பிரின்ஸிபல் திரு. கிருஷ்ணமூர்த்தி முன்னர் நான் சென்று நின்றதும், எந்தக் காரணம் கொண்டும் என்னைக் கல்லூரியில் சேர்த்துக்கொள்ள முடியாது என மறுத்து விட்டார்!

அதன் மர்மம் இன்றும் எனக்குப் புரியவில்லை. என்னுடைய 'தாடி'யைக் கண்டு அவர் மிரண்டிருப்பாரோ என்ற ஓர் ஐயம் எனக்கு இருந்தது. அந்த நாளில் இன்றைய கல்வி அமைச்சர் நாவலர் நெடுஞ்செழியனும் தாடி வைத்திருந்தார். அவருடைய சுயமரியாதைப் பிரச்சாரம் திரு. கிருஷ்ணமூர்த்தி போன்றோருக்கு அச்சத்தை விளைவித்துக்கொண்டிருந்த காலம் அது. என்னையும் அந்தப் பரம்பரையில் வைத்துக் கணக்கிட்டாரோ என்னவோ, எனக்குத் தெரியாது. ஆனாலும் தகுதி பெற்ற இஸ்லாமிய இளைஞன் ஒருவனுக்கு, டிரஸ்டிகளில் ஒருவர் சிபாரிசு செய்தும், பேராசிரியர்கள் மாணவரின் ஒழுக்கத்துக்கு ஈடு நிற்பதாக வாக்களித்தும், இடம் மறுக்கப்பட்டது வகுப்பு வாத்தின் அடிப்படையில் இருக்குமோ என்று ஒரு கணம் என் நெஞ்சத்தில் வேதனை எழுந்ததுண்டு. அந்த நேரத்தில் என்னைப் போல் தகுதி பெற்ற எத்தனை இஸ்லாமிய இளைஞர்களுக்கு இந்த கதியோ என்ற ஏக்கமும் என்னுள் எழுந்தது.

எல்லாம் புதியது!

அந்த நேரத்தில்தான் 'என்னிடம் வா' என புதுக் கல்லூரி என்னை விரும்பி அழைத்தது!

அன்று அந்தப் புதிய கல்லூரியின் மொத்த மாணவர்கள் எண்ணிக்கை 200 தான். (இன்று பேராசிரியர்கள் அந்த எண்ணிக்கையிலிருக்கின்றனர்.)

அப்போது பேராசிரியர் பிராங்கோ முதல்வராக இருந்தார். பெருமதிப்புக்குரிய மர்ஹூம் M. S. A. மஜீத் சாஹிப் கல்லூரி செயலாளராக இருந்தார்.

முதல் நாள் ஒரே பரபரப்பு! மாணவர்களும் புதியவர்கள்; ஆசிரியர்களும் புதியவர்

கள்; கல்லூரியும் புதியது. யார் மாணவர்? யார் ஆசிரியர் என்று பிரித்துத் தெரிந்து கொள்ளாத காலம்.

வகுப்பில் நான் நுழைந்தேன். நான் தான் பேராசிரியரென்று எண்ணிய மாணவர்கள் எழுந்து நின்றனர்! தாடிக்குக் கிடைத்த மரியாதை அது! நான் அமைதியாகக் கடைசி வரிசைக்குச் சென்று அமர்ந்தேன். ஒரே சிரிப்பு!

அந்த நேரத்தில் ஒருவர் நுழைந்தார். அவரின் குள்ள உருவத்தை வைத்து அவரும் மாணவராக இருக்குமென்ற எண்ணத்தில் அனைவரும் அமர்ந்திருந்தனர். வந்தவர் மேஜையைத் தட்டி, தான் வரலாற்றுப் பேராசிரியர் மிர்ஸா அப்துல் மாஜித் என அறிமுகப்படுத்திக் கொண்டார். பிறகு தான் மாணவர்கள் எழுந்து மரியாதை செலுத்தினர். (மிர்ஸா ஸாஹிப் இன்று வாணியம்பாடி இஸ்லாமியக் கல்லூரியின் முதல்வராக சேவையாற்றுகிறார்!)

பெருமை சேர்க்கும் சிறுபணி

மாணவர்கள் பேரவையின் தலைவனாக என்னை ஏகமனதாகத் தேர்ந்தெடுத்தனர். அதன் பிறகு நான் வகுப்பறையில் இருந்த நேரத்தைவிட பிரின்ஸிபல் அல்லது செக்ரடரி ஸாஹிப் அறையில்தான் பெரும் பகுதியை செலவழிக்க நேர்ந்தது. இருவருமே என்னை மாணவன் என்ற முறையில் அன்றி ஒரு ஆலோசகர் என்ற முறையில் கவுரவப்படுத்திய பெருந்தன்மையை நான் என்றும் மறக்க முடியாது. புதுக் கல்லூரியைத் தவிர வேறு எந்தக் கல்லூரியில் பயின்றிருந்தாலும் என்னுடைய பல்துறை சேவை ஆர்வத்திற்கு, இங்கு கிடைத்தது போன்ற பேராதர்வு கிடைத்திருக்குமென்று சொல்ல முடியாது!

மாணவரை இருக்கும் போதே புதுக் கல்லூரிக்கு பெருமை சேர்க்கும் சிறு பணியை என்னால் ஆற்ற முடிந்தது!

கல்லூரி பேச்சுப் போட்டிகளில் பங்கு கொண்டேன். சென்னையிலுள்ள 26 கல்லூரிகளில் முதல் பரிசு பெற்றேன். இரண்டு ஆண்டுகள் பல்கலைக் கழகத்தின் சிறந்த பேச்சாளன் என்ற சான்றிதழ் பெற்றேன். நான் பெற்ற 'கப்'களையும் மெடல்களையும் வைப்பதற்கென்றே தனியே கண்ணாடி பீரோ செய்யக் கட்டளையிட்டார், பிரின்ஸிபல் பிராங்கோ!

அப்போதெல்லாம் புதுக் கல்லூரியின் பெயர் கல்லூரிகள் வட்டாரத்தில் பரவாத காலம். எனவே, பேச்சுப் போட்டியில் நான் தொடர்ந்து பெற்ற வெற்றிகள் புதுக்கல்லூரிக்கும், என் சக மாணவர்கள் அனைவருக்குமே பெருமையைத் தேடித்தந்தன.

இத்தகைய பேச்சுப் போட்டிகளில் ஒன்று பச்சையப்பன் கல்லூரியில் ஒருமுறை நடந்தது.

‘இந்தி ஆதிக்கம்?’ என்பது தலைப்பு.

கல்லூரியின் ‘டிம்’ கப்பும், பிரின்ஸிபலின் முதல் பரிகம் எனக்குக் கிடைத்தன. அதை வழங்கியவர் எனக்கு இடமளிக்கவே முடியாது என்று மறுத்துவிட்ட பிரின்ஸிபல் திரு. கிருஷ்ணமூர்த்தி! அதை என்னிடத்தில் வழங்கிய போது அவர் பட்ட வேதனை, எனக்கு இடம் மறுக்கப்பட்ட போது நான் அடைந்த வேதனையைவிட அதிகமாக இருக்கக் கண்டேன். (ஆனால் அதற்குப் பிறகு நாங்கள் நல்ல நண்பர்களாகிவிட்டோம். சென்னை பல் கலைக் கழக ஸெனேட்டில் அவருடன் நானும் உறுப்பினராக இருந்தேன்!)

இண்டர்மீடியட் வகுப்பிலும் புதுக் கல்லூரி மாணவர்கள் (First Batch) 5 பேர் முதல் வகுப்பில் தேறினர். அதில் சரித்திரப் பாடத்தில் முதல் வகுப்பில் தேறிய பெருமை எனக்குக் கிடைத்தது.

பிறகு மாநிலக் கல்லூரியில் இஸ்லாமியப் பிரிவில் ஆனர்ஸ் படித்துத் தேறினேன். அது வேறு கதை!

பெருமிதமுள் நம்பிக்கையும்

கடந்த 5 ஆண்டு காலமாக இதே புதுக் கல்லூரியின் நிர்வாகக் குழுவின் தலைவராகவும், பழைய மாணவர் சங்கத் தலைவராகவும், கல்லூரின் தாய்ச் சபையாகிய தென் இந்திய முஸ்லிம் கல்விச் சங்கத்தின் தலைவராகவும் இருந்துவரும் பெரும் பாக்கியத்தைப் பெற்றிருக்கிறேன்.

200 மாணவர்களோடு நான் படித்த அதே கல்லூரியில் இன்று 5000 மாணவர்கள் படிக்கிறார்கள் என்பதையும் ஆண்டு ஒன்றுக்கு 2000 மாணவர்களைச் சேர்க்கும் பொறுப்பு நம்மிடத்தில் ஒப்படைக்கப்பட்டிருக்கிறது என்பதையும் என்னும் போது மன்னிக்கத்தக்க பெருமிதம் ஏற்படுவது இயற்கை.

அதைவிட, 23 ஆண்டுகளுக்கு முன்னர் ஒரு கல்லூரியில் நுழைய அனுமதி கிடைத்தும், நுழையவிடாமல் தடுத்து நிறுத்திய போது எனக்கேற்பட்டது போன்ற மனநிலை புதுக் கல்லூரிக்கு விண்ணப்பிக்கும் எந்த இஸ்லாமிய இளைஞனுக்கும் ஏற்படாத வகையில் இன்று நிர்வகித்து வரப்படுகிறது என்ற மகிழ்ச்சி எனக்கு உண்டு.

இந்தத் துறையில் கவுரவ பொதுச் செயலாளர் கெழுதகை நண்பர், ஜனாப் ஏ. ஏ. ரஷீத் சாஹிப் அவர்களின் சேவையை நான் மனமாரப் பாராட்டுகிறேன்.

புதுக் கல்லூரியின் எல்லையில் கால் மிதிக்கும் போதெல்லாம், இவ்வளவு பெரிய கல்லூரியின் நிர்வாகத் தலைவன் என்ற பெருமித உணர்ச்சியைவிட, என் சிந்தையெல்லாம் 23 ஆண்டுகளுக்கு முன் நான் மாணவனாக அறிவை மாந்திய அந்த இளமை நாட்களின் இன்ப நினைவையே பெரிதும் உண்டாக்குகிறது.

கடந்த 23 ஆண்டு காலத்தில் நாட்டுக் கேற்ற நல்ல நிர்வாகிகளை, தலைவர்களை, பேராசிரியர்களை, நாடாளுமன்ற சட்டமன்ற உறுப்பினர்களை, ஏன், சிறந்த விஞ்ஞானிகளையும் கூட உண்டாக்கிவிட்ட பெருமைக்குரிய பாரம்பரியத்தை புதுக் கல்லூரி பெற்றிருக்கிறது.

ஆயிரக்கணக்கான பட்டதாரிகளும், டாக்டர்களும், என்ஜினீயர்களும் பல்வேறு துறை அறிஞர்களும் தம் படிப்பை பூர்த்தி செய்ய நிதி உதவி செய்த புண்ணியத்தையும் தென் இந்திய முஸ்லிம் கல்விச் சங்கம் அடைந்திருக்கிறது.

இவை தனி மனிதர்களுக்கு உரியது என யாரும் உரிமை கொண்டாடவில்லை. ஒரு சமுதாயத்தில், தெளிவான சேவை நோக்கங்களுடன், தூய செயல்முறைகளுடன். ஒரு சிலராவது முயற்சுல் எவ்வளவு பெரிய நன்மை அடைய முடியும் என்பதற்கு தென் இந்திய முஸ்லிம் கல்விச் சங்கமும், புதுக் கல்லூரியும் தக்க சான்றுகளாகத் திகழ்கின்றன.

இந்தப் புனித எண்ணங்களையும் எழுச்சிகளையும் தமிழகமெங்கும் முறையாகப் பரப்பி சமுதாயத்தின் மறுமலர்ச்சிக்கும், நாட்டின் முன்னேற்றத்திற்கும் துணை செய்வதற்குத் தூண்டுகோலாக ‘தமிழ் நாடு முஸ்லிம் கல்வி மாநாடு’ அமையும் என்ற பெரு நம்பிக்கை எங்களுக்கு இருக்கிறது.

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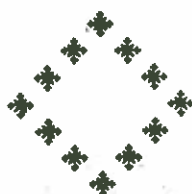
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| مولوی ابرار حسین گوپاموئی | (۱۵) مآثر احمدی |
| " " | (۱۶) عدالینین والحساب |

شریح تحریر آزادی کے مناز لیڈر تھے، ایک بلند پایہ صحافی اور اچھے مقرر بھی تھے، اس سلسلہ میں جیل کی صعوبتیں بھی برداشت کیں، مگر اس کا مشہور روزنامہ قومی رپورٹ "شریح" کی ادارت میں نکلتا تھا۔

مدرسہ میں اردو خطابت اور صحافت کی تاریخ نامکمل رہ جاتی اگر مولانا عبد اللطیف فاروقی کی خدمات کا تذکرہ نہ کیا جائے، آج کل مولانا نے کبر سخی کی وجہ سے اپنی مصروفیات کو محدود کر دیا ہے، صرف اخبار "مسلمان" کی ادارت ہی پر اکتفا کیا ہے، لیکن پچھلے پچاس برسوں میں مولانا نے اردو کی جو خدمت اپنے اخبار "آزاد ہند" کے ذریعہ انجام دی ہے، وہ ہمیشہ یادگار رہے گی، ۱۹۷۷ء کے بعد ٹائل ناڈوس ہر طرح سے اردو شباب پر تھی، شمالی آرکائیو، مدرسہ، ترچاپلی، اور مدورا ہر جگہ شعرواد کے چرچے تھے، مشاعروں کی گرم بازاری تھی، ذیل میں ان چند اساتذہ کے نام گونٹے جلتے ہیں جن کی کوششوں سے اردو ادب کا دامن مالا مال ہے۔

شاگرد و انبار ڈوی، خطیب قادر بادشاہ و انبار ڈوی، مغوم سیٹھ، مغوم، آسی ترماوڑی، نواب رؤف احمد خان، پرتو شمش العلماء عبدالرحمن خان شاطر مدرسی، مولوی محمد حسین خان ایمان گوٹہ مولوی حکیم صبغۃ اللہ حسینی نور مدرسی، منشی انصر الدین بیجو مدرسی، مولوی عباس علی عباس، دلیل مدرائی، مولوی محمد حسین محوی، سعد الدین سعد وغیرہم۔

اختیار ٹائل ناڈو کے چند مدرس اور کالجوں کا تذکرہ کیا جاتا ہے، جہاں اردو کی نشر و اشاعت کا انتظام ہے، شمالی آرکائیو کی تاریخی عظمت کی ایک جھلک صفحات گزشتہ میں دکھائی جا چکی ہے، دیور کی سرزمین میں حضرت قربان نے جو بیچ لویا تھا ان کے جانشینوں نے اسکی آبیاری میں کوئی کسر چھانی نہیں رکھی، قربان کی اولاد میں حضرت شاہ عبد اللطیف قادری نے ۱۹۷۷ء میں ایک مدرسہ قائم کیا جس میں وہ بذات خود تدریس کی خدمت انجام دیتے رہے۔ اس کے بعد حضرت شاہ رکن الدین قادری المتوفی ۱۹۷۷ء جو بڑے طویل القدر عالم اور صاحب طریق بزرگ تھے گزرے ہیں، اس مدرسے کی جدید تشکیل فرمائی، دارالعلوم لطیفیہ کے نام سے آج یہ عربی مدرسہ ٹائل ناڈو کا ایک شاندار عربک کالج ہے، یہاں عربی، فارسی اور دیگر علوم و مینہ کی اعلیٰ تعلیم کے ساتھ ساتھ اردو ادب عالیہ کی تعلیم بھی معقولہ انتظام ہے یہاں سے طلبہ مدرسہ یونیورسٹی کے امتحان ادیب فاضل میں ہر سال شرکت کرتے ہیں، اور نمایاں حیثیت کا میاں حاصل کرتے ہیں۔ اس کالج کے پرنسپال جناب مولانا حضرت پیر صاحبی اے خاندان قربانی کے چشم و چراغ ہیں اور محاذ ٹائل ناڈو کے اولڈ ٹائٹ ہیں اپنے اسلاف کی اس امانت کے تحفظ اور بقا میں شب و روز منہمک ہیں، دیور کی کادوسرا عربک کالج "مدرسہ باقیات الصالحات" ہے جسے حضرت مکان کے سلسلہ کی "ایک اہم کڑی" کہا جاسکتا ہے حضرت مولانا سعید الوہاب اس مدرسہ کے بانی تھے، اس مدرسہ نے ابتداء ہی سے اردو کی ترویج و اشاعت میں نمایاں خدمات انجام دی ہیں، آج ٹائل ناڈو کے اکثر کالجوں اور ہائی اسکولوں میں اسی مدرسہ کے طلباء قدیم زبان و ادب کی خدمت میں مصروف ہیں، شمالی آرکائیو کا اہم عربک کالج جامعہ دارالسلام "عرب آباد" ہے جس کے بانی جناب الحاج کا محمد غریب مرحوم تھے ۱۹۲۱ء میں یہ کالج قائم ہوا، جنوبی ہند کی یہ سب سے بڑی دینی درس گاہ ہے جو تقریباً نصف صدی سے دین و ادب کی نشر و اشاعت میں مصروف ہے، اب تک اس کالج تقریباً ۳۰ طلباء تاریخ التخصیص ہو کر نہ صرف ہندوستان بلکہ ممالک اسلامیہ کے اہم شہروں میں اردو زبان و ادب کی ترویج و اشاعت میں مصروف ہیں۔ ان درس گاہوں کے علاوہ ٹائل ناڈو کے جن سرکاری اور غیر سرکاری کالجوں میں اردو کی اعلیٰ تعلیم کا انتظام ہے یہ ہیں مدرسہ شہر گورنمنٹ پریسیڈنسی کالج (۱)، گورنمنٹ آرٹس کالج (۲)، نیو کالج (۳)، یس آئی، ٹی کالج (زنانہ)، گورنمنٹ آرٹس کالج (زنانہ) (۶)، کوئین یس کالج (زنانہ)، شمالی آرکائیو میں (۱)، گورنمنٹ آرٹس کالج دیو (۲)، اسلامیہ کالج و انبار ڈوی (۳)، مظہر العلوم آرٹس کالج، آمبور (۴)، گورنمنٹ آرٹس کالج گریٹام (۵)، سی عبد القادر کالج ہیل دشام، ترچاپلی، جمال محمد کالج (ترچی)، مدورا، وقف پورڈ کالج، مدورا

(۳) پاشا کی بیٹی تخت پولیٹی گل کر گلزار کرد۔ کچھ ہیٹرے پونقش کرد۔ (پوری)

(۴) جلو بھٹی بزار کو جائیں گے۔ ڈیٹ نیں سو پگن لائیں گے۔ (انڈا)

گورنمنٹ مجاڈن کالج نے ٹائل ناڈو میں نصف صدی تک ایسے فن کار پیدا کئے جن پر اردو کو رعتی دنیا مالک فخر رہے گا۔ ڈاکٹر عبدالحق مرحوم اور پروفیسر رحیم احمد فاروقی مرحوم جیسے مشاہیر کے اسماء گرامی اس کالج کی تاریخی عظمت کی ضمانت کے لئے کافی ہیں۔ آج سارے ٹائل ناڈو میں اسی کالج کے طلباء قدیم کی اکثریت اردو زبان و ادب کے تحفظ اور اس کی بقا کے لئے کوشاں ہیں۔

نواب اعظم کے عہد کے آخری دور کے ایک ممتاز شاعر شریف مدراسی کا تذکرہ یہاں بے محل نہ ہوگا، موصوف نازی اور اردو کے بلند پایہ معلم ادب اور شاعر تھے، شہر استاد کے لقب سے شائے شہر میں عزت اور وقعت کی نظر سے دیکھے جاتے تھے، پروفیسر حیدر علی خان کی تحقیق کے مطابق شریف ۱۸۳۳ء میں پیدا ہوئے اور ۱۹۰۴ء میں فوت ہوئے، شریف نہایت پرگوار اور قادر الکلام شاعر تھے، بطور نمونہ ذیل میں ان کی مثنوی گلزار شریف (مطبوعہ طلسم حیرت پریس ۱۸۴۵ء) کا ایک اقتباس پیش کیا جاتا ہے جس میں انہوں نے نواب غلام غوث خان اعظم کی وفات پر اپنے دلی رنج و غم کا اظہار کرتے ہوئے نواب موصوف کی قدردانی، سخن پروری اور دیادلی کا اعتراف کیا ہے، ملاحظہ ہوئے

حاکم جو یہاں کا قدرداں تھا	نواب غلام غوث خاں تھا
حامی تھا ہر ایک نا توں کا	منہ کا تقریر کا، زباں کا
منہ میں اس قدرداں کے دن رات	خشخاش کی زباں اکرم کی تھی بات
یکساں نہیں یہ باط عالم	ہر دم کبھی بیش ہے، کبھی کم
ہم صورت نروخانہ خاصہ	پھرتا ہی رہا کیسا زمانہ
ہے جیت کہیں کسی کو ہے ہار	دنیا نہیں پاشیدار زہار
دنیا سے جو کوچ کر گیا وہ	جس روز سے آہ مر گیا وہ
اس صحن بہاں کا کھیل بگڑا	باتوں میں زباں کا کھیل بگڑا
جاہل نے بنا بنا کے بازی	پاٹی ہر گھر میں سرفرازی
پراہل سخن پہ آئی خواری	جاتا رہا موسیم بہاری
ان گلشنیوں کا غیر ہے حال	بیل میں مگر زبان ہے لال

(”شریف مدراسی“ پروفیسر حیدر علی خان۔ فالوئس خیال ۱۹۶۳ء)

۱۸۵۷ء کے ہنگامہ عذر کے اثرات براہ راست ٹائل ناڈو پر نہیں پڑے، پھر بھی یہاں کی سیاسی اور سماجی زندگی میں نمایاں تبدیلی ضرور ہوئی، تحریک خلافت، ترک موالات اور سودیشی تحریک نے ادب اور صحافت کو متاثر کیا، اس دور میں قومی شاعری کے دوش بدوش خطابت اور صحافت بھی اپنے شباب پر نظر آتی ہے۔

اس دور میں یوں تو بے شمار سیاسی لیڈر اور صحافی ابھرے لیکن مولوی عبدالحق شرر آندوری کی شخصیت اس عہد کے مشاہیر میں خاص اہمیت رکھتی ہے، موصوف ۱۸۸۶ء میں بمقام آندور مدراس پیدا ہوئے اور ۱۹۲۲ء میں فوت ہوئے

تیار کئے ہوئے گھوڑے شرطان باندھ کر دوڑایا کریں گے، اور بیشتر شوقین اس تماشے کے واسطے میدان شرطیں اپنے اپنے بی بیوں اور بچوں کو جمع پڑائے ہیں، سو دیکھنے کے واسطے بیشتر حسن پرست پروچوان، ہندو مسلمان بھی وہاں جا بیٹھ کر شہمہ دوکار کے ارادے جایش گئے، اور بعض صاحبان مثلاً اکرام جنگ اشرف قوم والا جاہلی کے بھی اپنی بی بیوں کو ساتھ لے وہاں کا سیر اور انگریزوں کو صورت اس ذریعہ سے بتلانے لے جایا کریں گے۔ (رسالہ آج کل شہرہ، وقار خلیل صفحہ ۴۵-۴۶)

۱۸۴۰ء کے بعد سے مدراس اور دیوبند میں بے شمار مطبع قائم ہو چکے تھے، مدراس سے روزنامہ، ہفتہ وار اور ماہوار رسالے کافی تعداد میں شائع ہوتے تھے خصوصاً نواب غلام غوث خان اعظم المتوفی ۱۸۵۵ء کی علم دوستی اور سخن پردری کی وجہ سے اردو نظم و نثر دونوں اس عہد میں شباب پر تھے۔ نواب اعظم فارسی اور اردو کے بلند پایہ شاعر تھے، ان کے دربار کے فارسی مشاعرے تاریخ ادب میں یادگار حیثیت رکھتے ہیں، تذکرہ گلزار اعظم ان ادبی معرکہ آرائیوں کی اچھی دستاویز ہے، نواب اعظم کا اردو کلام ان کی قادر الکلامی کا آئینہ دار ہے، اور ہر حیثیت سے "طوک الکلام" کہلانے کا مستحق ہے، نمونہ ملاحظہ ہو۔

ہر چند نعرہ کرتے ہیں اس کو خبر نہیں
کہیں جو رزم میں اس کے زبان نکل آئی
لیوے اگر وہ ہاتھ میں ساغر شراب کا
ہو جائے پانی شرم سے دل آفتاب کا
نواب اعظم کا سب سے بڑا کارنامہ جو اردو کی ترقی میں مدد و معاون ثابت ہوا وہ مدرسہ اعظم کا قیام ہے

حضرت مولانا بحر العلوم کو نواب والا جاہل نے اپنے سرکاری مدرسہ "مدرسہ کلاں" کا صدر مدرس مقرر کیا، یہی مدرسہ نواب اعظم کے عہد میں مدرسہ اعظم کے نام سے ۱۸۵۱ء میں "غیر منضبط" بگ اسٹریٹ تریپلیکن میں قائم ہوا، ۱۹۰۳ء میں نواب اعظم النساء علیہ السلام جو نواب اعظم مرحوم کی حویلی (موجودہ مدرسہ اعظم) مونت روڈ میں منتقل ہوا، مدرسہ اعظم شامل ناڈو میں اردو زبان، ادب، تہذیب اور ثقافت کا ایک ایسا تاریخی اور روش مینار ہے جس کی روشنی دور تک پھیل چکی ہے۔ اس مدرسہ کی ایک نمایاں خصوصیت یہ رہی ہے کہ ہر دور میں منتخب اور مستند اساتذہ کی خدمات اس مدرسہ کو حاصل رہی ہیں۔ ۱۹۱۸ء میں گورنمنٹ مدرسہ اعظم کے احاطہ میں گورنمنٹ محاذن کالج قائم ہوا، تامل ناڈو میں جدید ذہن کی تربیت اور اردو زبان و ادب کو فروغ دینے میں اس کالج نے جو رول ادا کیا وہ تاریخ کاروشن باب ہے۔ کالج کے قیام کے ساتھ ہی اس عہد کے مشہور و معروف عالم، ادیب اور نقاد پروفیسر نعیم الرحمن الہ آبادی کی خدمات اس کالج کے لئے حاصل کی گئیں، پروفیسر موصوف زیادہ دنوں تک یہاں رہ سکے، جب ان کے محبوب شاگرد ڈاکٹر عبدالحق کالج کی پروفیسری کے قابل بن گئے تو اپنی جگہ ڈاکٹر صاحب کو دے دی اور خود الہ آباد یونیورسٹی کو منتقل ہو گئے، مدراس میں پروفیسر نعیم الرحمن کا آٹھ سال قیام اردو زبان و ادب کے لئے نہایت مفید ثابت ہوا، موصوف نے کالج میں اور کالج سے باہر سارے شہر میں متعدد ادبی ادارے قائم کئے اور بے شمار علمی و ادبی رسالوں کا اجراء کیا، مدراس میں پروفیسر نعیم الرحمن کا شاہکار ان کی تصنیف "چند دکنی پہیلیاں" ہے، اس کتاب میں تامل ناڈو میں اردو کی جو پہیلیاں رائج تھیں ان میں سے بہت سی جمع کر دی گئی ہیں، یہ کتاب ۱۹۳۳ء میں ہندوستانی اکادمی الہ آباد سے شائع ہوئی ہے، ان میں سے چند پہیلیاں بطور نمونہ پیش کی جاتی ہیں ملاحظہ ہو۔

(بجلی کا چراغ)

(آئینہ)

(۱) مٹی کا گھرا گھر بڑی ٹوٹی ہے اس میں بیٹھ کوہن نور محمد سیٹھ

(۲) چلو سکی ری بزار کو جائیں گے ہمارے سری کا آدمی لائیں گے

مثلاً داماد مولانا علاء الدین، فرزند مولانا عبدالرب و غیرہم نے سرزمین مدراس کو علم، دین اور ادب کی روشنی سے نوازا، مولانا بحر العلوم اور ان کے جانشینوں کے حلقہ درس میں ہر طبقہ کے لوگ شامل ہوتے تھے، قرائن سے واضح ہوتا ہے کہ ان بزرگوں کی لکھنوی زبان کا اثر یقیناً یہاں کے پڑھے لکھے طبقہ پر ضرور ہوا ہوگا۔

یہ تو لکھنؤ والوں کی بات تھی، اب دلی والوں کی صفحہ، اسی عہد میں لالی قلعہ دلی کے شاہی خاندان کی ایک گروہ نے نوابان کرناٹک کی داد و پیش سن کر مدراس کا رخ کیا، اس سلسلہ میں تاریخ جن افراد کے نام گنوائے ہیں، ان میں مرزا الہی بخش، مرزا اسکندر شکوہ، اور مرزا ظہیر الدین علی بخت اظفری ممتاز حیثیت رکھتے ہیں، یہ لوگ اپنی ہیگمات اور اپنے بچوں کے ساتھ یکے بعد دیگرے مدراس میں مقیم ہو گئے، اس خاندان نے نوابان کرناٹک کے خاندان سے دو لکھنویوں اور لڑکوں کا لین دین کیا، آپس کے اس تبادلہ کی وجہ سے یہاں اردو زبان، ادب اور کچھ کو بہت فروغ حاصل ہوا۔

اظفری نواب عہدۃ الامراء ممتاز کے عہد میں ۱۸۱۵ء میں وارد مدراس ہوئے، نواب ممتاز بھی اردو کے ایک اچھے اور بلند پایہ شاعر تھے اظفری کو انہوں نے ہاتھوں ہاتھ لیا، بہت جلد اظفری ممتاز کے دربار میں ممتاز مقام حاصل کر لیا اظفری عربی، فارسی، ترکی کے علاوہ اردو کے بھی بلند پایہ شاعر تھے، ان کا اردو دیوان اور فارسی سفرنامہ "دقائق اظفری" کے نام سے شائع ہو چکا ہے، موصوف ۱۸۱۵ء میں بمقام مدرائی وفات پائی، اظفری ایک صاحب طرز غزل گو تھے مدراس میں بہت جلد انہوں نے اپنی زبان دلی کا سکھ لیا، انہیں اپنے فن اور اہل دلی ہونے پر ناز تھا، ان کے کلام سے واضح ہوتا ہے کہ یہ اہل مدراس کو خاطر میں نہیں لاتے تھے، ان کی شاعرانہ تعلی ملاحظہ ہو

ہے اردو زبان میں شعر اظفری کا یہی اب تو چرچا مرا کو بہ کو ہے

سنو شعر اظفری کا اہل مدراس تم اردو بیچ، اے بھولو نہ بولو

یارو ہے اظفری اردو زبان کا وارث اہل دلی ہے وہ باشندہ مدراس نہیں

"شاعری ساحری ہے" تاریخ کے ہر دور میں نثر پر نظم کو فوقیت اور برتری حاصل رہی ہے۔ شامل ناڈو میں بھی جب اردو شاعری ارتقاء کی اہم منزلیں طے کر چکی تھی تو اس وقت اردو نثر نے پرتو لٹا شروع کیا، اس دور میں آگاہ کو اردو نثر نگاروں کا قافلہ سالار قرار دیا جاسکتا ہے، آگاہ کے بعد اردو نثر کو آگے بڑھانے میں قاضی بدرالدولہ المتوفی ۱۸۷۳ء اور ان کے خاندان کے ممتاز افراد کو نظر انداز نہیں کیا جاسکتا، دیوان صاحب کے باغ میں عربی اور فارسی کی کمی نہیں تھی اس خاندان کا کچھ کچھ عربی، در فارسی میں رچا ہوا تھا، لیکن جس سادہ اور روزمرہ بول چال کو اردو نثر کے ذریعہ اس خاندان کے افراد نے فروغ دیا وہ تاریخ ادب کا ایک اہم کارنامہ ہے، اس خاص علمی و ادبی تحریک کی طرف دنیائے ابھی توجہ نہیں کی ہے۔ قاضی بدرالدولہ سے ڈاکٹر حمید اللہ (مقیم فرانس) تک جتنے اس خاندان کے نثر نگار گذرے ہیں ان کی نثریں، سادگی، سلاست، روانی، اور روزمرہ کی زبان اس امر کی گواہی دے رہی ہے کہ ان بزرگوں کے پیش نظر ایک اہم مقصد یہ تھا کہ زیادہ سے زیادہ لوگ ان کے خیالات کو نہایت آسانی سے سمجھ سکیں، اسی عہد میں شامل ناڈو میں اردو صحافت کو فروغ حاصل ہوا، جدید تحقیق کے مطابق شامل ناڈو کا اخبار "جامع الاخبار" ہے، جو ۱۸۵۰ء میں مدراس سے شائع ہوتا تھا، اس اخبار کے ادارے کا اقتباس پیش کیا جاتا ہے، تاکہ اس وقت کی نثر نگاری کا اندازہ ہو سکے۔

"یہاں کل صبح سے گھوڑوں کی شرط شروع ہے، تا آخر آج جوڑی ما ایک روز آج سے باز سرداران اپنے

خاص اہمیت رکھتے ہیں، خصوصاً آرکٹ، دیلور اور تریچالی کے گلی کوچے دلی کے گلی کوچوں کو شرمیلے لگے تھے، ان مقامات میں اس دور کی تعبیر کردہ مسجدوں، مقبروں، اور عمارتوں کو اگر غور سے دیکھا جائے تو مغل فن تعبیر یعنی اردو ثقافت اور تہذیب کے نقوش واضح طور پر نظر آئیں گے۔

نواب محمد علی والا جاہ نے ۳۷ سال تک حکومت ۱۸۹۵ء میں بمقام مدراس فونٹ ہوئے، والا جاہی عہد کو اردو زبان و ادب کا زرین عہد اگر کہا جائے تو غلط نہ ہوگا، ذیل میں اس دور کی چند بڑی ہستیوں کے کارناموں پر روشنی ڈالی جاتی ہے، دراصل یہی وہ شخصیتیں ہیں جن کی وجہ سے نثر ناڈوں میں اردو بہت جلد اپنے مدارج طے کر گئی۔ حضرت قربی دیلوری حضرت قربی ۱۸۷۸ء میں بمقام بیجاپور پیدا ہوئے اور ۱۸۷۸ء میں بمقام دیلور انتقال کر گئے۔ علم، ادب اور عرفان کا جو چراغ حضرت شاہ ابوالحسن قربی نے دیلور میں روشن کیا تھا، مجد اللہ آج تک اس کی تابانگی سے سارا ٹائل ناڈو روشن ہے، حضرت قربی کے کلام کی سلاست، روانی، اور تغزل کا بل کا رنگہر واضح کر رہا ہے کہ آپ نے قدیم دکنی کو ایک نئی زندگی بخشی ہے کوئی کسر اٹھا نہیں رکھی۔ اس لئے قربی دیلوری کو ٹائل ناڈو میں بجا طور پر اردو کا پہلا غزل گو شاعر کہا جاسکتا ہے، نمونہ کلام ملاحظہ کیجئے۔

آپ کو آشکار نا کرنا	رہ تو گمنام عشق کی رہ میں
علم نکتے میں نہاں تھا سبھی معلوم نہ تھا	عمر اوراق پھرانے میں پھرایا ساری
نہ کرتوں دوست کے اسرار بر ملائے دوست	ہے جب نہایت عرفاں سکوت عارف کا
ہے ادب فی الحقیقت گل ہے اگر چمن میں	کیا لالہ کیا یو سوسن، کیا زنگس دسمن کیا
عشق کا اک شرار کافی ہے	خزمن عقل کے جلانے کو

حضرت قربی کے دامن میں تربیت پانے والوں میں مولانا باقر آگاہ دیلوری کا نام نامی سرفہرست آتا ہے، ان کی علمی و ادبی خدمات سے ساری اردو دنیا واقف ہے، موصوف دیلوری ۱۸۴۵ء میں پیدا ہوئے اور ۱۸۷۸ء میں بمقام مدراس انتقال کر گئے، اپنی اعلیٰ قابلیت کی وجہ سے بہت جلد ترقی کے مدارج طے کر کے والا جاہی دربار میں ایک ممتاز عہدے پر فائز ہو گئے، نواب والا جاہ نے اپنے فرزندوں، امیر الامراء اور عمدة الامراء ممتاز کو آگاہ کی خدمت میں پیش کیا یہ آگاہ ہی کی تربیت کا اثر تھا کہ والا جاہ دوم نواب عمدة الامراء ممتاز ایک اچھے صاحب طرز غزل گو ثابت ہوئے۔

مولوی باقر آگاہ نے جہاں اردو شاعری بنیامور بخشا وہیں اردو نثر کو بھی نئی زندگی عطا کی، ٹائل ناڈو میں آگاہ کے علمی و ادبی کارناموں سے دنیا خوب آگاہ ہے، اس لئے یہاں ان کی نظم اور ان کی نثر کے نمونے پیش نہیں کئے جارہے ہیں۔ جن مشاہیر نے ٹائل ناڈو میں اردو کی اشاعت میں نمایاں کچھ بڑا دیا ان میں حضرت مولانا بھرا العلوم اور ان کا خاندان بڑی اہمیت رکھتا ہے، گو مولانا بھرا العلوم کی اردو نظم یا نثر کا کوئی نمونہ ہمارے پیش نظر نہیں ہے، پھر بھی اس حقیقت سے کسی کو انکار نہیں ہو سکتا کہ فرنگی محل لکھنؤ کے اس خاندان نے مدراس میں علم کی جو سمیع روشن کی تھی یقیناً اس کا رنگ روغن اردو ہی تھا۔

حضرت مولانا عبد العلی بھرا العلوم نواب والا جاہ کی دعوت پر ۱۸۹۹ء میں مولانا ابوالحسن سید علی ندوی چالیس رشاگردوں اور اہل خاندان کے ہمراہ مدراس تشریف فرما ہوئے۔ ۲۰ سال تک مولانا نے اور اس کے بعد ایک عرصہ تک ان کے خاندان کے افراد

نے ”دکنی“ کے نام سے ہماری زبان کی بیوڈالی، صرف دو صدی کے قلیل عرصہ میں ”دکنی“ اور ”ہندی“ کے ناموں سے گذر کر اردو بن گئی۔

ہر زبان پہلے بول چال کے مدارج طے کرتی ہے، پھر اس کے بعد شعر و سخن اور تصنیف و تالیف کے دائرے میں قدم رکھتی ہے، مثال ناٹو میں اردو کے ابتدائی دور کے ادبی نمونے اب تک جتنے بھی فراہم ہوئے ہیں، ان میں قدامت کی حیثیت سے یہ دو نمونے بڑی اہمیت رکھتے ہیں۔

(۱) میاں عبدالمومن خاں مومن چنیاپٹن (مدراں) کے باشندے تھے، ان کی ایک مثنوی ”اسرار عشق“ قلمی ۱۶۸۱ء میں دستیاب ہوئی ہے، نمونہ کلام یہ ہے

کھولتے تھے آگن میں تیری بازی دکھاتے تھے فلک کو تیغ بازی
سمندر کا پلے صرصر سبھی کچی نگر کی بجلیاں کی کچی تھی

(۲) لالہ حبیبونت رائے منشی نواب سعادت اللہ خاں صوبہ دار آرکاٹ کے میر منشی تھے ”سجید نامہ“ ان کی فارسی تصنیف ہے، یہ دراصل نواب سعادت اللہ خاں کے عہد کی مبسوط تالیف ہے، یہاں سجید نامہ سے لالہ حبیبونت رائے کی ایک غزل کے دو اشعار بطور نمونہ پیش کئے جاتے ہیں:

نین و مکھ جو پڑیا زلف کے بالوں تے نکل گل پڑیا باغ میں، سنبھل دیر کہاں تے نکل
خال ہے مکھ کا ترے، یا ہے گل و لالہ کا تیل یا پڑیا مصرعہ موزوں کسی دیوان تے نکل (سجید نامہ شاعر)
زبان کا اشاعت میں روزمرہ کی عام بول چال اور آپس کا میل ملاپ بڑی اہمیت رکھتا ہے، نواب سعادت اللہ خاں اور ان کے بعد نواب انور الدین خاں گویا مومی کے عہد میں آرکاٹ اور اس کے اطراف و اکناف میں شمالی ہند اور خصوصاً یوپی کے پیشوا گھرانے ہجرت کر کے آئے تھے، اس لئے میں انور الدین خاں آرکاٹ کے صوبہ دار مقرر ہوئے، نواب موصوف کی وطن دوستی اور اقربا پروری کی وجہ سے ان کے اکثر ہم وطن ان کے دامن دولت سے وابستہ ہو گئے تھے تاریخ بتاتی ہے کہ انور الدین خاں کی فوج میں ممتاز عہدوں پر ان کے ہم وطن (اہل گویاٹو) ہی فائز تھے، اس لئے میں گڑھ آمبور کی موکہ آرائی میں جس میں انور الدین خاں مارے گئے تھے، اہل گویاٹو نے بڑی جانبازی اور بہادری سے داد شجاعت دی تھی، اس کا تذکرہ ”انور نامہ“ میں ابجدی نے ان الفاظ میں کیا ہے۔ ملاحظہ ہو

جو اناں گویاٹو تیغ زن پراگندہ کر دند ہر انجمن
شجاعت پسندان گویاٹو گرفتند میدان ہر چار سو
یلان قوی بخت گویاٹو بکشتند چون گل بہ خود خندہ رو
سواران خیالاک گویاٹو بہم جمع گشتند از چار سو
بہادر نژادان گویاٹو کہ ریزند بر رزم از چار سو

انور الدین خاں کے بعد ان کے فرزند نواب محمد علی خاں والا جاہ مسند نشین ہوئے، ان کے اوائل عہد میں ریاست کامستقر آرکاٹ ہی تھا، بعد چند سیاسی مصلحتوں کی بنا پر ترچنا پٹی اور پھر مدراس کو مستقر منتقل ہو گیا، اس لئے سے ماقبل مثال ناٹو کے جن علاقوں میں اردو رائج ہو چکی تھی ان میں مدورا، آرکاٹ، ویلور، ترچنا پٹی اور چند برہم

ثامل ناڈو میں اردو زبان و ادب کا ارتقاء

(محبوب پاشا، اسسٹنٹ پروفیسر اردو، نیو کالج، مدراس)

اردو زبان نہ صرف دو قوموں کے میل ملاپ کا نتیجہ ہے بلکہ یہ ہماری قومی یکتائی کی واحد یادگار ہے۔ زمانے کی ستم طرینی کہ یہ زندہ اور جاندار زبان ایک طرف سیاست کی لپیٹ میں آگئی، اور دوسری طرف تنگ نظر نادین اور مورخین ادب نے جان بوجھ کر اس کی لامحدود وسعتوں پر پردہ ڈال دیا، نتیجہ ظاہر ہے کہ ثامل ناڈو کا علاقہ غیر اردو قرار پا گیا، زیر نظر مضمون میں اسی غلط فہمی کو دور کرنے کی کوشش کی گئی ہے۔

ہندوستان میں تاریخ کے ہر دور میں بیک وقت دو اسلامی حکومتیں برسرِ اقتدار رہی ہیں، ایک طرف جنگجو، بہادر، اور فاتح سلاطین تھے جو تلوار کے بل بوتے پر سربراہانِ سلطنت تھے، دوسری طرف صوفیاء و مشائخین کی تھی جو سیاسی ہنگاموں سے دور خلقِ اللہ کی خاموش خدمت میں مصروف تھے، ہماری زبان اور ہمارے ادب کو بادشاہوں کے درباروں اور امیروں کی محفلوں میں باریابی سے پہلے صوفیاء و مشائخین کی سرپرستی نصیب ہوئی۔ ثامل ناڈو میں اہل اللہ کی آمد کا سلسلہ تاریخ اسلام کے ابتدائی دور ہی سے شروع ہو جاتا ہے۔ لیکن یہ سلسلہ علاء الدین خلجی سے سلطان محمد تغلق کے عہد تک ایک خاص صورت اختیار کر لیتا ہے۔ ۱۳۱۷ء میں ملک کانور کا مژرائی پر حملہ اور پانڈیا سلطنت کا خاتمہ ایک فیصلہ کن جنگ ہی نہیں تھی بلکہ دو تہذیبوں کا میل ملاپ بھی تھا۔ تاریخ کے اس تاریک دور میں ثامل ناڈو میں صوفیاء و مشائخین کی آمد کے بارے میں پروفیسر خلیق احمد نظامی (پرووائس چانسلر مسلم یونیورسٹی علی گڑھ) کا یہ بیان بڑی اہمیت رکھتا ہے، ملاحظہ فرمائے۔

”سلطان محمد تغلق نے محسوس کیا کہ اس کے پیش رو باوجود بے پناہ طاقت اور قوت رکھنے کے دکن پر براہِ راست حکومت نہ کر سکے، علاء الدین جیسے بادشاہ نے صرف خراج وصول کرنے پر اکتفا کر لیا، اس کی نظر فوراً تہہ تک پہنچ گئی، اور سمجھ لیا کہ اس خط میں جب تک مسلمان آبادی نہ ہوگی دہلی سے حکومت کرنے کا خواب منت کش تعبیر نہ ہوگا چنانچہ اس نے کوشش کی کہ علماء و مشائخ کو دکن بھیجا جائے تاکہ وہاں پہنچ کر تبلیغ اسلام کریں اور اسلامی آبادی کو فروغ دیں۔“

(سلطان محمد بن تغلق کے مذہبی رجحانات ”مطبوعہ برطانوی راج“)

عادل شاہی سلطنت کا زوال بھی ثامل ناڈو میں صوفیاء و مشائخین کی آمد کا ایک ذریعہ بن گیا تھا، اس سلطنت کے سیاسی بحران اور زوال نے بیجا پور سے اکثر اہل اللہ کو ترک وطن کرنے پر مجبور کر دیا تھا، تاریخ شاہد ہے کہ آج جتنے بھی اہل اللہ اس سرزمین میں آسودہ خواب میں ان میں سے اکثر بیجا پور ہی سے ترک وطن کر کے یہاں آئے ہیں، ان ہی بزرگوں

جو وسائل فارسی کی تدریس کے لئے ان دنوں تھے آج وہ نہیں ہیں، پھر بھی جو کچھ وسائل ہیں ان سے بھی فائدہ نہیں اٹھایا جا رہا ہے، مدراس یونیورسٹی میں عربی اور اردو سے متصل فارسی کا شعبہ ہے، مگر کالجوں سے فارسی بالکل اٹھ گئی ہے، پورے تامل ناڈو میں صرف دو کالج ایسے ہیں، جہاں فارسی کی تعلیم دی جاتی ہے، ایک گورنمنٹ آرٹس کالج مدراس، دوسرا اسلامیہ کالج وانباری، گورنمنٹ آرٹس کالج مدراس ۲ میں تو فارسی نہ ہونے کے برابر ہے۔

رہی آباد دنیا اہل ہمت کے نہ ہونے سے بھرے ہیں جس قدر جام و سب مینماہ خالی ہے

اسلامیہ کالج وانباری پھر بھی غنیمت ہے، یہاں فارسی طلبہ کی تعداد ایک حد تک تشفی بخش ہے،

اس مضمون کو ختم کرنے سے پہلے فارسی کی افادیت پر انتہائی اختصار سے روشنی ڈالنا ضروری سمجھتا ہوں، اس میں کوئی شک نہیں کہ فارسی کو عربی کی طرح از روئے مذہب تقدیس حاصل نہیں ہے، مگر اس میں فلسفہ، کلام، منطق، تصوف کے جو علوم پائے جاتے ہیں، ان کا لحاظ کرتے ہوئے، یہ ضروری ہے کہ ہمارے بعض طلبہ فارسی کا درس بھی حاصل کریں، اس دور کے تاریخ دان کے لئے فارسی کی تعلیم جہاں تک میر خیال ہے، ناگزیر ہے۔ کوئی تاریخ دان بغیر فارسی کے مکمل تاریخ دان نہیں ہو سکتا، اس کے علاوہ فارسی ایک ایسی بین الاقوامی زبان ہے جو ایران کے علاوہ ایشیا کے کئی اور علاقوں میں بولی جاتی ہے، ہمارے ملک کے تجارتی اور ثقافتی تعلقات ان ممالک سے علی الخصوص ایران سے ہیں، فارسی دانی سے ان ممالک سے ملازمت یا تجارت کے سلسلہ میں تعلق پیدا کیا جاسکتا ہے۔

انتہائی افسوس کی بات ہے کہ ہمارے شہر یعنی شہر مدراس میں بعض ایرانی گھرانے موجود ہیں، مگر وہ بھی اپنے بچوں کو فارسی نہیں پڑھاتے۔

دوسری افسوس کی بات یہ ہے کہ "نیو کالج" جو "محمد ن کالج مرحوم" کا ایک نعم البدل ہے، اس میں جہاں عربی اور اردو کو بے حد فروغ دیا گیا ہے، وہاں فارسی بالکل پائی نہیں جاتی۔

ایک زمانہ وہ تھا، اور یہ میرے بچپن کی بات ہے کہ جتنے اس زمانے کے شریف گھرانے مدراس، شمالی آرکٹا، تریچناپلی، وغیرہ میں تھے، ان سب گھرانوں میں فارسی کی تدریس ضروری سمجھی جاتی تھی، آج کل ان گھرانوں میں فارسی دان کا ملنا مشکل ہو گیا ہے، میں امید کرتا ہوں کہ اس کانفرنس میں اس مسئلہ پر پھر توجہ کی جائے گی، اور فارسی کے لئے بھی تامل ناڈو میں ایک مستقبل نکل آئے گا۔

نواب صاحب کے دربار میں دیگر نامور شعراء کے نام یہ ہیں: شیتل داس رائے، مولوی محمد باقر آگاہ، سید ابوطیب خان والا، بکھن لال، خیر و وغیرہ، مولوی محمد باقر آگاہ، بڑے پائے کے شاعر تھے، یہ نہ صرف فارسی میں بلکہ عربی اور ہندی (اس زمانہ کی اردو) میں بھی کافی دستگاہ رکھتے تھے، نواب صاحب کے دو صاحبزادے عمدۃ الامراء اور امیر الامراء ان کے شاگرد تھے، پھر نواب عمدۃ الامراء کے صاحبزادے تاج الامراء نے بھی باقر آگاہ ہی سے فیض پایا، ان کے علاوہ آگاہ کے شاگردوں کا بڑا وسیع حلقہ تھا۔

نواب صاحب نے اس زمانہ کے عروج علوم کی تدریس کے لئے ایک مدرسہ قائم کیا جس کے صدر مدرس مولانا محمد علی بحر العلوم تھے۔ اس مدرسہ کی وجہ سے بھی عربی فارسی زبانوں کا علی الخصوص فارسی زبان کا بہت چرچا ہوا۔ نواب محمد علی خان والا جاہ اول کا انتقال ۱۲۹۵ھ میں ہوا، ان کے بڑے بیٹے عمدۃ الامراء باپ کی جگہ سرپرست ہونے، یہ بھی علم و ادب کے بڑے سرپرست تھے، ان کا دربار بھی ادیبوں اور شاعروں کے لئے جائے پناہ تھا، خود ان کے خاندان کے بہت سے افراد فارسی کے شاعر تھے، نواب صاحب کے بھانجے داماد نواب ستیقیم جنگ بہادر نامی صاحب دیوان تھے، خود نواب صاحب کے صاحبزادے محمد علی حسین خاں مآجد الملک بہ تاج الامراء باوجود صغر سنی کے صاحب دیوان اور صاحب طرز تھے، میرزا علی بخت افطری جو خاندان مغلیہ کا ایک فرد تھے، اور عمدۃ الامراء کی پناہ میں مقیم تھے مدرسہ اس تھے اپنے سفر نامہ "واقعات افطری" میں لکھتے ہیں، "یہ فوجان شاعر کمال فصاحت و نزاکت سے شعر کہتا تھا، اگر اس کی عمر و فاکرتی تو دکن کا صائب ہوتا۔"

افسوس ہے کہ نواب عمدۃ الامراء کے انتقال پر انگریزوں نے خاندانی اختلافات سے فائدہ اٹھا کر اس وارث تخت و تاج کو محروم کیا، اور ان کے عم زادہ نواب عظیم الدولہ کو کرناٹک کی نوابی عطا کی، اس کے صرف چھ ماہ بعد تاج الامراء کا انتقال ہو گیا۔

مآجد صرف شاعر بلکہ اس زمانے کا ایک حیثیت سے نقاد بھی تھا، الفاظ کے پرکھنے میں اس کو خاص ملکہ تھا اس نے ایراد و تنقید کے سلسلہ میں اور تو اور صاحب اور حزیں کو بھی نہیں چھوڑا، طوالت کے خوف سے بھی اور اس خیال سے بھی کہ فارسی کا شوق یہاں کا عدم ہے میں ایرادات و تنقیدات مآجد کی مثال پیش کر نہیں چاہتا۔ نواب عظیم الدولہ نے بھی خاندانی روایات کو ملحوظ رکھتے ہوئے علم و ادب کی سرپرستی کی، مگر ان کے پوتے نواب غلام محمد غوث خان اعظم نے دین و مذہب و زبان و ادب کی بڑی خدمت کی، ایک مدرسہ قائم کیا جو آج بھی مدرسہ اعظم کے نام سے مشہور ہے، ان کے دربار میں شعراء کی کثرت تھی، شاعر ہوا کرتے تھے، ان مشاعروں کا عجیب طریقہ ہوا کرتا تھا جب شاعر شعر سناتا تو سامعین کو ایراد و تنقید کا پورا حق حاصل تھا، شاعر کے لئے یہ لازم تھا کہ فوراً تشفی بخش جواب مہیا کرے اگر ایسا نہ کر سکتا تھا تو پھر وہ شعر اس غزل سے کاٹ دیا جاتا تھا، اس وجہ سے ہر کس و نا کس شاعر نہیں ہو سکتا تھا۔

خود نواب غلام محمد غوث خان بہادر اعظم بڑے پائے کے شاعر تھے اور صاحب دیوان تھے، ان کی تصنیفات میں سے شعراء کے دو تذکرے "تذکرہ صبح وطن" اور "تذکرہ گلزار اعظم" ہیں۔ تذکرہ گلزار اعظم سے پہلے عارف الدین خاں ردلق کے بیٹے واصف نے ایک تذکرہ "محدث الجواہر" کے نام سے شائع کیا، اس کے بعد محمد قدرت اللہ خان قدرت نے "شکجہ الافکار" کے نام سے ایک تذکرہ لکھا، ان تذکروں سے ظاہر ہوتا ہے کہ ان دنوں ریاست تامل ناڈو میں فارسی کس درجہ مقبول عام تھی۔

کی مدد سے دشمنوں کو تہ تیغ کیا اور والی کرناٹک ہو گئے، موصوف نے کرناٹک پر پورے اڑتالیس سال حکومت کی مگر اس طویل مدت میں کبھی آرام نصیب نہیں ہوا۔ مقابلہ کبھی مرہٹوں سے تھا تو کبھی حیدر علی والی میسور سے، کبھی جنوب کے پالیگاروں سے اور کبھی باغی فوج سپہ سالاروں سے، اس کے باوجود نواب موصوف نے مذہب اور ادب کی خدمت میں کوئی کوتاہی نہیں کی۔ بلکہ ان کاموں میں نہایت فیاضی دکھاتے رہے۔

نواب صاحب کی پہلی بیوی خدیجہ بیگم ایرانی نژاد تھیں، ان کے جدِ اعلیٰ شاہ طہاسب صفوی کے داماد تھے، اس حیثیت سے خدیجہ بیگم رشتہ صفویوں سے ملتا ہے، اس لحاظ سے نواب محمد علی والا جاہ اول کے دربار میں ایرانیوں کا ایک کافی عدد پایا گیا، ان کے علاوہ نواب نے گویا موافق فرنگی محل کھنوسے بہت سے علماء اور ادباء کو بلایا اور اپنے دربار میں بڑے بڑے مقامات عطا کئے، اس وقت نواب صاحب مقیم مدراس ہو چکے تھے، اس نے شہر مدراس علم و ادب کا گہوارہ بن گیا تھا، اس زمانے میں ٹل ناڈو میں فارسی ادب نے نمایاں ترقی کی، خود نواب صاحب کے تیسری صاحبزادے سیف الملک بہادر فارسی کے اچھے شاعر اور صاحب دیوان تھے۔ افسوس ہے کہ ان کا مکمل دیوان اب تک کہیں ہاتھ نہ لگا، مگر فارسی شعرا کے تذکرہ میں ان کا ذکر موجود ہے۔ اور کلام کے نمونے بھی پائے جاتے ہیں، یہ مختار و متخلص کرتے تھے۔

نواب والا جاہ کے دربار کے ایک اور شاعر میر اسماعیل خان ابجدی خاص طور پر قابل ذکر ہیں، یہ بھی فارسی کے بہت بڑے شاعر تھے، ان کا دیوان طبع ہو چکا ہے، اس کے علاوہ انہوں نے ایک طویل مثنوی ”الوزارہ“ کے نام سے لکھی جو حال میں یونیورسٹی کی جانب سے طبع ہوئی۔ اس طویل مثنوی میں نواب انور الدین خان اور نواب محمد علی خاں والا جاہ اول کی جنگوں کا اور نواب والا جاہ کی فتح و کامرانی کا ذکر ہے۔

راٹے خوب چند اور رائے سورج مل دو بھائی خاندان کاشت سے تھے، اور نواب کے دربار میں بلند مرتبہ پائے ہوئے تھے، جب نواب صاحب موصوف نے حیدر علی خاں والی میسور کو شکست دی تو خوب چند نے ایک قطعہ کہا، جس کے کچھ اشعار

حسب ذیل ہیں :-	سیاس خدائے زمین و زمین
کہ جزو سے نہ کس مالک ما و من	زمین و آگہ یک فرعہ ملک اوست
ز شاہان نیا در کس در رسن	مراور رسد دعویٰ مالکی
براقلیم گیتی و بحر عدن	ولی ہر کہ را ادب لطیف و کرم
قبلے خلافت کشد در بدن	ز فضل و کرم عہد الملک را
عطا کرد اوشاہ طہا و طن	حسودان طاعنی مہم ساختہ
بکفر و بغاوت سپردند تن	

[ترجمہ: شکر تو اس کا ہے جو زمین اور زمانہ کا مالک ہے، اور اس کے سوائے کوئی اور نہیں اور ہم اس کے مالک نہیں ہیں، زمین اس کے وسیع ملک کا ایک کھیت ہے، بادشاہوں میں سے کسی ایک میں بھی یہ قدرت نہیں کہ اس کو اپنے تصرف میں رکھ سکیں، مالکی کا دعویٰ تو اسی کو سزاوار ہے، چاہے وہ دنیا پر بویا ملک عدن پر، وہ اپنے کرم سے اپنے بندوں میں سے کسی کو قبلے خلافت عطا کرتا ہے، اسی طرح اس نے اپنے فضل و کرم سے اپنے بندہ عہد الملک کو ایک شاہ طہا و طن کی صورت میں عنایت کیا، بغاوت کہنے والے حاسدوں نے اس نواب کے خلاف ایک مہم تیار کی اور اپنے آپ کو کفر و بغاوت کے سپرد کیا۔]

حلقہ درگاہ ہچوں جام او ۲ از زمیں تا آسمان در دام او
جام او خوشید رہا نی بود انجمن افسر و ز سبانی بود
کز جمال او بہ انداز نقاب روزن ہر خانہ گردد آفتاب
در جلالتش گو گمشد تیغ از نیام غیر او باقی نہ اند و السلام

(ترجمہ) دیکھو! دیکھو! پیارا ساقی آگیا، حمید الدین کے جام کی نوبت آگئی، اس کی درگاہ کا حلقہ اس کے جام کی طرح
تباہ ہے زمین سے آسمان تک جتنی چیزیں ہیں سب اس کے قبضہ میں ہیں، اس کا جمال وہ ہے کہ نقاب سے بھی روشنی اس طرح
ساطع ہوتی ہے کہ ہر گھر کا روزن آفتاب ہو جاتا ہے اور اس کا جلال ایسا ہے کہ اس عالم میں اگر وہ تلوار کھینچے تو سوائے اس کی
ذات کے اور کوئی باقی نہیں رہے گا۔)

انہی دنوں غضنفر خان نے کچھ میں کسی بت خانہ کو عالی شان مسجد میں بدل دیا، ناصر علی نے تاریخ لکھی:

آل خان غضنفر جگر و دشمن کاہ مسجد آراست و نقش بت کرد تباہ

تاریخ بنائے او سلی می گوید اینک شدہ حسن مطلع بیت اندر ۱۳۵ھ

(ترجمہ) وہ شیر کا سا جگر رکھنے والا جس کی ہیبت سے دشمن سوکھ جاتا ہے، اس نے نقش بت کو تباہ کر کے

ایک مسجد آراستہ کی جس کی بنیاد کی تاریخ علی نے اس طرح لکھی۔ دیکھو! بیت اندر کا حسن مطلع ہے)

نشاۃ میں خاندان اہل نائط کے ایک فرد نواب سعادت اللہ خان اورنگ زیب کے حکم سے چنچلی قلعہ فتح کرنے کے
بعد کرناٹک کے صوبہ دار ہوئے، اس سے پہلے ان کے بھائی غلام علی خان دیپور کے قلعہ دار تھے، غلام علی خان فارسی کے ایک
بڑے شاعر تھے، انہیں بیت رسالت سے بڑی عقیدت تھی، انہوں نے ان کی شان میں ایک طویل مثنوی فارسی میں "لمعات
الطاہرین" کے نام سے لکھی، آج بھی اس کا نسخہ کتب خانہ آصفیہ حیدر آباد میں موجود ہے، اسی طرح ان کے بیٹے باقر علی خان
بھی ایک طویل مثنوی "رموز الطاہرین" کے نام سے لکھی، اس کا بھی ایک نسخہ اسی کتب خانہ موجود ہے، مثنوی شاعرانہ میں مکمل ہوئی
نواب سعادت اللہ خان کے دربار کے مشہور شعراء میں سے بعض کے نام یہ ہیں: منشی جسونت رائے، قزل باش خان نمید
زمین العابدین دیوان، افضل خان لذت، سید علی محمد حسینی قادری، نظام الدین صغیر وغیرہ، جسونت رائے کو نواب کے دربار
میں ملک الشعراء کا مقام حاصل تھا، وہ صاحب دیوان تھا، نواب کی تعریف میں اس نے بے حد قصیدے کہے ہیں۔

۱۵۵ھ میں نواب صفدر علی خان فرزند نواب سعادت اللہ خان خاندانی جھگڑاؤں کی بنا پر قتل کر دیے گئے، جس کے
بعد کرناٹک کے حالات دگرگوں ہو گئے، نواب آصف جاہ اول صوبہ دار حیدر آباد نے اپنے معتمد خاص انور الدین خان گویا کو
کو کرناٹک بھیجا۔ یہ امیر عربی، اوف فارسی زبان کے ماہر تھے، ان کے متعلق انہی کے پوتے امیر الامراء اپنی کتاب "تشریح النعم
بنویرۃ اللقب" میں لکھتے ہیں "میرے دادا انور الدین خان کو فارسی اور عربی میں اتنی مہارت تھی کہ کوئی ان کے سامنے زبان دالی کے
دعوے کی مجال نہیں رکھتا تھا۔"

نواب آصف جاہ اول کے دور حکومت میں حیدر آباد اور کرناٹک میں امن و امان تھا، مگر ان کے انتقال کے بعد حیدر آباد
میں تخت نشینی کا جھگڑا شروع ہوا، کرناٹک میں بھی اہل نائط کے ایک رئیس حسین دوست خان المعروف چندہ صاحب نے فرامیوں
سے مدد حاصل کر کے انور الدین خان پر حملہ کر دیا، انور الدین خان مارے گئے، ان کے بیٹے نواب محمد علی خان والا جاہ اول نے انگریزوں

ریاست تامل ناڈو میں فارسی

پروفیسر حبیب الرحمن صاحب حیدر

چاہئے تو یہ تھا کہ اس عنوان پر ایک بسیط مضمون لکھا جاتا، مگر عدم فرصتی نے مجھے اس سعادت سے محروم رکھا، چند خیالات پریشان اس ضمن میں پیش کرنے کی مسرت حاصل کرنا چاہتا ہوں۔

فارسی کا تعلق ریاست تامل ناڈو سے ایک دو سال کا نہیں بلکہ قرون کا ہے، یہاں فارسی اولاً اولیاء اللہ کی وجہ سے روٹا ہوئی، جہاں تک معلومات فراہم ہوئے ہیں اس سے پتہ لگتا ہے کہ حضرت قبل عالم بادشاہ المعروف بہ نظیر اولیاء انتہائی جنوب میں تشریف لائے تھے، اور تہ چنپلی میں مقیم ہوئے تھے، آپ کی بول چال کی زبان فارسی تھی، چنانچہ درس و تدریس کا سلسلہ بھی فارسی ہی میں رہا، آپ کے ایک شاگرد بابا فخر الدین آپ ہی کے ساتھ ایک مدید مدت تک رہے، پھر آپ ہی کے ارشاد گرامی کے تحت پنگندہ تشریف لے گئے اور وہاں طالبان معرفت کو فارسی زبان میں درس دینے لگے۔

ان بزرگوں کے علاوہ کچھ اور بزرگ بھی اس خطہ زمین کی طرف آتے رہے، ان کی تدریس کی بنا پر ان کے حلقہ ارادت میں جو لوگ تھے وہ فارسی سے روشناس ہوتے رہے۔ شیخ شاہ الحمید میراں عبد القادر جو شیخ محمد خوش گویا لاری کے شاگرد تھے، (۱۷۵۷ء) میں ناگور تشریف لائے، وہیں مقیم ہوئے، اور وہیں آپ کو دھال نقیب ہوا، آپ کی وجہ سے بھی تامل ناڈو میں فارسی زبان کے بیج بوئے جانے لگے۔

۱۷۸۷ء میں یعنی شاہ الحمید کے ناگور تشریف لانے سے تقریباً ۲۵ سال پہلے علاء الدین علی جنوب کی طرف راغب ہوا، ملک کافور جو اس کا میر جلد تھا جزائی ٹکٹ پہنچ گیا، جہاں بعد میں مسلمانوں کی ایک چھوٹی سی سلطنت قائم ہو گئی، ملک کافور کے ساتھ بہت سے مسلمان آئے، جو یہیں مقیم ہو گئے، ان میں سے اکثر فارسی بولنے والے تھے۔ اس وقت کی ریاست تسل ناڈو کا شمالی حصہ ان دنوں کے صوبہ کرناٹک گوکنڈہ کی قلعہ شاہی سلطنت

اور بیجاپور کی عادل شاہی سلطنت میں بٹا ہوا تھا، ۱۶۸۶ء میں اورنگ زیب نے ان دونوں خاندانوں کو تاراج کیا، اس طرح صوبہ کرناٹک مغلیہ سلطنت کا جزو ہو گیا، اورنگ زیب نے جملہ الملک ذوالفقار خان،

المخاطب بہ اسد خان کو کرناٹک کا صوبہ دار بنایا، اسد خان کے ساتھ ہندوستان کے مشہور فارسی شاعر ناصر علی سرہندی جو علی تخلص کرتے تھے اس علاقے میں وارد ہوئے اور کبھی میں جو ضلع پینگل ریٹ کا ایک شہر ہے مقیم ہوئے انہیں شاہ حمید الدین مجذوب سے جو کبھی میں مدفون ہیں بے حد عقیدت تھی، انہوں نے اس بزرگ کی منقبت میں جو اشعار کہے ہیں ان میں سے کچھ اشعار قارئین کی دلچسپی کے لیے یہاں پیش کرتا ہوں

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Employment Opportunities For the Muslim Youth

Since the turn of the nineteenth century Muslims in India have passed through various stages in Educational competence.

A significant breakthrough in Education was achieved by the Great Thinker Sir Syed Ahmed Khan. However the tempo was not maintained, the reason for which are wide and varied. It is not the intention to either enumerate or elucidate these. Let us see the progress achieved since the turn of this century and let us further restrict our study to the conditions prevailing in Tamil Nadu.

One may not be wrong in saying that till the gaining of Independence higher education was usually the privilege of the well-to-do, the enlightened families and the middle classes. There may have been exceptions but these were very few. After independence, there was an increase in the job opportunities, followed by a sudden awareness in the community and thanks to the concessions and privileges given by the popular Govt. more and more Muslim boys and girls ventured into the field of higher education including professional education.

Govt. Jobs

After securing University Degrees these youngmen and women had no difficulty in getting respectable and suitable employment. As far as Govt. jobs were concerned reservations were provided in the past and the

interests of the community were safeguarded. These concessions were later withdrawn and the Muslim youth which had enjoyed the privileges and concessions suddenly found themselves in open competition with other communities which had progressed far in the educational field. In short, merit mattered most. To add to the confusion the output of Muslim graduates, men and women, increased gradually as a result of the opening of more and more colleges during the past three decades. This brings us to the situation that faces the community at present.

Before analysing the problem and attempting to suggest remedial measures I would like to present a few statistics of the unemployment conditions prevailing in the country. As per the statistics available the number of unemployed persons on the live registers of the Employment Exchanges in India was about 30 lakhs in 1968, 34 lakhs in 1969 and 41 lakhs in 1971. The figures for the year 1974 will be far in excess of the above. Of these 41 lakhs, 23 lakhs were non-matric and illiterate job seekers, 11 lakhs matriculates, 4.5 lakhs undergraduates and 2.5 post graduates.

Particularly in the recent years, the country is facing an acute problem of educated unemployed especially amongst trained engineers and technocrats. In 1970, there were about 63,000 technically qualified persons including graduate Engineers and diploma holders. The number of unemployed technically qualified persons in the country

is estimated to touch the figure of 1 lakh by the end of 1973-74. Though these figures include all communities they certainly give an idea of the trends which are also applicable to the Muslim Community.

Minimum Standard

Let me now try to explain some of the possible reasons for the present condition. The aim with which the Muslim Educational Institutions were started during the past three decades was mainly to provide education to such of those Muslim young men and women who could not secure admission into the already existing colleges. No doubt, this was a good beginning and satisfied a long-felt need. In this enthusiasm to provide education to our youngsters the minimum standards for eligibility were lost sight of. To add to this defect, the students who were admitted lacked good school education. They invariably came from very poor and uneducated families. The colleges in their nascent conditions were not able to bridge the gap. This resulted in the poor quality of Muslim graduates. When these graduates applied for jobs they were no match to their superior counterparts. The community is, therefore, now faced with the dilemma as to what is to be done.

There are ways and means of improving the present conditions. (1) There should be an allround quality improvement in all institutions imparting education at all levels. This is not going to be an easy job, but it has to be done. To achieve this, evaluation procedures have to be formulated, defects and corrective measures suggested. (2) A few areas may be taken up and special arrangements made to give extra coaching to candidates who are aspirants for jobs in these areas. I would like to mention some of these: I.A.S., I.F.S., I.A., and A.S., Banking, Cost Accountancy, Business Management, Computer Programming, Economics, Fisheries and Zoology, Hotels and Catering Technology, Interpretership, Insurance, Journalism, Law and related opportunities, Librarianship, Statistics and Tourism. Keeping in mind, the facilities available, a systematic coaching programme may be organised in one or two of the areas mentioned above, in each of the Muslim Colleges of the State. There should be no duplication and the entire scheme may have to be operated by a central committee of eminent persons in the areas specified.

Abysmally Low

I think it will be relevant at this stage to reproduce a few paragraphs from an article, "What ails the Indian Muslims" by Inder Malhotra in the "Illustrated Weekly of India" dated 22nd April 1973. "But when all is said and done, there can be no escape from the stark reality that the share of the Muslims in public employment is abysmally low. Up-to-date figures are, alas, not available. But it does seem shocking that, in 1965, there should have been only 111 Muslims out of more than 2,100 IAS Officers, around a dozen Muslims out of 270 members of the Indian Foreign Service, and a mere 43 Muslim Officers out of 1,200 in the Indian Police Service. It is doubtful if the position is very much better today because, in 1972 only one Muslim—precisely one—got selected for the there All India Services.

Immediately after 1947, it was unfortunately true that Muslim young men, leave alone Muslim young women, were not coming forward to appear in competitive examinations. But with nearly a quarter million Muslim students in colleges today—out of over three million, it is impossible to believe that sufficiently bright and ambitious Muslim candidates are not around.

On the other hand, the procedures for selection to All India Services are so fool-proof and the selecting agency, the UPSC, so above board that there can hardly be any danger of gerrymandering, for communal or other ignoble motives."

Suitable Staff

This clearly indicates that there is almost no representation of our community in all recent recruitments to all the three All India Services for which selection is made by competitive examination in spite of the fact that the community does not lack candidates of superior academic record. I feel that there is an immediate need to start a coaching centre right here in the New College. A few promising candidates may be selected on a statewide basis and given free coaching by the Centre, for IAS candidates only. Suitable staff including visiting professors may be arranged. Candidates selected for this coaching programme may be paid a reasonable stipend to cover the expenses.

Such of those I. A. S. Officers who are stationed in Madras may be consulted periodically. Special mention may be made here of the centre which has been established by the Govt. of Tamil Nadu for the benefit of Scheduled Caste and Backward Community boys.

Every Muslim institution should have an Employment Bureau. By the grace of God there are many affluent business houses belonging to the community. It would be worthwhile if these prospective employers get in touch with the Employment Bureau of the College nearest to them. It would also be advisable if such business houses come forward to provide some stipendiary training schemes in their respective areas. This facility would give the raw graduates the necessary experience which would make them more suitable to compete with others in securing permanent appointments.

Venture Into New Areas

Such of those business men who are carrying on traditional business should aim at modernisation and wherever possible should venture into new areas. To help to achieve this there are many consultancy and advisory bodies both in the private and Govt. sectors. I would like to give one or two examples: A traditional leather tanner should improve his tanning methods and further expand his trade to consume his finished leather for manufacturing leather goods. The handloom cloth manufacturer may think about starting a garment factory on a modest scale. People who are employed in the meat trade may consider the establishment of industries which could utilise the byproducts of slaughter houses. It is not my purpose to enumerate all such possibilities but all that I would like to impress is that there should be an awareness in this direction.

Young graduates with business background should be exposed to new ideas which would help them start ventures of their own. Here I must confess that there is a cloak of ignorance surrounding such prospective entrepreneurs. There are many financial institutions which are only too eager to help

the unemployed graduates provided they have a worthwhile scheme. Finance is no problem these days. The Government taxation departments and all other similar agencies are extremely sympathetic to such people. It is rather disheartening to find this territory rather poorly covered.

Most of the Muslim graduates without exception know how to read Arabic. All Muslim Educational Institutions should offer a part-time Arabic Course of short duration run on similar lines as the courses offered in Russian, German and French Languages. This may also be extended to the Persian Language. Persons who are competent in these two languages will be able to get good openings as Interpreters, Radio Programme Writers and Announcers, Tourist Guides and Volunteers for Exhibitions organised at the International Level. In fact it would be better if our boys and girls are also encouraged to study the French and Spanish Languages. This will be very useful for securing jobs in the United Nations. Above all, they can get good openings in countries where these languages are spoken thereby relieving the pressure here.

Advice to Muslim Youth

Let me add a note of advice to our bright Muslim Youth. In the world of competition, to succeed in getting valuable job opportunities mere academic distinction alone is not enough. They must show real initiative and dedication, must have self-reliance. They should be able to face challenges and come out successful.

I have ventured to give a few suggestions which I hope will improve the job opportunities for the present day Muslim Youth in certain areas. The list and the suggestions are certainly not exhaustive but a beginning has to be made and made fast. I hope and trust that with God's help and our sincere and hard work our efforts will bear fruit and the future of our youth will become brighter. May Allah bless us!

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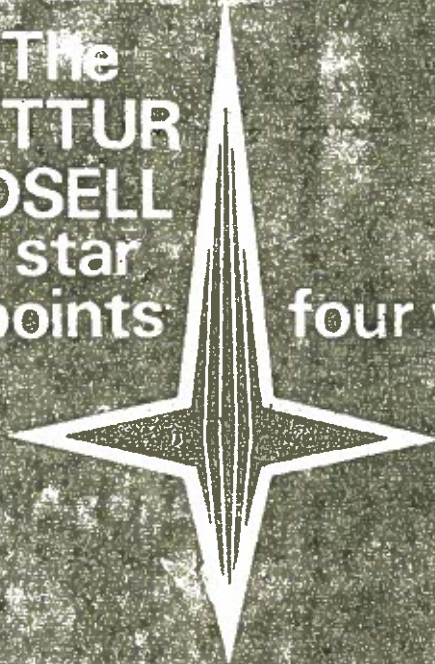
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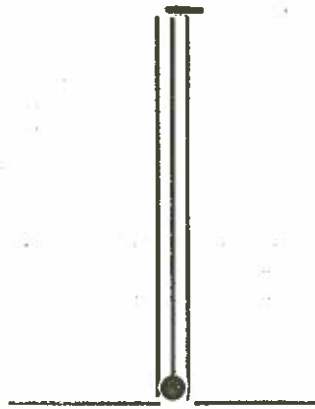
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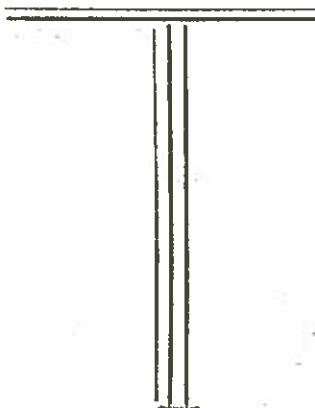
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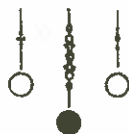
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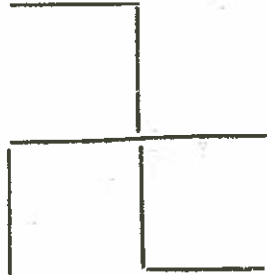
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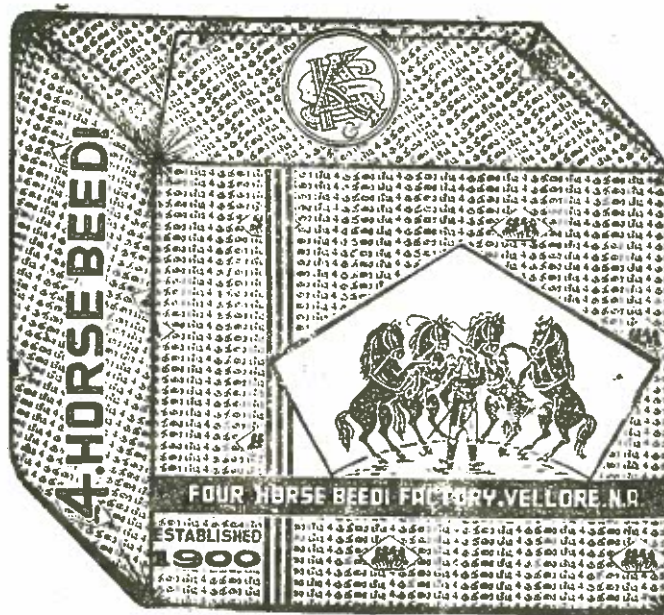
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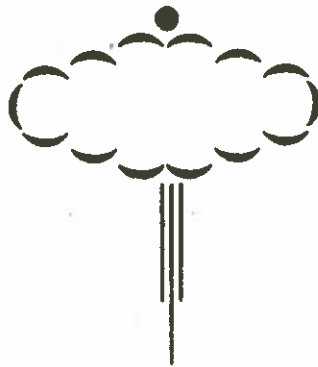
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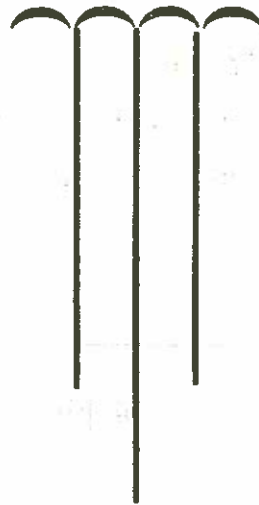
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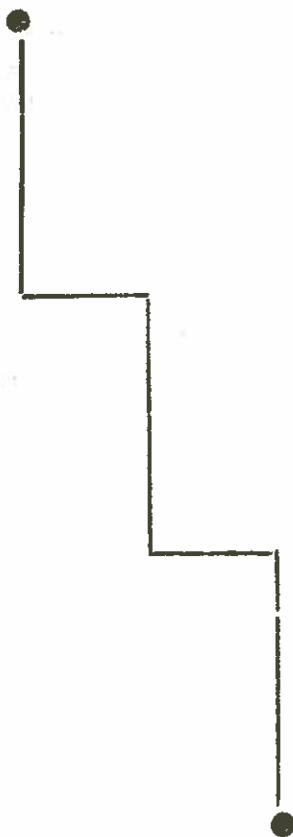


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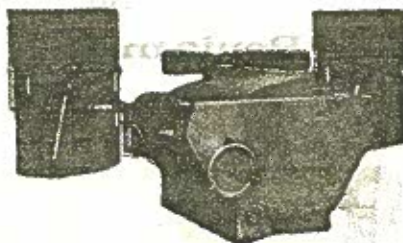
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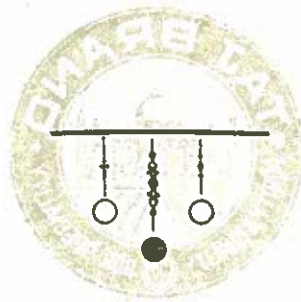
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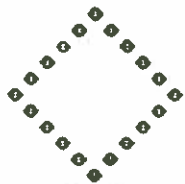
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