

ORIGIN AND GROWTH OF PERNAMBUT MUSLIM EDUCATIONAL SOCIETY

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Abstract : Islam emphasizes much on education. The very first revelation of the Holy Quran was about reading starts with the word “Iqra” means read. It is evident that Prophet Muhammad (pbuh) insisted his companions to seek knowledge even if it required far and wide travelling. Muslim community is renowned for the establishment of educational institutions in every part of the world. When Muslims came and settled in India, they established educational institutions in the form of ‘Madrasas’. Many educational institutions were established during the regime of Delhi Sulthans, Mughals in the north India and by the Nizams, Nawabs in the south India. In the 19th and 20th centuries, inspired by the Aligarh Movement, many educational associations and societies were established in south India. One such educational society was established by the philanthropists of Pernambut by name Pernambut Muslim Educational Society. This paper aims at studying the origin and growth of Pernambut Muslim Educational Society.

IndexTerms - Madarasa, Isha’athul Hasanath, Niswan, Deeniyath.

I. INTRODUCTION

Pernambut is the headquarter of Pernambut Taluk in Vellore district, located very close to the boarders of Andhra Pradesh. It was part of Satgar Taluk in Chittoor district of Andhra Pradesh before independence. It was included in the North Arcot district of Tamilnadu in the year 1956 as a result of reorganization of states on linguistic basis. Pernambut town has a population of 51,271 as per 2011 census. It is an administrative division and the largest taluk comprising 52 Revenue villages. The economy is dependent on agriculture, leather tanning, shoe industry. It was famous as the Leather Tanning city of Tamil Nadu due to the presence of large number of leather tanneries making high quality tanned leather. There were many glue making industries functioning in and around Pernambut, very few are operational now. A number of small pump washer making units are also functioning in this town. ¹

II. LITERTURE SURVEY

The progress of Muslims’ educational and charitable institutions both in the headquarters of Madras and other Muslim centres of Tamil Nadu and the inducements provided by the generous Muslim Philanthropists created a political and social awareness among the Muslims of Tamil Nadu. These Philanthropists by establishing elementary, middle, high schools and even the higher educational institutions provided valuable opportunities to the all pupils irrespective caste, religion and creed. These institutions not only cultivate national consciousness and communal harmony among the students. The Muslims who were hesitated to learn western education for a long period began to learn the western education. Their contribution is immense to the Twentieth Century Tamil Nadu. ¹

Many entrepreneurs of the town have played significant role in socio- economic development of the masses through philanthropy. Haji Merit Mohammed Ismail Sahib was notable among them. He was a successful business tycoon who established many formal and non-formal educational institutions to provide religious and secular education to the people from all walks of the society apart from donating land for various social amenities like hospitals, park, bus stand and government offices etc. ³

The year 1857 witnessed the outbreak of the Great Revolt against the British rule, Muslims debacle in the revolt brought untold misery to them. During this period of crisis one good samaritan appeared among the Muslims and woke up from their deep slumber. That great personality was none other than Sir Syed Ahmed Khan, he diagnosed the disease clearly and began to advocated the right prescription to them. He took his community from the poorer of politics to the literate society. Because he realized the fact that the root cause of all the ills of the community was ignorance and that their aversion to Western Education is the only way for the problems. ⁴

Jamal Mohideen Ravattar a leading hides and skins merchant, instituted a seminary, Madrasa Jamalia in 1900 at Perambur in Madras. After two years, MEASI was established in Madras. As far as Muslim educational activities are concerned the most significant was the establishment of the Mohammedan Educational Society at Vaniyambadi in 1903. In 1921 the Islamiah College was established, another association by name Melvisharam Muslim Educational Society was started in 1926 under the Presidentship of Nawab C. Abdul Hakim a great Philanthropist. ⁵

Muslims of Pernambut also got inspired by the developments taking place in the state of Tamilnadu and the North Arcot district in particular. Establishment of VMES in Vaniyambadi and Jamia Darussalam in Oomerabad motivated the Muslim community of Pernambut, they also aspired to march ahead in the field of education along with their neighbours like Vaniyambadi, Oomerabad. The town of Pernambut had a number of philanthropists with a concern for the educational advancement of people. A group philanthropists, educationists joined hands to establish the **Pernambut Muslim Educational Society**. ⁶

The Pernambut Muslim Educational Society was established in the year 1928. It was registered under The Societies Act (XXI of 1860 on 7th July, 1928), Vellore, North Arcot District of Tamilnadu. This society was established to impart secular and religion education to the children of Muslim society, by a group of people. This group had affluent leather merchants, Tanners, Ulema and Unani Doctor (Hakim).⁷

III. AIMS & OBJECTIVES OF THE SOCIETY

The Pernambut Muslim Educational Society adopted Isha'athul Hasanath, a Madarasa and renamed it as Madarasa-E-Islamiah, to teach secular and religious education, for boys. It also established a Madarasa for girls' education by name: Madarasa-e-Niswan.

Aims & Objectives of the society⁸

- (i) To provide secular and religious educational for Muslim boys and girls.
- (ii) To adopt,manage and develop Ishathul Hasanath, a secular education institution, rename the same as Madarasa-e-Islamiah.
- (iii) To establish, manage and develop an institution for girls by name Madrasa-e-Niswan.
- (iv) To take up all activities required to fulfil the above aims & objectives.

IV. FUNCTIONS OF THE SOCIETY

Presently three institutions are functioning under the aegis of this society. They are as follows:

1. Islamiah Aided Primary School, Pernambut.
2. Madarasa-e- Isha'athul Hasanath, Pernambut
3. Isha'athul Hasanath School, Pernambut.

Islamiah Aided Primary School: Islamiah Aided Primary School was established in 1932, by Pernambut Muslim Education Society. This school is located at Madarasa-e-Islamiah Road, Pernambut. It has 716 students, 467 boys and 249 Girls, on its rolls. There are 17 teachers, 11 male teachers and 6 Female teachers, working in this school. All the teachers are under aided stream. This school has classes from I Std to V Std. This school has all the facilities like good environment, spacious class rooms with fans, lights, separate rest rooms for boys and girls. It has a play ground also. This school has a branch at Lal Masjid Street with good infrastructure to ensure better learning. Midday meals scheme was implemented in this school since 1981. LKG, UKG English medium classes were started from June 2019. This school has experienced teachers of secular education and a group of deeniya teachers, funded by the management, to teach religious education to children.⁹

This school has contributed for the upliftment the Muslim community by providing quality education along with moral values. Even in this era of commercialisation, this school offers free education to all the children admitted. In 2019, 183 students were promoted to VI Std. It has produced so many stalwarts, who contributed in various ways for the development Pernambut. Alumni of this school include, doctors, engineers, teachers, Govt. officials, businessmen and philanthropists.

Madarasa-e-Isha'athul Hasanath: This Madarasa was established in the year 1928. It is located in the Bazaar Street, Pernambut. This Madarasa serves as the Deeniya Centre of Pernambut. This Madarasa imports religious education for school and college students. There are 250 students on its rolls. This Madarasa has 18 branches at various places in Pernambut, where 1100 students in total are studying deeniya. This Madarasa conducts Quran and deeniya classes. Every year competitions are being conducted in Nazira- recitation of Quran. Azan, Qirath, Bayan to motivate the students. In 2019, one boy from this Madarasa has won Ist prize at the state level Nazira competitions. There are 57 teachers in all the branches of this Madarasa. 35 men and 22 women and 1015 students are enrolled.¹⁰

Isha'athul Hasanath School, Pernambut: This school was established in 2011 to conduct Aalim course along with school education. A separate curriculum, with a perfect blend of religious education and secular education, was specially designed and the same is followed here.

V. CONCLUSION

Pernambut town is situated in the socio-economically backward region of Vellore District, where there were no major industries or large scale agricultural activities during the British rule.. Some affluent Muslim entrepreneurs started leather tanning and unrefined sugar industries in the 19th century which provided employment to many families. People from various parts of Andhra, Karnataka and Tamilnadu came and settled here for various reasons. Literacy is the most powerful tool to eradicate poverty and to sustain economic growth. Islam gives much importance to education. Muslim entrepreneurs invited scholars from various parts of the country for the enlightenment of the masses. The Freedom Movement, Aligar Movement etc. inspired the philanthropists of this town to establish The Pernambut Muslim Educational Society in the year 1928. This society has been rendering commendable services to the people of Pernambut through its institutions. It adopted a Madarasa and started a primary school to provide free and quality education to the people of Pernambut. The Islamiah Aided Primary School, run by the society is about to complete its centenary in 2028, has been instrumental in transforming the lives of thousands of poor people, who could have otherwise unable to educate their children. Thus this society has made huge contributions to the people of Pernambut by providing quality primary education which led to the making of several teachers, doctors, engineers, government officials, businessmen etc. in its ninety two years of service.

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