

Muslims Cultural and Educational Development in Tamil Nadu

R. Poorana Chandra¹, Dr. G.Kasthuri Thilagam²

¹ Ph.D Research Scholar, Department of History, Thanthai Periyar Govt. Art & Science College(Autonomous) Tiruchirappalli.

² Assistant Professor, PG and Research Department of History, Thanthai Periyar Govt. Art & Science College (Autonomous), Tiruchirappalli

Abstract

India is a country of unity in diversity, with different customs and cultures followed by the people where all classes live. However Hindus, Muslims, Christians are making their religious and religious advancements. In this, the Muslim people in particular are preserving and reconciling their customs and cultures. Especially Educational Developments for women's. Before the independence of India, Muslims were an oppressed community. Some Muslim religious leaders were instrumental in the religious development of the people. Various movements appeared in India, for example, the Aligrah Movement in India. This movement was founded in Sir syed Ahmed Khan And The Muhammadan Educational Society in Tamil Nadu. The movement for the growth of education among the Muslim educational activities in Tamil Nadu. The educational attainments of Muslims may be classified into, Elementary Education, Secondary Education, Higher Education and Women's Education. Surah-I-Iqra, is the first revealed version of the Holy Book of Muslims. In this article we will find a summary of Muslim cultures and the educational development of the Muslim in Tamil Nadu population in this article.

Keywords: Muslims, Education, Government, Culture, Institution, Arabic language

Introduction

Muslim Tamils peoples the historical, Sociocultural and Linguistic explanation of the Muslims .Tamil Muslims are divided into various divisions. Even though class hierarchy exists among Tamil Muslims, caste-based hierarchical division is not there in this articles helps one to understand Tamil Muslims from various perspectives. During the British rule in India Persian language was replaced by English. Persian had been the main medium of instruction and a traditional language of the Muslim community in India. Soon after the replacement of Persian, the orthodox Muslim community hated the new western education and did not send their children to learn the heathen education institutions. Tamil Muslims are those whose mother tongue are Tamil and have been living in the Tamil territories of India. They are identified by a common language and religion, namely Tamil and Islam. Tamil is their mother tongue. Tamil culture is naturalistic secular country. It professes universal brotherhood but in spoken dialect and kinship terms we find an admixture of Arabic words. In this research paper study with a Muslims cultural and education development modern India especially for Tamil Nadu.

Tamil culture

Muslims in Tamil nadu contributed their best to the local culture. The Cheras, Cholas and Pandyas rulers patronized Islam and donated lands for places of worship. The 734 AD mosque in Tiruchirappalli (near fort railway station) is proof that Muslims lived in this area since eighth century. Though they identify closely with Tamil culture in many respects, their manners, customs, dress, food and festivities have been influenced by Islam. In other words Tamil and Islam have been synthesized in such a manner. Arab Muslim traders and the native Tamil converts to Islam in Tamil Nadu came into closer contact as a result of their commercial activities.

Islam was the common religion but there were two different languages, Dravidian language of Tamil and Arabic Semitic language. A link language — Arabu-Tamil — emerged when they started to write Tamil in an adapted Arabic script.

Arabic settlers in Tamil Nadu learn Tamil language through Arabic script and wrote Tamil in Arabic script. Arwi or Arabu-Tamil is an Arabic influenced dialect of Tamil written with an extension of the Arabic alphabet with extensive lexical and phonetic influences from Arabic. The Arabi language and literature provided a kind of platform to learn Islamic teachings. The origin of this literature may be traced to Kayalpatnam, Melapalayam and other important towns of Tirunelveli district.

Works of noted Islamic scholars such as Al-Ghazzali were translated into Arwi by Sayyid Muhammed Alim Pulavar apart from a number of translations of Friday sermons in Arwi. In the words of Edgard Thurston, Arabu-Tamil is a literature developed for educating Labbai and Maraikkar children. The epic, Seerapuranam, by Umar Pulavar in the 17th century, is still considered a crowning achievement. Classic Tamil literature bears evidence of the Arab contact in the literary works such as Paththu Pattu and Ettuthogai.

Education system under Muslims

Islam attaches immense importance to the acquisition of Extension of 'illm' or knowledge. It has been a part of the Quran the *Ahadith* and other sciences. *Surah-I-Iqra*, is the first revealed version Holy Book of Muslims. The place assigned to education in Islam can best be appreciated in the light of importance attached to Ink, pen, and paper the three indispensable instruments of acquiring and extending appreciating Muslims. There were nearly eight lakes of Muslims lived in Tamil Nadu. In beginning of the 20 Century, They outnumbered people of other religions was formed the biggest minority group in Tamil Nadu. This feeling that theirs was a minority religion always lingered in their minds of peoples this is reflected through their action and policies including education for Muslims.

The Muslim community as a whole was against the British government introduction of western education system. In other communities especially the Christians took advantage of all the facilities available. Under such a circumstance was born the Muslim reform movement under the name of Aligrah Movement in India. This movement was founded in Sir syed Ahmed Khan. In the year 1877 Muhammadan Anglo oriental College at Aligarh. In South India, Muhammadan Educational Association of South India was founded in 1902 at Madras. Together with this, The Muhammadan Educational Society, Trichy, Muslim Educational Society, Melvisharam gave strength to the movement for the growth of education among Muslim educational activities in Tamil Nadu. The educational attainments of Muslims may be classified into, Elementary Education, Secondary Education, Higher Education and Women's Education.

Primary Education

Tamil way of teaching was conducted in many schools In Tamil Nadu, Muslim children went to primary education. The medium of instruction was Vellore, Vaniyambadi, Trichy, Salem, Melvisharam, Madras, and Urdu. The government started primary schools. Attempts have been made through the curriculum of English schools to expand primary education and so far only the Quran has been taught. But government efforts were somewhat successful, as the Khilafat movement had already begun and Muslims blindly hated government action. The North Arcot and Madras were the main sufferers. Though there were also a few schools that taught the Urdu language they were not sufficient in Tamil Nadu. In 1924 there came a sudden increase in the number of pupils taking to

elementary education because of the Khilafat Movement. It was also due to the introduction of compulsory education for Muslims. Some of the selected institutions founded schools for Muslims.

Secondary Education

The Secondary schools were founded in Madras, Trichy, Arcot, Ranipet did not attract for Muslim peoples. There were separate schools for Muslim boys and girls in Tamil Nadu. Government School for boys functioned at Madras, Velore, Arcot, Ranipet and Salem. Whereas there were only two schools Government Hobart Secondary and Training Schools, Royapettah. Government School for Muhammadan was founded in the year 1873. District Education Board for each district was proposed by Tamil Nadu Government in January 1923. Administration of these schools and it was formed in 1928. In Tamil Nadu Education Board, non-Muslims were appointed to the education of Muslims. But in the separate advisory boards in the district for Muslims. The Muslim members were appointed to administration in every secondary school in Tamil Nadu. Schools in Tiruchirappalli, To increase the Muslim student strength the curriculum was centered around Arabic language, Persian and Urdu and students were provided. The Muslim people's strength was slowly increased.

Higher Education

There were a few students not take higher education, due to their poor financial problems. Madras and Islamiah college, and some other institutions in Vaniyambadi. Some Muslim students also studied at Presidency College, Madras Christian College, Law College, and Medical College in Madras. After 1923 these politics did not attract Muslim students and it was secular in nature and so they did not respond well to the Indian Independence movements in Salt Satyagraha and the Civil Disobedience Movement. Madras city had better opportunities to get higher education than the Tamil-speaking Muslims of Southern districts of Tamil Nadu. There was a steady increase in the strength of Muslim students in Tamil Nadu. They realized the need of education only recently and hence their progress in education system.

Women's Education

In pre Independence period attempts were made to give a special ferment was given to education of Muslim girls. However, literacy among girls and women has always been at increased. Women's education under British rule was far from unsatisfactory. The orthodox section of the Muslim people held the view that offering English education to their women was an un-Islamic act. According to the 1921 census of the total literate Muslims, females were 7.9%. In 1931 literate females were 8.1% and those knowing English were 16.67%. It shows the no availability of educational facilities before independence and women know their interest in western education.

Conclusion

Now the contribution of Muslims in Tamil Nadu is considered important. Muslims are pioneers not only in education but also in other fields. Especially in the Muslim religion, women are better educated than men. Now Muslim women are doing well in India, especially in Tamil Nadu. Muslims in India are considered safer and more independent than in other countries. Muslim women are now better educated than they were before independence. This is the basis of their hard work and vision for the specific development of Muslims in the twenty-first century.

**End Notes**

1. Anita Nuna, Education of Muslim Girls: A Study of the Area Intensive Programme, National Council of Educational Research and Training, New Delhi. P.9.
2. History of Higher Education in South India, Madras University Publication Vol.11, 1957 p.103.
3. A.Sinthamathar, Muslim education started in Tamil Nadu - (1902 - 1935), Volume-7-Issue-1-January-2018.
4. Boag G.T., Imperial and Provincial Tables, Census of 1921 - Vol. XIII Part II, Madras, 1922.
The Hindu, June