CHAPTER III
EDUCATION IN TIRUCHIRAPPALLI

Tiruchirappalli is situated on the banks of the River Cauvery and reputed for its antiquity and civilization. It has been the centre of many empires and battlefields, besides being an important strategic place. It is also chiefly attractive for its remarkable rock temples clustered around it. Tiruchirappalli was a part of Uraiyr\(^1\) till the end of the 14\(^{th}\) Century and had no separate identity. In the writings of early Greek travellers, Uraiyr figures frequently. The author of the Periplus of the Erythraean Sea mentioned Argaru (Uraiyr) as the centre of trade. It is also referred to as Koliyur in the Sangam Literature.\(^2\) ‘It would appear that upto Viswanatha Nayak’s\(^3\) reign, Uraiyr was the capital of the country, and that he found Tiruchirappalli, fortified and greatly expanded it.’\(^4\)

**Political Background of Tiruchirappalli**

The antiquity of Tiruchirappalli is revealed from the Archaeological excavation conducted by T.V.Mahalingam, of the Madras University in 1962-63 and Dr. K.V.Raman, in 1965 and 1969.\(^5\) A lot of new facts have been brought forth to peep into the early local History of Tiruchirappalli. These excavations had thrown some welcome light on the many aspects of the material culture of the area.

These sites also yielded inscribed sheds into Tamil-Brahmi letters. On the whole five ancient sites in Tiruchirappalli district have been excavated: 1) Alagarari 2) Tirukkampuliyur 3) Uraiyr 4) Karur 5) Gangaikonda Cholapuram.\(^{14}\) Uraiyr was a famous city during early centuries of Christian era.

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\(^1\) Urayur is a neighborhood of Tiruchirappalli in Tamil Nadu, India. It was the capital of the early Cholas, who were one of the three main kingdoms of the ancient Tamil country
\(^3\) Viswanatha Nayak(1529–1564 A.D.) was the Vijayanagara viceroy to Madurai in south India during the 16th century; He later became the ruler of Madurai after the fall of the Vijayanagara empire. He is the founder of the Nayak dynasty of Madurai.
Among the Sangam works the *Ahananuru* and *Kuruntogai* throw a flood of light on the topography of Tiruchirappalli. *Kuruntogai* mentioned that it was a chief river port. Present Uraiyur is situated on an extensive elevated ground which covers the material remains of the ancient people. The site had been continuously occupied till the late medieval times. Karur, another centre of trade activities, in Tiruchirappalli, was the hoards of Greek and Roman coins. The Roman coins found on the river Amaravathi bed revealed the commercial link between Tamil Nadu and the European countries. The Roman coin commanded much respect in the southern states. Mostly the coins belonged to Augustus, Tiberius, Claudius and Marcus Auralis were found at Karur.

One copper coin belonging to Thrace was found from the Amaravathi river bed. Besides, R. Krishnamoorthy had found out copper coins belonging to Crete and Rodhes. The other copper coins ranging from 3rd century BC to the 2nd century A.D. Gangaikondacholapuram, a Chola capital in the 11th and 12th century A.D was excavated by R. Nagaswamy the Director of State Archaeological Survey in 1980 and 1984. It was the centre of cultural activity in the medieval period.

**Tiruchirappalli under the Cholas**

The political history under an organized monarchy could be traced to the Cholas of Uraiyur. But the political boundary of the Ancient Cholas over the Tiruchirappalli tract is very difficult to be established. Similarly the nature of the rule and territorial limit after the Ancient Cholas is also very difficult to write with clear-cut ideas. A part of Tiruchirappalli was under the control of Pallavas. We have little evidence to establish as to who ruled the other half of Tiruchirappalli, which could have been under the control of Cheras and Pandyas. Hence until the establishment of the imperial Cholas, to write a concise political

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history of Tiruchirappalli with a definite territorial limit along with the names of kings who ruled is a rather difficult task.

The inscriptions available in Tiruchirappalli during the time of the Cholas confirmed the fact that entire area of Tiruchirappalli was under the control of Cholas.\(^\text{10}\) The weakness of the Cholas, after Kulottunga III, resulted in the infiltration of the Hoysalas and the Pandyas into the Province of Tiruchirappalli. Muslim conquests sealed the fate of Hoysalas and Pandyas, resulting in the termination of the rule of the natives. Kumarakampana’s conquest in 1371 A.D brought Tiruchirappalli under the political predominance of Vijayanagar.\(^\text{11}\)

**Nayak’s Rule**

The systematic mode of administration of Vijayanagar made the Nayaks the predominant rulers of the country.\(^\text{12}\) Therefore, from 1529 to 1736, Tiruchirappalli was under the political rule of the Nayaks of Madurai. The foundation of the Nayakship of Madurai was in 1529 by Visvanatha Nayaka, the son of Nagama Nayaka. Tiruchirappalli was originally under the Nayaka of Thanjavur and then transferred to Madurai.

Viswanath Nayaka was succeeded by his son Kumarakrishnappa Nayak in 1564. He had provided the peace to the country. He vigorously checked the evil ways of the poligars and brought them under his control. The successor of Kumarakrishnappa Nayaka was Virappa Nayaka (1572-1595). His long reign period was a period of peace and prosperity. The son and successor of Virappa Nayaka was Krishnappa Nayak-II (1595-1601). After a short reign of about five years and nine months, Krishnappa Nayaks died in 1601 A.D. The successor of Krishnappa Nyaka-II was Muthu Krishnappa Nayak (1601-1609).\(^\text{13}\)

The ruler of Tiruchirappalli between 1609 and 1623 A.D. was Muthuvirappa- I. The death of the Vijayanagar Emperor Venkata-I in 1614,

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paved the way for civil war among the tributaries. The war between Tanjore Nayak and Madurai Nayak took place in 1616 and Virappa Nayak was completely defeated. However the hostilities between the two Nayaks came to an end when his daughter was given in marriage to Raghunath Nayak. He transferred the capital from Madurai to Tiruchirappalli in 1616. Muthuvirappa Nayaka-I was succeeded by his younger brother Tirumala Nayak in 1623. He transferred the capital to Madurai. The Tiruchirappalli province under Tirumala Nayak enjoyed, peace and prosperity. He ruled the country for 86 years. In 1680, the Mysoreion laid siege to Tiruchirappalli. Rustam Khan was unable to conduct the defence properly. Hence Dalavay Govindapaiya and the Setupati with the help of some poligars affected a plot and killed Rustom Khan in the fort of Tiruchirappalli. Chokkanatha, Ranga Krishna Muthuvirappa, Rani Mangammal were the prominent rulers. Followed by Mangammal, her grandson Vijaya Ranga Chokkanatha assumed the reign of government in 1706 and ruled upto 1732. When he died in 1732, the Madurai country was like a sinking ship. Minakshi (1732-36) was the last ruler of Madurai Nayak dynasty. Her reign of five years is a record of internal strife followed by foreign occupation. Taking into account of the internal strife, Travancore, Mysore and others occupied certain areas from the Nayak kingdom. The Nayak Rule had come to an end in 1736, which facilitated the rule of Muslims.

**Early Muslim Conquests**

In the 14th Century, Tamilagam witnessed the termination of the indigenous rule as a result of the Muslim Conquests from the North. The Chronic disunity among the rulers of the South in general and intra-dynastic rifts in the Pandya Country in particular, culminated in the successive Muslims raids which swept over Southern India like a terrible tornado. The generals of Delhi Sultans such as Malik Kafur, Khusru Khan and Ulukhan plundered Tamil country.

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**Tiruchirappalli under Muslim Rule (1736-1801)**

During the Muslim Rule, the Province of Tiruchirappalli extended for about sixty five miles from the banks of the River Vellar and Kollidam in the north, and to the borders of Kallarnadu in the south. It was also about fifty mile from Thanjavur in the east and to the Mysore in the west. The poligar areas of Wodayar Palayam, Ariyalore, Thuraiyur, Marungapuri and Kadavur also belonged to this Province.\(^{15}\) Having remained this area under the indigenous rule upto 1736, suddenly Tiruchirappalli came under Muslim sway in the same year. It was in 1693 that Aurangazeb sent his General Zulficar Khan to Tiruchirappalli to extract tribute from Rani Mangammal. He was appointed as the first Nawab of Arcot in 1694. Nawab Dawud khan, a successor of Zulficar Khan, reduced these powers to the status of tributaries.\(^{16}\)

After the death of Aurangazeb in 1707, the Nawab of Arcot asserted his independence. Saadat Ullakhan, the successor of Dawud Khan, cherished the idea of an independent ruler. He belonged to the *Nawayet*\(^{17}\) family. Yet the vanishing glory of the Mughals was a block to achieve total independence. In the year 1732, Dost Ali the nephew and successor of Saadat-Ullahkhan, assumed the Nawabship. He sent an army of 12000 men under the joint command of his son and son-in-law, Chanda Saheb to the south.\(^{18}\) Taking advantage of the chaotic conditions under the Nayak Rule, Chanda Saheb, by deceit, terminated the Government of the Nayaks in 1736. Thus Tiruchirappalli came under the political control of Navayet Muslims.

Chanda Saheb appointed his own brother, Buddha Saheb at Dindigul and another brother, Sadak Saheb at Madurai to control the administration.\(^{19}\) He established his position by suppressing the poligars of Woraiyur Palayam and

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\(^{17}\) The Navayets (also spelled as Navayath or Nawayat) are a Muslim community concentrated mostly in Uttara Kannada in coastal Karnataka. Navayats are migrants predominantly from Saudi Arabia, Turkey and few are from Persia who married into another trading community of India.


The whole Province of Tiruchirappalli plunged into misery and desolation owing to the oppression by the Muslim Rulers. But what Chanda Saheb got by treachery did not remain with him long. A great tragedy befell him in 1740 when Marathas descended upon the Carnatic in full force and killed the Nawab, Dost Ali. Safdar Ali entered into an agreement with the Marathas by paying Rupees four Lakhs and obtained their permission to take possession of Tiruchirappalli.

Marathas, under Raghuji Bhonsle, threatened Tiruchirappalli. The brothers of Chanda Saheb met the Maratha forces at Manapparai. After a fierce battle of nine hours, both the brothers of Chanda Saheb were killed. The victorious Maratha army marched to the fort. Despite the formidable odds, Chanda Saheb resisted for a month. On the 16th March 1741, Marathas took possession of the fort. He was taken as a prisoner to Satara. Raghuj Bhonsle appointed Murari Rao as the Ruler of Tiruchirappalli. This marked the termination of the Muslim Rule for a short period.

The Maratha Rule in Tiruchirappalli was not permanent. Political rivalries again brought Tiruchirappalli to the threshold of war and change of masters. At Arcot, Safar Ali was killed by his brother-in-law, Murtaz Ali. But the guards of the Nawab expelled Murtaz Ali and declared the infant son of Safdar Ali as the Nawab. The rivalry among the Peshwas made Murari Rao unsupported. Hence the Nizam of Hyderabad, Asaf Jah, in 1743 marched to Arcot and re-established his authority over Arcot. He appointed the infant son of Sadat Ullah Khan-II as the Nawab of Arcot. He appointed his own nominee, Khwaja Abdullah as the guardian of the Boy-Nawab. In 1743, the Nizam attacked the fort of Tiruchirappalli. Murari Rao offered a heroic resistance for six months. Disappointed by defeat, Murari Rao entered into a settlement with the Nizam. On the 29th of August 1743, the Nizam hosted the flag of the Imperial Mughals on

the historic fort. This victory of Asaf Jah dethroned the Maratha Rule and re-established the Muslim Rule. He appointed Khwaja Abdullah as the Nawab of Tiruchirappalli.

In 1744, Khwaja Abdullah died. Nizam appointed Anwar-ud-din as the guardian of Sadat-Ullah Khan-II and the Nawab of Tiruchirappalli. In June 1744, the ten year old prince was killed in the very presence of Anwar-ud-din. The guilt in the murder of the boy king could not be easily set aside. But the Nizam had to keep his kingdom intact and appointed Anwar-ud-din as the Nawab of Arcot. He belonged to the House of Wallajas.22 Bangaru Thirumalai23 met the Nizam to renew the Rule of the Nayaks in Tiruchirappalli. Nizam directed Anwar-ud-din to restore the Province of Tiruchirappalli to Bangaru. But the Nawab slowly poisoned him to death.

The history of Tiruchirappalli from 1736 to 1744 was a period of struggle for power among the Muslim and Hindu Rulers. Nawab Anwar-ud-din commenced his reign by renaming Tiruchirappalli as Natharnagar, in honour of a Sayyed Saint, Hazarat Nathar Wali.24 He made Tiruchirappalli as the centre of his power in the south and built a beautiful mosque known as Masjid-i-Muhammadi. He appointed his son, Mohammed Ali as the Governor of Tiruchirappalli. Vijayakumaran, the son of Bangaru Thirumalai, joined with the Maravas and posed a threat.

The political matters in the Carnatic became turbulent because of the civil wars. Moreover, the French and English wanted to strengthen their hold at the expense of the waning local powers. With the help of French Governor, Dupleix, Chanda Saheb was released from the Satara prison on payment of Rupees seven and half lakhs in 1748. A Confederacy was formed by French, Muzzafar Jung,

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22 The Walajah dynasty was founded by Anwaruddin Khan, the military general of Hyderabad Nizam Asaf Jah.
23 Bangaru Tirumala was a member of royal family of Madurai Nayaks and a Governor/Commander of the Madurai Country in charge of Madurai and Tirunelveli regions. He is said to be descendant from another branch of the royal family issuing from Kumara Muttu, probably a younger brother of Thirumalai Nayak; also see; R. Sathianathaier & S Krishnaswami Aiyangar; pages History of the Nayaks of Madura, 97, 136, 151 and 232.
24 F.R. Hemingway, Trichinopoly District Gazetteer, op. cit., p. 101
the Nizam of Hyderabad and Chanda Saheb. Muzaffar Jung appointed Chanda Saheb as the Nawab of Arcot. In 1749, in the battle at Ambur, the Confederates defeated and slew the Nawab Anwar-ud-din. His son Muhammed Ali escaped to Tiruchirappalli. With this flight, the centre of military activities shifted to Tiruchirappalli.

The victory of the Confederacy alarmed the English. Tiruchirappalli, in the hands of Muhammed Ali, was a strategic place and it decided the fate of the formation of the British Empire in India. Therefore, it was Tiruchirappalli that played a vital part in bringing the two European Powers into a major conflict. Chanda Saheb, on his way from Pondicherry to Tiruchirappalli, marched against the poligars of Wodayar Palayam and Ariyalore and exacted 70000 pagodas. The Confederate Army captured all the places except Tiruchirappalli.

The expedition of Nasir Jung in 1750 changed the course of war in favour of Muhammed Ali. But the situation did not remain the same. Nasir Jung and Muzafar Jung were murdered. But the steady action of the French resulted in the proclamation of Salabat Jung, the third son of Asaf Jah, as the Nizam. Muhammed Ali joined the English to fight against Chanda Saheb. The momentous struggle for the control of the fort of Tiruchirappalli was started in March 1751 and Muhammed Ali had lesser force compared to Chanda Saheb. Still his greatest asset was the possession of Tiruchirappalli Fort. Muhammed Ali entered into an alliance with Mysore on the basis of giving Tiruchirappalli to Mysore. The course of the war changed. Chanda Saheb’s position became critical and he surrendered to the Thanjavur General Manoji who had a secret dealing with the English. Hence he decided to end the fate of Chanda Saheb. On the 17th June 1752, Manoji treacherously executed Chanda Saheb. With the death of Chanda Saheb, the British and Muhammed Ali were left with supreme power in the Carnatic.25

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After the victory, Mysore demanded Tiruchirappalli as per the agreement. Muhammed Ali asked two months time to settle the matter. He gave Srirangam to Mysore as an immediate prize. But the Nawab had no intension to keep his word. The attitude of Muhammed Ali compelled the Mysore Chief to take possession of the Fort by hook or crook. But his efforts to enter into the Fort failed. On the expiry of the two months, Nanja Rajah made a formal request for the cession of the country. But Muhammed Ali flatly refused because he had no other terms to offer. In the mean time, the French entered into the field to establish their hold. Again a combination was made between Mysore, French and Murari Rao. The camp of Muhammed Ali and English was called Confederates.

The struggle continued between Mysore and Nawab. No settlement was reached until 1758. But Tiruchirappalli remained under the control of Muhammed Ali. Finding his position safe, he moved to Arcot in August 1755. The long conflict exhausted Nanja Rajah. Haider Ali, who served with Nanja Rajah at Tiruchirappalli, captured power in 1761. In 1769, the first Mysore War came to an end with the settlement of Peace at Madras. Muhammed Ali became the undisputed ruler of the South with the support of the English. He appointed his son Amir-ul-Ulmara, as the Deputy at Tiruchirappalli.

**Last Days of Muslim Rule**

Slowly and steadily, the Nawab’s hold on the Carnatic was reduced. The Treaties of 1785 and 1787 defined the Company’s relations with Nawab and increased the scope of the influence of the Company. In 1790, the Company again assumed the revenue of Carnatic, but gave up the same in 1792, by the treaty of Carnatic. Treaties formulated a dual system of administration in Tiruchirappalli. The English exercised military authority whereas Nawab looked after the civil administration. But the Nawab Umdut-ul-Umara was annoyed by the dual system. The Tiruchirappalli Palayams rebelled after 1792. But the Nawab settled the matter by giving them monthly allowance.27

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On the 15th July 1801, the Nawab passed away. Before his death, he had nominated his son, Ali Hussain, a young man of eighteen as his successor and appointed Mohammed Najb Khan Salar Jung and Tuckia Ali Khan as Deputies to the Prince. Soon after the death of Umdut-ul-Umara, Edward Clive, the Governor of Madras wanted to assume the administration of the Carnatic on the grounds that the previous Nawab had correspondence with Tipu Sultan, which violated the provisions of the Treaty of 1792. The Prince refused his assent for the assumption of administration by the British. But the Company entered into an agreement with Azim-ul-Doula, the son of Amir-ul-Umara, the second son of Muhammed Ali. The Company set aside the hereditary rights of Ali Hussain and on the 31st of July 1801, Azim-ul-Doula ascended the throne with all pomp and splendor. Within a few days, Ali Hussain died. The new Nawab retained the Palace of Tiruchirappalli, without any territory. Tiruchirappalli under the Muslims from 1736 to 1801 witnessed a fascinating and thrilling period in the History of Tamil country.

Further, Arcot Nawab, Anwar-ud-din, established a Muslim Settlement at Ariyalur between 1743 and 1749 A.D. Soon there emerged colonies of Muslim domination around Ariyalur. Such colonies were given Islamic names like Aminabad, Kairlabad, Hussainabad and Walajabad. The Husainabad was named after the grandson of Prophet Muhammed, Hussain. Aminabad derives from his mother, Amina. The political importances of these conquests are far-reaching as they ushered in a new era of alien yoke till 1947, with frequent transfer of power from one to the other.

The core of Muslim population and their development in Tamil Nadu, with special reference to Tiruchirappalli District consists of two mixed races which are direct descendants from the Muslim immigrants from the North who migrated largely in the regime of Nawabs. There are Rowthars who are chiefly traders and Panjuvatis who by trade are cotton cleaners. The former are also called Labbais. Tiruchirappalli District, being a business centre, attracted
Muslims and they settled in the District. The political domination the Nawab made Tiruchirappalli as a centre of culture and Islamic learning. \(^{28}\) The Nawabs rule paved the way for the construction of Masjids and Madarasahs in this region. These institutions patronized by the Nawabs with sufficient endowments.

**Growth of Education in Tiruchirappalli**

Tiruchirappalli District shines as a prominent centre of education in Tamil Nadu on par with Chennai, Coimbatore and Madurai. The Chola Courts at Uraiyur and Jayankonda Cholapuram which were assemblages of learned courtiers, elder scholars and poets, the colossal Srirangam Temple where religious philosophers converged and propagated ‘Vedas’ and ‘Prabandhams’.

The Rock Fort, in which it can be seen that a Jain Monastery housing where the Jain teachers and philosophers engaged spiritual practices. During the period of Sangam Cheras Karur was the famous learning centre which described in the Tamil epics, Silappathikaram and Manimekalai. It should also be mentioned that besides many Sangam poets, scholars and grammarians, Thayumanavar (whose date has been assigned between 16\(^{th}\) and 17\(^{th}\) Centuries A.D.) a Tamil sage of renowned learning, began his teachings in Tiruchirappalli.

This bears evidence that it had been a site of river bank civilization with a rich cultural heritage which was also reflected in the system of education. The technical or vocational, education in the Ancient Tamil Nadu was purely a private affair. The father taught his children his hereditary profession. The construction of a temple or palace must have been the occasion as much for the discovery of fresh talent as for the application of known abilities. Judging from the monuments belonging to the ancient period, it is said that ‘at no time was there a dearth of artisans who were also great artists’. The intricacy and elegance with which the inscriptions were engraved on copper and stone, testify to the high degree of literacy and skill of the engravers.\(^{29}\) The three ‘R’ Reading, Writing and Arithmetic were taught in village schools under the shade of a tree or

\(^{28}\) Ibid., 67.
in the verandahs of temples. The Italian traveler, Pietro Della Valle (1623) has left a vivid account of the village schools and the methods of instruction they followed, including the process of learning by wrote and the use of fine sand strewn on the floor for writing methods of which survived with full force till very recently in remote villages.

In the ancient period, temples played a vital role in imparting education. They offered employment to the learned Brahmins. The itinerary Saiva devotees visited many temples in the District and versified the Gods of the places they visited. Sambandar, Appar and Sundarar, the authors of Devaram, used to address the public advocating the value of Saiva Philosophy. Though there were poetesses during the Sangam Period, whose verses were found in Ahananuru, Purananuru and other Sangam literature. The women poetesses of medieval period were the Andal and Karaikal Ammaiayar of the Bhakti Movement. It is said that “education was not so popular among women of common folk in the District”.

The Medieval period saw the foundation of many religious monasteries which also took up the cause of education though it was fully religious oriented. The Ahobila Math in Srirangam, which has the distinction of being the abode of many distinguished Vaishnava philosophers and scholars including Sri Ramanuja. It has made distinctive contribution to the cause of education in this region.

Imparting education is not new to this land. It was provided throughout the country by endowments in temples for the recitation and exposition of the Vedas, epics and puranas. An intelligent popular expositor confined himself to the words of his text but at once instructed and amused his audience by ranging over a variety of topics, including shrewd comments on current affairs. This form of popular instruction is practiced even to the present day. The singing of

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devotional hymns in temples, by choirs regularly maintained for the purpose of religious practices by ‘Math’, was yet another side of education that deserves mention. Besides Maths, ‘Jain Pallis’ and ‘Buddhist Vihars’ played a vital role in educating the people wherever they existed and they had large libraries of books in all branches of learning, which were being copied from time to time.

Sanskrit learning tended to be the monopoly of Brahmins, though there were exceptions and it was encouraged by means of special endowments. It was an imperative need for a Brahmin to have religious education. In due course, the old Gurukula system had disappeared and its vestiges remained in most of the “agraharam”32 of Tiruchirappalli. Education became the concern of the private persons. A formal education was conducted underneath the shady trees in the temples or choultries. Non-Brahmins, who were at the helm of affairs of the village administration, pursued similar education mixed with revenue administration and religion.

Even the earliest sources of historical information provide evidence that from very early times, the tradition of teaching and learning had been continuously in vogue in Tamil Nadu. Indigenous Education was universal in the District as in other parts of the country, long before the coming of the Europeans. The East India Company, which slowly became the master of the land after the Sixteenth Century, found four ancient methods of education in South India. They were the instruction given by the Brahmins to their disciples, the seats of Sanskrit Learning, the ‘Madarasah’ or schools run by Muslims and a large number of village schools. The village schools in the District imparted elementary education to the trading classes and to the children of the landholders and cultivators, though the Government did not extend any grant to this mode of education.33

Village Schools were known as ‘pial’ schools since the ‘pials’ or the raised platforms on both sides of the entrance of the master’s house, served as the

32 Prominently Brahmin residential areas.
class rooms. Each village had a teacher. The pupils paid tuition fees which were very nominal. The cultivators of the villages also paid a share to the teachers. The curriculum was framed to meet the intellectual needs of the rural life. They were taught to read and write in their mother tongue and trained to memorize various mathematical tables and Tamil verses.

**Islamic Religious Institutions in Tiruchirappalli District**

The Islamic higher learning centres were emerged in the district in the late 19th century. The *Marakkayar* and *Rowthar* trading communities were initiated to start Madarasahs and orphanages in this region. Their commercial background and philanthropic attitudes led to the formation educational institutions. Tiruchirappalli town has rich number of Madarasahs that of other region. Apart from Tiruchirappalli Pallapatti in Karur, Labbaikudikadu in Perambalur (both are included in old Tiruchirappalli district) have a little number of Madarasahs.

**Makhudmiya Arabic College, Pallapatti:** Pallapatti is located in Karur District and it is on the way to Dindigul, 36 kilometers from Karur. This beautiful place is surrounded with the Districts of Dindigul, Trichy and Erode. In Pallapatti, nearly 99% of the people belong to Muslim Community. Their major occupation is trade in inland and other part of the country. This area was identified with rich prosperity and indigenous culture. This socio-economic background made them to establish religious oriented institutions in this area.

The Makhudmiya Arabic College at Pallapatti, popularly known as the ‘Periya Madarasah’, was founded in 1872 by a philanthropist named Mohamed Makhudum Maraikkar. He donated a coconut grove worth of Rs 9,700 monthly income, was generated to supporting the religious school. When he forwarded the application for Government Assessment a few years later, the officials of Madras Presidency Education Department deputed a School Inspector from Coimbatore, W. R. Kersha, to survey the Institution. He sent a Report to the Education Department after the survey of Mohamed Makhudum Maraikkar School and

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pointed out that the school had fifty students in First Standard, twenty two students in Second Standard and twenty in Third Standards. Mr. W. R. Kershaw had noted an interesting observation that a 36 year old person was studying in Standard Three. The Report also explained that the Education Grant was not sanctioned to this school because this Madarasah jointly imparted the Islamic Education as well as Common Education. If the Madarasah could impart the students only the common education, the Government would sanction grant. But Mohamed Makhudum Maraikkar refused to accept the Government recommendation, and he insisted that the institution would always impart religious education along with secular education.  

Without the monetary fund from the Government, after four decades, the Mohamed Makhudum Maraikkar School elevated to Makhudmiya Arabic College. Allama Ash-Saihu-shaha Maulana Maulavi Abdul Azees was appointed as the First Teacher in the Arabic College. Lalpettai Allama A.K. Abdullah was enrolled as the first student of this college. During the tenure of Athur Abdul Latheef Hazarat, the Hibz Course was introduced in 1981. In 1991, it developed as Thakseel Madarasah and degrees like Maulavi and Alim were awarded to the students. Since 2001, under the leadership of the Pallapatti Koraiyothu Hafil Maulana K.M. Asaraf Ali, the Madarasah successfully rendered Islamic Education to the student of Muslim community.

There was no separate Administrative Council for the Madarasah from 1872 to 1927. The Institution was administered with the help of Founder and affluent Muslims of Pallapatti. From 1928, Allama Abdul Azees Bahkawi was appointed as the Principal of the Institution. From that year, the Madarasah is governed by an Administrative Council. From the year 1993 more than 46 Maulvis and 75 Hafizs were graduated from this Institution. At present this Madarasah is sustained by the donation from the local Muslims. They conducted

35 G. O. No: 18-20, Education Department, 14th December, 1873.
39 Souvenir, Makhudmiya Arabic College, op.cit., p. 28.
Joint *Qurbani*\(^{40}\) System for generating funds for financial needs of the Madarasah.

**Education System**

This Madarasah also follows the same educational method which was adopted in ordinary school. The following course structures are imparted in this Madarasah.

- Syllabus pattern of Nizamiah and 7 years course.
- Teaching of Quran.
- Teaching of Hadees.
- Islamic Law.
- Arabic and Urdu Language.
- Islamic History.
- Coaching in article writing, elocution, type writing etc.
- Computer Coaching.

**Jamia Al Uswathun Hasana Sarityath Arabic College, Pallapatti:**

The Pallapatti Islamic Academy was founded by the local *Jamath* of Pallapatti. This Academy established the Jamia Al Uswathun Hasana Sarityath Arabic College in Pallapatti in the year 1991. Maulavi N.A. Abdur Rahim Rasadi was appointed as the First Principal of the College.\(^{41}\) Many foreign students also came to learn here. It is also like a Shariyath\(^{42}\) Court, which handled civil disputes. The Principal of the Arabic College is the Government Town Haji of Karur district. The administration is held by Pallapatti Islamic Academy.

**Education System of Madarasah**

This Institution has eight periods of class in a day. They teach five year Alim Course and B.A, Afja-lul Ulema. The subjects covered under the syllabi by

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\(^{40}\) Sacrifice.

\(^{41}\) Interview with Principal, J.U.H.S.A. College, Pallapatti, dated 18th February, 2011.

\(^{42}\) Islamic canonical law based on the teachings of the Koran and the traditions of the Prophet (Hadith and Sunna), prescribing both religious and secular duties and sometimes retributive penalties for lawbreaking.
the Jamia Al Uswathun Hasana Sariyath Arabic College are Quran, Hadees, Islamic Law, Islamic History, Teaching of Arabic, Urdu and English Languages, Coaching in Elocution, Article Writing, Type Writing and Computer education. From this Institution approximately, every year 250 students have graduated as Maulvi and Hasani⁴³. Every year, five students from Pallapatti get religious education from this Madarasah. The students of Madarasah publish a monthly journal known as ‘AZHAIPALAN’.

Pallapatti Islamic Academy fulfils the financial needs of the Madarasah. Donation is collected from the wealthy families of Pallapatti and it is spent for the students’ food. No specific fee is collected from the students.⁴⁴

**Hostel**

Hostel is situated in the Madarasah Building. It has 14 rooms, and 10 students are permitted to stay in a room. Food is arranged in the hostel mess. 140 students are staying in the Hostel.⁴⁵ The students of this Madarasah are appointed as Imams in various Masjids throughout India as well as they working as a translators in Gulf countries too.⁴⁶

**Hibz Madarasah, Pallapatti:** In Pallapatti, some Madarasahs were started only for Hibz Course. Hajee S.S.I. Ismail Memorial Hibz Madarasah, Abdullah Hajrath Hibz Madarasah in Shanagar, Hibz Madarasah near Bus Stand Masjid, Vadaku Masjid Hibz Madarasah, Furkaniya Hibz Madarasah are some notable Madarasahs which follow the Hibz curriculum.⁴⁷

**Maktab or Primary Learning Centres, Pallapatti:** A lot of Maktab are located in Pallapatti. They taught basic Islamic principles such as learning of Arabic

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⁴³ Generally the graduation naming by the name of the Madarasash.
⁴⁴ Interview with the Treasurer of the Pallapatti Islamic Academy, Pallapatti, dated 18th February 2011.
⁴⁵ Interview with the Lecturer and Warden of Hostel, J.U.H.S.A. College, Pallapatti, dated 18th February 2011.
⁴⁶ Interview with the Lecturer and Placement Officer, J.U.H.S.A.College, Pallapatti, dated on 18th February 2011.
language and reading the Quran. The Muslim Parents of Pallapatti send their children to the Maktabs at the age of three. The well-known Maktabs are Hazarat Maktab Madrasah which is famous for Tajveeth Course, Baizul Bakiyath Maktab Madrasah, Jaffar Hazarat Madrasah, Akka Madrasah and Indian National League Memorial Maktab Madrasah. Every Masjid of Pallapatti keeps a space for a Maktab Madrasah. The impact of this Maktabs on Pallapatti Muslims is evident in their Islamic Identity in a unique manner different from other Muslims. This unique identity paved the way for unity and discipline among Pallapatti Muslims. As a result, Pallapatti Muslims do not permit the establishment of wine shops (neither private owned nor TASMAC), Cinema Theatre, Police Station, and Gambling Centers.

**Jamia Anwarul Uloom Arabic College, Khaja Nagar, Tiruchirappalli:**

Jamia Anwarul Uloom Arabic College, Khaja Nagar, Tiruchirappalli was established in the year 1963. This Arabic College conducts Alim Course for Seven years, Hafiz Course for Three years, Qari Course for One year and Fazil Course for One year. The Alim Course deals with Islamic Laws, the Hafiz Course deals with memorization and reciting of Quran, Qari Course teaches about the recitation Quran in a proper way and Fazil course denotes the attainment of proficiency in learning Hadiths, such as Puhari, Muslimit, Thirmidi, Nazayi, Abu Daud and Ibu Mazza. In this College more than 100 students are given training not only in the religious education but also in computer training, Arabic calligraphy and Spoken English. Moulana Mufti Mohamed Ruhul Hug Hazarat is the present Principal of this Arabic College.

**Madarasa-e-Tharbiyathun Niswan- Women Arabic College, Echampatty, Tiruchirappalli:** This Arabic College was started by the efforts of Haji Abdul Razak, a local resident, in the year 1982. In the beginning the students enrollment was higher. According to the report of Madarasah normally

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49 Tamil Nadu State Marketing Corporation
more than 100 students were admitted from various parts of Tamil Nadu. But present condition is not in favour of Islamic learning. The enrollment declined to the average of 60 to 50 women students. At present they provided three year Muballika course with Hostel Facilities. Two Alims and a Woman Usthath (teacher) are recruited for teaching the students.\textsuperscript{50}

It is rightly pointed out by Prophet Muhammad; “The soul of Islam is Education”. It is kept in the Dogmas and Policies. It is also rightly called the Moral Education. If the dogmas and moral education were not preserved by the society, it would have become a dead one.

Being the lifeline of Muslim Society, Madrasah is the real foundation of Muslim education in India. But in the absence of clarity of vision about the present day economic and social needs of Indian Muslims, Madarasah Managers failed to play a positive role in the scheme of their education and preferred to keep the community subjugated under medieval psyche for their vested political interests.

“Madarasah is an institution of learning, where Islamic sciences, including literature and philosophy are taught”. The aim of Madarasah Education is to inculcate the belief and practice of Islam among its followers and guide them to follow Quran and traditions of the Prophet. The foundation of Madarasah Education is, therefore, basically sustained by the two pillars such as Quran, Collection of God's revelations to Prophet Mohammad and Sunna, Tradition of Prophet Mohammad.

Whether Madarasah Education has led to the decline of educational or economic position of Indian Muslims in present environment may be a debatable issue but the fact remains that Islam-centric teaching is not friendly to the job market in the contemporary world. In the absence of modern material education, the graduates produced by Madarasah are neither able to improve their own

\textsuperscript{50} Interview with Abdul Razak, Founder, Madarasae Tharbiyathun Nisa Women Arabic College, Echampatty, Tiruchirappalli, dated 25\textsuperscript{th} June 2013.
material prosperity nor provide leadership to the Muslim Community to face the challenges of modern world. Their job opportunity is restricted to Mosques and Madarasahs. Even for higher Islamic Studies, the degrees awarded by Madarasah are not recognized by Indian Universities except in the Theological Department of Aligarh Muslim University and Jamia Millia. Similarly such degrees are not recognized for administrative jobs in the Government. Since these degrees are not job market-friendly, they do not have any practical value.

However the main role of Madarasahs are said to have showing the right path to the Muslim Society. In Tiruchirappalli, Madarasah rendered their service to the Muslim Society. Madarasah plays vital in eliminating many social evils like, superstitions, money lending etc. Apart from that, the Madarasah propagates cultural value among the people, even though very few of Muslims know the value of Madarasah. These Madarasahs are going to adopt the modern education along with their curriculum for survival.

**Growth of education under British Rule in Tiruchirappalli**

By the beginning of the Seventeenth Century, the Christian Missionaries came and began to start schools, and hospitals which were used as media for propagating Christianity through social service. The Court of Directors of the East India Company, while renewing the Charter of the Company in the year 1813 provided an annual allotment of Rupees one lakh “for the revival and improvement of literature and encouragement of the learned natives of India and for introduction and improvement of knowledge of the science”. Though they did it with reluctance, it was the first milestone in the history of western education in India. Sir Thomas Munroe, the Governor of the Madras Presidency between 1820 and 1827, passed the famous Minute on Indigenous Education, dated 25th June 1822, in which he said, “We have no record to show the actual state of education throughout the country…The only record which can furnish the information required is a list of the schools in which reading and writing are taught in each district showing the number of scholars in each….
Collectors should be directed to prepare this document according to the form which accompanies this paper…. It is not my intention to recommend any interference, whatever, in the native schools. The people should be left to manage their schools in their own way. All that we ought to do is to facilitate the operations of these schools by restoring any funds that may have been diverted from them and perhaps granting additional ones wherever it may appear advisable”.

The British allowed the continuous of the traditional schools in the Tamil country and it also surveyed the number of traditional schools in the district.

The Secretary to the Government communicated this Minute to the President and Members of the Board of Revenue on 2 July 1822 and requested to the Board to direct the District Collectors to furnish a list of schools within their jurisdiction. The Secretary, Board of Revenue, directed the Collector of Tiruchirappalli on 25 July 1822 to furnish the details of the educational Institutions in the District. The then Collector of the district, G.W.Saunders furnished the information required by the Board of Revenue on 23 August 1823. He had reported that there were 790 indigenous schools with 10191 boys and 140 girls and nine indigenous colleges with 131 boys in the district. He had also given the number of scholars’ caste and religious affiliation. His letter reveals that the scholars were generally admitted in the schools at the age of seven and they were taught up to the age of 15. The average annual expenses of a pupil for his education was said to be seven pagodas in the District. The Collector also stated that no such school or college in the District was supported by Government financial assistance. In his letter, the Collector gave a special mention to the Iyalore Taluk that there were seven schools enjoying an endowment of the former native government to the tune of about ‘47 ‘Cawnies’ of land.

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53 Iyalore was then a part of Tiruchirappalli district now it is a Taluk in newly created Dindigul District.
The Reports of the Collectors of the Presidency including that of the Tiruchirappalli District Collector, were ultimately reviewed by the Government of Madras on 10 March 1826 and the Governor, Sir Thomas Munroe was of the view that while the institutional education of the females seemed negligible, that of the boys between the ages of five and ten years “appeared to be a” little more than one fourth” of the boys of that age in the Presidency as whole. Taking into consideration those who were estimated as being taught at home, he was inclined “to estimate the portion of the male population who receive school education to be nearer to one third of the whole”.

The Governor suggested a series of educational reforms including the opening of normal Schools in Madras and Collectorate and Tahsildaree Schools in each District and Taluk with government support. Eventually about 100 Tahsildaree and Collectorate Schools were established in the Presidency. In Tiruchirappalli District the single Taluk School was located at Srirangam. But the Collectorate and Tahsildaree Schools could not serve the purpose and the scheme was a failure owing to so many reasons. Consequently, they were abolished in 1835.

Meanwhile, there arose a controversy throughout the country whether the Government had to patronize Occidental or Oriental Education. Lord Macaulay, Law Member of the Governor General in Council passed his famous Minutes on Education which advocated the introduction of Occidental System of Education in India. Lord William Bentinck, the Governor General passed a resolution, dated 7 March 1835, favoring the introduction of Occidental System of Education in India.

Between 1834 and 1835, in the Madras Presidency, no serious measures were taken to promote primary or secondary level of education in the Districts. All those done in the Presidency between 1826 and 1854 were the formation of Board of Public Instruction (1826) and Committee of Native Education (1835),
opening of Normal School (1835) and Presidency College, formation of University Board (1840) and the opening of the Madras University.\textsuperscript{54}

The University of Madras, the apex educational institution in the State decided to study the position of education in each district so as to devise educational reforms. A.J. Arbuthnot, a pioneer to be remembered in the history of Modern Education in the State, then holding the post of the Secretary to the University of Madras, directed the Collectors of the Presidency to furnish the details of educational institutions in District.\textsuperscript{55}

J. Bird, the then Collector of Tiruchirappalli District collected the statistics on existing educational institutions in the District and submitted it to the University Board in 1853.\textsuperscript{56} In his letter, he states, “With the exception of the Mission Schools, I am of opinion that the other institutions of the District afford but a meager amount of instruction to the youth of the country. The native schools of the City of Trichinopoly are the best but even these do not pretend to give a good education. It would be most desirable to establish a good school in Trichinopoly for thorough English Education on reasonable terms and if schools for the Vernacular of the District were established at each ‘cusbah’ town in taluks, it would be beneficial to the people at large. The University or the Board must not hope for aid from either European or Native inhabitants. The former is too poor to contribute and the latter far too apathetic. Parents of children are very willing to pay a small sum for education...”.

The Collector’s statement to the University Secretary shows that in 1853, there were 59 schools in the District, of which 35 were instituted by the natives and 24 by the missions. Out of the total number of schools reported, 24 did not levy any tuition fees while 35 charged fees for instruction. In all these schools, there were 1317 pupils while the eligible pupils in the District were said to be

\textsuperscript{55} Letter dated 30 November 1852, from A.J. Arbuthnot, Secretary to the Madras University to the collector of the Presidency.
\textsuperscript{56} Letter dated 30 June 1853, from the Collector of Tiruchirappalli to the Secretary to the Madras University.
2060. 53 schools taught Vernacular Education, six imparted instruction in English. The text of the letter from the Collector of Tiruchirapalli (1853) to the Secretary, University Board of Madras and the Statements containing every detail about the 59 educational Institutions located in the District.57

**Progress of Education in the District after 1855**

A real fillip was given to education in the year 1855, when the Department of Public Instruction was created as per the recommendations of the celebrated Wood’s Despatch of 1854, which has been regarded as the Magna Carta of English Education in India. A.J.Arbuthnot was appointed as the first Director of Public Instruction. Many measures, including the grant-in-aid system, were initiated to extend the primary and secondary education.

**Educational Services of Christian Missions in the District**

A beginning in modern education was made in the District by the Christian Missionaries to propagate their religion through educational institutions. The Tranquebar Danish Mission was the pioneer in spreading education in the District. As early as in 1756, two of the missionaries, trekked many places in the District, founded schools in Srirangam and Tiruchirappalli. The famous missionary, Rev.Schwartz,58 who belonged to this mission, came to Tiruchirappalli in 1761, where he was welcomed by Garrison. He stayed at the Town, raised subscriptions, obtained donations from the Nawab of Arcot, the then nominal ruler of the country and founded a school and a church there in 1772.59 In 1854, the Society for the Propagation of Gospel (S.P.G.) in foreign countries supported 186 schools, the majority of which were in the District of Tiruchirappalli and the composite Districts of Madurai, Thanjavur and Tirunelveli. The missionaries took keen interest in education at the time when the Government did very little to shoulder the responsibility in this regard.

58 Schwarz (also Schwartz)(1726–1798) was German Lutheran Protestant missionary to India.
Rev. Schwartz also established English and Tamil medium Schools from his own funds. The Tamil branch of the school, which survived in the form of an Elementary Vernacular School in Tennur, was transferred to Fort of Tiruchirappalli in 1864.

The S.P.G. opened a school at Irungalore. By about 1870, there were 12 missionary schools in the District. Out of these, the Roman Catholic Mission maintained two schools, the S.P.G. managed eight schools in various parts of the District and other missions had maintained two schools. The Wesleyan Mission opened a high school in the District. The Roman Catholic Mission and the S.P.G. had distinguished themselves in the development of education. Each mission tried to outshine the other in educational and missionary activities. According Philip Hartog, there was no co-operation or co-ordination between the missions and the East India Company administration.

**Growth of Educational Institutions in the District between 1855 and 1900**

When a separate Department for Educational Administration came into being, the Presidency was divided into five divisions for administrative purposes and Tiruchirappalli District formed part of the fifth division. By 1860, though there were District Schools in the headquarters of some Districts like Salem, Cuddalore and Madurai, the Tiruchirappalli District did not have one. Instead, there was a Taluk school in Srirangam established on 23 September 1857. Besides this Government Taluk School, the other private schools located in the District were the Anglo-Vernacular Schools in Kulithalai, Lalgudi, Thuraiyur, Musiri and Uppilapuram and the Gospel Society Village School in Tiruchirappalli. Indigenous Schools also continued to exist as the educational policy of the Government was to encourage Occidental System of Education without interfering in the affairs of the Indigenous Education.

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60 Wesleyan Methodist Missionary Society (WMMS) was a British Methodist missionary society that was involved in sending workers to countries such as China and India; it started in 1786.
Condition of Education between 1870 and 1880

The Local Boards such as District Boards and Taluk Boards, constituted in the Districts of the Presidency after 1871, also did a lot for the improvement of primary education. It was an obligatory duty of the Local Boards to impart primary education. For the education of girls, there were Vernacular Private Schools in Puthur aided by the Government. SPG Girls’ Boarding School at Puthur, Roman Catholic Cantonment Girls’ School at Palakarai, Roman Catholic Girls’ School, Wesleyan Mission Lady Hobart Girls School, Wesleyan Mission Girls School at Uraiyur, and Native School for girls at Varaganeri, Hindu Girls School at Krishnarajapuram and Girls School at Nathem were also served education for the girls.

Muhammedan schools formed separate entity during this period. Tiruchirappalli had a large Muslim population. The Government was at first of the opinion that the educational requirements of the Muslim Community were sufficiently supplied by the Missions Schools. Later it was resolved to establish a special Elementary School for Muslim at Tiruchirappalli in 1874. A suitable building was selected and Muslim masters were appointed. In due course it became a High school. The government had sanctioned an amount for the construction of a building for the Islamic High Schools at Tiruchirappalli in 1928. Since there was no suitable site for the building, it was not constructed until 1940.

By the year 1880, the only higher educational institution in the District was the S.P.G. College established in 1873, by upgrading the Gospel Society High School. There were 56 students studying in the College during 1879-1880. The same year college received a grant of Rs.1981/- from the Government.

Condition of Education between 1880 and 1890

The number of educational institutions in the Presidency had been increasing and many changes also were brought in the administration. The

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64 Report of the Public Instruction in the Madras Presidency, 1873-74, p. 60.
65 Ibid., p. 292.
Presidency was divided into four educational circles (i.e.) Northern, Southern, Central and Western, each under the control of an Inspector of Schools. Circles in turn were divided into nine Divisions. Each Division was under the charge of an Assistant Inspector of Schools.

Tiruchirappalli District became a part of the Southern Circle. The Southern Circle consisted of three divisions. Divisions were further divided into Ranges and Tiruchirappalli and Perambalur were the Ranges of the eighth Division of Southern circle. In 1890, there were 892 educational institutions in the District, having 24734 pupils within their premises. This was an increase in enrollment when compared to the previous year (1889) when there were only 862 institutions with 23258 pupils.

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The two institutions in the District for collegiate learning in 1890 were the S.P.G. College, about which reference has already been made in this Chapter and the St. Joseph’s College which had been transferred to Tiruchirappalli from Nagappattinam in 1883.

For imparting primary education in the District, the Local Boards maintained 45 upper primary schools and 34 lower primary schools. In the category of aided institutions, there were 86 upper primary (aided) schools and 216 lower primary (aided) schools. The upper primary unaided schools and the lower primary unaided schools in the District were four and 358 respectively. There were also primary schools exclusively for girls. They included two lower primary schools run by the Local Boards, 13 upper primary and 17 lower primary schools maintained by the aided agencies and three lower primary unaided schools. During 1890, there was a Board High School in Kulithalai with 68 pupils, Board Middle School at Lalgudi with 50 pupils and at Perambalur with 18 pupils.

The unaided schools in the District in 1890 included the SPG Upper Secondary School, Natarajaiyar High School, National Middle School, SPG

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67 Report on the Public instruction in the Madras Presidency for the year 1890-1891, Madras, p. 12
68 Ibid., p. 32.
Middle School, Uraiyur and Middle Schools in Srirangam and Tiruvanaikoil. There were also two Arabic Schools in Labbaikudikadu of Perambalur Taluk of the District. In providing technical education, the Puthur SPG Industrial School for boys was a pioneer in the District since they taught carpentry and tailoring professional courses.

**Condition of Education between 1890 and 1900**

The divisions under the Circle, divided for the educational administration of the Presidency, hitherto numbered were named by 1900.69 The Tiruchirappalli District formed part of the Tiruchirappalli-Thanjavur Division. There was no change in the Range in the District as the Tiruchirappalli and Perambalur Ranges continued to exist. Ranges were under the control of the Sub-Assistant Inspectors of Schools while Division and Circle were headed by Assistant Inspectors of Schools and Inspectors of Schools. There were also separate Assistant Inspectors of Schools in the Range level to control and monitor the girls’ schools, Muhammedan schools and Sanskrit schools. For training the teachers, the Government continued to run the Teacher Training School in Tiruchirappalli which annually trained 40 teachers. The new addition in this decade (1890-1900) had been the two aided teacher training institutions for girls run by the SPG Mission at Puthur, which admitted 12 girls per year and the Roman Catholic Training School for girls admitted 15, in Tiruchirappalli.

While there was no change in the number of Colleges in the District during this decade (1890-1900), a few secondary schools had come into existence. Totally, there was one upper secondary English school run by the Local Board, two upper secondary aided schools and two upper secondary unaided schools non governmental agencies. In the lower secondary side there was one Local Board School, eight aided schools and six unaided schools. In the year 1900-1901, in the all five upper secondary schools 1675 pupils were admitted. It should be noted that in Tiruchirappalli, St. Joseph Aided Upper

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Secondary School had 1143 pupils on rolls. In all the 15 lower secondary schools, 1145 students were studying during 1900-1901.

**Education Status in Tiruchirappalli (1921)**

<table>
<thead>
<tr>
<th>Taluks</th>
<th>Number of Literates</th>
<th>Literates per thousand of population</th>
<th>Literates in English</th>
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<tr>
<td></td>
<td>Males</td>
<td>Females</td>
<td>Males</td>
</tr>
<tr>
<td>Ariyalur Division</td>
<td>Perambalur</td>
<td>11588</td>
<td>513</td>
</tr>
<tr>
<td></td>
<td>Udaiyarpalayam</td>
<td>27681</td>
<td>1323</td>
</tr>
<tr>
<td>Karur Division</td>
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<td>1567</td>
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<tr>
<td></td>
<td>Kulitalai</td>
<td>16868</td>
<td>1378</td>
</tr>
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<td>Lalgudi</td>
<td>17279</td>
<td>1627</td>
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<td></td>
<td>Musiri</td>
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</tr>
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</tr>
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</tr>
<tr>
<td>Others</td>
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<td>647</td>
</tr>
</tbody>
</table>

Table 1. Source: Madras District Gazetteers Statistical Appendix for Trichinopoly District, 1931.

**The Muslim organizations and their institutions in Tiruchirappalli**

Muslim organizations of Tiruchirappalli were established for the upliftment of the local Muslim community. They also provided financial aid through the *Baithul Mal* (public treasury) and established the educational institutions like Madarasahs and primary vernacular schools. Later they started government sponsored schools in the Tiruchirappalli.

**Parimala Sunnath Jamath of Tiruchirappalli:** Parimala Sunnath Jamath was started by one sect of Muslim community who came from Ettayapuram and Nagalapurma of Tirunelveli District. Their primary trade was selling of fragrant. The word ‘Pariamala’ derived from their fragrance trade. This particular community migrated and settled in the various part of Tamil Nadu such as

[83]
Tiruchirappalli, Salem, Madurai, Dindigul, Melur, Batlagundu, Periyakulam, Pettai in Tirunelveli, Kayatharu and Rajapalayam. The Tiruchirappalli and Dindigul migrants of this community have adopted leather business in later period. In 1876, they formed an organization with the name of ‘Parimala Sunnath Jamath’ to provide economic assistant and educational services. In this purpose, they established one Madarasah named ‘Madarasa-e-Muhammadia’.70

**Madarasa-e-Muhammadia Middle School**

The Islamic organization of Parimala Sunnath Jamath started Madarasa-e-Muhammadia School as a Primary School on 12th December 1925 to cater the educational needs of Muslims of Tiruchirappalli region. It has been converted into a Middle School from 23rd September 1983. It is one of the popular schools in Tiruchirappalli. They celebrated centenary function in the year 1976.

**Majlis-ul-Ulema**

Majlis-ul-Ulema, a benevolent organization for orphans in Tiruchirappalli, was founded in the year 1918, by influential philanthropists of South India, more prominent amongst them being M. Jamal Mohideen Sahib, N. M. Khajamian Rowthar, V. S. Mohamed Ibrahim, M. Mohamed Ismail Sahib and Khan Bahadur P. Kalifullah Sahib (Dewan of the Raja of Pudukottai).71 The term Majlis-ul-Ulema means “Assembly of the Learned”.72 The chief aim of Majlis-ul-Ulema was to help orphan Muslim children. In the year 1918, the philanthropist N.M.Khajamian Rowthar donated his 120 acres of land to this organization which was situated near Khajamalai. In the year 1919, the Elementary School was started to provide modern education as well as Islamic Education. Majlis-ul-Ulema was a pioneer organization which is responsible to the foundation of Jamal Mohamed College. The Majlis-ul-Ulema Committee approached the University of Madras for the recognition and getting affiliation to establishment.

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of the college. A. Lakshmanaswami Mudaliar, the then Vice-Chancellor of the Madras University, granted the affiliation to establish a new college in 1951.\textsuperscript{73}Jamal Mohamed College was inaugurated in the same campus on 11\textsuperscript{th} July 1951.

**Muslim Literary Society:** In the year 1916, the Muslim Literary Society was established at Singarathope, central place of Tiruchirappalli. Last 90 years the society renders its educational service to the Islamic society. The MLS has its own library comprises more 5000 books including rare books in Tamil, English and Urdu languages. Apart from this innumerous daily, weekly and monthly magazines are accumulated in the MLS Library which was utilized by the aspirations of educationalists. The eminent leaders like Rajaji (who was chief minister of Tamil Nadu for two terms), First Governor General of India, the Former President Zakir Hussain, Former Ministers, Huamyun Kabeer, Ahamed Mohideen, Former Chief Ministers Kamaraj and Quithe Millath, a prominent leader in Muslim League, Abdul Samath, the Leader of Muslim League Party were visited and praised the services of Muslim Literary Society.

The members of the society were elected in a democratic method, in which 300 persons are admitted as the executive committee members among them the President, Secretary, Treasurer other office bearers elected through direct election system. The Muslim Literary Society library was recognized by Central and State Governments.

**Works of Muslim Literary Society**

- The Muslim Literary Society was conducted every year Milad day (the birthday celebration of Prophet) function in grand manner. It also provides scholarship for poor Muslim students from the year 1934 to till date. It also demands the Government to started Muhammadan Elementary and Higher Secondary schools in Tiruchirappalli. The members of the Muslim

\textsuperscript{73}Jamal Mohamed College, Calendar, 2002-03, p. 13.
Literary Society had participated in the All India Muslim Educational Conference, held in the year 1927 and proposed many resolutions regarding the education. It demanded the S.S.L.C. board to frame an elaborate syllabus for Urdu Language like other languages.

- It suggested that the Muslims should recruit in Southern Railway, according to Government order in the year 1932.
- It insists the Muslim Wakf acts should be translated and released in every district in vernacular languages in the year 1934.
- It donated Rs.1000/- to Jamal Mohamed College for their essential needs in the year 1951.
- It demanded the Prince of Arcot, to establish an Arabic college in Tiruchirappalli in 1951.
- It gave petition to Commissioner for Linguistic Minority, on behalf of Urdu speaking people in the year 1961.
- It demanded the State Government to announce Milad Day as the Government Holiday in the year 1964.
- It demanded the Tamil Nadu Government to declare the whole Islamic Society as Backward Class in 1971.\(^\text{74}\)
- It also condemned the Minority Educational Institutions Act of 1992-93, which restricted the rights of minority institutions.
- A separate building was opened for Muslim Literary Society with great effort of many philanthropists. The building opened in the presence of President Janab S.Abdul Gabbar Rabi, and Syed Jaffar, A.Mohamed Jalaludeen Akbar, General Secretaries of Muslim Literary Society.

The history of the higher educational institutions of the Tiruchirappalli District begins with the conversion of Rev. E.F. Schwartz’s High School into a second grade college in the year 1837 which now flourishes as Bishop Heber College. Another milestone in the history of the higher education of the District

\(^{74}\) The Muslim Literary Society, 80\(^{th}\) Anniversary Souvenir, (1916-1996), p. 60.
was the shifting of St. Joseph’s College to Tiruchirappalli in the year 1884 from Nagappattinam where it was founded in 1844. The third institution for higher studies started in the District was the National College in the year 1919. The first College for Women and fourth College in the District was the Holy Cross College which was started in the year 1923. The District had only these colleges up to 1951 when two more colleges, Jamal Mohamed College and the Seethalakshmi Ramasamy College for Women were started in the year 1951.

Upto this period, the Muslims of Tiruchirappalli were not in need of the establishment of separate higher education institutions for their community. But from the period from 1951, there is different attitude arise among the Muslim community towards the modern education. Because of this awareness many Muslim Leaders come forwarded in support of modern education and they endeavored to start educational institutions and created awareness among the people regarding the modern education. These efforts made a tremendous impact on Muslim Community. The Muslim educational institutions guaranteed seats for the Muslim students where they enjoyed separate reservation and scholarship. Hence the period between 1951 and 2006 was an important period in the educational history of the Muslims of Tiruchirappalli.