

## “HISTORICAL BACKGROUND OF EDUCATION OF BIDAR DISTRICT”

SUREKHA KSHEERASAGAR<sup>1</sup> & FIRDOUS JAHAN<sup>2</sup>

<sup>1</sup>Professor and Research guide Dept of Education Gulbarga University Kalaburagi, India

<sup>2</sup>Research student Dept of Education Gulbarga University Kalaburagi, India

### ABSTRACT

The education in India has a rich and interesting history. It is believed that in the ancient days, the education was imparted orally by the sages and the scholars and the information was passed on from one generation to the other. After the development of letters, it took the form of writing using the palm leaves and the barks of trees. This also helped in spreading the written literature. The temples and the community centers formed the role of schools. Later, the Gurukul system of education came into existence. This system is referred as the oldest and the most effective system of education. In the first millennium and the few centuries preceding, there was a flourishing of higher education at Nalanda, Takshashila University, Ujjain, and Vikramshila Universities. The Nalanda, and **Md Gawana Madaras (University) at Bidar** etc being the biggest centers, had all the branches of knowledge, and housed up to 10,000 students at its peak. The British records reveal that the education was widespread in the 18<sup>th</sup> century, with a school for every temple, mosque or village in most regions of the country. The main subjects were the arithmetic, the theology, the law, the astronomy, the metaphysics, the ethics, the medical science and the religion. The school had the student representatives from all classes of the society. The present system of education was introduced and founded by the British in the 20<sup>th</sup> century, by the recommendations of Macaulay. It has western style and content. The British government did not recognize the traditional structures and so they have declined. It is said that even Gandhi described the traditional education. **This article/paper concentrates the issues** on Education system developed in Bidar District. i.e Bidar district background, Mohamd Gawan's Madrasa, being in the modern period, Urdu as a Medium of instruction, Literacy and Education, and Growth of literacy through the decades. Thus the progress and richness of Nation is definitely based on the system of education given to the pupil, Hence the present paper concluded that for the development of education in India, Bidar District also play its vital historical role.

**KEYWORDS:** Bidiru, Bidri, Madaras, Being in Modern Period, Literacy & Education and Growth of Literacy through Decades

### INTRODUCTION

Bidar is a district of northern Karnataka. It is at present relatively small district being the remainder of a bigger one, parts of which were transferred to the neighboring state with effect from the first of November 1956, when there was a state reorganization. The language, land, water, religion, social and environment all can be seen in united form. Except for a few differences the life of Bidar is known for its tolerance for other religions, cultural religions, unity in diversity. In this place we can't see Hindu, Muslim, Christ, Buddha, Jain, Veerashaiva etc. It is place of Humanity with human principle. All these can be seen in its art, literature, music etc. It is a land for centuries, it has a great past. It was the nucleus of some important royal dynasties which held sway in the ancient and medieval period and witnessed several upheavals

The name of Bidar appears to be derived from 'bidiru' which means bamboo. The place seems to have been known for bamboo clusters in the past came to be known as 'bidaroor' and then 'Bidare', 'Bidar'. Though there are other versions of origin, the name and authenticated by contemporary literary works.

In the early times, education was in the hands of religious leaders and priests, and it was encouraged with endowments by kings, chiefs, noblemen, merchants and the like. The Brahmanic system of education which was prevalent in vogue in Bidar district. The teaching was largely oral and the curriculum included learning of grammar, literature, mathematics, logic, astronomy, philosophy, the Vedas and other religious lore's, yoga, Ayurveda, etc., and sometimes the arts of dancing, singing and other fine arts. The students had to remain in the Gurukulas of their teachers under rigorous discipline and had to imbibe a love of knowledge and a spirit of devotion to duty.

Agrahars and Brahmapuris were settlements of learned men. Education was imparted in monasteries and temples also. The medium of higher education was Sanskrit. Crafts were taught by father to son and to other apprentices' generation after generation. While Viharas were the centers of Buddhistic learning, monasteries and basadis were the centers of Jaina learning. Mainly Prakrit and Sanskrit were used by them as media.

From the ninth century onwards, Shaivism wielded a good deal of influence in Karnataka. The priests of Kalamukha Shava sects were great educationists and religious priest is at present relatively small district being the reminder of a bigger one, parts of which preachers. From about the middle of the 12<sup>th</sup> century, the Sharana (Veerashiva) movement played a highly important role in the spread of this reformist movement (both men and women) preached ethics, religion, philosophy, etc., in the vachanas by out-pouring of their hearts. The Mathas became the centers of literary, social and spiritual activities.

In the fourteenth century after the Bahamani rule was established in the region, the mosques became the centers of instruction and of literary activity for the Muslims. While the Maktabas were their primary schools which gave instruction in portions of the Koran, reading, writing and simple arithmetic, the Madrasas were higher seats of learning.

### **MAHMUD GAWAN'S MADARSA**

The whole conception of the Bidar Madarsa was the work of one man Mahmud Gawan, the great Minister, who served foru Bahamani Sultans. The Madarasa is an imposing building of the Bahamani period. It was during the reign of Sultan Shamashudin Shah Mohammad III; Mahmud Gawan built this Madarasa at Bidar. Mahmud Gawan a scholar-statesman of repute was a great patron of education. The madarsa at Bidar was certainly a symbol of public welfare which Mahmud Gawan had at heart. According to Mahmud Gawan the aim of education was the removal of illiteracy and advancement of knowledge. His object of education was to bring out and develop the latent faculties of students and discipline the forces of their interest. Hence, great efforts were made by Mahmud Gawan to develop their character and equip them with all that was essential for their moral and material progress. It was in a large measure due to the versatility and literary aptitude of Mahmud Gawan, as well as, to his love of learning, that helped the cultural development in Bidar.

He was widely recognized as one of the most prominent Persian writers of the period. The educational system at this Madarsa had certain features. However, there was no well organized system of education from the Primary to the University standard at Bidar. Education was essentially a private affair. It was largely in the hands of Theologians, Jurists, Philosophers and Sufi Saints. Mahmud Gawan established a big library consisting of 5000 books. Madarasa was one of the most famous Universities in the whole of Asia, because it was at this University, subjects like Arabic, Persian, Turkish,

Sanskrit, Philosophy, Astronomy, Grammar, Geography, History, Economics and Politics were taught. Hence the curriculum was very comprehensive. We read from the letters of Mahmud Gawan, that there were regular movements of eager students from place to place in search of Teachers, who had specialized in certain subjects. Mahmud Gawan was equally eager to get the best scholars from among the learned of Iran and Iraq, to come and lecture at Bidar. Many eminent teachers and renowned scholars taught either a single subject or only a book to the students. Those students who desired to specialize in certain branch of knowledge or subject studied under the care and supervision of scholars who had specialized themselves in the subject of their choice. Mahmud Gawan invited Maulana Abdur Rehman Jami, the famous poet and scholar of Persia to accept the Principal ship of this Madarasa, but he declined the offer due to his old age. Shaikh Ibrahim Multani was then appointed as the Principal of this Madarsa, who happened to be a great scholar and saint. Nearly eighteen Principals succeeded him. The Sanad-i-Fazilat i.e., the degree of excellence or efficiency was given to a student after he had attained perfection in a particular branch of knowledge of his choice such as theology, Literature, logic, Philosophy etc.

**Kalyanan (Basavakalyan) and Bidar**, which were capitals of large kingdoms in the ancient and medieval periods respectively, were also distinguished for learning This great seat of learning was surrounded by a huge courtyard with a thousand cubicles where men and teachers of renown congregated from all parts of the east. The students were not only with intellectual fare but also with food and clothes free of cost. After the Nizam Shahi and Adil Shahi period, Aurangzeb captured Bidar. The Madarasa which was of the status of a University was undergoing deterioration. But on account of the extraordinary abilities of one Moulvi Mahmood Hussain, Aurangzeb entrusted him the responsibilities of the Madarsa which was by then, reduced only to a Shahi Madarsa i.e. to the status of a college. The masjid which within the precincts of this Madarsa accommodated nearly 1000 devotees at a time. Namaz was regularly offered. Unfortunately, it was on the eve of the eleventh day of Ramzan, dated 1108 H.(1687A.D) when the special prayer ‘Tarabi’ was being offered, the Madarsa was damaged by a thunder- bolt, which also killed 500-700 people offering prayers. They thus became martyrs. Through this Madarasa, the highest standard of culture and investigation flourished which Mahmud Gawan was so richly endowed to attract seekers after knowledge. Further, this Madarsa, in spite of the serious damage caused to it, still stands as an impressive landmark in the history of the Bahamanis.

## **BEGINNINGS IN MODERN PERIOD**

The account by Abdul Khadar Sarvari is a true picture of the indigenous system of education which was in existence in the early dacades of the 19<sup>th</sup> century in Hyderabad State. As in other parts of the country the study of religion and religious books was the basis for education in Hyderabad State before 1854. Education was impacted by Pandits and Moulavis in temples mosques and maktabas. Rulers granted inams, pensions and jaghirs to those pandits and moulvis for their services. Sometimes the Jahagirdars, Mansabdars, Deshmukhas and deshapandes patronized such Pundits and Moulvis well versed in oriental languages and religious books. The patels and patawaris and the public also lent a helping hand in the running of such pathashalas and maktabas which existed in most of the villages in Hyderabad State. There, people received all knowledge of the three R’s Moulvis taught Persian, Urdu and Arabic along with the Koran. Pandits were teaching Samskrit, the vernaculars and other religious books. The beginning of modern education in the Gulbarga area can be traced back to the starting of the Darul Uloom in 1853 in Hyderabad by Sir Salar Jung. The educational system came to be fashioned in accordance with Wood’s dispatch. A period of intense educational activity ensued during the period of Sir Mir Usman Ali Khan Bahadur Asaf Jha VII. The successive rulers also patronized education. In 1859, the

Government issued a notification to the effect that two schools, one Persian and the other vernacular should be opened in every taluk place and at district headquarters. The management of these schools was entrusted the committees consisting of village headmen and Patwaris presided over by the Tahsildar at each taluk headquarters. A higher officer was appointed as the head of the district committee and also as the inspecting officer for the district. Till 1887-88, the medium of instruction was Marathi in the Kannada districts of the Hyderabad State and later Kannada became the medium of instruction in primary schools. During the period from 1911 to 1921, primary education was expanded with the object of providing a school for each village with a population of 1,000. In 1911, a Royal Ordinance was issued making primary education free. In 1937, the primary schools were reorganized dividing into rural and urban primary schools.

After the famous Wood's Dispatch of 1854, some measures were taken in the field of education. The structure of education was mainly based on the plan formulated in that Dispatch. In the year 1854, the Nizam's Government took the first step towards public instruction, when Sir Salar Jung, who was the Prime Minister of the State, founded the Dar-ul-Uloom in the city of Hyderabad and placed it under an Education Board. In 1869 an Education Department was established with the appointment of a Secretary to the Miscellaneous Minister in the Education Department a Director of Public Instruction. Subsequently, in 1874, Deputy Inspectors were appointed for all the districts, to whom were transferred most of the duties connected in the districts in 1873. Later in 1882, the Department of Public Instruction was made a major one. A high school was opened at the headquarters of each district and upper and lower middle schools were started at several places in each of the districts.

In 1888, the principle of paying grant-in –aid based on results was introduced. Two years later, the middle school examination was instituted and a Text Book Committee and an Education Board were constituted. The Normal School for the training of teachers at Hyderabad was reorganized. By 1894, technical and professional schools such as those for industries, arts and crafts, engineering, medicine and law in the State were brought under a partial control of the Education Department. A Higher Secondary Leaving Certificate Board was constituted in the year 1901.

A Department of Technical and Vocational Education was created in 1937 to open and at the time of Re-Organization, there were different patterns of school education with varied rules and practices in different area. The most urgent task therefore was to evolve a uniform system of education for the whole State. This had to be done necessarily in stages. The education Integration Advisory Committee constituted by government in December 1957, took up this work. Not only did the new State inherit diversified systems of education, there were also regional imbalances in the provision of educational facilities with the Gulbarga area at the bottom in this regard. Urdu as medium of Instruction. The year 1919 marked the inauguration of the Osmania University at Hyderabad, which led to the development of higher education in the State. Urdu, the official language of the State, was made the medium of instruction and intermediate classes were added to some of the high schools in the State. But the Bidar district had no facility of higher education until the year 1960. An early non- official institution, which strove for the improvement of education in Bidar district, was the Norma Fend rich Co-Education High School at first in 1930, with bifurcated classes for boys and girls. In 1950, it was made co-educational and was upgraded into a high school. In 1974-75, the institution had a pupil-strength of 595 boys and 331 girls under the charge of 32 teachers. Indeed, Bidar had more number of Madarasas compared to more than half of Gulbarga and the entire district of Raichur. After that there was a steady growth in Urdu and Arabic medium schools and high schools. Meanwhile Government also recognized the importance of these schools. As on 2011-12 and 2012-13, the total number of Urdu Primary and Higher Primary Schools are: 192 Government, 15 Aided, 5 Aided Arabic Primary schools and one Urdu

Nursery Schools and 15 aided, 6 Arabic, 2 Urdu Nursery Schools working. Apart from these, there are 9 governments Urdu medium High Schools are working with the Government enrolment Provision. All these Nursery, Primary and Higher Primary Schools and High Schools are spread over five talukas of the District.

## LITERACY AND EDUCATION

Bidar District has a good educational background. Mahamud Gawan Madarsa is an evidence of that background. It has comparatively better position with regard to literacy and education. Education is recognized as a fundamental human right, along with other necessities, such as food, shelter, clothing and water as per ‘The Universal Declaration on Human Rights (1948)’. The advantages it confers on individuals and nations are multi-dimensional and multi-faceted. Human development is predicated upon universal access to education, with its implications for equity and social justice. Education empowers people to make informed choices about their lives and about their rights as citizens in a democracy. Gender justice gets a boost when women have access to education, which by enhancing women’s knowledge and employable capacity, increases their sense of autonomy and self esteem. People’s health status improves as their education levels rise. Above all education is valued, quite simply and awareness that it opens for us. Achievements in education in Karnataka have been quite remarkable, and the state is moving towards universal literacy at steady pace.

## GROWTH OF LITERACY THROUGH THE DECADES

The Bidar district had comprised nine taluks before the 1<sup>st</sup> November 1956 when four of them constituting the present area of the district were merged in the new Mysore State. Hence, the average percentage figures of literacy of the earlier period, which will be mentioned hereunder, are of the former bigger district of Bidar. In the early censuses, those persons, who were able to read and write any simple letter in any of the languages spoken in the district, were enumerated as literates. In 1901, only 1.9 percent of population of the district was able to read and write of which 3.7 percent of males and 0.6 percent of females. The total of pupils under instruction in 1881, 1891, 1901 and 1903 was 655, 2,849, 2,742 and 2,559 respectively.

In 1903, there were 30 primary and two middle schools and one high school, with 304 students including both girls and boys under instruction. The total expenditure on education in that year amounted to Rs.25, 800 of which Rs. 4,365 was contributed by the local boards, Rs. 12,857 by the State and Rs.1, 560 from school fees. Three decades thereafter, i.e., in 1931, the percentage of literacy was 2.53 (males 4.5 percent and females 0.5 percent) which showed a very tardy pace of progress of literacy.

During the next decade (1931-1941), the growth of literacy registered a considerable improvement in that it increased from 2.53 percent in 1931 to 5.2 percent in 1941. After the achievement of independence, more importance has been given to spread of literacy. As a result, in recent years, notable progress has been made in this respect. The percentage of literates in the district, which was only 7.4 in 1951, increased to 14.3 by 1961.

## CONCLUSIONS

Education Helps a Nation Progress Though not enlisted as one of the three basic human needs, education is equally important. For the progress of a nation, for the enrichment of society in general, education is important. A country’s literate population is its asset. In today’s competitive world, it won’t be wise to neglect the importance of education for the development of society as a whole. Most countries have realized this. It has led to the development of many government-

aided educational programs and government grants to schools and colleges. The motive behind this is fostering education in society. The destiny of a nation is in the hands of the educated. Education is important for the social development and economic growth of a nation.

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