



WOMEN AND EDUCATION DURING NIZAM'S DYNASTY - A HYDERABAD STUDY

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Abstract

Women period under Asaf Jahi's had a great deal of medieval tradition and value system that was survival till almost the end of their rule (1724-1948). The state continued to maintain moghal court - culture without displaying the old nobility while adopting the British administrative ideas. The nature of the Asaf Jahi regime itself was famously termed Mughalai Court. Turks, Afghans, Arabs, Iranians, Kayastas, Maratha Brahmins, Khattris beside other Hindu and Muslim nobles domiciled from the north, enjoyed close access to the Nizam. Education brought in a new life to women which in turn helped them to see the outside world with new eyes. Thus the new Nizami women's especially elite muslim women were able to cross the boundaries of private and public domain, contrary to Nizami women of the early period. All most till the end of the Asaf Jahi rule Hyderabad state remained a typical feudal structure of land tenures and agrarian relations. The state always defended the interests of the feudal classes as it derived the political power and native states embarked on taking initiatives in the modernizing process. Hyderabad, in spite of being the first native state to have come under the "Indirect Rule" of the British, remained essentially guided by the dominant principles and values that marked a bygone era.

Introduction

Nizams that ruled the erstwhile princely state of Hyderabad for 224 years. A book on Telangana or any reference to its history and culture is incomplete without a mention of the Nizams, for their influence on the state and its history is indisputable. Seven Nizams, who were also known as Asaf Jahis, ruled Hyderabad – the seventh, Asaf Jah Nawab Mir Osman Ali Khan Bahadur reigned till 1948.

From 1724 to 1948, Hyderabad underwent immense growth, both culturally and economically. The Nizams were great patrons of literature, art, architecture and food; and were counted amongst the wealthiest people in the world. In fact, Asaf Jah VII was ranked the fifth wealthiest person in the history of the world, with his fortune pinned at US\$225 billion at its height, adjusted to today's value.

The Nizam chose not to join the Indian Union after India gained independence in August 1947. However, his rule ended in September 1948, when the Indian Army launched Operation Polo, led by Sardar Vallabhbhai Patel, then Minister of Home Affairs and Deputy Prime Minister of India. The State of Hyderabad was invaded and the Nizam was forced to step down. The Asaf Jahis were allowed to keep their titles even after their reign ended. Asaf Jah VII chose his grandson Nawab Mir Barakat Ali Khan Bahadur Mukarram Jah as his successor, but he was Nizam only in name.

Ancestry of the Nizams

Hailing from the region around Samarkand in modern day Uzbekistan, the Asaf Jahi was originally a Turkic dynasty. Khaja Abid, grandfather of the first Nizam, was born in Aliabad near Samarkand in the kingdom of Bukhara. In 1655 he visited India for the first time while on his way to Mecca and presented himself at the imperial court of the Mughals. He made a favourable impression on the Mughal emperor and was soon granted many favours and given a robe of honour. He was also offered a position in the emperor's service, which he agreed to take on after his return from Mecca. Thus began the association between the Nizams and Delhi, which would last until the end of Mughal rule.

In 1657, Khaja Abid returned from his pilgrimage and decided to throw in his lot with Aurangzeb. At the time, the latter was in the Deccan preparing for the war of succession against his brothers. Aurangzeb gave Khaja Abid, a learned man who was equally versed in the art of war, an important position in the imperial army.

Education during Nizam's Period

Marathwada was a necessary piece of the previous local province of Hyderabad preceding 1948. Since the time the presentation of current training Urdu was the mechanism of guidance all through the Nizam domains. Persian and Arabic were the main different dialects empowered, other than English, which was educated as a subsequent language. Every one of the essential and optional schools were controlled by the Government. Private endeavors, in training were practically illegal. Each open movement was viewed with doubt even abstract exercises were considered as political. Consent must be tried to hold any capacity social, social or in any case, not to mention those of political nature. Spread of Islamic culture was the principle part of the schooling system during the Nizam's standard. The foundation of Osmania University gave fillip to Muslim desires and yearnings, working with the spread of the doctrine of the rulers. The entire environment of the University was loaded up with a smell of Islamic fervor. Thus, different parts of information didn't get the consideration that was expected. There were exceptional offices for the training of the children of Jagirdars and the tip top. The historical backdrop of public guidance in the Nizam's territories returns to the rule of Sir Salar Jung, the Prime Minister of Hyderabad (1853-83). He was the main legislator to have made the strides towards public guidance by establishing the Darul - Uloom or Oriental College in the city of Hyderabad which was put under the Educational Board. In the expressions of that extraordinary legislator, "The Darul-Uloom was to be the focal point of oriental learning in the Deccan and the method for diffusing a preference for culture through our own works of art." But these endeavors were principally confined to Hyderabad city. The first step for teaching individuals in quite a while of the state was taken in 1859-60 (1269 F). Government requested opening of two schools, one Persian and the other Vernacular, in each taluka by making arrangement of Rs. 87 every month for each school. Comparatively one school at each area central command was laid out by giving Rs. 150.00 each month. The educational program comprised of Mathematics, History and Geography other than dialects (Marathi, Urdu, Arabic, Persian, Telugu and English). The Department of Education was laid out in 1869-70 and Mr. Wilkinson was designated as the principal Director of Public Instruction. "Madarasae Aliya" was established to give a sound English and Oriental Education for the children of jagirdars, the two Hindus and Muslims. As

respects the presentation of English Education in Marathwada, the year 1874 saw the launch of Anglo Vernacular School at Aurangabad. The subjects instructed in typical school were History, Geography and Mathematics. Mr Syed Hussain Bilgrami turned into the Director of Public Instruction in 1883-84(1293 F). He gave fillip to the foundation of Lower Middle Schools at Nanded, Jalna, Tuljapur, Latur and Bhir in Marathwada in the year 1892 - 93. Aurangabad High School was raised to the position of Secondary Grade College by the advancement of the school was hampered because of plague and along these lines it was deserted in 1904-05(1314 F).

Asaf Jahi State was unparalleled

The Asaf Jahi State was a great centre of Islamic learning in the 18 century, and it was Mir Osman Ali Khan, the seventh ruler, who transformed it into a modern vibrant State, said John Zubrzycki, critically acclaimed writer-journalist. Presenting a talk on 'Weaving Together History and Biography of the Nizams' at Maulana Azad National Urdu University (MANUU) here on Friday, Mr. Zubrzycki said there was tremendous development in education, industry, economy and business then which was unparalleled. Mr. Zubrzycki recently authored the book, 'The Mysterious Mr. Jacob', according to a press release issued by MANUU.

The book narrates the intriguing story of a Simla jeweller, Alexander Malcolm Jacob, who shot to fame when he tried to sell the world's largest diamond to India's richest prince Mir Mahboob Ali Khan, the sixth Nizam of Hyderabad, the release added.

Compulsory education was Nizam's concept

The idea of mandatory essential training was first presented by Mir Osman Ali Khan, the seventh Nizam in the royal State of Hyderabad. In a few locale the obligatory instruction was executed rigorously and kids from the age of 5 to 14 years needed to learn at the State schools, said teacher A. Satyanarayana, previous head of branch of History, Osmania University.

The seventh Nizam had assigned a lot of assets for essential schooling. "Mir Osman Ali Khan accepted that reinforcing of essential instruction would help advanced education and thus had expanded the assets for essential, optional and secondary schools,"

Expounding on the commitments of the Asaf Jahi rulers particularly the 6th Nizam Mir Mahboob Ali Khan and seventh Nizam Mir Osman Ali Khan, he said that the 6th Nizam had stretched out his help to the Christian missionaries to lay out English medium schools.

"Simultaneously he likewise stretched out help to every one of the individuals who were able to begin Telugu, Kannada and Marathi medium schools. Both western and non-western training was advanced during his standard and the equivalent was taken forward by the seventh Nizam,"

In 1884, Urdu was proclaimed as the authority language simply because a huge piece of the populace knew about the language.

The downfall of the Mughal domain in India prompted an inside issue that made ready for the European exchanging organizations to meddle in neighborhood governmental issues. Hyderabad State (Hyderabad Deccan) was no special case from it, where it lost Northern Circars in light of the Carnatic wars and Ceded Districts due to its auxiliary coalition with the British. Henceforth, Circars and Ceded locale were controlled by the British as part Madras Presidency, which prompted different changes there like organization, income, training and social approaches. In any case, these improvements were not appeared in the Hyderabad state.

The Census of the H E H The Nizam's Dominions 1901 uncovered that the Hyderabad state was partitioned into four divisions to be specific, Medak-Gulshanabad, Warangal, Aurangabad, and Gulbarga. Every division was isolated into regions and each region was partitioned into Taluks. The whole state was isolated into 17 regions. Atraf-I-Balda, Nizamabad, Medak, Nalgonda, Mahabubnagar, Warangal, Karimnagar and Adilabad locale were essential for Telangana area and Aurangabad, Nanded, Parbhani, Raichur, Lingsugur, Osmanabad, Bidar, Bhir and Gulbarga regions were important for Marathwada district.

Role of East India Company and missionaries in promoting education

Native schools are found in the state, where the instructor centers around perusing, composing, and number juggling. The educator is paid in kind, whose pay shifts as indicated by the size of the town and the significance given to schooling by its folks. Since the Nizam kept up with great associations with the English East India Company, the British Residency was laid out in Secunderabad and Christianity spread in couple of parts of Hyderabad state. The St. George's Grammar School, which was the principal English Public school at Hyderabad city, was laid out in 1834 by the Church of England for the European kids.

Later on, in 1839, the Resident set up a Medical school at Bolarum. Then, at that point, the Roman Catholic Mission began a school in Hyderabad in 1855, which was changed over into the All Saints School to get ready optional teachers. At first, the school was begun to bestow instruction to the offspring of the Nizam's Army staff and later on conceded offspring, all things considered. Preachers were laid out in English medium schools in Hyderabad city, Aurangabad, Warangal, and Gulbarga. They incorporate general, specialized, and proficient schools. Western training acquired significance because of the enrollment of non-mulkis (non-local people) in organization from Aligarh, Madras, Bombay, Bengal, and so forth particularly under Salar Jung-I.

The response of the State to societal needs

A Madrassa was begun at the Juma Masjid in Hyderabad city in 1830. Later on, in 1859, the State of Hyderabad chose to open two schools in each Taluk and three schools in each area. Persian and vernacular schools were opened in Taluks while Persian, English, and vernacular schools were opened at area central command. Month to month charges in Taluk and District schools were one anna (6.25 paise) and two annas individually. Be that as it may, the kids who have a place with the horticultural class were excluded from paying expenses. The City High School and the Chaderghat High School were laid out in 1870 and 1872 separately. The

School of Engineering was laid out in 1870 to prepare specialized faculty that expects for the public works division. The state was selected a Director of Vernacular Education in 1871 to work on the arrangement of District schools. In any case, the administration of schooling was heavily influenced by the income division. Around 125 vernacular schools were controlled by the state in every one of the locale in 1872. In addition, 16 schools worked around the same time in Hyderabad city and rural areas, where one school educated English. In 1875, the administration of schooling moved to the Department of Public Instruction by delegating five Deputy Inspectors. An Anglo-vernacular school was begun without precedent for Aurangabad during a similar period. Madrasa-I-Aliya was laid out for the offspring of the aristocrats and Madrasa-I-Aizza was opened for the offspring of the Royal family in 1873 and 1878 separately under private administration with English instructors. The state made necessary installment of expenses in the District schools in the extended period of 1878.

The City English High School and the Chaderghat High School were converged in 1877. The Chaderghat secondary school was partnered to the Madras University as a 2nd grade school in 1880. Ultimately, the Nizam College was laid out in 1887 by blending the middle classes of the Chaderghat High School with Madrasa-e-Aliya. Darul-ulum/Oriental College was laid out in 1854 at Hyderabad city with Arabic and Persian as a mechanism of guidance. Material science, Chemistry, Mathematics, and Astronomy were instructed as a feature of the educational plan. The main City English medium High School was opened in 1857, where English, Arabic, Persian, Hindustani, Telugu, Marathi, and Kanarese were educated. Indeed, even the Nizam was to talk just in English during breakfast and supper on each Monday and Thursday, where the English guide was available and for any break of rule the buddies were fined. Laiq Ali, child of Salar Jung-I, who was English instructed man delegated as Diwan in 1883 to westernize and modernize the State. **Religious Education:** A demand from the community

The Madrassa-I-Deeniya was begun in 1882 to grant strict preparation to Muslim youth. A Sanskrit school called the Vedic Dharma Prakashika began at Hyderabad in 1894 to bestow strict preparation to Hindu young men. One more Sanskrit school, which was supported by the state laid out at Hyderabad in 1899. Dharmwant High School and Mufedul-Anam High School were the initial two non-public schools that instilled western training with English medium in the old city, which were established by the Malwala Kayasth family and the heads of the Khatri rank in 1880 and 1882 separately. Asafia High School was laid out in 1895 to give both mainstream and moral training among Muslim youngsters. The Vivek Vardhini Pathasala, which was the principal private Marathi school established in Hyderabad in 1901 while the primary Telugu school was begun by Ranga Rao Kaloji in Chaderghat in 1904. The Anwar Uloom High School was established by Moulvi Muhammed Abdul Razzak in 1909.

Role of the State in promoting girls' education

The reluctance of Muslims to send their girls to schools, early relationships among Hindus, and the shortfall of prepared ladies educators were the fundamental boundaries to the advancement of female instruction during the Nizam time frame. The primary government Zenana school was opened during the time of Nizam-VI. Dr. Aghoranath Chattopadhyaya

began a Hindu Anglo-vernacular school in 1877 to instruct both Muslim and Hindu young ladies. The Wesleyan Mission began young ladies' schools at Secunderabad and Chaderghat in 1882. Syed Hussain Bilgrami laid out a school for Muslim young ladies in 1885 with qualified staff. Embroidery, homegrown science, Arabic, Persian, and English were instructed to young ladies as a feature of the educational plan. An establishment for young ladies was opened at Bolaram during the 1880s. The Mufeedul-Anam High School began an essential area for young ladies during the 1890s. The Nampally Girls' School was laid out in 1890, which was the primary government center school for young ladies in Hyderabad state. The Stanley Girls' School was begun in 1895. Later on, it updated as a High School in 1908 and four young ladies showed up for the school-leaving assessment in 1911. The Telugu Normal School and Elizabeth Stanley Girls' High School, which are situated in Hyderabad conferred preparing to Telugu instructors. The state conceded allowances to the understudies and selected bullock trucks for their transport to and from the school.

The question of language in education

The Nizam government made obligatory capability in Persian or Urdu for Hindu understudies to go to England for higher examinations. Thusly, the Hindus of the Hyderabad State confronted social embarrassments and political disparity. Consequently, the Arya Samaj laid out in Hyderabad in 1892 to safeguard the privileges of the Hindus. The state advanced Urdu as the authority language in organization by ignoring different dialects like Telugu, Marathi, and Kannada that were spoken by most of individuals (roughly 86%) in Hyderabad state. Moreover, the Nizam coordinated that state-supported training was given uniquely through Urdu or English. Indeed, even the essential goal of Osmania University was to give advanced education to just Muslim understudies. In addition, the public authority didn't permit private establishments to give schooling in the language of individuals. A few activists worked however associations for the advancement of Telugu in the Telangana district during the Nizam rule. Kommaraju Lakshmana Rao laid out 'Sri Krishnadevaraya Andhra Basha Nilayam' at Hyderabad in 1901. Two Telugu libraries to be specific 'Sri Rajaraja Andhra Basha Nilayam' and 'Andhra Samvardhini Grandhalayam' were laid out in 1904 and 1905 at Hanumakonda and Secunderabad individually. The Arya Samaj assumed a crucial part in laying out Vivek Vardini Pathasala to bestow schooling through Marathi and English. Consequently, the Vignana Chandrika Grandha Mandali at Hyderabad distributed well known writing in Telugu. In addition, the commitments of eminent characters for advancing instruction are brilliant and loved for eternity. Bilgarmi took the inception to lay out three modern schools in Hyderabad, Aurangabad, and Warangal as well as the State Central Library in Hyderabad. Raja Bahadur Venkat Ram Reddy was instrumental to lay out Narayanguda Girls' High School (renamed as Madapati Hanumantha Rao School) in 1928 and separate inns for young men and young ladies have a place with Reddy people group in 1918 and 1933 individually. Bhagya Reddy Varma not just battled for laying out schools for the offspring of most minimized areas yet in addition laid out couple of schools for Dalit youngsters in Hyderabad city. As indicated by the Census of the H E H the Nizam's Dominions 1921, the general and English proficiency pace of Hyderabad State were just 3.3 and 0.3 individually. Assuming we contrast and different areas and states, it stands last both

in everyday schooling and in proficiency in English. The enumeration detailed that overall education rate among Hindus (2.6), Muslims (8.9), Christians (25.2) and Animist (0.8) though English proficiency rate among Hindus (0.2), Muslims (0.9) and Christians (16.1). The complete proficiency rate in the Telangana area is 4.2 while the absolute education pace of the Marathwada district is 2.4. However the Nizam state acknowledged present day instruction, it was the language strategy and absence of state responsibility prompted the instructive backwardness in Hyderabad state during the Nizam rule contrasted with other august states and British India.

Conclusion

The statistics of state was directed in 1881. The state's schooling system was framed. There was no Progress in female instruction until the approaching of Salarjung-I. The primary young lady's school was opened in this period. Young ladies were shown family abilities and got strict schooling. The general public began its move towards progress yet there was no advancement of ladies. As of now world class ladies were given proper training at their places and deodies. For a working class lady an edify standpoint was created towards their schooling. This period can be depicted as the foundation for the forthcoming time of ladies' liberation throughout the entire existence of Nizam.

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