

Modern Education in Hyderabad State: A Historical Analysis

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ABSTRACT

Hyderabad was a unique state that inherited the Deccan region's composite culture. The Hyderabadi culture represents religious toleration and communal harmony of a heterogeneous society predominantly consisting of Hindus and Muslims. In recent years, there have been conflicting and contradictory interpretations regarding the nature and characteristic features of the Nizam rule. In particular, the period of the last two Nizams, i.e., the sixth and the seventh (1869-1948), has been subjected to critical analysis. Contrary to the opinions of some scholars, as early as 1829, Nawab Fakhruddin-Khan (Sham-ul-Umra II) had established a school known as the *Madrassa-e- Fahria* in his palace. However, concrete steps were taken to introduce modern education in the princely State of Hyderabad only in the second half of the nineteenth century. The history of current public instruction in the Nizam's dominions goes back to Sir Salar Jung, the Prime Minister of Hyderabad (1853-83). After assuming power as Diwan, Salar Jung introduced several reforms in the field of education. Undoubtedly, the modern education system in Hyderabad State originates from the Salar Jung reforms. In 1853-54, Salar Jung established *Darul-Ulum*, the Oriental College at Hyderabad, intending to inculcate a taste for oriental learning through the media of the "Arabic Persian and English language," as well as "Telegoo and Maratta. This paper elaborates on the historical account of the Education History of Hyderabad State for over 100 years.

Keywords: Hyderabad, Nizam's Dominions, Asaf Jahi, Sir Salar Jung, Modern Education

INTRODUCTION

The former Hyderabad State included the current state of Telangana in it. The state was India's second-largest princely state. Following the fall of the Bahamani and Qutb Shahi Kingdoms, the State of Hyderabad under Asaf Jahi was established. It took the shape of a polygonal tract that occupied the Deccan Plateau's middle. Seven Nizams controlled the Hyderabad State for more than two centuries, from 1724 to 1948, under the Asaf Jahi dynasty. The Nizams ruled over a feudal social structure and an autocratic political and administrative apparatus. It was a distinct state that acquired the hybrid culture of the Deccan.

The Hyderabadi culture represents religious toleration and communal harmony of a heterogeneous society predominantly consisting of Hindus and Muslims. It also reflects how each other's culture influenced the significant communities and how they adopted each other's customs, traditions, ceremonies, dress, and lifestyle. The Nizam's State was divided into three Linguistic regions, viz. Telangana (Telugu), Marathwada (Marathi), and Karnataka (Kannada). It was a multi-lingual, multi-ethnic, multi-cultural, and multi-religious state. According to the Census of 1941, 84% of the population was Hindus, 11% were Muslims, and the rest belonged to other religions like Jains, Sikhs, Parsis, etc. Among the linguistic groups, Telugu constituted about 50%, Marathis 25%, and Kannadigas 11%. The rest belonged to other linguistic groups such as Bengalis, Tamils, Rajasthanis, etc.; for Administration, the entire State was divided into four *Subhas* (administrative units), i.e., Warangal, Medak (Telangana), Aurangabad (Marathwada) and Gulbarga (Karnataka). The Telangana region, which formed a part of the Nizam's Dominions, represented the unique Deccani culture and has an identity of a specific regional character.

The formation of the new Telangana State in 2014 has brought several issues and challenges. The Telangana question has been a public and intellectual debate topic for over six decades. Historically, the period between 1853 and 1948 is crucial for understanding and analyzing the contours of the birth of modern Telangana: the year 1853 signifies the

beginning of Sir Salar Jung's reforms which led to the fundamental changes in the administrative and socio-economic-cultural fields in the Nizam's Dominions. As a Regent and Prime Minister, he served three Nizams for 30 years (1853-1883). Salar Jung's reforms contributed to the improvement of the State's finances and administrative and socio-economic system. Thus, he was known as "the first modernizer of the Hyderabad State," and his reforms became a landmark in the history of modern Telangana. The second half of the 19th century was also a period of significant changes in the administrative, economic, educational, and socio-cultural systems. He was a liberal ruler and a visionary. The Hyderabad State has gone from "medievalism to modernism" due to the multifaceted improvement in administration, industry, trade, commerce, and education. The final Nizam, Mir Osman Ali Khan, who ruled from 1911 until 1940, continued Salar Jung and the sixth Nizam's reforms. Significant developments in agriculture, irrigation, education, economy, industry, trade, and commerce occurred in the Hyderabad State under his reign. Major public sector businesses like railways, motor transportation, post and telegraph, airways, education, public health, irrigation, and other areas saw rapid growth during the final Nizam rule in Hyderabad. A new period and the unique Deccan culture were heralded by the development of art, architecture, literature, and other fine arts.

In recent years, there have been conflicting and contradictory interpretations regarding the nature and characteristic features of the Asaf Jahi rule. In particular, the period of the last two Nizams, i.e., the sixth and the seventh (1869-1948), has been subjected to critical analysis. One group of scholars presents a negative picture of the last phase of the Asaf Jahi rule by depicting the negative features like uncivilized, autocratic polity, religious conflicts, and feudal domination. Some sections of people and even the media propagated myths that there was no modern education in Telangana till United Andhra Pradesh was formed in 1956. They made us and the entire world believe it. However, the fact is that Telangana, as part of Hyderabad Princely State, is one of the early societies which introduced modern education in India. Hyderabad was on par with and paralleled British India in terms of introducing modern education and establishing schools and institutions. At the same time, another set of scholars tended to paint a rosy picture of positive developments like industrialization, urbanization, growth of modern education, and so on. Therefore, it is necessary to re-assess and re-interpret the contemporary history of Hyderabad State based on authentic and original rich historical source materials and data. In this paper, an attempt is made to analyze the nature and characteristic features of modern education in Hyderabad state during the reign of the sixth and seventh Nizam, 1869-1948. It will also examine the growth of higher education, concerning the establishment of Osmania University in 1917 with Urdu as the medium of instruction.

TRADITIONAL EDUCATION

Historically, India was not a liberal country, and education was not accessible to most people and communities; further, certain sections of people were banned and barred from reading and writing. In ancient India, there were few learning centers- "*gurukuls*"- where education was imparted to only a few selected upper caste people. The majority of other castes were deprived of admission and accessibility to education. British rule changed this situation by introducing modern education to India. Of course, the spread of modern education was not solely brought about by the British Government. However, many foreign-funded organizations, Christian Missionaries, and enlightened Indians played a pivotal role in spreading modern education in India. While the situation was so in the entire country, a different situation prevailed in Hyderabad, where the rulers developed their indigenous education system from their internal resources. Thomas Babington Macaulay, the Law Member of the Governor-General's Council, was recognized as the father of modern education in India by his well-documented Minute on Education (1835); much before Hyderabad thought of contemporary education, of course, it was in Arabic and Persian. During the ancient and medieval periods, education - teaching and learning- in India was only in Sanskrit or Arabic. Similar to the Indian continent, the educational system in Hyderabad State was also based on religious themes and theology. The traditional education consisted of *Madrasas* and *Khangis*. The content and curriculum were based on sacred texts. Theology and religious studies dominated the teaching schedules. The village schools called *Khangis* taught rudiments of religious texts, counting, and *Peddabalashikhsa*, while *Madrasas* imparted theological/religious subjects and principles of the Koran.

As early as 1829, Nawab Fakhruddin-Khan (Sham-ul-Umra II) had founded a school known as the Madrasa-e- Fahria in his palace. This school offered courses in mathematics, physics, theology, and astronomy. However, serious attempts were made to provide modern education in the princely State of Hyderabad only in the second part of the nineteenth century. The St. Georg's Grammar School was established in 1834 at Abids, Hyderabad 1834, by the Church of England for European pupils. It was Hyderabad State's first English-medium school with a secular curriculum. The curriculum for the Grammar Schools included nonreligious disciplines, including algebra, social studies, and the physical and natural sciences. A medical school was established in Bolarum in 1839 by British Resident. However, some noblemen like Shams-ul-Umara Amir Kabir-I have become patrons and pioneers of the liberal learning pattern.

He established an Arabic and Persian school in the capital city. He was also a great mathematician and wrote many books.⁵

MODERN EDUCATION

The history of modern public instruction in the Nizam's dominions goes back to Sir Salar Jung, the Prime Minister of Hyderabad (1853-83). After assuming power as Diwan, Salar Jung introduced several reforms in the field of education. Undoubtedly, the modern education system in Hyderabad State originates from the Salar Jung reforms. In 1853-54, Salar Jung established *Darul-Ulum*, the Oriental College at Hyderabad, intending to inculcate a taste for oriental learning through the media of the "Arabic Persian and English language," as well as "Telegoo and Maratta." It was meant to be the "center of oriental learning in the Deccan and the means of diffusing a taste for culture through classics." The college curriculum included the study of languages, physics, chemistry, mathematics, astronomy, geography, history, and physical education.

In Hyderabad, the Roman Catholic Mission founded a school in 1855 that was later renamed the All Saints School to train secondary school teachers. The school was first established to educate the children of Nizam's army personnel, but it gradually welcomed students from all castes. Missionaries founded English-medium schools in Hyderabad, Aurangabad, Warangal, and Gulbarga. General, technical, and professional schools were among them. Due to the hiring of non-mulkis (non-locals) from Aligarh, Madras, Bombay, Bengal, etc., in administration, particularly under Sir Salar Jung I, Western education gained importance.

In 1859, the Government issued orders for opening two schools in each taluk and district headquarters, one in Persian and the other in the local language, under the management and supervision of the revenue department. Deputy Inspectors of Schools for the districts were appointed in 1875. The first step for educating people in the communities of the State was taken up in 1859-60. The Government established several educational institutions by providing Rs. 87 per month per school. Similarly, one school at each district headquarters was shown by providing Rs.150/- per month. The curriculum consisted of Mathematics, History, and Geography besides languages (Marathi, Urdu, Arabic, Persian, Telugu, and English).

By the end of 1860, two Christian Missionary schools—the All Saints' Institute (1855) and St. George's Grammar School (1834), had evolved into high schools. The Education Department opened an Anglo-Vernacular secondary school at Chaderghat and an English high school at Pathegatti, respectively, in 1870 and 1872. The former, the first Government English High School in the old Nizam's Dominions, and the latter, 1877, which became a college for second-graders, were combined in 1875. It relocated to Rumbold's Kothi in Chaderghat under Noble's School, also known as the *Madrasa-e-Aliya*. Moulvi Shaik Ahmed Hussain (Nawab Rafat Yar Jung) established the *Madrasa-e-Pizza* at Malakpet in 1876 with the Murshidzadas.

During this time, the Anglo-Vernacular Hindu School in Secunderabad—later known as the Mahabub College—was also a high school. There were two colleges, eleven secondary schools, and five elementary schools with 2,032 boys enrolled in them by around 1883–1884; meanwhile, there were three secondary schools and five primary schools for girls, with a combined enrollment of 643 girls. In addition, Hyderabad's municipal government-built institutions hinder professional and technical education. The missionaries' efforts—Roman Catholic and Protestant—successfully established schools for females in the State. In Hyderabad, a school for boys and girls was established in 1834 by the pastor of St. John's Church. Subsequently, the girls' section was separated from boys in 1850 and began functioning as the St. George's Girls' Seminary; this was closely followed by the St. Fancies Girls School in 1850, Rosary Convent High School (1904), and the Protestant Orphanage Convent School in 1871, at Secunderabad. However, some Missionary schools were meant only for Anglo-Indian Christians, and no Hindu or Muslim girls were admitted into them.

Between 1871 and 1881, many schools were established in Hyderabad city and districts. The Department of Education was established in 1869-70, and Mr. Wilkinson was appointed the first Director of Public Instruction. In 1875 Deputy Inspectors of Schools were set, and the control of the Revenue department over schools was transferred to the education department. The City High School and Chadarghat High School were established in 1870 and 1872, respectively. The Chadarghat Anglo-Vernacular School became the nucleus of the Hyderabad College, affiliated with the Madras University, in 1884. The Hyderabad College became the Nizam College in 1887, and Dr. Aghoranath Chattopadhyya was its first Principal. A school of Engineering was established in 1870 to produce the required technical staff for the public works department. *Madrasa-e-Aliya* was established in 1873 for the children of nobles and jagirdars. The object of this school was to provide sound English and Oriental teaching on the model of an English Public school. Salar

Jung's nephew, Mukharram-ud-Daula, set up the *Madrasa-i-Aiza*, in 1878 for the education of the children of the royal family and the upper classes of the city.⁷ During the Administration of Salar Jung I, a total of 162 schools were established throughout the Hyderabad State in Urdu, Persian, and other local languages, out of which 142 were located in the districts.

The control of the Educational Department, excluding the Medical and Engineering College, was vested in a *Nazim Talimat* or Director of Public Instruction under the Miscellaneous Minister. An English officer, W.H. Wilkinson was appointed as Education Secretary and Director of Public Instruction in 1869-70. In 1871, a Director of Vernacular Education was appointed who improved the education system of the District Schools. In 1876, the Nizam's Government sent two students to England to study Geology and Mining at the Royal School of Mines, London. Both students returned to Hyderabad in 1879 after obtaining their Diploma Degree. At the end of Mahbub Ali Khan's rule in 1911, there were 80 primary and ten secondary girls' schools in the State. From 1884 to 1887, Prime Minister Salar Jung II paid particular attention to the extension of education, and the grant-in-aid system was introduced.

In 1887, Nawab Imad-ul-Mulk Bilgrami was appointed as the Director of Public Instructions for Hyderabad state. He played a significant role and reorganized the department. Several measures were introduced, such as the overhaul of the Administration, the inspecting agency, high schools in all the district headquarters, and many middle schools started at many places. Primary education was also considerably expanded. In 1889, the Nizam Foreign Scholarships were awarded to meritorious students by the Hyderabad government. In 1895, Sarojini Naidu received a fellowship to pursue higher studies in Mathematics in London.

Maulvi Anwar Muhammed Abdul Razzak founded the present Anwarul-Uloom Education Institution in 1909 to impart a general education. Anwar-ul-Ulm College played a historical role in educating people by importing liberal and modern education into Hyderabad State. The College Logo rightly depicts a book and torch symbolizing enlightenment and the Arabic phrase meaning "Ya Allah increase my knowledge." The college has been seeking to empower the students and has the distinction of being one of the largest and oldest autonomous Muslim minority educational associations in Hyderabad. This institution has achieved the distinction of being the first college to have received recognition under U.G.C. 2(f) and 12 (B) in 1961 and was granted Autonomy in 1989.

It stands as an example of the history and glory of modern education, irrespective of religion and faith, caste and creed, poor and rich. Bandaru Dattatreya, former Union Minister for Labor and Employment, Government of India, was an alumnus. This is a classic example of the diversity of this institution and its service to the nation. Presently, this college is not only offering education to the neediest strata of Society but also encouraging and promoting girls' education by offering separate sections for Girls to ensure that they also enjoy the benefit of education on equal footing with boys.

Mahabub Ali Khan's rule from 1869 to 1911 witnessed noticeable changes in the field of education. The education system in Hyderabad State was transformed following Mahabub Ali Khan's vision of "acquisition of knowledge" and "the cultivation of sciences." During his reign, the education department had undertaken the project of mass education in earnest, and several schools were established.¹¹ Number of schools had gone up from 125 in 1869 to 1912 by 1884. Of these, 30 were in Hyderabad city, and the rest were in rural areas. W.H. Wilkinson, the Principal of the engineering school in Hyderabad, was appointed as the Director of Public Instruction.

Along with liberal arts, humanities, scientific and vocational education was also developed. Mahbub Ali Khan had shown keenness in developing science and technology courses. During his rule, a medical college in Hyderabad and engineering colleges in Warangal and Aurangabad were established. In 1884 Urdu was made the official language in place of Persian throughout the State, and the medium of instruction in all the government educational institutions was Urdu. Nevertheless, English medium and vernacular schools also flourished. A Residential Public School known as Asafia High School was founded in 1895 with 150 students. Its main objective was to impart secular education and moral training, especially to the children of the military officers, irrespective of caste and creed.

In addition to higher education, proper attention was paid to establishing professional, industrial and vocational training institutions. Accordingly, three industrial schools were started at the three main industrial centers viz., Hyderabad, Aurangabad, and Warangal, in 1870, 1884, and 1890 respectively. These industrial training centers have played an essential role in the State's industrial development. Teaching was conducted both in English and Urdu. There were 37 engineering schools during the period of the sixth Nizam. In 1899, a Law school was opened with a minimum staff of two lecturers. During the first decade of the twentieth century, two more law schools were opened at Aurangabad and Gulbarga and continued to progress during the study period.

WOMEN'S EDUCATION

A notable feature of the educational growth during the reign of Mahabub Ali was public-private participation in the establishment of schools, especially for girls. During the reign of Nizam VI, the first government Zenana School was opened in Hyderabad. In 1885, a special Muslim girl's school was established in the city of Hyderabad, and in 1890 the Nampally girl's school was started. In Nizam's dominion, educated elite Muslim women, along with the support of a few enlightened men, stood for the education of evils associated with women in Hyderabad state. Women formed and propagated their ideas through writing. They stood for female education; they believed education could bring about a change among women. At the end of Mahabub Ali Khan's rule in 1911, there were 80 primary and ten secondary girls' schools in the State. Christian missionaries and domestic philanthropists were critical in spreading education in Hyderabad state. The Government did no significant work on the education of women till 1890. Until 1885, there was only one Qur'anic madrasa for Muslim women outside Hyderabad, with only 30 girls. By 1901, only 77 girls were studying in the State of Hyderabad. There were many reasons for this.

In the Muslim community, traditional religious education was considered necessary for girls then. A large section of the Society did not favor girls' western education. The purdah system, the system of child marriage, and the discrimination of parents against their daughters' education acted as a barrier to the progress of female education. In Hyderabad, Aghornath Chattopadhyaya established a Hindu - Anglo Vernacular Girls School. There were about 76 Hindu and Muslim girls. Another school, "Pizza Niswan," was also established, but these two schools did not function for many years and closed down. In 1907, a new Zenana girls' school was founded by Noor Unisa Begum. The New Zenana School, the first girl's school in Hyderabad, was later renamed the Mahubia girl's school.

Aghornath Chattopadhyay was a pioneer in spreading female education. He founded the Hindu Anglo-Vernacular School known as Chaderghat school or Gloria High school in 1881, educating 76 girls belonging to both Muslim and Hindu girls. The school's curriculum included English, Urdu, Telugu, History, Geography, Home Science, and Hindustani music. Out of 76 girls, 26 were Muslims, and 50 were Hindus. In Hyderabad City, this was the only school for girls taught in Urdu. A. Venugopal Pillai founded the first ladies' school early in Secunderabad. The Wesleyan Mission established girls' schools in Secunderabad and Chaderghat in 1882.

Thus, there were three secondary and five primary schools for females by 1883 AD, totaling 796 students. Later in 1885 CE, Syed Husain Bilgrami founded the first exclusively Muslim girl's school in Hyderabad. Some upper-class women like Noor Unisa Begum, the daughter of Salar Jung, and Sujat Ali, the sister of Imad-ul-Mulk, established schools in their palaces to educate the daughters of nobles and jagidars. Margrit Pernau mentions that there existed a school, "Madrasa Pizza Niswan" (school for noble women) from about the late 1890s, financed by the State and meant for the daughters of the nobility. Tayyaba, the daughter of Sayyid Hussain Bilgrami Imad ul Mulk, the Director of Public Instruction of the State, was a student of this school. She was one of the first Muslim ladies to pass her Bachelor of Arts from Madras University.

The eldest daughter of Salar Jang I, Nur-un-Nissa Begum, established, funded, and oversaw another institution called Madrasa Niswan (school for women). Karim-un-Nissa, the daughter of Salar Jung II, taught her Persian, Urdu, and English. Another institution, the "Zenana School," offered English, Arabic, Persian, and Urdu instruction. Girls from sharif or noble households received education from three European and two Indian matrons who worked as instructors in the school. The government also showed interest and opened the Zenana Girls School in Nampally in 1890. The Madras University and Hyderabad Middle School Examination were used to construct the matriculation curriculum. The Mahubia Girl's School was opened in 1907, which was meant only for girls from upper-class Society and was expensive. In this school, primarily European teachers were appointed, and the subjects taught were those prescribed for the Cambridge Examination. In 1909, Florence Wyld was appointed as the Head Mistress of the Mahabubia school. She brought her three other young teachers and set them to the school. She had assumed that these schools would be established according to the British system, but the girls would be Indian. Florence Wyld found much support in Khujitsa Begum, the Indian representative assigned by the British Government to interact with Indian families. She also persuaded the Nizam Mir Mahub Ali to bestow his name to the school in the hope of getting patronage from him. When Wyld left Hyderabad in 1919, Mahubia School had 100 students. By the 1930s, there were 79 schools in Hyderabad, and the Muslim students were twice the number of Hindu students. Twenty-two percent of the girls in these schools were daughters of government officials. Begum Sughra Humayun Mirza (1884-1958) was one of the essential personalities who worked for Muslim women's education, as well as the reform of the community. She was Mariyam Begum's daughter and the daughter of Captain Haji Safdar Hussain. Begum Mirza edited numerous journals about women's issues. Annisa (The Woman) and Zebunnisa were among them (The Beautiful Woman). Her literary output was quite prolific, and she wrote multiple books, including Musheer-e-Niswan (Women's Advisor, 1920), Mohini

(Mohini, 1931), Safarnamah-e-Iraq (Travelogue of Iraq, 1915), Majmuah-Yi-Nuhahjat (A Collection of Elegies, 1989 edition), Mukhtasar Halat Hazrat Bibi Fatima (A Short Life History (Pearls of Instructions: A Collection of Advice, 1955) Most of them were written using her pen name "Haya."

Many women's periodicals that supported social reform initiatives among them were established.

Sayyida Begum Khwishgi, for instance, was the editor of the Hyderabad-based periodical Humjoli (A Woman Friend). The other critical publication Annisa was edited by Begum Mirza.

The couplet Dakin mein is Tarah taleem-e-niswan ki taraqqi ho Ki pardeh main Bhihar khaton aflatoon-e-dauran is printed on the journal's cover page. Every woman, including those who wear the veil, would evolve into a Plato of her time if there was such development in women's education in Deccan. It demonstrates that women's education was the magazine's primary focus.

The title of Annisa was "Women's and Girls' Monthly Urdu Journal," and the common issue of the publication was about forty pages.

Childcare, health, hygiene, cooking, home management, religious ideas, recipes, discipline, travelogues, novels, poetry, biographies, and reformist and educational material were all standard fare. The most significant step towards modernity was thought to be the development of the educated and "reformed" Muslim lady. Each issue of Annisa had at least one article that underlined the value of education for Muslim women and zealously promoted the cause of women's education.

Sughra Humayun Mirza founded the Safdariya School, a ladies' school in Urdu, in Humayun Nagar, Hyderabad, in 1934. In 1905, a girls' school was opened at the Saroornagar Orphanage for all castes and communities. Several women discussed the urgent need for a school when the Prince of Wales visited Hyderabad in 1906. The "Ladies committee," which worked for the establishment and oversight of the school, was even constituted after they asked the Nizam to grant them Rs. 1500. Miss Queenie Jeffries served as the school's first principal when it opened its doors in 1907. However, it should be noted that female education in the Hyderabad state remained elitist till about the end of the 19th century. For instance, the female literacy rate increased from 0.2% in 1891 to 0.4% in 1901. "In 1909, there were 79 primary schools for girls in the city and the districts; out of them, only 37 were financed by the State. The rest were either private or paid for by local funds. Apart from this, there were two middle schools, and the State financed three high schools in Hyderabad city, two of them."

Inspired by the reforms, some socially concerned intellectuals and community leaders started private schools such as Dharmavant High School and Mufdi-ul-Anam High School were opened in 1880 and 1882 CE, respectively, and offered education in the English medium. The main object of these schools was to impart education irrespective of religion, caste, and creed. Grant-in-aid was sanctioned to the above institutions in 1883 CE by the Nizam's Government. Sri Rangarao also opened a Telugu-medium school, Kaloji, in Chadarghat in 1904 C.E., in the memory of Radha Bai, Kaloji. Eminent Marathi intellectuals like Pandit Sripad Damodar Satwalekar, Dharmaveer Waman Naik, Justice Keshav Rao Koratkar and others established "Vivek Vardhini Education Society" on October 25, 1907, to impart education in the mother tongue. *Vivek Vardhini Pathshala* – the first institution of the Society was an Anglo-Vernacular school, which imparted instruction in Marathi at the primary level and in English at the middle school level.

Osmania Medical College, known as Hyderabad Medical School, was one of the oldest medical and educational institutions in India and was established in 1846 to teach European medicine in the Urdu language. The Hyderabad Medical School was established in 1846, under the rule of the fifth Nizam, when Nasirud-Doula, the Nizam, ordered the construction of a medical school in Hyderabad after being impressed by the success of the European medical care that Dr. William Maclean had provided to him. His institution began offering teaching in a course leading to L.M.S. and L.M.P. certificates in 1864 A.D. when the language of instruction was changed from Urdu to English. The Hyderabad Medical College trained students in Yunani and Allopathic medicine. The total strength of the Medical School during the period 1903-1906 was 65. Twenty-six students passed the final test. During 1911-12, fourteen students passed out of the Medical school; five as assistant surgeons and nine as sub-assistant surgeons. Nizam's Educational Department conducted the Hyderabad Medical School examinations. Initially, instructions were imparted in Urdu, but in 1884 English was introduced. The courses offered by Hyderabad Medical College were similar to the L.M. & S. Degree of Madras University. By the end of 1903, the Yunani Medical School had two sections – Persian and Arabic – with two classes for each. A dozen students passed out as Yunani Hakims between 1903 and 1904. The Victoria Memorial Orphanage and, the *Khadim-ul-Muslimeen* Vocational Schools at Hyderabad, the Vocational schools of Dornakal and Karimnagar were under control the department. Training in tailoring, cane work, and basketry was given in these schools.

EDUCATION UNDER MIR OSMAN ALI KHAN, 1911-48

During the rule of the last Nizam, the education system was further developed with a focus on liberal and professional courses. The establishment of Osmania University, The Osmania Medical College, and the Engineering Colleges led to the overall growth of higher education in Hyderabad State. The establishment of Osmania University heralded a new era in higher education in the erstwhile Hyderabad State, of which the Telangana region was an integral part. On April 26, 1917, Mir Osman Ali Khan promulgated a Farman by which the new University was designed to take full advantage of "all that is best in the ancient and modern systems of physical, intellectual and spiritual culture." The establishment of Osmania University heralded a new era in higher education in the erstwhile Hyderabad state, of which the Telangana region was an integral part. On April 26, 1917, Mir Osman Ali Khan, the last Nizam promulgated a Farman by which the new University was designed to take full advantage of "all that is best in the ancient and modern systems of physical, intellectual and spiritual culture" The Nizam stated, "in the Hyderabad Dominions a University should be established in which the ancient and modern, oriental and occidental arts, sciences are synthesized in such a manner that the defects of the present system of education are rectified." Sir Syed Ross Masood played an important role in founding Osmania University as an Urdu medium institution. As Director of Education, he went to Japan for six months to study the educational system and find out the feasibility of introducing the mother tongue as the medium of instruction in higher education. He submitted a report to the Nizam's Government recommending the introduction of Urdu medium at Osmania University.

A Bureau of Compilations and Translations was established on August 14, 1917, with Moulvi Abdul Haq as its Curator to popularize the regional language as a medium of instruction in higher education. By founding an Urdu-medium university, the first of its kind in British India, an attempt was made to democratize and liberate knowledge imprisoned in the "treasure-houses" of foreign languages. It was a unique institution that contributed to the intellectual enrichment of the University. The bureau had undertaken the translation of scientific, technical, and medical books in English, Persian, Arabic, and other European languages into Urdu. Hundreds of books relating to the faculties of arts and social sciences, sciences, law, engineering, medicine, and education were translated and made available to students. Scholars acknowledged the commendable work done by the translation bureau of the University. Thus, Osmania University was regarded "as a renaissance in the Indian educational system. One of the basic ideas of the University has been the achievement of an intellectual synthesis—a synthesis of oriental and occidental learning of the best both in the East and in the West. However, another basic idea of this University has been a cultural synthesis—which is also reflected in its architectural style—and the development of a national ethos by the creation of an academic and social environment in which 'national integration is a noble ideal and a tangible reality'". Its alums included outstanding figures in public life and a large number of eminent and exceptional scholars, educators, administrators, lawyers, doctors, engineers, writers, and sportsmen.

From 1921-to 30, the Nizam Government followed a policy of rapid expansion of primary education, which more than trebled the number of schools and their scholars within a few years. During this period, the expenditure on education had increased more than 16-fold during the half-century, rising from about Rs. 6 Lakhs to Rs. 97 Lakhs. In 1935, the Nizam Government appointed a committee under Dr. A. Mackenzie, the then Pro-Vice-Chancellor of Osmania University, to enquire into and report on the problem of reorganization of higher education in the State. The recommendations of the committee were approved with certain modifications. A Board of Secondary Education was constituted, and a Department of Technical and Vocational Education was also created. There were 11 Arts and Science colleges in the Nizam's Dominions, including Medical, Engineering, and Law. At the Cottage Industrial Institute, there was a Central School of Arts and Crafts in Hyderabad. In the institute, training was given in cloth, blanket, and tape weaving, tailoring, needlework and embroidery, carpentry, black smithy, bidri work, pottery, leather work, she making, cane work, mat and basket making, and bookbinding.²¹

A particular school on the model of the English Public School known as the Jagirdas College was established to impart education to the sons of the nobility. A separate Board of Governors supervised its affairs. The college prepared students for the Cambridge Certificate Examination. Later in 1931, it adopted the High School Leaving Certificate course, and in 1938 it changed to that of the Higher Secondary system. The Nizam Government took over the responsibility from the Local Boards and sanctioned a sum of Rs. 12.5 lakhs. A sum of Rs. Twenty lakhs was also granted for the construction of buildings. Under this scheme, villages with a population of 1000 and above were covered, and about 456 new schools, 366 for boys and 90 for girls, were started. School committees consisting of residents were set up to increase enrolment and better attendance of students. The medium of instruction at the primary stage was the pupils' mother tongue. Till 1947, the majority of the Primary schools were bi-lingual, with parallel classes in Urdu and the local language. There was also a provision for teaching the State's regional languages in the syllabus.

For the promotion of education in the State, no fee was charged in all Lower Secondary and Primary Schools. Depressed Class students were exempted from payment of fees, and the Nizam government also extended financial support to the schools established by Bhagya Reddy Varma. On the recommendation of Haimendorf, separate schools were found in the agency areas for educating the Tribes. The Nizam Government also took up welfare schemes for tribal upliftment. Only 80 primary and ten secondary schools for girls were available at the close of the first decade of the 20th century. There were no training schools for women teachers. The 25 years of the reign of Osman Ali Khan played a significant role in the rapid expansion of women's education. In 1936, there were 677 Primary, 28 Secondary, 4 Training, and 4 Special Schools for women, besides two women's colleges. The B.A. course was initially given in a collegiate setting. The college was then moved to the Residency Building. Women's education has also experienced significant development, with a surge in the number of primary, secondary, and training institutions for women. The Nizam Government offered special facilities for girls to take the Higher Secondary Certificate test to advance women's education.

With 3 62,150 pupils, 300 new government schools were opened in 1937. Furthermore, Nizam VII gave the education of girls significant consideration, opening 720 schools with 52,000 female pupils. In 1941, there were 789 girls' schools, up from 687, and 63939 students, up from 43,569 in the preceding year. There were 4,312 female students in 11 High schools, 6,769 in 25 Middle schools, and 52,858 in 753 Primary schools by the end of 1940. In 1941 the total number of girls' schools and pupils increased from 687 to 789 and from 43,569 to 63939, respectively, during the decade. (Hussain, 1945). In the first decade of the early twentieth century, the school enrollment rate in Hyderabad was 3.5 percent, which increased to 17.6 percent in 1941. This was a testament to the fact that in these forty years, the importance of Western education began to proliferate in Hyderabad State. The importance of education among women was highlighted, and a sense of self-confidence was created.

CONCLUSION

Due to the political turbulence and the people's traditional and conservative mindset, education during Asaf Jahi's early years moved rapidly and was mainly disregarded. Christian missionaries, Sir Salar Jung, philanthropists, and women's groups and periodicals played essential roles in educating the female class. Women's education "put its foot on the verge of the transitional period from medievalism to modernity" during Sir Salar Jung I. Under Mir Mahbub Ali Khan and Mir Osman Ali Khan, women's education progressively advanced. Thus, the second part of the nineteenth century saw the start of modern western education in Hyderabad state. In Hyderabad, efforts were undertaken to create a proper educational system, which was neglected for a long time. During the time of Salar Jung, several educational institutions were established. Salar Jung took a keen interest in the development of modern education, and the decade 1871–1880 witnessed progress in education in the Hyderabad State. During the reign of Mir Osman Ali Khan, specific educational reforms were introduced, considered the most memorable achievements under his rule, and had the most lasting and impressive contributions. He was the founder of the Osmania University in Hyderabad, which marked a new era in India's annals of British educational policy.

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