Chapter - IV

Development of Education in Karnataka under Muslim Rulers
~Chapter-4~

1. Introduction

The history of Karnataka, known as Karnataka (elevated land) in ancient times, can be traced to the pre-historic ages. The Maurya dynasty of North India was the first kingdom to hold sway over vast swathes of the state. Chandragupta Maurya, the greatest of the Maurya rulers, relinquished his throne and converted to Jainism in Shravanabelagola. Since then, a great many dynasties have ruled Karnataka enriching the land's heritage with their distinctive cultures and values. The Satavahanas, the Kadambas and the Gangas were the first indigenous dynasties to rule Karnataka. The Kadambas usurped the throne of the Pallavas of Kanchi and built their capital in Banavasi. The Gangas of Kolar held their reign till 999 C.E., when they fell to the Badami Chalukyas. The Chalukyas emerged as a great power and brought the whole of Karnataka under their rule. They were prolific temple builders and built some majestic temples in Aihole and Pattadakal. The baton then passed to the Rashtrakutas and the Kalyana Chalukyas. The Hoysalas, who succeeded the Chalukyas, were also great patrons of art and they built some exquisite temples in Belur and Halebeedu. The successive invasions by the Delhi Sultanate at that time led to the formation of the Vijayanagara Empire. The Vijayanagara rulers ushered in an epoch of glory in the history of Karnataka. The might of the empire spread to distant shores and indigenous art and culture flourished to a great extent.¹

Though the Vijayanagara Empire collapsed in the second half of the 16th century, yet since the middle of the 14th century some parts of Karnataka came under the Muslim rule. Initially the Bahmani Sultans (1347 - 1538 C.E.), then, the Adil Shahis of Bijapur (1489 - 1686 C.E.), the Barid Shahis of Bidar (1487 - 1619 C.E.), and finally, the Mughals (1657-1757 C.E.), wielded their authority over Karnataka. With the rise of Hyder Ali and Tipu Sultan (1761-1799 C.E.), the whole of South Karnataka came under Muslim rule. Thus, the Muslims, though only a minority in Karnataka, wielded great political authority over many parts of Karnataka since medieval times till the end of 18th century i.e., the conquest of Srirangapatna by the British and the death of Tipu in 1799 C.E.²

True to Karnataka’s traditional generosity, it has welcomed and accommodated in her midst quite a few religions of people from elsewhere. Islam entered Karnataka in the 7th century C.E. through Arab traders. The first Muslim invasion into Karnataka was by the Khiljis during 1305 - 1311 C.E. As a result of
these expeditions many Muslim soldiers remained in Karnataka. The second Muslim invasion in Karnataka was from the Tughlaq dynasty. An epigraph of King Ghiasuddin Tughlaq, discovered at Basavakalyana (in Bidar district) dated 1311 C.E., records that Kalyana was one of the places conquered by Ulugh Khan (Muhammad Ibn Tughlaq), son of Ghiasuddin. In 1321-1322 C.E. King Ghiasuddin dispatched another military campaign, under the leadership of Ulugh Khan against the Kakatiyas of Warangal. During this campaign, Ulugh Khan seized the Bidar town (in north Karnataka) and the surrounding area. Historian Farishta has stated that Ulugh Khan captured Bidar and some other places of the area wherein he stationed a military garrison.³

Muhammad Ibn Tughluq ascended the throne in 1325 C.E., and continued to conquer South India. Once again in 1327 C.E. his army plundered Dwarasamudra, the capital of the Hoysala King Ballala III. In 1342 C.E. Muhammad Ibn Tughlaq pursued, captured and killed King Ballala III at Madurai. Muhammad Ibn Tughlaq happens to be the first Turkish king to enter in person into Karnataka and conquer certain parts of North Karnataka. It was at this critical time the whole of South India was overrun by the Muslims.⁴

Islam also became popular in Karnataka during the Vijayanagara period (1336 C.E.-1565 C.E.), as the territory employed Muslim soldiers, and all towns and villages in the territory had Muslim residents as testified by Barbosa.⁵ Devaraya II (1423 C.E.-1446 C.E.) was the greatest ruler of the Sangam dynasty of the Vijayanagara Empire. He carried the reorganization of the armies and assured the effectiveness of the defence. Hence, he employed many Muslims in his army, which is said to have consisted of ten thousand Turk (Muslim) horsemen.⁶ It shows that Muslim horsemen were very efficient in war field and very much valued by the kings. Even King Ramaraya's (1543-1565 C.E.) army included Muslim soldiers. He allowed them freedom to observe their religious obligations, and also permitted them to build Masjid, treated them generously and assigned them a particular locality of the city for them named Turkavadi.⁷

Muslim rulers in Karnataka have remarkably contributed to the Islamic learning, arts, crafts, and rise of the Urdu language and literature. None of these rulers displayed an inclination towards traditional methods of recording events, such as palm books and stone inscriptions, but they had court historians who recorded important
events of the reigns of their respective patrons. Notwithstanding a certain degree of bias and exaggeration, the books of the historians provide some valuable information. Travelers’ accounts provide additional glimpses into the educational system prevalent among Muslims in Karnataka. With the emergence of Muslims in Karnataka, the language of Karnataka got considerably influenced with Arabic, Persian and Urdu, whose words related to diverse aspects of life started to be used in Karnataka. Many words of used for dress and food entered Kannada through these Languages. Muslim influence was apparent not only in the field of language but also in the fields of economy, religion, education, art and architecture, paintings and music.  

With the establishment of the Bahmani kingdom, Islamic system of education was introduced in the northern part of Karnataka. Education under the Muslim rule in Karnataka was designed on the lines of the education system nourished by the Muslim kings of North India. Under the Bahmani rule, Islamic education received new fillip. Some of the kings of Bahmani kingdom were great patrons of letters. Every village in the Deccan with a Muslim population had a Masjid and invariably a Maktab. The towns and cities had bigger Masajid, wherein Madaris (Islamic seminaries) additionally came into existence. It became essential to train youngsters as students, scribes, and accountants for the ever-growing Muslim administrations. Along with the Quran, Hadith (traditions of the Prophet SAW) and Islamic Jurisprudence, other subjects like mathematics, geometry, logic, history and the Unani system of medicine were also taught. Only those students who had completed religious courses and other studies in Maktab received admission into Madaris. The art of calligraphy (Khattati) was specially developed by the Muslim rulers of Karnataka, over the centuries. The paper had come into existence, and penmanship, whether original or a copy, got priority. Theology, rhetoric, and astronomy were preferred subjects. Archery, fencing, horse-riding and Changar (polo) were quite popular among the aristocracy or the members of the ruling class. Military training was compulsory for princes. Parents escorted students to Maktab where pious and selfless teachers took their jobs seriously, and took care of their education and upbringing.  

Education among Muslims in coastal Karnataka seems to have developed without gender bias even during 14th century. Ibn Batuta visited the town of Hinaur in 1336 C.E. as a guest of the local ruler Sultan Jalaluddin (1333-56), observed and
recorded a rare sight and related that there were twenty three Madaris for boys and thirteen for girls, the likes of which he had not seen anywhere else. All the girls in these Madaris had learned the Quran by heart. Ibn Batuta’s observation is important for more than one reason, like he had traveled in almost all Muslim countries of that period, in addition to various parts of Southeast Asia, and found the rare presence of Madaris for girls and women fit to be recorded in his accounts. Although a solitary situation, the availability of Madaris for girls was an extraordinary case in the middle ages, not only for India, but for the entire contemporary Muslim world.

2. Education under the Bahmani Rule (1347 - 1538 C.E.)

Bahmani Kingdom was the first independent Muslim kingdom in South India. The kingdom was founded in 1347 C.E. by Hasan Gangu, a Persian with the title of Alauddin Hasan Bahman Shah. Nineteen kings ruled Northern Deccan up to 1538 C.E. The kingdom was divided into four provinces, out of which Gulbarga and Bidar belonged to Karnataka State. Many generals and nobles of the Turk origin were found in the Bahmani kingdom. The kings invited and encouraged foreigners including Turks and Persians in their kingdom. During the Muslim rule immigration of Arabs, Persians and Turks had naturally a great effect on the culture and future of the Deccan.

Hassan Gangu Bahmani (1347-1358 C.E.), founder of the Bahmani kingdom, came from a humble background and had no education. But he paid full attention in educating his sons. His son Muhammad Shah Bahmani I, who ruled some twenty years, was noted for his language skills. He knew several languages including Arabic, Persian and Turkish. But it was Mahmud Shah (C.E. 1378-1397), who became famous as a patron of learning. He established institutions (Makatib and Madaris) in several cities of his dominion like Gulbarga, Bidar, Kandahar, Elichpur, Daulatabad, Chaul and Dabhol. He arranged for free boarding and lodging of poor students. A military institution was also established for the children of nobles. For such activities and his wise administration, he was given the title of Aristotle by the Deccanese. Giyasuddin Shah and Shamsuddin Shah next succeeded, and were followed in their turn by the great Bahmani king named Firoz Shah Bahmani.

Firoz Shah Bahmani (1398-1422 C.E.) was an accomplished scholar and fond of learning. He sent ships from the port of Goa and Chaul to Persia, Turkistan and
Egypt carrying special invitations to scholars of Islamic institutions. They were given important posts and facilities in order to pursue their studies further. Firoz Shah was drawn to philosophy and natural sciences. Every fourth day of the week, he copied sixteen pages of the Quran, before engaging in public affairs. He knew Arabic, Turkish, French, Bengali, Gujarati, Telugu and Marathi languages. It is reported that he was a good linguist and in his haram (royal female apartment) there were ladies of various races, such as Arabians, Circassians, Georgians, Turks, Europeans, Chinese, Afghans, Rajputs, Bengalis, Gujaratis, Telinganis, Marathas and others, with each of whom he used to converse in their respective languages.\textsuperscript{14}

Discussions on the subjects of rational and natural sciences were arranged, in which Firoz Shah himself actively participated. He spent his leisure hours in the company of dervishes, poets and story recorders. He was a great lover of astronomy and planned to build an observatory (Rasadgah) at Daulatabad, under the guidance of the famous astronomer Hakim Husain Gilani, but his death put an end to the great project. Firoz Shah’s attempt indicates that many experts in astronomy, mathematics and engineering were in his court and inspired him. He built a big library at Ahmad Nagar (presently in Maharashtra state), which was in good condition even until 17\textsuperscript{th} century, when Muhammad Qasim Farishtha, the court historian of the Adil Shahis, visited it. Mulla Ishaq Sarhindi, who was famous for his wit and scholarship, was among the stalwarts and learned men who assembled at his court.\textsuperscript{15}

During Firoz Shah’s reign, the arrival of the famous Sufi Khwaja Sadruddin Muhammad Husain Gesu Daraz, popularly, known as ‘Hazrat Bandah Nawaz’ (1321-1422 C.E.), to Gulbarga led to the enhancement of the Dakhani (Deccani) language and literature. Later, known as Dakhini Urdu, this was taking shape as an independent and important spoken language. It was a mixture of north Indian Hindavi or Hindi, Persian, Gujarati and Marathi, languages spoken by soldiers who came from different regions, and by wandering mendicants and Sufi saints. Although Bandah Nawaz knew Persian well and wrote in that language, he adopted Dakhini as his medium of instruction and preaching. His later works are in this language, which by then had adopted the Persian script. His works are considered the earliest forms of Dakhini language for the entire Deccan Plateau. Persian continued to be the court language of the Bahmanis, but through Dakhini, Bandah Nawaz reached the masses that were at once drawn to Sufi teachings.\textsuperscript{16} Moreover, the significant role he played as a private
preceptor, his interest in education raised him to the rank of an enlightened educationist. Of his literary works, the *Sharah Adab al-Muridin*, the *Wajud al-Ashiqin*, *Jawami' al-Kalam* and the *Asma al-Asrar* are greatly admired.\textsuperscript{17}

Ahmad Shah Bahmani (1422-1435 C.E.) followed the footsteps of his worthy brother, Firoz Shah and showed great respect to the learned and did much for their benefit and advantage. The king gave several towns, villages and extensive lands near Gulbarga in perpetuity to Bandah Nawaz, and built for him a magnificent *Madrasah* near Gulbarga. The succeeding kings were not much noted for their literary enterprise on learning until the reign of Muhammed Shah Bahmani II (1463-1482 C.E.). The education of this prince was under the supervision of Khwajah Jahan, who appointed Adiri Jahan Shustari, a celebrated scholar of that period, as his tutor (*atatig*). The prince made considerable progress in his studies.\textsuperscript{18}

**Literary Attainments of Mahmud Gawan**

A noteworthy event of Bahmani reign is the arrival of Khwaja Imamuddin Mahmud Gawan, the minister and outshining educationist. He was born at Gawan in the kingdom of Gilan on the southern shores of the Caspian Sea in 1411 C.E. The Mahmud Gawan’s family was one of the most aristocratic of Gilan, his ancestors having held high office and one of them having actually become ruler of Resht (a city on the Caspian Sea) with the right of having his name mentioned in Friday Sermons, and his descendants are said to have maintained their autonomy right up to the reign of Shah Tahmasp Safavi (1524-1576 CE) (it was this Tahmasp who was the Emperor Humayun’s host during his wanderings) when the kingdom of Gilan was swallowed up by the regenerated Persian Empire.\textsuperscript{19} Gawan arrived at Bidar in 1453 C.E. and managed to promote education and Islamic learning. Although a merchant by profession, he was well versed in Islamic lore, Persian language and mathematics. He was also known for his profound scholarship in Persia before coming to India. Due to his perseverance, honesty, simplicity and learning, he earned the goodwill of the Bahmani rulers and held important posts under three successive kings. On Mahmud Gawan’s arrival in Bidar, the Bahmani Kingdom was ruled by Alauddin Ahmad II.\textsuperscript{20} Mahmud II (1482-1518 CE) as a young boy studied under his tutorship, and Gawan became the grand *Wazir* (Prime Minister) when Mahmud II became the king, and looked after the administration for nearly thirty years.
2.1 Madrasah-i-Mahmud Gawan

*Madrasah-i-Mahmud Gawan* at Bidar was built in 1472 CE by Khwaja Mahmud Gawan, the minister of Muhammad Shah III (1463-82). There were thirty-six rooms for students and six suites for the teaching staff. The building also had large lecture halls, a prayer hall and a matchless library of three thousand volumes. The Madrasah building had a large courtyard with nearly a thousand cubicles, where students and learned men came from all parts of the country and the abroad to stay. Boarding and lodging were free. There were 118 regular students and many distinguished teachers and students. Mahmud Gawan was familiar with renowned colleges at Samarqand and Khurasan and his own Madrasah was modeled after west Asian architecture. The famous Indian Archaeologist Ghulam Yazdani (1885-1962 C.E.) maintains that:

The front of the building, which was luxuriously adorned with encaustic tiles of various hues and shades, all arranged in different designs, had two stately minarets at each side, rising to a height of 100 feet. These minarets also were decorated with tiles arranged in zigzag lines, a pattern which lent the building a most attractive appearance... The building rises to three storeys in a most imposing position. Its entire length extends to 205 feet with a width of 100 feet, which so divided up into apartments comprising the mosque, the library, the lecture halls, the professors' quarters and the students' cubicles, leaving a space of 100 feet square in the middle as a courtyard... The building has excellent arrangement of light and air, and cannot be surpassed on these points by modern structures.

With the permission of the ruling prince, Gawan issued invitation to some eminent scholars of the period and wanted to employ them as teachers in his institution. Of these, two deserve special mention, Maulana Abdul Rahman Jami (1414-1492 C.E.), the most illustrious poet, scholar and sufí of Persia, whom he wanted to appoint as the principal of his *Madrasah* and Maulana Muhammad Jalaluddin Dawwani (1426-1502 C.E.), an author of many books on rational sciences and teacher of the *Madrasatul-Aitam* at Shiraz. Unfortunately, these scholars expressed their excuse on the plea of old age, arduous journey and other inconveniences involved in it. Had they accepted his invitation, he would have employed them as teachers in his *Madrasah*, and under the ennobling influence of
their erudition the standard of education and the extent of the literacy in the Bahmani kingdom would have risen much higher than was otherwise possible. Shaikh Ibrahim Multani became head of the Madrasah, and finally chief Qazi of the kingdom (Qazi al-Qazat). He is well known for the spread of Islamic learning in the state.\textsuperscript{24} Gawan was great fond of books and had a personal library of more than a thousand books. He spent all his leisure time in the library.

The curriculum comprised various disciplines which apart from Arabic, Persian, and Turkish, Sanskrit also included. Logic, philosophy, astronomy, astrology, mathematics, geography, history, science and meteorology were preferred subjects. In addition, rational and theological sciences were also taught there. Madrasah also devoted special focus and importance for spirituality and morality. Moreover, the subjects of economics and politics were also taught there. More importantly, the research departments of the science of Quran and Hadith were also smoothly functional. Furthermore, people were also given special training to develop their free and innovative minds. Besides this, new researches were also being conducted through science and astronomy departments even the credit for the invention of the first ever solar watch that runs with the help of solar heat goes also to Mahmud Gawan. He was a learned scholar and he used to give lectures in the Madrasah.\textsuperscript{25}

Gawan's growing clout in the court was a sour issue with the Deccan Muslim leaders. They considered him a foreigner and his influence over the royalty raised a lot of contention. There were administrative reforms introduced by Gawan, which also generated much resentment among Deccan governors. The courtiers decided to kill him and hatched a careful plot in which they succeeded. This way, came the end of the legendary scholar statesman.\textsuperscript{26} When Gawan's house was raided on the assumption that he had accumulated huge wealth, but all that could be found was a mat, cooking vessels, a copy of the Quran and 144 letters he wrote. Although the Madrasah suffered a heavy loss due to his sudden death, the building continued to stay in good condition for nearly two centuries. This Madrasah continued with its glorious tradition of excellence up to the rule of Aurangzeb. When it declined in its excellence emperor Aurangzeb entrusted its supervision to eminent scholar of that period Imam al-Mudarrisin Allamah Muhammad Husain bin Hazrat Miran Abdul Qadir Bijapur. However, on 11\textsuperscript{th} Ramadan 1108 A.H., torrential rains accompanied with lightning destroyed the Masjid, some part of the Madrasah building as well as
one of the towers. People were offering taraweeh prayer in the masjid led by Imam al Madarris. All became victim of the havoc. The date of this magnificent Madrasah collapse 1108 A.H. has been deduced from 'Kharab Shad'. Most of the rooms and the three minarets were destroyed. Only one minaret and a few cubicles have survived till date.

It seems relevant to conclude this account of the Bahmani kingdom with the remarks of a European gentleman who had firsthand information about the vanished glories of the kings of the Bahmani kingdom as well as their remnants that still survive in the ruined monuments they have left behind. The famous Scottish architectural historian James Fergusson (1808-1886 C.E.) maintains that:

If we cannot compare the Bahmani kings with their European contemporaries from Edward III to Henry VIII, yet there can be no doubt that high civilization according to the standard of Muhammadanism existed... Education in Persian and Arabic literature was extended as much as possible by village Maktabs, which were attached to mosques and endowed with lands sufficient for their maintenance.... The system tended as well to the spread of literature as of the faith of the ruling power, and its effects are still distinctly traceable throughout the wide extent of their dominion.

In the 15th century C.E. the Bahmani kingdom disintegrated into five smaller Sultanates and the successor states of Bijapur, Bidar, Ahmadnagar and Golkhundha were created.

3. The Adil Shahis of Bijapur (1489 - 1686 C.E.)

The Adil Shahi kingdom began to rule Deccan from Bijapur for about two hundred years from 1489 C.E. to 1686 C.E. The Adil Shahi Sultans of Bijapur (1489-1686 C.E.) continued the Bahmani tradition of patronizing the education by constructing Makattib attached with Masajid. The founder of the Adil Shahi dynasty was Yusuf Beg (Adil Khan), a Turk. He belonged to the Al-Quyunlu or the "White Sheep" tribe of Diyarbykirk in eastern Anatolia (Asia Minor). Yusuf Adil, was popularly believed to be a prince of the Ottoman dynasty of Rum. On the death of his father Shah Murad in 1450 C.E., Yusuf then an infant, miraculously escaped death and went to Sawa, Kashan, Isfahan, and Shiraz and finally arrived to India in about 1459 C.E. Imaduddin Mahmoud, a Persian merchant, brought Yusuf to Bidar and sold
him as a Georgian slave to Mahmud Gawan. Probably on the recommendation of Khwaja Jahan Mahmud Gawan or by his skill in wrestling, Yusuf attracted the royal attention, and was enlisted in the ranks of the State Officials. After temporary charge of the office of Mir-e Akhur (Incharge of Royal Stable) he was promoted to the rank of a Mansabdar with the title of Adil Khan and became a great favourite of Nizamul-Mulk Turk, his countryman. After the death of Nizamul Mulk he was appointed as Sarlashkar (head of the army) of Daulatabad and Junnar. Mahmud Gawan was so much impressed by his military and administrative abilities that he adopted him as his son. He soon became the governor of the province of Bijapur. After the murder of Khwaja Mahmud Gawan, when a serious split in the Afsaqi and the Dakhini ranks of the Bahmani nobility precipitated dismemberment of the Bahmani kingdom, he took advantage this opportunity and proclaimed himself an independent sovereign of Bijapur in 1489 C.E. and ruled up to 1510 C.E., till an advanced age of seventy five years.\textsuperscript{31}

The dynasty was named ‘Adil Shahi Dynasy’ after his title of ‘Adil Khan’. Yusuf Adil Shah was a ruler of versatile genius and varied accomplishments. He was an eminent learned and liberal person, and was intimately acquainted with human nature. He invited to his court learned men, skilled and valiant persons and eminent artists from Iran, Turkistan, Rum, etc. Apart from being a man of integrity, he was an excellent calligraphist in the Nastaliq style and possessed a good command over Rhetoric (Ilm al-Ma’ani) and Prosody (Ilm al-Aruz). His odes and quatrains have been published in Kalamul Mulk.\textsuperscript{32} He also had married a Marathi woman and named her Khanum Babji and had the son named Ismail Adil Shah. Yusuf undertook construction of palaces, Masajid and forts. He built Farrak Mahal, Masjid near Anand Mahal, fort of Ark-qilah, and other forts outside Bijapur city.\textsuperscript{33}

Ismail Adil Shah (1510-1534 C.E.), the successor of Yusuf Adil Shah, was also a patron of scholars and poets. He knew several languages, and was adept in drawing, painting and making arrows. He was fond of the company of learned men and poets, a large number of whom were munificently supported at his court. He was a wit, and his brilliant humour often displayed itself in his conversation.\textsuperscript{34}

Ali Adil Shah I (1558-1580 C.E.), another Adil Shahi ruler, had a philosophical bent of mind and invited Hindu, Muslim and Christian saints for religious discussions and called himself ‘Adil Shah Sufl’. He had a great liking for
books and collected a large number of books on a variety of subjects, and carried boxes of books with him during his journeys. The royal library lodged in Asari Mahal at Bijapur was actually established during his rule. The Asari Mahal grew into a magnificent library of Persian and Arabic classics. It is said that Aurangzeb took all the most valuable manuscripts away in cart-loads after he conquered Bijapur in 1686 C.E. When James Fergusson on visiting Asari Mahal, gave his observation about the library in these words;

Some of its books are curious and interesting to any one acquainted with Arabic and Persian literature. All the most valuable manuscripts were, it is said, taken away by Aurangzib in cart-loads, and what remain are literally only a remnant, but a precious one to the persons in charge of the building who show them with a mournful pride and regret.\(^{35}\)

Issueless, Ali Adil Shah I was succeeded by his nephew Ibrahim Adil Shah II (1580-1627 C.E.), who was noted for his valor, intelligence and learning towards the music and philosophy. Under his patronage art and painting reached its zenith. Ibrahim II is remembered as the greatest king, for promoting cultural harmony through music and other fine arts. A fact to be noticed in his reign is that Muhammed Qasim Farishtah (1560-1620) the famous historian of medieval period and the author of the Tarikh-i- Farishtah, was associated with his court.\(^{36}\)

Under the aegis of Adil Shahis, the capital city of Bijapur occupied a prominent place among the celebrated cities of India. It was a great centre of culture, trade and commerce, education and learning. From the different parts of the world many scholars, poets, painters, dancers, calligraphers, musicians, Sufi saints and other men of arts flocked to Bijapur. Hence 17th century Bijapur was called as the ‘Palmyra of the Deccan’. During this era, Dakhini Urdu became more broad-based and received court patronage.\(^{37}\) This new language became popular not only with kings and nobles but with scholars, teachers and commoners as well and poetic gatherings helped the spread of literature, along with sophisticated entertainment. For a long time, Persian continued as the court language and Urdu as the spoken language. Under the Adil Shahis, Urdu replaced Persian as a medium for literary and communicative purposes.

Dakhini language, painting, music and crafts received a lot of encouragement during the Adil Shahi regime in Karnataka. Calligraphy grew with all its grace and
elegance. The Persian script renders itself beautifully to an artist’s imagination and skill. An artist or a sensitive calligraphist (khattati) can give flowing touches, flowery flourishes or long and short joints to letters. As the use of paper became increasingly popular, calligraphists grew in demand. The expert of this art was also called Khushnavis. Hindus and Muslims were equally adept in hand writing. Books on poetry, biography and history were illustrated with the choicest handwriting, with beautiful borders of gold, red and blue flowers. During the Adil Shahi periods of rule, Madaris flourished to a great extent. Examples of such Madaris and traditional educational institutions of higher learning are: Madrasah-e-Aaliah, Madrasah-e-Alaviah, and Madrasah-e-Muhammadiya, all in Bijapur were also famous for propagating Islamic creed and Islamic sciences, especially Hadith and Fiqh.

4. The Barid Shahis of Bidar (1487 - 1619 C.E.)

The Barid Shahis of Bidar, one among the five kingdoms that came into existence after the fall of the Bahmanis, ruled from Bidar with eight kings. The Barid Shahi kingdom was established by a Turk named Qasim Barid who had come to Bidar during 1463 C.E. and joined the services of the Bahmani King Muhammad III and later became the Prime Minister (Wasir). Qasim Barid took charge of the kingdom after the death of Muhammad III, as the crown prince was only twelve years old at that time. Later in 1487 C.E. Qasim Barid founded his dynasty and ruled till 1504 C.E., and was succeeded by his son Amir Barid. Though, Barid Shahis reigned over a long period and continued their educational legacy, yet there is a considerable scarcity of information regarding any big achievement in educational development during Barid Shahi rule.

5. The Mughals (1657 CE - 1757 C.E.)

The Mughals ruled over Deccan including some parts of Karnataka, from 17th century to 18th century C.E. The fall of the two kingdoms of Bijapur and Golconda in 1686 and 1687 respectively extended the Mughal frontiers to the borders of Mysore. In 1657 C.E., Mughal Emperor Aurangzeb captured Bijapur, Golkunda, Raichur, Bellary, Shimoga and Dharwad regions in Karnataka and formed a new province in 1687 C.E., which composed of the seven Paragamas consisting of Basavapatna, Budhimal, Sira, Penugonda, Dodballapur, Hosakote and Kolar. A new province was created in this region with Sira as the capital and Qasim Khan as its first governor.
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The area technically remained under the possession of the Mughals till 1757 C.E., although actually control passed on to the local Nawabs who merely acknowledged the titular headship of Delhi.\(^{44}\)

Almost all the Mughal Emperors took much interest in the education of people and the diffusion of learning. The glory of the Mughal rule began to decline with the death of Aurangzeb. Works of public utility of emperors and private individuals became few and fewer since Bahadur Shah came to the throne. Since, the hundred year rule of Mughals over Karnataka persisted with struggle for consolidating the administration and as a result education received a meagre attention. Though, the educational contribution of Mughals in Karnataka is not of much significance as in other parts of India they had contributed in an unparalleled way with regard to the development of education and promotion of art and architecture, as has been discussed earlier.

6. Hyder Ali and Tipu Sultan (1761 to 1799 C.E.)

The second half of the 18th century witnessed the concurrence of unique events in the history of India. It was a period of great confusion as a result of a clash among three powers in the sub-continent, the Mughals who were on the decline, the Marathas who had reached the zenith of their power, and the Europeans who had started to extend their imperialism’s jurisdiction over India. This clash of interests offered a fine opportunity to ambitious persons to get involved in politics and attain higher status in the state. Ali Vardi Khan in Bengal, Shuja al Daula in Awadh, the Nizam in Hyderabad, Nana Phadnavis in Poona, Mahadaji Sindhia in Gwalior, and Hyder Ali and Tipu Sultan in Mysore appeared on the scene, and played a dominant role until the superior western diplomacy and military strength reduced them all, one by one.\(^{45}\)

Mysore, a small state in a far-off corner of India, was the centre of great political activities during the 17th and 18th centuries. Hyder Ali and his son Tipu Sultan (called Sher-i-Mysore) ruled over state from Srirangapatna between 1761-1799 C.E. Hyder Ali was a horseman and an ordinary captain in the army of Wodeyar Nanjaraja. He rose to eminence during the siege of Devanahalli in 1747 C.E., on demonstrating his valour and talent. Hyder Ali ruled Mysore, Mangalore and Cochin, Banavasi, Kolar, Golkundha, Kodagu, Bellary and Gutti up to the northern boundary
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of the Krishna River. Though his initial capital was the present Srirangapatna, he made Bidanur as his second capital and named it Hyder Nagar. Hyder Ali was succeeded by his son Tipu Sultan who was an independent industrious ruler, sincere and bold and was great fond of learning. They were two notable figures in Karnataka, which rose to global fame as a result of their major role in the history of South India and also by their clash with the British.

In spite of being unlettered, Hyder Ali made special arrangements for making his son Tipu Sultan, a multi-skilled person. He gave all types of education to his son and trained him under a Pandit and a Maulavi. A military wizard Ghazi Khan gave him the military training. In 1774 C.E. Hyder Ali had invited one thousand scholars from Shiraz (Iran) to train and educate the people of Mysore. He opened many Madars for Muslims and Patashalas for Hindus. He used to spend his time with learned men, honoured them and helped them. His son Tipu Sultan was highly learned and a visionary far ahead of his time and his treasury was always open for educational activities. He was very selective in the recruitment of teachers. He opened Makatib associated with every Masjid. The Makatib were managed by the Masjid committees. He had granted Jagirs to teachers for their maintenance. Gurkulas were also started for Hindus. He made education compulsory and free of cost and started many technical institutions and appointed French teachers. He studied the education system of various countries and was a great lover of books and he is operated to have engrossed in books from childhood. His library had a collection of 40 thousand books on history, literature, religion, philosophy, music, warfare, physics, jurisprudence and astrology. He also authored 45 books and was fluent in Persian, Arabic, Kannada, English and French. He used to show high respect and regard to learned men and felt honoured to be with them. He patronized teachers and helped them in their crises.

Tipu was interested in Tafsir, Hadith, Fiqh, history, philosophy and logic. Having a great expertise in calligraphy, Tipu also developed interest in palmistry, science, medicine and engineering as well. A number of Muslim scholars used to accompany him in his court. He had his personal library in the palace, which contained an exquisite collection of rare books on different subjects. After the fall of Srirangapatna, Lord Wellesley shifted his library to East India House in London as war booty which contained priceless manuscripts besides about 1889 rare books on a variety of subjects. In 1809, Charles Stuart had published a 364 page catalogue
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providing details of Tipu’s library from England. The book was titled, "Descriptive Catalogue of the Oriental Library of the Late Sultan of Mysore".49

The British historian Mill said that despite being an eastern ruler, Tipu Sultan was perhaps the first Indian ruler to think about sending his son abroad to a European country (France) in 1792 for higher education. In 1785, he received a book in French from Europe about the science of medicine. He gave instructions for its translation. Evidences of his academic and educational interest could be gauged from this incident. In 1785, he established a university in Srirangapatna by the name of Jamia al-Umur where both religious and modern education was imparted simultaneously. Apart from it, the Qazis of the sultanate and Imams of Masajid were given instructions to establish a Madrasah in each Masjid also that would provide free books and education to the students.50

Promotion of education and commerce was Tipu’s prime concern. He had appointed fine calligraphers and writers to prepare the copies of the Quran. He financed orphans and poor to get educated. Frequent attacks kept him engaged in battle fields, even though he never ceased his attention towards facilitating the educational facilities to his people.51 Urdu leaped to greater heights of development during Tipu’s rule. A number of books were written in Urdu on the instructions of Sultan himself, the prominent ones being Khulasat-i Sultan, Akbarn al-Nisa, Jalwa Nama etc.52

A notable achievement of his period was the publication of an Urdu newspaper known as Fauji Akhbar. It would, undoubtedly, appear surprising to know that the credit for publishing the first newspaper in Urdu goes to Tipu. The general conception, however, is that the first Urdu newspaper was “Dehli Urdu Akhbar” which was edited in 1857 by Maulawi Muhammad Baqir, father of Muhammad Husain Azad. Nevertheless, Tipu already achieved the same feat, some 63 years back in 1794.53 Half a decade before his death, in 1794, he was extremely busy and engaged in re-organizing and restricting the kingdom afresh. During this period, he called for establishing a press which could print in the Arabic script. As soon as the press came into being, an Urdu weekly Fauji Akhbar was published in tabloid form. The weekly used to serve the purpose of carrying the instructions of the Sultan to the soldiers posted in different areas of the Sultanate. This periodical continued to be published punctually up to about 5 years after its launch until the death of the Sultan.
Subsequent to the fall of Srirangapatna, the British collected each and every copy of this periodical and set them ablaze.\textsuperscript{54}

Hardly does one find an instance amongst the Muslim rulers of India where a king or a *Nawab* had such a strong penchant for both the religious as well as modern education, as Sultan Tipu had. He was himself a religious scholar of high repute, notwithstanding the fact that he was also patron of the scholars, saints and literary luminaries. The Muslim scholars who used to accompany him always suggested him in the matters and issues of religious and academic significance.\textsuperscript{55}

In view of his deep interest in the promotion of education he may be rightly called an enlightened educationist. The *Tuhfatul Mujahideen*,\textsuperscript{56} *Muffarrah-ul-Qulub*,\textsuperscript{57} *Fiqih-i-Muhammad*,\textsuperscript{58} *Akhun al Nisa*\textsuperscript{59} and some other books from his pen are still to be found in a few libraries in Karnataka and other parts of the world. In spite of the fact that Tipu had been continuously disturbed by the external invasions and internal disorders, but the noble cause of education never missed his mind. So education made mighty strides during his reign.

7. Female Education in Karnataka Muslim Rule

Education is must for every man and woman in a Muslim society. Evidences from historical sources prove that interest was also taken in female education during Muslim rule in Karnataka. No doubt, there was some difficulty in the education of females due to the *purdah* system, but it cannot be overlooked that there had been facilities for their education in different ways. The daughters of nobles and rich were given higher education in their own houses by private tutors who were mostly learned ladies or old men. After acquiring primary education the girls were put under the care of some elderly ladies of proved piety for training in domestic sciences, i.e., cooking, spinning, sewing etc. There was also provision of higher education for Muslim women in Karnataka but in a limited way. In the *harams* of the kings and nobles, many ladies were educated and some of them even won distinction.

Education among Muslim women in coastal Karnataka seems to have developed without gender bias even during 14\textsuperscript{th} century. Ibn Batuta observed and recorded the girls *Madaris* in his travelogue as stated earlier. In other parts of Karnataka there are no records of Muslim girls availing the facilities of attending the *Madrasah* education, but it is certain that they received the necessary basic education.
at their homes as was the practice in medieval times. Elderly *Maulawis* and mistresses were employed to teach them. Daughters of nobles were taught reading and recitation of the Holy Quran, art of writing, embroidery, painting, indoor games and calligraphy. Palace-women received all essential training befitting royalty. Persian and Arabic languages, arithmetic, music, painting, drawing and *Unani* medicine were taught. Chivalrous Chand Bibi, the princess of Ahmed Nagar and queen of Ali Adil Shah I, (1558-1580 C.E.) received military training like any of the Muslim princes. This enabled her to fight the Mughal army. She also knew Arabic, Persian and Turkish. She learned Marathi and Kannada and played a very important role as a regent during the childhood of Ibrahim Adil Shah II.⁶⁰

**Conclusion**

In brief, the Muslim rulers entered Karnataka and contributed their might in different fields in various capacities. Most of them served as nobles and soldiers. Some even established their dynasties and enriched the soil of Karnataka with their educational, political, economic, socio-cultural and religious magnificence. Education also caught their serious attention. Muslim kings of Karnataka as stated above, established *Madaris* and other institutions including libraries in the various parts of their dominions and sought to supplement their educational work by liberally patronizing learned men. Discipline and devotion to learning, a comprehensive curriculum with suitable standard of class work, spiritual atmosphere in *Makatib* and *Madaris*, special priorities for educating the poor, knowledge of all important affairs of the world, were some of the striking features of the system of education in vogue under Muslim rule in Karnataka.
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22 Law N.N., *op. cit.*, p. 89
24 Jaffar. S. N., *Education in Muslim India, op. cit.*, pp. 122-123
27 Qayyum Sadique Dr., *Nazar-i- Bidar*, Karnataka Adabi Circle, Gulbarga, 1993, p. 81
28 Law N.N., *op. cit.*, pp. 90-91
29 The name Bijapur is looked upon by some as a euphonized corruption of ‘Vijayapura’ (city of victory), but according to another theory it is a different form of ‘Vidyapura’ city of learning.
33 Nayeem, M. A., *op. cit.*, pp. 22-26
34 *Ibid.*, p. 93
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Kamath, Suryanath, U (Ed.), *op. cit.*, pp. 78 & 321

Samiulla Abbasi, *Bangalore Muslims’ War on Illiteracy (Socio - Historical Perspective)*, Bangalore: Bookware, 2012, p. 15

*Ibid.*, p. 15


Samiulla Abbasi, *op. cit.*, p.16

Nadvi, Muhammed Ilyas, *op. cit.*, pp. 305-306

Sheikh Muhammad Ismail Panipati, in one of his articles, had brought forth this issue by giving reference to an edition of the periodical, ‘Hamari Zaaban’ published from Aligarh dating back 1st July 1957 and has proved that it was Tipu who came out with the first periodical in Urdu.

Nadvi, Muhammed Ilyas, *op. cit.*, pp. 306-307


A manuscript of this book is still kept in the museum of Darya Daulat Bagh, Srinangapatna.

A copy of this book is preserved in the Oriental Research Institute, University of Mysore.

A copy of this book is available in the Oriental Research Library of Mysore.

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