

Study of education system in Bahamani Maharashtra

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Today's education system is not what it used to be. There were no training centers for teachers like today. Therefore, information about the exact nature of the education system of that time, can be obtained only through the teaching and learning of the agraharas, temples, monasteries, Brahmपुरi, mosques, makhtabs, madrasas of that time. The Bahamani period was important in various educational centers and special places of study in Maharashtra. Education in Bahamani Maharashtra was limited to a few classes. In Hinduism, the Brahmin class had a special dominance. The principle of collective learning was lacking in Prakash. Sometimes land was given to local schools by the government as a reward. Fill such a school in a temple or under a tree. The teachers in such schools were Brahmins. He was doing educational work. They were working without pay. The villagers used to support him. In primary education, emphasis was laid on writing, reading and recitation. Also subjects like grammar, logic etc. were taught at the same time. There are very few documents that provide information on teaching methods. In Maharashtra during this period, especially in Hindu-Muslim society, wrestling, military education, practical education, vocational education, religious, education and military education were given.

1. Research Objectives

1. Acquiring knowledge, acquiring spiritual happiness and improving socio-economic conditions in medieval India.
2. To include traditional, religious subjects, traditional secular subjects, study of science,

humanities, Sanskrit and regional languages and vocational training in the syllabus of Hindu educational institutes.

3. Inclusion of hobbies, niruktas, plays, poems etc. in the second part of Indian education system.
4. Logic, Mathematics, Medicine, Animal Science, Geometry, Physiology, Geography, Astronomy etc. can be taught in the subject department.
5. To create new skills in the subjects of history, music, sculpture, architecture etc. in Indian education.

2. Hypothesis of research

1. The Bahamani system of education in Maharashtra is based on ancient elements.
2. In the Bahamani period, the predominance of Jain, Shaivite and Shakti sects is found in education.
3. During the Bahamani period, education in Maharashtra was dominated by the Muslim religion.
4. The Bahamani Empire was an emphasis on military and religious education.

3. Research Methods

For the present research, the Bahamani period education system in Maharashtra has been reviewed and historical research method has been used for it. A collection of cultural traditions that still exist locally during this period. Photographs, maps and tables have been attached to the education system in Maharashtra during the Bahamani period. Survey method, direct observation, questionnaire, interview and reference research method have been used for the present writing. Also, the available tools and material evidence for the present writing have been evaluated. It has also used primary and secondary tools for historical study.

4. The nature of education in Bahamani Maharashtra

1. Wrestling

In Bahamani Maharashtra, protection and national defense was the primary need of individual and society. Therefore, wrestling and military education are given priority. Practical education was imparted in vocational education, religious, education and military education. No wonder everyone from the rich to the common man is attracted to wrestling and military education. Wrestling includes push-ups, meetings, wrestling, weight lifting, etc. 2 Wrestling education is very easy to get. For this, small and big training was being arranged from village to village. In such an arena, the young congregation would be busy exercising in the morning and teaching each other tricks. The best wrestler was fed by the villagers. Apart from bodybuilding education, village protection was also imparted to the youth through this arena.

2. Military education

Military education was as important a means of livelihood as wrestling. Military education during the Bahamani period included playing drums, shooting guns, spears, and arrows. Riding a horse and throwing a spear was a common practice among the upper class. But every man was trying to get a large amount of military education in a private way. The chiefs took their children with them on horseback and demonstrated the battle. The school was the battlefield of the great warriors and the innate qualities of the budding heroes were seen there.

3. Practical education

There are two parts to practical education. (1) Primary education, (2) Higher education. The education that was imparted in primary education was imparted to the students for the purpose of imparting basic knowledge in practice. It used to read, write and recite. Education used to start with the letters 'Sriganeshay Namah'. After this the alphabet and alphabet were introduced. During this period, the students of Maharashtra gave much importance to the study of large script in primary education Was going. The emphasis was on reading and writing, as the common man of the day used the Modi script in his correspondence. It was a popular

custom among the people to read the Modi script in the rock. Emphasis was placed on reading aloud without paying much attention to the subject matter. It used to be difficult to interpret the running letters. It required a lot of practice. Higher education was imparted during this period as well as primary education. Higher education was conducted in schools and privately. Schools were located at this place of pilgrimage. There were such education centers in Paithan, Nashik, Kolhapur, Daulatabad etc. in Maharashtra.

5. Religious education

Religious education was prevalent in Hindu-Muslim society in Bahamani Maharashtra. Ordinary people used to get opportunity to get knowledge through story telling. Puranic and Hardas who used to recite stories used to go from village to village and tell mythological stories. In every village, in the month of Shraavan, there was a collective reading of a religious text. Apart from this, a different class of Chatrakatha seems to be working for social education. During the Bahamani period, a person in the position of a painter had paintings on important occasions in Ramayana, Mahabharata, Harivansh, Pandava Pratap etc. With the help of this picture, he would explain the meaning of the relevant text. Apart from this, Potraj, Bhute, Bhope, Vasudev used to work for public awareness in different ways. Like the Hindu community, in the Bahamani period, a large number of religious teachings were imparted like Quran and Hadith. Recitation of verses from Quran by meditation and contemplation. Religious teachings also taught the proper way to perform religious rituals. According to Muslim tradition, rituals were taught.

6. Vocational education

Institutions or schools providing vocational education do not seem to exist in the Maratha state. The responsibility for this education rested with the families of the children concerned. The father used to teach his son skills in his business. The business of each caste was decided. From an early age, the boy started helping his family's elders in business. As a result, he had been involved in the business since he was a child. The head of the family considered it his duty to teach his children the trade and skills of his business as there was a business for

each caste. Because without it the child had no other means of subsistence.

In the South, Sufi saints, Dharma Pandits, enlightened the people through Khankah education system. Encouraged the establishment of saints, fraternity values in the society. This gave importance to humanity in the society.⁵ Khankah Gulbarga exists in this place. Military and religious education was of special importance in the Bahamani Empire as Muslim education was conducted from Khankah at Daulatabad Bidar. Facilities for learning in Arabic and Urdu were available. The Urdu language was developed in the south during this period. Also, during the Bahamani period, a large number of villages were taught by mullahs through mosques.

7. Educational Centers

During the Bahamani period, people from Muslim communities from Iran, Iraq, Arabia and other countries began to occupy places of honor. As a result, native or local Muslims began to feel hostile to them.⁶ In the Muslim community, Persian and Arabic could be learned for free. Scholarly writers of Muslim caste in the state, Kavis Rajashree used to get good.⁷ Educational buildings built by Bahamani kings are worth seeing. Gulbarga and Bidar were his capital cities. The school of Bidar was descriptive.⁸ Although it did not provide education facilities to all the people, arrangements were made to educate the Muslims in every village. Gulbarga, Bidar was developed as a center of learning during the Bahamani period. Also, no special effort has been made to impart education to Hindus. Hindus used to learn from traditional Agrahar, temples, Brahmapuri. The Muslims were studying in a mosque, Khankah College. Marathi, Persian, Urdu, Sanskrit, Arabic languages are of special importance in Bahamani Maharashtra and education was facilitated through them.

1. Masjid

During the Bahamani period, mosques were built for village education and the Bahamani Sultan used to impart religious education to the Muslim community. Mulla used to teach Persian and Arabic in the mosque. The mosque used to be full of schools in the morning. The school curriculum was to recite verses from the Quran. Schools were run in big cities and mullahs were appointed in them. The Bahamani Sultan had taken the initiative to build

such mosques in villages. It is noticed that during the reign of Muhammad Shah Bahamani II, a large number of mosques were built in Maharashtra and in the Bahamani Empire. More or less mosques were built for the education of Muslims in Maharashtra during the Bahamani period.

2. Khankah

Khankah is the abode of a Sufi saint. Sufi saints were educated in this khankah. Kandhar district in Maharashtra. Khankah and many mosques are found in Nanded. Nanded also became a major center of political activity in the south due to Muslim influx. Sufi Khankah is also famous in Bidar. There are four khankahs of Sufi saints in the fort of Bidar. It was used for education. Sufi disciples as well as upper class people were learning from Khankah. The Bahamani sultan appears to have made special arrangements for the teaching of Sufism.

3. College

Maharashtra, like other parts of India, had a tradition of higher education. This education was imparted in two ways, from higher education schools and privately. Pathshala was the place of this pilgrimage. Muhammad Gawan himself was a scholar. He was a great poet. His personal library at Bidar contained more than three thousand books. He was also proficient in mathematics and other sciences. It had good speed in medicine. He started a college at Bidar.¹¹ He helped poor students. He used to have discussions with college scholars in the mornings and evenings. He authored two books, Raujat-ul-Insha and Diwan-e-Ashr. Being a scholar and poet in the court of Mohammad Gawan, he gave shelter to Vidya Kalan during his tenure as Wazir. Theoretically, many scholars were under his tutelage. He established a college at Bidar. During his time there was a great increase in the field of literature.

4. Agrahar, temples and Brahmapuri

From ancient times the temples, monasteries and Brahmapuri were the centers for spreading knowledge. Once upon a time on the whole of India, Agrahar was seen operating independently with the help of the king at selected places. Such villages are called 'Agrahar villages'. The Brahmins living in Agrahar village were themselves learned scholars and adept in Dharmashastra. The design of the

agraharas was such that it would be useful for the study of Vedas. In the center of Agrahar there was a temple, a school, a dining hall and around it were the dwellings of Brahmins. Similar urges arose in the Middle Ages.

A temple is a place where people visit gods and goddesses in the form of idols or statues. Temples in India remained centers of Hindu culture. People of a particular sect used to appoint worshipers as per their convenience to worship the deities. Generally, Gurav in Shiva temple, Bhang in Surya temple and Bhagwat in Vishnu temple were working as priests. From this income, a section of the society associated with the temple came into existence.¹³ From this it appears that the temple was an institution at that time. Even in the Middle Ages, Hinduism taught in the center of the temple. Through the temple, people used to do dharana, meditation, chanting, silence, asana, pranayama. These shrines and temples were a sacred center of learning, art, skill, religion and culture. Apart from religious activities, temples of that time played a major role in spreading educational work and education. In the past, there were schools attached to the temple. The students were taught subjects like Mimamsa, Jyotish, Grammar etc. from the food pantry of the temple. Apart from teaching this religion, other subjects were also taught. The part of a town or village which was inhabited by Brahmins was called Brahmapuri. It was an integral part of a town or village. Only Brahmins lived in that area. He was proficient in worship, yoga, samadhi. Students used to stay in the house of a Brahmin for education. In this place students were given knowledge of various subjects. It included subjects like Vedas, Mimamsa, Shaddarshane, Smritigranth, Purana, Kavya, Natak etc. During the Bahamani period, education was imparted in Hindu society in Maharashtra through various social institutions.

6. Research findings

The Bahamani period is a characteristic and coherent historical period in the medieval period in the history of South India. This period is considered to be the period of harmony of Hindu and Muslim culture in India. The exact nature of the Baha'i system of education can be gleaned from the teachings of the agraharas, temples, monasteries, Brahmapuri, mosques, maktabas and madrasas of the

time. The Bahamani period was important in various educational centers and special places of study in Maharashtra. In medieval India, education was aimed at acquiring spiritual happiness and improving socio-economic conditions. In Bahamani Maharashtra, education was limited to a few classes. Hinduism was predominantly dominated by the Brahmins. Therefore, wrestling and military education were given priority. Military education was considered as important as wrestling. Religious education was prevalent in Hindu-Muslim community in Maharashtra during Bahamani period. The Sultan used to impart religious education in the Muslim community from this mosque. Mulla, a teacher at the mosque, taught in Persian and Arabic. The teachings of Sufi saints were imparted through these khankahs.

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