

CHAPTER XV

EDUCATION AND CULTURE

HISTORICAL BACKGROUND

The region comprising the Panipat district has legendary traditions of being a centre of Indo-Aryan culture. The *ashrams* of *rishis* (sages) were the most important centres of study of subjects which formed the bed-rock of ancient Indian culture, namely religion, philosophy and ethics, where disciples flocked to study. In Sanskrit studies, the emphasis was on Vedanta (philosophy) and Patanjali (grammar and linguistics). With the onset of foreign invasions and loss of political power by the Hindus and the pre-dominant position attained by Islamic religion and culture, this old pattern was thrown into disarray. Most of the Muslim Monarchs and Mughal Emperors were patrons of learning. Their love for learning is quite evident from the fact that their courts were adorned with scholars of great erudition. Centres were spread all over Punjab, where thousands of people thronged to quench their thirst of knowledge, out of which some great centres of learning were at Thanesar, Panipat etc. of present day Haryana region. Sometimes large enough grants were set apart by the Mughal Emperors to run these educational institutions¹. Muslim education comprised mainly of grammar which included etymology and syntax, literature, apostolic tradition, scholasticism (religious philosophy).

Before the advent of the British, like elsewhere in the region, education was merely a private concern. There were indigenous schools which provided elementary education. The district remained the home of many sufis, saints, divines, scholars, theologians and stipendiaries, who helped to some extent in synthesizing the best in Muslim and Hindu thought. There were muslim *maktabs* presided over by the village mosque attendant (*Maulvi*). *Maulvis* taught the *Quran* in mosques, gave instructions in the Persian classics, as also in the writing of letters and documents. Among indigenous schools, the Arabic school in the district was quite famous. It was supported by the voluntary contributions of more wealthy Muslims, and some 30 to 40 boys attended, chiefly sons of the middle class Muhammadans of the town.² There were *Nagri* or *Shastri* schools where the Brahmin teachers taught the boys to write in *mahajani* (the trader's script; *Lande*) character.

Such schools were known as *Pathshalas*. The *Chhatsals* or Hindi schools were generally held at the house of *Padha*, if not at the chaupal or other public place. Such schools were mainly attended by *bantias* as the instruction of pupils was confined to accounts. The teacher received payment in kind (gram, sugar, etc) from the pupil, monthly, and at every stage of his progression. The methods in these indigenous schools were crude and pupils were subjected to monotonous repetitive oral drill and loud recitation for hours.

The state of education prevailing in the Panipat area which was then a part of Karnal district at the end of 19th century (1883-84) is indicated by Mr. Ibbetson in the following extract:-

“I believe that if the teaching in the village schools was confined to arithmetic, and to reading and writing in the Mahajani and Persian characters, without any study of the Persian language was, in fact, really elementary and if the number of schools was considerably increased, as probably might then be done without additional expense, the attendance would soon rise ; while provision might still be made for the further education of exceptionally promising lads.”

The above description of the education status shows that the people of district were lagging behind in the field of education because the educational facilities were lacking and a vast number of the people were uneducated. There were no colleges and a few persons who wanted to go for higher education had to go either to Lahore or Delhi³. The English Education System introduced by the British was confined to special classes of society and in the urban areas only. The orthodox sections of the society reacted to western type of education, especially in the case of girls. In 1900-01, there were 14 primary schools, one high school and 2 anglo-vernacular primary and high schools. The introduction of the Punjab Primary Education Act, 1919, which introduced compulsion, gave a fillip to primary education. This led to an increase in the number of primary, middle, high and senior secondary schools and their number, by 1945, rose to 21, 2, 3 and 18 respectively.

The following schools were maintained by the Local Board in the

Panipat tehsil in the late 19th century and in the beginning of 20th century⁴.

Kind of the school	Places at which situated
Boys Primary (Vernacular)	1. Panipat 2. Faridpur 3. Jalmana 4. Manana 5. Rakasahra 6. Ugra Kheri 7. Kawi 8. Israna 9. Kurana 10. Naultha 11. Patti Kalyan 12. Sewah 13. Simabhalika 14. Urlana Kalan
Boys Middle (Vernacular)	Panipat
Anglo-Vernacular Upper Primary School	Panipat
Anglo-Vernacular High School	Panipat
Designated Hali Moslem High School	

After the independence, reforms were initiated by the Government of India in the field of education through its successive Five Year Plans. In 1965-66, there were 16 high/higher schools, 21 middle schools, 166 primary schools. The number of high schools increased to 34 by 1969-70. Expansion in education occurred rapidly with the formation of new district. As a result from 1995-96 to 2010-11, the district had 108 high/senior secondary schools, 61 middle schools and 83 primary schools including basic schools and pre-primary schools, 192 recognized schools and number of schools for boys and girls rose to 401 and 43 respectively. Details of schools in Panipat from 1995-96 to 2010-11 is given in Table-XXXVII of Appendix.

The non-availability of trained teachers was a major constraint in the progress of education in the period immediately following the Independence. The development of education gained momentum slowly in the district with the advancement of Independence. As a result of keen interest taken by the State Government and voluntary organizations in the spread of education, a phenomenal increase occurred in the number of educational institutions and trained teachers after it became an independent district in 1991. The table

showing the number of teachers in Government and recognized schools from 1995-96 to 2010-11 is given in Table-XXXVIII of Appendix.

DISTRICT EDUCATIONAL SET-UP

Prior to the re-organisation of the educational set-up in 1963, the high and higher secondary schools were controlled by the Divisional Inspector and Divisional Inspectress of Schools located at Ambala. The schools, for boys and girls, up to middle standard were controlled by the District Inspector/District Inspectress of Schools and the primary schools by the Assistant District Inspector/Inspectress⁵. After the re-organisation of the educational set-up in the State on May 8, 1963 the District Education Officer, Karnal and after the formation of Panipat as separate district in 1991 the District Education Officer, Panipat, respectively were made responsible for administration of all the primary, middle, high and higher schools of the district.

The District Education Officer (DEO), Panipat is responsible for the administration and control of all high and higher secondary schools and District Elementary Education Officer (DEEO), Panipat is responsible for the administration and control of all elementary schools. The DEO works under the administrative control of Director, Secondary Education, Haryana while DEEO works directly under the administrative control of Director, Elementary Education, Haryana at Head Office level. The DEO is assisted by two Deputy District Education Officers and by 5 Block Education Officers; who are also Block Elementary Education Officers and whose areas of operation are normally co-terminus with the Development Block. Besides, an Assistant Education Officer (Physical Activity) advises the District Education Officer in matters relating to National Fitness Corps and looks after the execution of its programmes in primary and middle schools.

MEDIUM OF INSTRUCTIONS

Language is the most important medium of communication and education. It occupies an important place in the National Policy on Education and its action programme. Hindi, being the state language of Haryana, is a preferred medium of instruction in all government recognized schools in the district. The teaching of Hindi starts right from Class-I. English is being taught as a second language. Earlier it was introduced at Class-VI level under the old policy but as a step towards removal of rural-urban disparities among

students at the elementary level and to equip them with the necessary linguistic skills, English is now introduced in all primary schools from class I under the Education Policy, 2000. Third languages like Sanskrit, Punjabi etc. are introduced in Classes VII to VIII. In some private schools, Punjabi and Urdu languages are also taught as additional subjects. Simultaneously, private schools have been granted liberty to adopt other languages as medium of instruction such as English, Punjabi, Urdu etc.

GENERAL EDUCATION

The education from pre-primary or nursery up to university level comes under the purview of General Education. However, pre-primary schools are the latest inclusion in the present education set-up where education is imparted through playway activities. The position in respect of different grades of schools as well as of colleges imparting higher education is detailed below:-

Pre-primary schools.— Pre-primary schools are meant for children of the age group of 3-6 years. Pre-primary schools promote physical, intellectual, social, mental and emotional growth of the children of this age. Education is imparted through playway activities of kindergarten and montessori. The aim of this education is to create a healthy and social environment around the children in which they may develop their physique and intellect and also to give exposure to the children to various media at the very tender age to enable them to express their ideas and to bring forth their inner potential. Recognizing the importance of early childhood care and education to children below the age of six years, the Article 45 of the Constitution; Directive Principles of the State Policy, has been substituted in 2002, for making specific provision in this regard. In pursuance of the said provision, at government level, as many as 675 *Anganwadi* centres are being run by the Women and Child Development Department with the cooperation of *panchayats* under Integrated Child Development Scheme (ICDS) in the district as on 31st March, 2011. Mid day meal is also provided to children in these centres. Some retired teachers, educationists and voluntary organizations have also started exclusive pre-primary schools to meet the requirement of small children and some as feeder schools to the main public schools.

Primary and Middle Schools.— Regarding free and compulsory education Article 45, Directive Principles of State Policy as enunciated in our Constitution, envisaged that the State shall endeavour to provide within

a period of ten years from the commencement of this Constitution, free and compulsory education for all children until they complete the age of fourteen years. As such provision for free and compulsory education to all children at least up to the elementary stage has always been an important element of post Independence educational policies.

The course of free and compulsory education was started in the State during the Third Five Year Plan (1961-66) for the age group of 6-7 years in 1961-62, extended to the age group of 7-8 years in 1962-63 and 8-9 years in 1963-64, to that of 9-10 years in 1964-65 and to that of 10-11 years in 1965-66. The Constitutional Directive has been spelt out unequivocally and emphatically in the National Policy on Education (NPE), 1986 and its Programme of Action, 1992.

To give a boost to the universalisation of primary education by increasing enrolment, retention, and attendance and to improve the nutritional status of children in the primary classes (I-V), the National Programme of Nutritional Support to Primary Education, popularly known as the Mid Day Meal Scheme, was launched nationwide on August 15, 1995. From 1997-98 onwards, the programme has covered all the children studying in primary classes in the government, local body and government-aided schools. This is one of the largest school nutrition programmes in the world today.

Right to education has been made a fundamental right of every child in 2002 by the insertion of new Article 21A in the Constitution which provides that the State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine. For providing elementary education to children Sarva Shiksha Abhiyan, a Government of India's flagship programme, for achievement of universalisation of elementary education (UEE) in a time bound manner, as mandated by 86th amendment to the Constitution of India, was launched in the State of Haryana in 2002-03. Sarva Shiksha Abhiyan is being implemented in partnership with State Government, under which 144 elementary schools were functioning in the district with 45,367 students and 835 teachers as on 31st March, 2011.

Secondary Schools.— Secondary education serves as a bridge between primary and higher education and a step towards preparation for higher and professional education. Secondary education comprises Class IX and X but it

extends up to class XII in higher/senior secondary schools. For a majority of students, secondary education is of a terminal character. The key issues in secondary education apart from wider access are quality, relevance, modernisation and diversification.

The National Council of Education Research and Training (NCERT) is an apex resource organisation to assist and advise the Central and the State governments on academic matters related to school education. The norms developed by the NCERT for minimum levels of learning are being extended to the secondary stage. To meet the requirement of those who wish to earn their livelihood after completing their secondary education, besides, providing a broad base for admission to higher course of study, diversified courses are provided in selected schools.

The policy of starting higher secondary (also called multi-purpose) schools with diversified elective groups (Humanities, Science, Commerce, Agriculture, Fine Arts and Home Science) was initiated in 1957 on the recommendations of Mudaliar Commission (Secondary Education Commission). In order to implement the improvements brought in the National Policy of Education, 10+2 (Ten plus two) system of education was introduced in Haryana State from April, 1985. Senior Secondary Course has been introduced by merging the 11th standard of higher secondary schools and the pre-university course of colleges making its duration for two years. Hitherto the 11 years study of higher secondary schools was reduced to 10 years up to high school level and the pre-university courses in the colleges were abolished. The two year senior secondary education forms a sandwich course between secondary education (school education) and degree courses (college education). The first year is called XI standard or +1 (plus one) and second is XII standard or +2 (plus two). All the recognized senior secondary schools are following 10+2 system in the district.

In 1988, vocationalisation of secondary education was introduced as a centrally sponsored scheme with the main objectives of enhancing employability, reducing the mismatch between demand and supply of skilled manpower and providing an alternative for those pursuing higher education without particular interest or purpose. Nowadays, the perspective for secondary education is vocationalisation and computer literacy. The number of high/higher/senior secondary schools in Panipat District was 81 during 1995-96, which increased to 108 schools in 2011.

Public Schools.— Besides the above schools, in private sector, a number of modern public schools have mushroomed in the district. These modern schools are English medium from the first class to higher secondary schools. Such schools are managed by private bodies or under their personal management. Only middle class people or rich persons can afford to send their children to such institutions which charge exorbitant fees.

EDUCATION OF SCs and BCs

Before 1947, no special attention was paid towards the spread of education among the Scheduled Castes and Backward Classes. These people were too poor and backward to afford to spend on education. There was a tendency to employ young children on odd jobs to supplement the family income. It was after independence that the Government vigorously directed its policy towards general level of literacy among them. In education, in deference to the social provisions laid down in the constitution, a number of facilities were extended to the Scheduled Castes and Backward Classes by reserving seats in professional and technical institutions, exempting tuition fees, reimbursing the examination fees and by giving financial assistance to deserving students. The number of students of Scheduled Castes at different levels of education in recognized educational institutions during 1995-96 to 2010-11 is given in Table-XXXIX of the Appendix.

EDUCATION OF WOMEN

As in other parts of Haryana, the education of women remained neglected in this area as the educational facilities in the past were woefully lacking even generally. The custom of early marriage and the conservative attitude of the people towards women were the main reasons for the slow growth of education among females. Moreover, there was paucity of women teachers because of general backwardness of female education. Thus, the education of girls moved very slowly.

In 1880, there was no school for girls in the area of Karnal district of which Panipat was a part. There were only four primary schools; two government and two unaided, with 100 pupils in the district in 1904-05. But, in 1905-06 the two unaided school were closed and only 34 students studied in government schools. The number of the government primary girl schools was increased to 15 in 1910-11, but there was no middle and high schools for girls

in the district. Out of these, the exact number of schools in the area presently comprising Panipat district could not be ascertained. As per Census 1931, there was one government middle school in the district with 172 students on its rolls⁶. There were no colleges and a few women who wanted to go for higher education either had to go to Lahore or Delhi. Before independence the total population of Panipat Tehsil was 173,968. There were 78,492 females and out of which only 5,964 females were literate thus constituting 7.6 percent of total female population.

In the post-Independence period, a veritable revolution in the field of women's education was witnessed when government, under its various five year plans, and voluntary organizations like Arya Pratinidhi Sabha, Sanathan Dharm Educational Society, Vaishya Education Society etc. opened a number of schools and colleges for girls. By 2010-11, the district was well advanced in the field of women education and there were 23 high/higher secondary schools, 7 middle schools and 31 pre/primary schools for them. The total population of Panipat district according to Census 2011 was 12,05,437. There were 5,58,580 females and out of which 3,22,463 females were literate thus constituting 57.73 percent of total female population. The consistent efforts made toward the spread of female education may be gauged from the data given below⁷:-

Year	Type of School			Total Schools
	Primary	Middle	High/higher	
1911-47	2	-	3	5
1965-66	2	3	5	10
1969-70	2	4	6	12
1995-96	22	7	19	48
2007-08	25	7	23	55
2008-09	44	12	23	79
2009-10	31	7	23	61
2010-11	31	7	23	61

Number of girl students in primary, middle and high/higher secondary level in recognized educational institutions was 99,102 in 2010-11. These figures show rise in awareness in education of girl students. The district ranked ninth in literacy rate with 58.48 percent in the state in respect of female education. The following table shows tehsil-wise percentage of literate females

in rural and urban areas:-

Tehsil	Percentage of literate females in 2001		Percentage of literate females in 2011	
	Rural	Urban	Rural	Urban
Panipat	51.00	68.7	64.65	73.94
Samalkha	49.00	70.3	61.35	79.15
Israna	50.9	--	62.58	--

HIGHER EDUCATION

Education and particularly higher education has been a critical component of bringing change in a society and a nation. To address the issues relating to equity, accessibility, quality and infrastructure has been a prime concern for the State Government. Before the creation as an independent district, there were four colleges in the region of Panipat. Five new government/aided colleges, besides the private colleges have been established since 1991, so that students particularly girls do not have to travel long distances. As on March 31, 2011, there are 42 colleges inclusive of three Government and six aided colleges in the district⁸. All these colleges are affiliated to Kurukshetra University, Kurukshetra. A brief description of the Government and aided colleges in the district is given in the following paragraphs and the data related to these is given in Table-XL of Appendix.

Arya PG College, Panipat.—Arya College, Panipat was established in 1954 under the auspices of Arya Samaj Panipat (Regd.) office Bara Bazar and is managed by a local committee appointed by the Arya Pritinidhi Sabha. This college was established with the aim of physical, mental and intellectual development of the students by blending modern higher education and traditional *vedic* education to enable them to struggle and strive even in adverse circumstances. The college is doing a commendable job in developing the talent of the students according to the thoughts of Maharishi Dayanand Saraswati and the principles of Arya Samaj. A separate section for girls was added in 1961 and a separate building for this section was also constructed in 1965. Besides, extensive playgrounds and hostel amenities, the college has a rich library with 55,000 books, well equipped laboratory, a shooting range, a workshop and a museum. Facility of teachings through EDUSAT is also available in the college.

Students can pursue all major bachelors and masters degree courses

like B.A., B.Com., B.Sc.(Electronics, Bio-technology and Computer Science), M.A. in English, History, Economics, Mathematics, M.Com and job-oriented courses B.I.M., B.B.A., B.T.M., B.C.A., B.A. Mass Communication etc. in this college. Besides these, Diploma Courses like Computer Maintenance, E-Commerce, Export Management, Insurance Management etc. are also offered. As on March, 2011, as many as 3650 students (2012 boys and 1638 girls) are enrolled in the college.

Inder Bhan Bharti College, Panipat.—The college was started as a women college in 1956 by I.B.(L) Educational Society (Regd.) with a meagre strength of 28 students. Boys wing was added later and it was made co-educational in 1966-67. The college has steadily built up high traditions of scholastic excellence along with the culture of discipline and social service during the last 55 years and has carved out a distinct place in academics, cultural and sports activities. At undergraduate level, it runs classes for courses of Science, Arts and Commerce, B.C.A. and B.I.M. and postgraduate level, it imparts education for Masters degree in Hindi, English, Mathematics, Commerce, M.Sc. in Nutrition and Nutraceutical Science and various vocational subjects such as Computer Maintenance, E-Commerce, Data Care Management, Tax Laws and Procedures, Commercial Arts, Designing and Painting etc. The college has a well-established library with more than 52,000 books along with coveted rare possession of Encyclopaedias, Research Journals and other latest periodicals. It has 3,434 students including 1,556 boys and 1,878 girls on its rolls as on March 31, 2011.

S.D. (PG) College, Panipat.—This College started functioning in July, 1969. It was set up by Sanatan Dharam Education Society (Regd), Panipat and is a multi-faculty co-educational institution giving value based education up to postgraduate level. At undergraduate level, it runs classes in the faculties of Science, Arts and Commerce. Students are also educated here in job-oriented subjects like Commercial Arts, Designing and Painting in Arts faculty, Computer Application, Tax Procedure and Practice and Principles of Insurance, Electronics and Industrial Training, B.B.A., B.C.A. etc. At postgraduate level, the college administers master's degree courses like M.A in English, Economics, Commerce and M.Sc in Computer Science, Mathematics etc. It has 3,356 students including 1,936 boys and 1,420 girls on its rolls as on March 31, 2011.

Gandhi Adarsh College, Samalkha.— This college was established on July 7, 1970 by Samalkha Education Society and provides the facility of higher education to both boys and girls of this area. The college was first affiliated to Punjab University but later on it came under the jurisdiction of Kurukshetra University in 1974. In 2011, in the college 648 students are enrolled in degree level classes. The college has its own playgrounds and a library stocked with 10,000 books on various subjects.

Vaish Girls College, Samalkha.— Vaish Girls College was established by Vaish Education Society, Samalkha in 1991 when it felt the need of higher education for girls. There were only 25 girls students in the college at the time of establishment. The college got affiliation from Kurukshetra University in 1994. The college has 707 girl students on its rolls in 2010-11. There is well equipped library, computer laboratory and spacious conference hall. It prepares the girls for undergraduate and post graduate courses like B.A., B.Com, B.B.A, M.A. (English) and add-on courses in Export Management and Human Rights and Value in Education.

Government College, Israna.— This Government College, situated on Panipat-Gohana highway, with an area of 36 acres, was established in July, 1999. There were 125 students in the first session of this college. It prepares the students for degree courses in Arts and Commerce. It has 688 students including 390 boys and 298 girls on its rolls as in March, 2011. The college has the facility of a well equipped library having 5816 books, two computer laboratories equipped with 50 computers, sports ground, Placement Cell, Women Cell, Legal Literacy Cell, N.S.S and N.C.C. units for the welfare of students. Students of the college are also associated with student clubs like Red Ribbon Club, Cultural Club, and Road Safety Awareness Club in the college for spreading the awareness and for welfare of the community.

Chaudhary Devi Lal Memorial Girls College, Sewah.— The college with a total area of 10½ acres was established in 2004, in village Sewah, and it offers graduate courses in Arts, Commerce and Business Administration. As in March, 2011, the college has 867 girl students on its rolls.

Deshbandu Gupta Government College, Panipat.— This College established in July 2008 is in budding stage. In the starting session the number of students was 204 which rose to 523 in the 2010-11. It is co-educational and two faculties of Arts and Commerce are available in this college.

Government College, Bapoli.— This college has recently been established on 11th June, 2010 and is being run in the premises of Government Senior Secondary School, Bapoli. It is a co-educational college and two faculties of Arts and Commerce are available in this college. The enrolment in the first session is 167 students which include 101 boys and 66 girls as on March, 2011. The college has been provided with a library of around 2500 books and a well equipped computer lab. The construction of its own building is in full swing.

PROFESSIONAL AND TECHNICAL EDUCATION

The development of industries, whether in public or private sector, requires the services of trained professionals and skilled personnel. Since ancient times, the most popular mode of transfer of technical and professional education in relation to a particular profession had been through apprenticeship training from a father to a son or from a virtuoso to his pupil. Keeping in view the pace of technological advancements and growth of industries, the district has consistently been under the consideration of the State Government for the development of professional and technical education to meet the ever increasing demand of professionals and skilled personnel. To meet this demand in the cottage industries, initially, one Government Industrial School was opened in the area of Panipat followed by an Industrial Training Institute in 1963. After the formation of Panipat as a separate district, infrastructure for professional and technical education has been developed by way of opening many Engineering Colleges, Polytechnic institutes and management institutions, at government as well as private levels, even in remote areas of the district. A brief description of some of these institutions is given in the following paragraphs.

N. C. Group of Institutes.—This group of technical institutes was established in 1998 in the memory of Late Lala Nemi Chand Ji, a freedom fighter and social reformist with the vision of imparting high quality education and training to the students to make them world-class engineers and managers with a foresight to the changes and problems, and to offer innovative solutions to benefit the nation. The group includes NC College of Engineering, Israna, NC Institute of Technology, Balana and NC Institute of Computer Sciences, Israna. B.Tech / M.Tech programmes in disciplines of Mechanical Engineering, Computer Science and Engineering, Electronics and Communication

Engineering, and Information Technology, Masters of Technology Management, BBA, BCA, MBA, MCA and Doctoral Programmes in Engineering are offered in the institutes of the group.

Asia Pacific Institute of Information Technology, Panipat.— This institute has been established by S. D. Education Society as a non-profit organization with the objective of overcoming the critical worldwide demand for skilled Engineering and Management Professionals and is accredited from the National Board of Accreditation. The institute was established in 2005 initially with B.Tech courses only and MBA courses were added in 2010. The institute offers courses of B.Tech in disciplines of Electronics, Mechatronics, Computer Science and Engineering, Electrical and Electronics, and of MBA in disciplines of Marketing, Finance, Information Technology, Human Resource Management and International Business etc. Every year about 240 Engineers and 60 Management personnel complete their education from the institute.

Panipat Institute of Textile and Engineering, Samalkha.— This institute was established under the auspices of Vidyapeeth Education Trust in 2006 with the mission to build a society replete with fertile brains and upright citizens who nurture working relationship by producing skilled technocrats and competent professionals. The institute is approved by All India Council of Technical Education (AICTE). Besides the degree in Textile Engineering, the institute offers B-Tech Courses in Computer Science & Engineering, Electronics and Communications Engineering, Information Technology, Mechanical Engineering, Civil Engineering and M.Tech degree in disciplines of Computer Science and Engineering, CAD/CAM Engineering, Electronics and Communications Engineering, Civil Engineering and Computer Science Technology. The institute also offers courses of BBA, BCA, MBA, MCA and Diploma in Mechanical Engineering. The institute has well-equipped modern laboratories and a rich collection of books, magazines and journals in its library.

S.D. Institute of Technology and Management, Israna.— The institute was founded under the aegis of Shanti Devi Education Trust. At graduate level, the institute offers B-Tech Courses in Mechanical Engineering and Electronics, Information Technology, Computer Science, Computer Applications and Communication Engineering disciplines and at Post-Graduate level, it offers M.C.A. and M.B.A. courses. The institute has a well stocked library section, modern laboratories, and Wi-Fi campus. Every year nearly 480 technocrats and

professionals complete their education from the institute.

Geeta Group of Institutions.— This group of institutions, run by K.R. Education Society, was established in 1992. Institutes of this group in the district include Geeta Engineering College, Geeta Institute of Management and Technology, Geeta Institute of Law, Geeta Institute of Education, Geeta College of Education, Lakshay College of Education and Lakshay College of Hotel Management. Every year nearly 1,900 students pass courses like Diploma/ B.Tech/ M.Tech in various disciplines of Engineering, Bachelor of Laws, Bachelor of Hotel Management, BBA, MBA etc. from these institutions.

Institute of Hotel Management, Nutrition and Catering, Panipat.— This institute was established by the department of Tourism in 1973. It trains the students in Hotel Management, Catering and Nutrition, Food and Beverage Service, Bakery and Confectionary, Cookery, etc. There are 157 students (150 boys and 7 girls) on its rolls during the session 2010-11.

INDUSTRIAL TRAINING INSTITUTES

Industrial training plays a vital role in ensuring a speedy flow of technicians for the ever growing industrial activities. To cater to the requirement of skilled manpower for industries, to impart training in improved methods of production and for the development of Industrial Training and Vocational Education, the State Government has developed an extensive network of Industrial Training Institutes (ITIs).

These ITIs function under the control of the Department of Industrial Training, Haryana and provide training in various engineering and non-engineering trades to meet the requirement of the skilled manpower for the industries. The Department of Industrial Training is given the responsibility to inculcate technological skills amongst youth to empower them for gainful employment through technical and vocational education, and to enhance productivity of formal & non-formal sector of economy by having close interaction with industry.

All the Government Institutions are under the financial control of the Director General Industrial Training Haryana. The State Director of Training controls adherence to the syllabi, academic and examination system of the Directorate General of Employment & Training, Ministry of Labour and Employment, Govt. of India and award of final certificates issued by the

National/State Council for Vocational Training or Central Apprenticeship Council.

Industrial Training Institute, Panipat.— This institute was established in 1963. It imparts training to both male and female students in different trades. There are 780 trainees (560 boys and 220 girls) on its roll during 2010-11. The institute has a well equipped library having books on technical subjects. The trades, number of units and seats in ITI, Panipat are as follows:-

Name of Trade	Units	Seats
Carpenter	1	169
Electrician	2	32
Fitter	4	64
Forger and Heat Treater	1	16
Mechanist	2	24
Mechanic-cum-Operator Electronics Communication System	2	32
Mechanic Motor Vehicle	2	32
Mechanic Tractor	1	16
Moulder (Foundry man)	1	16
Plumber	1	16
Sheet Metal Worker	1	16
Stenography English	2	32
Stenography Hindi	2	32
Turner	2	24
Welder	2	24
Mechanic Radio and T.V.	1	16
Consumer Electronics	1	16
Process Plant Maintenance (CoE)	6	96
Total	34	520

The training imparted to the students is of National Trade Certificate level and carries all India recognition. Financial assistance is also given to certain specific categories of students at varying scales. A stipend of ₹45 per student is awarded on poverty-cum-merit basis to 30 percent of the total number of students on its rolls. The stipend of ₹140 per mensem is paid to the members of the Scheduled Castes. The ex-servicemen and their children receiving training are awarded stipend by the State Soldiers, Sailors and Airmen's Board. Besides free technical training, students are provided free medical aid, workshop clothing and hostel accommodation.

ITI (Women), Panipat.— This ITI was also established in 1963 exclusively for

women and it imparts training in women oriented courses. The institute has got 2 units of Cutting and Sewing trade, 1 unit of Embroidery and Needle Work trade with 32 and 16, seats respectively.

ITI (Women), Samalkha.— ITI Samalkha was established in 1979 to cater to the needs of women of this area. It has a unit of Cutting and Sewing trade and a unit of Embroidery and Needle Work trade with 16 seats each.

ITI, Naultha.— This institute has been established in 2008, with the vision of making the un-employed youth of the area to industry oriented skilled manpower and get them fully employed by getting them training as per standard and requirement of the industry. It has got 4 units with 72 seats in the trades of Computer Operator & Programming Assistant (COPA-2 units of 20 seats each), Wireman (2 units of 16 seats each).

ITI, Seenk.— It has been established in 2008 and has got 3 units with 48 seats in the trades of Cutting & Sewing, and Wireman.

The details of units and seats under various Government Vocational Education Institutes (GVEI) of the district are given below:-

Name of Trade	GVEI, Atta		GVEI, Bapoli		GVEI, Naultha		GVEI, Pathri	
	Units	Seats	Units	Seats	Units	Seats	Units	Seats
Lineman	2	50	2	50	2	50	2	50
Office Secretary Ship Stenography (Hindi)	2	50	2	50	1	25	2	50
Accountancy and Auditing	1	25	2	50	--	--	--	--
Auto Technician (TTWR)	2	50	--	--	2	50	1	25
Marketing & Salesmanship	--	--	2	50	--	--	--	--
Computer Technique/Techniques	--	--	--	--	1	25	--	--
Repair & Maintenance of Power Driven Farm Machinery	--	--	--	--	--	--	1	25
Total	7	175	8	200	6	150	6	150

EDUCATION OF THE HANDICAPPED

It is essential, being a moral and social obligation, to provide a special type of training and education to the handicapped persons in order to make them economically productive members of society and to enable them to lead a normal life. The National Policy on Education, 1986, also advocates

integrated education for locomotor impaired children and the mildly disabled children and special education to the severely handicapped children. The Policy document says that the objective should be to integrate the physically and the mentally handicapped with the general community as equal partners to prepare them to face life with courage and confidence. Government Institute for Blinds, Panipat was founded way back in August, 1957 with the purpose of educating, training and rehabilitating the blind so as to make them self-supporting. Department of Social Justice and Empowerment, Haryana, runs this full-fledged residential High School where the blind students (about 120 boys and girls) in the age group of 6 to 18 years are being provided free education up to Matric standard with facilities of boarding and lodging, clothing, food and books. The courses of study at the school are by and large, the same as prescribed for the normal students by the Haryana Board of Education. There is a library in this institution with a huge collection of books printed in Braille script which are provided to the students free of cost. The blind students studying in 10+1 and 10+2 classes in other schools are also provided free residential facilities in this institute.

Besides general education, the students receive training in different vocations. They are trained in disposable *dona* (leaf pannikin) and plate making, caning of chairs, playing musical instruments and computer besides recreational training in sports and physical education. From this institute, 407 blind students have completed their studies till March, 2011. Out of these, 23 persons are self employed and 263 persons have got gainful employment in government offices up to the level of officers.

Training Centre for Adult Blind, Panipat.— A training centre for Adult Blinds, is being run by the Department of Social Justice and Empowerment, Haryana, in Panipat where vocational training for 3 years duration in the trades of caning of chairs, weaving, candle making and music is imparted to the adult blinds in the age group of 18 to 45 years. A Computer Training Cell has also been established in the Training Centre.

GURUKUL EDUCATION

Despite of all the modernization of educational system, the ancient *gurukul* type of education is still in existence in the district. Under this system of education, stress is laid on the overall mental, spiritual and physical development, in general, and the study of vedic literature, Sanskrit, in specific.

The main purpose of these institutions is to impart ancient knowledge of *Veda* and other *Shruti* lore and the protection and development of our rich cultural heritage. The main characteristic of this type of education is its residential character and emphasis on close personal contact between the teacher and his pupils. There is one such *gurukul* for boys in village Dikadla of tehsil Samalkha. Students here are required to undergo regular physical training, yoga classes and to maintain a rigid discipline according to the ancient accepted ideology.

PHYSICAL EDUCATION

Physical education is given in almost all the educational institutions of the district and is part of general education. To attain physical fitness right from the early years of schooling, games and sports have been made compulsory subjects in middle, high and higher secondary schools. It aims at all-round physical development of the students. The following schemes under separate departments promote the cause of physical education in the district:-

National Cadet Corps.— The National Cadet Corps (NCC) was introduced in 1948-49 as part of educational programme to develop qualities of leadership, unity and discipline. Later in July, 1963 after the Chinese Aggression, it was made compulsory for all able-bodied undergraduate students at College level. In 1969 with the introduction of two other programmes, namely the National Services Scheme (NSS) and the National Sports Organization (NSO) the compulsory character of the NCC was diluted to that of an option. Besides physical education, the NCC aims at developing character, comradeship, discipline, the spirit of adventure and ideals of selfless service amongst young citizens. Further, it aims at creating a pool of organized, trained, and motivated youth with leadership qualities in all walks of life, who will serve the Nation regardless of which career they choose. NCC also provides an environment conducive to motivating young Indians to join the armed forces. N.C.C. is organized in district through N.C.C. Groups Headquarters, Ambala Cantonment. As on March 31, 2011, the 12 Haryana Battalion of N.C.C. stationed at Panipat has under its jurisdiction 707 cadets of senior division on rolls of six colleges, and 303 cadets of Junior Division on rolls of four schools and of I.T.I. Panipat.

National Service Scheme.—National Service Scheme (N.S.S.) was introduced in the educational programme of the country in 1969. It was

adopted in the colleges of Haryana in 1970-71. The scheme is run under the aegis of the Ministry of Youth Affairs & Sports, Government of India. The scheme aims at educating the students through community service. It helps the students to develop an awareness and knowledge of the social reality and to have a concern for the well-being of the community.

Under this scheme, the students undertake activities designed to tackle social problems and promote social welfare. Its activities are multifarious and include adult education, tree plantations, family and child care, rural awareness, blood donation etc. N.S.S. volunteers also render valuable help at the time of natural calamities like floods and famines etc. N.S.S. training is imparted regularly during the academic sessions and through outdoor camps. The scheme is functioning in almost all the colleges of the district.

Bharat Scouts and Guides.—The Bharat Scouts and Guides is a voluntary, non-political, educational movement for young people, open to all without distinction of origin, race or creed, in accordance with the purpose, principles and method conceived by the Founder Lord Baden Powell in 1907. The mission of Scouting is to contribute to the education of young people, through a value system based on the Scout Promise and Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society. In Panipat, the scheme is being run by the District Education Officer who organizes scouts and guides rallies, social service camps. They are trained in first aid, handicrafts, tent-pitching, cooking, maintenance of law and order during festivals and exhibitions, to render aid to helpless, sick and wounded. The motto of Bharat Scouts and Guides is “Be Prepared”. Nearly 20 Scouts and Guides have received President Awards from the district. As many as 26 children got State Awards during 2010-11.

As on 31st March, 2011, there were 11,593 Cubs, 5,661 Bulbuls, 11,630 Scouts and 10,879 Guides enrolled in the district with 50 Cubmasters, 45 Lady Cubmasters, 348 Scoutmasters and 50 Flock Leaders.

SPORTS

Sports play an important role in shaping the personality of an individual. These inculcate the spirit of competition, courage, winning instinct, tolerance, strong determination and adventure in a person. Like other districts of the State, the Sports and Youth Affairs Department is entrusted

with the development of various schemes with impetus on better infrastructure for their growth in Panipat district also.

Sports Nurseries/Coaching Centres.— The district is provided with sports nurseries, stadiums and coaching centres to nurture the upcoming talent in sports. The nurseries are set up to train the players of age group 8-19 years in various sports like hockey, football, athletics, kabaddi, handball, wrestling etc. At these nurseries, the players are not only provided requisite training with facilities of boarding and lodging but the promising amongst them are also offered sports scholarships as an encouragement to boost up their talent. The district has six sports nurseries as given below:-

Name of sports nursery	Field of sports covered
GHSS, Bahrapur PYKKA(<i>Panchayat Yuva Krida aur Khel Abhiyan</i>) Kendra, Dehra	Athletics
PYKKA Kendra, Adiyana and Budshyam	Kabaddi
PYKKA Kendra, Madlauda	Kabaddi and Athletics
Islamia Public School	Football

The Shivaji Stadium is located in Model Town area of the district where facilities are available for training in sports like volleyball, football, cricket and other sports. For the promotion of wrestling, which is a popular traditional game in Haryana, wrestling *akharas* and coaching centres have been established in the district for providing coaching on modern and scientific lines to the wrestlers. As part of infrastructural growth, the Sports and Youth Affairs Department has laid down the foundation of one Yoga-cum-Badminton hall and one Stadium. During 2010-11, a sum of ₹ 68.51 lakh has been distributed as grant-in-aid for raising sports infrastructure facilities in urban and rural areas.

Tournaments.—Sports activities in the district include school/college tournaments, women tournament, rural sports/panchayat tournament and open tournaments at Block and District level. All such activities in the district are organized by the District Sports Officer, Panipat. The holding of panchayat tournaments at the block and district levels is the responsibility of the Panchayat Samitis and Zila Parishad respectively. Representative teams from different panchayats take part in block tournaments and then Block teams compete in the District Panchayat Tournaments. The colleges in the district participate in tournaments organized by the University. Various associations/organizations also organize open tournaments for different games.

The District School Tournament Committee, with District Education Officer as its ex-officio Chairman, consisting of elected members from various schools, organizes school tournaments. Tournaments relating to various games are also held by the sports associations in the district.

DISTRICT LIBRARY

Libraries contribute to the intellectual advancement of people of any place by placing within their reach such valuable books of intellectual, literary and historical importance, as would be otherwise impossible for them to acquire. With this vision in mind, a Sub-Divisional Library was established in 1986 in the district and was up-graded to a District Library in 2007. The District Library is situated on Kila Ground, near Halwai Hatta, Panipat in Gandhi Memorial Library building. The library houses about 7800 books on various subjects. Any resident of Panipat can become member of this library which currently has 550 members. The library has a Newspaper and Periodical reading section that makes available 9 dailies and 14 periodicals for readers, and it is open for public. The library has a sanctioned staff of one Senior Librarian, one Junior Librarian, one Library Restorer and two Group-D employees.

CULTURE

Vedic land of Haryana has been the cradle of ancient Indian culture and civilization. The continuity of rich cultural and spiritual heritage can be captured through various places of pilgrimage, shrines, mosques and mausoleums scattered all over the region and also perhaps immortalized in its art tradition. On account of natural borders ‘the people of this region developed, in course of centuries, in more or less isolated conditions, a distinct culture, a special mode of living and a different linguistic pattern’⁹. The perfume of civilization culture is an invisible fragrance which finds expression in dialects, language, literature, folk music, art etc.

It was during 1952 that an Indian Archaeologist, Padma Bhushan Braj Basi Lal, popularly known as B.B.Lal, who also served as Director General of Archaeological Survey of India from 1968 to 1972, discovered Painted Grey Ware and Northern Black Polished Ware from the mounds of Panipat and Sonipat located in this region. Broadly speaking, the archaeological heritage of Panipat region may be divided into Protohistoric and Historical phases. The extent of archaeological sites of Panipat district,

numbering 63, can be classified into Pre-Harappan, Harappan, Late Harappan, Painted Grey Ware, Grey Ware, Early Historical, Early Medieval and Medieval periods. In addition to the explorations of mounds, the excavations, conducted at Garsh Sanrai (Panipat) and Jaurasi Khalsa (Samalkha), have thrown some light on these cultures. Baholi (Panipat), now in the area of refinery, has two mounds, namely early historic (mound I) and medieval (mound II), which yielded late Harappan, PGW pottery and a small buff sandstone Vishnu head of the medieval period was also found from the surface. An image of *Mahishasurmardini* was excavated at Kabri, 6 kilometres North of Panipat and some worn out images have been found in Pugthala. Naultha, which is situated about 15 kilometres southwest of Panipat, has an image of a bearded sage placed in the local temple. All these excavations point towards the rich cultural heritage of this region during ancient and medieval periods.

Swang.— *Swang*, the form of traditional open-air theatre wherein the formalities of the drama like costumes, curtains and make-up are hardly observed, is very popular in the district. The stage for *swang* is set in the midst of the audience which sits on all four sides whereas orchestra takes its seat in the middle of the stage. *Swang* performance consists mainly of mimicry, from which the name of this theatre form derives (*swang* means disguise or impersonation). Long question and answer sessions between the actors, quotations, puns, proverbs and songs are also prominently featured in this theatrical form. There is also a clown character called the *Makhaulia*. In Panipat region, like in the rest of Haryana, the *swang* is an all male troupe and even the feminine roles are played by males due to strict social custom. A single presentation of *swang*, usually a narration of a folk-tale (*kissa*), with much singing, dancing, and music in the famous Haryanvi style known as *Raagani*, may continue for five to six hours or more.

Pandit Hukum Chand Swangi was very famous in this area. He was born in 1920 at village Manana, tehsil Samalkha. He prepared 12 swangs like *Sundera Bai*, *Haldi Shah*, *Heer Ranjha*, *Surajmukhi*, *Shahi Lakadhara*, *Seth Tara Chand* etc. His works are very popular among the public.

Female troupes of *swang* are not altogether unknown in the district despite its traditional association with men. Towards the end of the 19th century, all-women *swang* troupes performed in this region wherein all

characters were played by women. Sardari of Kalayat (Jind), and Bali of Indri (Karnal) were some of the leaders of such troupes.

Various organizations and colleges in region are also involved in promoting cultural activities. Dada Lakhmi Chand Kala Vikas Manch established in 2006 promotes Haryanvi Folk culture and art by organizing various events like Swang Utsav, Raagani Competitions, State Level Dance Competitions etc.

Sculptures and Inscriptions.— The conception of the nature and its creatures by the inhabitants of a particular time in a particular region, their experiences with forces of nature, their beliefs, associations with supernatural beings like Gods and Goddesses and the surroundings, usually find expression in the sculptures and inscriptions of that region. These sculptures and inscriptions also explain a lot about the history of a place. A few stone sculptures in tenth-eleventh century style have been discovered from Panipat region. Sculptures of Lakshmi-Narayana (17x14cms), made of dark greyish fine grained stone giving a metallic look and Hari-Hara have been found during the clearance of the tank of the Devi Temple. The figure of Lakshmi-Narayana is shown on a *Garuda* in flying posture. The image of Hari-Hara showing half Vishnu and half Siva is a syncretic form of the deity. The deity is seen in *sambhanga* pose on the *pancharatha* pedestal with the left arms holding the *ayudhas* of Vishnu, namely the *chakra* and the *sankha*, and the right hands carry symbols of Shiva, namely the *trisula* and the *aksamala*. On the left side *sankha-purusha* and *Garuda* are seen while on the right *trisula-purusha* and *Nandi* are represented with female attendants on either sides. Originally, there was a four-line inscription on the central projection of the *Pancharatha* pedestal, but it has chipped off leaving only traces of a few letters, reading *prat(i)m(a)* at the end. Images of Ganesha and their fragments belonging to 10th to 12th centuries have also been discovered.

Use of *Kushana* bricks (13 x 13.5 to 9/9.5 inches) in the floor of the tomb of Shah Qalandar shows that Panipat must have been one of the flourishing towns of the region during that period. Cunningham had referred to the discovery of Yaudheya coins from Panipat. The discovery of the Gurjara-Pratihara inscriptions indicate the extension of their rule in this region besides the fragment of image with seated Shiva at Triku near Seenk which is a good example of the art tradition of Gurjara-Pratihara rulers. Coins of Samantadeva have been found in Panipat region. On these coins on

one side a warrior on horse-back is represented. The reverse shows a seated bull representing Nandi the *vahana* of Lord Shiva. These coins indicate the reign of Shahi empire in this region.

The detailed account of the sculptures and inscriptions of medieval period can be read in chapter XIX titled "Places of Interest" of this Gazetteer.

Literature.— During the medieval period, Haryana witnessed the growth of Sufism. Panipat emerged as new centre of Sufi activity after Hansi lost its stronghold during the Sultanate¹⁰. It is the same place where Masiah Panipati (Mulla Shaikh Sadullah) shaped the *Farsi* (Persian) Ramayan. Abul Fazl and Badauni, the noted historians had given details on lives and works of the Sufi saints and the influence which they exerted on the mind of the people.

Among the Sufi poets and writers of Panipat, the leading name is of Shaikh Sharafuddin (early 14th Century) better known as Bu Ali Shah Qalandar. His correspondence with Shaikh Bakhiyaruddin is an important source of Sufism in India. He wrote many books on Sufism and in one of them, the *Hikmat-Nama*, he gives a short autobiography. Once Amir Khusro visited Baba Sharafuddin Bu Ali Qalandar who addressed him in Punjabi: Khusro Pheri Kotra (what have you come for?) and then asked Khusro to recite some verses of his composition. When he did so, Saint Qalandar began to recite extempore verses of his own at which Amir Khusro was visibly moved¹¹. Guru Nanak Dev also visited Panipat and "had discussion with the spirit of Shaikh Sharafuddin Bu Ali Qalandar"¹². A contemporary of Bu Ali Qalander was Hazrat Khwaja Shamsuddin Turk. He was succeeded by Kabir-Al-Auliya Hazrat Shaikh Jalauddin Makhdum (1364 A.D.). Saiyyid Aluddin, a contemporary of his namesake; the Sultan, was another noted figure of town who said to have authored half a dozen works of poetry, both in Persian and Arabic languages, which are now untraceable but were probably known to Zia Al Din Barani, the historian, who made the complementary remarks about the author's erudition and scholarship.

Almost in the same field, at equal height, there stands another scholar from Panipat, Sheikh Sharaf-ud-din Panipati, who wrote several books. Some of his famous books are *Kitab-i-madan-al'ami*, *Ganj-i-laulfa*, *Sharbi-Adab-al-Munidin*. His letters styled as 'spiritual and theological truths', which he sent to his chosen pupils in the form of epistle, are found in three Volumes (Volume-I contains 150 letters, Volume-II 100 and Volume-III 25). It is believed that these volumes were edited by Abul Fazl.¹³

Famous saint Shaikh Amanullah Panipati (1467-1549 A.D.) was deeply influenced by the *advaita* philosophy. He is the author of two works *Asbat-la-Hadis* and a commentary on the well-known composition *lavaah* of Maulana Jami¹⁴. Shaikh Abdul Kabir's son Shaikh Jindapir, a contemporary of Shaikh Jalal of Thanesar, was a noted figure of Panipat who was held in high veneration by Hindus as well as Muslims. Shaikh Aman, the disciple of Shaikh Muhammad Hasan, was another noted noble soul of Panipat. He is known as the composer of a work '*Ghairiyyah*' which is considered as a polemic on theology or rather mysticism of Sufis¹⁵. The tradition of Sufi saints and scholars was continued by Shaikh Shah Ali Chisti (1624 A.D.) and Sanullah Panipati, both descendants of Kabir-ul-Auliya. Sanullah Panipati was a writer of merit whose works written in Persian script remained in obscurity and very little of it has come to light. The first Urdu litterateur of India, Mohammed Afzal, (1539-1626 A.D.) belonged to Panipat. He was a great scholar who had mastery over both prose and poetry. He is believed to have written many books, but so far only one is available, popularly known as *Vikat Kahani*. It is in poetry, a sensitive depiction of a lovelorn woman's feelings and emotions who remained away from her husband.¹⁶

Besides the growth of Sufism and devotional literature, the region also produced literary figures in Urdu literature. In Urdu prose, Master Ram Chandra (1821-1880 A.D.) of Panipat, who was also a famous Professor of Mathematics, occupies an enviable position. He wrote on many subjects. His treatises include *Usual-Jabro Mugabila*, *Tazkiratul ka Milani*, *Ajabi-i-Rozgar*, *Bhutnihabg*, *Aijaj-i-Quran*, *Usual-i-Ilam-i-Hayyat and Ilam-i-Tabi*.¹⁷ Another man of letters in this period was Mir Mehadi Majruh (1833-1902 A.D.). He was a pupil of Mirza Ghalib. His couplets resemble with those of his teacher; in content, language and style. His letters which he wrote to Mirza have a great deal of literary taste and are invaluable.¹⁸

Altaf Hussain Hali (1837-1914 A.D.) is a great contributor to the growth of Urdu literature in the district and is considered as the innovator of the modern spirit in Urdu. He was master of many languages including Urdu, Persian and Arabic and contributed a number of scholarly works in prose as well as in poetry. Of his works, *Muqaddima-i-Sher-o-Shairi*, is considered as 'an epoch making work'¹⁹ which sums up 'the essentials which have been recognized on all hands as forming the life and substance of all good poetry.'²⁰ Moreover, he was conferred with the title of "*Shams-ul-ulema*" by the then

British Government. He is called the pioneer of criticism in Urdu literature. He even dared to equate himself to God. He once said, "*Khud Shab aafreedi, man chiragh aafreedom*" (God made night and I made a lamp for removing darkness). His poetical and prose works include '*Majaalis-ul-nisaa, Mazamin-i-Hali, Musaddas-e-Hali, Munajat-e-bewa, Chup ki Daad, Shikwa-e-Hind, Deewaan-e-Hali* and *Rubaaiyaat*. His epic poem *Musaddas-e-madd-o-jazr-e-Islam* describes the rise and fall of the Islamic empire in the sub-continent. He wrote memorable biographies of Ghalib, Saadi Shirazi and Sir Syed Ahmed Khan, entitled respectively *Yaadgar-e-Ghalib, Hayat-e-Saadi* and *Hayat-e-Javid*. Hali's interests were wide ranging, and his literary abilities were commensurate with his humanitarian aims. In his poem "*Barsaat*" he unfolds the beauties of nature in the rainy season; in '*Hubb-e-watan*', underscores the virtues of patriotism while in "*Munajat-e-Bewa*" he highlighted the plight of widows in Indian Society²¹. On his marble grave are inscribed the following words, "*Yahi hai ibadat, yahi dino iman, ke kaam aaye duniya mein insane ke insane.*"

Khawaja Jafar Hasan Ansari (1837-1915 A.D.), a contemporary of Hali, was another literary giant from Panipat. He was a disciple of Mirza Ghalib and a great scholar of Urdu, Persian and Arabic like Hali. His famous works include *Diwan-i-Jafar, Ramuza Sakhun Kilida, Hikmar* etc. Maulavi Wahiduddin 'Salim' (1867-1928 A.D.) of Panipat was also a great man of erudition. Being a disciple of Hali and Hasan, his writings carried influence of both. His famous works include *Vaja-e-Istilahat, Ifadat-e-Salim* etc.

Shyam Chander 'Raushan' (1896-1958 A.D.), another contemporary of Hali, had a touch of patriotism, romanticism and philosophy in his works. His famous works are *Kalam-i-Raushan, Jawaharate-Raushan, Musaddas-i-Raushan, Shreemati Anjana, Kaumi Farishta, Tofan-i-Dil, Nara-i-Kaum* and *Nurjahan*.²² Like Shyam Chander, another poet with patriotic touch in his writings was Anup Chand 'Aaftab' who was also a great nationalist. His works include *Jalva-i-Aftab, Khyalat-i-Aftab, Jakhmi-i-Vatan, Joshi-i-Vatan, Kaumi Talwar, Jajvat-i-Aftab, Shamshir-i-Vatan and Gem-i-Roshan* (all poetry) and *Drama Sati Anjana, Hindustani Soorma and Kaumi Aan* (all prose)²³.

Amongst the most popular modern scholar and writers of 20th century the first name from the district is of Khwaja Ahmed Abbas (1914-1997). Popularly known as K.A.Abbas, this great grandson of the well known poet Hali, was a novelist, columnist, writer and a journalist in Urdu, Hindi and

English languages with prodigious output. His writings include *Defeat for Death*(1944), *Tomorrow Is Ours*(1946), *Blood and Stones* (1947), *Rice and Other Stories*(1947), *Cages of Freedom and Other Stories* (1952), *One Thousand Nights on a Bed of Stones and Other Stories*(1964), *When Night Falls*(1968), *The Black Sun and Other Stories*(1964) *Mera Naam Joker*(1970). Besides these, he wrote *Revenge*, *Wheat and Roses*, *Zafraan Ke Phool*, *Mein Kaun Hoon*, *Nai Dharti Naye Insan*, *Paon Mein Phool* etc. stories. He has written novels like *Inquilab* (1945), *Char Dil Char Rahen*, *Diya Jale Sari Raat* (1959), *And One Did Not Come Back* etc. The list of awards for his literary works include Haryana State Robe of Honour (1969), the prestigious Ghalib Award for contribution to Urdu Prose Literature (1983), Vorosky Literary Award of the Soviet Union (1984), Urdu Akademi Delhi Special Award (1984), Maharashtra State Urdu Akademi Award (1985) etc. He was also a noted film director of his time and his contribution towards the cinema has been described under the next heading.

MUSIC AND CINEMA

‘Panipati’ is an acceptable accent of recitation of Holy Quran called *Misri Lehza*. Panipat *Gharana* is established in exponential vocal classical music. Many a poet and rich persons used to pride themselves with the title ‘Panipati’.

Qadi Thanauallah Panipati and Nazim Panipati were the proud products of the historical town. Nazim Panipati wrote Lata Mangeshkar’s first song “ *Dil mera toda, mujhe kahin ka na chhoda, tere pyar ne.*’ Legacy of Panipat has been depicted in many films. A scene worth recalling is from film *Pakeezah* where a costly carpet was gifted to one of nautch-girls as having been sent by Nawab Panipati as Panipat was famous for rich Nawabs²⁴. Besides, the town had been a home for noted film personalities like K.A.Abbas, Jeevan etc.

K.A.Abbas was a noted film director. In 1945, he made his directorial debut with a film based on the Bengal Famine of 1943, *Dharti Ke Lal*. K.A.Abbas wrote scripts even for other directors like *Neecha Sagar* for Chetan Anand(1946) and *Dr. Kotnis Ki Amar Kahani* for V.Shantaram(1946). In 1951, he founded his own production company named ‘Naya Sansar’ which produced socially relevant films like *Anhonee*, *Rahee* etc. Some of the major films directed by him are *Aaj Aur Kal* (1947), *Rahi*, *Naghma* (1953), *Pardeshi*,

Shaher Aur Sapna (1964), *Saat Hindustani* (1970) and *Do Boond Pani* (1972). Besides these, he directed documentaries like *Char Shaher Ek Kahani* (1968), *Bharat Darshan* (1972), *Dr.Iqbal* (1978), *Hindustan Hamara* (1983) etc. He was awarded the National Film Award for Best Film '*Shehar Aur Sapna*' in 1964. In 1970 and 1972, his films '*Saat Hindustani*' and '*Do Boond Paani*', respectively, earned Nargis Dutt Award for Best Feature Film on National Integration. "It is a privilege for the Indian cinema to be the chronicler of this great and historic, dramatic and exciting transformation", Abbas wrote on 'Social Realism in the Indian Cinema'. His autobiography '*I Am Not an Island: An Experiment in Autobiography*' was published in 1977. As a screenwriter, he is considered one of pioneers of Indian parallel or neo-realistic cinema.

Panipat is a city of composite culture. There are many shrines in the district where Muslim '*pirs*' are worshipped and the earthen lamps are lit and offerings are made every Thursday by the Muslims and Hindus, alike. Hundreds of people irrespective of their religion can be seen paying respect and obeisance at the religious places in response to the urge of the composite culture which reflects the co-existence of culture and traditions in the district.

The colleges and other educational institutions lay great emphasis on the promotion of cultural pursuits. Some colleges have introduced music and dance as the regular discipline in the course of their studies. Many literary and cultural societies are working in the district with the objective of preservation and development of the cultural heritage. These societies organize various cultural programmes periodically to promote fine arts, music, dance, drama etc. of the district.

Notes and References

- ¹ B.S.Nijjar, *Punjab under the Great Moguls*, Bombay, 1968, p.158
- ² Karnal District Gazetteer, 1892, p. 239
- ³ Jagdish Chandra, *Freedom Struggle in Haryana 1919-1947*, Delhi, 1982, p.1
- ⁴ Karnal District Gazetteer, 1883-84, p.210
- ⁵ Karnal District Gazetteer, 1976, pp.384-85.
- ⁶ Karnal District Gazetteer, Statistical Tables, Part-B, 1935, pp. clxxxix, clxxxiv.
- ⁷ These figures include Government as well as recognized schools.
- ⁸ <http://www.kuk.ac.in> website visited in June, 2011.
- ⁹ Jagdish Chandra, *op.cit.*, p.1
- ¹⁰ Hafiz Jalandhari said about Panipat- "निशाने जिन्दगी पाता हूँ पानीपत की राहों में, ये मंजिल मंजिले मकसूद है मेरी निगाहों में".

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- ¹¹ A.Rashid, *Society and Culture in Medieval India (1206-1556 A.D.)*, Calcutta, 1969, p.197
- ¹² S.A.A.Rizvi, *A History of Sufism in India*, Vol. II, New Delhi, 1992, p.275
- ¹³ Amir Khusro, *Siyar-ul-Auliya*, pp.133, 410
- ¹⁴ Sadhu Ram Sharda, *Haryana Ke Sufi Sadhaka: Saptasindhu*, December 1967, p. 62
- ¹⁵ *ibid*, p.17
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- ¹⁹ S.M.Abdullah, *The Spirit and Substance of Urdu Prose under the influence of Sir Sayyid Ahmed Khan*, Lahore, 1940, pp.140-141.
- ²⁰ Latif, *Influence of English Literature on Urdu Literature*, London, 1924, p.10.
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- ²² *Ibid*, p.862
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- ²⁴ The Tribune:*The Legend of Panipat*, February 6, 2011