CHAPTER VII

EPILOGUE
In the foregoing chapters an attempt at a total recall of the salient features is made to highlight and provide a perspective to the theme explored in the major portion of the thesis. Starting with the etymological explanation of the word "Marathwada", the geographical determinants of the region under study and the political, cultural and monumental background of the people which resulted in the shaping of the personality of the Marathwada region was studied. Situated almost in the heart of the Deccan which provided a link between the north and the south, this region witnessed the rise and fall of many empires and civilizations. In fact two major regional powers, the Satavahana and the Vakatakas had their capital cities, Pratisthanagiri and Pavaqiri in this region. Other dynasties such as the Chalukyas of Badami, the Vakatakas of Vatsagulma and the Rashtrakutas of Malkhed were intimately associated with this area and their glory and grandeur is eloquently advocated through the world famous monuments like Ajanta and Ellora. With the advent of the Islamic rule in India and its subsequent expansion into the Deccan specially the conquest of the unconquerable Daulatabad fort by the Khilji's armies, this area acted as the gateway to the rest of the Deccan and the south. It is from this focal point that the Imperial rulers directed their military expeditions. The very fact that Aurangzeb chose Aurangabad to be his southern capital admirably underscores the political and strategic importance of the region. The pageant of Mughal history with a glazy
of predominant rulers and its final liquidation by about the beginning of the eighteenth century are traced out. Finally the history of the Deccan which was folded in the ruins of the Mughal Imperial edifice, constitutes yet another phase entitled the Nizam of Hyderabad whose rule continued until 1948. During the rule of the Nizam and towards the beginning of the nineteenth century, a new political phenomenon was being felt. It was the presence of foreign powers, the French and the British which had carried out an empire in India which in their efforts to vie against each other, exerted to influence the Nizam and its court. Amidst such political intrigues and machinations, the Britishers finally succeeded in controlling the political destinies of the Nizam's kingdom. This long recollection of cross and criss-cross currents of political events in the Deccan which is the main theme of the first chapter provides an instructive background to the general analysis of the socio-economic gestalts of the people of the region dealt in the succeeding chapters. It is shown in this chapter that the region with its immense potentials exhibited during the ancient and the early medieval times has been totally enfeebled which is the legacy of the Nizam's hegemony for a period of about 225 years.

In the second chapter an attempt has been made to reconstruct the growth and evolution of administrative pattern of the Nizams' rule, true to the existing conditions, the Nizam being an autocrat, introduced military element through a system of feudal lords called the jagirme
who provided the required military and financial assistance at times of war. Thus the Jagir system formed an important aspect of the Nizams' rule and continued till the Hyderabad was merged into the Indian Union in the year 1948. During the struggle for power after the death of the first Nizam, the claimants sought help from the British and the French. Thus it was the beginning of the interference of foreign powers in the internal affairs of the Nizams state and continued till the end.

It has also been shown in this chapter that the Nizams' protracted wars with the neighbouring kings causing heavy drain to the state's resources led to the increasing dependence of the Nizam on the British assistance - both military and financial. As a result the Nizams' Government was influenced by the British even to the extent of appointments. Some of the Prime Ministers of the Nizam became the de facto rulers and remained more loyal to their British benefactors rather than the ruler. The Nizam, caught up in such vitiating circumstances, was very much alienated from the vortex of the common populace. Whenever, disturbances occurred, they were vehemently suppressed with the assistance of the British subsidiary army. In general there was lawlessness, Governmental machinery became demoralised and highly corruptive. Under these circumstances, the sincere efforts made by the Nizams, especially during the nineteenth century to remedy the existing ills did not yield the required results. The system being what it was, the land reforms and constitutional changes have hardly redressed the sufferings of the common people.
In the third chapter an attempt was made to trace out the political activities and the freedom struggle launched by the subjects of the former Hyderabad state. Though the people of the region did not remain unaffected by the 1857 "Prisings, yet the Nizam's rule turned out to be more complex and sterner than that of the Britishraj. While the rest of the country aimed at overthrowing the yoke of foreign rule, the subjects of the Nizam territories never made the king as their target. But when the Nizam proved to be more royal than the king himself and when his rule created a wedge between the Muslims and the Hindus, the Nationalistic minded people of the region launched a vigorous movement and defied all efforts of suppression and oppression on the part of the Nizam of Hyderabad.

The Nationalist movement in the country as a whole had its impact in the Nizam's territories. When the Nizam's Government became extrasensitive and tried to crush the nationalist activities, the people of this region organised themselves and intensified the movement. Indeed the immediate demand of the people of the Nizam's territories was for a responsible Government. Ultimately the formation of the Hyderabad State Congress in 1938 and the Arya Samajist activities aroused a sense of patriotism in the minds of the people.

The establishment of the Majlis-i-Ittehadul Mussalma gave a new dimension to the political situation in the state. This organisation, purely communal, advocated in no uncertain terms that "the sovereignty
of Hyderabad was not vested in the Nizam or his dynasty but in the Muslims of Hyderabad. The Ittehadul not only countered the nationalist movement, but also indulged into terrorist activities resulting in a complete breakdown of law and order. Under such circumstances, retaliation was the only way out and the nonbelievers of violence such as Gandhiji had coolly accepted the realities.

Chapter four studies the state of economy in this region during the period of the Nizams. An alarming spectacle of poor economy prevailed in this region which is in sharp contrast to the economic prosperity and huge wealth that existed at Dewgiri during the period of the Yadavas.

The economic situation was equally good under the Rashtrakutas when the famous Karle was wrought and also at the time of the Satavahanas when Pratisthanapura (Paithan) was not only their capital city but also an important commercial centre. It has been shown that mal-distribution of resources and heavy concentration of wealth in the hands of the feudal overlords and the ruling family were the chief melodies with which the people suffered. The Nizam was indifferent towards the developmental activities such as communications, industrialization and irrigational improvements. It is the legacy of the Nizams' autocratic rule for over a period of about 250 years.

In the fifth chapter it was attempted to survey the educational conditions in this region. True to the autocratic rule, the Nizam of Hyderabad introduced Urdu as the medium of instruction. Naturally the
society with a Hindu majority were handicapped by such policies, and their creativity was hampered. In general the Nizam's Government did not pay any attention towards the spread of education. Nor did this theocratic state allow any private institutions to come up which would have probably encouraged the growth of vernacular languages such as Marathi, Telugu and Kannad. It has been shown that the large scale drop-outs is as a sequel to the introduction of alien language as the medium of instruction. The scarce educational facilities which were provided during this period remained mostly restricted to big cities like Hyderabad and became exclusively the prerogative of the higher gentry. Further Urdu received a tremendous boosting due to its being the medium of instruction even at the University level. As a result there was an allround flowering of Urdu literature. In contrast the other vernacular languages lost their importance and the expression of the creative mind through the media with which they were familiar was considerably hampered.

The sixth chapter studies the cultural milieu of the region. It is evident from the findings that the earlier Nizams exerted themselves to maintain religious harmony among the two principal religions thereby the interaction among them was one of conciliation rather than that of antagonism. It is also evident that the subject nationals slowly adopted Muslim customs and court manners. This phenomenon could be seen in the common religious customs and practices as Muslims and Hindus worshipped Peers, Dargahs etc. There was an
overall tendency of subservience among the Hindus towards their Muslim overlords. It had a telling effect on the entire society in years to come.

The situation in the Nizams' territories seems to have changed during the period of the last two Nizams, who had combined religion and politics. This was further aggravated with the establishment of the Ittehadul, a Muslim organisation, spearheaded by the Muslim religionists called the Razakars. Their terrorist activities created a sense of insecurity and suspicion among the majority Hindus. Thus there ensued a period of religious disharmony and religious rivalries in the Nizam territories which culminated in the Razakar movement. However, normalcy was restored due to the Police action of 1948 and which resulted in the integration of Hyderabad State into the Indian Union.