PREFACE

Marathwada forms a revenue division of Maharashtra state and comprises the five districts of Aurangabad, Parbhani, Nanded, Bhir and Osmanabad. The term "Marathwada" appears in the 18th century records of the Nizam State. It has been, from very ancient times a great seat of learning and culture. It can be described as the home of arts, religion and literature. It included the House of Maratha People i.e. a land occupied by the Marathi speaking people in the former Native State of Hyderabad.

Marathwada formed a part of the wider Dakshinapatha in ancient times and part of the Deccan in Medieval times. This region witnessed the rise and fall of many empires, and civilizations, almost from the beginning of the Christian era till about modern times. The Satavahanas, one of the oldest powers of the Deccan, had their capital city at Pratishthapure, the present day Paithan in the Aurangabad district. The Satavahana rule was followed by that of the Vakatekas, the Chalukyas, the Rashtrakutas, the Yadavas and the Mughals.

In this thesis and attempt has been made to assess the impact of the Nizam's rule on Marathwada in terms of its political, social and economic development. Marathwada region is now considered to be comparatively an under developed area. The present thesis tries to pin point as to how the long rule of the Nizam, for over a period of about 225 years was partially responsible for the present state of affairs of the region.
The thesis comprises seven chapters, its scope and contents of which are as follows:

Chapter I: Physical features and Historical background.

In this chapter an attempt has been made to point out the physical features and the geographical limits of the region. It also emphasises its politico-geographical importance which resulted in the making of glorious history throughout. A historical survey of the dynasties of the Hindu and the Muslim periods, whose rule had left certain landmarks in this region and the efforts of the French and the British to vie against each other in the court of the Nizam of Hyderabad and the final integration of this region into the Indian Union have been presented in this chapter.

Chapter II: Administrative Pattern.

This chapter deals with the administrative pattern of the Nizam's Government. As it was founded on principles of pure despotism and autocracy, out of the seven Nizams, Nizam I introduced military elements in administration by giving jagirs to various persons. Nizam II was forced to sign a treaty with the British in 1800 in order to protect his dominion from aggressive Marathas, and thus became a protectorate. Nizam III was indifferent towards administration and the whole affair was carried on by Chaudhulal, the Prime Minister, and naturally welfare of the masses in Marathwada was neglected. Nizam IV could not relieve the burden of the masses. During the period of Nizam V, the people of Marathwada could get some relief due to reforms of Sir Salar Jung.
Nizams VI and VII were lovers of autocracy and the form of government under them was a compromise between Mohamadan autocracy and Mohamadan oligarchy. Consequently administration was transferred into the hands of Muslim aristocracy which intensified corruption and preferential treatment and created animosity between Hindu and Muslims of the state. Hence the residents of Marathwada became the victims of harassment and exploitation.

Chapter III: The Role of Marathwada in the political movements of Hyderabad state.

In this chapter an attempt has been made to examine the political impact of Nizams' regime on Marathwada. Political impact is determined not only by its force but also by its duration. Most of the Marathwada remained under Nizam's rule for a considerable period i.e., for 224 years and naturally the political conditions affected the lives of masses. The freedom struggle in Marathwada was a struggle against the tyrannical rule of the Nizam. "Vande-Mataram" movement kindled, in the youths of Marathwada, the first flame of patriotism and defiance against tyranny. The foundations of nationalism in Hyderabad state were laid in Marathwada. Autocracy and communalism of Nizams' government led to the rise of nationalism and concomitantly political and social weakening and germination of leadership in Marathwada.

Chapter IV: Economic Conditions.

All Nizams followed the policy of dependent economy in order to extract obedience from the subjects. The Nizam introduced feudalism and distributed jagirs to various persons. So 30% of the population of Marathwada became victims of feudal bondage and exploitation. Agriculture
in Marathwada depended upon the vagaries of monsoons but no special efforts were made to undertake irrigation schemes and consequently condition of agriculture remained backward, which entailed cultivators in debts. Similarly, lack of provision of socio-economic overheads by the government, in Marathwada region, hit hard the economic development of masses.

Chapter V: Educational system and literary activities.

This chapter deals with the state of education and literature. The Nizams tried to keep the majority of Hindus of Marathwada mentally and physically inert. It adopted Urdu language as the official medium and neglected the claims of regional languages spoken by the teeming majority. Naturally this policy arrested the growth of Marathi literature on modern lines. The condition of female education was much alarming. The introduction of Urdu medium of instruction from secondary stage created unhealthy atmosphere in intellectual sector. Similarly, discouragement of private enterprise in education, Urdu medium, preferential treatment in awarding scholarships, special opportunities for affluent society and concentration of higher educational facilities at Hyderabad created a gulf between Hindu and Muslims and kept Hindus of Marathwada ignorant.

Chapter VI: Cultural Conditions.

This chapter attempts to reconstruct the social and religious conditions during the period of the study. As regards social impact, there was no change in dietary habits of Hindus. However, clothing
habits of Hindus were influenced by Nizams' regime. Sherwani and trousers became common specially among government servants. Nizam government did not attack the caste system, but preferred to live with it for its own benefit which arrested social change.

The first five Nizams followed the policy of religious toleration. But the last two Nizams combined religion and politics which strengthened the hold of Muslims on society and consequently Muslims regarded Hindus as their slaves. This policy of superiority, aimed at Islamisation of the state, was followed by Bahadur Yar Jung and his successors further tried to implement it effectively through their Razakar agents. This resulted into several atrocities on Hindus in Marathwada, which widened the gulf between Hindus and Muslims. Hindus in their turn launched counter movement against the religious conversions and injustice. This naturally resulted in communal riots and communalism.

Chapter VII: Epilogue.

This chapter is a recollection of the general findings drawn in the previous chapters.

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