CHAPTER- IV
HAIDER ALI AND TIPU SULTAN : A BRIEF PROFILE

Haider Ali and Tipu Sultan were very distinguished rulers of Southern India. For the expansion, consolidation and development of the Kingdom of Mysore they created a niche for themselves. Haider Ali played a pivotal role in the expansion of the Mysore while Tipu Sultan modernized the Kingdom. Haider Ali was a great warrior, while Tipu Sultan was a great visionary. They vehemently fought against British colonialism and upheld the sovereignty of their Kingdom. Haider Ali and Tipu Sultan remain in the history of India the towering personalities who cherished the ideals of independence, self-respect, Self-rule, progress and development of the kingdom. In the following pages a profile of Haider Ali and Tipu Sultan has been given.

A PROFILE OF HAIDER ALI

Haider Ali was born in AD 1721 in a village called Bodi Kota near Bangarpet in Kolar district.¹ He was the great grandson of Wali Muhammad Bhelol, who had migrated from Delhi to Gulbarga.² Haider Ali laid claim to no blue blood and neither did his son Tipu Sultan. It may not be wrong to presuppose, therefore, that in the disturbed conditions following Mughal sack of the Bijapur and Golconda kingdoms, the disbanded soldiery of the period sought services where they were available under local chiefs. Haider Ali seems to have been a scion of one such disbanded family. His parents were Fatteh Muhammad and Majeeda Begum, the daughter of Akbar Ali Khan. His parents were instructed by Haider Ali Shah, one of the greatest saints of those times to name

¹ Sinha, Narendra Krishna, Haidar Ali, A. Mukherjee and Co .Private Ltd., Calcutta, India, 1941, p.1
² Wilks,History of Mysore,Vol.I.P.149
their son as Haider Ali since he would be a virtuous and worthy son. His father was a cavalry officer of the Mughal Empire who served one chieftain after another and had fought several campaigns in the service of the King of Mysore. In recognition of his distinguished services and victory against the Marathas, his father was granted the fortress and district of Bangalore as reward. These possessions became the inheritance of Haider Ali (Figure-7).
His family shifted to Doddaballapur after the death of his father. The Wodeyars gave them shelter in Mysore; yet, Haider Ali could not get the benefit of education due to the misfortunes of his family. His illiteracy is explained in a document on Mysore by Orme. He did not have the advantage of birth or wealth. He was a born soldier, an excellent warrior and skilful alike with his sword and his gun. Cool and sagacious in war-time, he excelled in cavalry tactics and seemed to possess by intuition the knowledge of how to launch his horsemen with the greatest impact on the enemy. Haider Ali joined military service in Devanhalli in 1746 as a volunteer horseman. He was recognized by Karachuri Nanjaraja after his success at a shooting competition at Devanhalli and was raised to the command of 50 horses and 200 foot-soldiers. Haider Ali made a successful campaign on the Coramandel Coast at the age of 20 and became a famous soldier. The Raja of Mysore placed him at the head of his troops in recognition of his military competence.

Haider Ali rose to prominence during 1749-1755 mainly due to his courage, energy and enterprising personality. He became a master in one of the fairest realms formed out of the ruins of the Mughal Empire according to historians. The rulers of Mysore were haunted by the Marathas and the Nizam and during 1749-1750 the rulers of Mysore found it difficult to meet the obligations of a treaty. That trouble provided Haider Ali with his first opportunity to rise to the occasion. Bowring writes: “On his return to Mysore Haider Ali began to drill his recruits with the aid of a few French peons and deserters. He raised 500 peons and 200 horses, the former armed with European flintlocks which he had from time to time possessed himself of.” The author of Sanwaneh Hyder Ali observes: “Tiruchanapalli proved to be an important

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3 MAR – 1930, P.81
4 Ibid, p.81
training camp for Haider Ali. Gaining tremendous experience from the dilemma and struggle, his personality solidified and became more lustrous. His thinking capability augmented manifolds. His strategy became more clear and accurate. His character got illuminated. There itself he learn the tricks of warfare. With his high wisdom, explicit discernment and firm determination, he perceived the British system of invasion and defence thoroughly.”

On the rise of Haider Ali as an independent commander writes Professor Sinha “His success he owed to external complications with their quick turns and sudden changes in the course of events that it is very difficult to say what he owed to his own foresight and how much to circumstances Intrepid and swift, he was always ready to take advantage of his opportunities.”

He took possession of the treasure left by the adversaries after the assassination of Nasir Jung by the Nawab of Cuddapah in 1750 which was supposed to be the French share. Haider Ali made a systematic organization of what was obviously promiscuous and made the looters work for his benefit. Nanjaraja, who was the Chief Minister of the Raja of Mysore, was impressed by the exhibition of the new firearms and Haider Ali with this invincible courage accompanied him to Trichinopoly when he embarked on this foolish venture. Nanjaraja had to join the French who were the enemies of the English and of Muhammad Ali. But, he caught the eye of the chief of Arcot, who is said to have recommended him to his ally for further promotion. At Trichinopally, Haider Ali learnt the secret of Maratha success in attack. After the fraud of Trichinopally had become fully revealed and before hostilities actually began between Nanjaraja and the British, Haider Ali did a good turn to Nanjaraja. Dupleix sent Haider Ali a present in appreciation of his astuteness and zeal in Trichinopally. Sinha further states “towards the end of his stay here,
Haider Ali was officially at the head of 1500 horses, 3000 regular infantry, 2000 foot-soldiers and 4 guns. He was now appointed Faujdar of Dindigul and he added to his corps the best of the soldiers whom Nanjaraja had to discharge on account of his financial embarrassment. He came to Dindigul as the head of 5000 regular infantry, 2500 horses, 2000 foot-soldiers and 6 guns. The Foujdar of Dindigul must be a strong resourceful person. Haider Ali was selected for the post. An ambitious man thus got his first independent command. As Schwartz says “his care for orphans gave me great pleasure he allows no orphan to be neglected in his dominions. He feeds and clothes them and gives them little wooden firelocks with which they exercise”. Haider Ali started his career in a humble capacity in the service of the Raja of Mysore. The King of Mysore appointed him as the Commander-in-Chief of the entire Mysore army in recognition of his loyalty and fighting spirit. The King also conferred him with the title of Fateh Haider Bahadur. He also empowered Haider Ali to have his say in all the military issues against his adversaries. Haider Ali dreamt of becoming the chief of the State ever since he became the chief of the army. He rose step by step by increasing his military power and financial resources. He was able to supplant his patron and assume the powers of government himself in 1761. He repulsed the Marathas and persuaded the Raja of Mysore to surrender power to him to take care of the kingdom. The Wodeyar Raja remained engrossed in his life of indolence in his court in the company of buffoons, jesters, musicians and dancing girls while the real power devolved on Haider Ali. The chaotic conditions of the kingdom, the Anglo-French rivalry in the Carnatic facilitated the rise of Haider Ali to take the reins of power into his hands.

8 Ibid, PP, 14-15
9 Letter of Rev. Schwartz ;Pearson, Life of Schwartz,I,Pp388-40
Similar is the account that a group of historians while composing the History of South India have furnished the role of the strongest and formidable military power of Haider Ali in the South: “Haider Ali on ascending the throne of Mysore launched a programme of conquest and annexation. The Bedanore Kingdom, on the northern frontiers of Kerala was subdued by him in 1763. Haider decided to invade Calicut through Bedanore in February 1766. His army aided by a large body of irregulars supplied by Ali Raja, took possession of the temple at Kunnimangalam and laid siege to Madayi on the 19th February. Later he subdued Baliappatam, Kottayam, Kadatanad and Kurumbranad. The administration of Kadathanad was entrusted to the Ali Raja of Cannanore. Haider’s victorious march finally reached the boundaries of the Zamorin, who for fear of the mighty weaponry of the enemy, sued for peace. But the demands of Haider being too exorbitant to have conceded, the Zamorin sent all members of his family to Ponnani and committed suicide after blowing up his palace. Thus by the middle of April 1766 Haider completed his conquest of the Zamorin’s Kingdom.”

S.P. Sen states: “Under Haider Ali the decadent state of Mysore was suddenly raised to a power of political and military importance which it had never enjoyed before. In the course of a few years it absorbed all the petty principalities lying beyond its original frontiers and came to extend up to the river Krishna in the north and the Malabar Coast in the west. Such a rapid expansion was made possible by a variety of factors – the remarkable abilities of Haider both in war and in diplomacy”.

Haider through diplomacy broke the alliance between the Marathas, the Nizam and the English and dictated peace to the English in 1769 and by 1771 he consolidated his power and became a formidable force to reckon with.

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1773, Coorg was conquered followed by the subjugation of the Nayars of Kerala, and occupation of regions like Trichur, Coachin. With the recapture of Mahe in 1782 Haider rounded off his conquests in the South and obtained full command of the lines of communication between the Coromandel and the Malabar Coasts. As Haider emerged as a well seasoned soldier and diplomat, he came to realize that the French could not be relied upon entirely as they had suffered from several weaknesses. He was a bold, an original and an enterprising commander, skillfully in tackles problems and fertile in deployment resources. He beamed with indefatigable energy and never bothered about defeat. As an Oriental he was singularly faithful to his engagements, and straightforward in his policy towards the British. He inflicted crushing blows on the Marathas by aligning himself with the Nizam. He did not spare the English from tasting crushing defeats in 1780. But as ill-luck would have it, Haider’s health began to decline in the midst of these developments and finally in 1782 Haider passed away at the age of sixty years.

In the words of Michaud, “By his valour, Haider became the idol of his army; by his popular manners he made his subjects adore him; and although title of Sovereign was not so legitimate for him as that of a General, he was not less respected by his subjects than by his soldiers. The means which he employed for coming to the throne were neither just nor generous; but he used his power only with justice and generosity. This was indeed a notable feature of his character. Throughout the twenty one years of his rule we do not find a single deviation from this principle. In dealing with his subjects as well as officials Haider was like a lion of justice No one could deny that he was only a usurper, but a multitude of usurpations had occurred, which rendered the inhabitants of India quite indifferent to the titles of their monarchs. He never favoured the oppressors whether they were’ masters or servants, foes or friends, sons or
relatives. He neither showed delay nor lenity in the punishment of offenders or wrong doers. Haider caused his ambition to be pardoned by his virtues, and his crime was in some way effaced by his glory.”

C.Hayavadana Rao, writing in the early part of the 20th century has reflected on Haider’s personality thus; “Haider cannot to any extent be described as a laughing diplomat. He was too active, too energetic and too strong minded a man to browse through life, observing things with a detached and an objective air and deriving as much benefit as instruction from them. Made of sterner stuff, he was up against any and every deviation from the promised word. Though a dissembler himself, he would not allow others the privilege of dissembling. He reveals his true personality here-when we see him acting the stern exacter of things promised. The letter of a treaty became as important to him as its very spirit. He administered justice with impartiality, and gave great encouragement to agriculture and to commerce. He was indulgent to his subjects, but strict in the discipline of his army, severe in punishing offenders, and cruel to his enemies. Haider knew no diplomacy-not even the elements of it. He never thought he could make something of it to his own benefit. He lost wholly the aid of diplomacy in his dealings with his opponents. Warfare unsupported by diplomacy can never prove successful. He was, however, the enemy of the indolent and luxuries, and the backs and sides of his negligent and extortionate servants were frequently softened by stripes of the whip. He never therefore reaped the full benefit due to him from his military successes. Haider offered hegemony to the whole of the South. His plan was to obtain hegemony over all the Southern States and to develop them into a military alliance. He wanted to

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13 Menon, Raman V.K., Michaud’s History of Mysore-Under Haider Ali and Tippoo Sultan, Asian Educational Services, New Delhi, India, 1985, p.46
maintain the status quo: India for Indians. He desired to link Mysore with South India as a whole." The author of the Hydar Nama gives us glimpses into the character of Hyder Ali\textsuperscript{15} (Figure-8)

A PROFILE OF TIPU SULTAN

![Figure-8. PORTRAIT OF TIPU SULTAN](image)

\textit{ Courtesy: ASI, Srirangapatna}


\textsuperscript{15} MAR,1930,P.102
Haider was succeeded by his worthy son Tipu Sultan in 1782. He had been groomed for the task of shouldering the responsibility of government and administration. He was a distinctly alternative element from the day of accession to power in the eighteenth century South Indian political culture, unlike the nominally independent Nizam Ali Khans, Asafuddaulahs, Nana Fadnavis or other princes and statesmen of an age when colonialism was destroying the Indian ancient regime brick by brick, Tipu, like his father Haider Ali and northern contemporaries Mahadhaji Sindhia, refused to be pliant and complaisant to British diplomatic blandishment allied with military threats during the age from Warren Hastings to Wellesley till his death in May 1799, there was no movement in life when Tipu felt free. Problems of government colonial threat and intrigues internal enemies persisted. They increased manifold as he progressed.\textsuperscript{16}

Tipu was born on November 20, 1750\textsuperscript{17} at Devanahalli, north-west of Kolar in Karnataka State. Haider Ali married Fatima Begum, also called Fakhr-un-Nissa, the daughter of Mir Muin-ud-din Khan, the Governor of the fort of Cuddapah on the insistence of his first wife. Haider Ali offered prayers at the Dargah of the famous saint Tipu Mastan Aulia of Arcot along with his wife and prayed to Almighty for a smooth delivery by his second wife. Hence, Haider Ali named his son Tipu after the great saint. The word Sultan was added only after he assumed power in the State of Mysore. Haider Ali rose to greater heights after the birth of Tipu, becoming the Governor of Dindigul.

Haider Ali provided the usual scholastic education and religious education to Tipu by enlisting the services of eminent scholars. Tipu was also taught

\textsuperscript{16} Barun De, Some Socio-Political implications of the cognomen 'Tipu Sultan 'in 52nd IHC Proceedings, Delhi, 1992, p.700.
English and French apart from Kannada and other vernacular languages. Haider Ali used to monitor the educational progress of Tipu even though he was not blessed with education. Haider Ali also managed to enlist the services of the best teachers for the overall education and training of Tipu who was extraordinarily astute and brilliant right from his infancy. Tipu was also blessed with a very good childhood and congenial educational environment. His military preceptor was Ghazi Khan, who was the best partisan officer in Haider’s service. Tipu mastered the various arts and sciences including military education such as horse riding, archery, soldiering and so on under the tutelage of the British and French experts who were employed for this purpose. Tipu received state of the art education and training until the age of nineteen in spite of his pre-occupation with several battles. Haider was very solicitous regarding the education of his sons “Under the care of the fakirs and the eye of his father, Tipu became an expert soldier, and in the management of the horse, the bow, the lance and the musket shone prominent” Tipu was groomed educationally and professionally by Haider Ali with royal training befitting the heir to his throne. Tipu inculcated extraordinary discipline along with the farsightedness of Haider Ali.

Tipu had managed one of the five military units which comprised 7,000 troops when he was seventeen years old. He had occupied the strong military fortress of Mangalore and forced the British to flee to Bombay through the sea route. He further played a decisive role in the first battle of Mysore in 1767-69 which apparently ensured a significant victory for Haider Ali. Tipu also participated in the war against the Marathas. He displayed the utmost courage, skill and competence in the battle against the Marathas in 1769.

19 Michaud’s, History of Mysore, Asian education Service, Delhi, 1985. P. 48
20 Achuta Rao,op,cit.,p.32
In 1774, Tipu married two brides namely, Sultana Begum, the daughter of Bakhshi Navait and Ruqayya Begum, daughter of Lala Miyan Shaheed Chirkoli respectively, according to the wishes of his parents on the same day. Ruqayya Begum belonged to Ahle Navait, an Arabian tribe who came from Yemen for the purpose of trade in India. This community was held in high esteem because of their high educational, religious and economic status. At the time entire State of Mysore was in great jubilation. In 1790, Ruqayya Begum expired during the life time of Tipu and he subsequently married Khadija Zaman Begum, (the daughter of Syed Moinuddin) according to historians.

Tipu also played a heroic role in the second battle of Mysore against the British which spread over the period from 1780 to 1784. Nadvi writes: “Tipu played a significant role in giving the forces of British General Bailey, a crushing defeat at a place called Palilur in which no less than 36 high ranked military officers and hundreds of soldiers were killed in addition to another 50 top officials being taken into custody and packed off to Srirangapatnam. Evidently, the areas of Nilur, Kaveri, Patan, Arcot, Sat Garh, Ambur, Tyak Garh etc were also conquered in 1780 by the efforts of Tipu alone. The credit for occupying the fort of Mahe Mandal in 1781 also goes to him. In February 1781 Tipu also defeated Gen. Braithwaite in Tanjore. Haider Ali failed to crush the rising rebellion before he died and laid down his life. After that, Tipu was ordered to take charge of the mission which he rendered successfully. At the time of his death Haider Ali had asked his courtiers to assist Tipu in the same manner as they were serving him with the utmost loyalty. Tipu Sultan took charge of his State in the formal manner on December 20, 1782. The remaining
formalities were carried on later at the end of 1784, when the second battle of Mysore came to an end.”

The State of Mysore extended from east to west up to four hundred miles covering a vast area of 80,000 square miles. It was divided into 20 districts for effective administration. The state was bound by the river Krishna in the North-East, Dharwar in the North-West, and the city of Madurai in Tamil Nadu in the south east and Cochin in the South-West. Its frontiers extended from the Eastern Ghats in the east up to the coastal cities of Bhatkal and Karwar on the Arabian Sea in the West. The entire territory had never been under the rule of a single monarch before Haider Ali. At the time of Haider Ali’s demise, the state coffers contained nearly Three crore rupees and a lot of gold and silver apart from precious gemstones. The immovable governmental properties included a large number of gardens, buildings and factories in large number. The fame of the state had spread far and wide because of the prosperity of the subjects and the efficient administration of the rulers.

Tipu continued the battle, recaptured Bedanore and managed to take away a considerable portion of the state treasures from them. The British and French ironed out their differences at the international level and the French kept themselves aloof from the Mysore forces fighting against the British. In 1783, the adversaries of Tipu hatched a conspiracy at Srirangapatna in order to oust Tipu and restore the family of former Hindu rulers of Mysore with the help of the British. However, Tipu efficiently managed the state of affairs and sustained the fight against the British with the help of the French forces.

21 Nadvi, Md.Ilyas, *Tipu Sultan (A Life History)*, Institute of Objective Studies, New Delhi, India, 2004, pp.92-93
23 Sec. and Pol. Dept Diaries No.28(1) Dt.24/June/1783, Maharashtra state archives, Bombay
assuming power Tipu expelled the Palegars their lands were either rented out to individual by the officers of the government, or retained under their own immediate management. Thus in a way, it relieved botheration over the peasants. The most remarkable feature of Tipu’s new system however was its enormous dependence on government functionaries to bring the state and tillers of the soil. Thus, by this new arrangement the Palegars and other intermediaries were replaced by government functionaries, which enabled Tipu to establish direct contact with the peasants. Several regulations were introduced to protect the peasants from the oppressive acts of revenue officials. Collectors imposing undue exactions on ryots were fined and made to pay back the excess amount. He also provided some incentives to improve the cultivation and several measures to extend cultivation on a wider scale.24

Tipu Sultan emerged victorious in the battle of Cuddalore and the British suffered enormous loss of life and property in this battle. The Treaty of Mangalore was signed in 1784 with a condition that both the parties would never assist the opponents of one another directly or indirectly. This treaty was indeed a crushing defeat for the British and a victory for Tipu even though he had the strength and an enormous power and strength to rout the British from India.

Tipu faced a series of internal revolts afterwards. The Raja of Pinaknoor rebelled against him but Tipu was able to quell the rebellion through diplomacy. The ruler of Nargundah also revolted against Tipu, but Burhanuddin arrested him and sent him with his family to Srirangapatna after a fierce battle. The people of Kodagu also displayed disloyalty to Tipu around the end of 1784 but Tipu reoccupied Kodagu subsequently. The Raja of Kannanoor also rebelled against Tipu but sought apologies later. Tipu granted Zamorin a Jagir in 1784

24 Buris Crisp,(Tr.) ‘The Mysorean Revenue Regulations’, British India Analysed,, I ,P.6
and separated civil and military authority. In 1784, Tipu also intelligently prevented a battle with the Marathas by accepting their demands to pay the arrears. Tipu launched an attack on Adhoni in 1786 and the representative of Asad Ali Khan agreed on a peace accord. Tipu also got a trunk full of arms and ammunition apart from plenty of wealth. After his successful mission of Adhoni, he annexed Kanchan Garh without any blood-shed. Tipu beat the Marathas for the third consecutive time in 1786 and signed a peace pact in April 1787 with them, reinstating the Nawab of Savanoor as per their request.\textsuperscript{25}

In 1788, Tipu arrived in Calicut and dismissed both Arshad Beg Khan and Mir Ibrahim. Proceeded to the south bank of Beypore river to build another capital and fort namely Farrukhabad which was built on the tallest hill of Nallur and reached up to the coast of Calicut (including the port).\textsuperscript{26} Tipu selected this location primarily because of its strategic importance and its similarities with other Mysorean forts including Edapal in Kerala and Srirangapatna in Mysore. Tipu also endeavored to build up a network of roads throughout Malabar since they were primarily intended to suppress the rebels and provide transportation of commercial products to the ports. Tipu also had clear business motives which prompted him to introduce state monopoly on trade in the Malabar region. In 1789, Tipu again entered Malabar through the Tamarasseri pass, and at the end of February he directed his march northwards and succeeded in making good his retreat with the public treasure through the pass of Tamarasseri, according to Mujeebu Rehman.

Tipu returned to Srirangapatna after the peace agreement with the Marathas and sent a diplomatic mission to the Ottoman Caliphate in order to develop strategic relations between South India and the Persian Gulf in 1789. He sent

\textsuperscript{26} Mujeebu Rehman, Farookbad as Tipu Sultan’s capital of Malabar, in Indian History Congress, 67th Session Soveniar, Farook College. Calicut 2007. P.76.
this mission with the view to establish a formidable political and military entity against the British and presented a cash amount of Ten lakh rupees, diamond and jewellery to Sultan Salim in order to establish diplomatic and trade relations. The Caliph positively responded to the initiatives of Tipu. Tipu also sent his missions to the rulers of Iran and Afghanistan namely, Karim Khan Zand and Zaman Shah Durrani respectively for promoting Islamic fraternity and diplomatic relations. He concentrated on the administration of the state, development of the economy, promotion of education, and other constructive activities which enriched the status of Mysore State under his regime.

Tipu also managed the revolts of the rulers of Cochin and Travancore successfully. In this way, a battle lost by Tipu Sultan was transformed into a welcome victory appreciated by one and all (including his enemies) for determination, courage and valour. The British formed an allied front for waging a full-fledged war against Tipu who was the most formidable adversary in South India. The British, the Nizam and the Marathas prepared grounds for the elimination of Tipu Sultan because he was bent upon chasing the British off the Indian soil. Tipu persuaded the French King Louis-XVI to support him through military assistance against his enemies. But, Tipu had to fight the third battle of Mysore against the British almost single handedly. Tipu attacked the British regiment in 1791 at Bangalore and made the British forces struggle at every hour Tipu had to pay heavy price for the treachery by his own men. The British occupied Bangalore and Devanahalli. The heroic deeds of Mir Qamruddin, a trusted lieutenant of Tipu made the British surrender. The Nizam and Maratha forces also attacked the State of Mysore and subsequently conquered several places. The defeat of Mysore forces at Dharwad occurred in

27 Sec. and Pol.Dept Diaries No.34../Sep/1786,P.815-16, Maharashtra state archives, Bombay
28 Sec. and Pol.Dept Diaries No.28 March 4th 1782 pp346-47, Maharashtra state archives, Bombay/
 Mohibbul Hasan, History of Tipu Sultan,p.115.
1791 under the most disadvantageous circumstances. Tipu sustained his struggle against the British, the Marathas and the Nizam with utmost courage and patriotism.

The British adopted the divide and rule policy and tried their best to disintegrate the people in the name of religion. The British forces succeeded in crossing over the Cauvery and capturing several eastern territories of Srirangapatna despite the strong resistance by Tipu with his Mysore forces. There was a peace agreement signed by both the sides on February 23, 1792 which made Tipu surrender half of his territories, 3.3 crore of rupees and two of his sons (princes) to the allies. Tipu had to sign the agreement against his conscience since he was subjected to the most intensely entice circumstances politically and otherwise.²⁹

Tipu paid the allies the first installment of the imposed damages as per the commitment. Tipu also concentrated his time and energy on rebuilding of the State of Mysore and starting diplomatic parleys with foreign countries. He established parliamentary democracy in order to enlist the active participation of the people in the process of development administration.³⁰ Tipu also revamped the defence management and services. He prevailed upon the allies to live in love and harmony avoiding disunity among them. Tipu also renewed efforts to have cordial relations with the Nizam and the Marathas. Tipu Sultan was one of the progressive rulers of South India. He was opinion that a country’s greatness and prosperity mainly depended upon its trade, commerce and industry. He took personal interest in trade and set-up a separate department of commerce and paid special attention to it. He also issued a number of commercial regulations to

²⁹ Political Proceedings. , April 4, 1792, Cons.No.2, Cornwallis to Oakeley, NAI, New Delhi.
³⁰ Mohibbul Hasan, History of Tipu Sultan, p.115.
improve trade and commerce in his kingdom\textsuperscript{31}. He also took special attention to it. The commercial regulations of Tipu Sultan throw light on the trading activities of Mysore kingdom. He issued a number of commercial regulations to improve the trade and commerce in his kingdom. He also established contacts with foreign rulers. The commercial regulations of 1793-94 launched a big plan for establishing the Inland trade on a very extensive and organized scale. Established factories to provide employment and income generating opportunities to the people and motivated the manufacturers to produce quality goods and services. These factories achieved acclaim beyond India and earned profits through exports. The empty coffers of the State were filled to the brim within a couple of years because of the remarkable diplomatic relations and trade activities launched by Tipu.

In 1798, Lord Wellesley was sent to India with a view to ensuring absolute colonization of the Indian sub-continent by the then Prime Minister Pitt.\textsuperscript{32} Wellesley found that, except for the State of Mysore all other states of India were on the verge of disintegration and decline socially and politically. The British fully realized that Tipu was a formidable force in South India, a stumbling block in the path of colonization. Tipu had prepared the ground for the ouster of the British from Indian soil by entering into diplomatic relations with foreign powers like the French, the Arabs and others. Wellesley designed a strategy to break off all the links of Tipu internally and externally. In particular, Wellesley felt that it was strategically crucial to keep the Marathas and the Nizam at bay from Tipu. Nadvi states: “As a matter of fact, Wellesley had fears that the Nizam and Marathas could join hands with Tipu being fellow citizens. Therefore, in his mission of keeping them distant, he prepared a scheme called

\textsuperscript{31} William Kirkpatrick, Select Letters of Tippoo Sulatan, Appendix, E. Pp.xxxiii-xlvi
\textsuperscript{32} Pitt’s India Act in 1784, Fort William India house correspondence, 1797-1800, Vol, XXI, (military) National Archives of India, 1969, P.75
the ‘Subsidiary System’ by virtue of which they had to remove the foreign forces, for protection-sake, from their frontiers and appoint a British resident instead. These rulers were befooled to believe that the real motive behind this scheme was to protect their territories from the onslaught of their foes. However, it was in fact aimed at paralyzing them subsequent to which, the entire gamut of power would go into the hands of the British.”

Several adverse factors were mainly responsible for the Fourth Anglo-Mysore War. They include – the Nizam’s feud with the British, the pressuring of the Marathas to support the British, derogatory terms used by the British to Tipu and the conspiracy of Laksheini Ammanni of Mysore State,\textsuperscript{34,35} the espionage activities of traitors against Tipu, the unreasonable proposal by the British before Tipu and rejection of the British proposal by Tipu. The British declared the Anglo-Mysore War in 1799 and launched multi-pronged attack against Tipu. Tipu experienced a series of disadvantages and setbacks in this war. Tipu was least prepared to leave the Warfield like a coward along with his family, cash and jewellery in the dead of the night. Neither did his conscience permit him to hand over the loyalists to the enemies. He made up his mind to accept martyrdom gracefully rather than running away from the battle field and was fully prepared to accept the command of His Almighty.\textsuperscript{36} A historic chapter of patriotism and freedom ended and another ugly chapter of subordination opened up in the annals of Indian History on May 4, 1799 with the martyrdom of Tipu Sultan at Srirangapatna. After the death of Tipu, the fourth and final battle of Mysore came to an ominous end. General Harris came towards Sultan’s dead

\textsuperscript{33} Nadvi, Md. Ilyas, \textit{Tipu Sultan (A Life History)}, Institute of Objective Studies, New Delhi, India, 2004, p. 182

\textsuperscript{34} Sec. and Pol. Dept. Diary No. 28(1) 24June 1783 pp. 5-19, 29-32. Maharashtra State Archives, Mumbai.

\textsuperscript{35} Foreign Dept, Secret Branch letter, 17th Nov, 1783. Pp 1-8. NAI

\textsuperscript{36} W. Miles (Tr.), History of Tipu Sultaan, Susil Gupta (India) Private Ltd., Calcutta Second Edition, 1958, P. 124
body and yelled at the top of his voice: “Today, India is ours”. The death of Tipu Sultan closed an illustrious chapter in the freedom struggle of India. His body was cremated according to Islamic rites and rituals on May 5, 1799 alongside Haider Ali’s grave in Lalbagh. Thousands of mourners regardless of their religion and region bade farewell to this illustrious son of the soil with moist eyes and crestfallen hearts.

Praxy Fernandez illustrates the profile of Tipu thus: “It reveals a man of imagination and courage, a man of strong belief and prophetic vision…of strong likes and dislikes a soldier and a scholar a modernist, a scientist, a planner…” That is why Haider Ali and his illustrious son Tipu Sultan occupy a place of honour and remembered in the nationalist historiography for the ideals they stood for and the work they did to bring Mysore kingdom on world map and left an indelible mark on the history of South India. Plebeian in origin, with no claim to blue blood of any sort it was difficult for them to create a niche for themselves, but they did it through heroism speaks of their capacity to take up the challenges that the British colonial power on the one hand thwart them and the desertion of Indian counterparts on the other created before them during the eighteenth century. Not only did they confront them valiantly with conviction but were ready to sacrifice anything not excluding their own life. The ideological mindset of this ruler, therefore, deserves serious attention of all students of Indian History in general and the history of south India in particular.

37 Ilyas Nadvi, History of Tipu Sultan, P.201
INFLUENCE OF MADARI IDEOLOGY

In the eighteenth century India, Nawabs, Rajas, Maharajas, Begums, Nayakas, Palegars and innumerable chiefs of various rank and file existed. They were available in plenty mostly emerging on the debris of the Mughal Empire. Every one of them had long titles to decorate as if they were trophies won, but very few were effective as real power centers capable of comprehending the colonial threat in store and all of them were in deep slumber satisfied with whatever land revenue they could grab. Everyone was deeply involved in cold conspiracies and intrigues often of a very cheap variety just to safeguard their crown and throne. At such a time Haider Ali and Tipu Sultan appeared on the stage when the influence of the Madari silsilah (founded by Zinda Shah Madar and the order, therefore, goes after him) was at its peak in lower Deccan and the South. Orthodox Sufi orders and those who claim descent of spiritual authority on hereditary lines viz the sajjadas as recipients of large estates as ‘Madad Ma’ash’ grants from the state could hardly be distinguished from members of the ruling elite. Deeply abhorrent as it was they had very little to contribute to eliminate the misery in society and work for its welfare. They were a “bastion of orthodoxy, conservatism and fanaticism” as an eminent historian remarked. They were the “propagandists” of the regime which had bestowed on them liberal grants and hence its “apologists”. Deeply distressed and disgusted, these God intoxicated souls, mostly unorthodox in living style, the Madaris roaming about the land scantily clad could be found completely “withdrawn from the world around them” and developing an attitude of otherworldliness which appeared very strange to the orthodox. They could not comprehend the silent protest hidden in their lifestyle against the orthodox and the conservative sections protected, promoted and preserved by the indigenous ruling class.

The unorthodox Sufis or Majzubs—if one prefers to call them, developed the practice of recruiting followers and their initiation process involved rituals in which a new recruit was called ‘the Masum’ or innocent. The new recruit was given a ritual bath after shaving his head, a shred is put which resembles the cloth that drapes the dead and for three days, he is kept in a secluded place, generally a Dargah is preferred and after performing the third day ceremony, he is given a staff and allowed to go anywhere propagating the Madari ideology. Their existence as an entity was not for this world but for the other world, that in other words, as he is initiated into the Madari order, he is declared practically dead to this world and is set on the spiritual path. He shall not, after the initiation, take up service under any authority nor spread his hands before others for charity or alms. He has to eke out his living through hard work. Only cultivation of soil to grow food is permitted for his livelihood. No business activity which involves profit making is allowed. He has to live in abject poverty, penance, prayer, remembrance of God and performing of such tasks as to realize God remained his essential functions. If he dies or gets killed, he does not require the usual rituals of bath or Namaz-i-janaza. All this had been performed at his initiation into the order. A repetition is not required if the circumstances and the conditions in which he dies did not permit that for any reason. Such is the Madari Order and it had come to develop in the eighteenth century. The centers where ideology and practices that they would generally gather in south India were Trichinopoly famous for the tomb Dargah of Nathar Wali, Penukonda famous for the Dargha of Baba Fakhruddin located in the Precincts of a temple and Mulbagal where the Dargah of Baba Haider Auliya is located. There is no fixed time for their gathering but at the annual ‘urs’ celebrations, one finds their assemblage in substantial number. The tomb and Dargah of Syed Aminuddin Ali Aala located at Shahpur hillock, Bijapur is the
radiating centre of these fakirs and Tipu Mastan Auliya whose tomb is at Arcot, Tamilnadu a wandering ascetic was once a resident of Syed Aminuddin Ali Ala Dargah at Shahpur.Bijapur\(^{40}\) Defiant of authority irrespective whether it was the Adil Shahi court or Aurangzeb’s fanatical outlook, Shahpur hillock famous for the grave tombs of Aminuddin Ali Ala and his ancestors was the place for these recluses, to retire fully absorbed in their own world of God realization. While they had their disciples from across section of society they did not interfere in the affairs of the state or associate in any manner with the state and its affairs. They were always involved in spiritual duties that fell within the domain of ‘vilayat’ or the spiritual territory. Sometimes they accepted frugal food which their disciples and the common people would bring. While they produced no literature of a serious kind, they spent their time in discussions with disciples myriad higher aspects of religious life and spiritual development. Their life reflected plenty of yogic influence bordering on torture and they normally covered their bodies in black cloth unstitched (the standard of the prophet of Islam incidentally, happened to be of the same color). In a sense they lived on the frontiers of the heart land mingled with all people, Hindu ascetics, yogis, Dervishes, Fakirs and people of that kind in which India was not lacking. It was such a scenario that eighteenth century presented itself and amidst such conditions Haider Ali came up. A popular tradition of his childhood days still preserved speaks of Haider grazing cattle in open fields at Budikote in Kolar District before taking up service as soldier in the Maharaja’s government. It is a recorded fact that as Haider prospered later in life we here the name of his spiritual mentor Khaki Shah with whose guidance and advice Haider fought many battles. Khaki Shah fell in the Telugu region and his dead body was brought and buried at Nimkan Halli in Chitamani Taluk of Kolar district. A

\(^{40}\) ibid, p.265
large tomb on his grave painted red still exists and one is bewildered by the size of the tomb which is octagonal. Khaki Shah was a madari sufi and his life resembled the life of Ghazi Babas on the frontiers in Asia minor, mixing in himself qualities of religious zeal, mystic abandonment of worldliness and sacrifice.\textsuperscript{41} Haider Ali could never forget his company for his noble advice and guidance. When a son was born to him at Devanahalli, the name Tipu Mastan Auliya a Madari Sufi buried at Arcot was immediately recalled to his memory and hence the name Tipu Sultan. But what is relevant and significant for our purpose is the nomenclature ‘Mastan’ meaning a deeply intoxicated fully absorbed and immersed soul was making rounds in the south connoting its spiritual meaning.

In a nutshell, what is intended here is to reassess the ideological and psychological mind set of the rulers of Mysore Haider and Tipu in the latter half of the eighteenth century. The influence of Madari order was very deep on their psyche and by extension it meant, preparing the mind to sacrifice anything including ones own life for a cause that they held as supreme. While One is apt in calling the Madari Sufi religious recluses, Dervishes, fakirs Majzubs, Mastans and Qalandars and so on. Haider and Tipu remained thoroughly secular.\textsuperscript{42} They were rulers by exercising secular authority the object being to protect the freedom of their country and secure public weal an ideology of the Madarian sufis.\textsuperscript{43} Both the father and the son struggled to accomplish these objectives. The socio-economic measures they introduced are only an indication of what they planned but when the moment of fighting with one’s back to the wall arrived to preserve their work, they did not even care dying for it. Tipu Sultan, exposed to such an ideological set up, did not mind rushing into the battlefield and

\textsuperscript{41} S.N.Fisher, The Middle East, Routledge And Kegan Paul Ltd., London, 1966 P.162
\textsuperscript{42} Barun De, op.cit., p.703
\textsuperscript{43} Ibid, p.267
sacrificing his life. This aspect of his character distinguishes him from all others, and earns accolades of great energy at the hands of historians who assess and reassess the regime every time.

SUMMARY

The rule of Haider Ali and his son Tipu Sultan, though short (1761-99) was a stormy one in the annals of South India. Both the father and his son distinguished themselves as great rulers by the dint of their courage and genius to raise an insignificant kingdom to challenge the invincibility of the rising British power in India during the later part of the eighteenth century. If Haider Ali played a pivotal role in the expansion and consolidation of the kingdom of Mysore, his equally worthy son Tipu Sultan spared no efforts to develop and modernize the kingdom as he could comprehend what modernization implied in a traditional, conservative and caste bound society. It was an age of mercantilism and Europe was on the way to scientific revolution and industrialization when these two rulers came to shoulder the responsibility of managing the affairs of a kingdom. It is not proper to forget the transformation that Europe had undergone from a feudalistic economy to mercantilist economy. The mercantilist economy, which one touches the history of Mysore during their rule. Merchant capital had delivered a death blow to the old order of things in Europe; joint stock companies had come into existence and plenty of gold came into circulation as trade and commerce across the world grew, especially in the Indian Ocean. This had a profound impact on the states in the Indian littoral. During Haider’s period, various mercantile companies, groups and even individual merchants were present in the Indian Ocean and plenty of merchant capital was in circulation. It was this capital that denied the Mughal state the services of a large section of artisans and craftsmen who shifted themselves in
favor of European trading companies in the production process. As one examines the economic regulations of Tipu Sultan, it is not difficult to comprehend the efforts of the Sultan to augment the economy through state participation in trading activities linking a pure agrarian economy with commercial economy that was developing at a first place.

The economic measures of Tipu Sultan backed up by various other subsidiary regulations to build a naval organization along the coast of the Kingdom of Mysore was bound to bring him into open confrontation with the English East India Company sooner or later. Tipu’s efforts to develop diplomatic relations with powers over seas who were either his co-religionists or who were in competition with the British on matters of trade, commerce and colonies clearly indicative of this.

Several works of eminent historians have expressed the view that Haider Ali laid a strong political and economic foundation for the State of Mysore. Haider Ali was neither a diplomat nor an economist of a high order; yet, he valiantly expanded the State of Mysore and mobilized enormous economic resources. On the other hand, Tipu Sultan had the ability to lead his kingdom to modernization both politically and economically. This inference is drawn on the basis of the economic policy and reforms carried out by Tipu Sultan. Undoubtedly, Tipu Sultan rightly understood the need and importance of a dynamic economic policy. He formulated several regulations connected with trade and commercial transactions, the most innovative scheme brought forward, being Public Investment.44 The scheme was unique in the sense that the returns were paid in “inverse ratio”. The amount invested by the general public in that scheme was reinvested by the government in government trade. Another aspect of Tipu Sultan’s regime which deserves to be noted is his secular policy. Gandhiji wrote

in *Young India* that Tipu was an embodiment of Hindu-Muslim unity. His letters to Sringeri Mutt and religious gifts and land grants to several Hindu temples speak about his deep respect towards Hindus(Figure 9 to 13). Therefore, to label Tipu a bigot is highly erroneous. Tipu Sultan’s intricate, complex international maneuvering, risks, initiatives, friendships, and negotiations were primarily aimed at upliftment prosperity, providing security and improving the life of the people and making his state a truly developed like Britain or France were at that time. The state including the people ultimately benefited from the economic initiatives of Tipu Sultan. The people of Mysore Kingdom cherish the memory of both Haider Ali and Tipu Sultan even after their death because they created a state where people lived in peace and enjoyed prosperity.

![Images of Hindu statues](image1.png)

**Figure-9. Quartz Linga And Chandramouleshwara Linga Gifted to Sri Sharada Devi Temple – Sringeri**

*Courtesy:Tipu Sultan Research Institute and Museum, Bangalore.*

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Figure-10. Tipu sultan gifted to two silver cups this temple. At present, there is only one cup in the Chelva Narayana Swamy Temple, Melukote, Pandavapura Taluk, Mandya District.

Courtesy:Tipu Sultan Research Institute and Museum, Bangalore.
LAKSHMI KANTA TEMPLE
KALALE, NANJANGUD

Four silver cups and one silver plate were the gifts of Tipu Sultan 1782-1799. The short Kannada inscriptions, which are engraved on the silver cups and silver plate reads:

Tipu Sultan Padashah’s gift’ and ‘weight grams 84’

The silver cups and the plate are no more in the same form in the temple but are part of the silver covering for the deity.

The inscription on the silver plate tells us that it was also presented by Sultan Padshah to the temple and obviously refers to Tipu Sultan.

Sultan Padshah’s Gift’ and ‘Weight 422 gms’

FIGURE - 11

Courtesy: Tipu Sultan Research Institute and Museum, Bangalore
Tipu Sultan gifted two huge bronze bells to the temple. The inscription on the bells is in Kannada and reads;

“That the bells were presented to Siddalingeshwara Swami by Jaffar Khan Bammani (Jaffar Khan) Bammani Amil of Padashah Tipu Sultan”

*Courtesy:Tipu Sultan Research Institute and Museum, Bangalore*
The Kannada Inscription on the silver bowl reads:
‘Is the gift of Tipu Sultan – Sri Krishna’
This inscription on the silver bowl states that it was a gift from Tipu Sultan. The Kannada inscription on the silver cups reads:
‘Tipu Sultan’s gift’.

Courtesy: Tipu Sultan Research Institute and Museum, Bangalore