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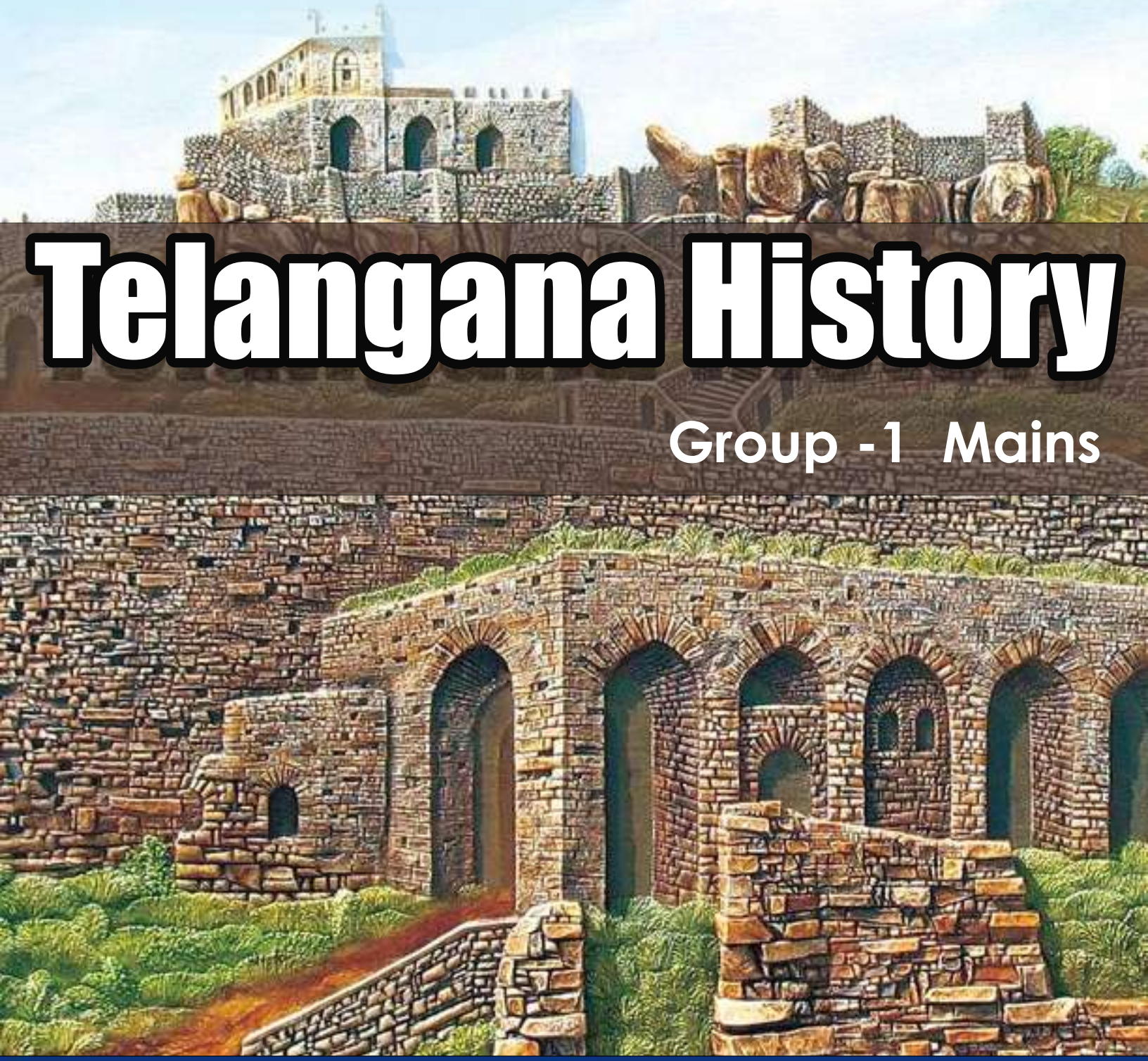

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"The Ikshvaku kings were Shaivites who followed Vedic rituals, but Buddhism flourished during their reign as well". In the light of this statement discuss how the art and culture flourished during Ikshvakus along with their contribution to sculptures.

During the third and fourth centuries CE, the Ikshvaku dynasty ruled in India's eastern Krishna River valley from their capital at Vijayapuri (modern Nagarjunakonda in Andhra Pradesh). The Ikshvakus are also known as the Andhra Ikshvakus or the Ikshvakus of Vijayapuri. The Ikshvaku kings were Shaivites who followed Vedic rituals, but Buddhism flourished during their reign as well. Several Ikshvaku queens and princes helped build the Buddhist monuments at present-day Nagarjunakonda.

Art and Culture in the Ikshvaku Period:

- ✓ The Ikshvakus are well-known for their dual religious beliefs, which are reflected in their art and architectural projects.
- ✓ Their inscriptions record facts such as donations for the construction of chaityas and viharas at Bhattiprolu and Jaggayyapeta, as well as the construction of temples during the reigns of each ruler, indicating that they practiced both Buddhism and Brahmanism.
- ✓ Furthermore, according to the inscriptions of Jaggapatteya, Kottampalugu, and Nagarjunakonda, it appears that most of the Ikshvaku women of royal families were Buddhist patrons, as they mostly funded Buddhist construction.
- ✓ This reign represents the Krishna-Guntur region's cultural and religious growth and development.
- ✓ As a result, the architectural splendor of the Ikshvakus, as seen in the Maha Chaityas and viharas, as well as the richly ornate temples, particularly at the site known as Nagarjunakonda, demonstrate that they supported both the Vedic and Buddhist faiths.
- ✓ Excavations at Nagarjunakonda (Vijayapuri) reveal that it was the main site of the Ikshvakus and saw growth in architecture, religion, and sculptural techniques during their reign.
- ✓ The citadel of the Ikshvakus, which was well fortified and had rampart walls for effective security, was one of the most prominent structures at Nagarjunakonda. The citadel's structures included residential buildings, barracks, stables, baths, cisterns, and square walls.
- ✓ A strange edifice discovered near Nagarjunakonda was thought to be the palace of Ikshvakus, but this has not been proven conclusively, though traces of a moat outside the edifice's rampart support the former case.

- ✓ According to the ASI study, a stepped tank with a water overflow mechanism was also excavated, which originally had a wooden superstructure with lamps, hooks, and so on.

Sculpture:

- ✓ The ikshvakus' sculptures are classified as part of the declining phase of a glorious art tradition that began with Amravati and Jaggapatteya art in the second century B.C.
- ✓ Ikshvaku art was the final glimmer in the lamp of the great tradition of satavahana art, which began around 230 B.C.E. The ikshvakus sculptural tradition had its own development history.
- ✓ During the early phases (Virapurushadutta's reign), the carvings displayed on structures lacked the vigor of mature Amravati Tradition and were made in low relief.
- ✓ The stupas were also plain, with no anthropomorphic depictions of Buddha, and he was represented in symbolic forms such as a wheel, feet, and throne with Swastika.
- ✓ Sculptures with delicate poses and subtle expressions represented the mature phase. The themes behind the depicted sculptures are mostly jatakas like the Mandhatu-jataka. Figures carved in round appear during the 11th regnal year of EhuvalaCamtamula, as evidenced by the archaeological remains of a mutilated Buddha image discovered in an apsidal shrine at Nagarjunakonda's site 9.
- ✓ There is also an evolved phase in ikshvaku art, as evidenced by the dating of a long panel discovered at site 106 in Nagarjunakonda. This is dated to the 24th regnal year of Ehuvala Camtamula and features intricate depictions of mithuna figures and scenes from Gautama Buddha's life.
- ✓ Other sculptures from this period are in bold relief and have evolved features such as depictions of human emotions and expressions. Such expressions can be seen in sculptures of mithuna couples and other dwarf figures.
- ✓ The major themes are drawn from great canons of Buddhist literature and more than a dozen jataka stories, including the Sasa jataka, Mahapaduma jataka, Vessantra jataka, and Mahahamsa jataka.
- ✓ The sculptures depict Mara's attack and retreat, Muchalinda protecting Buddha, and scenes from the Lalit Vistara.
- ✓ The mature style of art appears to be prominent in the Brahmanical art tradition of the Ikshvakus, with intricately designed and beautifully carved reliefs of Sati, a female deity with two arms, and Karttikeya sculptures carved in round.
- ✓ The secular art tradition of the ikshvakus is visible in the battle scenes depicted on pillars, which are from the mature phase but have different contents.
- ✓ Such scenes indicate that the capital city of Ikshvakus, Vijayapuri, was subjected to military dangers.

- ✓ An important scene depicted on King Kulaka-memorial Chamtapula's depicting an elephant with a rider is an example.

Thus, during the period when the new elements of Ikshvaku art began to take root in the Krishna valley, i.e. around the second quarter of the third century, when the Satavahana art style or Amravati school of art was not at its peak, the valley saw prosperity and spectacular growth not only as a center of art but also in terms of political power. During Ikshvaku's brief reign, people of various faiths and beliefs thrived, such as royal women who practiced Buddhism and men who practiced Vedic religion. The undisputed supremacy of the ikshvakus, as evidenced by magnificent structural activities and patronage of various styles and art forms, came to an end in the 11th regnal year of Rudrapurushadutta. Purusha Dutta II, the last of the Iksvaku kings, was deposed by Pallava ruler Simhavarman I.

Critically examine the system of administration, art and architecture, social Organisation under Satavahanas.

The most important of the native successors of the Mauryas in the north were the Shungas followed by the Kanvas. In the Deccan and in central India, the Satavahanas succeeded the Mauryas although after a gap of about 100 years. The reign of the Satavahana Dynasty began in the mid-1st century BCE and came to an end in the early 3rd century CE with its capital in the Deccan. The early Satavahana kings appeared in north Maharashtra and extended their power over Karnataka and Andhra. Gautamiputra Satakarni (A.D. 106- e 130), prominent among Satvahanas, called himself the only brahmana. He defeated the Shakas and destroyed many kshatriya rulers.

The administration of the Satavahana dynasty was entirely based on the Shastras, and it had the following structure:

1. Rajan or the king who was the ruler
2. Princes or Rajas who had their names inscribed on coins
3. Maharathis, who had the power of granting villages and also had the privilege of maintaining marital relations with the ruling family.
4. Mahasenapati
5. Mahatalavara

The inscription of the ruler Guatamipurna Satakarni throws some light on the bureaucratic structure of administration. However, clarity on the detailed structure is still awaited by historians.

Features of Satavahana Administration

- ✓ The king was represented as the upholder of dharma and he strove for the royal ideal set forth in the Dharmashastras. The Satavahana king is represented as possessing the divine qualities of ancient gods such as Rama, Bhima, Arjuna, etc.

- ✓ The Satavahanas retained some of the administrative units of Ashokan times. The kingdom was divided into districts called ahara. Their officials were known as amatyas and mahamatras (same as in Mauryan times). But unlike Mauryan times, certain military and feudal elements are found in the administration of the Satavahanas. For instance, the *senapati* was appointed provincial governor. It was probably done to keep the tribal people in the Deccan who were not completely brahmanised under strong military control.
- ✓ The administration in the rural areas was placed in the hands of gaulmika (village headman) who was also the head of a military regiment consisting of 9 chariots, 9 elephants, 25 horses and 45 foot soldiers.
- ✓ The military character of the Satavahana rule is also evident from the common use of terms like kataka and skandhavara in their inscriptions. These were military camps and settlements which served as administrative centres when the king was there. Thus, coercion played an important part in the Satavahana administration.
- ✓ The Satavahanas started the practice of granting tax-free villages to brahmanas and buddhist monks.
- ✓ The Satavahana kingdom had three grades of feudatories – Raja (who had the right to strike coins), Mahabhoja and Senapati.

Social Organizations in Satavahana period:

- ✓ The Satavahanas originally seem to have been a tribe of the Deccan. They, however, were so brahmanized that they claimed to be Brahmanas. The most famous Satavahana king Gautamiputra claimed to be a Brahman and thought it his duty to uphold the four-fold varna system.
- ✓ The Satavahanas were the first rulers to make land grants to the Brahmans and there are also instances of grants made to Buddhist monks, especially to Mahayana Buddhists. Nagarjunakonda and Amravati in Andhra Pradesh and Nasik and Junar in Maharashtra became important Buddhist sites under the Satavahanas and their successors, the Ikshvakus.
- ✓ The artisans and merchants formed an important class of society due to flourishing trade and commerce. Merchants took pride in naming themselves after the towns to which they belonged. Among the artisans, the Gandhikas (perfumers) are mentioned as donors and later the term came to be used for all kinds of shopkeepers. The title 'Gandhi' is derived from this ancient term Gandhika.
- ✓ It was customary for their king to be named after his mother, (Gautamiputra and Vashishthiputra) which indicates that the women occupied an important position in the society.

Architecture:

In the Satavahana phase, many temples called chaityas and monasteries called viharas were cut out of the solid rock in the northwestern Deccan or Maharashtra with great precision and patience.

- ✓ The Karle chaitya is the most famous in western Deccan.
- ✓ The three viharas at Nasik carry inscriptions of Nahapana and Gautamiputra.
- ✓ The most important stupas of this period are Amravati and Nagarjunakonda. The Amaravati stupa is full of sculptures that depict the various scenes from the life of the Buddha. The Nagarjunakonda stupa contains Buddhist monuments and also the earliest Brahmanical brick temples.

The Satavahanas were among the first to issue Indian state coinage depicting their rulers. They served as a cultural bridge, facilitating trade and the exchange of ideas and culture from the Indo-Gangetic Plain to India's southernmost tip. Much progress had also been made in the field of painting. The architecture was also very advanced. During this time, the Buddhists built many Chaityas and Guhagriha, or cave houses.

Describe how Kakatiya dynasty's temple architecture was influenced by the Nagara and Dravida style of temple architecture?

The Kakatiya dynasty ruled most of the eastern Deccan region between the 12th and 14th centuries. Their capital was Orugallu, (now Warangal). Kakatiya assumed sovereignty under Prataparudra I in 1163 CE. Ganapati Deva (r. 1199–1262) significantly expanded Kakatiya lands. Kakatiya architecture of 1052–1323 CE was a notable Vesara temple building architecture developed during the rule of the Kakatiya dynasty 1163–1323 CE. Most of the Kakatiya architecture is influenced from Chalukya architecture, a fusion of Dravidian architecture and Nagara styles.

Unique features of the Kakatiya temple architecture:

- ✓ Trikuta model of temple construction (In this model temples are constructed for Shiva, Vishnu and Surya in a triangular way).
- ✓ Sandbox technology Foundation: for an upraised platform.
- ✓ Floating Bricks
- ✓ Selection of Building Materials (Used both stones and bricks)
- ✓ Masterful Stone Sculpting.

Influence of Nagara style:

- ✓ The iconic Kakatiya Thoranam was built by Rudramadevi's father in the 12th Century. This ornate arch is said to have many similarities with the gateways at the Sanchi Stupa and is also the emblem of Telangana.
- ✓ The Crucified Ground Plan of temples is also inspired by the Nagara Style of Temple.
- ✓ We may notice Nidhi figure and Chandrasila besides the Ganga –Yamuna high relief sculpture on both sides of the door jambs. Chandrashila (moon slab) is generally found in front of the doorstep on the floor of antarala and Garbhagruha. Best examples of ornamental members are noticed in the temples of Hanamkonda, Warangal, Jakaram, Nagunuru, Pillalamarri, Kusumanchi etc.
- ✓ High Pedestal (Sandbox platform) of Ramappa Temple constructed in the year 1213 CE by Recharla Rudra - a General of Kakatiya ruler Ganapati Deva 1199–1262. Generally, these temples stand on low plinths which is typical of Chalukyan style but the temples of Gangapur and Nandikandi are an exception built on high plinths. When it is used, this is in the manner of jagathi of nagara style.
- ✓ Pradakshina Path in the temple influenced by the Buddhist architecture of northern India.
- ✓ All the temples of Kakatiyas have curvilinear vimana crowned by Amalaka Sikhara with a sukhasana projecting in front and no other early Deccan dynasty is known to have raised this type of Vimana excepting the early Chalukyas.
- ✓ The concept of erecting fences can be traced from Vedic literature to fences around the cattle or entire village. This element gave inspiration to the Buddhist in later times and was adopted by the early Chalukyan architect who erected a free standing torana in front of the kuntigudi group of temples at Aihole. Alampur temples have similarities with Papanadha and Galugunadha temples at Pattadakal.

Influence of Dravida Style

- ✓ The star shaped design of garbhagriha at Nandikandi temple is the origin of the southern temple and in later time it influenced the temple of Hoysalas.
- ✓ The wall design is composed of intended buttresses like the massive pillar in its look and are Faceted. while this type of wall did not appear before the 11th century A.D., in Telangana region. However, the sources for this type can be found in the 11th century temples of Kuntala region, particularly Kasi Vishwara temple at Lakkundi, the Jaleshwarnath temple at Galaganatha and Ramalingeswara temple at Gudur etc.
- ✓ Single and straight slant pyramid like the shikhara of the Ramappa Temple (A UNESCO site) is a remarkable feature of Dravidian style.
- ✓ Vahana of deity in front of garbhagriha is a unique feature of dravidian style of temple used in the Ramappa temple of the Kakatiya temple architecture.

- ✓ Instead of Mithuna and Dwarpala at the temple's garbhagriha gate Kakatiya had used the figure of Nidhi and Chandrasila.

The temple architecture was a unique blend of northern and southern style of temple building which contributed to the Vesara style of temple. These temples represent a unique scientific and architectural beauty that is even recognised at the international level.

Recently Ramappa Temple has been inscribed as the 39th World Heritage site in the UNESCO World Heritage List. In this context discuss the features and importance of Ramappa Temple.

Recently, Rudreswara Temple, (also known as the Ramappa Temple) at Mulugu district, Telangana has been inscribed on UNESCO's World Heritage list. Ramappa Temple was proposed by the government as its only nomination for the UNESCO World Heritage site tag for the year 2019.

About Rudreswara (Ramappa) Temple:

- ✓ The Rudreswara temple was constructed in 1213 AD during the reign of the Kakatiya Empire by Recherla Rudra, a general of Kakatiya king Ganapati Deva.
- ✓ The presiding deity of the temple is Ramalingeswara Swamy. It is also known as the Ramappa temple, after the sculptor who executed the work in the temple for 40 years.
- ✓ The temple stands on a 6 feet high star-shaped platform with walls, pillars and ceilings adorned with intricate carvings that attest to the unique skill of the Kakatiya sculptors.
- ✓ The foundation is built with the "sandbox technique", the flooring is granite and the pillars are basalt.
- ✓ The lower part of the temple is red sandstone while the white gopuram is built with light bricks that reportedly float on water.
- ✓ An inscription dates the temple to 1135 Samvat-Saka on the eight-day of Magha (12th January, 1214).
- ✓ The distinct style of Kakatiyas for the gateways to temple complexes, unique only to this region, confirm the highly evolved proportions of aesthetics in temple and town gateways in South India.
- ✓ European merchants and travelers were mesmerized by the beauty of the temple and one such traveler had remarked that the temple was the "brightest star in the galaxy of medieval temples of the Deccan".

Sandbox Technique:

- ✓ The technique involved filling the pit — dug up for laying the foundation — with a mixture of sand-lime, jaggery (for binding) and karakkaya (black myrobalan fruit) before the buildings were constructed on these 'sandboxes'.
- ✓ The sandbox in the foundation acts as a cushion in case of earthquakes.
- ✓ Most of the vibrations caused by earthquakes lose their strength while passing through the sand by the time they reach the actual foundation of the building.

The exquisite craftsmanship of the Ramappa temple is carved from one of the most uncommon and valuable stones, black basalt. The Ramappa temple flaunts its walls and pillars made out of this amazing black basalt and sandstone. Another notable feature of this temple is that it is made of bricks which are incredibly light in weight and form a good impression of the structure. The temple took nearly 40 years to complete.

What are the different sources available to know more about Vishnukundins? Discuss the religious conditions under the rule of them.

To know the history of Vishnukundins we have to rely mainly on inscriptions and coins. There was no literature during this period. The Puranas also do not give information about the genealogy of the kings after the Ikshvakas.

Inscriptions:

The Vishnukundins made Sanskrit their official language and issued their inscriptions in Sanskrit. Ten inscriptions issued by the Vishnukundins, Eleven inscriptions issued by their Feudal Kings and others are the main sources to know their history. There are 16 copper inscriptions and 5 stone inscriptions.

Important inscriptions among these are:

- ✓ Tummala Gudem Inscription (Yadadri - Bhuvanagiri) by Govinda Varma - I
- ✓ Velpur (Guntur district), Eipur (Guntur district) and the Khanapur Edict (Maharashtra) by Madhava Varma - II
- ✓ Tundi inscription (East Godavari district) and Tummala Gudem inscription by Vikramendravarma II
- ✓ The Godavari inscriptions of Prudhvimularaja, a Feudal lord of the Vishnukundins and the Thandivada and Gallapalli inscriptions of Pridhvi Maharaja.

Coins:

Vishnukundins copper and iron alloy coins have been found at Eleswaram, Phanigiri, Bhuvanagiri, Keesaragutta, Sultanabad in Telangana and Bojjannakonda

(Visakhapatnam district), Peddavegi, Yalamanchili (Visakhapatnam district) in Andhra Pradesh, as well as Nashik, Nagpur, Khanapur in Maharashtra and Brahmagiri in Madhya Pradesh. Above these coins have the figures of lion, Nandi, trident and ship.

Religious Conditions:

During the two centuries of Vishnukundins rule, remarkable changes took place in the religious field. Buddhism and Jainism continued to coexist with Vedic Religion, Puranic Hinduism.

Vedic Religion - Puranic Hinduism:

The Vishnukundins practiced Vedic yagnas and practiced a devout, temple-centered, mythological Hinduism. The Shaivite and Vaishnavite sects of Hinduism enjoyed royal patronage and popularity.

- ✓ Inscriptions state that Madhavavarma II performed more than a thousand yagnas.
- ✓ The Vishnukundins mention in their inscriptions that Sri Parvata Swamy Padanu dhyatasya. This shows that Sri Parvata Swamy is their caste deity.
- ✓ Historians are of the opinion that Srisaila Mallikarjuna could be Sri Parvata Swami.
- ✓ Indrabhattarakavarma and his son Vikramendravarma took the titles Parama Maheshvara.
- ✓ Madhavavarma II installed an idol of Dantamukhaswamy (Vinayak) at Velpur. Because of this, it can be said that they supported Shaivism.
- ✓ Also the inscriptions show that Vaishnavism was also supported.
- ✓ Govindavarma was a devout Vaishnavite Buddhist whose gotranamam begins with Vishnu. He also named the Shiva temples built by them as Ramalingeshwar temples.
- ✓ Dharmapuri in present day Jagityala district became Lakshmi Narasimha's kshetra during their time.

Buddhism:

- ✓ Vishnukundus can be mentioned as the last dynasty to embrace Buddhism. During the Satavahana - Ikshvaku eras, Buddhism gradually declined.
- ✓ During the Vishnukundins period, the belief that Gautama Buddha was the ninth incarnation of Vishnu was strong and Buddhist temples were converted into Vishnu temples and Narasimha temples. After the Vishnukundins, Buddhism completely disappeared from the two Telugu states.
- ✓ Many Buddhist temples were built during the time of Vishnudundins. Govindavarma's wife built the Govindaraja Vihara at Indrapala Nagar / Sakrapura, and Govindavarma and Vikramendravarma II donated villages to it.
- ✓ Inscriptions indicate that Govindavarma built the Hinayana Vihara at Chaitanyapuri in Hyderabad. It is known that Pruthvimula and his son Harivarma, feudals of the Vishnukundus, built Buddhist Viharas at Gunapashapuram.

- ✓ Phanigiri, Gajulabanda, Nelakondapalli, Jaggayyapeta, Ramatirdham, Bojjannakonda etc. flourished as Buddhist centers even during the time of Vishnukundu.
- ✓ The famous Buddhist scholar Dignaga belonged to the time of Vishnudundins. He was born in Kanchi, Tamil Nadu. According to Huan Tsang, he lived at Vengi Vihara in Andhra. He followed Mahayana Yogacara Vada. He is called as father of logic. He wrote Sanskrit texts such as Pramanasamuchchaya, Nyaya Pravesha, Alambanapariksha, Hetuchakradhamaru etc.
- ✓ Vajrayana became popular during the time of Vishnudundins. It was propagated by Sri Siddha Nagarjuna. The Ramireddypalli inscription says that he belonged to the Telugu region.
- ✓ With the advent of Vajrayana, Buddhism suffered a moral decline. Traits like promiscuous sexual intercourse, tantric studies, consumption of intoxicating drinks and eating meat were introduced into Buddhism by Vajrayana and Buddhism lost its sanctity.
- ✓ The Vajrayana centers were called by the names of Lanjala Dibba, Lanjala Madugu, Bonkuru and Bonkula Dibba. Towns with similar names are found today in Telangana and Andhra Pradesh.

Jainism:

- ✓ There is evidence that Jainism also existed during the Vishnudundins period.
- ✓ Recently 12 Panchaloha Tirthankara idols were found in Keesaragutta excavations.
- ✓ Historians point out that Srisailam was a Jain center in the beginning. It is known that the Vishnu Kundus gave donations to the Jains in Vaddamanu.
- ✓ It is known that Kumarilabhattu, the famous Purvamimamsa scholar, was born in the village of Jayamangala (Orissa), renounced Jainism and embraced Hinduism.
- ✓ He introduced the Panchayat Puja which brought together many branches of Hinduism. It worships Shiva, Vishnu, Surya, Ganesha and Goddess Durga together.

With the above given information, we can conclude that the Vishnudundins embraced Buddhism and Jainism along with the Puranic Hinduism in their reign.



Explain how the Badami Chalukyas and other dynasties contributed in making Alampura a Hindu pilgrimage site in Telangana?

After the Vishnukundins, the Badami Chalukyas ruled Karnataka as well as Telangana between the 6th and 8th centuries. During their time famous temples were built in Alampuram Kshetra. Alampur is a prominent Shaivite seat in Jogulamba-Gadwala district of Telangana. It is a shrine of Pasupata Shaiva on the banks of Tungabhadra river. Sudarshanacharya, the priest of Pasupata, used to live here. He gave Sivadiksha to Badami Chalukya king Vikramaditya. Due to this the Chalukyas of Badami built many temples and mathas here and made it a great Shaivakshetra.
Badami Chalukyas built Shaivaalayas at Panyam, Mahanandi and Kadamalakalva in Kurnool districts along with Alampuram. All these temples are built in the North Indian traditional Shikhara or Nagara style.

The well-known complex of nine Shaivalayas built by the Badami Chalukyas in the Shikhara style at Alampur is known as the NavaBrahma or NavaBrahmeswara Temples. These are Shiva temples named after Brahma. They are:

1. Balabrahmeswara Temple (which houses the inscription of Vinayaditya.
2. Kumara Brahmeswara (the first temple built in the Navabrahmalayas).
3. Vishwabrahmeswara (the largest of the nine temples)
4. Vira Brahmeswara
5. Swarga Brahmeswara
6. Arka Brahmasvara
7. Garuda Brahmesvara (contains the inscription of queen of the first Vikramaditya)
8. Padma Brahmeswara
9. Taraka Brahmeswara (This temple has collapsed)

Along with these the famous Jogulamba temple was built in Alampur. Jogulamba is one of the Ashtadasa (18) Shaktipeeths in India. The Badami Chalukyas built the Sangameshwara temple at Koodaveli, the confluence of the Krishna and Tungabhadra rivers near Alampur. In 1979, the Department of Archeology moved this temple to Alampur and rebuilt it as the village was submerged in the Srisailam project.

The Pallava king Narasimhavarma I killed the Badami Chalukya king Pulakesi II and returned with the title Vatapikonda, built a temple in the Dravidian style at Alampur. In the ninth and tenth centuries, the Rashtrakutas built the Narasimha Temple and the Suryanarayana Swamy Temple in Alampur. Later, the Chalukyas of Kalyani also built temples here. While the Badami Chalukyas built their temples in red sandstone, the Kalyani Chalukyas built them in black stone. A number of viragal or Veera Shilas have

also been found in Alampur. Viragadas were also erected and worshiped on the tombs of heroes who died in wars and on the tombs of Saivites who sacrificed themselves for the king's welfare.

"In the Kakatiya dynasty rule, a rigid caste system evolved in the place of the Varna System." in the light of this statement, explain the social system in the Kakatiya rule.

The Kakatiyas, a known indigenous Andhra power, presided over the destiny of Andhradesa from the 10th century AD to the first quarter of the 14th century AD.

- ✓ During the rule of the Kakatiyas, the Varna system disappeared and was replaced by a strong and rigid caste system.
- ✓ The Panagallu inscription of Rudradeva's time and the Kundavaram inscription of Kundambika states that Brahma created the Chaturvarna from his own body. These inscriptions again refer to what is said in the Purusha Sukta of the Rigveda.
- ✓ This text states that Brahman, the creator, created the caste system and the entire universe from his own body. The Purusha Suktama states that he created Brahmins from his head, Kshatriyas from his shoulders, Vaishyas from his thighs and Shudras from his feet.

In Panditaradhya Charitra it is said that Brahmins, Kshatriyas, vaishyas and Shudras visit the Srishaila Kshetra and all their sins are washed away. The Kakatiya kings made it their duty to preserve the Chaturvarna system. But the Chaturvarnas merged into the caste system and became castes.

- ✓ Among the Brahmins who continued to be the dominant caste during the Kakatiya period, two groups were formed, the Vedic Brahmins and the Niyoga Brahmins. Continuing the caste profession, Brahmins who took up the priesthood were called Vedic Brahmins, and Brahmins who joined government services or took up other secular professions were called Niyoga Brahmins. Caste communities of Brahmins are called 'Mahajana'.
- ✓ Vaishyas excelled in business and commerce. They were called Komati, Shetty or Bachu. Their castes are called 'Nakaramu'. Baddena wrote that Komati is like a breath to the city in his Neetishastra Muktavali.
- ✓ The Sudra caste continued to dominate during the Kakatiya period. It is remarkable that the rulers of those days were also Shudras. From the Sudra Varnam emerged the upper castes like Reddy, Velama, Kamma and weaker castes like Chakali, Mangali, Kansali, Eediga (stone cutters), Carpenter, Pinjari or Dudekula. It is known that the struggle for supremacy continued between the Reddy and Velama castes.

- ✓ The Dalit castes Mala and Madiga also continued during the Kakatiya period. The Malkapuram inscription mentions the construction of a special pond for the untouchables. Palkuri Somanatha also mentions Mala and Madiga in his writings.

Apart from the Brahmins, Vaishyas and Dalit castes in the states of Andhra Pradesh and Telangana, the rest of the castes are called as Shudras.

- ✓ Ganapatideva's Mogalutla inscription states that among the 12 Ayagaras, except for the priest and the tanners, all others were Shudras.
- ✓ It is said that there are 27 castes of people in Orugallu by Kridabhiramam and Prataparudra Charita tell us. Brahmins, Vaishyas, Velamas, Vishwakarmas, Gollas, Kapus (farmers), Eedigas, Potters, Uppars, Medars, Balijas, etc. are prominent among them.
- ✓ These castes had Samaya Sabhas (caste associations). These were presided over by Samayadhipati or Shreshti. Blacksmith (maker of iron goods), Members of the Kanchari (bronze maker), Kase (sculptor), carpenter and Kansali (goldsmith) castes were called Veerapanchalus or Panchanamu. Their clans are called Samayam.
- ✓ Veerashaivism, Veera Vaishnavism and Sri Vaishnavism fought against caste discrimination during the Kakatiya period.

As the Kakatiya society is a male-dominated society, it can be said that women are somewhat oppressed. Anuloma - Pratiloma marriages continued along with traditions such as inter-gotra marriages, marrying the maternal aunts daughter or son. Rudramadevi's marriage to Virabhadra, a Kshatriya, and her daughter being married off to Induluri's brother, a Brahmin, is a testament to the inter-caste marriages of those days.

In the Panditaradhya Charitra written by Palkurki Somanatha mentions about the Mangalsutra. At the time of marriage, traditions like aranam (dowry) and unkuva (virginship) were continued. All the evils related to women are seen in the society of that time. Atrocities like polygamy, child marriage, ban on widow marriage, sati, adultery and devadasi system became routine. The history of Siddheswara states that when Rudramadevi was ready to commit sati when her husband Virabhadra died, she was anointed by her guru Shivadevaya. The earliest reference to the Devadasi system is in the Meghaduta written by Kalidasa. But in the Telugu regions, instead of the word Devadasi, the words are used in the Kakatiya period as Templesani, and in the present day, the words like Jogini and Basivini are used.

Jayapasenani's Chebrolu inscription mentions the prostitutes. Other inscriptions mention brothel houses. Kridabhirama speaks highly of Machaldevi, the court dancer of Prataparudra - II. Scholarly history mentions puppet shows, snake games, cockfights, bullfights and brawls as entertainments of the day.

How did literary development reach new heights during the Kakatiya Period and discuss their contribution to Telugu literature?

Literary development reached new heights during the Kakatiya era. While the Karatiyas made Sanskrit their royal language and nurtured Sanskrit poets, their feudatories and officials favored only Telugu language and literature.

Telugu inscriptions started in the 6th century AD and Telugu literature also started by the 11th century. Kalimela inscription at Kadapa by Dhanunjaya, the RenatiChoda king in 575 AD is the first inscription in Telugu. In 1051 AD, Nannayya of Rajahmundry translated the first two and a half parvas of the Mahabharata into Telugu and started Telugu literature. Nannayya, who is well-known as the first poet in Telugu, worked in the court of the Vengichalukya king Rajarajanarendra. Telugu language literature reached its peak under the patronage of the Kakatiya feudatories and ministers.

The details of the major Telugu poets of the Kakatiya era:

- ✓ Tikkana Somayaji lived in the court of Chodaraja Manumasiddhi II of Nellore. He translated 15 Parvas of Mahabharata into Telugu and dedicated them to Harihara. (Those who worship Harihara are called Smarthas. The Smarthasaka was started by Adishankaracharya). He wrote Uttarakanda of Ramayana in Telugu and named it Nirvachanottara Ramayana. He dedicated it to Manumasiddhi. Along with these, he also wrote Krishna Shatakam and Vijayasenam. He is best known as the second poet of Tikkana Kavitrayam and has the title Ubhaya Kavi Mitra.
- ✓ Ketana, a disciple of Tikkana, wrote four Telugu texts. They are :
  - Dndi, a poet of the Pallava period, translated Dasakumara's history written in Sanskrit into Telugu and took the title Abhinavadandi. He dedicated this book to his teacher Tikkana.
  - The Mitaksharam written by Vigyaneshwar of the Chalukya court of Kalyani was translated into Telugu and named as 'Vigyaneshwari'. It is the first Dharmashastra written in Telugu.
  - Kadambari, a romantic poem written by Harsha's court poet Bana, was translated into Telugu.
  - Wrote Andhrabhasabhushana, the first grammar book in Telugu.
- ✓ Markandeya Purana was written by Marana, another disciple of Tikkana in Telugu and dedicated to the minister Nagayaganna. This is the first Purana written in Telugu in Ashtadasa Puranas.

- ✓ Manchana, a poet of Velanati chods's time, wrote Keyurabahucharitra and dedicated it to Gundanamantri. This is the Telugu version of Viddhasalabhanjika Kavya written in Sanskrit by Rajasekhar translation.
- ✓ Konidena / Nannuru Choda king Nannechoda was feudatory to the Kakatiyas in the 12th century and ruled over Praksham district areas. He wrote Kalidasa's Kumarasambhava in Telugu and dedicated it to his teacher Jangama Mallikarjuna. He became famous as the first royal poet in Telugu language and also took the title Kaviraja Shikhamani.
- ✓ Gonabuddha Reddy, a feudatory to the Kakatiyas, wrote Ranganatharamayana in dwipada style. This is recognized as the first Ramayana written in Telugu.
- ✓ At the time of Prataparudra II, Minister Bhaskara wrote Bhaskara Ramayana and dedicated it to Ashvasahini Marana. Author Hulakki Bhaskara completed this work with the help of his son Mallikarjunabhattu, disciple Rudradeva and Ayyalaryu. It is written in Champushaili (verse and prose).
- ✓ Kakatiya feudatory Baddena (13th century) who ruled Atmakuru in Nellore district wrote Sumati Satakam and Nithishastra Muktavali.
- ✓ Srikanta Krishnamacharyu, who is well-known as the first orator in Telugu, propagated Vaishnavism in Orugallu during the reign of Prataparudra II. He is believed to be a resident of Simhachal in Visakha district. His 'Sinhagiri Vachanamulu' (On Simhachala Narasimhaswamy) is recognized as the first prose work in Telugu. He also wrote Satagopa Vinnapamulu.
- ✓ During the period of Prataparudra II, two Jain Telugu poets took up poetry. Appayaryu wrote Jinendra Kalyanabhyudaya and Atharva the poet Virataparvam in Telugu.

The Kakatiya rule in Andhra was a period of transition and ushered the beginning of an era in the 13th century. The Kakatiyas by their support of art and their integrative polity improved agriculture, commerce and trade in the interior and construction of temples in Telangana, Rayalaseema and coastal Andhra.



Briefly discuss the administration mechanism of the Qutub Shahi dynasty.

The Qutb Shahi dynasty also called Golconda Sultanate was a Persianate Shia Islam dynasty of Turkoman origin that ruled the sultanate of Golkonda in southern India. After the collapse of Bahmani Sultanate, the Qutb Shahi dynasty was established in 1512 AD by Sultan-Quli Qutb-ul-Mulk, better known though less correctly referred to in English as "Quli Qutb Shah".

The Qutb Shahis mainly continued Bahamani's system of rule. Along with this, the influence of the Mughal administration and local Hindu kings on their governance system is also evident. Basatin-un-Salatin or Dastur- al-Amal by Mirza Ibrahim Zuberi gives information about Qutbshahi's system of governance.

All administrative powers were centralized and in the hands of the Sultan. The Sultan was the supreme legislative, executive and judicial officer in the administration and he was advised by a council of ministers called Majlis-e-diwan or Majlis-e-Khas. Along with the Musalmans, Hindus were also members of the council and advised the Sultan.

Administrative departments:

- ✓ For ease of administration the Qutb Shahis divided their kingdom into Tarafs (states) and appointed Tarafdars as governors. Tarafs are called as Simi or Simth and Tarafdars are called Sarsimpth (Sims is equivalent to Seema).
- ✓ Tarafs are divided into Sarkars and Sarkars into Parganas. Faujdars to Sarkars and Tahsildars to Parganas were appointed as officials.
- ✓ It is known that during the time of Abul Hasan Tanisha there were 6 Tarafs, 37 Sarkars and 517 Parganas.
- ✓ The Ayagar system of the Kakatiya period continued under the name Barabalutha under the Qutub Shahis. Twelve Ayagaras are also known as Mirasidars.
- ✓ The villages were administered by a village headman named Mukhaddam and a village accountant named Kulkarni.
- ✓ In addition to these, gram sabhas called Gothsabha in each village were also actively involved in village governance.

Revenue System:

- ✓ Land is the main source of revenue for the government. Mustajirs were collectors of land tax. Taxes were collected by contractors who participated in auctions and got tax collection powers.
- ✓ During Tanisha's reign, Madanna abolished auctions and the Ryotwari system was introduced.

- ✓ In the peasant system, the government collects taxes directly from the people. The revenue of the kingdom is given in Tariq-e-Jafri by Girdarilal Hakhil.
- ✓ Apart from land survey, the government also gets revenue from the village tax, taxes on the sale of goods, transport duties, export and import duties.

Army:

- ✓ The French traveler Thevonat wrote that the standing army of the Qutb Shahis and the army maintained by the Jagirdars combined numbered five lakhs.
- ✓ A permanent army under the direct command of the Sultan is called a standing army. The army maintained by tarafdars and other high officials who acquired jagirs is called Jagirdar's army.
- ✓ According to Girdarilal Hakheel, 55,000 cavalry and 96,000 infantry were under the direct control of Qutub Shahis.
- ✓ Their army consisted of natives and foreigners as well as from many communities such as Hindus, Sunni Muslims, Shia Muslims, Iranians, Turks etc. provided military services.

Rule of law:

- ✓ Foreign travelers who visited Golconda hailed the Qutub Shahis as great judges and administered impartial justice to the people.
- ✓ Tavernier informs us that Muhammad Quli Dadmahal and Abbullah Aminmahal were built as justice halls and used to attend especially once a week to administer justice to the people.
- ✓ Hindu criminals were tried by Brahmin scholars on the basis of Dharmashastras. Similarly it is known that Qazis used to punish Muslim criminals on the basis of Sharia. The castes of Hindus also tried crimes and carried out punishments.

Give a brief account of the Qutb Shahi architecture with respect to Golconda Fort, Qutb Shahi Tombs and Charminar.

Qutb Shahi architecture is the distinct style of Indo-Islamic architecture developed during the reign of the Qutb Shahi dynasty, also known as the Golconda Sultanate. The style is similar to that of the Bahmani Sultanate and other Deccan Sultanates, whose monuments can be seen in Gulbarga, Bijapur, and Bidar. It is heavily influenced by Persian architecture.

Golconda Fort, Qutb Shahi Tombs and Charminar, located in Hyderabad, are the landmarks that together symbolize the Qutb Shahi Dynasty (1518 A.D. to 1687 A.D.).

- The city of Hyderabad served as the capital of the Qutb Shahis, the Asaf Jahi Nizams and is now the capital of the state of Telangana.
- Qutb Shahi Islamic Sultanate was one of the five prominent dynasties that emerged in the Deccan following the downfall of the Bahmani Dynasty in 1518 A.D.

- Seven rulers of the Dynasty ruled for 170 years and successfully resisted the Mughal attack till 1687 A.D. It was the last kingdom to be absorbed in the expanding Mughal Empire.
- The monuments of the Qutb Shahi period represent different building typologies.

Golconda Fort:

- Golconda is a fortified citadel and an early capital city of the Qutb Shahi dynasty.
- Within its stone fortifications that cover a length of over seven kilometers, the Golconda Fort envelopes a medieval Islamic settlement.
- The historic structures range from military and defensive structures, mortuary baths, silos, mosques, gardens, residential quarters, pavilions and royal courts, showcasing the entire range of structures that catered to life in a medieval fortified town in India.
- The fort at one point housed precious diamonds such as the Hope diamond, Nassak diamond, and the Koh-i-Noor diamond, one of India's most precious gems.

Qutb Shahi Tombs

- The tombs of Qutb Shahis are a mausoleum complex, a royal necropolis (cemetery) which comprises the tombs of the Royal family and the officials who faithfully served them and also a mortuary bath and mosques.
- The complex consists of 30 tombs, mosques and a mortuary bath. The Qutb Shahi tombs collectively constitute an outstanding example of an Indo-Muslim dynastic necropolis and are the most extensive and best epigraphical documented in all of India.
- The tombs are graceful structures with intricately carved stonework. The tombs display a distinctive style, a mixture of Persian, Pathan and Hindu forms.
- The material used for constructing these tombs was gray granite embellished with stucco (durable finish for exterior walls) ornamentation.
- The tombs form a large cluster and stand on a raised platform. They are domed structures built on square bases surrounded by pointed arches.
- Each tomb stands on a wide quadrangular terrace approached on all sides by flights of steps. The galleries of the smaller tombs are single storied while the larger ones are two storied.

Charminar:

- Charminar is a ceremonial Gateway built to celebrate the foundation of Hyderabad, a new Millennial City, in 1591 A.D.
- Its date of construction marks the beginning of the second Islamic millennium, an event that was widely celebrated in the Islamic world and therefore suggestive of Hyderabad being deliberately founded as a "Millennial" city.

- It was the first monument in the world constructed using lime mortar and granite, it was only after its construction that the architects throughout the world recognised the strength of lime-mortar in raising huge structures.
- It stands at the crossing of two arterial axes in the old city of Hyderabad and forms the symbolic fulcrum of the city, with its four gateways oriented towards the cardinal directions.
- Charminar provided a point of origin and reference point for the planning grid that determined the layout of the city of Hyderabad.

Qutb Shahi buildings are seen in the city of Hyderabad and its surroundings. The Golconda Fort, which predates the founding of the city, is the earliest example. The style reached its zenith during the reign of Muhammad Quli Qutb Shah, who founded the city of Hyderabad and constructed the Charminar as its centerpiece. Several buildings in the style were put by UNESCO on its "tentative list" to become a World Heritage Site in 2014, with others in the region, under the name Monuments and Forts of the Deccan Sultanate.

In the Qutb Shahi period, Industrial development reached its peak. Discuss some of the major industries that flourished in the Qutb Shahi Period.

Without Industry, trade and commerce, one cannot expect the sound economy of the State in the world. Hence, the study of an industry is compulsory to understand the economy. Golconda kingdom was not only famous for its fertile lands but was also for rich mines and other Urban and Rural industries. During the 16th and 17th centuries a number of developments contributed to a steady increase in over – all economic activity in the Golconda kingdom. At the same time successive kings of Golconda and their sub – ordinates were quick to devise flexible means to exploit any source of wealth which drew their attention. Because of these developments a series of discoveries took place in the early part of the 16th century till Golconda emerged as one of the most important markets in the world i.e. in the 17th century. Following are the important industries that flourished in the Golconda kingdom.

Textile Industry:

- During the Qutb Shahis handloom cloth called calico was very popular. Natural dyes were prepared and stick molds were dipped in them and printed on the cloth.
- Kalamkari clothes, where designs are drawn with a pen, were also very popular during that period. This type of cloth was manufactured in Machilipatnam (Krishna District), Nizampatnam (Guntur District) and Palakollu (West Godavari District).
- Chanet, a thinly dyed fabric, was also a popular handloom of this period. In Machilipatnam, along with kalamkari, sailcloths used in ships were also made. Muslin cloths were also manufactured in Machilipatnam itself.

Diamond Industry:

- Tavernier provides information about the diamond industry and diamond mines. It is known from the writings of foreign travelers that there were many diamond mines in the Qutubshahi kingdom which were leased to private individuals.
- Methold writes that the Kollur mines in Guntur district were leased for 3 lakh Fanams, employing 30,000 workers.
- Tavernier informed that the world famous Kohinoor diamond was found in Kollur mines.
- A British officer named Moreland wrote that the Ramallakota mines in Kurnool district were leased for three lakh pagodas per annum.
- Vajrakarur in Anantapur district also continued to be a prominent center of the diamond industry of that time.

Shipbuilding Industry:

- Methold informs that large ships were built during Qutb Shahis period with strong sticks and good quality iron.
- Bhimilipatnam (Visakhapatnam), Narsapuram (West Godavari district) and Machilipatnam were the major shipbuilding centers of those days.
- Merchant ships were built at Pulicat (Nellore-Madras region).
- The Dutch established many trading bases in Coastal Andhra and took up shipbuilding.

Iron-Steel Industry:

- This industry is mainly concentrated in North Telangana.
- Swords, daggers, javelins manufactured in Nirmal and Indalwai (Nizamabad) were exported to Punjab and Iran.
- Methold wrote that the weapons made out of iron had good demand in the foreign countries.

Carpet industries:

- The carpet industry was mainly under the control of Muslims, Persian carpets were manufactured in Rajahmundry, Eluru and Machilipatnam.
- Muslim artisans who came to Machilipatnam port from Iran settled in Kosta Andhra and made carpets.
- Carpets manufactured in Orugallu and Golconda are also very famous.

Saltpeter:

- Saltpetre (potassium nitrate) used in the manufacture of ammunition used in guns and cannons was prepared from saltpetres in Machilipatnam, Pulicat and Narsapuram. It was in great demand in Europe.

Along with these traditional industries such as pottery industry, jewelry industry and carpentry Industry, leather industry etc. continued as usual. Dolls made in Kondapalli were very popular.

Briefly discuss the establishment of the Asaf Jahi Dynasty in the deccan.

The establishment of the Nizam's kingdom can be said to be a pivotal moment in the history of India. Nizam nobles are credited with ruling the Deccan region for more than two centuries.

- The ancestors of 'Mir Khamruddin Khan Siddiqui', the founder of the Nizam dynasty, were the descendants of Mir Hhandran from the Samarkand region of Central Asia and the Nizams claimed descent from the first caliph Abu Bakr. They migrated to India and became the highest Mughal rulers. Mir Khamruddin Khan's grandfather, Abida Khan, worked in Shahjahan's palace, while his father, Shahabuddin Khan, worked under Aurangzeb.
- Born in Agra in 1671, Mir Khamruddin Khan served many Mughal emperors and rose to a high position. He headed the most powerful 'Thurani' sect of Mughal rule. In the Mughal era, the Sunnis who migrated from Central Asia are called Turanis, and the Shiites who came from Iran are called Iranis. The struggle between these two factions continued and in the 18th century the Mughal rule fell into disarray.
- Mir Khamruddin Khan (Nizam) served as 4000 / 3000 mansabdar in the Aurangzeb's army. Aurangzeb, impressed by his bravery in battles, gave him the title 'Chin-Khilich-Khan' (boy of the sword) in 1691. From 1700 to 1707 he served as Subedar of Bijapur and increased his mansab to 5000/5000.
- After the death of Aurangazeb, Bahadur Shah - i appointed Khamruddin Khan as the Subedar of Awadh first and Gorakhpur next. The Mughal Emperor Jahandar Shah gave the title of Feteh Jung to Khamruddin Khan, who also held high posts in the period.
- Mughal Emperor Farooq Siyar appointed Khamruddin Khan as Subedar of Deccan in 1713. (Aurangabad in Maharashtra was the capital of the Deccan Subha. Khandesh, Birar, Aurangabad, Hyderabad, Bijapur and Bidar were part of the Deccan Subha. The Deccan Subha extended from the Tapti river to the Kaveri river. Telangana and Andhra regions were also part of it).
- Farukhiyar raised his mansab (rank) to 7000/7000 and gave him the title of 'Nizam-ul-Mulk'. Since then Khamruddin Khan became popularly known as Nizam-ul-Mulk. The Mughal Emperor transferred him from the Deccan to Moradabad in 1715.
- Syed brothers were the de facto authorities under the Rangeela regime. The Nizam helped the Mughal emperor Muhammad Rangeila in ending the Syed brothers. Muhammad gave the Nizam 8000/8000 mansab and also gave him the title of Asaf. Hence the Nizam's clan got the name Asaf Jahi. During the reign of

Muhammad Rangeela between 1720-1722, Nizam-ul-Mulk served second time as governor of the deccan.

- In between 1722-1724 served as Wazir (Prime Minister) of the central Mughal Empire. He had serious differences with Saadat Khan Burhan-ul-Mulk, the leader of the Irani faction. The Mughal emperor was a drunken, addicted to the women and abandoned the administration.

Because of these instances, Burhan-ul-Mulk established the kingdom of Awadh with Faizabad as its capital in 1722, while Nizam-ul-Mulk established the Nizam kingdom with Aurangabad as its capital in 1724. In 1724, he defeated Mubariz Khan, the Mughal representative in the Deccan, in the Battle of Shakar Kheda near Vidarbha and initiated the rule of Nizam.

What is the Subsidiary Alliance? Discuss its effect on the administration of Nizam Shahi kingdom in the south.

Subsidiary Alliance was basically a treaty between the British East India Company and the Indian princely states, by virtue of which the Indian kingdoms lost their sovereignty to the English. It also was a major process that led to the building of the British Empire in India. It was framed by Lord Wellesley, the Governor-General of India from 1798 to 1805. It was actually used for the first time by the French Governor-General Marquis Dupleix.

The Nawab of Awadh was the first ruler to enter into the subsidiary alliance with the British after the Battle of Buxar. However, the Nizam of Hyderabad was the first to accept a well-framed subsidiary alliance.

Features of the Subsidiary Alliance Treaty:

- An Indian ruler entering into a Subsidiary Alliance with the British had to dissolve his own armed forces and accept British forces in his territory.
- He also had to pay for the British army's maintenance. If he failed to make the payment, a portion of his territory would be taken away and ceded to the British. In return, the British would protect the Indian state against any foreign attack or internal revolt.
- The British promised non-interference in internal affairs of the Indian state but this was rarely kept.
- The Indian state could not enter into any alliance with any other foreign power.
- He could also not employ any other foreign nationals other than Englishmen in his service. And, if he were employing any, on the signing of the alliance, he had to terminate them from his service. The idea was to curb the influence of the French.

- The Indian state could also not enter into any political connection with another Indian state without British approval.
- The Indian ruler, thus, lost all powers in respect of foreign affairs and the military. He virtually lost all his independence and became a British 'protectorate'.
- A British Resident was also stationed in the Indian Court.

In 1798, Nizam Ali Khan made a subsidiary alliance with the British. As part of this, he handed over the defense and foreign affairs of his kingdom to the English and became a slave to them. Nizam became the first ruler to sign this agreement.

James Achilles Kirkpatrick was appointed British Resident as part of the Subsidiary Alliance Scheme. Nizam gave him the title of 'Hashmat Jung'. Between 1798-1805, Kirkpatrick built his residency in Koti. In this, the building built for Khairunnisa, a young Muslim girl whom he fell in love with and married, is very famous. The residence was built under the supervision of Raja Kandaswamy while Samuel Adams was the chief architect. It is built in Palladian style.

On 20 October, 1800, the Nizam ceded Bellary, Anantapur, Kurnool and Kadapa to the British as part of the treaty with the British in payment of Subsidiary Alliance. With these areas, the British formed a seeded district (Datta Mandal) with Anantapur as its center. Thomas Munro was appointed as the first collector of this district. He served as Collector of Seeded District from 1800 to 1807 and Governor of Madras between 1820 and 1827. He died of cholera in 1827 at Pattikonda in Kurnool district. Munro crushed 80 Palegars (nobles of Telangana / Deshmukhs) in Rayalaseema. In 1928 Gadicharla Harisarvottam Rao named the seeded districts as Rayalaseema.

Why was Mir Osman Ali Khan known as the "Architect of modern Hyderabad"? Discuss the major developments happened in his reign in Hyderabad.

Mir Osman Ali Khan, Asaf Jah VII was the last Nizam (ruler) of the Princely State of Hyderabad, the largest princely state in British India. He ascended the throne on 29 August 1911, at the age of 25 and ruled the Kingdom of Hyderabad between 1911 and 1948, until India annexed it. He was styled as His Exalted Highness-(H.E.H) the Nizam of Hyderabad, and was widely considered as one of the world's wealthiest persons of all time.

Development programs during the time of Osman Ali Khan:

- Osman Sagar / Gandipet Pond in 1920 and Himayat Sagar Pond in 1927 named after eldest son Himayat Ali Khan were built during his time. Both these ponds are built above the Musi river.

- Established the Department of Archeology in 1914 and the Public Gardens, Hyderabad Museum in 1930. Presently it is known as Telangana State Archaeological Museum.
- Established Nizam Sugar Limited (1937) at Bodhan, Azanjahi Yarn Mill at Warangal (1934), Paper Mill at Sirpur Kagaznagar (1939) and Alvin Metals at Sanathnagar, Hyderabad (1942). In addition to these, in 1913, a diesel power station for street lighting was constructed at the Mint compound in Hyderabad and established the Hyderabad Thermal Power Project in 1921-1922. Singareni coal was used for this.
- Along with government industries, many private industries were established during the seventh Nizam period. In 1920, a man named Faruqi established an industry manufacturing Unani medicine called Zinda Tilismath. In 1916 Shah Rukh Parker established Wazir Sultan Tobacco (VSI) and registered it in 1930. This company manufactures Charminar cigarettes.
- On 7th August, 1919 a firman issued regarding the establishment of Osmania University. Maulvi Habib-ur Rahman was appointed as the first Vice Chancellor. Osmania University was recognized as the seventh university in India and the third university in South India. A high official named Akbar Hydari worked for the establishment of this university. In 1938, the famous Arts College was built.
- Hyderabad State Bank was established in 1941 and its first branch was established at Gun Foundry in 1942. Later, the Government of India nationalized it and renamed it State Bank of Hyderabad.
- Many buildings like the High Court, Assembly Building, Osmania Hospital and City College were built in Hyderabad during his time.
- In 1918, paper currency was introduced in Nizam's kingdom.
- In 1935, Deccan Radio was started in Hyderabad.
- In 1919, he set up the Civil Services Committee for the recruitment of high-ranking employees.
- In 1938 Osmania Graduates Association started Numaish (exhibition) to promote Mulki industries. Started during the seventh Nizam's reign, Numaish is now held every year in Nampally during the months of January-February.
- The Nizam established the Board of Secondary Education.

On 17th September, 1948, the Nizam's rule ended and the Hyderabad State merged with India. From 1948 to 1967, the Government of India paid royalties to the Nizam. Osman Ali Khan died on 24 February 1967. His tomb is in the Judi Masjid of King Kothi.

Discuss the administrative and economic reforms taken by Salar Jung I in Hyderabad state?

By the time Salarjung-I was appointed as Diwan, the situation in Nizam's kingdom was very bad. The fertile places of Rayachur, Osmanabad, Berar were ceded to the British in lieu of debt repayment. Muslims in the principality were angry with the Britishers. The economic situation was at the brink of bankruptcy. The people were at the receiving end at the hands of corrupt employees. The law and order situation was out of control.

Administrative Reforms:

- Divided the State of Nizam into 5 Subhas, and 17 Districts. These districts were divided into Talukas and each Taluk had governing officers Ex: A Subedar to each Subha, Avval Talkadars (Collector) to district and Tahsildar to Taluka.
- For an effective administration, Salarjung de-centralised administration into 14 Departments like police, revenue etc
- Salarjung appointed youngsters as ministers and established a board called "Majlis-e-malguzari" to protect talukadar system(The district or estate ruled by a Taluqdar was known as talukdari. Large landholders were appointed as Taluqdars over a number of villages during the Mughal era.) of administration in 1865.
- In 1868, he constituted "Sadar Ul Mahath" and appointed four ministers and allotted portfolios like Police, Law, Revenue to the first three Ministers. The 4th minister was given portfolio of social welfare, education, health and local bodies. These Ministers worked under the central Government guidelines.

Economic Reforms:

- Salarjung took various reforms in minimizing the expenditure and found the resources to enrich the State treasury. Salarjung removed employees and canceled their posts as they did not have any work(decreased financial deficit)
- Salarjung extended his co-operation to the British(Sepoy Mutiny,1857) and the British were satisfied with his activities and released Raichur, Osmanabad which were occupied by the British in 1853. The British also canceled Nizam's dues of Rs. 50 Lakhs. With such activities and favors to the British Nizam financial position stabilized.

When Hyderabad Kingdom was in a critical situation, Salarjung occupied the highest post of the Prime Minister and rendered better services for the welfare of the people and won more laurels than even Nizam rulers. Salarjung had extended priceless service for the development of Hyderabad Kingdom. He brought life to the declining economic system in 1853 through his economic reforms. As a result of the policies adopted by him, novel changes, progress in education, and modernization took place during Nizam rule. The administrative mechanism was strengthened. Wahid Khan appreciated Salarjung as one of the most outstanding statesmen among Indian rulers of the 19th century.

What are the reforms undertaken by Salar Jung I as the Diwan of Hyderabad state? Explain in detail.

By the time Salarjung-I was appointed as Diwan, the situation in Nizam's kingdom was very bad. The fertile places of Rayachur, Osmanabad, Berar were ceded to the British in lieu of debt repayment. Muslims in the principality were angry with the Britishers. The economic situation was at the brink of bankruptcy. The people were at the receiving end at the hands of corrupt employees. The law and order situation was out of control.

Revenue Reforms:

- In those days, the contractors were the middle men between the Government and the farmers who used to pay taxes. The contractors exploited the innocent farmers. Salarjung observed this system of middle men and completely changed it. He made a new revenue policy called "Zilla Bandi" Policy(According to this policy. Salarjung divided the Nizam state into 17 revenue districts - Each district is governed by a subedar who was responsible for the collection of land taxes).
- In 1864, Salarjung constituted a "Revenue Board", Board was authorized to tax agriculture, business, export and import, stamp duty, roads and local bodies. It was canceled and constituted Revenue Ministry in 1868
- Later he introduced the new Ryotwari Policy and established direct links to farmers with the Government. The farmers were given rights on their lands. Inaam land system was canceled and land taxation for every 30 years was introduced.
- Agricultural lands were measured, boundaries were settled and recorded carefully. Land tax was decided which was to be renewed every 30 years based on area of cultivation and the area of land. Land tax was allowed to pay either in cash or grains. In 1875 Salarjung established survey settlement department of survey land. He cancelled Inaams to government employees and paid salaries to them.

Law Reforms:

- Courts were established at Taluka level and district level.
- Public were allowed to appeal the district courts judgements to the higher court namely, "Adalath-e-Padushahe" in Hyderabad with a chief justice and four judges.
- This court was empowered to punish the criminals with the exception of death sentence and life time imprisonment.
- Serious punishments like removal of body parts were abolished and the convicted were punished with severe imprisonment.

Educational Reforms:

- He paid much attention to starting schools and educational institutions in the state. His secretary Sayyed Hussain Bilgrami helped Salarjung in improving education. In 1855 during fourth Nizam Nasiruddaula, he established "Daarul salaam" a higher educational institute and introduced western educational system

where Arabic, Urdu and English were taught. He introduced English medium schools.

- He introduced the following schools-
- City High School in 1870. Chadarghat High School in 1872 Gloria girls high school in 1881.
- In 1870 he established "an engineering college" and trained many as technical experts in Hyderabad state.
- Thus Salarjung helped the people to become intellectuals.

Police Reforms:

- He applied a police superintendent (SP) to each district for effective policing in the district, an Inspector to every two small Talukas combined, an Inspector to big talukas and sufficient police personnel in the district for a peaceful society.
- Emphasized on Police training.
- Not only Salarjung worked hard for effective policing but also he made rules and guidelines regarding their powers and duties. He divided the police officers based on their ability and behavior into different categories and decided their pay emoluments.
- Merit was given importance in promotions. The scheme of giving "auxiliaries promotions" based on merit and ability is still continuing in the police department now-a-days also.

Currency Reforms:

- Salarjung took steps to control mints. In 1885, he established government mints in Hyderabad, a central treasury in Hyderabad and local treasuries in districts. Before 1858 the Nizam coins had the name of the Mughal emperor. Salar Jung removed Mughl's name and printed the name of the Nizam Nawab on coins. He also printed "New Hal-sikka''(Standard Currency) coins. With these reforms, Nizam's financial conditions had improved.
- In 1861 Salarjung established a stamp paper office in Hyderabad. It regulated the usage of stamp papers.

Transport Reforms:

- Salarjung worked hard for the development of roads and railways with the help of the British.
- He linked Hyderabad with most of the main towns. In 1870, the government and British signed an agreement called an "Chanda Railway Agreement" to build railway line between Madras and Bombay via Hyderabad, Wadi and Gulbarga. As a part of this, the first railway line between Secunderabad and Vadi was completed in 1878.
- He built a roadway between Hyderabad and Sholapur.

- Salarjung established a public works department to provide transport facilities. It provided many roadways to all districts from Hyderabad and thereby developed and increased business.

Other Reforms:

- Salarjung made strong reforms to control anti-social elements in the society.
- He abolished social evils like "Sati Sahagamana" in the Hyderabad Society.
- He started an industrial exhibition in Chaderghat. It has been continuing till date.
- He gave importance to English also and published newspapers in English Language.
- He gave jobs to the persons with ability and skill and at the same time he punished corrupt employees.

When Hyderabad Kingdom was in a critical situation, Salarjung occupied the highest post of the Prime Minister and rendered better services for the welfare of the people and won more laurels than even Nizam rulers. Salarjung had extended priceless service for the development of Hyderabad Kingdom. He brought life to the declining economic system in 1853 through his economic reforms. As a result of the policies adopted by him, novel changes, progress in education, and modernization took place during Nizam rule. The administrative mechanism was strengthened. Wahid Khan appreciated Salarjung as one of the most outstanding statesmen among Indian rulers of the 19th century.

What is the origin of the Devadasi system? Why is it still prevailing? What are the steps taken by the government in prohibiting the system?

The Devadasi is a Sanskrit term which means servant of Deva (God) or Devi (Goddess). This is a kind of religious practice of dedicating young girls to temples as an offering to appease the gods. This practice persists mainly in south India.

- The Devadasi system in India began during the sixth century when young girls got married to a God. After this marriage ceremony, the temple caretakers and priests perform all the ceremonies, such as music and dance, in the diety's honor.
- Initially, the girls forced into the Devadasi tradition learned and practiced various art forms like Odissi, Bharatanatyam, or other traditional dance styles, apart from engaging in marriage rituals and taking care of the temple.
- Earlier, the Devadasis in India enjoyed a royal, divine status, as music and dance were a part of adoration in temples and were considered auspicious for every occasion. However, after the advent of the Britishers and Mughals, numerous temples got demolished. It deteriorated and exploited the status of these women

in society. Apart from this, the kids born from Devadasi women were forced to learn music and dance and remain dedicated to the temples.

Devadasi system is still prevailing because:

1. **Society's acceptance:** Devadasi dedication and the resulting sexual abuse of these girl children are accepted and celebrated by society. Those willing to report also fear the backlash of the society and community and refrain from reporting.
2. **Ineffective awareness programmes:** Awareness generation about the provisions of the legislation, in communities where the prevalence of dedication is high, is absent. Even those awareness programmes conducted fail to bring any behavioral change within the community.
3. **Lack of Police Action:** The police are failing to take Suo Motu action in cases of dedication and are not registering cases coming to them due to pressure from the community.
4. **Non-cooperative victims:** Unwillingness of the victims to report against their parents or relatives becomes a big challenge. Even if the case is registered, there is a high probability of the victim turning hostile.
5. **Inadequate preventive measures:** The functionaries and the law enforcement agencies are not taking any measures to prevent dedication from taking place and focus only on schemes to be given to the older Devadasis.
6. **Lack of coordination:** There is a lack of coordination between the various departments, agencies, and functionaries which is leading to ineffective efforts to stop the practice of Devadasi dedication.
7. **Poor implementation of legislation:** There are several provisions under different laws (POCSO, ITPA, JJ Act, IPC) that would be relevant in the case of the dedication of a girl. However, there is a lack of application of all these legislations.

Steps taken by the Central Government and State Government:

In 2015, the Central Govt issued an advisory to all State Governments to strictly implement the law prohibiting Devadasi System and conduct identification surveys to rescue Devadasis. However, the advisory merely lists counseling, Medical treatment, "guidance, support and motivation to lead a dignified life" as rehabilitation for Devadasis who are landless, illiterate and marginalized.

Laws passed by various State Governments:

- Bombay Devadasi Protection Act, 1934
- Madras Devadasi (Prevention of Dedication) Act of 1947
- Karnataka Devadasi (Prohibition of Dedication) Act, 1982
- Andhra Pradesh Devadasi (Prohibition of Dedication) Act, 1988
- Maharashtra Devadasi (Abolition of Dedication) Act, 2006
- Juvenile Justice Act 2015 (JJ Act)

- To stop abandoning young girls in the name of a tradition for sexual exploitation and prostitution, Immoral Traffic Prevention Act, 1956 (ITPA Act) and Trafficking of Persons (Prevention, Protection, and Rehabilitation) Bill 2018.
- Karnataka Devadasi Prevention Act 1982, Indian Penal Code 1860, Juvenile Justice Act 2015, Trafficking of Persons (Prevention, Protection, and Rehabilitation) Bill 2018 must be adequately amended to address the issue of Devadasis
- The practice of Devadasi system in any form is in total contravention of the provisions of Section 370 and 370A as amended through Criminal Law (Amendment) Act, 2013 as well as Section 372 of Indian Penal Code. It is also against the Immoral Traffic (Prevention) Act.
- The Madras Devadasis (Prevention of Dedication) Act (also called the Tamil Nadu Devadasis (Prevention of Dedication) Act or the Madras Devadasi Act) is a law that was enacted on 9 October 1947 just after India became independent from British rule.

South India continues to practice the Sixth Century tradition known as the Devadasi System. It is required to take the strict and necessary actions especially by central and State Governments in order to completely abolish this traditional age old social evil Devadasi system.

Discuss the incidents that happened in the Hyderabad state as a part of 1857 Sepoy Revolt.

The Arabs, Rohillas, Afghans and Sikhs serving in the Nizam's army were bitterly opposed to the British. Along with them, the Wahhabis called for Jihad against the British. Opposition intensified in 1857. The rebellion which was undertaken with the aim of ending British rule continued in Hyderabad as well. British loyalist Nizam Afjaluddaula, his Prime Minister Salar Jung and British Resident Davidson suppressed the revolt.

Main events of this rebellion includes:

- On 10 June 1857, when Maulvi Ibrahim gave anti-British speeches, the Nizam reprimanded him and placed him under surveillance. In Makkah Masjid, Maulvi Akbar gave provocative speeches against the British and called for Jihad.
- Dafedar Mir Fida Ali, serving in the British Cavalry in Aurangabad revolted against Capt. H.D. Abbott and got hanged.
- Cheeda Khan, who was working as Jamedar in Buldana, Maharashtra, rebelled and fled to Hyderabad. The first Salarjung arrested him and imprisoned him in the residency dungeon.
- The Bollaram Residency in Secunderabad was attacked on 17 July 1857. Jamedar Turrebaz Khan and his follower Maulvi Allauddin with 500 Rohillas organized the attack. But this rebellion failed. On July 22, Turrebaz Khan was arrested and sentenced to life imprisonment and while being transferred to Andaman, Turrebaz

Khan escaped. The British announced a reward of 5,000 on Turrebajan's head. Later the British arrested and shot him dead. His dead body was hung on a pillar in front of Koti Residency in Hyderabad as a warning to all the people.

- Raja Venkatappa Naik of Shorapur in Karnataka used to pay taxes to the Nizam. He rebelled against the British and fought with the British. Finally Raja Rameswara Rao, the ruler of Vanaparthi, captured him and handed him over to the first Salarjung. The British sentenced him to death and later commuted to life imprisonment and sent him to Chengalpattu. Venkatappanayake committed suicide on the way.
- Ranga Rao served as Patwari of Sarkhed village in Bidar district. He was an agent of Nanasaheb, the main leader of the 1857 rebellion. He tried to deliver the letter sent by Sonajipant who was working as a high official in the Hyderabad kingdom to Nanasaheb. Finally, Ranga Rao was arrested and sentenced to life imprisonment. (The sentence of sending to Andaman Jail is called Kalapani).
- Bhaskara Rao Bhave, the zamindar of Nargund in present-day Karnataka, rebelled and killed an English officer named Manson. Bhaskara Rao had close relations with Nanasaheb. Later the British arrested him and seized his zamindari.
- Ranjigond, a Gond tribal tribe, rebelled against the Nizam and the British and declared an independent kingdom of Gondwana with Nirmal as its capital. Hajirohilla supported this rebellion. Colonel Robert crushed the rebellion and hanged 1000 Gonds and Rohillas, including Ranjigond, to a banyan tree in Nirmal. This tree was called 'Veyyi Urula Marri'.
- Bhimrao (Mandargi Zamindar) and his follower Kenchan Gowda (Hammarigi Desai) revolted in Koppal, Karnataka. In 1858, the British suppressed this rebellion and shot both of them.
- In 1859, a man named Jahangir Khan made an assassination attempt on Resident Davidson, who was accompanying the Nizam. He was arrested and killed.

By suppressing the rebellion of 1857, Nizam Afjaluddaula and Diwan Salar Jung I declared their allegiance to Britishers. In return they got the following from the English:

- The Nizam was awarded the title of 'Most Exalted Order of the Star of India' in 1861.
- First Salarjung was given the title 'Grand Commander of the Order of the Star of India'
- Raichur and Osmanabad (Dharashiva) districts taken from the Nizam in 1853 returned in 1861 to Nizam.

Discuss the political history of Gadwal Samsthanam in Telangana along with their patronage to literature.

Telangana had many samsthanams from the medieval period to the Nizam period. These states accepted the sovereignty of the rulers of Telangana and continued to administer them by paying a cap. These principalities ruled various parts of Telangana during the Kakatiyas, Qutub Shahis and Nizam periods. One of the prominent samsthanam Gadwala Sansthanam.

Gadwala Sansthanam:

The oldest and largest Sansthanam in Telangana is Gadwala, situated on the Krishna-Tungabhadra Doab. This Sansthanam which lasted for almost 600 years was merged with Hyderabad state in 1948.

- The kingdom was ruled by Pakanati Reddys and Mushti Palli clans who followed Vaishnavism. Their First capital was Pudur, popularly known as Keshavanagara. Chennakesava Swamy was the clan deity of these rulers.
- Budda Reddy or Polani Reddy was the progenitor of the Gadwala Sansthanam. He remained a feudatory of the Kakatiyas and expanded his kingdom by conquering many parts of the Kurnool district. At that time Kurnool was called Kandanavolu.
- Raja Somanadri was the most famous of the rulers of Gadwala. He was also called as Peddasoma Bhupalu and Nalla Somanadri. In the 17th century he built the Gadwal fort and the Bhulakshmi Chennakesava Swamy temple in the fort. He also built a fort in Aija village between 1698-1705.
- His wife Rani Lingamma ruled Gadwala between 1725-1738. She built a fort (Jaladurgam) on a mound in the middle of the Krishna river at Beechupalli. This is called Nijam Kota.
- Rani Lingamma was succeeded by his adopted son Raja Tirumala Rao who ruled between 1738-1742. He completed the construction of Nijam Kota at Beechupally. His wife Beechupalli Rani Chokkamma (1742-47), who ruled the Gadwala kingdom after him, built the Anjaneyaswamy temple near Nijam Kota.
- Rajarama Rao, who ruled between 1746-62, fought wars with the Rajaprolu zamindars and the Nawab of Kurnool. Chennakesava Swamy temple was built in Betandla village.
- Somabhupala ruled this kingdom from 1762 to 1793. He built the Rama temple and the Bhudevi temple. He translated the Ratishastra written by Haribhattu. He also wrote Yakshagana called Ashtapadalu.

Gadwala kingdom was ruled by various kings for many centuries. It finally merged with Hyderabad state on 17 September 1948. Maharani Adi Lakshmi Devi Gadwali Sansthanam was the last ruler of Gadwala Samstahanam.

Literary patronage of Gadwala rulers:

The Gadwala rulers admired and patronized the Telugu language and literature. The poets given importance in their samsthanam are:

- **Kanadam Pedasomayaji (18th century):** He was the courtier of China Somabhupala and he was glorified as Abhinava Bhoja. He wrote Bhadraparinaya or Mukunda Vilasama, Vipravamsa, Matsyapurana and Balakanda
- **Kiriti Venkatacharya:** He wrote Sanskrit poems like Alankara Kaustubham, Bhavasathakam, Sringara Lahari etc..
- **Puranam Narasimhacharya:** His writings include Janaki Parinayam and Sri Ramabhupa Charitra.
- Shri Dharmavaram Krishnamacharya conferred on him the title of 'Andhranataka Pitamaha' by Gadwal Sansthanadipatilu.

What is a composite culture? How can you say that it existed in the Nizam state? Explain.

A composite culture was created as people of many sects, races, castes and many nationalities continued to coexist in the society of Hyderabad State. According to the calculations, 90% of Hyderabad state was Hindu and 9.4% Muslim.

- Besides these, Christians, Jains, Parsis, Sikhs and Jews also participated in Hyderabad's mixed culture.
- Even among Muslims, different sects belong to different countries. Shias from Iran, Hadrami Arabs , Siddhi's, Sunnis who immigrated from Central Asia, and the Pathan, an Afghan tribe, became assimilated into the Muslim culture of Hyderabad.
- Khatri and Kayastha castes from North India got high jobs. Kayasthas were scholars of Arabic, Parsi and Urdu and were called 'half Muslims'. Bengalis also settled in the Hyderabad kingdom in large numbers. Asafzahis employed based on talent irrespective of caste, religion and region.
- During their rule, Shia Salarjung families, Sunnis who migrated from Central Asia rose to high positions, while Arabs and Siddhis served as soldiers.
- The last Nizam, Osman Ali Khan, took the princesses Durreshawar and Nilofar of the Turkic dynasty as his daughters-in-law.
- The Habshi Siddhi's came alone from Ethiopia and settled in Hyderabad, marrying local young women.
- It is remarkable that three of the seven wives of Maharaja Kishan Pershad, who served as Diwan twice, were Muslim women. His Urdu poems were published in Rayyat magazine.

- Hindu-Muslims have adopted each other's traditions and maintained a peaceful co-existence with each other in the Ganga-Jamuni Tehzeeb (confluence of the Ganges-Yamuna). They paved the way for culture.
- Sixth Nizam Mahbub Ali Khan always followed the advice of Brahmins.
- Seventh Nizam Osman Ali Khan also donated to Aligarh University and Deoband Madrasa, Rabindranath Tagore's Shantiniketan.

In addition to mosques and madrasas, the Asaf Jahis also made generous donations to the Gurdwara in Bidar, Christian churches, Hindu temples and monasteries to express their secularism. These secular policies further strengthened the mixed culture of the Hyderabad kingdom.

Explain the different social evils that existed in the Hyderabad state.

The social evils that have been going on since ancient times are clearly visible in the Hyderabad state. These atrocities are mainly a curse for women and oppress them.

Some important evils in the society of that time:

- **Sati:** The first mention of sati is found in Rigveda. After the death of the husband, the widow was also cremated alive in the same fire. If there is a tradition of not cremating the dead in fire, then widows are buried alive with the dead body. In 1829 William Bentinck banned this atrocity in British India and in 1874 Nizam banned it in his kingdom.
- **Devadasi:** Devadasi is mentioned for the first time in Meghaduta written by Kalidasa. It is said in this poem that at a young age girls were offered as Devadasis to Mahankali temple in Ujjain. In Telangana they are called Jogi, Devadasis, Matangi, Basivini and Parvati etc. In Vemulawada area, They got married to Rajarajeswara swamy and called as Shivsati or Parvati. In some areas they got married to Krishna. The Nizam banned the Devadasi system in 1934, but it still continues today. The Government of Andhra Pradesh appointed the Raghunadha Committee (1991-93) on the Jogini system.
- **Adapapa:** In the feudal society of Telangana, adapapa system continued as a common practice. Dora presents his servant's daughter as a gift to his son-in-law along with his daughter.
- **Bonded labor/Bagela:** Bagela is the practice of working for landlords without any reward. A person borrows money from a landlord and works as a wage earner in return for interest. The salary paid to the wage earner is equal to the interest payable by him. The Nizam banned the Bagela system in 1930.
- **Begar/Vetti:** In the Nizam's kingdom, all people were forced to provide free goods and services. Begar is called Vetti. There was a system in place where people belonging to different castes took turns to donate their goods and services

to the officials, patels and patwaris for free. This policy in Telangana during the Nizam period mirrors the tyranny and feudal exploitation of that time. This type of exploitation system in Telangana is probably not seen anywhere else in the country. This Vettichakiri is described in detail by Vattikota Alvaraswami's Prajalamanishi and Gangu, Dasarathi Rangacharyu's Chilaradevullu and Sivaramakrishna's Mrityunidalu. In 1911, Nizam banned the system.

- **Parda Method & Other issues:** Purdah, also spelled Pardah, Hindi Parda ("screen," or "veil"), practice that was inaugurated by Muslims and later adopted by various Hindus, especially in India, and that involves the seclusion of women from public observation by means of concealing clothing (including the veil) and by the use of high-walled.

Along with all the issues mentioned above, there are some other atrocities such as child marriages and polygamy also persisted in all communities and prostitution was rampant in the society.

What are the different projects constructed by the Nizams in the Hyderabad state to encourage agriculture in the state?

India has had agriculture-based economies since ancient times. The state of Hyderabad is no exception. More than eighty percent of people in rural areas lived on agriculture. Hindus are the majority in this. Muslims mostly lived in towns and engaged in non-agricultural activities. The Asaf Jahi contributed to the development of agriculture by constructing many ponds and projects.

Some of the projects constructed during the reign of the seventh Nizam Osman Ali Khan are below:

- Osman Sagar or Gandipet Pond (Ranga Reddy District) was built in Gandipet village in the name of the seventh Nizam in 1920.
- Himayat Sagar Pond (Ranga Reddy District) was constructed in 1927 on the Musi River. It was named Himayat Sagar after Himayat Ali Khan Azamja, the eldest son of the seventh Nizam.
- Nizam Sagar (Kamareddy District) was built between 1923-1931 on Manjeera river, a tributary of Godavari. It lies between Achampet and Banjepalli villages.
- Paleru Reservoir (Khammam District) was constructed between 1924-1929 at Paleru village.
- Vaira Project (Khammam District) was constructed in mid 1923-1930 at Vaira village on the Vairanadi, a tributary of the Krishna River.

- Pocharam Reservoir (Nizamabad-Medak Districts) constructed between 1916-1922 on Aler river, a tributary of Manjira River. It was built at Pocharam village in Medak district. The Nizam also built a bungalow here in 1918 as his hunting lodge.
- Alisagar Project (Nizamabad District) was constructed near Bodhan between 1923-1931. It was built on the river Godavari in the name of Alinawaz Jung who served as Chief Engineer during the seventh Nizam.
- Dindi Reservoir (Nalgonda District) was constructed in 1943 on the Dindi, a tributary of Krishna River.

In addition to these, Singabhupala Reservoir at Illendu between 1919-1924 and Rayampally Reservoir in 1924 in Medak district and Fatenagar pond on Manjira river, Bundra Vallavagu project and Maneru projects were also built during the seventh Nizam period.

Explain the different types of agricultural lands available during the Nizam period in Hyderabad state.

A look at the different types of agricultural land in the Hyderabad state reveals the characteristics of the feudal system of that time. The 5.3 crore acres of agricultural land in the Nizam's kingdom consisted of various types of land.

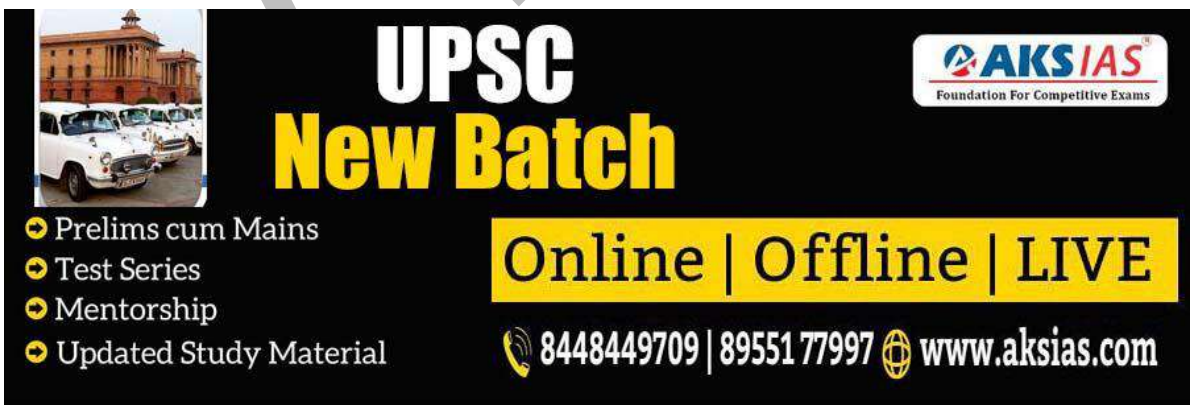
Khalisa Lands / Diwani Lands:

- These constitute almost 60 percent of the agricultural lands in the kingdom. The revenue from these lands goes directly to the government exchequer.
- Pattedaru lands (land in which a farmer had ownership rights), potpattedaru lands (land jointly owned by two or more farmers), makta/ panmakta/ sarbasta lands (land in which the land was enjoyed for a long period of time on payment of a fixed tax) etc. were part of the khalisa lands.
- Revenue contractors were called Tahud / Sarvasta / Matthedar / Bithmakta. In the Nizam's kingdom contractors were given powers to collect land rent through auctions.
- Salarjung abolished this system and implemented a ryotwari system. Accordingly, land tax was collected directly by the government through watandars, patels and patwaris.
- Salar Jung introduced the Ijara system in 1878. Ijara is the system of bringing back farmers who left their villages because they could not pay high taxes and leased them land at a low rate.

The system of farmers leasing their lands was also in force. Tenants are called Shikmidars / Scimidars. They had some rights over the land. Aasame Shikmidars / Assamese Scimidars are tenants who farm at the benevolence of the landlord without any rights.

- **Jagir lands:** Lands given for salaries of officials are called jagir lands. In this system, the salaries of the top employees are paid in the form of jagirs, not in cash, and they are given full authority over these lands. The officials who got these lands are called jagirdars. They collect land and all types of taxes from their jagirs. There is no revenue to the government exchequer from these lands. In addition to these, many jagirs were given to nobles.
- **Surf-e-Khas lands:** The personal lands of Nizam rulers are called Surf-e-Khas. About ten percent of the agricultural lands in the Hyderabad state were Surf-e-Khas lands. The revenue from these lands goes to the Nizam and not to the government treasury.
- **Peshkash lands:** A fixed tax paid by the Nizam's feudatories is called Peshkash. These were a part of the revenue of the Nizam's government.
- **Agrahara or Brahmadeya lands:** These are lands given to Brahmin priests. The income of these is entirely for the purohits expenses.
- **Devadeya Lands or Manyas:** Lands granted to Hindu temples, monasteries and other religious institutions. The income from these will be used for the development of the religious institution.
- **Lands of Inam / Suyurgal / Madad-e-Mash:** Lands given to a Muslim clerics like Qazi, Ulema, Mufti etc.,. The revenue of these can be enjoyed personally by the clerics.
- **Waqf Lands:** Lands given to Muslim religious institutions like mosques, madrasa, kankha, dargah etc. The income of these should be used for the development of that religious institution.

The above are the different kinds of lands available during the reign of the Asaf Jahi period in the Hyderabad state. Even Though the above system looks easier, the farmers are the ones who have faced a lot of problems in the process of paying the high rents of the lands and losing the ownership of their lands if they were not able to pay the higher amounts.



What are the major reasons that made the start of the different socio-cultural movements in the Hyderabad state in the 20th century?

The Kingdom of Hyderabad is the largest in terms of population and area among the 563 princely states of India. In 1948, Hyderabad State had an area of 82,000 square miles and a population of 182 crores. Public consciousness in India originated in Bengal in the early 19th century and gradually spread to different regions. Only in Telangana, which was about half of the Nizam's dominions, can it be said that social, cultural and political consciousness movements started in the early 20th century.

Background of Socio-Cultural Movements: The following discussed factors can be considered as the reasons for the Chaitanya movements that started in Telangana in the early 20th century.

Nizam's autocracy was the main reason for the consciousness movements. In Hyderabad State, People did not have minimum rights or freedom. The people were in a worse condition than the people of British India. The Nizam banned assemblies and gatherings by 53rd Ordinance. Public meetings and gatherings should not be held without government permits. The Ordinance' made it a crime to criticize government policies, by which people lost their freedom of speech and expression rights. During the Nizam's reign, there were terrible restrictions on the press itself. He banned the magazine 'The Hyderabad Record' which criticized the policies of the government. The magazine was started in 1885 and banned in 1892. Barrister Rudra, an intellectual, was banished from the kingdom for writing articles in a magazine called Payaneer. Establishment of political parties was also not allowed in Nizam's kingdom. These autocratic policies of the Asaf Jahi rulers can be said to be the main reason for the Telangana consciousness movements.

It is a strange fact that the Hindus who are more than 80 percent of the state of Hyderabad are discriminated against. Naturally, the minority faced discrimination everywhere, but the majority faced discrimination during the Nizam's rule. The predominance of Muslims at 10.5 percent is evident in all sectors. With the help of the Nizam, many religious organizations engaged in proselytizing Organizations like MIM and Tablighi Jamaat have taken up programs to convert Hindus from weaker sections to Islam. Hindu organizations like Arya Samaj faced many restrictions. The naming of many towns in Telangana by Muslim names indicates the Islamization of the Nizam period.

The continued feudal exploitation in the Hyderabad state is another reason for the mass consciousness movements. Zamindars, Deshmukhs and Jagirdars in Telangana held about 30 percent of the total agricultural land under their control and embarked on feudal exploitation. In addition to these, the Nizam held about 10 percent of the lands as Sarf-e-khas (own lands). The people of Telangana used to render services to the landlords without any reward. It was called Begar, Vettichakiri, Jeetagadu etc.

In Hyderabad State, the majority of people (about 48 percent) speak Telugu and others include Marathi speakers 26 percent, Kannada speakers 12 percent and Urdu speakers 10 percent. In the Nizam's kingdom (Urdu was the royal language and dominated over other languages.Not only Muslims but also elite Hindus favored Urdu. The Telugu language spoken by the majority has always been subject to discrimination and humiliation. To preserve telugu language and telugu culture, the intellectuals started the Andhra movement and instilled consciousness in the telugu speaking people.

Poverty and illiteracy in Hyderabad State can also be considered as a prime reason for socio-cultural movements. According to 1921 statistics, the average literacy rate in India was 8% and only 4.8% in the Nizam's kingdom. Besides public schools, private educational institutions called Khangi schools provided some education.

What is the role of the Telangana Saraswatha Parishad as a pioneering body to ensure the survival of the Telugu language in the Hyderabad state?

The dawn of Telangana as the 29th State of the Republic of India on 02-06-2014 is a matter of ecstasy to the entire people of the region. The formation is the fruition of decades of struggle, comprising multiple modes for separate identity and existence, involving all sections of the society in Telangana. Though Telugu is the major language of the land, it is equally a cordial home for several tongues. History narrates how the protagonists of Telugu had to endeavor in every conceivable method to ensure survival of the language. Many organizations worked in this direction. Erstwhile Andhra Saraswatha Parishad was the pioneering body dedicated to the cause. Today, the Parishath is reckoned as one of the principal instruments for the prosperity of Telugu language, literature, arts and culture in Telangana.
Consequent on the formation of Telangana, the Parishath is renamed as "Telangana Saraswatha Parishad" in a meeting of the General Body of the Parishath in consonance with the concerted voice of the people of Telangana and the unanimous resolution came into force with effect from 21st August, 2015.

Origin of Telangana Saraswatha Parishad:

- There was a period in the past when Telugu, the second largest spoken language in India, enjoyed royal patronage in the areas coming under the erstwhile Hyderabad State. Special mention shall be made of the magnificence fillip given to Telugu by Qutubshahi Rulers. Several classics were produced and Telugu literature was enriched. But change of successive dynasties brought misfortune to Telugu.
- The Rulers of Asaf Jahi dynasty were not benefactors of Telugu. Urdu was the court language and other languages lost their significance. The administrative authorities of Nizam were not favorably disposed towards the Telugu language. They resorted to muffle the language.
- It was indeed a paradox that on one occasion some individuals from a sister language, probably under the influence of the bureaucracy, chose to humiliate Telugus and their language. This ignited the sparks of dignity and honor among Telugu people of Telangana and paved the way for a series of endeavors and movements to establish the glory of Telugu language. A movement was launched then.
- Institutions were founded. Research centers were set up. And there were other similar measures in the direction, unmindful of the risks involved. Some ardent protagonists of Telugu were not contended with these steps. They were keen on the formation of a special organization for the propagation and preservation of Telugu language, literature, arts and culture.
- A meeting of prominent persons interested in the subject was convened. The venue was the Library Hall of Reddy Hostel, Hyderabad. Sri Lokanandi Sankaranarayana Rao presided over the meeting. Sri Boorgula Ranganadha Rao and Sri Bhaskarabhatla Krishna Rao were the convenors.
- The participants deliberated on various aspects of the issue. It was here that the pioneering institution, the pride of Telugus of Telangana, was brought into being on 26-5- 1943 under the name of 'Nizam Rashtra Andhra Saraswatha Parishad'.
- Office of the 'Golconda Patrika' was the venue for the Parishath in the initial stages. Later, it was shifted to Hanuman Tekdi area. In due course of time, horizons of its activities were expanded to other States and even other countries. With a view to giving a wider connotation, the expression 'Nizam State' was dropped from the name of the Parishath.
- Many stalwarts were responsible for the rapid progress of the parishath in terms of ramification of its activities and areas of its operation. Their list is long and their contribution will ever be remembered with gratitude.
- The association of Dr. Devulapalli Ramanuja Rao with the Parishath was indeed a period of speedy strides. He worked with unparalleled devotion and dedication. He thoughtfully chose eminent poet, educationist and administrator Jnanpith Awardee Dr. C. Narayana Reddy to wield the reins of the Parishath as its next President.

- The institution witnessed tremendous developments in all aspects under the guidance of Dr. C. Narayana Reddy. He devised a variety of literary and cultural programmes to project the glory of Telangana with all the splendor of its language, literature, arts and culture.

Aims and Objectives:

In keeping with the ambience of its origin, the Aims and Objectives are broad-based and far-fetching. They may be summarized as follows :

- To spread literacy and Telugu language among the masses;
- To conduct examinations in Telugu;
- To publish standard books
- To hold periodical conferences, meetings, literary gatherings and so on;
- To create literary taste and interest among the people; and
- To promote Telugu language, literature, arts and culture in all aspects.

It is relevant to recollect the enormous efforts of the earlier organizers in the past in molding the Parishath into a paradigm body. Though now a part of the history, it deserves due recognition.

Discuss the importance and need of the Library movement started in the Nizam Kingdom with respect to safeguarding the history and culture of Telangana.

Library campaign was an attempt to make Telugu people aware of their greatness in ancient and medieval times and to make books related to Telangana history available to the public. The field of literature in the Nizam's empire had a peculiarity. It made the people conscious and set the stage for uprooting the Nizam's autocracy. In the parlance of the Nizam's government, library means revolutionary organizations, and in the thinking of the government at that time, one book was equal to many movements. Strict arrangements were made to prevent the texts from coming out. In order to start a library, permission was required. If they know that libraries are being established anywhere, the rulers will not be able to sleep because they get scared and impose many restrictions on them. No matter how much detention and surveillance there was, the winds of library warfare did not stop. The habit of distributing scriptures secretly started. The founders of the libraries were liberals from the upper classes and had democratic sentiments. By establishing a library, the fondness for the mother tongue was promoted as the main goal in the beginning of the movement to spread knowledge, and they were careful not to arouse the suspicion of the government officials as having underlying political characteristics.

Established libraries in the state:

- In 1872 in Telangana, Somasundar Modaliyar established a library in Secunderabad. It can claim to be the first library not only in Hyderabad but also in Telugu regions. It was merged with Mahabubia College in 1884.
- In 1872, Mudigonda Shankaradyulu established the Shankarananda Library at Sankarmath in Secunderabad. In the same year, Mudigonda Shankaradyulu established a public library in Secunderabad itself.
- In 1892, Asafia State Central was established. Initially, only Arabic, Persian, Urdu, English and Sanskrit books were available in this library. However, as a result of the efforts of the Andhra Mahasabha, since 1940 regional languages such as Telugu, Kannada, Marathi, Hindi and language texts have also been made available here.
- In 1895, Bharat Gunavarthak Sanstha Library was established in Shalibanda. In 1896, The Albert Reading Room was established in Bollaram.
- Komarraju Lakshmana Rao, who is known as the father of Granthalayodyam, worked as a diwan in the Munagala king Raja Nayani Venkatarangarao's kingdom. Venkata Ranga Rao supported Komarraju Lakshmana Rao's efforts by giving him the necessary financial support and rest.
- Komarraju Lakshmana Rao along with Nayani Venkatarangarao and Ravichettu Ranga Rao established a library named Srikrishna Devarayandhra Bhasha Nilayam in Hyderabad in 1901. This library was established in Ravichettu Ranga Rao's house. The main purpose of establishing this library is to improve the status of Telugu language in Telangana. Prominent people like Adi Raju Veerabhadra Raju worked as activists of this library. Srikrishna Devarayandhra Bhasha Nilayam gave impetus to Telangana cultural revival and Telangana library struggle.
- In 1904, Rajarajanarendra Andhra Bhasha Nilayam was established in Hanamkonda. In 1905, Andhra Samvardhini Library in Secunderabad, Bala Bharati Nilayam in Shamshabad, Andhra Language Trade Association etc. were established in Telangana as part of this library movement.
- Komarraju Lakshmana Rao and Ravichettu Ranga Rao recognized that India has not stepped on the path of progress because it has not achieved development in modern science and so they established Vignana Chandrika Council in 1906 at Hyderabad and Ravichettu Ranga Rao acted as the secretary of this council.
- Along with Komarraju Lakshmana Rao and Somanatha Rao, Kodati Narayana Rao played a vital role in the Telangana library struggle. His autobiographical book, Narayana Trayam, is about librarianship in Telangana.

The people of the Nizam's state were not conscious because they did not have the freedom to hold meetings and assemblies here. Though it appeared to be a scholarly campaign, it opened the eyes of the people, made them love the Telugu language, and mobilized the people to the point of questioning the Nizam's rule and authority.

Discuss the Arya Samaj movement in the erstwhile Hyderabad state and how it was fought against the restrictions imposed by the Nizam government.

Among the major socio-religions movements of India, the Arya Samaj played a pivotal role in spreading the socio-political renaissance in Nizam's dominion. The Arya Samaj Movement took a political color in Hyderabad State. The center of Arya Samaj came into existence in the city of Hyderabad in the year 1892. Sultan Bazar became the active center of the Arya Samaj. With the election of Pandit Keshav Rao Koratkar (a great patriot and Chief justice of Hyderabad High Court) as the president of Hyderabad state Arya Samaj in 1905, it received a new magnitude in creating political consciousness in the minds of people against the autocratic rule of the Nizam.

- By 1938 Arya Samaj had 250 branches in the State, twenty of which were located in the twin cities of Hyderabad and Secunderabad. It started launching a renaissance movement and opposed the cruelties of the Nizam rule. In due course of time, the great political leaders of Hyderabad State namely Swami Ramanand Tirth, Kamble Wale of Udgir, M. Channa Reddy, P.V. Narasimha Rao, Ramachandra Veerappa of Bidar, K.V. Narasing Rao, Vidyadhar Guruji of Gulbarga, Pandit Taranath of Raichur and so many nationalists in Osmanabad, Warangal, Zahirabad, Adilabad, Basavakalyan, Aurangabad and Beed were influenced by the activities of Arya Samaj and joined its movement to assert civil and religious rights of the nonMuslims.
- The Nizam Government in a bid to establish the Islamic State denied opportunities for the people of non-ruling class to enjoy basic civil and human rights. Arya Samaj, under these circumstances could not be a silent spectator. The Nizam mixed religion and politics and encouraged the 'Ittehad' to start Tableegh, and issued farman (order) and passed the acts called Mufasa and GayarMafusa. The first one protected the property of the Muslims and those of the converted, the second Act empowered muslims to enslave the Hindus, by purchasing the lands of the Hindus who mortgaged them on their debts.
- Many of the Hindu people agitated against the orders of the Government through Arya Samaj. They propagated the message of Arya-Samaj; (a) Equality of all human beings, (b) Condemnation of caste system, (c) Equal opportunities of education and refinement, (d) The message of 'Satyarth Prakash' i.e., "Back to Vedas''.
- Inspired the enthusiastic and fearless patriots of Hyderabad Karnataka, like Pandit Dattatreya and Bhimanna Khandre of Balki, Narendraji of Bidar, Bansilal and Shyamlal of Hallikhed, Rama Chandra Veerappa, Sivachandran, Lakshman Veerappa of Humanabad, Hakeekat Rai of Chitguppa, Dattatreya Rao Avaradi,

Vyajanath Irivi, Amarasimha Rathod and Chandrasekhar Patil of Gulbarga, Manik Raoji of Raichur, Lakshmana Gudi of Koppal, Vakil Ganapati Sastri, Udayabhanu, Mohan Singh. R. Arya, Sri Gopaldev Shastri of Basavakalyan, Ananta Sharma of Chincholi, Vedaprakashji Gunjotti, R. V. Bidap and others plunged into the Arya Samaj Movement.

- These workers dedicated their lives to educate the people in Arya- Samaj Mandirs. They opened schools at Bidar, Udgir, Chitaguppa, Gulbarga and Raichur. At Udgir Shamlal opened a hospital for untouchables. The advocates of Arya Samaj in Hyderabad took pledge to devote their free service to the poor Hindus in their struggle to restore the civil and religious liberties. They fought for the establishment of casteless and classless society.
- The Arya Samaj used to give fitting reply to the Nizam's operations during 1930's. The attitude of the police towards Arya Samaj was stiffened. The Nizam Administration issued Circular No. 53, which forbade all annual meetings of Arya Samaj in 1937. But the Arya Samajists protested against it by making celebrations without any prior sanction. As a result, the main centers of Hyderabad State like Gulbarga, Udgir, Bidar, Osmanabad, Nizamabad, witnessed communal riots. But the Samaj was determined to assert the civil and religious rights of the people.
- The Sarvadeshik Arya Pratinidhi Sabha decided to offer Satyagraha movement in the State under the directions of Mahatma Narayana Swamy. He instructed the branches of Arya Samaj to observe 'Hyderabad Day' in 1936-37, to oppose the conversion policy of the Government and to propagate the principle of Arya Samaj.
- When Nizam turned a deaf ear to the demands of the Arya Samaj on 24th October 1938, the Arya Samaj decided to offer Satyagraha against the Nizam Government. Arya Samajists from Hyderabad Karnataka, participated in Satyagraha under the leadership of Mahatma Narayan Swami and Kunwar Chandrakaranji at Gulbarga on 4 February and 2 March, 1939 respectively. They were arrested and imprisoned at Central Jail, Gulbarga. Hakeekat Rai Chitgupkar was arrested and imprisoned at Chanchalguda Jail, Hyderabad. However, later on, he was released.
- In order to mobilize public opinion against the despotism of the Nizam government, the Arya Samaj conducted annual meetings inviting people from various parts of the Country.
- When Nizam Government did not permit non-Hyderabadis to enter the State, Arya Samajists defied the orders and entered the State to support the movement against Nizam through Sholapur, Vijayawada, Barsi, Ahmadnagar, Manmad, Poona and Chand. They were arrested and imprisoned in various jails of the State and some of them died out of starvation to uphold the cause of patriotism.

The spirit of martyrdom of Arya Samajists continued to be exhibited in 1942 "Do or Die" movement, "Join Union" movement of 1946-47 and "Border" movement of 1947-48.

This saga of sacrifice provoked the sentiments of the people and inspired them to develop the political consciousness. About seventy per cent of the nationalists of Hyderabad Karnataka belonged to the Arya Samaj. Arya Samaj served as a training ground for the nationalists of this region.

What are the major social reform movements active during the Nizam' rule in Hyderabad state? Discuss them briefly.

The Indian society in the first half of the 19th century was caste-ridden, decadent and rigid. The conquest of India by the British during the eighteenth and nineteenth centuries, exposed some serious weaknesses and drawbacks of Indian social institutions. When the British came to India, they introduced the English language as well as certain modern ideas. These ideas were those of liberty, social and economic equality, fraternity, democracy and justice which had a tremendous impact on Indian society. As a consequence, several individuals and movements sought to bring about changes in social and religious practices with a view to reforming and revitalizing society. These efforts, collectively known as the Renaissance, were complex social phenomena. It is important to note that this phenomenon occurred when India was under the colonial domination of the British. There were some enlightened Indians like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati and many others who were willing to fight and bring reforms to society so that it could face the challenges of the West.

Some of the important social reform movements are active in Hyderabad state are:

Arya Samaj:

- The first branch of the Arya Samaj was established in 1890 at Tharoor (Beed district) in the Nizam's province. In 1892 Swami Nityananda and Girijananda Saraswati founded the Arya Samaj branch in Hyderabad. Kamala Parshadji was the first President and Lakshman Das was the first General Secretary.
- Keshavarao Koratkar, a prominent lawyer from the Madhara region and a judge of the Hyderabad High Court, served as the president of the Arya Samaj till 1932. He translated Dayananda Saraswati's Satyarth Prakashika from Hindi into Marathi. (An Andhra poet named Adipudi Somanatha Rao translated Satyarth Prakashika into Telugu).
- After the death of Keshavarao Koratkar in 1932, his son Pandit Vinayakarao Vidyalankar became the president of Aryasamaj and Narendra became the general secretary. Keshava Memorial High School was established in Narayanguda, Hyderabad in memory of Kesha Rao Koratkar.

Brahmo Samaj:

- Brahmo Samaj was founded in 1888 by Rajaram Mohana Roy, the father of Indian reform. He continued his lifelong struggle to end social evils. William Bentinck brought the Sati Prohibition Act on December 4, 1829 due to Rajaramamohan Roy's efforts. He condemned polytheism and idolatry.
- In 1914, a branch of Brahmo Samaj was started in Hyderabad. Its first president Narayana Gobind Vellinkar. Bhagya Reddy Verma, the father of Dalit movements in Telangana actively participated in Brahmo Samaj activities.

Theosophical Society:

- The Theosophical Society founded in 1875 in New York City, USA by Colonel Olcott from America and Madame Blavatsky from Russia.
- The main objective of this organization is to study ancient cultures, ancient civilizations and ancient religions.
- In 1879, the Theosophical Society was moved from New York to the Adyar area in Madras.
- Till 1907, Colonel Olcott continued as its president, and after his death Annie Besant (an Irish woman settled in India) took over its leadership.
- In 1882, Ramaswamy Iyer started a branch of the Theosophical Society at Chadarat, Hyderabad. Swami Venkatarao, its chief leader, started a Telugu magazine called Andhramata in 1917.

Hindu Social Club:

- It was established in 1892 by Raja Murali Manohar. This organization fought against the Hindu discriminatory policies of the Nizam.
- The Hindu Social Club strongly opposed the discrimination against Hindus among the students being sent to England for higher education.

Hyderabad Social Service League:

- It was founded in 1915 by Arya Samaj leaders Keshavrao Koratkar and Vaman Naik.
- The organization is committed to women education, primary education and development of libraries.
- Kesha Rao Koratkar founded the Viveka Vardhini School in Hyderabad.

Deccan Humanitarian League / Jeevarakshana Pracharaka Mandali:

- It was founded by Bhagyareddy Varma and Balamukund in Hyderabad city.
- In 1913, Sethlalji Meghaji contributed to the establishment of this institution.
- Balamukund received his BA degree from Madras University in 1885. He is recognized as the first Mulki Hindu to pass his degree in the Nizam's kingdom.
- Balamukund served as a High Court judge in 1908.
- Balamukund, who belongs to the Khatri caste, is a Dalit fan. A reformer who wanted his body buried by Dalits.

Hyderabad Young Men's Union:

- In 1916, it was founded by Vaman Naik (President) Maulvi M.Murtuja (Vice President), Burgula Ramakrishna Rao, Dhomumula Narsinga Rao and others.
- This organization strives to inspire youth.

Hyderabad State References Association:

- This organization was founded in 1921 by Raghavendra Rao Sharma, Vaman Naik, Keshavarao Koratkar, Asgar Hussain and others.
- This organization demanded that a responsible government should be established in the Nizam's kingdom through constitutional reforms.

Brotherhood Society:

- Aghoranatha Chattopadhyay and Mulla Abdul Khayyum founded this society in 1879.
- The main objective of this organization is to promote Hindu-Muslim unity and provide adult education.

The above-mentioned reform movements worked very hard not only in Telangana but also in India to end the social evils present at that time and mostly achieved their objectives over a period of time.

Critically examine the background for the formation of Hyderabad state congress in the state of Hyderabad.

The Hyderabad State Congress was a political party in the princely state of Hyderabad that sought civil rights, representative democracy and the union of Hyderabad with the Republic of India. It opposed the autocratic rule of the Nizam of Hyderabad and the militancy of the Razakars. HSC was formed in 1938.

- Up to 1920, there was no political organization of any kind in Hyderabad. An organization called Andhra Jana Sangham (later renamed Andhra Mahasabha) was formed in November 1921, and focused on educating the masses of Telangana in political awareness.
- With leading members such as Madapati Hanumantha Rao, Burgula Ramakrishna Rao and M. Narsing Rao, Pulijala Venkata Ranga Rao its activities included urging merchants to resist offering freebies to government officials and encouraging laborers to resist the system of begar (free labor requested at the behest of state).
- The Andhra Mahasabha's move towards politics also inspired similar movements in Marathwada and Karnataka in 1937, giving rise to the Maharashtra Parishad and Karnataka Parishad respectively.

- Following the Government of India Act 1935, British India introduced major constitutional reforms, with a loose federal structure for India and provincial autonomy. In the provincial elections of February 1937, the INC emerged with a clear majority in most provinces of British India and formed provincial governments. The Andhra Mahasabha passed a resolution in favor of responsible government and the parallel organizations of Maharastrha Parishad and Karnataka Parishad were formed in their respective regions. The Nizam appointed a fresh Constitutional Reforms Committee in September 1937.
- However, the gagging orders of the 1920s remained curtailing the freedom of press and restrictions on public speeches and meetings. In response, a 'Hyderabad People's Convention' was created, with a working committee of 23 leading Hindus and 5 Muslims. The convention ratified a report, which was submitted to the Constitutional Reforms Committee in January 1938. However, four of the five Muslim members of the working committee refused to sign the report, reducing its potential impact.
- In February 1938, the Indian National Congress passed the Haripura resolution declaring that the princely states are "an integral part of India," and that it stood for "the same political, social and economic freedom in the States as in the rest of India."
- Encouraged by this, the standing committee of the People's Convention proposed to form a Hyderabad State Congress and an enthusiastic drive to enroll members was begun. By July 1938, the committee claimed to have enrolled 1200 primary members and declared that elections would soon be held for the office-bearers. It called upon both Hindus and Muslims of the state to "shed mutual distrust" and join the "cause of responsible government under the aegis of the Asaf Jahi dynasty." The Nizam responded by passing a new Public Safety Act on 6 September 1938, three days before the scheduled elections, and issued an order that the Hyderabad State Congress would be deemed unlawful.
- Negotiations with the Nizam's government to lift the ban ended in failure. The Hyderabad issue was widely discussed in the newspapers in British India. P. M. Bapat, a leader of the Indian National Congress from Pune, declared that he would launch a satyagraha (civil disobedience movement) in Hyderabad.
- The Arya Samaj leaders hoped to capitalize on the communal tensions that had been on the boil since early 1938. Perhaps in a bid not to be outdone, the activists of the Hyderabad State Congress formed a 'Committee of Action' and initiated a satyagraha on 24 October 1938. Members of the organization were fielded, who openly declared they belonged to the Hyderabad State Congress and courted arrest. The Arya Samaj-Hindu Mahasabha combine also launched their own satyagraha on the same day. However, the Hyderabad State Congress continued to be banned till 1946 and its jailed activists remained behind bars.

The Nizam's government finally ended the ban on the State Congress in April, 1946 after the end of the Quit India struggle in British India and the beginning of the process of granting independence to India from British rule. The Hyderabad State Congress began actively campaigning for the state of Hyderabad to join the Union of India upon independence, which the Nizam was resisting. The State Congress called for 7 August 1947 to be observed as "Join Indian Union" Day. Protests, strikes and flag-hoisting broke out across the state, and the Nizam's government banned the Congress again and conducted mass arrests. The Razakars in turn threatened to mass pogroms against Hindu civilians in Hyderabad and provoke violence across India. The crisis continued until September, 1948 when the Indian government authorized the Indian Army to annex Hyderabad that led to massacre of many civilians.

Discuss the role of Hyderabad state in the Indian Indepence movement.

The leaders of the Hyderabad institution proved their patriotism by actively participating in all the anti-British movements that continued under the leadership of the Congress party.

- Leaders like Mulla Abdul Khayyum, Aghoranatha Chattopadhyay, Keshavarao Koratkar and Vaman Naik participated in the Swadeshi movement which continued between 1905-1908 in protest against the partition of Bengal. These leaders boycotted British goods in Hyderabad and introduced indigenous goods.
- The non-cooperation movement and the Khilafat movement jointly organized between 1920-1922 under the leadership of Gandhiji continued to be an example of Hindu-Muslim unity in Hyderabad.
- Pandit Taranath (who called the Nizam as the Indian Dyer), Padmaja Naidu (daughter of Sarojini Naidu), Keshavarao Koratkar, Vaman Naik and others were present.
- Osmania University professors Badrul Hasan and Zafar Hasan also took part in this movement. Sarojini Naidu's son Jayasurya renounced his medical education as part of the Non-Cooperation Movement. People participated in the movement by wearing khadi clothes with patriotism.
- On 17th October, 1919, 'Khilafat Day' was observed across the country. As part of that, a huge public meeting was held in Hyderabad under the chairmanship of Barrister Azgar.
- In 1930, Gandhiji started the civil disobedience movement. On this occasion, Padmajanaidu founded the Swadeshi League in Hyderabad and took up the program of boycott of British goods.
- Sangam Lakshmibai and Durgabai Deshmukh took part in the civil disobedience movement and were jailed. Sangam Lakshmibai wrote a book 'My Jail Memories and Experiences'.

- Ravinarayana Reddy and Baddam Ella Reddy, prominent communist leaders in Telangana, went to Kakinada and participated in the Salt Satyagraha. In this case, Baddam Ellareddy was also jailed.
- In 1942 the leaders of the Hyderabad State also played an active role in the Quit India Movement undertaken by the Congress Party. A leader named Rajalingam hoisted the Congress flag over the British Residency. Padmajanaidu and G.S. Melkote played a key role in this.
- Acharya Sureshchandra and Abid Hussain Safrani from Hyderabad joined Subhash Chandra Bose's Azad Hind Fauz and fought against the British.
- Srikishan, Balamukund's son, met V.D. Savarkar in London and became associated with Abhinava Bharat, a revolutionary association founded by Savarkar.

Discuss the reasons for the formation of Andhra Jana Sangham along with its major objectives.

The Nizam State Andhra Jana Sangam is the most important of the socio-cultural consciousness movements in Nizam's state. It started with the main agenda of preserving the Telugu language and Telugu culture.

- The establishment of the Andhra Jana Sangham happened by chance. On 11th and 12th November 1921, the Social Reform Conference was held at Vivekavardhini Hall, Gowliguda. Honoring Maharishi D.K.Karve was the main purpose of this conference.
- Pandit Kashinath presided over the meeting on the first day and the conference on the second day Sarladevi Chowdharani presided. Speakers in this conference spoke in English, Urdu and Marathi languages.
- When Alampalli Venkatarama Rao, a lawyer from Hyderabad, started his speech in Telugu, people from Maratha areas mockered. With this, Venkatarama Rao stopped his speech. Telugu intellectuals boycotted the conference protesting the insult to the Telugu language on Telugu soil.
- On 12 November 1921, Under the chairmanship of K.V. Ranga Reddy, they met at the house of High Court lawyer Tekumalla Ranga Rao and established an organization called Nizam Rashtra Andhra Jana Sangham. The word Andhra should be considered as a synonym for Telugu.
- The first meeting of this organization was held in Hyderabad on 14th February 1922. Barrister Rajagopal Reddy was elected as the first President and Madapati Hanumantha Rao as the first General Secretary. The name of the Nizam State Andhra Jana Sangham was changed to Andhra Jana Sangham.

- On 1st April, 1923 Andhrajana Sangha meeting was held at Hanamkonda. In this meeting the name of this organization was changed to Andhrajana Kendra Sangam.
- Raja Bahadur Samala Venkata Reddy was elected as its first President and Madapati Hanumantha Rao as its first General Secretary. As early as 1923, the Andhra Janarendra Sangham meeting was held at Madapati Hanumantha Rao's home 'Andhra Kuteeram'.

The organization held four conferences from 1923 to 1930. They are:

- In 1923 at Hanamkonda, presided by Raja Bahadur Samala Venkata Reddy
- In 1924 at Nalgonda, presided by Raja Bahadur Samala Venkata Reddy
- In 1925 at Madira, presided by Raja Bahadur Samala Venkata Reddy
- In 1928 at Suryapet, presided by KV Ranga Reddy

In 1929, the Nizam's government issued the Gasti Nishan Tarpan (G.O.No.53) imposing restrictions on meetings and gatherings.

Objectives: Andhrajan Sangam has clarified the below objectives to achieve in the organization meetings.

- To preserve Telugu language and promote Telugu literature.
- Conduct research and bring to light the rich history of Andhras.
- Striving for education in Telugu medium.
- Giving priority to women's education.
- Strengthening the library movement inspired by Komarraju.
- Programs undertaken for the purpose of instilling awareness among the Telugu people.

In 1946, the Andhra Mahasabha under the leadership of the extremists went into hiding to fight the Telangana armed struggle with the Communist Party. On 5th July, 1946, the Nizam government banned the Andhra Mahasabha. The National Andhra Mahasabha under the leadership of the moderates merged with the Hyderabad State Congress founded by Swami Ramananda Theerdha. Hyderabad State ruled for about two and a half decades (1921-1946).) The efforts of Andhra Jan Sangam / Andhra Mahasabha which have undertaken public awareness programs are commendable.

What are the major programmes undertaken by the Andhra Rashtra Nizam Jana Sangham to achieve their objectives especially to preserve the Telugu language and promote literature?

On 1st April, 1923 Andhrajana Sangha meeting was held at Hanamkonda. In this meeting the name of this organization was changed to Andhrajana Kendra Sangam. Raja Bahadur Samala Venkata Reddy was elected as its first President and Madapati Hanumantha Rao as its first General Secretary. As early as 1923, the Andhra Janarendra

Sangham meeting was held at Madapati Hanumantha Rao's home 'Andhra Kuteeram'. The organization held four conferences from 1923 to 1930.

The Andhra Jana Sangham has made continuous efforts to achieve its goals. A brief discussion of the activities undertaken by these community leaders to achieve the goal.

Establishment of several literary platforms to promote Telugu language and Telugu literature. Literary conferences were organized through these platforms and Telugu poets were encouraged. Some information on important literary platforms are:

- Ambatipudi Venkataratnam Sahithimela was established in 1936 at Chandur in Nalgonda. An edition of Agnidhara by Dasarathi Krishnamacharya and Nilgiri Kavula Sanchika by Punna Anjaiah was published.
- Ravinarayana Reddy founded Navyasahithi Samiti.
- Kaloji Narayana Rao founded Vaitalika Samiti.
- Burgula Ranganatha Rao, Bhaskarabhatla Krishna Rao, Veldurthi Manikya Rao and other leaders founded Sadhana Samiti.
- In 1937, K.C. Gupta founded Anaa Granthamala. Under the editorship of Veldurthi Manikya Rao, this organization published many books. Malathi Gucham by Madapati Hanumantha Rao, Suravaram by Prathapara Reddy are important in this.
- Andhra Saraswatha Parishad was established on 26th May, 1943 in Hyderabad. Lokanandi Sankara Narayana Rao was its first President, B. Venkataseshaiah was elected as its first General Secretary and Madapati Hanumantha Rao as its first Treasurer. Its first meeting was held in 1943 at Reddy Hostel in Hyderabad. Suravaram Prathapareddy was the president in the second meeting held in Warangal in 1944. Its Seventh meeting was held in Alampur under the chairmanship of Devulapalli Ramanuja Rao. The meeting was inaugurated by Sarvepalli Radhakrishna. In this meeting, the word Nizam Rashtra was removed from the name of this organization.
- From 1993 to 2017, it was chaired by Dr. Singireddy Narayana Reddy. After the formation of Telangana state it was named as Telangana Saraswatha Parishad.
- Andhra Saraswatha Parishad has undertaken many programs to promote Telugu language, Telugu literature and education in Telugu medium. Organized poet gatherings and encouraged Telugu poets by giving awards and rewards. Andhra Saraswatha Parishad also worked for adult education by organizing night clubs.
- In 1991, Sunkireddy Narayana Reddy started a literary platform named Nilgiri Sahiti.

The Andhrajana Sangam worked hard to build the history of the Andhras, Adiraja Veerabhadra Rao established an organization called 'Andhra Parishodaka Mandali'. Later it was renamed as Lakshmanaraya Research Council' after Komarraju Venkata Lakshmana Rao. Adi Raju Veerabhadra Rao collected the inscriptions of Telangana and published them. Dupati Venkata Ramanacharya, one of the well-known duo of Seshadri Ramana poets, traveled the remote areas of Telangana and collected palm leaves and

inscriptions and published them. It was very useful for writing the history of Andhras. Kendra Sahitya Akademi Award in 1955 for Social History of Andhras written by Suravaram Prathapareddy.

Andhrajana Sangam has given utmost priority to primary and girls education. In the year 1928, the Andhra Girls' High School was established in Hyderabad to provide education to girls in Telugu medium. Later Madapati Hanumantha Rao named it Andhra Balikonnata School. Osmania University, which teaches in Urdu, denied recognition to the Andhra Boys' School. It was recognized by the Poona Women's University founded by Maharshi D.K.Karve.

Organized meetings of library associations under the auspices of Andhrajan Sangam and strengthened the library movement. In 1926, the first meeting of library societies was held at Madhira in Khammam district. It was presided over by Pingali Venkatarami Reddy. The second conference was held in Suryapet in 1927 under the chairmanship of Vaman Naik.

Andhrajana Sangham leaders established several journals to increase public consciousness. Important among them are:

- Nilgiri magazine founded by Shabnavis Venkatarama Narasimha Rao on 24 August 1922 at Nalgonda was the most important. It is recognized as the first magazine to write editorials. It can be recognized as the first full-fledged political magazine in Telangana.
- On 27 August 1922, Oddiraju Sitaramachandra Rao and Oddiraju Raghava Ranga Rao founded a magazine called Tenugu in Inugurthy.
- Golconda Patrika was established on 10th May, 1926 in Hyderabad with the financial support of Kotwal Rajabahadur Venkata Rama Reddy. Suravaram Prathapareddy was the editor and Veldurthi Manikya Rao acted as sub-editor. Initially it was published every Wednesday and Saturday. Published on Mondays and Thursdays since 1933. It became a daily from 1947 and ceased in 1966.

Founded in 1921, the Andhrajana Sangam took the name Andhrajana Kendrasangham in 1923 and finally changed its name to Andhra Mahasabha in 1930. This is known as Nizam's State Andhra Mahasabha. The Andhra Mahasabha took on a new name as well as new objectives. Earlier this organization was limited to only Telugu language, Telugu literature, Telugu culture and history of Telugu people, this organization continued the struggle by adding new goals like empowerment of women, social evils, feudal exploitation, responsible governance and Dalit problems. In 1930, the Andhra Woman's Sabha was also formed under the leadership of Durgabai Deshmukh. From 1930 to 1947, the Andhra Mahasabha held 14 meetings and created awareness among the people.

Briefly discuss the response of Vande Mataram Movement in the Hyderabad state.

Lord Curzan (ViceRoy) declared the division of Bengal on 5th July, 1905. The people of Bengal started a movement to oppose the decision, which later turned into a National Movement. During this movement, the Vandemataram' song inspired patri-otism among the people of the country and established a concept and attitude of unity among the several areas of India.

- Lord Curzan was a hard imperialist who thought that the Indians were not eligible to be free or to hold responsible posts. God created the British to rule them. That's why Gopala Krishna Gokhaley compared Curzon to Aurangzeb who suppressed the Hindus. Later after a very active, nationwide movement, king George-V declared on 12 December, 1911 that the division of Bengal was stopped.
- The 'Vandemataram' song was written by Bankim Chandra Chattopadhyaya in 1875. He included it in his novel 'Anand Math', which was written between 1880-82 A.D. Music for this song was composed by Rabindra nath Tagore. He first sang the song at the National Conference of congress in 1896. As This song inspired the people during the Bengal movement, it was named as Vandemataram movement.
- In 1938, hostel students of the Osmania University started singing this prayer song. Before that, students used to sing devotional songs of lords Srirama and Srikrishna during prayer and festivals. Authorities of the hostel, who never objected to any of those songs, started objecting to the singing of Vandemataram. As the students refused to obey them, hundreds of students were debarred from their schools and colleges.
- Through a Gazette of 22 July, 1939, the government expelled 350 students from Osmania University, (a total of 1200 students from Hyderabad), 370 students of Gulbarga Intermediate college, 120 students of a Mahaboobnagar High school, 70 students of city college 350 students from Warangal, Aurangabad and Bidar regions. Lodging and Boarding for the expunged students of Osmania University were provided at the residence of Vaman Nayak and Jain Mandir. Students of other colleges conducted strikes in solidarity with them.
- To save the academic years and studies of the students, a committee was formed with the help of Raja Bahadur Venkata Ramareddy. The chairman of the committee was Achyuta Reddy. This committee requested the Vice chancellors of the Andhra and Banaras university to admit the above students but they refused because they were getting donations from the Nizam.
- Then they asked the vice chancellor of Nagpur University-kedar and he agreed to admit the science students at Nagpur and Arts students at Jabalpur. Many of them

finished their courses there, while others again came back and joined Osmania University.

- The students who went to Nagpur formed the 'Vandemataram students Union' in May, June of 1939 at Nagpur. A committee was formed to provide financial assistance to them which was called the 'council of Action' committee.
- Famous lawyer Varada Rajulu came forward to collect donations for the committee from Warangal. Kaloji Narayana Rao and others also participated actively in that programme.

What is the importance of the Adi Hindu Movement in Hyderabad state? Examine the programmes conducted and different organizations founded by the Bhagya Reddy Varma to support the dalit community in the state.

In the 19th and 20th centuries, Dalit movements continued across the country for liberation, equality, empowerment, and self-respect. Mala & Madigalas in Telugu states, Pulaya & Cherumans in Kerala, Holeya in Karnataka, Mahars in Maharashtra, Varia and Checkilians in Tamil Nadu and Chammars, Pasis & Mochis in North India have continued the struggle against generational discrimination. The most prominent of such Dalit movements is the Adi Hindu movement. (The concept of Adi Hindu movement is that upper caste Hindus (Aryus) came to India from abroad to seek livelihood and dominate the natives and declare them untouchables.) Adi Hindu ideology holds that Dalits are the natives of India and the natives, Brahmins and other upper castes are foreigners.

- Bhagya Reddy Varma, who belonged to the Mala caste, is considered to be the father of the Dalit movement in Nizam's kingdom. His original name was Madari Bhagaiah, he was born in Hyderabad in 1888 to Madari Venkaiah and Rangamba. Their caste guru Bhagayya was named Bhagya Reddy.
- Bhagya Reddy was influenced by Arya Samaj and Brahmo Samaj ideals from the beginning. Baji Krishna Rao, leader of Arya Samaj, gave him the title of 'Varma'. He remained in the Arya Samaj till 1914 and then joined the Brahmo Samaj.
- Bhagya Reddy Varma propagated that Dalits are not part of Vedic Hinduism created by Aryans, but are natives of India. He refused to call Dalits by the name Panchama and wanted them to be called Adi Hindus.
- Due to his efforts in the 1931 census, the Nizam referred to Dalits as Adi Hindus instead of Mala, Madiga, Dhed, Chammar. He advised Gandhi to use the term Adi Hindu instead of Harijans for Dalits. In 1922, the Madras Assembly also passed a resolution to refer to Dalits as Adi Dravida and Adi Andhra.

Bhagya Reddy Verma's programs for Dalits:

- They tried to put an end to social discrimination by organizing communal meals in the name of Preethi Bhojanam.

- Schools were established between 1910-1933 for the educational development of Dalits and their management was handed over to the Nizam government. Demand for allocation of separate constituencies for dalits as requested by Dr. Ambedkar.
- To propagate, the full moon of the Buddha's teachings was celebrated by Dalits every year on Vaisakhi, the birthday of the Buddha.
- He fought against the atrocities and abuses common in the Dalit communities. Madhyapana, animal sacrifices, adultery, Jogini tradition and child marriages were tried to be eradicated. A savings scheme called "Kallu manandi - Bangaram Konandi" was launched.
- Bhagya Reddy Varma traveled all over the country and infused consciousness among the Dalits with his lectures. According to Krishnaswami Mudiraj, who served as the Mayor of Hyderabad, Bhagya Reddy Varma during his lifetime gave 3348 lectures.

Institutions founded by Bhagya Reddy Varma:

Bhagya Reddy Varma took his ambitions and ideals to the Dalits and established many organizations to instill consciousness in them. Important among them are:

- Jagan Mitra Council in 1906
- Manya Sangam was founded in 1911 and later renamed as Adi Hindu Social Service League. Roy C. Balamukund acted as president. According to Balamukund's will, his funeral was conducted by Dalits.
- Founded Ahimsa Samaj in 1912. This organization fought against violence. Due to the efforts of Bhagya Reddy Varma, Nizam banned cow slaughter. He promoted Vegetarianism among Dalits.
- Swastik Dal Volunteers in 1912
- In 1915, the Jiva Rakshak Propaganda Council, which was founded by S.R. Malali is the president and Setlalji Meghaji and Bhagya Reddy Varma acted as secretaries.
- Social reform theater in 1915, Dharma Pracharini Sabha in 1910 and Volunteer Health Corps in 1925.
- Founded Bhagyanagar magazine and changed its name to 'Adi Hindu' in 1937.
- Devadasi Abolition Society

Seminars organized and attended by Bhagya Reddy Varma:

- Bhagya Reddy Varma presided over the Panchama Mahasabha held in Vijayawada in 1917. Instead of Panchama, the names Adi Hindu or Adi Andhra (in Andhra region) are suggested. The conference was also named Adi Andhra Mahasabha. Influenced by Bhagyareddy Varma, Unnava Lakshminarayana wrote the epic novel Malapalli. Four Regional Adi Hindu Mahasabhas were organized in Hyderabad.
- Bhagya Reddy Varma also organized Regional Conferences in Andhra under the name Aadi Andhra.

- In 1930, Bhagya Reddy Varma attended the All India Adi Hindu Mahasabha meeting held at Allahabad.
- Bhagya Reddy Varma presided over the Ninth All India Adi Hindu Mahasabha held in Lucknow in 1931. Some in this meeting objected to the word Varma in his name. While names like Sharma (Brahmins) and Varma (Kshatriyas) were argued to belong to the upper castes, Bhagya Reddy Varma announced that he would immediately renounce the 'Varma' in his name. In this meeting, they demanded to allocate separate constituencies for Dalits.

The movement started by Bhagya Reddy Varma got support from the intellectuals of Hyderabad. Keshavarao Koratkar and Balamukundarai, who served as High Court judges, supported the Adi Hindu movement. Bhagya Reddy Varma wrote a book called Vettimadiga. Vaman Nayak gave him the title Shivashreshti. Bhagya Reddy Varma also had another title called Sanghamanya.

Discuss about the famous women personalities in the Hyderabad state along with their contribution.

Women contribution to the social, economical and political activities in the Nizam Kingdom very significant in changing the way of thinking. The following are the important women leaders in Hyderabad state:

- Khair-un-Nissa Begum was the daughter of Muhammad Ali Khan who was a high official during the reign of Asaf Ja Nizam Ali Khan II. She married James Kirk Patrick who worked as the first resident of Hyderabad.
- Mahalaka Chandabai (1768-1824) was a woman from a tawaif (prostitute) family who migrated during the reign of Asafzah II. She is recognized as a great dancer and the first poetess in Urdu. Her Urdu poems written under the pen name Takhallus have been compiled under the title Gulzar-e-Mahalakh. Nizam Ali Khan gave jagir near Maulali (Secunderabad) to Mahalakha Chandabai. She built the Mahalaka Masjid at Maulali and a dalan for devotees to the Maulali Dargah.
- Princess Durru Shehvar Durdana Begum Sahiba was the daughter of Abdul Majid II, the Sultan of Turkey and the last Caliph of the Muslim world, wife of Himayat Ali Khan Azanja, son of the seventh Nizam. She laid the foundation stone for the airport and Osmania Hospital in Hyderabad.
- Sugra Humayun Mirja was married to Humayun Mirza, a barrister born in the upper class of Hyderabad. She was the editor of the magazines Annisa and Jebunnisa and was the first woman editor in the Deccan. In 1931, she participated in the All India Women's Conference held in Lahore and demanded a ban on polygamy practiced by Muslims. Through her poem 'Pardachhodo', Muslim women should leave the veil. She can be recognized as the first Muslim woman to

renounce the veil in the Deccan. She founded Saptharia, a girls' school in 1934. Her works titled Safarnama are very well known.

- Princess Nilofar (1916-1989) real name is Parhat Begum Sahi. Turkish princess Durreshavara's sister (cousin). The wife of the seventh Nizam's son, Muazzamja Bahadur, founded the Nilofar Hospital in Reddy Hills, Hyderabad.
- Taiyiba Begum Billgrami fought for women's education and women's rights. She was born in Madras in 1910. She was the first Muslim in India to receive a degree from the university.
- Mohammedi Begum fought for women's rights through a magazine called Tahajabunnisa.
- Sarojini Naidu (1879-1949) was born into a settled Bengali family in Hyderabad. Her father Aghoranadha Chattopadhyay worked as the first principal of Nizam College. She married to Govindarajulu Naidu who belongs to Andhra. She is famous as Indian Cuckoo / Bull Bull-e-Hind / Nightingale of India. She wrote many English poems, among them The Golden Threshold, The Bird of Time, In the Bazars of Hyderabad, The Broken Wing, Palanquine Bearers, The Sceptred Flute. Mahabubli Khan shed tears when thousands of people died in Hyderabad floods in 1908. The scene was well described by Sarojini Naidu in a poem titled "Tears of Asaf". She went down in history as an Indian woman president of the Congress party and the first woman governor in India. She presided over and served as the Governor of Uttar Pradesh after independence.The British government honored her with the title of Kaiser-e-Hind.
- Gnana Kumari Heda (1918-2008) born in Uttar Pradesh, married the famous freedom fighter Harish Chandra Hede and settled in Hyderabad. Organised first satyagraha against British rule. She was a member of the Swadeshi League founded by Sarojini Naidu's daughter Padmajanaidu. Played a vital role in the Harijan Sevaka Samaj founded by Gandhiji and fought against the Jogini system. She also prominently participated in Sarvodaya movement.
- Thehminabhai Dhage, belonging to the Parsi (Zoroastrian) religion, founded Children's Society for Orphans, Radhakishen Home and Radhakishen Girls Home in Hyderabad.
- Ravichettu Laxmi Narasamma founded The women's society and in 1907 was recognized as the first women's society in Hyderabad.
- Yamini Purnatilakam established a shelter for young women in Hyderabad In 1922.
- Margaret Ikajims founded the Association for Educational and Social Advancement in 1922.

There are so many other women and women organisations who helped the women in the Hyderabad state in improving their way of life and come out of Social evils existed in the society at that time.

Discuss the below mentioned personalities in brief;

1. **Kommaraju Venkata Laxma Rao**
2. **Madapati Hanumantha Rao**
3. **Suravaram Pratapa Reddy**

Komarraju Venkata Lakshmana Rao (1877-1923)

- Komarraju Venkatalakshmana Rao, the father of the Telangana library movement, was born in Penuganchiprolu of Krishna district.
- Komarraju, who completed his education in Nagpur, settled in Bhuvanagiri and then joined Munagala Zamindar Nayani Venkatarangarao as Diwan.
- Although he was born in Andhra Pradesh, he has rendered immeasurable service to Telangana's cultural sector.
- He proved that Ekasilanagara is not a place in Kadapa district, it is a city of Orugallu.
- Wrote Muhammad Yuga, Hindu Maha Yuga, History of Shivaji, Hindava Maha Yuga, History of Hindava Emperors, Mallikarjuna Panditaradhya's Sivatattvasaram and Lakshmanaraya Vyasavali.
- Ravichettu Ranga Rao, Nayani Venkata Ranga Rao and Valipe Lakshmana Rao established libraries in Telangana and paved the way for public consciousness.
- Komarraju founded a journal called Vigyana Chandrika Mandali in 1906 and printed many books.
- A biography of Abraham Lincoln by Gadicherla Harisarvottamarao was the first book printed by this institution, and later works by Komarraju were also published.

Modapati Hanumantha Rao (1885-1970):

- Pokkunur near Nandigama in Krishna District is the native village of Madapati Hanumantha Rao. But they continued their education in Suryapet and finally settled in Hyderabad.
- Madapati Hanumantha Rao married Manikyamma after the death of his first wife Annapurnamma.
- Known as the father of Andhra, Madapati Hanumantha Rao continued his legal career and played a vital role in the library movement and the Andhrajana Sangam.
- Donations were collected for the construction of Srikrishna Devaraya Andhra Bhasha Nilayam in Sultan Bazar and its construction was completed between 1918-1921.
- Ravichettu Ranga Rao Gari Dharmapatni for the construction of this building donated 3000 rupees in memory of her deceased husband.
- Madhapati Hanumantha Rao, along with Narasimha Sharma and Suravaram Prathapareddy, edited the Sujatha Patrika.

Madapati Hanumantha Rao was a great scholar. Some important texts written by him are:

- Anandmath novel written in Bengali by Bankinchandra Chatterjee translated into Telugu.
- Epic India written by Chintamani Rao Vaidya in English was translate with the title Kshatrakalapu Hindvaryulu.
- Translated stories of Munni Premchand written in Hindi and Urdu into Telugu.
- Wrote the biography of Italian freedom fighter Garibaldi.
- He wrote volumes of stories namely Malathiguchamu and Mallikaguchamu.
- 'Telangana Androdyamamu' is another great work of Madapati.
- He wrote a historical story called Hrudayashalyam with Rani Rudramadevi as the main character.

In 1951, Madapati Hanumantha Rao was elected as the first mayor of Hyderabad. He served as the first president of Andhra Pradesh Vidhana Parishad formed in 1958. Padma Bhushan awardee Madapati Hanumantha Rao passed away at his home Andhrakutirama in Hyderabad.

Suravaram Prathapareddy (1896-1953):

- Suravaram Prathapareddy's hometown was Itikyalapadu in Gadwal district. He was born in 1896 in Boravelli village.
- Kotwal Venkata Ramareddy worked as the secretary of the Reddy Hostel established in Hyderabad.
- Suravaram Prathapareddy worked as the editor of Golakonda Patrika which was started in 1926 with the financial support of Kotwal.
- He founded another magazine called Prajavani and in 1941 an organization called Vigyanavardhini Parishad.
- Suravaram Prathapara Reddy was one of the editors of Sujatha Patrika published between 1927-1930.

The texts written by Suravaram Prathapareddy are:

- Social History of Andhras - In 1955 it was given the Kendra Sahitya Akademi Award.
- Golkonda poets edition contains details of hundreds of poets of Telangana.
- Characteristics of Ramayana - Ramayana story in historical and scientific perspective
- Mogalai stories - A collection of short stories.
- Dramas titled Bhakta Tukarm, Uchchala Vishadam
- Suddhantakakanta Novel
- Hindava dharmavirs

Suravaram Prathapareddy elected as MLA from Vanaparthi Legislative Assembly Constituency in 1952 General Elections.

"An Englishman named William Digby commented that Salarjung I introduced modern administrative reforms and revived the Nizam state system to improve such conditions' '. In the light of this statement, critically analyse the importance of Salarjung I in the administration of Nizam State.

The first Salarjung's original name was Mir Turab Ali Khan and he was born in Bijapur, 1829 into the nobility. His parents died when he was young and he was brought up by his uncle Siraj-ul-Mulk.

- When he was studying higher education in England, he was trained in administration by an Englishman named Dighton. Oxford University awarded him a Doctorate of Civil Law.
- He initially served as Taluktar of Khammam. At the age of 24 - on 31 May 1853, He was appointed as Diwan of the Nizam kingdom.
- He served as Diwan to Nasir-Ud-daula (1853-57), Afzal-Ud-daula (1857-69) and Mir Mahabub Ali Khan (1869-83) for three decades till 1883.
- Narayana Prasad appointed Peshkar and Syed Hussain Bill Grammy as his personal secretary to continue the administration.

The British gave him the title 'Salarjung'.By the time Salarjung came to power, the conditions in the Nizam's kingdom were chaotic.The outdated administrative practices of the Mughal period continued.Nizam's kingdom was reeling under economic crisis.

Administrative Departments:

The Salarjung abolished the Sudha Sarkar system in the Nizam kingdom and introduced the Zillabandi system in 1866. As part of this, 17 districts have been formed and they have been divided into five divisions. In 1905 these were reorganized into 4 divisions (subhas) and 16 districts.

They are:

1. **Aurangabad Division (Subha):** Aurangabad, Nanded, Beed and Parbhani districts
2. **Osmanabad Division (Subha):** Osmanabad, Gulbarga, Bidar and Raichur Districts
3. **Gulshanabad Division (Subha):** Medak, Nizamabad, Mahbubnagar, Nalgonda and Atraf Baldah (Hyderabad) Districts
4. **Warangal Division (Subha):** Warangal, Adilabad and Karimnagar Districts.

The 16 districts of the Nizam's kingdom consisted of 8 districts of Telangana (50%), 5 districts of Marathwada (28%) and 3 districts of Kannada regions (22%).

- He divided each district into a number of taluks. The last part of administration is the village. Subhedar for subhas, talukdar for districts, tehsildar for taluks and patwaris were appointed to rule the villages.
- Under the supervision of patwaris, watchmen called "Sethusandi" were appointed in villages.

- Majlis-e-Malguzari worked under Diwan to supervise the overall administration.

Governance Departments:

He established four branches in 1868 to manage the administration efficiently. The ministers who manage these departments are called Sadar-ul-Maham.

Department Name – Minister Name

1. Revenue Department - Nawab Mukharam Uddaula
2. Judiciary - Nawab Bashiruddala
3. Public Works Department (P.W.D) - Nawab Shahab Jung
4. Police Department - Nawab Shamsher Jung

In 1880 he reorganized the system of governance and divided it into 14 branches.

As a result of these reforms, Hyderabad's revenue tripled three decades later. By 1872, the economic condition of Hyderabad had completely improved according to British Resident C.B. Saunders.

On the one hand, Salarjung's reforms were successful, on the other hand, Salarjung faced unexpected new problems with the employees and officials in the administration.

What is a Standstill Agreement? Discuss how the violation of Standstill agreement led to the military action in Hyderabad state to merge it into the Indian Union.

The Hyderabad state was merged into the Indian Union through the Police Action of 1948. The Nizam's stubborn attitude, atrocities of the Razakars and communist armed struggle served as the background for the police action of 1948.

On 29th November, 1947, the Government of India and the Nizam's Government signed a provisional agreement. At that time Nawab Chattari was the prime minister of Nizam's kingdom and Nizam's political and legal adviser Salter Monkton, Nawab Aliyar Jung and others signed the treaty, after that it was signed by Nawab Layak Ali as Prime Minister.

According to this Agreement:

- The defence and External Affairs of the province of Hyderabad should be handed over to the Government of India.
- An Agent General should be appointed at Hyderabad as the representative of the Government of India.
- The duration of this agreement is one year only.

Violations of the Standstill Agreement led to Military Action:

- Under the status quo agreement, the Nizam handed over his defence and foreign affairs to the Government of India and was allowed to run the administration completely independently.
- It may be noted that this type of agreement was already in place with the British through the Nizam's military cooperation policy.

- While the time limit of the agreement was up to November, 1948, before the deadline, in September, 1948, the Indian government took military action and merged the Hyderabad State into India.
- The Nizam's repeated violations of the pre-existing covenant and its continued violation can be considered as the main reason for this military action.
- The Nizam, who handed over foreign affairs to the Indian government, maintained cordial relations with Pakistan without the permission of the central government.
- During the war between India and Pakistan over Kashmir, Nizam gave a loan of 20 crores to Pakistan. The Governor General of Pakistan, Muhammad Ali Jinnah, declared his support for an independent Hyderabad state.
- Nizam's last Prime Minister Layak Ali held talks against India with Liaquat Ali, Pakistan's first Prime Minister.
- Agent General K. M. Munshi was appointed by the Government of India for the State of Hyderabad. Nizam did not provide proper facilities to Munshi. He lives in Deccan House.
- The Nizam appointed his agent-general Nawab Jain yar jung Bahadur / Zainuddin Hussain Khan in Delhi. (The Nizam appointed Muftakh Ahmad as Agent General for Pakistan and Mir Nawab Jung for England).
- The Nizam broke the agreement clauses and tried to buy arms from abroad. General Idrus, the Nizam's military officer, went to Europe with 5 crores of cash and tried to buy arms. The attempt failed due to diplomatic pressure from India.
- An Australian arms dealer named Sidney Cotton secretly delivered arms to the Nizam.
- When Vande Mataram Ramachandra Rao, who discovered this matter, brought the issue of arms smuggling to the attention of the Indian government, the supply of arms to the Nizam was stopped.
- The atrocities of the Razakars can be considered as the main reason for the Indian government to take military action.
- The Razakars, who grew into a non-constitutional power, committed many anarchies in the Hyderabad kingdom. They ruthlessly killed those who criticized them.
- Shoaibullah Khan, who was working as the editor of Imroz, an Urdu magazine, was murdered on 22 August 1948 in Kachiguda. (Shoaibullah Khan, who worked in Rayyat magazine, edited Imroj magazine, started in 1947 under Burgula Ramakrishna Rao, and wrote articles against the atrocities of Razakars).
- The Nizam wrote letters to the British King George VI and Prime Minister Atli and to the American President Truman for help.
- On June 21, 1948, when Mountbatten resigned and left for England, the Nizam on the advice of Pakistan, filed a complaint against India in the United Nations [under Article 35(2).

- A delegation headed by Moin Nawaz Jung, the Nizam's Minister of Finance and External Affairs, went to the United Nations on 10 September 1948.
- Ramaswamy Modaliyar argued on behalf of India at the United Nations and Pakistan's Foreign Minister Zafrallah Khan supported the Nizam. Infuriated by this action of the Nizam, India ordered military action.
- Two days after the death of Mohammad Ali Jinnah, who was supporting the Nizam, on 11th September, 1948, the Nizam took military action against the kingdom.

Operation Polo:

- Operation Polo, Operation Caterpillar and Godard Plan were the military operation names that lasted from 13 to 17 September 1948. The plan was drawn up by Godard, the Chief of the Military Department of South India. Operation Polo was a name suggested by Governor General of India C. Rajagopalachari.
- Operation Polo was successfully conducted. The military action ended with the surrender of Nizam's Senapati General Idrus. On 17 September 1948, the Nizam officially incorporated the Kingdom of Hyderabad into India.
- MIM President Qasim Razvi spent his sentence in Poona Jail till 1957 and left for Pakistan. Before going to Pakistan, he handed over MIM and its headquarters in Darussalaam to then lawyer Wahiduddin Owaisi. In 1957 Wahinuddin Owain converted it into a full-fledged political party under the name AIMIM. It has a Kite as a symbol).

India became a republic on 26th January, 1950. The Government of India appointed the Nizam as the Raj Pramukh of the Hyderabad State. The Government of India gave Raja Bharanam to the royal family till the death of the Nizam in 1967.

39) Briefly discuss the formation and history of All India Majlis-E-Ittehadul Muslimeen.

The All India Majlis-E-Ittehadul Muslimeen (All India Council for Unity of Muslims; AIMIM) is an Indian political party based primarily in the old city of Hyderabad. It is also a significant political party in the Indian States of Telangana and Maharashtra. It is the second largest party in Telangana Legislative Assembly and in Telangana Legislative Council. Its aim is to promote the social, economical, and educational development and effective representation of Indian Muslims and Dalits.

AIMIM has held the Lok Sabha seat for the Hyderabad constituency since 1984. In the 2014 Telangana Legislative Assembly elections, the party won seven seats and received recognition as a 'state party' by the Election Commission of India

- The party has roots back to the days of the princely State of Hyderabad. It was founded and shaped by Nawab Mahmood Nawaz Khan Qiledar of Hyderabad State in the presence of Ulma-e-Mashaeqeen in 1927 as a pro-Nizam party.

- Then it was only Majlis-e-Ittehadul Muslimeen (MIM) and the first meeting was held in the house of Nawab Mahmood Nawaz Khan on 12 November 1927.
- The MIM shunned integration with India and instead, advocated to set up "Muslim dominion" in India. In 1938, Bahadur Yar Jung was elected president of the MIM which had a cultural and religious manifesto.
- It soon acquired political complexion and after the death of Bahadur Yar Jang in 1944, Qasim Rizvi was elected as the leader.
- The Razakars, led by Kasim Razvi, were an Islamist paramilitary organization of self-styled volunteers formed, ostensibly, to resist merger with India.
- Razvi and MIM wanted a Muslim country to be carved out of Hyderabad as South Pakistan. The Razakars operated as "storm troopers" for the MIM. The 150,000 Razakar "soldiers", mobilized to "fight against the Indian Union" for the independence of Hyderabad State.
- After the Indian annexation of Hyderabad State, the MIM was banned in 1948. Qasim Rizvi was jailed from 1948 to 1957, and was released on the condition that he would go to Pakistan where he was granted an asylum.
- Before leaving, Razvi handed over the responsibility of whatever remained of the MIM to Abdul Wahed Owaisi, a lawyer.
- Owaisi organised it into the All India Majlis-e-Ittehadul Muslimeen. Under his leadership, the AIMIM shifted from a hardline policy of independence to a pragmatic direction.
- After Abdul Wahed Owaisi, his son Sultan Salahuddin Owaisi took control of AIMIM in 1975 and was referred to as Salar E Millat (commander of the community).

What is the role of Telangana Armed Struggle against Nizam's rule? What are the main causes for the Telangana Armed Struggle and objectives to achieve?

The Telangana Rebellion was a peasant rebellion against the feudal lords of the Telangana region and, later, the princely state of Hyderabad, between 1946 and 1951.

- The communists were as surprised as everyone else to see their efforts culminate in a series of successful attempts at organising the rebellion and distribution of land.
- With the Nizam holding on, even after the proclamation of Indian independence, the communists stepped up their campaign, stating that the flag of the Indian union was also the flag of the people of Hyderabad, much against the wishes of the ruling Asaf Jah dynasty.
- The revolt started in 1946 against the oppressive feudal lords and quickly spread to the Warangal and Bidar districts in around 4000 villages. Peasant farmers and labourers revolted against local feudal landlords (jagirdars and deshmukhs), who

were ruling the villages known as samsthans. These samsthans were ruled mostly by Reddys and Velama,[citation needed] known as doralu. They ruled over the communities in the village and managed the tax collections (revenues) and owned almost all the land in that area. The Nizam had little control over these regions except the capital, Hyderabad.

- Chakali Ilamma, belonging to the Rajaka caste, had revolted against 'zamindar Ramachandra Reddy, during the struggle when he tried to take her 4 acres of land. Her revolt inspired many to join the movement. The agitation led by communists was successful in taking over 3000 villages from the feudal lords and 10,00,000 acres of agricultural land was distributed to landless peasants. Around 4000 peasants lost their lives in the struggle fighting feudal private armies.It later became a fight against Nizam Osman Ali Khan, Asif Jah VII.
- The initial modest aims were to do away with the illegal and excessive exploitation meted out by these feudal lords in the name of bonded labour. The most strident demand was for the writing off of all debts of the peasants that were manipulated by the feudal lords.
- The revolt ensured the victory of the Communist Party in Andhra Pradesh in the 1952 elections. Land reforms were recognised as important and various acts were passed to implement them.

Min causes of the movement were as follows:

- The Nizam's former Hyderabad state had a feudal structure of administration. In the jagir area, the agents of the jagirdar who were the middlemen collected the land taxes. There was much of op- pression by the jagirdar and his agents. They were free to extort from the actual cultivators a variety of taxes. This condition of exploitation remained in practice till the jagirdari system was abolished in 1949. On the other hand the khalsa land or the raiyatwari system was also exploitative though the severity of exploitation in the khalsa system was a little lesser. In the khalsa villages, the Deshmukhs and Deshpandes worked as intermediaries
- Yet another cause of peasant movement in Telangana was the exploitation of the big peasants. D.N. Dhanagare informs that the jagirdars and the Deshmukhs had thousands of acres of land in their possession. The families of these big peasants and their heads were called Durra or Dora. It means, the master or lord of the village. Dhanagare says that the Dora exploited the small peasants and agricultural labourers.
- In the whole former state of Nizam a system of slavery, quite like that of Hali of south Gujarat, was prevalent. This system was known as Bhagela. The Bhagela were drawn mostly from aboriginal tribes who were tied to the master by debt. According to the Bhagela system, the tenant who had taken a loan from the landlord was obliged to serve him till the debt was repaid. In most of the cases, the Bhagela was required to serve the landlord for generations.

- The Reddis and Kammars were notable castes who traditionally worked as traders and moneylenders. They exercised a great deal of influence in the countryside. They wanted to pull down the dominance of Brahmins as agriculturists in the state.

The armed struggle in Telangana continued for about five years with the following objectives:

- Ending Nizam's autocracy.
- End feudal exploitation, transfer of landlords' land to peasants and end 'Bedakhal' system of evicting tenant farmers from land.
- One of the objectives of the armed struggle was to stop the usurers from looting and return the lands they had seized from the farmers to the farmers. The armed struggle gave priority to the suppression of Naguvaddy / Mitthi trade, where one bag of grain was taken and paid double or triple the grain.
- Forming village societies / village committees, organizing the people and countering the tyranny of the nobility is also a major aspect of this struggle. As part of this, village associations have been formed in about 3000 villages.
- Armed struggle in Telangana with objectives like spreading communist sentiments among the people continued.

The five-year long armed struggle in Telangana for Bhumi-Bhukti-Vimukti can be said to be a unique moment in the history of India. This peasant struggle against the Nizam's tyranny and feudal exploitation, led by Communist Party leaders, gained national and international recognition. The decades and centuries of armed struggle against exploitation, oppression and anarchy is worth writing in golden letters in the history of Telangana.

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