

AN OUTLINE OF
THE ANCESTRAL
HISTORY
OF

SALAR JUNG

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Published by :

THE SALAR JUNG MUSEUM

HYDERABAD (A. P.)

1973

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By
Dr. SATYA PRAKASH
(Director, Salarjung Museum)

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सत्यमेव जयते
GOVERNMENT OF
UTTAR PRADESH

Raja Bhawan
Lucknow
February 8, 1973

MESSAGE

I had the privilege of knowing Nawab Salar Jung's family not only as a lawyer, but also as one who was closely associated with the late Nawab Sahab. I had the privilege that my ancestors were closely attached to the late Nawab Salar Jung's family. My elder brother, Ahmed Ali Khan, was a classmate of the late Nawab Yusuf Ali Khan Salar Jung. So I had the occasion to meet him from my childhood. I may mention that in my education, my father used to take the advice of Nawab Sahab, who always helped us by asking the educationists to advise my family in a proper way. Besides, I had the privilege of working with the Presidents of Majlis-e-Jagirdaran as a member of the Executive Committee, under the Chairmanship of late Nawab Salar Jung, Maharaja Kishan Prasad Bahadur, and late Nawab Lutfuddaula and Nawab Kamal Yar Jung Bahadur; but the largest period that I had worked was under the Chairmanship of the late Nawab Salar Jung. I can say with confidence that Nawab Sahab was a noble person not only by heredity, but also in his own good self. He was a great lover of Hyderabad and its culture and a great patriot of India. His sympathy was wide-spread and he helped students on a large scale irrespective of caste and creed. I always found him humane and sympathetic to all good causes. His constant endeavour was to collect the best things available in

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An Out-line of the Ancestral History of Salar Jung

The ancestral history of Salar Jung's family may be traced as far back as the 16th century A.D. For a study of this history on the paternal side, we shall have to cross the geographical limits of this country and move to Madina in Arabia. On the maternal side, the family's ancestral history shall have to be studied not even in that land but in Persia, at a place called Shuster. Thus, the earliest ancestor of Salar Jung's family had in him both the blood of the Arab and the blood of the Persian. In other words, we may say that there was in the first ancestor of the Salar Jung's family a harmonious blending of the culture of Arabia and the culture of Persia.

Shaikh Ovais-Qarani, the name by which the first ancestor was known, was a famous man of his time at Madina in Arabia. Being an inhabitant of Yemen, he was also a member of the Qarani clan. He was a great hero and lost his life in the great battle of Saffein. Of his descendants, Shaikh Ovais III was also a remarkable figure. He held the highest office of the Superintendent of charitable and religious endowments in Madina. Years rolled by, and a turning point came in the life of the Shaikh, when he decided to quit that office and to settle down at Bahrein with his son. In a spirit of adventure both father and son embarked in a ship, crossed the Arabian sea and landed on the Konkan coast in India. From there, both of them reached Bijapur ultimately, although they, on hearing the glory and splendour of the Moghul court, were keen to meet the Moghul emperor. Adil Shah I was the then reigning monarch at Bijapur. When Adil Shah heard the news about their arrival from Arabia in their traditional dress, he summoned them to his court, where they were received with exceptional courtesy and kindness. Thereafter father and son were treated as royal guests; as such they were held in high esteem by all the nobles and officials of the kingdom, stationed both at the metropolis and outside.

During the period of their stay, the king had an occasion to watch their behaviour and movements and also to get reports from his own nobility about their nature and devotion to affairs of the kingdom and this made the king to request them to prolong their stay in his kingdom. Finding them yearning to proceed northernward to Delhi to present themselves before the Moghul Emperor, the Bijapur ruler discouraged them by pointing out the handicaps that they would have to face at Delhi—the grand court of the Moghul emperor, and requested them to reconsider their decision and not to leave Bijapur. However, good sense prevailed upon both father and son and they decided to make Bijapur their second hometown. This pleased Ali Adil Shah. Therefore, as a mark of favour, he gifted them some land in his capital. The Shaikh (Ovais), realising that Bijapur would be his permanent home hereafter, got built a mansion for himself and his son, near the old mosque so that he and his son could offer prayers nearby and be happy in Bijapur.

The Bijapur ruler, was not contented with what he had done. He appointed the Shaikh's son Mohd. Ali as his minister and then got him married with the daughter of Mulla Ahmed Nair. It is not out of place to mention here that the Mulla was an eminent man of his time and was widely known for his learning, subtle humour and deep wisdom.

Later on, Shaikh Mohammad Ali became his Prime Minister and he was his most trusted officer amongst all his counsellors and servants. Shaikh Mohammed Ali served the King with devotion and looked after the kingdom with great ability. He had two sons, Shaikh Mohammed Baqar and Shaikh Mohd. Hyder. In recognition of the valuable services of the father, the King appointed Shaikh Mohd. Baqar as his Chief Steward while Shaikh Mohd. Hyder, was promoted as the Government Auditor.

It was the 8th year of Aurangzeb's reign when the Moghuls invaded Bijapur and Mirza Raja Jaisingh of Amber led the Mughal army. Ali Adil Shah, in order to adjust certain affairs with the Moghuls and to avoid war, sent Mulla Ahmed to meet

the leader of the Moghul forces and to sue for peace. Mulla Ahmed readily agreed to obey the orders of the king and lost no time in meeting Mirza at his camp at Purandar in 1665 A.D. The glamour of the Imperial capital and his ambition to get high honour under the Moghuls made him change his mind. He deserted Bijapur and deceived his master, the ruler of Bijapur. The Raja of Amber knew his weakness, promised him honour and asked him to stay in the Moghul camp. After some time he was granted a mansab of 6,000 horses.

Shaikh Mohammad Baqar married one of the daughters of Shaikh Ali Khan, who was one of the leading noblemen of Bijapur Court. Both the brothers, Shaikh Mohammed Baqar, and Shaikh Hyder, served the Government of Bijapur till the time of Sikander Adilshah. It was this king's minister who became the cause of desertion from Bijapur by these brothers. They were dissatisfied with the treatment meted out by the minister of this king and so they decided to leave the kingdom, after having heard from the Moghul emperor in response to their application to him to the effect that they were keen to serve the Moghul emperor in case he wanted their honest and sincere services to the empire. Shaikh Mohammed Baqar, in reply to his application, got a mansabdari of 2,000 foot soldiers and 300 horses and with it the Dewanship of Shahjahanabad (modern Delhi) and Kashmir. Shaikh Hyder, in his turn, was conferred a mansabdari of 1500 foot soldiers and 300 horses together with the appointment of Diwan-i-Fauj in the army of the Prince Mohammed Azim.

Both the brothers, in due course of time, won over, by their work and devotion, the Prime Minister of the empire and several other high dignitaries of the Moghul court and also the title of Saadullah Khan after his introduction to the Imperial Court. Thus, Mulla Ahmed shifted his loyalties from the Bijapur court to the Moghul court. But, as luck would have it, Mullah Ahmed could not enjoy for long all the honours conferred upon him. He, after a short time died on about the 3rd January, 1666 at Ahmednagar. The Moghul emperor, Aurangzeb, then, received his son Mohammed Asad into the imperial

presence and, in the beginning of the 9th year from the accession, the emperor conferred upon him the title of Ibrahim Khan and a *mansabdari* of 1500 cavalry and 100 infantry and they were, literally, in the sunshine of the favour of the Moghul court. Finding an opportune moment for getting certain favours from the imperial court, Mohammed Baqar applied to the emperor, through Asad Khan, the Prime Minister of the Moghul empire, for his posting in the Deccan. His request was granted and he was transferred to the Deccan as the Dewan of Tal-kokan some time after under the rule of the Nizam Shahi and Adil Shahi dynasties.

Mohd. Baqar had become old by this time. He, therefore, retired from the imperial service and decided to pass the rest of his life at Aurangabad, where, ultimately, he died in 1715.

A word may be said here about the personal and literary achievements of Shaikh Mohammed Baqar, who was a great Persian and Arabic Scholar of his time. Not only this, he was known also for his vast scientific knowledge. He was also the author of the two well-known books—*Rauzat-ul-Anwar* on rhetoric and *Zubdatul-Afkar* on philosophy. These were the titles of the works, given by Maulana Fasih Tabrizi, although the authors had named them originally *Allamatu-z-Zaman* and *Fahamatu-l-Akran* respectively.

Among his admirers were not only Asad Khan, the Prime Minister and his son, but also the most learned man of his age, Maulana Mohammed Fasih of Tabriz. In his introduction to his voluminous work called 'Quinquilateral' roots, in which many obscure questions are dealt with, the great maulana called the great work 'a garden of delight and the cream of meditation'. This was the highest compliment that could be paid to him by a great scholar of the standing of the Maulana Tabrizi.

Shaikh Mohammed Baqar had a son Shaikh Mohd. Taqi, by name. After the death of his father, his son Shaikh Mohammed Taqi got a command of 300 foot soldiers during the reign of Aurangzeb. In the reign of Bahadurshah, he had an addition of 200 foot soldiers and 50 horsemen under his command.

He was made the Superintendent of the Poll tax (levied on the Hindus) at Aurangabad during the reign of Farrukhsiyar, Nizamulmulk Asafjah, during his Viceroyalty of the Deccan, appointed him as Commander of the garrisons of all his forts. After receiving this honour he could not live long; he died in 1732 A.D., leaving behind him his only son, Shaikh Shamsuddin Mohammed Hyder Khan.

It is said that Shaikh Shamsuddin Hyder Khan, during the life time of his father, had been presented to Asaf Jah, at the latter's request. Asaf Jah was so impressed with his qualities of head and heart that he ordered his appointment straight-away as the incharge of his elephant's stables with a mansab of 200 horses. Asaf Jah had a special liking for this youngman. He took him to the Deccan and to Delhi whenever he happened to go there. It is with Shaikh Shamsuddin Mohammed Hyder Khan that the connection of the Salar Jung's family (on the paternal side) with the state of Hyderabad begins. Though Hyderabad was not then a separate and independent unit but a part and parcel of the viceroyalty of the Deccan, under the Moghul imperialistic regime at Delhi, Shaikh Shamsuddin Mohammed Hyder Khan was the first of the Salar Jung's family to come into close touch with Asaf Jah.

His name is of special significance so far as the tracing of the first connection of Salar Jung's family with the Asaf-jahi ruler in Hyderabad is concerned.

Greater honours were in store for Shaikh Shamsuddin Mohammed Hyder Khan. After the death of Asaf Jah, who reigned for a brief period, Shaikh Shamsuddin Mohd. Hyder Khan was honoured with the title of 'Sherjung Muniruddaula' and the mansabdari of 5000 foot soldiers and 4000 horses. After some time, the title of Munirulmulk was conferred upon him and the insignia of the fish (Mahi-maraitib) was presented to him.

Subsequently, he became the first Dewan to the Government and, afterwards, the Dewan of the Subahs of the Deccan. In the first year of Ruknuddatla's administration, the State business was conducted with the advice of Munirulmulk and although,

due to old age, during the reign of Nizam Ali Khan Bahadur, he abstained from conducting any State business, all the most important affairs of the Government were placed in his hands. All disputes, connected with other States and also with the suppression of the rebellion of the Nizam's son, Mohammed Ali Wala Jah, were settled in accordance with the dictates of his policy. When he became very old and unfit for the active work of both body and mind, he went to live at Aurangabad in retirement but even then His Highness made him accept the Governorship of the City. There he spent the remaining years, five in number, of his life, in protecting the poor in the course of administering justice to the people.

He died in 1775 A.D. at the age of 78 years, leaving behind two sons, the elder being Saldar Khan Bahadur Ghayur Jung and the younger Taqi Yar Khan Bahadur Zulfaqar Jung. Since the latter did not survive for long, the elder, during the reign of the first Nizamul-mulk, held a mansab of 200 and the post of Deputy Master of the Elephant-stables. Years rolled by, and he, ultimately, became Subedar of the Deccan and his command increased to 3000 foot soldiers and 600 horses and he was honoured with the title of 'Khan'. In the reign of Salabat Jung, he was, first, appointed as Kotwal of Aurangabad. Later on, he got further districts, which included the command of 3000 foot soldiers and 2000 horses, a banner and a kettledrum and the title of 'Bahadur'. In 1760 A.D. he was known as Ghayur Jung Bahadur Ashjauddaula and was in the possession of a friezed palanquin. Then he was in the command of 4000-foot soldiers, which, soon after, was increased to 5000 foot and 4000 horses.

Twenty-two years after i.e. in 1782, he was appointed as the Diwan of the Subahs of the Deccan with the title of Ashjaul-mulk. In 1790, he was honoured with the title of Khan Khanan. Unfortunately, he could not live long to enjoy other honours, for he died the same year at Pangal, where Nizam Ali Khan had, then, encamped with his army. He was made to rest in peace for ever in the tomb of his father at Aurangabad.

He was survived by four sons, born of the daughter of Dargha Quli Khan, and his property, consisting of a number of jagir villages, was divided equally among them. Their names are as follows:

1. Mohammed Taqi Khan Bahadur, Ikramulmulk, Qavi Jung, who was the Chief Steward to His Highness Nizam Ali Khan and who died in 1798 A.D.
2. Hasan Razakhan Shaikatuddaula Munir Jung, who was, first, the superintendent of the royal culinary establishment and was, afterwards, appointed to the Nizamat of Aurangabad. He breathed his last in 1801 A.D.
3. The third son, from whom the present members of the family claim direct descent, was Ali Zaman Haider Yarkhan Bahadur, Ghayur Jung, Maniruddaula, Munirulmulk II. He held the office of the Dewan for the subahs of the Deccan. He was entrusted by His Highness with the supervision of the army in addition to other responsible works, when Ghulam Saiyad Khan Arastujah had to be away to Poona. After his death his eldest son was conferred the titles of his father and was called Munirulmulk III. He was married also to the daughter of Mir Alam (Saiyad Abdul Qasim). In 1799, his wife, by this marriage, died and, five years after, he married his sister-in-law, by whom he had several sons.
4. Raza Baz Khan Bahadur Amir Ul Mulk Maniroddaula, Hissam Jung, occupied the position of the master of the Elephant stables under Saleman Jah Bahadur, and served in the Paigah of Ghulam Syed Khan. Unfortunately, he had no issue to continue his lineage.

Mir Alam, the great grand-father of Salar Jung I, descended from the Nuriya Syeds of Shuster in Persia, who were well known for their noteworthy contributions to Islamic Literature. His father Saiyed Raza was also a famous scholar, known for several learned commentaries. While quite young,

he migrated to India and resided for quite a good number of years at Hyderabad, where His Highness Nizam Ali Khan conferred upon him Jagirs. It was customary for him to pay a weekly visit to His Highness on every Tuesday, when he had the proud privilege of recommending one individual for the Prince's patronage. On Tuesdays, from early morning, his residence was seen overcrowded with persons, seeking his recommendations for royal favour. He, therefore, used to promise his patronage to one, who approached him first.

One of his sons, Saiyed Zainul-abdin had left Hyderabad in early age and begun living at Tipu Sultan's court. His eldest son, Saiyed Abdul Qasim, who was born at Hyderabad in 1752, on the basis of his good education, ability and intelligence, he was sent to Calcutta as the representative of His Highness's Government, and the title of Mir Alam was bestowed upon him after his return. Prior to this event, he had been attached by Azim-ul-umra to himself and during Mr. Johnson's mission to Hyderabad in 1784, he was made to act as Wakil between the Minister and the British envoy.

In 1791, Tipu Sultan sued for peace. Mir Alam was, then, entrusted with the work of discussing the proposals and sent to Lord Cornwallis's Camp. Mir Alam was received very cordially by the Governor General Lord Cornwallis and his abilities and good qualities were spoken of very highly by Lord Cornwallis in a letter to His Highness.

After the fall of Srirangapatam in 1799, Mir Alam, who had commanded the Nizam's troops in the campaign, was received with so much distinction, on his return to Hyderabad, that His Highness had sent his own elephant for his use and ordered all the nobles of the city to receive him from a distance of 5 to 6 miles, beyond the gate, to escort him inside the walls with all pomp and show. But this success made for him many enemies and, shortly after his return, he was imprisoned in a fortress near Hyderabad. Since the charges against him were not well-founded, he was soon released and he passed his days in retirement, till the death of Azimulmura in 1804, when he was

appointed as Minister, in which capacity he continued till 1808, when he died.

Mir Alam was versatile in the sense that, besides being a diplomat and an efficient administrator, he was also an erudite scholar. He had not only collected his Persian letters in the form of a book, called the "Moha-i-Alam", but also the well known history of the Dakan. The epistles in the book, entitled "Moha-i-Alam", possess great merit as specimens of Persian style but these were not put into print. He is credited with the construction of the tank near Hyderabad, which bears his name. It is said that this tank was built by him with that prize money, which had fallen to his share consequent upon the fall of Srirangapatam. He was philanthropic to his utmost and was responsible for the construction of a number of rest houses on Hyderabad-Masulipatam road and on the roads to Poona and Aurangabad.

Once during the famine, that prevailed at Hyderabad, he as a Prime Minister, bought large quantities of grains and sold the same at cheap rates to the poor. He used to distribute, from his kitchen, food to 200 people every day of the year.

Mir Alam died in 1808. He was succeeded, as Minister, by his son-in-law Mumir-ul-Mulk. He could not do much in his time, since the resident saw the real powers vested in Raja Chandulal, who was then the Deputy Minister. By his second marriage, Mumir-ul-mulk got several sons, the eldest of them was Mohammed Ali Khan Bahadur Shujatuddaula, the eldest son of Mumir-ul-mulk by his marriage with the second daughter of Mir Alam (Syed Abdul Qasim) in 1804. As has been noticed already, Muhammed Ali Khan Bahadur Salar Jung married the daughter of Saiyed Qasim Ali Khan Bahadur, a nobleman, descending from Syed Jafar Razavi, who was one of the Naishapur Syed of Persia. The first outcome of this union was Mir Turab Ali Khan Bahadur Salar Jung I, (the grand father of Salar Jung III), who was born on the 2nd January 1829.

Nawab Salar Jung I was, unfortunately, born under evil stars. Though the only son of Mir Muhammed Ali Khan, Salar Jung Shujadula could not have the paternal care and protection for long. His father passed away while he was only an infant of two years. Nawab Siraj-ul-mulk Bahadur, Nawab Salar Jung's uncle treated him as his son, bestowed on him all paternal affection and did not make him feel that his father was no more. All suitable steps were taken by him to give him the highest type of education. Tutors to give him good grounding in Persian and Arabic were engaged early. Equal care was taken to afford him the best advantages of physical culture. Though very weak in constitution, Nawab Salar Jung, in his early age, was very intelligent and sagacious. His uncle was so unremitting in the case of his health that he gave him all possible opportunities for the development of not only his physical health but also his intellectual capacities. In his young age, he picked up a little of English also, besides possessing a good knowledge of Persian and Arabic. He learnt English well, only after having become Prime Minister, although he did not claim to be good at English.

As an instance of Nawab Sahib's mastery of English language, the full text of his letter to Col. Hastings Frazer, the son of General Frazer, formerly British Resident, is reproduced below :

MY DEAR FRIEND,

I have the pleasure to acknowledge the receipt of your two very kind notes of yesterday and the day before, which were delivered to me immediately after my arrival here (Ibrahim Patan). Pray accept my best thanks for your known and the very kind attention you have shown in keeping the *attardan* ready for me according to native custom and hope that all your brother gentlemen will follow your example. I like to be a liberal as far as the improvement and advancement of public life is connected, but I assure you I like to be a perfect conser-

vative when the question of natural usages and customs comes forward, if they do not interfere in any improvement as above mentioned. So I think I can feel the sympathy of both the parties.

As soon as I had the pleasure of perusing your kind note I sent off Abdul Khader (my chaprager) to the city to take all the Carnatics, who have left your camp without your knowledge, to your camp by tomorrow, but I think that they had not been informed that they have to remain with the camp.

FOOTNOTE :

I am sure that you will be pleased to learn that my mother, wife and daughter enjoyed their breakfast in your small but comfortable *palaces* here. We will leave this at about 2 O'clock.

Hoping that you will excuse my bad English.

With kind regards to self and friends,

Believe me,

Yours very sincerely,

Sd/- SALAR JUNG.

A careful study of the letter, reproduced above, would make one know the character of Salar Jung I. He was against aping the tendencies of the west and preferred to be a perfect conservative where national usages are concerned. After the death of his uncle, Sirajul Mulk in 1853, the Nizam Nasiruddaula Bahadur appointed his nephew Nawab Salar Jung as his Prime Minister, when he was only 24 years old. Though a great burden of responsibility was placed on the young shoulders of Nawab Salar Jung, he carried on the heavy responsibilities of the job for full thirty years. The history of Hyderabad State, from 1853 to 1883 is, in reality, the history of Salar Jung I.

Besides the manly exercise of horse-riding, which has always been in general favour with the Nizams, and which was apas-

sion with them, Salar Jung accomplished himself also in the art of horse-riding.

Salar Jung's first initiation in financial matters was given to him by his grand-mother, for whom he used to check the accounts of the general jagir, left to the family by His Highness Nasiruddaula, when he temporarily attached their hereditary possessions as security for the sums he had expended in the payment of Nawab Munir-ul-mulk's debts.

At the age of 19, Salar Jung was appointed in 1847 by his uncle, Taluqdar of some districts in Telengana. His uncle was, at that time, Minister to His Highness. Telengana, prior to 1847, was administered by Mr. Dighton but since His Highness's Government had imposed a ban on the appointment of Europeans in his service, Mr. Dighton had to be removed and a competent person was to be appointed in his place. Salar Jung was, thus, given that management. He worked in that capacity for eight months and in 1848, Salar Jung was given the management of the family estates and jagirs, which were restored by His Highness Nasiruddaula to Nawab Sirajul-mulk as head of the family. Salar Jung retained it till his death. Salar Jung was known for his honesty and integrity and he disagreed with his uncle's mode of administration. He, unlike his uncle, refrained from obtaining money at usurious interest from the Pathans or the Arabs and also from assigning them Taluqs or districts as security for repayments.

He discontinued the method of raising money by so arranging matters with the Sahukar as to reestablish the credit of the Government. During the official regime of Serajul mulk, the revenue system had crippled the State so much so that the expenditure exceeded the income by a great many lakhs per annum.

Salar Jung's uncle died in 1853 and, five days after his uncle's death, Salar Jung was installed in his uncle's place by the Nizam in a public Darbar in the presence of the Resident Col. Low, knowing fully well that he was appointed Prime Minister of the

most mis-governed State in India at the age of 24, specially when the Nizam and all his court were exasperated by the surrender of Berar, to which they had wrongly agreed owing to the partiality of Seraj-ul-mulk for the English.

Salar Jung I found the Revenue administration and the treasury in a hopeless state. The districts of Berar, the Raichur Doab and Naldurg, yielding a revenue of Rs. 43,47,973, and the taluqas of Bhom, Alpur etc. stood assigned to the East India Company's Government. This circumstance, virtually, had crippled the resources of the State. The claims of Sultan Nawazul-mulk, Dilavar Nawaz Jung, Buddan Khan, Abdulla Bin Ali, Umar Bin Ali and others, in lieu of compensation for Jagirs or for cash payments due to them, varied from five to thirty lacs of rupees each. The salaries of His Highness's relatives and the Mansabdars could not be paid from any source of income. The Nizam himself pressed for the release of his jewels, which were mortgaged to assist him in liquidating some of the State liabilities and which had been taken to England by Mr. Dighton. The total amount of debt, due to local Sahukars and others, had gone up to Rs. 2,70,00,000, although immediately after his resumption of office as Prime Minister, Salar Jung I had settled the claims of Sahukars and brought them, as a result of careful and impartial scrutiny, down to Rs. 80,00,000.

He adhered to his policy for truth and honesty but refused to be led away by a crowd of self-interested flatterers and plunderers of the State revenues, who surrounded the Nizam of the day. Such an adherence to truth and the inviolability of his promises got on his side the Arab Jamadars and the Sahukars, the former having with them almost half the revenues and all the power, and the latter, who had money to advance him in times of need.

Three months after the accession, Salar Jung presented a *shawal* to His Highness to the effect that he should be permitted by His Highness in future to sanction the measures he might adopt for the payments to be made to His Highness's relations,

the Sarf-i-khas-line troops, the servants of His Highness's establishments etc. for the removal and appointment of Taluqdars, for the investigation of accounts, for the reduction of salaries, and also for the imposition of new levies of taxes, as may be necessary. He wanted also to have the permission of His Highness to punish the civil and military servants of his Government. In the event of any representation to His Highness in regard to him and the affairs of his Government, His Highness should not pay any heed to it without knowing the details from him on the subject.

Salar Jung I obtained the sanction of His Highness on the above issues and attempted, first of all, to curb the power of the Arabs, whose influence was at its height in the State. He saw disbanded large bodies of troops, whose pay told upon the resources of the State seriously. Taluqdars, and Jargirdars were asked to pay off and dismiss all the Arabs, Rohillas and Pathans in their service. [In initial stages not much success was visible, since in those days Arab and other powerful creditors used to resort to all sorts of oppression with a view to extort their dues from their unfortunate debtors, who were, often, imprisoned in a Jamadar's house and fed on bread and water or even starved until they paid or submitted.] Arab guards were placed also over the houses of their debtors and none was permitted to enter his house. In order to see the claims of the Arabs adjudicated and also to save their debtors from the oppression exercised by their creditors, Salar Jung got established a special court, which held its sittings in his own palace. This court proved to be of great service to the oppressed people since the two principal Arab Jamadars of the time, Abdulla Bin Ali and Umar-Bin-Aud, had agreed to support its decrees and orders had been issued also to them by Salar Jung I to arrest and punish all the malfactors of their own tribe.

After having had, thus, the support of the Arab Jamadars, who possessed, then, real power over their people, Salar Jung I thought his duty to restore the credit of the Government, which unfortunately, had fallen so low that no banker in the whole of Hyderabad was prepared to lend any money to the Government. In order to achieve success in this venture he resumed the lands

and jagirs, held by the Arabs and the Pathans. These lands and jagirs had been given to the Arabs and the Pathans by the predecessor of Salar Jung I with a view to satisfy their claims upon the Government. These had been mortgaged to them from time to time by private individuals also. In 1850 the Arabs and the Pathans had controlled revenue amounting to over a crore of rupees.

Salar Jung, as Minister, decided to pay off as much of the debt of the Arabs, and the Pathans as the finances of the State allowed. He gave them security on the bankers (Sahukars) for the rest.

By the beginning of 1854, Salar Jung I recovered possession of districts yielding a revenue of eight and a half lacs of rupees from one of the leading Arab Chiefs. Five lacs out of nine lacs were recovered from the Jamadar, who was allowed to retain four lacs as payment for military services rendered by him. Four hundred of his Arabs also were seen disbanded. Within the middle of the year 1854, Salar Jung I had recovered forty lacs of the mortgaged revenue. About 2000 Arabs and the same number of Pathans, Rohillas etc. were also seen disbanded by him in due course of time. By the end of the year 1854, the Second powerful Arab Chief got restored to the state several large districts and agreed to disband a portion of his retainers. The management of revenue matters in the districts was, at that time, in the hands of the Taluqdars and Guttidars, who were acting as the Collectors and Revenue farmers. They used to carry on their business dealings with the ryots through Sarbastidars, Naibs and Deputy Naibs who, in conjunction with the Deshmukhs and Deshpandes, used to enter into agreements with the cultivators for the payment of a certain sum per annum. Over and above, if the deputies of the Taluqdars and Guttidars could realise, on their own account, what they liked, the peasantry was, thus, left at the mercy of the officials for being exploited.

In several other ways, the peasantry was subjected to harassment and it had to yield because of the absence of definite regulations with regard to the assessment of land revenue and

similar other money-yielding devices resorted to by officials, connected with the realisation of land revenue and similar other dues.

Salar Jung, first of all, abolished completely the Guttidari system. He appointed trustworthy persons to supervise the collection of revenue in the districts. The Taluqdars were also called upon to give up the charge of districts. He got all the accounts examined and found that defalcations, to a very heavy amount, had been committed. Though Salar Jung I, had to face a great opposition in recovering possession of the Taluqdar's districts but by 1853 he was successful in getting possession of Taluqdar's districts, yielding a revenue of 18 lacs and he got the old district officials replaced by his own trusted staff. By 1856, Salar Jung was able to see the credit of the Government in the money-market made good. The districts were also free from the oppression of Government officials. He, then, took immediate steps to establish a Central Treasury at Hyderabad, where, in future, the revenue collections were to be remitted regularly. The collections showed an increase by and by, and he saw abolished also vexatious transit duties and several other oppressive costs and taxes but, in spite of these checks, his treasury showed an increase of nearly twenty lacs of rupees within a couple of months.

Salar Jung was credited also with the accomplishment of a great administrative reform by the introduction of the Zillabandi System of administration. Under this plan, the country was divided into five divisions and seventeen districts. About one third of the area was included in Sarf-i-Khas (Crownlands) Zar or personal jagirs, Paigahlands (lands given in lieu of military salary) and Tankhal Mahalat (other service jagira). The remaining position, which was styled Dewani Azla, was directly administered by the Government. Sadar Taluqdars (revenue commissioners) were appointed to each division and Taluqdars (each having two assistants) to each district and under them Tahsildars were also appointed. This Zillabandi system gave

place to the revenue administration of the pattern, now in existence in Andhrapradesh in an improved manner to suit the needs of the present day administration. In order to succeed in his attempt to reform on one hand the revenue administration and to make efficiency and economy go together, great improvements were made by him from time to time to meet the difficulty in the introduction of the new system, specially in the Telengana region, where the payment in kind system had always been prevalent. No such difficulty was encountered in Marathwara, where payment in kind system had always been prevalent. At the introduction of the Zillabandi system, abolition of the payment in kind was carried out since it was injurious both to the state and to the cultivator.

We, thus, see that Salar Jung's yeoman's service to the State was the reorganisation of its land-revenue system. Land-revenue, being the firm basis for the stable income of the State, the Prime Minister could count upon a definite annual income from the land so as to enable him to adjust his expenditure. This made him free from debts and also from the need of incessant borrowing.

The checking of accounts, being an unknown thing in old Hyderabad finance, the setting up of a Central Treasury, which helped the keeping of proper accounts and auditing, laid also the foundation of the sound system of budgeting by the Finance Departments of the Nizam's Government in the long run.

Besides engaging himself to the task of reforming the land-revenue system and also to the improvement of the finances of the State, Nawab Salar Jung's contribution to the cause of education was, in no way, less significant. The Madars-i-Aliya owes its existence to him. He sent for Syed Hussain Bilgrami afterwards Nawab Imadul Mulk Bahadur, and appointed him as his Private Secretary. With his expert advice, he established the Department of Education and gave liberal and generous grants

for the establishment institutions for the spread of culture and also for the opening of schools and centres of higher learning.

In those days of British domination in India, Nawab Saheb was anxious that young nobles should acquire a good knowledge of the English language and, for this purpose, he got established the Madars-i-Aliva, which, later on, developed into the Nizam College.

His services to the cause of education went a long way in opening up a new era for Hyderabad. He gave a complete revenue code and issued detailed instructions towards renovating the judiciary and giving it a new tone and life.

Besides all this, he steadily discountenanced corruption and bribery and took such severe steps as went to tighten the screws of the entire administrative machinery.

The great Indian Mutiny of 1857, commencing on a small-scale, grew into great proportions and spread like wild-fire throughout India. It took the British by surprise. The mutineers lost no time in having active communication with the turbulent elements in Hyderabad. Soon after, preparations for an uprising were a foot in Hyderabad city and the mutiny was at its height.

In May 1857, His Highness Nasiruddaula Bahadur died. This was a very sad news and the British resident had to see installed a successor to Nasiruddaula Bahadur. Consequently the installation ceremony was held.

The British Resident attended the installation ceremony of H. H. Afzaludaula Bahadur but, on his return, got the sad news from the Governor General that Delhi had fallen.

The Resident was uneasy to have this news and he sent for Nawab Salar Jung and told him about the sad fate of Delhi. The Nawab, then, told him that not only he but others in the

city knew that sad event three days before. The Resident, then, thought of looking to Hyderabad for success and wanted the Nawab to see the peace maintained in the State at all cost. Nawab, though young, realised that the permanent victory of the mutineers would mean permanent chaos and so he pledged his faith to maintain peace and to fight against all evil forces. But the position was becoming critical daily. On the 17th July the worst situation arose. A body of Rohillas, 500 in number, with 4000 dis-affected people, led by two men Jamadar Turab Baz Khan and one Alaudin Khan, all at once, attacked the British Residency and attempted to storm it. The Resident managed to obtain immediate reinforcement from Secunderabad and these troops, with the help of some troops sent by the Nawab, under the command of Major Briggs, repulsed the attack and one of the ring-leaders, Turab Baz Khan, was shot dead. The other Alaudin Khan, in an attempt to abscond, was arrested and deported to the Andamans.

The British Government, in recognition of the services rendered by Salar Jung, in a formal letter dated February 1859, gratefully, acknowledged those services and, as a token of their high regard for him, presented him with British manufactures to the value of Rs. 30,000 at a special Darbar, held on the 5th October, 1867. The then Nizam was also presented with manufactures worth £ 10,000 but not to be outdone, the then Nizam Afzaluddaula, also sent the Supreme Government presents worth £ 15,000. It was a happy coincidence that both the Minister and the then Nizam saw eye to eye with each other in quelling the Mutineer's attack. The Supreme Government, very properly, acknowledged the services of the Nizam in a formal letter. On the 15th March of 1859 a Rohilla, named Jehangir Khan, attempted to murder the Nizam but, through an act of providence, he escaped unhurt. His assailant Jehangir Khan Rohilla was immediately cut down by the Nizam's guards. In the month of February 1869, His Highness, the Nizam, Afzaluddaula Bahadur passed away and Salar Jung, immediately, placed on the masnad his infant son Nawab Mir Mahboob Ali Khan Bahadur. As the ruler was only three years old, a cou-

ncil of Regency was formed with Salar Jung and Shamsul Umra Ameer-i-Kabir for conducting the affairs of the State and for the training of the child-Nizam.

The last word in all matters of the executive was with Salar Jung as the Prime Minister of the State. Her Imperial Majesty Queen Victoria, in recognition of the great services, rendered by Salar Jung to the British conferred upon him the title of 'Knight Grand Commander of the Order of the State of India'. On the 6th of January 1871, he was invested with the insignia of the orders.

In the year 1872, Salar Jung, having put the state on sound financial footing and also after having established law and order in the State, decided to open the Berar question. His correspondence with Charles Saunders, the Resident at Hyderabad, dated 25th November 1873 with the latter's hesitation to reply, made him more stubborn and he decided to pursue his case. His letter to the Secretary of State Lord Salisbury dated 17th October 1874 and the negative approach of Lord North-brook did not deter him. On the invitation of the Duke of Sutherland, who had visited Hyderabad in 1876, Salar Jung accompanied by a large entourage of 50 persons, left Bombay for England on the 8th April, 1876. The following nobles and officers of the State accompanied Sir Salar Jung:—Nawab-Nizam Yar Jung, Sam-Samuddaulah Ghalib Jung, Mukhad-dam Jung, Mir Riyasat Ali Khan, Mir Tahver Ali, Syed Hussain Late Nawab Imad-ul-Mulk Bilgrami—the father of Education in Hyderabad; Agha Naser Shah, Syed Ali Khan, Major Nevill, Capt. Trevor, Dr. Williamson and Arthur Opliphant, Private Secretary of Salar Jung etc.¹ He landed at Folkestone in England, where he was received by the Duke of Sutherland and others. At the Oxford University's special convocation in 1876, the honorary degree of Civil Law (D.C.L. degree honoris-

causa) was conferred upon him for his signal merits during the Indian mutiny. It is interesting to know what the "Saturday Review" said about Sir Salar Jung, since the same sets forth admirably the high character of Sir Salar Jung. "..... our new guest is the man who, when Delhi had fallen and our power was, for the moment, tottering in the balance, saved Southern India for England and, if even there was a clear occasion for acknowledging in a fitting manner inestimable services, such an occasion is presented by the arrival in England of the Prime Minister of the Nizam." He was also honoured with the honorary 'Freedom of the City of London'. He was, perhaps, the first Indian Minister of a State to have been honoured in such a unique way.² He was also presented with a casket of unique workmanship which was sent to him at Hyderabad. It cost at that time 100 sovereigns. This is on presentation in the founder's gallery in the Salar Jung Museum, Hyderabad.

Sir Salar Jung's arrival in England,³ naturally, opened the question of Berar. Both English and Indian papers in England and India respectively made a capital out of it and highlighted this issue in their newspapers.⁴ Sir Salar Jung's visit to England, thus, created a favourable atmosphere for the raising of the issue.

Though he had informal permission of the Secretary of the State to make a fresh representation to the Government regarding the restoration of Berar, Sir Salar Jung carried on the correspondence with the Supreme Power in London but Lord Lytton, like his predecessor North-brook, did not like that Sir Salar Jung should attack the Government of India with bad faith. When Sir Salar Jung, accompanied by the Nizam, visited Delhi, he was made to feel that the Government of India was offended with the policy of Berar. Sir Salar Jung was deeply

1. England Mail, dated June 1876.

2. London Times, dated 26th July, 1876.

3. Nawab Salar Jung Ka Safar Inglishtan.

4. The Pioneer—1st July, 1876; Freedom of India 8th July, 1876, Times of India 24th July 1876.

hurt at it. The correspondence relating to the Delhi Durbar and Sir Salar Jung's remarks about the breach of faith on the part of the Government of India led to the bitterness between the two and nothing substantial came out of all this, and the relations between the Government of India and the Hyderabad got so much strained that Sir Salar Jung was compelled by the Government of India to dismiss his private Secretary Mr. Oliphant in 1877. Sir Salar Jung did it but his faith in the British Justice and equity got strained.

In February 1883, Sir Salar Jung, while in his 56th year, suddenly passed away. The Nizam was, then, only seventeen. He, then, felt not only the loss of his Minister but also that of his elder friend, guardian and foster-father. The British Resident, Sir Charles Bayler, accompanied by his staff, called on the young Nizam and, after condoling with him the death of his Minister, explained to him the arrangement, made by His Excellency the Viceroy, as he was then under age. A Council of Regency was formed. Bashiruddaula Bahadur, Maharaja Narendra Bahadur and Nawab Sir Khurshed Jah Bahadur were the members of this council. Mir Laiq Ali Khan, Sir Salar Jung's eldest son, was Secretary to the Council.

It was decided also that Mir Laiq Ali Khan and his father's old friend and faithful colleague for 30 years, Maharaja Narendra Bahadur, be appointed as Joint Administrators to carry on the executive work and issue all orders subject to the approval of the council of Regency.

Mir Laiq Ali Khan, also known as Salar Jung II* was a very intelligent and well-educated man of well-built physique. He was made Dewan by the Government of India in view of the fact that he was the son of the man, who, for many years, had filled the position of Dewan with conspicuous ability. His appointment was a natural and a becoming tribute to the memory of his father and the great minister of the state. He

was also acceptable to the people of Hyderabad, since his appointment involved no break in continuity in the policy of the great Minister. Nawab Salar Jung II was a keen sportsman, a splendid shot and a good billiard and lawn tennis-player. He was an excellent speaker with a good memory. Though a man of great abilities and sound education, Salar Jung II, being a young man of indecisive temperament and also inexperienced, could not see eye to eye with Sir Oliver St. John, the Resident, in certain matters of the State. He could not avoid tension between himself and the Nizam, brought about as it was by court intrigues. The issue became so strong that he was obliged to resign. Though his administration was short, Sir Salar Jung II showed marvellous capacity in handling the most difficult situation. It is said that on the last day of the Moharram in the year 1884, a big riot broke out between the Arab followers of Sultan Nawaz Yar Jung Bahadur and the local city police and the city fell into the hands of the Arabs. Salar Jung II, then, got tried the Sultan Nawaz Jung Bahadur (who was himself a very powerful Arab Chief) by a commission of enquiry. On his having been found guilty of organising insurrection, he was exiled and his hereditary office confiscated. One lac of rupees was levied on him, by way of penalty, and recovered also from his revenues. This is a glaring instance of Salar Jung's firm attitude in administration and the Residency backed him to the hilt. But it would be wrong to think that Salar Jung II was an autocrat. He was, on the other hand, a democrat through and through. An instance of his desire to induce His Highness to develop an interest in the Government, in proportion to the position he occupied as its head and to be democratic in spirit, is quoted from the following remarks from a petition, which he addressed on the 28th of Rabiulawwal H. 1302 to His Highness, regarding the finances of the country.

1. As one of the correspondents of a newspaper reports: "Salar Jung II always speaks well, both matter and delivery but this night (the 2nd anniversary of the accession of the Nizam) he spoke surpassing himself." - Pioneer February 1886.
2. For details read Prof. K. Srinivas' article 'Relation between Laiq Ali Khan Salar Jung II and Mir Muddoob Ali Khan, Asaf Jah VI, 'Iltis', Journal of the State Archives and also Yusuf - Dakhil by Mustafa Begum - pp. 154-158.

"If the Government of a State does not expend the income it derives from its subjects for the advantage of the latter, it reduces itself to the position of a Marwari, who thinks of nothing but hoarding all his gains to his money chest. Your Highness knows well my disposition. I have no concern with any person, no friendship, no enmity. My sole desire is to serve God, please your happiness, render your Highness's name memorable, make your Highness' territory prosperous and add to the comfort and hapiness enjoyed by the ten millions of subjects, Providence has entrusted to your care. The taxes realised from the people are, in the present age, not considered the exclusive property of any-one individual. A Prince or Minister is simply a trustee of the funds, so collected and he is bound to spend it on such works as are conducive to the comfort and well-being of those, from whom it is derived.

These are not the days when Hindu Rajahs or Moham-medan Nawabs can transfer the fund to their own pocket and use it for their own gratification".*

His keen interest in educational institutions such as the Madars-i-Aliya deserves special notice. His educational reforms, which he outlined in the opening of the Gulbarga High School, became the basis of the Secondary education in the state-

He gave fillip to industrial development by opening the Gulbarga Mills. His knowledge of the cotton weaving mills astonished the magnates of this industry.

His great interest in the cottage industries, arts and crafts of the State, of which a few exhibits were sent to Europe, won applause from the European countries.

When he was appointed as the Chief Minister, he was bound by the terms and conditions dictated by Government of India. These were to the effect that he should always abide by the Resident's

* Confidential Memorandum dated 18th September 1886 submitted by Salar Jung II to His Excellency the Viceroy.

guidance. Secondly he was not to open the Berat question. Thirdly, in the case of the differences between him and the Nizam he was to refer the matter to the Resident. These proved galling to the ruler as every matter was to be referred to the Resident.

Nawab Salar Jung visited England during the same year he resigned from his Ministership in April 1887. In appreciation of his short but meritorious services and loyalty to both the British Crown and to the Nizam, Her Majesty the Queen Empress decorated him with the Insignia of the order of K. C. I. E in August 1887. It was expected that he would, once more, be Minister, after his return from England and follow nobly in the footsteps of his great father but providence did not let people's wishes fulfilled. He died on the 7th July, 1889 at the age of 27 years, leaving behind only a one month old infant, a Mir Yousuf Ali Khan, later on called Nawab Salar Jung III, the illustrious representative of the great house of Salar Jung.

Born at Poona under evil stars, Nawab Mir Yousuf Ali Khan, Salar Jung III, the grandson of the great Salar Jung I, lost his vigorous-minded and courageous father Nawab Laiq Ali Khan Bahadur within one month of his birth. The Late Nizam Mir Mahboob Ali Khan Bahadur, in recognition of the brilliant services rendered by his grand-father Sir Salar Jung and the short but significant political career of his son, took the child under his personal care and protection and gave special attention to his education. When he grew to be a boy, he was sent to the Noble's school at an early age. Well Qualified private tutors were appointed by the Nizam to educate him so well that he might, fittingly, discharge the onerous duties of Prime Minister, when it came to that. His education was of so great a concern to His Highness that he used to get reports about the young Yousuf Ali Khan's progress in education regularly and to send that to the Government of India through the then Resident. Salar Jung's educational career was a very brilliant one and he could "compare favourably with the pick of boys in any country." Salar Jung III, in his early age

1. For details read Prof. K. Saadullah's article on, etc.

was of the delicate physical frame but, inspite of it, his mental qualities were not governed by his physical condition. He was, therefore, given good physical education also. As a result of it, he enjoyed good health all along and possessed a wiry body. He was as fond of sports and games as of books. Though not sent to college, Salar Jung continued his higher studies at home. He was, in his time, one of the most widely read among the nobles of Hyderabad. He had a passion for books of English and Persian literature, as evidenced by his vast and varied collection of Printed books and manuscripts, now lodged in the Salar Jung Museum's Library.

Though Sir Mir Mahbub Ali Khan Bahadur,* the then Nizam, did all to make Salar Jung III an efficient administrator by affording him all opportunities of being trained and experienced in administrative duties, it is said that he could not see him working as a full-fledged Minister in his administration. This Salar Jung III felt all through his life. Unfortunately, the august guardian and foster father of Salar Jung III died in 1911 and Salar Jung mourned his loss so bitterly as could be done by any member of the Nizam's own household.

His Exalted Highness the Nizam, Sir Mir Osman Ali Khan Bahadur succeeded Sir Mir Mahboob Ali Khan Bahadur. It fell to his lot to do the happy job of investing Salar Jung III with full administrative powers over his large and extensive family States, comprising an area of no less than 1480 sq. miles, having a population of no less than 2,00,000 lives.

This gave Nawab Salar Jung direct responsibilities of administration. This power, given to him by the Nizam to act as the sole administrator of his estates, opened a new chapter in the history of Salar Jung's career.

On the 11th July 1912, Maharaja Sir Kishan Prasad Bahadur, the then Minister, submitted his resignation on grounds of his

ill-health. His Exalted Highness saw reason in his grounds of resignation, accepted his resignation and called Salar Jung to the palace and communicated to him his decision to appoint him in the place of Maharaja Sir Kishan Prasad Bahadur, thus to give him a chance to serve his Government just like his father and grand-father. Nawab Salar Jung was appointed Prime Minister in an officiating capacity at the first instance. He was put on three years' probation. During this period of probation, Nawab Imadul-mulk Bahadur C. S. I was to act as his special adviser but the Nawab Salar Jung was to enjoy all the powers of a fullfledged Primeminister. It was announced that all would obey and carry out fully the orders of the officiating Prime Minister Nawab Salar Jung Bahadur and any breach of the orders issued was to meet Nizam's displeasure. Nawab Salar Jung was, then, only 23 years of age but his appointment as Prime-Minister was received by the people of Hyderabad with great delight, for he was asked to hold the post of Prime Minister as a sort of heritage. Salar Jung was unostentatious, simple and kind in his attitude towards people; he did not show pride and met his fellow nobles and friends with characteristic modesty. Not only the people of Hyderabad but also the Government of India and the British Resident, heartily, welcomed his appointment. Nawab Salar Jung started his work in right earnest immediately after the cordial approval of the Government of India with regard to his Prime Ministership. He had his grandfather as his ideal in administration and aspired to emulate his life-work. His zeal, tact and wisdom, coupled with his innate nobility of character, sincerity of conduct and purpose, enabled him to steer through all difficulties, which fell in his way. A year after, Lord Hastings, the then Viceroy, visited Hyderabad and, at the state banquet, while toasting the health of the Nizam, felt hope and confidence in the new Prime-Ministership of Salar Jung, whom he considered as a worthy successor to his grandfather Sir Salar Jung. But it was not destined that Nawab Salar Jung should become as famous as his grandfather, for due to certain personal reasons

* Tuzuk-i-Mulkiyah by Ghulam Saadullah Khan Gharbi.

— Tuzuk-i-Dakhil by Muzaffar Begum—pages 161, 165.

* Bazar-i-Mushiriyah Salimiyah (Aushah) by Mir Dilawar Ali Darab—pp 381 to 385.

he resigned within two and a half years after the assumption of his office. He, like his father, after having resigned his Prime-Ministership, paid a visit to England, where he met some of the most prominent members of the British nobles and also the highest officials. After his return from England, he proceeded to Arabia and Persia and visited almost all the sacred and historical places (including Mecca and Medina). He got many artistic pieces of merit for his personal collection from various places he visited in Asia and Europe.

Nawab Salar Jung was a noble of the finest type. He was a nice blend of the polish of the East with that of the West. He was a great patron of art and learning and the Salar Jung Museum's collection pays an eloquent tribute to his versatility.

It is a common belief with the people, who happened to know Nawab Salar Jung, that he was a great connoisseur of art. As a collector of art objects, Nawab Saheb started his career while he was only a child. The large collection of toys in the Salar Jung Museum bears testimony to his hobby of the collecting of toys, which as a grown-up man, he, perhaps, would not have gone in. When of age, as a prominent noble of Nizam's dominion, he had certain household departments Silah Khana, toshak Khana, Aina Khana, Chini Khana, Kutab Khana etc. Such household departments existed in almost all the prominent states of India and some of them ceased to function only after the merger of erst-while States with some of the present twentyone states of India.

Though some of the exhibits came to the collector as a legacy, a little more than 90% of the exhibits were collected by Salar Jung III, who was a great traveller also. During his travels in the West Asian and European countries his main work was to collect objects d'art, antiquities and curiosities. Besides having had his agents in the principal cities of India, he used to participate in auctions at Hyderabad. His fame as a collector was so well known in this country and abroad that one, offering family heirlooms for sale in India, used to

intimate without fail to him one's intention to do so and the Nawab was the one to whom the object was first offered. Foreign dealers had put him on their mailing list and they used to send to him regularly their catalogues of such objects as were on sale. This was done because it was then known that he would preserve art-pieces well and would not remain careless about them. The Nawab used to devote a fairly large part of of his income towards meeting the cost of art purchases. He, thus, used to utilise all his leisure and wealth in satisfying his personal pride of collecting the best in this country and abroad, so far as his knowledge of art objects could permit. In his lifetime, the collection, made by him, grew so much, on the basis of year to year acquisition, that his suburban palace at Saroor-Nagar became over-full and his own ancestral palace in the city also went short of the space to accommodate his vast collection. The late Nawab was not only known as a collector of exhibits, but also as the one possessed of the excellent retentive memory. His memory was excellent and he could remember where his smallest piece of collection was kept. Whenever anyone approached him with the request to show him his collection of any particular type and he agreed to show it to him, he used to give his palace attendant foolproof instruction regarding the location of that type of object in his palace. Sometimes he would say that he was to bring the chest bearing a certain number and then to see, at the right or at the left corner of it for getting the object he desired to show to the lover of art, approaching him for the purpose.

In addition to it, he never allowed even a piece of remarkable cloth go waste. He used to see it preserved lest it be lost and its design forgotten and, thus, become unfit for being repeated. He preserved almost all his beautiful dresses, which he had used, even when these were torn out and had become unfit for use by his servants even. When the whole dress was unfit for being preserved, he got even a few pieces of the beautiful cloth, used in the dress, preserved to serve as specimens of the cloth in order to have a certain note worthy type, known to the posterity.

The Nawab was secretive so far as the question of showing his collection of art objects to others and also that of disclosing to any body the price paid by him for any object (collected by him) went. But if one touched his ego and named somebody as the greatest collector in the country, he would not believe that and would show his collection with such a vengeance as went to meet the challenge in that statement. Sometimes, he paid fantastic price for the object, which caught his fancy. He was against the listing of objects. He purchased objects at times with a view to afford relief to some dealers from financial troubles, they were then subjected to. He, thus, paid heavily at times, for even 'Junk'. With the 'junk' he, sometimes, got invaluable pieces of art also. Nawab's Sino-Japanese collection, Jade objects, carpets and manuscripts collection are unique. The carpet collection of the Nawab represents the art of carpet-making, as it was prevalent in Kashan, Kirman, Isfahan, Shiraz, Bokhara, etc. with the classic patterns like the pendant design, the cusped arch design etc.

Besides the above, the collection of miniatures from India and Persia and that of the arms, Ivory, metal and carved wood objects are also noteworthy and speak of the Nawab's highly enlightened taste for both oriental and occidental art.

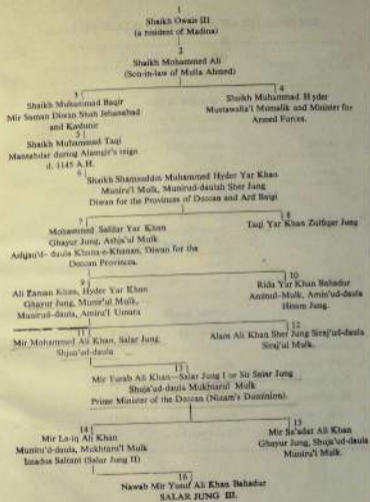
The European porcelain, including the Wedge-wood-ware collection and the Western pictorial art collection, together with some pieces of European furniture, representing different countries of Europe, now on presentation in the Salar Jung Museum, go to immortalise Salar Jung III, who, though a bachelor all through his life, is still known and remembered by all on the basis of the museum, named after him. The nation paid an eloquent tribute to him by seeing the Salar Jung Museum recognised by our Union Government as an institution of national importance.

Nawab Salar Jung died in 1949, when he was a little less than 60 years in age but his vast and varied collection, both stored and presented on view in the Salar Jung Museum,

speaks even to this day, in eloquent terms, of Nawab's firm faith in the collection of what he considered as 'beautiful', being the reflection of all that is good, sublime and fine in the Almighty's creation in the world. Nawab's motto in life 'My Trust is in God' shows his religious leanings, which were responsible for his seeing eye to eye with the famous English poet, who said, "Beauty is Truth, Truth Beauty, Ye know on earth and all ye need to know. A thing of beauty is a joy for ever". It was this ideal that made Salar Jung combine in him both religious fervour and the hobby of art-collection and leave after him a name, which would continue to inspire posterity, so long as Sun and Moon shine. Amen!

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GENELOGICAL TREE OF THE SALAR JUNG FAMILY.



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