

THE SALAR JUNGS

MIR TURAB ALIKHAN - MIR LAIQ ALIKHAN - MIR YOUSUF ALIKHAN



38. 25
MAY
1891/5

SALAR JUNG III
BIRTH CENTENARY CELEBRATION
1986

THE SALAR JUNGS

MIR TURAB ALI KHAN — MIR LAIQ ALI KHAN

MIR YOUSUF ALI KHAN

BY

Dr. M.A. NAYEEM & Prof. DHARMENDRA PRASAD

Rs. 20/-

SALAR JUNG III

BIRTH CENTENARY CELEBRATION

(1306 A.H./1889 A.D. — 1406 A.H./1986 A.D.)

Salar Jung Museum
Hyderabad

1986.

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BY: PROF. DHARMENDRA PRASAD

ABBREVIATIONS

Abbreviation *	Title	Author
Affairs	<i>Hyderabad Affairs</i> Bombay, 1883-1886 (8 Vols.)	M.S. Mahadi Ali (Compiler)
Briggs	<i>Our Faithful Ally</i> <i>The Nizam</i> London, 1865.	Capt. Hastings Fraser
Bustan	<i>Bustan-i-Ansafi</i> Hyderabad, (5 Vols.)	Manik Rao Vithal Rao
Cheragh Ali	<i>Hyderabad (Deccan) under</i> <i>Sir Salar Jung</i> Bombay, 1884 (4 Vols.)	Moulavi Cheragh Ali
Chronology	<i>The Chronology of</i> <i>Modern Hyderabad</i> (1720-1890) Hyderabad, 1954.	—
Fathullah	<i>A History of Administrative</i> <i>Reforms in Hyderabad State</i> Hyderabad, 1935.	M. Fathulla Khan
Fraser	<i>Memoir and Correspondence</i> <i>of General James Stuart Fraser</i> London, 1885.	Col. Hastings Fraser
Gibble	<i>A History of the Deccan</i> London, 1934 (2 Vols.)	J.D.R. Gibble
H.D.S.	<i>Historical and Descriptive</i> <i>Sketch of His Highness the</i> <i>Nizam's Dominion</i> Bombay, 1894 (2 Vols.)	Bilgrami, S.H., and Willmott, C.W.

Leonard	"British Impact on Hyderabad," <i>Studies in the Foreign Relations of India</i> (eds. Dr. P.M. Joshi & Dr. M.A. Nayem) Hyd. 1975.	Karen Leonard	Travel	<i>The Travels in Europe of Nawab Mir Latif Ali Khan Inad-ul-Saltanat Sir Salar Jung Bahadur, K.C.I.E.</i> Bombay, (1305 H.)	Mirza Md. Malik
Letter (J.O.L.)	Letters of Sir Salar Jung I at India Office, London.	—			
Letters (S.A.H.)	Letters of Sir Salar Jung I at State Archives, Hyderabad.	—			
Maasir	<i>Ma'asir-ul-umara</i> Calcutta, 1881.	Samsam-ud-Daula Shah Nawaz Khan			
Memoir	<i>A Memoir of Sir Salar Jung</i> G.C.S.I. Bombay, 1883.	Syed Hoosain Bidgram			
Pic. Hyd.	<i>Pictorial Hyderabad</i> Hyderabad, 1929 (2 Vols.)	K. K. Mudiraj (Compiler)			
Report (1294 F.)	<i>Administration Report of His Highness The Nizam's Dominions for 1294 Fash</i> (1884-85), Bombay, 1886.	—			
Report (Rev.)	<i>Report of the Administration of the Revenue Administration for 1294 Fash</i> , Bombay, 1886.	—			
Report (S.J.)	"Administration Report of the Dominions of His Highness the Nizam By His Excellency the Nawab Sir Salar Jung Bahadur," <i>Affairs</i> III, 157-185.	Salar Jung I			
Riyaz	<i>Riyaz-i-Mubtarrar Sultanat-i-Aafia</i> , Hyderabad, 1942.	Mir Dilawar Ali Danish			
Server-ul-Mulk	<i>My life Being the Autobiography of Nawab Server-ul-Mulk Bahadur</i> , London.	Jivan Yar Jung Bahadur (Translator)			
Talib	<i>Nizam Ali Khan Nizamat Mulk Asaf Jah Thani</i> Hyderabad, 1934 (2 Vols.)	Md. Strajuddin Talib			

* Used in Foot Note



PART ONE

THE SALAR JUNGS - I & II

By

Dr. M. A. NAYEEM

Salar Jung was a name to conjure within Hyderabad for nearly a century. It was in 1853 that Mir Turab Ali Khan Bahadur was appointed Prime Minister of Hyderabad. He was succeeded by his son Mir Laiq Ali as Prime Minister. Mir Laiq Ali's son Mir Yousuf Ali Khan Bahadur, who died in 1949, had also become Prime Minister. And with the latter's largest one man collection of the antiques in the world housed in the Salar Jung Museum (Hyderabad), the name has acquired international fame and has become immortal. Before we delve deep into the biographies of the three Salar Jung and their great contribution to Hyderabad, a digression about their ancestral history is deemed necessary here for a proper perspective of the subject. The family produced veritable luminaries known for their intellectual, moral and spiritual eminence. It consisted of brave military leaders, adept Commanders and polished politicians and fine wise Prime Ministers who proved to be sagacious statesmen and diplomats of great calibre.

I. The Antecedence of the Salar Jung Family

The Salar Jung family derived their origin from the famous Shaikh Qvais Karani of Medina-al-Munawara in Arabia, and Sir Salar Jung I was the thirty-third in descent. Shaikh Qvais III the ancestor in the ninth generation, held the office of *Mutawalli a'khsaf* (Superintendent of Charitable endowments) during 1656-1672. It was the highest office in those days. He left Medina and sailed for India, accompanied by his son Shaik Muhammed Ali, and finally settled in Bijapur on the insistence of Ali Adil Shah (1656-1672). Muhammed Ali married daughter of Mullah Ahmed Nait, a nobleman of the Bijapur Court, and the Sultan appointed the former to the post of *Dabir* (Secretary) and held him in confidence. He had two sons Shaik Muhammed Bakar and Shaik Hyder. Ali Adil Shah appointed the former as the Chief Steward and the latter as the Auditor. After serving the Bijapur Court the two brothers joined Mughal service under Aurangzeb¹.

Aurangzeb welcomed the two brothers and gave a *mansab* or rank of 2000 *Zat*/500 *Sawar* and the *desant* of Shah Jahana-
bad and Kashmir to Bakar; while to Hyder a rank of 1500 *Zat*/300 *Sawar* and office of *Diwan-i-Fauj* in the army of Prince Azam. They were be-friended by the Mughal Prime Minister Zulfiqar Khan and were held in high esteem by others.² From this time, as we see, the office of *Diwan* came to the ancestors of Salar Jung and which during the late mid 19th and early 20th century seemed to be exclusive privilege of the family.

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However during the later period the word *divan* had acquired a different connotation and signified the office of the Prime Minister. Later on Bakar was transferred to the Deccan as *Divan* of Talikot. He died in Deccan in 1715 at Aurangabad. He was a great scholar of Arabic and Persian. He has written celebrated works on rhetoric and philosophy entitled *Ahmatuz Zaman* and *Fahmatul Akram*.

Bakar's son Shaik Muhammad Taki also held high rank under Aurangzeb and Bahadur Shah. During Farukhtiyar's reign he was appointed *amin* or Collector of toll tax at Aurangabad. While Nizamul Mulk during his *subedar* appointed him commander of the garrisons of all ports in the Deccan. He died in 1772 leaving behind only one son Shaik Shamsuddin Muhammad Hyder.

Shamsuddin was granted rank while young by Aurangzeb. Nizamul Mulk raised his rank and appointed him as Master of the Elephant Stables. Later he was appointed *Arzobegi* (Master of Ceremonies) when he accompanied Nizamul Mulk to Delhi. After Nadir Shah's invasion he was raised in rank and bestowed with the title of 'Hyder Yar Khan'. He was in the confidence of Asaf Jah to such an extent that whenever the Viceroy visited the Emperor he and Dargah Quli Khan were invariably in attendance upon him. Later he was promoted and held rank of 1500 *Zar*/500 *Sowar* by Nizam-ul-Mulk and to the rank of 5000/4000 by Salabat Jung with gifts and title of 'Munir-ud-daula'. He further increased his rank to 7000/7000 and was also granted title of 'Munir-ul-Mulk' with the appointment as Chief Steward. Subsequently he was made *divan* of the *subas* of the Deccan. His advice was sought by the Prime Minister Ruknuddaula and he was entrusted with important business and affairs by Nizam Ali Khan Asaf Jah II. In the extreme old age on his retirement he was appointed *Subedar* of Aurangabad where he lived for five years and died in 1775 in the 78th year of his old age.

Shamsuddin left behind two sons, Safdar Khan Bahadur Ghaiyar Jung, and Takiyar Khan Bahadur Zulfiqar Jung. The latter died seven years after his father's death. The former was born in 1732 and received *namah* rank from Nizam-ul-Mulk and was appointed as Deputy Master of the elephant stables. Muzaffar Jung raised his rank to 3000/600 and gave title of 'Khan'. In 1760 he received title of 'Ghaiyar Jung Bahadur Ashjad-daula' and later his command was increased to 5000/4000. In 1782 he was appointed to the Office of *Divan*

for the *Subas* of the Deccan with the title of 'Ashjad-ul-mulk'. He died in 1790 leaving behind four sons born of the daughter of Dargah Quli Khan Salar Jung. They were: Muhammad Taki Khan Bahadur, Husan Raza Khan Bahadur, Ali Zaman Hyder Yar Khan Bahadur, Ghaiyar Jung Moimuddaula Munir Mulk II and Raza Baz Khan Bahadur Aminul Mulk.

The Salar Jung, the subject of the present monograph, are the direct descendants of Ali Zaman Hyder Yar Khan Munirul Mulk. He held the rank of 5000/3000 and was *divan* or Prime Minister (1809-1832). He also administered the Hyderabad State during the absence of the Prime Minister Arastu Jah. He married two daughters, Nafesa Begum and Sahib Begum, of the Prime Minister, Mir Alam Bahadur, who was descendent from Nuria Sayids of Shustar in Iran. By the first wife Nafesa Begum he had two sons Safdar Ali Khan and Abdullah Sahets. While by the second wife Sahib Begum also he had two sons, (Muhammad Ali Khan Shujauddaula Salar Jung and Alam Ali Khan Sirajul Mulk, the *Divan* from 1846-1848 and again from 1851-1853. Mir Turab Ali Khan Sir Salar Jung I, is the son of Muhammad Ali Khan Shujauddaula Salar Jung. The genealogy of the Salar Jung family is given in the Table.

From the table it is evident that right from the time of Nizam ul Mulk Asaf Jah I the ancestors of Salar Jung played a key roll in the administrative affairs of the State as they held high positions. Of all, Mir Alam (Sayid Abdal Qasim) the great grand father of Sir Salar Jung I was most prominent and has contributed greatly to the Hyderabad State. Though Mir Alam's family hailed from Iran, he was born at Hyderabad in 1752. He acted as *Fakir* between Nizam Ali Khan's Prime Minister Azamul Umra and the British envoy Johnson at Hyderabad in 1784. In 1786 he was sent to Calcutta as the Nizam's representative. On his return the title of 'Mir Alam' was bestowed upon him. When Tipu Sultan of Mysore sued to peace in 1791, Mir Alam was sent by the Nizam to Lord Cornwallis's camp to discuss the proposals. Cornwallis had high opinion and regard for Mir Alam. He commanded the Nizam's troops in the Mysore war successfully in 1799 and returned triumphantly to Hyderabad. On the death of Azamul Umra in 1804, Mir Alam was created Prime Minister of Hyderabad. He held his office with distinction till his death in 1808. He was an accomplished scholar and has left several literary and historical works in Persian. Thereupon he was succeeded by his son-in-law Munir-ul-Mulk. It was the great reputation

in physical culture. Later on, he learnt English by his own diligence. The manly sport of riding was a passion with him. He was often reckless in exercise of it, and had several narrow escapes. It was young Turab Ali's delight to best riding the captive giraffe in his house.¹

His first initiation in financial matters was made by his grand-mother, for whom he used to check the accounts of their small *jagir*.¹

(B) As Taluqdar and Administrator of Jagirs

Mir Turab Ali's public life may be said to date from 1847, when at the age of nineteen he was appointed, by his uncle Sirajul-Mulk who was then Prime Minister, *Taluqdar* of Khammam district which was previously been administered by Dighton. Owing to Government of India's prohibition of employment of Europeans in the Nizami's service, Sirajul Mulk removed Dighton and appointed Mir Turab Ali instead. He managed the work very efficiently and remained in office for about eight months during which period he learnt the principles of fiscal management. A higher responsibility of managing his own *Jagirs* was entrusted to him in 1848. When the Nizam restored back large family *Jagirs* to Sirajul Mulk, the latter appointed Turab Ali as their administrator. He administered them successfully till his uncle's death in 1853, when he himself inherited them. The hereditary *Jagir* of Salar Jung comprised several taluqas within the State, viz., Kuppal, Yalbhargi, Kodangal, Kolkonda, Ajanta, etc. The total income from the *Jagir*, was approximately 7 to 8 lakhs annually (at a later date), but much of it was spent in the administration of the Salar Jung Estate.²

Sirajul Mulk as a shrewd man of business, detected the inherent abilities of his nephew, and frequently sought his advice and opinion upon some of the ticklish problems that use to constantly crop up during his Prime Ministership. His integrity and honesty manifested early in life. He had a dislike for his uncle's mode of financial administration and dealings with the money lenders.³ Thus, at the young age he got involved in the fiscal problems facing the State and had formed his own independent opinion to tackle these chronic matters. Sirajul Mulk indirectly groomed Turab Ali in State craft and administrative skill came to him gradually by experience.



Mir Turab Ali Khan - Salar Jung I

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(C) As Prime Minister of Hyderabad State (1853-1883)

(1) Installation at Darbar as Prime Minister, 1853

On 31st May 1853, five days after the death of Prime Minister Sirajul Mulk, Mir Turub Ali was installed in his uncle's place by Nizam Nasiruddaula Asaf Jah IV in a public *Darbar* held at Chau Mahla Palace. He was bestowed by the Nizam *Sarpech*, with *Jigar*. The British Resident at Hyderabad, colonel John Low was also present at this *Darbar*. The death of his uncle and guardian and his own unexpected, and at first undesired, succession to the Prime Ministership cannot be better described than in Salur Jung's own words, written in a letter, dated first June 1853, to Dighton. He wrote: "The present mail will bring you the sad tidings of the death of my uncle which occurred on the 26th ultimo. He had been suffering from fever and other complaints a short time previously, but on Friday, the 20th ultimo, he had a very severe attack of illness, and was so weak that he could hardly stand; notwithstanding which, feeling slightly better, he attended Darbar on Saturday, and had a new treaty with the British Government executed by His Highness the Nizam. He grew worse after this, and on Tuesday, the 24th he was removed to Pestonjee's House at Chaderghat by Dr. Mac Lean's advice, but he rapidly declined, and expired on Thursday evening (26th) at 7 o'clock. His remains were removed to the city, and interred the following morning. I need not tell you how deeply affecting this event has proved to us all, and especially to my grand-mother, whose grief it would be impossible to exaggerate, and I am sure you will deeply feel our loss. I have no time to send you a copy of the new treaty by this mail, but as I have sent to General Fraser one, I have no doubt you will obtain sight of it".

"On Monday evening, 30th May, I was unexpectedly ordered by His Highness to attend the *Darbar* the next day, and to bring two *Sarpeches* (head ornaments), and also to write to the Resident and ask him to attend at the same time; and without any solicitation on my part or my grand-mother's His Highness was pleased to confer the office of Dewan on me at the Darbar the day before yesterday (31st May), and that of Peshkar on Raja Narinder. I should have been quite content to remain in unmolested possession of my uncle's jagirs, were it possible, without the cares which such an office would impose upon me, especially in the present critical state of affairs here, but I was advised by friends, Europeans and Native, and with too much appearance of truth to reject the advice, that if I decli-

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ned the Office, myself and family would be utterly ruined. I shall, nevertheless, do my best with God's help to restore some order in the affairs of this country and endeavour to extricate the Government from the embarrassments. I trust you will defer giving effect to the intimation conveyed in the Boyson's letter of selling the jewels for a further short time, as you may depend on my using my best efforts to make arrangements for their redemption as early as I can.¹⁴

(2) *Stupendous Task Before Him - Formulation of Policy.*

Appointed Prime Minister of the largest Indian State at the age of twenty four¹⁵ and when the Nizam and all his Court were exasperated by the surrender of Berar, it was not unnatural that many senior people proposed his failure. But at the same time there was no other person in Hyderabad who could have so effectually played *Deuxes machins* as Salar Jung did. Indeed, it was a stupendous task that faced young Salar Jung. Added to this, at the time when Salar Jung came to the helm of affairs he had no personal influence with the Nizam, and he wrote to colonel Low, the then British Resident at Hyderabad: "You are aware that Burhanuddin is my medium of communication with the Nizam, and he is the only man who has influence enough with His Highness to persuade him to consent to my measures."¹⁶

In spite of all the obstacles he successfully brought the sinking ship of the State ashoresafely.

A sketch of all the administrative reforms and measures for the bureaucratic modernization of Hyderabad carried over by Salar Jung in his long tenure of three decades of Prime Ministership are detailed separately.¹⁷

Salar Jung, before formulating his new policies, took time to evaluate the critical and chaotic condition prevailing in the State, which were worse than bad, both from financial as well as administrative point of view. It is said that "nothing of him was ever hurried, no reform, however important, was carried out in hot haste. Though his policy was characterised by a wise and wary conservatism, that abhorred extreme measures, yet no man was less tenacious of old systems once their inefficiency had been proved." Salar Jung was distinguished by a wonderfully retentive memory and a highly subtle, comprehensive understanding. But what most endeared him to the people was that his sympathies were wide and that he was eminently

just. In many ways his level headed policy was manifested¹⁸.

Before Salar Jung could embark on his new administrative reforms and implement them, he had to seek sanction of the Nizam. Thus three months after his accession to Prime Ministership Salar Jung presented a detailed *Wajib-ul-Arz* (requisition or representation) to the Nizam to sanction certain preposition for the reforms of the Government, gist of which reads as follows:

"It is represented that your Highness will permit and sanction the measures I may adopt for the monthly payments to your Highness's relation, the Sarf-e-Khas line troops, and servants of your Highness's establishments, and also for the removal and appointment of Taluqdars, the investigation of accounts, the reduction of salaries, and of new levies of troops as may be necessary. That I may likewise be permitted to furnish the civil and military servants of the Sircar in the event, of their disobeying the orders of the Sircar. Any person should make a representation to your Highness should not pay attention to it without making enquiries of me on the subject." The Nizam took this representation with a surprise as he was not quite accustomed to receive such things. The Nizam at first hesitated to accord sanction to Salar Jung's demands, but at length, through the intercession of Burhanuddin, he was persuaded to agree and he returned the requisition with the endorsement *Manzur* (sanctioned)¹⁹.

Salar Jung's this requisition to the Nizam may appear superfluous but is an important document which throw considerable light on the power and authority enjoyed by a Prime Minister of the State and also exhibits the cautious way that Salar Jung was bringing the Nizam in alignment to his policy in order to prevent any future misunderstanding. Further, this representation was the modest commencement of those reforms which Salar Jung initiated and carried out successfully during the next thirty years of his office.

(3) *His quiet marriage:*

In May 1854, about a year after his appointment, as Prime Minister, Salar Jung married, quietly and unostentatiously to a widowed lady. The marriage was celebrated without much expense and elaborate ceremonies customary in those days, and he declined to accept the rich gifts offered to him on the occasion.²⁰

(4) *Schedule of His Day's work*

Salar Jung's marriage did not interrupt the progress of the State's affairs as invariably the case on similar occasion. The administration of the State was conducted smoothly. He worked studiously and hard for the welfare of the State and its people. A day's work of Salar Jung may be described as follows:—

"He rises at six A.M., and after a bath and a cup of tea proceeds to business. The darogahs of the Filkhana (elephant establishment) first wait upon him and make their reports. A public darbar is then held, to which the possessors of the people have free access and opportunity given them of making their representations. The various Janadars (Officers) of the troops attend this darbar and make their reports. The Minister then proceeds to his private sitting-room, where he inspects the accounts of the treasury receipts and disbursements; and the Munshee of the Dar-ul-Isha (Office of Correspondence) waits upon him with official letters for his approval and signature, and to receive communications respecting unanswered letters. The Nazim (dispenser of justice) of the Adalat is then granted an audience. By the time the above business is gone through it is half-past ten O' clock, when the Minister goes to breakfast, which does not detain him above a quarter of an hour. He is now waited upon by the Munshee in charge of the Urzkhana (Office where petitions are received), who submits summaries of all petitions received the previous day, and receives orders thereon. The rest of the time till half-past twelve is occupied in attending to business of a miscellaneous nature, in receiving visitors etc. At half-past twelve O' clock the noblemen and other courtiers from His Highness the Nizam's palace, with the kotwal (magistrate's deputy) of the city, attend to pay their respects. They are received in darbar, and the representations listened to which any of them may have to make. They are usually dismissed in about ten minutes, but to such of them as desire it, private interviews are granted by the Minister in his sitting-room. Afterwards His Highness's harkams (messengers) attend to make their reports, and the correspondence from the Residency is attended to. The Minister then takes his siesta for about half an hour if there be no other pressing calls on his attention. It is now about two O'clock P.M. After the afternoon prayers the undermentioned officers of Government are received, and their business is gone through in succession, viz. the duffislers (record keepers) and their mutsuddis (clerks), the Janadars (Officers) and Sarishtadars

(Accountants) of the different corps, and the taluqdars (local Governors), and others. The suzars (bankers), also attend at this time of the day and have audiences granted them. Afterwards various accounts are looked into and orders given; the Resident's letters are received, the Nizam's Valuees (confidential agents) also generally attend, & c. The Minister is thus occupied till half past five or six O'clock, when he goes into his garden, and either rides, drives, or walks for half an hour. The Nizam's horses as well as the Minister's are brought out for inspection at this hour. The Minister returns to his private sitting-room, and after evening prayers goes to dinner for about half an hour. After dinner the letters received from taluqdars are perused, and answers to them endorsed. He signs letters prepared, examines and signs abstracts of pay, examines also taluqs (district) accounts, or drafts letters of importance to the Resident. All this occupies until about half-past ten or eleven O'clock, when he retires to rest."

(5) *His benevolent and sound policy were public favour*

A very brief experience of his administration suffice to convince the people of the State that Salar Jung was no common man. They realised that he was an upright man, veracious and benevolent in his dealings and pleasing without a least taint of the insidience. He did no wrong to any individual, nor the affairs of the Government in any one of the departments deteriorated under his hands. His intentions in his private and official capacity were acknowledged by every one to be good, and his actions directed not only to good ends, but as far as he could go, use in a right course. However, he had opposition in the person of Raja Lala Bhadur, Chief of *Duffar-e-Mal*, who was favoured by the Nizam while Salar Jung had counsel of Azim Ali Khan, under the Nizam's proscriptioⁿ.

By the beginning of 1854 Salar Jung, in spite of the opposition, alluded to in his letter to Colonel Low, recovered possession of district yielding a revenue of eight and a half lakhs of rupees from one of the leading Arab Chief, Umar bin Aud. The latter still retained districts of the value of nine lakhs of rupees. Of these districts worth nine lakhs rupees were subsequently recovered; and the remaining were allowed to be retained for military service. Four hundred of his Arabs were disbanded at the same time. By the middle of May 1854 Salar Jung recovered forty lakhs of mortgaged revenue, and some 2,000 Arabs and an equal number of Pathans, Rohillas, and other mercenaries were disbanded. By the end of the

same year Abdullah bin Ali, the second powerful Arab Chief, restored several large districts and agreed to disband a portion of his retainers.¹⁸

Salar Jung had to face a fresh administrative difficulty to deal with, caused by a famine, brought on by drought, which prevailed in the districts of Gulbarga, Raichur, Sholapur, Nagar-Kurnool, Indur and Hyderabad. The Kharif crops failed owing to a very scanty rain. As such, Jawari was sold at eleven seers per rupee.¹⁹

(6) Created Knight Commander Star of India

At a *darbar* held on 15th March, 1867, the Nizam invested Salar Jung and Sir Yule with the insignia of the Knight Commander of the Star of India, as desired by the Queen Empress Victoria in her letter. And a month later, on 16th April, the Nizam at the *darbar* of Iduzzuha, was pleased to bestow a *sarpech* with *Jigha* a jewelled *har*, a pair of *dustband* and a diamond ring on Salar Jung. They were valued at half a lakh of rupees and the reconciliation was then considered perfect. From thence the relations were cordial and unbroken between the Nizam and Salar Jung until the former's death in 1869.²⁰ Early 1868 yet another desperate attempt was made to assassinate Salar Jung; but fortunately failed. As we were proceeding in a *hocha* (Sedan chair) to the Ramzan Id *Darbar* at the Nizam's palace, a discredited fellow fired two pistol shots. The first shot mortally wounded one of the Attendants, the second grazed Salar Jung's *turban* glancing off the wood work of the chair and wounded another attendant.²¹

(7) An Example of His Fair and Honest Administration

Salar Jung's dislike of dishonesty has already been mentioned. His determination to suppress and punish it amongst the servants of the State has always been equally marked, especially in November, 1869, when one of the highest judicial officers in the State was convicted of bribery and sentenced to two years imprisonment while two other judges who were suspected of connivance were dismissed from their posts. A treasurer who was found guilty of extensive defalcations was also dismissed and put in prison.²²

(D) Salar Jung co-Regent and Prime Minister

On 26th February 1869 the Nizam Afzaluddaula died,

leaving an infant son Mir Mahabub Ali Khan, who was proclaimed Nizam VI shortly afterwards. As the new Nizam was a minor of three years age, a co-Regency consisting of Salar Jung and Nawab Shamsul Umra Amir-i-Kabir was constituted, and the administration of the State was shared by them.²³

(1) Results of his Sound Financial Policies

The beneficent administration and sound financial policy of Salar Jung greatly improved the condition of the State. All were praise for him. In his report for 1869-70, the Resident Charles Saunderson bore eloquent testimony to the Salar Jung. As a result of Salar Jung's sound financial measures, the public treasury was not only full, but the annual income of the State exceeded the annual expenditure by about eight lakhs of rupees, while the credit of the Government stood proportionately high.²⁴

On 7th February, 1870, Salar Jung gave a grand banquet in honour of Lord Napier, the Commander-in-Chief of India.²⁵

(2) First tour outside Hyderabad City

In 1870 Salar Jung was able for the first time in his life to leave Hyderabad for a brief visit to Aurangabad. During the life time of the late Nizam V, he had always objected to Salar Jung leaving the Capital. A Regency having been established on the death of the Nizam V, Salar Jung was free to visit the other parts of the State which he had never seen, as well as Bombay and other places. Accordingly, on 14th February, 1870 Salar Jung accompanied by the Resident, Charles Saunderson and a small suite, travelled by road to Bombay where they remained for several days visiting all the sights of Bombay. The Governor of Bombay Sir Seymour Fitzgerald received him with guard of honour, both mounted and unmounted and made their stay comfortable. From Bombay Salar Jung went to Aurangabad, a place endeared to him by old ancestral associations. After a brief stay here he left for Akola where he met Lord Mayo, the Viceroy of India who was camping there. Salar Jung travelled in a special train on 4th March 1870 with the Viceroy and the Resident to Khamgaon where the Viceroy opened a new Railwayline.²⁶

Salar Jung had another meeting with Lord Mayo at Bhusawal on 4 March 1870 and he travelled with him in the same saloon to Jubbulpur, where he met the Duke of Edinburgh

on 7th March. After a halt of two days he left Jubbalpur for Allahabad, Agra, Delhi and Lucknow. After visiting these places he left for Calcutta, reaching there on 23rd March. At Calcutta he was the guest of the Viceroy and met very cordial reception with special state dinner in his honour. Salar Jung then returned to Hyderabad on 7th April along with the Resident.²⁷

(3) Social Formalities

When Mir Mahbub Ali Khan the Nizam VI was of four years four months and four days, on 3rd November, 1870 Salar Jung sent the requisites of the *Mohani* (henna leaves made into a paste) ceremony in connection with the *tamnia Khawari* (*Blamllish*, first reading of the Holy Quran by the Child) of the Nizam on the following day with great pomp and grandeur of the royal palace.²⁸

(4) Created K. G. C. I.

In recognition of his great services to the British Government and in appreciation of the markedly able administration of the State, Salar Jung was created a Knight Grand Commander of the Most Exalted Order of the Star of India by the Queen Empress Victoria. On the 5th January 1871, he was invested with the insignia of the Order by the Resident at Hyderabad. No effort was spared by the Resident to give all due *decar* to so important occasion and a grand dinner with big gathering of the elite was held at the Residency.²⁹

(5) Tours within the State and outside

In order to obtain the first-hand knowledge of the working of the revenue system in the districts, Salar Jung accompanied with Bashiruddinulla left on 6th February 1871 for the tour of districts of the State and returned after twenty days.³⁰

On 8th November, 1872 Salar Jung accompanied with Bashiruddinulla left Hyderabad for Bombay to attend the grand *darbar* held by Lord Northbrook. On arrival of the train at Byculla Railway Station, Salar Jung was accorded a salute of 17 guns and a grand reception. After the conclusion of the *darbar* he left for Aurangabad to prepare for the reception of the Viceroy who was to visit Ellora Caves.³¹

(6) The Berar Restoration Question

In the year 1872, at the very height of administrative vigour, Salar Jung having stabilised and improved the State finances and with a sufficient balance of ready money on-hand, opened the Berar question with the British. The Regents, after careful consideration, submitted to the British Government a proposal substituting a cash security for the territorial assignment of the Berar. The proposal was turned down flatly by the British who replied to the effect that "the maintenance of the treaties of the year 1833 and 1860 did not rest, as the Regents appear to contend, upon the pleasure of the Nizam" and pointed that the provision of a territorial guarantee "is one of the fundamental principles of both the treaties". Thus the matter was shelved on a flimsy excuse.³²

(7) Visit of the Prince of Wales

On the occasion of the visit of the Prince of Wales (afterwards Emperor Edward VII) Salar Jung, alongwith a deputation of nobles Vaqar-ul-Umra, Raja Narindar, Bashiruddinulla, Khurshed Jah, Iqbaluddinulla, Nizam Yar Khan and others proceeded to Bombay on 1st November 1875 to receive the Prince of Wales on behalf of the minor Nizam. At Bombay Salar Jung was received with a 17 gun salute and guard of honour by the British. They were later presented to the Prince by the Viceroy. On 13th November 1875, the Prince of Wales, accompanied by Sir Bartle Frere Duke of Sutherland, Lord Carington and many others called on at the residence of Salar Jung at Malbar Hill. The Prince personally presented to Salar Jung a sword with a silver scabbard, a belt studded with jewels, a massive gold ring, a large gold medal with medallion of the Prince on one side and on the other three Ostrich feathers, and the Prince's motto beneath them, and three large books bound in red morocco. Besides, Salar Jung also received separately presents for the Nizam. After which the Prince took leave and was conducted by Salar Jung to his carriage.³³

(8) Attends a Chapter of the Star of India, Calcutta

On 16th December 1875³⁴ Salar Jung left Hyderabad for Calcutta on being invited to attend a Chapter of the Star of India held by the Prince of Wales. He returned from Calcutta on 6th January 1876 and a grand reception of nobles with gun salute received him at the Hyderabad Railway Station where there was astonishingly a large concourse of the people.³⁵

The Duke of Sutherland, who was attached to the suite of the Prince of Wales' during latter's visit to India, had visited Hyderabad and discovered in Salar Jung a somewhat kindred spirit to his own and invited him to visit England as his guest during the ensuing summer of 1876. Prince of Wales also enthusiastically invited him to visit England. By this time, obviously, Salar Jung had become a great personality of the British India and the Empire. Commenting on his proposed visit to England, the *Madras Times* (31 January 1876) of the British reported: "Ever since the events of 1857, the public if not the Government of India as well, have been making so much of Sir Salar Jung's services that the whole thing has arrived at last at almost a confession of weakness on our part; in other words, that Great Britain cannot do without Sir Salar Jung... Sir Salar Jung, is the main pillar of the British Raj in India". Salar Jung accepted the invitation to visit England not on pleasure trip, but in order to pursue his cherished desire of getting back Berar from the British Government, which idea he was contemplating since 1874 and that he had already secured advocates in the houses of Lords and Commons. He determined to carry out his intention of visiting Europe at once; and the Rubattino Company's steamer *Asia* was chartered to the purpose¹⁸.

On 3rd April 1876 Salar Jung accompanied with Captain G.H. Trevor, Major Nevill and Surgeon-Major Williamson and suite of several noblemen in all 50 persons left Hyderabad for Bombay enroute to England. At Bombay he was received with a 17 gun salute and a guard of honour. In Bombay he met Lord Lytton, the new Viceroy and Governor General of India and left for England on 8th April¹⁹.

On reaching Naples on 5th May, Salar Jung was accorded a very grand reception and that he met Victor Emmanuel the King of Italy at Rome. They were dressed in their full gorgeous costumes, which created a considerable sensation as they drove through the streets of Rome. It is very interesting to note that while in Rome Salar Jung had an interview with the great Count Von Moltke, the maker of the German Army and the directing brain of the German Offensive against France which ended with the rout at Sedan, the treaty of Versailles and the declaration of the German Empire with the King of Prussia, Wilhelm Hohenzollern, as the German Emperor. On 8th May at the Vatican the Pope Pius IX received Salar

Jung and proffered his sincere gratitude to him for the protection afforded by the Nizam to the Catholics, hoping that this protection would continue. He then met the Crown Prince Humbert and Princess Margurita. After Rome, Florence and some other chief cities of Italy were visited. Paris was reached on 13th May. On the same evening at the Grand Hotel he met with an accident by slipping on the stairs, which resulted in a fractured thigh bone. This delayed his journey to England, where he was due on 16th May. The actual bodily agony of the fracture must have been terrible, and the pain of the disappointment resulting from this enforced inactivity still more poignant. But Salar Jung never winced, nor was he out of humour for a moment. His staff who hastened to his side after the occurrence in fear and anxiety, were met with his usual bland smile and some good humoured pleasantry about the mishap. The Pope's reputed evil eye was sometimes mentioned, or some other fanciful reason was given; the pain or inconvenience of the accident were never acknowledged or dwelt upon. Such was Salar Jung who quietly endured sufferings without causing anxiety or worry to others. He proved the equanimity and resignation characteristic of men of his stamp, nationality and faith¹⁸.

By the end of May, Salar Jung had recovered considerably to enable him to resume his journey to England. He landed at Folkestone on the 1st of June. To receive Salar Jung, the first to board the steamer, which conveyed him across the English Channel, was the Duke of Sutherland. Salar Jung who was still unable to walk, was carried ashore in an arm chair by a party of English sailors. The others to receive him were Marquis of Tweeddale, the Mayor of Folkestone etc. The latter read an address of welcome. Salar Jung apologising for not rising and for his answer not being properly prepared and signed, thanked the gathering for their hearty welcome and briefly mentioned the intimate friendly relation that existed between the British and the Nizams and his own family, recalling the part played by his great grand-father Mir Alam in arranging the treaty of alliance with Cornwallis¹⁹.

Salar Jung received a most enthusiastic welcome in England from all classes. As one of the leading London journals, *The Saturday Review* admirably remarked: "Our new Guest in the man who when Delhi had fallen and our power was for the moment in the balance, saved Southern India for England. Even if Southern India had revolted, it is possible that by a profuse expenditure of men and money, we might have conquer-

ed it back again and the rest of India as well. But Sir Salar Jung spared us the expenditure of countless lives and countless millions; and if ever there was a clear occasion for acknowledging in a fitting manner an inestimable service, such an occasion is presented by the arrival in England of the Prime Minister of the Nizam³⁷. Unfortunately, he could not move about much during the first days of his stay in England owing to the effects of the accident. It was found that the nature of his injury had been misunderstood by the French Doctors; and the eminent English Surgeons Sir James Paget and Prescott Hewlett were called by the Prince of Wales to attend to Salar Jung while laid up, many distinguished visitors came to see him, amongst whom were the Prince of Wales and other members of the British Royal Family, Lord Northbooke, the Marquis of Salisbury and many other members of the nobility, as well as distinguished politicians of all ranks, and old friends of Salar Jung who had known them in India³⁸.

The Prince of Wales gave a grand banquet in honour of Salar Jung on 20th June, and in addition to the Royal Host and the Princess of Wales, numerous distinguished guests were present³⁹.

The Oxford University conferred on Salar Jung the Honorary Degree of Doctor of Civil Laws at a special convocation held at Sheldonian Theatre, Oxford on 21st June 1876, an honour shared in company with Sir William Mansfield afterwards Lord Sandhurst⁴⁰.

On 3rd July, Salar Jung was presented to the Queen Victoria at Windsor Castle by her son the Prince of Wales and the Marquis of Salisbury. Salar Jung offered gold coins as his *nazar* (Offering) in token of allegiance. It was touched by the Queen and remitted. He dined with the Queen and remained at Windsor for the night. The Queen's dinner party included the Princess Beatrice, Prince Leopold, the Marquis and Marchioness of Salisbury and others. On the following day he and his suite returned to London and accompanied by the Duke of Sutherland visited Woolwich Arsenal and also the principal London Docks. On the next day, 5th July, Sir Thomas Bayley, M.P., accompanied by Browning, the Secretary of the Manchester Chamber of Commerce had an interview with Salar Jung regarding the acceptance of an invitation from the Corporation and the Chamber of Commerce of Manchester to visit that City for the purpose of being entertained by the Citizens⁴¹. On the evening of the 5th July, Salar Jung and suite attended the

State Ball at Buckingham Palace. On the following day the Marquis and Marchioness of Salisbury entertained Salar Jung and a distinguished party of guests at dinner, and on the next day Salar Jung had the honour of entertaining the Prince and Princess of Wales at his residence in Piccadilly. He offered a *nazar* of one hundred and one gold coins to the Prince. Then, an address signed by Sir Lawrence Peel, President of East India Association was presented to Salar Jung commending his unique contribution to the British Empire. He made a suitable reply⁴².

On 7th July Salar Jung arrived at Trentham Hall on a visit to the Duke of Sutherland. After remaining there for a few days the Duke and his guest accompanied by a large party proceeded to his Grace's Scottish residence Dunrobin Castle. Here he received addresses presented by deputations from the Town Councils; Salar Jung gave suitable replies to the addresses. The deputations were then entertained at luncheon where the Duke on proposing the health of his guest referred to the talents and character of Salar Jung, his loyalty to England and his public spirit in furthering Indian improvements. The toast was drunk with loud applause, and replied to by Sir Salar Jung, who proposed the Duke's health and that of Lord Tarbat and his affianced bride. After visiting several places, Salar Jung left Edinburgh for London on 17th July⁴³.

On 25th July at a special meeting of the Court of Common Council, held at Guild hall the Lord Mayor presiding, the honorary Freedom of the City, in a gold box of requisite workmanship, was presented to Salar Jung. Then the Chamberlain of London expressed that this is a unique and first time that an Indian is honoured by the Freedom of the City of London. Salar Jung thanked for the honour bestowed on him and made a suitable reply on the occasion assuring continued firm friendship and alliance of Hyderabad with the British. And finally the Lord Mayor proposed the toast of the day, "The health of Sir Salar Jung" and in doing so said "they must all feel that Sir Salar Jung was one of the most important men of the day ————". On the following day, he received deputations from the Manchester Corporation and the Manchester Chamber of Commerce at his residence in Piccadilly⁴⁴.

Salar Jung, after a stay of two months in England, during which he had won the esteem and regard of all whom he came in contact with him, left for the Continent on 31st July 1876. It was remarked at the time that no Indian had ever won such golden opinions from London Society as Salar Jung had during

his sojourn. He was entertained by the highest in England, yet his mission failed. As there was a discord in the India Office, *The Pioneer* (11th August, 1876) of London, reported that the Secretary of State and a certain portion of the Council were quite in favour of giving Salar Jung a fair hearing on the matter of the claims of Nizam puts forth for the restoration of the Berar; but majority of the Council was opposed to any such hearing. Salar Jung himself was unable to break the deadlock inspite of his very powerful friends in England. The Marquis of Salisbury was reported to look favourably upon the claim having at last a hearing before either the Privy Council or some other imperial body. One Mr. Henty, special correspondent of the *Standard* with the Prince of Wales in India, published in June 1876 number of *Timely's Magazine*, a very able and exhaustive paper on the Berar issue, in which he was in full agreement with Salar Jung's views, and declared that, "if only for the honour of England, the Berars ought to be restored to the Nizam". Alas! nothing materialised and Salar Jung returned disappointed with the flimsy reason of postponement of the final settlement of the Berar question during the minority of the Nizam VIth.

Salar Jung remained in Paris for two days and went round sight seeing all the important places of interest. On the 3rd August, he left Paris travelling via Mont Cenis to Turin, Milan and Brindisi, where they embarked on the 8th, arriving at Bombay on the 24th of August and reached Hyderabad on the following day, after an absence from India of four months and a half. During this period of Salar Jung's absence, the State Government was administered conjointly by Basheeruddaula and Mukaramuddaula¹⁴.

(10) At the Imperial Proclamation, Delhi

In December, 1876, Salar Jung accompanied the Nizam VI and other nobles for Delhi to be presented at the Imperial Proclamation of Queen Victoria on the 1st January, 1877. On the occasion Salar Jung was the only Indian who made a speech in English. However, the Government of India showed displeasure towards Salar Jung in Delhi for his reopening of the Berar issue with a representation submitted to the Government of India on return from London. Salar Jung was deeply hurt. This action of Salar Jung was in accordance with the consent of the Secretary of the State and Lord Salisbury which he had obtained while in London. But the Government of India misunderstood the reiteration on grounds that the issue was

"closed". This led to the dismissal of Salar Jung's private Secretary Olliphant by the Government of India and unpleasant and strained relations between Salar Jung and the British in India. This continued until the arrival of Lord Rippon in India and appointment of Sir Stewart Bayley in 1881 when a fresh chapter opened and Salar Jung was restored to full confidence and favour¹⁵.

(11) His daughters' marriages.

On 5th April, 1877, the Nizam VI honoured Salar Jung by paying a visit to him at his mansion. A month later, on 9th May, Salar Jung's daughter Sultan Bakht Begum was married to Mukharamuddaula Bahadur; while the second daughter Nurunniss Begum was married to Bahramuddaula later on¹⁶.

In 1880, Salar Jung proceeded to Aurangabad, where he met the Resident Sir Richard Meade and had a pleasant week in visiting Daulatabad¹⁷.

(E) Salar Jung Sole Regent and Prime Minister, 1881

In December 1881, the co-Regent Nawab Shamsul-Umara died, and as no successor was appointed Salar Jung remained sole Regent and administrator of the State. This gave an opportunity to Salar Jung to carry out certain reforms to which Shamsul Umra was opposed and there was for some time strained relationship existed between the co-Regents¹⁸.

(1) Visit to Simla and Aurangabad

Salar Jung left for Simla on 15th May 1882 via Bombay with a view to meet the Viceroy and also of making personal acquaintances of Lord Ripon, and nullifying the intrigues which led to the proposal of a visit to England by the Nizam VI. This was Salar Jung's first visit to the summer headquarters of the Government of India. Although his stay was brief of eight days, he left behind him that pleasant impression which he never failed to create in the minds of all who came in contact with him. From the Viceroy and Lady Ripon downwards, all were delighted with his sincerity and that charm of manner which was peculiarly his own. He left Simla having made a host of new friends. While enroute to Simla, Salar Jung made a brief halt at Allahabad as the guest of Justice Mahmud. The latter with Sir Sayid Ahmed Khan received their guest at the railway station¹⁹.

Early in January 1883, Salar Jung accompanied the young Nizam VI to the tour of Aurangabad, Raichur and Gulbarga, via Ahmednagar. While on tour, Salar Jung was at considerable pains to give the Nizam as much information as possible regarding the revenue and general administration of the State, and at each place visited, the officials were invited to explain in detail to the Nizam the working of the departments under their control. They returned from the tour on 27th January 1883. Soon Salar Jung got busy in making arrangements for the forthcoming tour of the Nizam to Europe and England¹⁷.

(2) *Entertains Duke of Mecklenburg*

Duke John of Mecklenburg-Schwerin arrived at the Hyderabad Residency on 5th February 1883, on a brief visit. Salar Jung, with the generous hospitality for which he was well known, made arrangements to show him all the sights of Hyderabad, winding up with a grand Banquet in his honour. On 7th evening, Salar Jung and his guest visited Mir Alma lake, where they and a party of ladies and gentlemen, who had been invited to meet the Duke, spent a pleasant hour in sailing about the lovely lake¹⁸.

(3) *Death of Salar Jung I, 1883*

Salar Jung returned to his palace after the dinner, and worked till nearly midnight and then retired. At about two in the night, he was seized with an illness, which his doctors Dr. Mirza Ahmed and Dr. Baker Ali, pronounced to be cholera, obviously result of the dinner. His condition at first was not serious. His sons, after visiting him early in the morning, went out to his Villa at Saeonagar, where the Duke was to meet them to take part in a panther hunt. By eight or nine O'clock on the morning of the 8th February 1883, his condition worsened. He bore his sufferings with great patience and did not appear to think that his illness was of a very dangerous character, as for some time he declined to postpone the dinner party which was to take place that evening, saying that his sons would be there if he had not recovered sufficiently to receive his guests in person. As the day wore on, however, it became evident that his recovery was doubtful. His weakness increased and his voice sunk almost to a whisper. In the afternoon, the Residency Surgeons, Dr. Beaumont and Dr. Bayley, was sent by the Resident to see him, and remained till the last. The Resident John Cordery also visited him. Several thousands of people assembled in and around his palace. By five O'clock

in the evening all hope of his recovery was abandoned, and at twenty-five minutes past seven, he breathed his last on 8th February 1883, at the age of 56. He left two sons, Nawab Liaq Ali Khan and Nawab Munirul Mulk and two daughters¹⁹.

Salar Jung's sudden death left millions in grief. In the city people young and the old mourned as for the loss of a dearest relation. When the Nizam was told of the fatal termination of the Salar Jung's illness, burst into tears, refusing to be comforted. Those who visited the city that night described it as wearing the appearance of a city of the dead. There was no life, no noise, no bustle in the streets. But few people were about, and those that were looked like men stricken with some sudden and most terrible calamity. All the night and for days after Hyderabad was clothed with sorrow, such as it had never known before, for the death of him who had been the guiding star of fortunes of the State for nearly a third of a century. In the morning the sullen of boom of the minute guns from the British cantonments at Secunderabad and Belaram announced the melancholy news there. The funeral with full State military honours, started from the palace at about nine O'clock on the morning of the 9th and as the melancholy procession proceeded slowly through the streets, the immense crowds of sobbing and waiting people proved how deep was the affection of all for him. At the casements above, the women beat their bosoms and uttered shrill cries of sorrow below in the procession raged featured Arabs, Pathans and others who had known his bounty wept bitterly for the benefactor and around all was a sobbing, surging crowd. The Nizam VI who was visibly affected, also witnessed the passing of the procession, which was more than a mile long. He was laid to rest at the Daira Mir Momin, the burial ground of the family, at which time the minute guns from Chaderghat began to peal forth. The troops present fired three volleys of musketry over the open grave, and the great assembly then slowly melted away²⁰.

The people of Hyderabad, from all classes, borne great affection towards Salar Jung and for a long time they mourned: "For the touch of a vanished hand, And the sound of voice that is still"²¹.

The day after the funeral the Resident paid visit of condolence to the Nizam and Salar Jung's sons. Telegrams, letters and addresses of condolence poured into Hyderabad for the sons of the deceased from all parts of India and England. They

included from the Queen and Dukes of England, Viceroy of India etc. The Government of India's Gazette Extraordinary, edged with a deep black border recorded: "With a feeling of deep regret the Governor General in Council announces the death on the evening of the 8th instant from Cholera of His Excellency Nawab Sir Salar Jung, G.C.S.I., Regent and Minister of the Hyderabad State. By this unhappy event the British Government has lost an experienced and enlightened friend; His Highness the Nizam, a wise and faithful servant; and the Indian community, one of its most distinguished representatives". Likewise Hyderabad Government's Special Gazette was issued and all public offices, throughout the Nizam's Dominions were closed for three days⁹⁷. The *Allen's Indian Mail* (14th Feb. 1883) reported—"England and India are this week sorrowfully joining hands over the bier of one of the greatest—perhaps the very greatest of modern Indian statesmen—Sir Salar Jung, G.C.S.I., Prime Minister of His Highness the Nizam of Hyderabad. The creator of the modern order of things in the Hyderabad State, and one of the stoutest and most-trusted "pillars of the empire", has been suddenly snatched away by Death in his most awful form. Of a verity may we say of him. "Know ye not that there is a price and a great man fallen this day?" The *Overland Mail* (16 February 1885) reported: "In every part of the Empire where anything is known of the character and career of Sir Salar Jung, the news of his death will be received with genuine and deep regret. Throughout the whole of the East England, had no trust friend, and India had certainly no more capable and enlightened administrator. Work cannot be appraised in a paragraph, but the firm loyalty of his attitude during England's hour of peril in 1857, and the thoroughly statesmanlike character of his acts and utterances in that terrible crisis, amply sufficed to entitle him to the gratitude of all Englishmen. Had Hyderabad worked in its fidelity the whose course of event, might-nay, certainly would-have been altered; and that Hyderabad remained faithful was due to the insight and foresight of the man who has just passed away. "His name has been inscribed on the roll of India's great man," thus wrote the British Resident to the Viceroy⁹⁸.

(F) **Salar Jung's Administrative Reforms Bureaucratic Modernization of Hyderabad**

(1) *Factors determining the new policy and Reforms*

The modernization of the Hyderabad administration and

the prevention of social and cultural changes that could undermine the political power of the Nizam and the nobility that controlled the State were the fundamental problems confronting Salar Jung when he became Prime Minister in 1853. In order to understand the value and nature of the services rendered to the State by Salar Jung, it is necessary to glance at the administration of the State as it existed in 1853. And as we look back to that year and compare the administration of the State to thirty years later, it seems more like looking back several centuries than merely three decades, so great was the progress wrought by his genius for organisation. Owing to the chaotic financial state, everything was in a very grave and critically deplorable condition, when he appeared like a *Deuses machina* on the scene of action to accomplish the stupendous task of regenerating the State. Drastic reforms of a very extensive nature were imperative, but the difficulty was to know at which end the tangled skein should be unravelled. Above all, besides the internal chaos, the dragon of the British Government of India was looming large and threatening to take over the State through loans, cessions of land (as they have done in the past and took away about of half the State), or direct administration. To preserve the independence of Hyderabad, Salar Jung had to modernize the Mughlai revenue system and the bureaucracy, both to achieve financial stability and to meet British demands and critics.

Salar Jung's goals were threefold: the retention of as much political autonomy as possible, the achievement of administrative reforms without dismantling the Mughlai bureaucracy and displacing its hereditary principles and preservation of the Mughlai Court culture⁹⁹. As he wrote himself later on: "I like to be a liberal as far as improvement of the people and advancement of public life are concerned, but I assured you I like to be a perfect conservative when the question of national usages and customs comes forward"¹⁰⁰. Such was the strong attitude of the Prime Minister towards the culture of Hyderabad which was in fact Mughlai Culture transferred from Delhi to Hyderabad¹⁰¹. Consequently, the strategy he adopted was to construct a new, or *dwani* administration using British Indian administrative practices and personnel, but keep these innovations separate from the distinctive cultural and political traditions of Hyderabad. And as the First step in achieving autonomy for Hyderabad, Salar Jung worked to centralize political power in himself and gradually nullify the influence of the local intrigues and alliances among the individuals and groups that had been obstacles in the smooth

functioning of his office. And to implement his reforms of bureaucratic modernization and at the same time to increase his own sphere of influence among the officials he tried to gradually induct in Hyderabad British-trained group of Indian administrators for outside the State. These new recruits were termed 'Non-Mulkies' (non-domiciles) by the local Hyderabadis, the 'Mulkies'. A constant conflict later persisted between the two groups. Among the non-Mulkies many families played important role. For instance, the Bilgrami family from North India played a leading role in the reforms that Salar Jung carried out and in the administration and politics and were held in high esteem by Salar Jung⁶³.

In 1863, when Salar Jung was contemplating fresh measures, after the experience of a decade of reforms, the principles underlying his policy which he himself states was: "The first thing is, that nothing should be done in violation of the precepts of Mohammedan Law, and the second, that no innovation on the rules and customs of the people should be unnecessarily or suddenly made, as many such excitement and dissatisfaction among all classes of the community. Such changes as are necessary should be gradually introduced". The reasons for this attitude, which Salar Jung attributes to the character of the Hyderabad people. He states: "All that they (people) require is that they shall be left in the enjoyment of their old established customs and usages, any disruption of which is sure to be left by them as hurtful"⁶⁴.

Thus, with various different factors and principles underlying Salar Jung's policy, he embarked on absolutely new reforms for the bureaucratic modernization of Hyderabad and eventually he did succeed in his great endeavour.

(2) The Great Reforms—Three Phases

The reforms instituted by Salar Jung for the bureaucratic modernization of Hyderabad and for the financial stability may be classified into three developmental phases—firstly from 1853 to 1863; secondly from 1864 to 1880 and thirdly from 1881 to 1883.

Salient features of these reforms which greatly contributed in changing the face of Nizam's administrative system and in

saving the State are briefly highlighted below in their three developmental phases. Salar Jung's reforms had become a permanent feature of the administration of Hyderabad for three decades. The history of Hyderabad from 1853 to 1883 is nothing but the history of Salar Jung's reforms.

(i) First Phase 1853-1863

The first reform inaugurated by Salar Jung was by far the most important of all those introduced by him, namely the abolition of the farming-out of revenue in 1263 Fudli (1853). Salar Jung, with his far-sighted sound policy realized at once that the principal source of income to the Government was the land revenue, and that the whole chaotic state of administration was largely due to the previous erratic revenue system and hence he made this most important initiative in the right direction. The old *tahsildars* (revenue Collectors) were gradually dismissed and new officers, still styled *tahsildars*, were appointed in their stead and provided with a staff of subordinates chosen by the Government, with fixed salaries from the Government exchequer. The duties of these officers were well defined and they were held responsible directly to the Government. The peasants were no longer oppressed by the fraudulent taxation of the old *tahsildars*, and were able to make their living by cultivating the land, and the deserted villages became inhabited once again⁶⁵.

Upto the year 1853 the Government suffered from what might be described as a chronic state of financial embarrassment. Consequently the man who was ready to lay down the largest sum as an advance to the State was in most cases the recipient of a *tahsili*. It often happened that, before the *tahsildar* had held his post for more than a couple of years, he was ousted from it by a higher bidder, it naturally followed that his first object was to recoup himself for the money advanced. That this was done and a fair profit derived as well, is evident, or the competition for the charge of the *tahsili* would not have been so keen. Three factors contributed for the steady decrease of land revenue; firstly to the lack of a proper system of assessment, secondly to the gross mismanagement of the *tahsildars* and thirdly to the fact that Government demanded revenue from the farmers in advance. Salar Jung's measures were to eradicate these chronic evils of land revenue system⁶⁶.

The next administrative measure was to appoint *muftis* (Judges) and *mir-adils* (Superintendents of Courts) to exercise

judicial powers in civil and criminal cases. They were appointed to decide civil suits and to receive complaints, to investigate criminal cases and punish the criminals. In the year 1265 Fasli (1855 A.D.) 23 of these officers held appointments at an annual expenditure of Rs. 59,000/-. In the metropolis, besides the above Courts of Justice, three more were created having separate jurisdiction. The *Adalati-i-Padshahi* was established in 1263F (1853). A separate court was created in 1265 F (1855) to dispose of the disputes of Sikhs and other sepoys in the Nizam's army; while a third presided over by Govind Rao, was established in 1270 F (1860) to dispose of civil suits arising within the limits of the districts of the *Peshkar*⁶⁷.

Measures to suppress crimes were initiated. As no police force existed in the districts, creation of regular and effective police was deemed necessary. However, initially, one or two hundred men of the *Nizam* force were placed under each of the *taluqdar* to exercise the functions of police. Also, a force, known as *Jamiat Zildari*, was formed and placed under a number of *zildars* or district officers, whose duty was to prevent various disturbances. This force was placed in various districts. In 1268 F (1858) a Committee consisting of four members and one President was appointed in the metropolis to supervise and direct the operations of the *Zildari* force⁶⁸.

A *Munshi Khana* to deal with the correspondence between the Prime Minister and the *taluqdar*s was established and to issue former's orders. This was with a view to reduce the work load of the office of Dar-ul-Insba, whose duties were now limited to correspondence with the British Government, communications between the Government and the Courts of Justice, keeping the *sanads*, issuing orders to public servants, other than the *taluqdar*s in the districts, and passing other miscellaneous orders of usual routine⁶⁹.

Government treasury, which had existed during the times of Prime Ministers Arastu Jah and Mir Alam, were re-established in the City during 1265 F (1855). But in the districts the Hindu Bankers continued to discharge the functions of Government treasuries⁷⁰.

Administration of the districts, Raichur Doh and Naldrug restored by the British to the Nizam in 1270 F (1860) was conducted separately in order to avoid confusion of the different system; the British system introduced earlier in these restored districts with that of the Nizam's system in other

districts. As such two new offices were created. One styled as *Kacheri Azla-i-Mustarida* for the revenue administration; and another called *Sadar Adalat-i-Azla-i-Mustarida*, for judicial purpose of the restored districts. These offices were placed under the direct control of the Prime Minister⁷¹.

The system of farming taxes, levied on imports and exports was abolished in 1270 F (1860) and the Government took over the customs department under its own direct management through a new office established in the City. Similarly, during the next two years, the system of farming the duties payable on salt at Machli Bunder and Karkan Bunder were discontinued, and the customs department took charge of the duties levied on salt⁷².

A stamp paper office was established in the City in 1271 F (1861) and stamp duties were imposed on bonds and other legal instruments, and fees in stamps were also made payable on plaints, petitions, and other documents filed in courts of justice. The stamp duties, with the consent of the British Government were also extended to the Assigned Districts of Berar under the British⁷³.

In the following year, 1272 F (1862), a Secretariat under the Prime Minister was established to exercise supervision over the administration of justice in the entire *Divani* territory; i.e., lands under the control of the Government, while certain modifications in the courts of the restored districts was effected⁷⁴.

The first decade of reforms improved for the time being the administration of the State and raised morally its prestige, leaving, nevertheless, still much to be done.

(ii) Second phase, 1864-1880

Division of the State into uniform civil division was the first reform during the second phase. The unit of Administration in the State as in other parts of India, was the village with a collection of holdings around it by cultivators who live together as body with a certain amount of union and community of interest among themselves. Thus the State was redistributed into uniform and well defined proper districts, called *Zillias*, sub-divided into *taluqas*, with definite boundaries administered by a regular establishment working under the direct control of the Government. This reform known as

the *Zillatendi*, was promulgated in 1864, its work being entrusted to the *Majlis-i-Malquzarat* (Board of Revenue) which was also established in the same year, to supervise, direct and control affairs connected with the revenue administration of the entire division or Government territory. The districts were classed into three grades with reference to the annual revenue. Thus, districts of first grade were those whose annual revenue was about Rs. 12 lakhs; the second grades were those with Rs. 10 lakhs & and the third were those with Rs. 8 lakhs. Under these principles the *Divani* territory was divided into 14 districts, comprising 74 *tahsils*, or *taluqas*. The districts were; Aurangabad, Parbhani, Nanded, Indur, Bir, Bidar, Medak, Elgandal, Naldurg, Shorapur, East Raichur, West Raichur, Khammam and Nalgonda⁷⁷.

With the creation of civil divisions, a *tahsildar*, at the head of each *taluqa* was appointed for the collection of land revenue and above him was the *taluqadar*, with two or three assistants to help him in the discharge of his executive duties. Both these revenue officials were empowered to try and dispose of civil and criminal cases⁷⁸.

Salar Jung introduced a regular system of assessments survey and settlement. Under the new system, instead of making the assessments at harvest time, when the peasant was not allowed to touch his crops until assessment had been completed, assessment was made on a fixed scale once a year, and the peasant could dispose of his harvest when and how he chose. And pains were taken "to render the annual settlements equitable and moderate". Consequently, "all classes high and low connected with the land or trade continue to flourish". Thus observed the annual report of "Moral and Material Progress" for the year 1867-8 regarding the new system of Salar Jung.⁷⁹

Salar Jung, thus abolished the systems known as *takdama* and *hauai*. By the former the cultivator was forced to advance a part of his revenue on pain of losing his crops; and by the latter the Government fixed the price of grain at a price advantageous to the treasury, making all the buyers or the grain dealers to buy at this rate and recoup themselves as best they could. It is easy to understand how this again fell heavily on the peasant⁸⁰.

Salar Jung, in order to standardise the revenue system and make its functioning uniform throughout the State, established sometime later, on the suggestion of the Commissioner

of Survey Nawab Mehdi Ali Khan, a school for the training of revenue officers. This proved to be a great success. Pupils were selected from the nobility for the theoretical training and were sent to the districts to learn practical working⁸¹.

The old system of dealing with the *sabukdars* or private bankers was abolished and Salar Jung established Government treasuries in each *taluqa* and each district. The treasuries at the former were placed under the supervision of the *tahsildars*, while at the latter, the *taluqadars* were responsible. These two categories of revenue officials were of three classes and each class was further sub-divided into three grades⁸².

Salar Jung, along with the establishment of the new system of revenue, civil, and criminal administration, reorganised the police. The police was separated from the Revenue authorities, and was placed on a regular and systematic footing. An Inspector of Police was appointed to every two *taluqas*; in some odd ones an additional Inspector was appointed. A Superintendent to every district was appointed. Every district was provided with a sufficient number of constables and horse-riders constituting the police force. Subsequently the police was taken out of the control of *tahsildars* and Superintendents of Police were separately appointed⁸³.

Salar Jung saw the apparent necessity of improving the economic condition of the peasant and granted further concessions to them. Land attached to their houses was exempted from taxation; fallow lands were freed from assessment, household utensils and implements of husbandry were prohibited from being attached, and proprietary right to his holding was conferred upon him. Salar Jung recognised the fact that the greater the prosperity of the agricultural class the more prosperous would be the condition of the State. These reforms proved to be such a great success that, thirty years later, the revenue of the State was nearly three times more, while in Hyderabad City itself it had been more than trebled. Sir Richard Temple, while reviewing the conditions in August, 1867, said: "Constitution, system and the principles of the Nizam's Government are really excellent"⁸⁴.

In 1868 Salar Jung introduced yet another new reform creating four *Sadr-ul-Muhams* or Assistant Ministers, and among them administration of all the Government departments was distributed. They ranked next to the Prime Minister and were delegated full powers of supervision and control over their

respective departments. Each one of them was provided with a Secretary and assistant Secretary with requisite establishment of subordinate officers and clerks⁵⁴.

Certain modifications and readjustment of civil divisions and districts was made in 1867. After the formation of districts earlier, Salar Jung deemed it necessary for the better administration, to create divisions, allotting a few districts to each division. As a result of this reform the State was divided into five divisions, with the assignment of districts to each, as follows: The districts of Aurangabad, Bir, and Parbhani were grouped under North-Western Division, the districts of Bidar, Nanded and Nalgonda under the Western Division; the districts of Nalgonda and Khamman in the Eastern Division; the districts of Shorapur, East Raichur and West Raichur were incorporated in the Southern Division, and those of Medak, Indor, Elgandal in the Northern Division⁵⁵.

Likewise, Salar Jung introduced far reaching reforms in different departments and in many cases new departments were established, viz., Judicial, Police, Inam Commission, Revenue survey department, formation of Irrigation department, establishment of Gazetteer office, Census Office established, Department of Public Works created, office of the Minister of Miscellaneous department was created to supervise and control the following five departments; Public works, Public Instructions, or Education Department, Medical, Municipality, Village Roads Postal department, reorganized *Daftar-i-Mulki* office for the State correspondence was established, workshops for the Public Works department established, Geological survey department established, Railway lines established and expanded, Military department for the regular forces established, etc⁵⁶.

(iii) Third Phase 1881-1883

As a result of the reforms introduced from time to time in the previous years, it was found that the administrative work was daily increasing in volume, and that much of the time of the Prime Minister and the Assistant Ministers was being taken up by matters of minor importance. As such the *Sadarul Mahams* were restyled as *Moinul-Mahams* and they retained the same portfolios with more powers and the scheme introduced from November, 1882⁵⁷. During this period a general reorganization of all the departments of the State was made

from the experience gained during the past years after their establishment, in order to improve the general efficiency and welfare of the State.

The result of Salar Jung's all round great reforms was that not only was the public treasury full, but the annual income of the State exceeded the annual expenditure by about eight lakhs of rupees, while the credit of the Government stood proportionately high. Salar Jung endeavoured his utmost to settle with the British Government the vexed question of the Hyderabad Contingent and eradicated all the evils in the revenue department and brought the Budget within the limits of solvency, such as had never been known to the exchequer for generations together. Above all he modernised Hyderabad bureaucracy and gave a new face which was of immense help in the following decades. But he could not live long to witness with his own eyes the completion of the edifice whose foundations he had laid in very trying circumstances. The British Residents and officials, namely, Sir Richard Meade, Sir Stuart Bayley, C.B. Saunders, Sir Richard Temple, Sir George Yale etc., have highly commended the great reforms which Sir Salar Jung contemplated and successfully implemented them for the benefit of the people and the State⁵⁸.

(G) Correspondence of Sir Salar Jung I

Sir Salar Jung I's original correspondences numbering in thousands are a great treasure reflecting flood of light on a wide variety of subjects, namely political, diplomatic, social, cultural, religious, commercial, administrative, etc., of the late 19th century Hyderabad; and are preserved at the state Archives, Hyderabad. Some letters are to be found at the British Museum and India Office, London; and some are in the private collections in England. Above all, the life of Sir Salar Jung himself, his policies, his way of working, tackling the people, solving critical problems, crisis, etc., are reflected in these correspondence which are of immense value and are unpublished.

During the three decades of Salar Jung's Prime Ministership he entered into regular correspondence with the British Government, British Resident at Hyderabad, British officials and personnel both, within the State and outside, British friends and admirers in England, State Officials, the nobility people in private, etc.

(1) *Letters of Kessowjee Naik and Bradshaw*

For the establishment of Cotton spinning and weaving mill within the State, Salar Jung entered into correspondence with prospective industrialists of Bombay and other Englishmen who could give effect and implement his plans. One Kessowjee Naik came forward to establish a mill in the State at a cost of Rs. 6,25,000 for 20,000 spindles and 125 looms. Salar Jung agreed to the terms of Naik and sent a telegram on 28th September 1874 of his acceptance to the Naik, latter wrote back on 5th October, 1874 regarding the proposed plan of the cotton Mill⁸⁸.

However, an Englishman James Bradshaw in his letter of 18th November 1874 to Salar Jung opposes the proposal of the Naik on grounds that the same could be done at much less cost and proposes to get better men from Manchester to establish a mill in the State at low cost and economical management. To get things done Bradshaw before leaving for England made a flying visit to Hyderabad to meet Salar Jung.

(2) *Oxford Vice-Chancellor's letter (1876)*

When Salar Jung visited England during 1876 he received innumerable letters from different persons, colleges, Municipalities, Associations, Chamber of Commerce etc. Most of them wished to hold receptions etc., in his honour and present with an address. Thus to honour Salar Jung, the Oxford University awarded the Honorary Degree of Doctor of Civil Laws (D. C. L.). In this connection the Vice-Chancellor of the Oxford University wrote to Salar Jung, from Oxford, dated 5th June 1876 as follows⁸⁹.

"Sir,

"I am authorised by the Hebdomadal Council of the University of Oxford to ask, whether it would be acceptable to you, that, at the approaching Commemoration in the Sheldonian Theatre on Wednesday, the 21st of June, it should be proposed to the convocation of the University to confer upon you the Honorary Degree of Doctor of Civil Law; and, if so, whether it would be in your power to be present on that occasion to receive the Degree".

"May I beg here to add, that I trust, that the communication which I am thus authorized to make may be accepted as an

indication of the respect and consideration entertained towards you, as well in other guests as in the Council of the University."

"I have the honour to remain, Sir,"

Very faithfully yours"

I. E. SEWELL
(Vice-Chancellor)

(II) *The Character of Sir Salar Jung I*

The personal character of Salar Jung may best be expressed in the words of the Nizam VI: "His generosity, courage, justice, clarity, kindness and modesty were known to all; his faithfulness and attachment to his sovereign were unequalled. He was ever willing to sacrifice self to the well being of his country and fellow-subjects. He was one who was beloved by all".⁹⁰ This was the Nizam's tribute to the Minister who had so faithfully served his royal master and had steered the barque of State through storms into calmer waters. Sir Salar Jung was not only one of the most eminent men that Hyderabad has ever produced but one of the greatest of India's sons. Salyid Hussain Bilgrami, who was the private Secretary of Sir Salar Jung, and had the privilege of serving under him for many years and of being constantly in his society both in private and public life, speaks about the character of Sir Salar Jung as follow⁹¹:

Nothing was ever hurried, no reform, however important was carried out in hot haste. Railway speed did not suit his temperament, he preferred the slower movement of the old-world vehicles. His policy both, in theory and practice were "wise and wary conservatism" in sense almost convertible with wise and wary liberalism. His abhorrence of extreme measure and revolutionary schemes was intense; and yet no man was less tenacious of old systems and exploded principles when he had once satisfied himself of their inefficiency. He advocated and religiously carried into practice a system of Government by compromise and conciliation, which he carried almost to an extreme. One great advantage of this, however, was that every amelioration seemed to come of itself, and did not jar on the senses of the people as an innovation. Perhaps of all modern statesmen he made the greatest allowance in his calculations for the prejudices, religious and social, of those whom he governed. He never forced a reform down the throats of his people. He was often accused of undue leniency, but it may perhaps be explained as much by a reference to his peculiarity

in his policy as by considering the Hyderabad kindness of his disposition.

In his personal relations he was eminently just, humane, and truthful. Perhaps few Indians had a greater contempt for flatterers, and the tribe of parasites that finds good in many oriental courts had no place in his establishment. Towards his relatives and friends he was affectionate in the extreme, and kind and considerate towards his subordinates. By taking a friendly interest in their private affairs, and by extending to them his sympathy and assisting them in their emergencies in every legitimate way in his favour, he succeeded in attaching them to his favour in a manner that has few precedents in any part of India. Of him it truly he said that he endeavoured to give every man not only his due, but always much more than his due. He was extremely sensitive as regards the honour of his word, and people have sometimes taken advantage of his trait of character by straining a careless expression to serve their own object. He very seldom, however, pledged his word, and in this respect was habitually on his guard.

His intellectual peculiarities were a wonderfully retentive memory and a highly subtle and comprehensive understanding. He seemed to be able to enlarge an argument or a character with equal ease. He possessed a sound knowledge of men and manners, and made use of it with almost unerring accuracy. His conversation was easy and sensible, and he was able to enjoy a good joke as well as any other man. He had a quiet humour of his own, which gave him a quick apprehension of congruities and incongruities of character, but he never indulged in ridicule, for which such a knowledge placed in his hands most powerful instruments. He was moderately fond of poetry and pictures, and also of music, though he used often to remark that he could never scan a line or distinguish a note. He was fond of history, but was fonder of any study leading to practical results connected with State craft. He had no time, however, to spare for reading, being occupied in actual work from early morning till eleven O'clock at night. He transacted business through Secretaries and centralisation was the great distinguishing feature of his administration.

Personally Salar Jung was perfectly free from all religious sectarianism and was a thorough liberal with respect to religion. He did not, omit, however, any of the more binding injunctions of Islam, and it was very seldom that he neglected his daily prayers or the fasts of Ramzan. He was fond of society, and

nothing gave him greater pleasure than to have a few English friends to meet him at the breakfast or dinner-table and share his hospitality.

He had two sons, Mir Laik Ali Khan and Mir Saadat Ali Khan, and two daughters. The sons were educated by English tutor, while the daughters were educated by a French Governess and were proficient in Persian and English. Sir Salar Jung was the first Indian Muslim to get his daughters brought up in European style. The sons were sent to England after their basic education at Hyderabad. They were both accomplished and well bred men.

Lastly, we may conclude this brief biographical sketch of Sir Salar Jung I with the following passage: "Sir Salar has been styled, not altogether without reason, the best dressed man in India". His dress was extremely simple, and he wore his small white turban with more dignity than many Indian princes wear their jewelled head-gear. He was tall and upright. His face was thoughtful and calm, pleasantly lit up when he smiled, but betraying nothing to the acutest physiognomist. He spoke and wrote English with perfect ease and elegance, and his manners were so enjoying that an English official, who was opposed to him claims for the restoration of the Bazaar, said "he thought Englishmen of influence and rank should not be encouraged to go to Hyderabad, as Sir Salar Jung was sure to make converts of them."³³ He was counted among the world's celebrities and was considered "a great man, a wise man, and in every sense of the word a thorough gentleman."³⁴

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SALARJUNG - II



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(A) Early Life and Education

The eldest son of Sir Salar Jung I, Mir Laiq Ali Khan, was born on 9th Jumadi I, 1278 H (15th Nov., 1861). In the beginning he was educated at home under a private English tutor; and later he was admitted to the Madras-i-Aliya or the Noble's School, where he was pupil until 1882. On 19th Safar 1297 H. (1882), he along with his younger brother Mir Saadat Ali Khan was sent to England for higher education*. In England he was under the guardianship of Duke of Sutherland. He stayed for a short time at Duke's Dunrobin Castle and came into contact with some of the celebrities of the time; and was entertained by such high personages as the Prince Leopold, Princess Mary of Teck, the Marquis of Salisbury, the Duke of Sutherland, the Prince and Princess of Wales, Lord Mayor of London*. On 27th Shaban 1299 H (1882) he met Queen Victoria. And on 20th July, 1882 they were honoured at a dinner given at the Mansion House by the Lord Mayor of London and while doing so the English gratefully acknowledged the services of their father during the Mutiny of 1857*.

(B) As Joint Administrator of the State

On the death of Sir Salar Jung I, his eldest son Mir Laiq Ali Khan, was given mourning *khilat* or robe by the Nizam Mir Mahbub Ali Khan, on 12th February 1883. The Nizam VI appointed Laiq Ali as Co-Administrator along with Maharaja Narendra Bahadur, the *Peshkar* of Sir Salar Jung I. Laiq Ali was styled as the Junior Administrator. Two joint-administrators carried on the administration of the State for nearly an year*. But the outcome of the intrigues of the British Residency was that a Council of Regency, consisting of the Maharaja Narendra Bahadur, Sir Asman Jah, and Nawab Shamsul-Ulama, was appointed in place of the Co-Administrators. Nawab Mir Laiq Ali Khan was made the Secretary to the Council*.

At a *Darbar* held on 31st October, 1883, Mir Laiq Ali Khan received from the Nizam VI the titles of 'Salar Jung' and 'Munirud-daula'. Thus he became Salar Jung II. While his younger brother was bestowed with the titles of 'Ghayur Jung', and 'Shojaud-daula'.

For the invitation of the Viceroy of India, on 17th December, 1883 Mir Laiq Ali accompanied the Nizam VI to Calcutta where he met the Viceroy and Governor-General of India.

He returned to Hyderabad on 11th January 1884.

(C) As Prime Minister

At the *Darbar* held on 7th Rabi II, 1310 H (5th February 1884), the Nizam VI appointed Mir Laiq Ali Khan Salar Jung II as the *Diwan* or Prime Minister of Hyderabad and conferred the special *Khilat* of Diwanship and jewellery of honour, namely *sarpech*, *dast-band*, *bazuband*, *ruarah*, *har* and *paduk*. Lord Rippon, the Viceroy and Governor-General of India, was also present on the occasion and he also bestowed *banglas* and jewels. He took charge of the Prime Ministership five days later¹³.

Soon after assuming the reigns of the Government, Mir Laiq Ali directed his attention towards the introduction of the reforms left unaccomplished by his father with some minor modifications.

It was proposed earlier by Sir Salar Jung I, and announced in the *Jarida* or the *Gazette* of the 29th Azar, 1292 F (1882) that the offices of the *Sadar-ul-Maham* be amalgamated with those of the *Mudir-ul-Maham*, and that the former be in future styled as *Muin-ul-Maham* or Assistant Ministers, to render assistance to the Prime Minister in the discharge of his heavy administrative duties. This reform of the late Prime Minister was implemented by Mir Laiq Ali about four months after his take-over as Prime Minister. At the same time Nawab Sa'adat Ali Khan Ghayur Jung Munir-ul-Mulk assumed charge of the Revenue and Finance Departments under the designation of Revenue and Financial Muin-ul-Maham or Minister. This appointment relieved the Prime Minister of a considerable portion of the cumbersome administrative work. Reorganisation of the Revenue Secretariat was also affected.¹⁴

The other reformers were:- On the 1st Isfandar 1294 F (1884), the Board of Revenue was abolished and its three members were appointed *Subedars* or provincial governors; the offices of *Sadar Taluqdar* being transformed into those of the *subedars* and their status raised. The term *simt* for the group of districts was changed to *suba* or province; the department of mint, stamps, forest conservancy and posts were detached from Revenue Secretariat and amalgamated with the Home Secretary's Department; the financial department which had hitherto formed a branch of the Revenue Office was detached from it and made one of the constituents of a newly created



Mir Laiq Ali Khan—Salar Jung II

department known by the name of the Political and Finance; the *Sarfi-khas* which was under the control of the Revenue Secretariat was detached and placed under a Superintendent of *Sarfi-khas* etc¹¹.

Mir Laiq Ali, as old age procedure, use to refer all important matters to the Nizam for sanction or final orders. Under instructions from the Nizam, Mir Laiq Ali use to wait up to the former thrice a week with papers and other State documents for final disposal or explanation. For the purpose of modernisation and to make administration more convenient for the welfare of the State, a "Council of State" was constituted, with the Nizam as its President and Mir Laiq Ali as Vice-President along with seven other chief nobles of the State as members. Salar Jung II, the Vice-President, was to preside the Council in the absence of the Nizam, the President¹².

Salar Jung II shouldered great responsibility as Prime Minister and in the interest of the State took under his direct administration the following Secretaries-Political and Finance, Home and Railway, Revenue Department, Judicial and Police-English Offices, *Dafdar-i-Mulk*, Public works, Regular and Irregular Troops¹³.

Though the Osmania University was established during the 20th Century by Mir Osman Ali Khan, Nizam VII, but its seeds were sown by Salar Jung II and Mir Mahbub Ali Khan Nizam VI as early as 1884 when they decided to establish a "Mohomedan University" at Hyderabad. In this regard they consulted one of the leading educationist of British India Mr. Wilfred Blunt and entrusted to him formulation of a scheme for the said University. In a letter of 24th January, 1884, Blunt wrote to the Nizam as follows :

"I have the honour, in accordance with my promise, to send your Highness a draft scheme of the proposed University, which I believe will meet the views of a majority of the influential Mohomedans of Calcutta and Northern India, and I trust that it may equally be found acceptable to your Highness and receive your sanction."

"If I can be of any further use in this matter, I beg you to command me; but I feel that the future of the scheme, which has already received wide approval, lies with your Highness; and I will only record my further promise here that, should it take an active shape, I will gladly contribute a sum of thirty

thousand rupees for the endowment of a 1st Professorship according to the terms proposed. I have, & C., Wilfred Seawen-Blunt¹⁴."

Responding to the letter of Blunt, Salar Jung II wrote on 13th February 1884 to the following effect: "I am desired by His Highness to inform you, in reply to your letter of 24th January, enclosing a Memo embodying a scheme for the formation of a Mahomedan University, that His Highness cordially approves of your suggestions, and will give every support in his favour to any attempt that may be made to carry them out. His Highness had the honour to holding a conversation with His Excellency the Viceroy during his short sojourn here, in the course of which he understood that His Excellency was prepared to countenance and support the scheme".

"I am to say that His Highness regards the scheme as one calculated immensely to advance the cause of Mahomedan progress, and that he will be glad if Hyderabad is given the honour, by preference of becoming the centre of the movement. As however the scheme has originated with you, and you have taken the troubling of ascertaining the views of the leading Mahomedan in all parts of India, His Highness would have wished that you had prolonged your stay in this country so as to see it carried out. In any case, if your other engagements give you time to pay another visit to Hyderabad, His Highness will be gratified to have your assistance in the matter, His Highness is glad to say that His Excellency the Viceroy has promised him this. Believe me, & C., Salar Jung¹⁵."

However, Salar Jung II could not succeed in establishing Mahomedan University at Hyderabad due to his short tenure of office and later the proposal does not seem to have taken shape.

In February, 1884, Salar Jung II, accompanied with several officials, proceeded to Simla to meet the Viceroy and discuss personally the important issue of the restoration of Berar to the Nizam and to procure removal of the British Resident Mr. Cordey, towards whom he was not well disposed. The outcome of the meeting regarding Berar is not known, while Cordey left Hyderabad in 1886. In 1885 again Salar Jung II went to see Viceroy but this time at Calcutta¹⁶.

The progress in administration and financial stability

achieved by Salar Jung II was highly commended by the foreign guests who visited Hyderabad during his tenure. They are Princes of Sweden, the Duke and Duchess of -Mactenburg, Prince Napoleon, Sir W. Gregory, C.P. Ilbert and Sir Stewart Bayley. The latter even visited State Government offices and reviewed the grand progress made by Salar II and expressed great satisfaction on the working of the offices¹⁷.

In the beginning of May 1885, Salar Jung II accompanied the Nizam to Nilgiri Hills and after a stay of nearly two months returned home. In the same year Salar Jung led a deputation on behalf of the State, to the Rawalpindi Camp, where he was received with great kindness and distinction by the Viceroy, who expressed to him personally his sense of gratitude¹⁸.

Salar Jung II's tenure of Prime Ministership was though short, but he showed marvellous capacity in handling even the most delicate affairs of the State. This is evident from the tactful manner in which he handled the serious affairs of Arab Jamedar Sultan Nuwaz Jung and his Arab followers who confronted the City Police and created serious disturbances. At this critical juncture Salar Jung II despatched messengers to the Arab leader threatening him with punishment and demanding that discipline and order should be restored at once among his followers. Peace was thus restored. Sultan Nuwaz Jung was tried by a Commission of enquiry appointed by Salar Jung II. He was found guilty of organising insurrection, his hereditary offices were confiscated and he was banished from Hyderabad. A penalty of one Lakh rupees was levied on him and this was recovered from his revenues. Such a drastic action even Salar Jung I could not take. This is one of the many instances that goes to prove Salar Jung II's tact and statesmanlike firmness of purpose for the welfare of the State¹⁹.

Like his illustrious and revered father, Salar Jung II was unwavering in his loyalty both to the Nizam and the British. On 5th February, 1885, on the occasion of the Nizam VI's accession to the throne, Salar Jung II made an impressive speech. A passage from the same elucidates his breadth of vision and his deep sense of loyalty to his Master.

"With the incidents which occurred outside Hyderabad we have nothing to do, but I may be allowed to touch upon one memorable event which at one time seriously threatened to disturb that peace and security which all of us, from Prince to peasant, enjoy under the just and benign rule of the paramount

power throughout this vast peninsula. You will at once understand that I am alluding to a time during the last hot weather when the North-West Frontier of the Empire was over-hung by dark clouds, and the invasion of Afghanistan was threatened by Russia. The inevitable evils of War would have followed had it not been for the great genius, sagacity and skilful diplomacy of the illustrious nobleman who presides over the Government of India, which alone averted that calamity. And here I may be allowed to state that in touching upon this subject I am not out of place, because it not only affects these provinces, just as much as it does the rest of India but also, when the rumours of impending war were in the air, His Highness (The Nizam), with that true friendship and loyalty that have ever distinguished the relations between the illustrious house and the British Government, at once preferred the assistance of his own troops for service with those of the Imperial Army on the distant frontier²⁶.

During July 1885 Salar Jung II submitted his resignation owing to some differences with the Nizam about the grant of a Jagir to a certain person, whom the Nizam did not approve. However, he was induced to withdraw his resignation. The temporary disruption of friendliness between the Nizam and Salar Jung II passed away; and the confidence of the Nizam in Salar Jung II was once again restored to the normalcy²⁷.

Unfortunately the atmosphere of intrigue in the political circles of Hyderabad continued to prevail; and the confidence and friendship which had from the outset existed between Salar Jung II and the Nizam VI were disturbed by more misunderstanding beyond repair. Consequently Salar Jung II had to resign his office in April 1887. The news was received with dismay by the officials of a large majority of the public who felt that he was irreplaceable²⁸.

(D) Created Knight by the Queen- Tours Europe

Soon after relinquishing Prime Ministership he left for Europe. In appreciation of his service and merits and sincere loyalty to the British crown, the Queen decorated him with the Insignia of the Order of K. C. I. E. at Osborne in August 1887²⁹.

On way to Europe he visited Cairo and met Khedvie of

Egypt. He visited several places in Europe and met numerous kings including King of Turkey, princes and high officials. After stay for a long period at Paris and London he returned in 1889. He made brief halt at Bombay and returned to Hyderabad in 1889³⁰.

(E) His Death

On return from the long European tour he fell ill and within a short period he died on 8th Zighada 1306 (7th July, 1889) at the young age of 27. He was buried along with his father at Daira-i-Mir Momin.

(F) Character of Salar Jung II

He was a good statesman, like his great father, whose qualities he had inherited. He was nobler and more helpful to the needy and deserving persons. He had great quality of self sacrificing devotion to the service of the Nizam and the State, as exhibited in his resignation from the Prime Ministership. To satisfy the factions at the court and in the better interest of the State and the welfare of the people he sacrificed his career at its threshold. In his day to day action and measures he was guided by his conscience of the welfare of the people of the State.

His training and education in England enabled him to combined in himself a special characteristic of both an Oriental and Western statesmanship.

He was accomplished in Persian, Urdu and English. But at the same time he had a unique ability to grasp a new foreign language within a span of few days while touring a foreign land. While he visited Turkey during 1887 he picked up Turkish in a week's stay at Istanbul that he gave a speech at dinner in the Turkish language and gave a pleasant shock to the audience³¹.

His memory too was remarkable. Just one sight or hearing was enough for him to reproduce any passage or poetry in tauto. While hearing just once any Arabic or Persian Poem he was able to reiterate almost half of it. Once he asked Maulavi Saiyid Hussain to prepare a speech in English on his behalf for a dinner party. He prepared it in about six pages; but he had no time to read it. Just on the day of the function he picked up the speech and read it once and threw it aside.

The Maulavi was shocked at this careless response and was much worried about the situation Salar Jung II would face. But, when the time of speech came, he got up and read the speech extempore without the paper and to the astonishment of Sayid Hussain, he reproduced almost verbatim what he had written⁷⁵.

He was expert in tackling critical and sensitive problems. The affair of Sultan Nawaz Arab Jamedar has been already cited. Again, once the British Resident happen to have met the Nizam with improper dressing as per the Hyderabad Court Culture, Salar Jung II managed this sensitive problem in such a way that the Resident asked the Nizam's pardon, without being told in specific words by Salar Jung II or any one else⁷⁶.

Siddi Amber has narrated that Salar Jung II was not sorry for resigning from the Prime Ministership, but he took to hurt seriously and heavily the condition imposed on him to seek permission for entering the City. And this grief alone killed him at young age of 27, which he could not tolerate and survive⁷⁷.

FOOT NOTES—PART ONE
THE SALAR JUNGS—I & II

I. THE ANTECEDENCE OF SALAR JUNG FAMILY

1. Riyaz, 20-31 (Pashto); Memoir, 3; Buzan II, 615.
2. Riyaz, 31-37; Buzan, II, 615; Memoir, 4.
3. Idem.
4. Riyaz, 37; Memoir, 4.
5. Riyaz, 39; Pg. Hyd. II, 100.
6. Riyaz, 41; Memoir, 4.
7. Riyaz, (46-71); Memoir, 8; H.D.S. 110f.
8. Chronology, Genealogical Tables.
9. Tabli, II (Pashto)

II. SIR SALAR JUNG I (1826-1883)

1. Riyaz, 187f; Memoir, 14.
2. Riyaz, 196f; Memoir, 15; H.D.S. 140f.
3. Buzan, II, 630; Riyaz, 199.
4. Buzan, II, 629-631; Riyaz, 200; Memoir, 14f.
5. Riyaz, 200; H.D.S. 131.
6. *Sarposh* is a jeweled brooch with five or seven points, the centre and one or two points on either side being occupied and the outer one triangular. The points are sometimes star shaped also. The pear-shaped drops are called of turquoise (usually green) or emerald varying in colour and quality according to rank. The *shahi* bagh encircles the akshar in front, and is fastened by gold threads and tassels. *Agha* is the Turkish jeweled ornament (and *Kashan*) two Hyams or *Shahidous* forms with pink flowers (November specimens) 7, 37, 18.
7. Memoir, 18-20; Riyaz, 202; H.D.S. II, 152; Chronology, 249.
8. Incidentally at this time the Nizam, the Prime Minister and the Public, all three top administrators happened to be young and it was the talk of the town for "Rozgar Hazrat-Elahi Shah", implying that the State had become playground of children. Riyaz, 202.
9. Fathullah, 59; Memoir, 20f.
10. See *Intro*-Section F of this Chapter—"Salar Jung's Administrative Reform-Bureaucratic Modernization of Hyderabad."
11. Gebble, II, 235; H.D.S. 160.
12. Memoir, 21; Affairs, III, 9f; 181-183.
13. Memoir, 28; Affairs, III, 11.
14. Affairs, III, 78.
15. Affairs, III, 10, 12; Memoir, 28.
16. Memoir, 28f.
17. Idem.
18. Memoir, 42, 64; Chronology, 201f.
19. Riyaz, 236; Affairs, III, 39, 41f; H.D.S. 172.
20. Memoir, 74; Affairs, III, 41.
21. H.D.S. 173; Memoir, 75.
22. Memoir, 76.
23. Chronology, 208.
24. Memoir, 77f; Chronology, 208f; Affairs, III, 48, 49.
25. Chronology, 209 f; Affairs, III, 48, 51.
26. Chronology, 210f.
27. H.D.S. 175; Affairs III, 50f.
28. Chronology, 511.
29. Affairs, III, 55f; H.D.S. 175.
30. Pg. Hyd. 210; Affairs, III, 139.
31. Affairs, III, 56-61; Memoir, 89; Pg. Hyd. 210f.
32. The *Memoir* (P.81) and H.D.S. (P. 176) has wrong date "January 1878". The back from Calcutta on 6th January, 1878 (Chronology, 9, 11f). Chronology has correct date "16 December, 1875-1876".
33. Affairs, III, 62; Memoir, 81; H.D.S. 178; Chronology, 9, 11f.
34. Affairs, III, 62-64; Memoir, 81, 85. For Salar Jung's initiatives in visit England for the *Barron* as early as 1874, see *Intro* Sec. G—"Correspondence of Sir Salar Jung."

55. Affairs, III, 64; Memoir, 81; Pt. Hyd. I, 211.
 56. Memoir, 82.
 57. Memoir, Pt. Affairs, III, 74.
 58. Memoir, 57; Affairs, III, 74.
 59. *Idem*.
 60. Memoir, 88; Pt. Hyd. I, 211; Affairs, III, 91. For an original letter of the Vice-Chancellor of Oxford University in this regard, see Sec. G- "Correspondence of Sir Salar Jung" - *Afsar*.
 61. See Sec. G in correspondence for an original letter in this regard.
 62. Memoir, 86-91; Pt. Hyd. I, 211; Affairs, III, 93.
 63. Affairs, III, 95; Memoir, 90.
 64. Affairs, III, 104; Memoir, 96-103.
 65. Affairs, III, 105; Affairs, VII, III, *Chronology*, 316.
 66. Memoir, 105-111; Affairs, III, 105; 98.
 67. Affairs, III, 130-132; Memoir, 112.
 68. *Chronology*, 217.
 69. Memoir, 115-117.
 70. Memoir, 117; Affairs, III, 114.
 71. *Chronology*, 319; Affairs, III, 148-149.
 72. H.D.S. 179; *Chronology*, 319.
 73. Memoir, 130.
 74. Memoir, 125-127; Riyaz, IV; Affairs, VIII, XXXI, XXXVII. It will not be out of place or unnecessary to refer to the correspondence which Wilfrid Scawen Elliot had with Madhocrindia Gujardal, Salar Jung's French Governor, with regard to the cause of his tragic death (*see India under Afsar* (pp. 200)).
 "She says, further, that she had no doubt in the world that the Minister (Sir Salar Jung) was promoted, he had not completed of anything till late on Wednesday evening,-- the evening of the same party at the Mir Akbar Turk, and he died at a quarter past seven on Thursday." On Tuesday he had dined at the Residence."
 "The expenses were not those of Chulera. There was no vomiting, except such as is natural caused, by pulling his fingers down his throat, in consequence only of a burning in his throat and head, and great thirst; and after death his colour remained unaltered. Of the two English doctors, Boissacot, one, said it was Cholera, and the other said it was not, but no post-mortem examination was made" (*Chronic-ul-Mulk*, 1905). It is left to conjecture the real cause. If Cholera was due to eating at the party, then why is Salar Jung alone? The food should have also affected others. No one else reported cholera nor did one from the party die. God knows the truth.
 75. Memoir, 125-131; Affairs, VII, XXXII; Riyaz, 169; H.D.S. 180-181.
 76. Memoir, 131; Affairs, VII, XXXIII.
 77. H.D.S. 181-185; Memoir, 131-133; Affairs, VII, XXXV.
 78. H.D.S., 185.
 79. Affairs, VII, IV.
 80. *Idem*, 84.
 81. Letter D.A.L.L. - Letter of Sir Salar Jung to Col. Hastings Fraser (1874) India office Library and Records, London. See infra, Sec. G- "Correspondence of Sir Salar Jung".
 82. Regarding Hyderabad Culture see the present writer's book (*Hyderabad: The Splendours of Hyderabad. The first phase of an Oriental Culture with 400 Illustrations Serwan-ul-Mulk*, 58-90) (*Passport*: Affairs III, 486; *Lampoon*, 445). For a detailed account of a particular department representing Salar Jung's mission, see M.A. Niswami, *History of Nizam Administration in Hyderabad*, *Ind* (1970), also see *Sarhad* that finally *Nizam Residual-Atak* defined. Dr. M.A. Niswami, 1978.
 83. Letter D.G.L.L. - Letter to Sir George York, British Resident at Hyderabad. Dated 10th July, 1863, Fraser, 438.
 84. *Passport*, 58; *Chronology*, I, 76. For the elaborate Lant Barometer System that existed during the time of Miran-ul-Mulk, Asaf Jah I was introduced during the 18th Century. Please see documented early English administrative of Deccan under Nizam-ul-Mulk Asaf Jah I (1720-1788 A.D.) by Dr. M.A. Niswami (1955). Obviously during the initial phases of the late 18th century the system deteriorated and became defunctive during mid-19th century as local people assumed initiative and mismanaged the country.
 85. *Chronology*, II, 247; *Chronology*, I, 11.
 86. *Chronology*, I, 79; *Passport*, 46.
 87. *Idem*.
 88. *Chronology*, I, 77.
 89. *Idem*, I, 78.
 90. *Idem*.
 91. *Idem*.
 92. *Chronology*, I, 79.
 93. *Idem*.

94. *Idem*.
 95. *Passport*, 62-63; *Chronology*, III, 81-83.
 96. *Chronology*, I, 83.
 97. *Passport*, 440; *Passport*, 64.
 98. *Chronology*, II, 248.
 99. *Idem*.
 100. *Chronology*, I, 83-84.
 101. *Idem*, I, 87-89.
 102. *Passport*, 456-64; *Passport*, 65.
 103. *Passport*, 67.
 104. *Chronology*, II, 182.
 105. *Chronology*, III, 93-119 (*Passport*). Also "Administrative Report of the Directors of Hyderabad to His Excellency the Nizam, Ser Salar Jung, Hyderabad, G.C.S.I Affairs, III, 115-181.
 106. *Chronology*, III, 35; Memoir, 215-220.
 107. *Passport*, 477-482.
 108. The original unclassified correspondence of Sir Salar Jung I, are being in large, unsorted and un-catalogued and without numbers at the late Asaf Jah Hyderabad. The present writer happened to pick up 87 packets and search them and obtain their Xerox copies some years ago, in some other connection. For this, the author is thankful to Mr. S. Venkateswami, I.A.S., former Director of Archives, and to Mr. P. Shripati, I.A.S., former Commissioner of Archives, for their kind permission to refer the archival records. They are retrieved and published here for the first time by the kind courtesy of A.P. State Archives, Hyderabad.
 109. Letter (S.A.11.5).
 110. Letter (S.A.11.1).
 111. *Chronology*, II, 209.
 112. Memoir, 137-140; H.D.S. 188-192.
 113. Affairs, VIII, p. XIII.
 114. *Idem*. Sir Richard Temple in his work "Men and Events of our time" speaks very high of Sir Salar Jung I.

III. SIR SALAR JUNG II

1. Date of birth according to *Chronology* is 1705. *Passport* II (p. 676) the date of birth is 84 Rajab 1280 H (1844). The *Chronology* has 1840.
 2. Riyaz, 252; Memoir, 192.
 3. Affairs, VII, 153; Pt. Hyd. II, 122.
 4. *Passport*, II, 624.
 5. *Passport* (1294 F.), 31.
 6. *Passport*, 74.
 7. *Chronology*, 130; Affairs, VIII, 275.
 8. *Idem*, 321; Affairs, VIII, 278.
 9. *Darbar-i-Araf*, III, 447; *Chronology*, 131.
 10. *Passport* (1294 F.), 29.
 11. *Idem*, 328.
 12. *Darbar-i-Araf*, III, 90; *Passport* (1294 F.), 31.
 13. *Idem*, 327.
 14. Affairs, VIII, 314.
 15. Affairs, VIII, 332.
 16. *Passport* (Rev.) 16, 20; Affairs VIII, 279.
 17. *Darbar-i-Araf*, III, 45.
 18. *Idem*, 29.
 19. Affairs, VIII, 280; Pt. Hyd. II, 123; *Passport* (Rev.) 23.
 20. Affairs, VIII, 302; *Passport* (1294 F.), Pt. Hyd. I, 113.
 21. Affairs, VIII, 284.
 22. *Passport*, 79; Riyaz, 272.
 23. Pt. Hyd. I, 123; *Passport*, 49.
 24. *Passport*, II, 613; *Chronology*, 25-41 (*Passport*).
 25. *Idem* II, 627; *Travels*, 46-57.
 26. Riyaz, 273.
 27. *Idem*.
 28. *Idem*.

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PART II
SALAR JUNG III

By
Prof. DHARMENDRA PRASAD



Nawab Mir Yusuf Ali Khan was one of the most notable noblemen that Hyderabad has ever produced. The Nawab hailed from the illustrious family of the Salar Jungs which had rendered yeoman service to the Nizams of Hyderabad in the past who had chosen six Prime-ministers in succession for the Asaf Jahi-dynasty. In the mid nineteenth century, the name of the great Salar Jung-I, Nawab Mir Turab Ali Khan Bahadur, the grand father of Nawab Yusuf Ali Khan was one to conjure with, both in England and in India since he had rendered priceless services to the British Empire.

He was the 'Dewan', who administered the Hyderabad State efficiently for thirty long years from 1853-1883. To quote Sir Nizam Jung:—

"If ever a man was born great in Hyderabad, it was the First Salar Jung who was great in soul, great in thought, and great in deed

To Sir Salar Jung-I, were born two sons—Nawab Mir Laik Ali Khan (Sir Salar Jung Imad-us-Sultanat) and Nawab Mir Soudat Ali Khan (Nawab Munir-ul-Mulk). Nawab Mir Laik Ali Khan (Salar Jung-II), the eldest son had a fine intellect, a prodigious memory and was an eloquent speaker. He was of the same age as Nizam VI, Nawab Mir Mahboob Ali Khan Bahadur. In the beginning he was a great favourite of the Nizam and was the Prime Minister of Hyderabad from 1884-1887, but due to some misunderstandings he incurred the displeasure of the Nizam and so he was removed from the highest office of the premiership. His untimely death at the age of about 27 at Poona was a cruel shock to all. Nawab Mir Yusuf Ali Khan was his only son, who, at the time of his fathers' death was hardly 24 days old. As Sir Nizam Jung remarks:—

"But for the timely birth of his son—Nawab Yusuf Ali Khan in 1889—the sole relic left of the great Salar Jung family, the very name 'Salar Jung', would have been lost."

Within a year of the death of Salar Jung-II, his younger brother, Nawab Munir-ul-Mulk, who was the guardian of the infant Salar Jung also passed away. This was another blow to this great family.

Nawab Mir Yusuf Ali Khan Salar Jung-III, as he was popularly known, was born at Poona on Friday, 14th Shuwwal 1306 A. H. (13th June, 1889 A. D.). After the death of Laik

Ali Khan at Poona, the widow and the infant came back to Hyderabad. From that time onwards for a long time, he was under the special care of his mother Hazratra Zainab Begum Sabebu, Khansaman-Siddi Amber (the faithful Abyssinian slaves of Salar Jung-I) and Mrs. Bourillion, the nurse who always accompanied the child wherever he used to be or wherever he went, even in his drives. None had access to him, except some trusted servants of the household.

Owing to very unfavourable conditions of the family and due to the fact that Salar Jung's ancestors had rendered great service to the Asaf-Jahi rulers and the Hyderabad State, Nizam-Mir Mahboob Ali Khan Bahadur always treated the young Salar Jung with particular regard and showed a paternal solicitude in all his affairs. He evinced much interest in his education and took pains in appointing qualified and experienced men to train him, so that he might be equipped intellectually and mentally and in future be able to become prime-minister like his fore-fathers and faithfully maintain the dignity, honour and great traditions of his family. Similarly, taking into consideration the services rendered by this family to the British crown, even the British government was keenly interested in his proper coaching and regularly called for a report about his health and progress from H. H. the Nizam's government.

Under the royal patronage of the Nizam and his government, the infant grew up and received not only sound education but also lot of emphasis was laid on his upbringing and education. After some time, at an early age he was sent to Madras-e-Aliya (Noble School), which was founded by his grand-father, where he studied with the sons of nobles and high officers, who were considered among the elite of Hyderabad and were called the 'nine gems' of Nawab Salar Jung. Some of them were later rewarded by the Nizam, the titles of 'Jungs' and 'Bahadurs', as was the custom prevalent in those days. The Nawab always treated his class fellows as his friends, but this idea was not liked by his mother since the Nawab came from one of the noblest families of Hyderabad. But when the young Nawab met any noble of his rank, he maintained with him the old traditions of nobility and always kept up his dignity and decorum.

His English teacher at Aliya School was Mr. Cooney who was professor of Latin and English at Nizam College. He was said to be one of the best English teachers in Hyderabad.



Childhood Portrait of Salar Jung III

Salar Jung derived great benefit from his teachings and showed fair promise. Further, under the supervision of other erudite scholars, he was educated both in oriental and occidental languages. Reports of his educational progress were regularly submitted to His Highness the Nizam for his perusal and also to the government of India through the Honourable British Resident Sir Trevor Plowden, K. C. S. I. (1891-1900) as they were specially interested in the mental growth and future career of the young Nawab. We gather from the reports, some of which are still preserved in the State-Archives of Hyderabad, that young Salar Jung's scholastic career was exceedingly satisfactory.

One of these reports from the Principal of Nizam College addressed to the Political Secretary to the Nizam's Government and Private Secretary to H. E. the Minister, Hyderabad is given below:

From

The Principal,
The Nizam College,
H. E. The Nizam's Dominions.

To

Nawab Faridoon Jung Bahadur, C. I. E.,
Political Secretary to H. H. The Nizam's Govt.
and Private Secretary to H. E. the Minister
Hyderabad (Deccan) dated 8th July, 1908.

Sir,

I beg to submit my report on Nawab Salar Jung for the term ending on April 25th last.

He attends morning school only, his afternoons being devoted to office work etc. He is reading English with me in the Junior First Arts class and Persian with Mr. Jamaluddin, making good progression in both languages.

In punctuality and regularity he sets an example to the whole college and school.

It is almost superfluous to mention that in word and act he is always the perfect gentleman.



He has now a very good command of English and his general knowledge is such as to enable him to take part in any general conversation on the topic of the day.

I have the honour to be,

Sir,

Yours most obedient servant,
Sd/— Ea Seaton, M.A. (Oxon).
Principal.

Professor Ali Akbar, the Principal of Nizam College in 1945, was a student of Aliya in those days. He describes in the following lines how the young Salar Jung went to school in a carriage drawn by two horses:—

"The two-horse landou in which he drove to Aliya daily with his controller, was escorted by a couple of liveried horsemen, who rode in front of the carriage. A room in the boarding house was placed at his disposal and he used it during the lunch interval and at other times when he had no class to attend".

The Principal of the school, Mr. Seaton was so much impressed by his studies and intelligence that he regarded him as "a boy of exceptional brilliance who could compare favourably with the pick of boys in any country". This was really a high appreciation and its value is enhanced by the fact that it came from an English principal of those days, that too a principal like Mr. Seaton, who was an M.A. from the old and world famous Oxford University. Such persons are very guarded and careful in their utterances. After his schooling at Madras-i-Aliya, he got his education at his Dauli as was the custom in those days.

A few of the books studied by the Nawab during his school days are now well preserved in the Founder's gallery of the Salar Jung Museum such as, English language book, 'Story of Susan', 1901, Outlines of Indian History (For use in Middle Schools in India) by David Sinclair, 1900, Longman's New-Readers, 1898, Arithmetic for schools by Rev. J.B. Lock, London, Macmillan & Co. Ltd., 1896 (used by Salar Jung for his promiddle class in Madras-i-Aliya in 1900 and 11rd Book (Urdu) 1316 H, studied by Salar Jung in 1316 H. Besides this, his Persian copy book dated 5-10-1901, Arithmetic Home

exercise and his Middle school Examination pass certificate dated 1st March, 1903. For this Examination he appeared in December, 1902 at Hyderabad and passed in the second class, with subjects, English, Persian, Arithmetic and Indian History and Geography.

Though he did not study in a college, he continued his studies at home and was supposed to be one of the most widely read among the nobles of Hyderabad. His passion for books, specially English and Persian literature, being amply evidenced by the magnificent library of the Museum. Thus the young Nawab was an exceptionally bright and intelligent youth of a most amiable and genial disposition. He recited many good verses in Urdu as well as in Persian and impressed his associates.

In 1901, his mother built a market at a cost of Rs. fifty thousand adjacent to the gate of Afzal-Ganj Bridge and named it after her son, "Yusuf Bazar". The Chronogram of its construction is as follows:—

Translation:— Yusuf Ali, son of Laili Ali Khan
son of Salar Jung.

Yusuf Bazar built after his name (1316 A.H.)

But unfortunately, his health was very delicate in his childhood and caused great anxiety to his well-wishers. In this, he resembled his grand father Sir Salar Jung-I, who did not enjoy robust health till over 26 years. This was indicated by a medical report given by Doctor Laurie and Dr. G. Gay, Medical Officers of the Salar Jung Palace.

Some extracts from their medical report are given below:—

"The Young Nawab is a lad of a weak and delicate constitution, but thanks to constant and unremitting care he has been kept in fairly good though not robust health for the past twelve years. He has had three attacks of severe illness, (1) remittent fever of a typhoid type in 1896; (2) measles in 1897 and (3) congestion of the liver and jaundice in 1898. He is constantly suffering from ailments, such as dyspepsia, flatulency, ear ache and bronchial catarrh. He has been vaccinated twice with calf lymph direct, both times with satisfactory results. In the beginning of the year 1897, the Young Nawab developed a direct inguinal hernia on the right side. The immediate

cause of this accident was not ascertainable at that time, but it was most probably due to some strain which escaped observation." Although the doctors gave the report that the operation was necessary it was not performed. Nawab Salar Jung's nephew¹⁸ told me that much later the operation was performed in England, but it was not successful.

Like his academic education, Salar Jung's physical education was also given special attention, and as a result, he was able to withstand the ailments referred to earlier. He was fond of sports and in his youth he regularly played cricket, foot ball, tennis and enjoyed games like tentpegging and polo, although he had the misfortune of meeting with several accidents. At the early age of five he was nearly drowned, although he was a good swimmer afterwards and used to swim during summer in a well in Nizam Bagh, along with some of his relatives like Mr. Taqi Ali Khan, whose father Mir-Moosa-Khan, very close to Salar Jung was two years younger than him. At the age of thirteen he fell off his pony and broke his right arm and at the age of sixteen he again broke his right arm while playing foot ball. In the founder's gallery of the museum there is a photo showing him with his football team. At eighteen his pony rolled over him when accidentally it tripped and fell while polo was being played. He was saved from death fortunately falling in a depression in the ground. Afterwards his polo team was known as 'Salar Jung Polo Team', and his polo ground was at Boysenpalli, near the Begumpet airport, where his ponies were trained. He had at least fifty to sixty ponies and the name of one of the good ponies was 'Lady Jane'¹⁹. The participants of the polo team were provided with a blazer with maroon and green coloured stripes along with a monogram of 'S.J.' (meaning Salar Jung), made at John Burton Company, Secunderabad. His Polo team participated in Polo tournaments at Bombay and Aligarh Muslim University Calcutta he had his ponies at Great Eastern Hotel, Old Church Street. His cricket team played matches at the Moimuddoula ground, Suroornagar, in which both Salar Jung and Nawab Moimuddoula-Bahadur took part. His Tennis Court was in the surroundings of his palace. In Nizam Bagh, which has now become the lorry stand in Diwan Devdi, there was a big cistern which was used for boating by the Nawab along with Nawab Kazim-Nawaz Jung, his brother Askar Yar Jung (Mr. Mohd. Pasha), Dr. Moazzam—Hussain and others. He also enjoyed bridge and most of the time he played it with Mr. Moosa Khan, Dr. Jubbar and a few others. After the operation of appendicitis he stopped playing all the outdoor games.¹⁸

Since Nawab saheb, to his misfortune, lost both his father and uncle when he was hardly one year old, the estate was placed under the supervision of Zinath-un-nisa Begum Saheba (mother of Sir-Salar Jung-I) who died on the 5th May, 1895. As no adult member of the family survived, the royal family itself supervised the management of the estate which comprised an area of about 1480 square miles with population of 2,00,000 equivalent to the former Patiala State in Punjab in addition to his property in the State as well as outside it, and issued a Royal Mandate (Firman) by which a Committee was constituted. The members of the Committee were Raja Shiv Raj Bahadur, Nawab-Imad Nawaz Jung Bahadur and Captain F. Bean Clerk, R.E., who was also Secretary to the Committee of administration, besides which he was to look after the health and safety of the minor Nawab and his sister Karim-un-nisa Begum (daughter of Mirir-ud-Mulk). Later on, in his Royal order dated 7th Shawwal 1307 A.H. (27th May, 1890), the ruler Nizam VI Nawab Mir Mahboob Ali-Khan Bahadur nominated Nawab Bahram-ud-doula Bahadur, brother-in-law of Salar Jung II, Chairman of the Committee.

Afterwards, His Highness, being disappointed with the above Committee, as it was not able to carryout his orders satisfactorily regarding the management of the estate, appointed a commission consisting of Mr. A.J. Dunlop, Nawab Akbar Jung-Bahadur to enquire into the finances of the Salar Jung estates. On submission of the report by the Commission, the Committee of admission was abolished by His Highness and Raja Lalit Pershad²² was selected as Nazim (Director) of the estate on 7th December-1894, who worked under the direction of the then Revenue-Secretary Mr. A.J. Dunlop. He worked to the entire satisfaction of the ruler¹⁹.

As the estates were heavily burdened with debt, the Nizam with his characteristic generosity paid off about half of the liabilities from the royal purse. Thus under his fostering care the estate was rid off all encumbrances.

On the occasion of the Durbar of Nizam's VI's birthday, dated 4th October 1898 (17th Jamadi-ul-awal 1316 A.H.) when Mir Yusuf Ali Khan was hardly ten years old, the Nizam conferred on him the titles of Khan, Bahadur and Salar Jung.²⁴ Further, he was awarded with a mansab of two thousand five hundred, cavalry of one thousand five hundred, Alam (Distinctive flag) and Naqqara (the Kettle-drum).¹⁹

On 11th November 1907 (4th Shawwal 1325 A.H.) when His Excellency Lord Minto, Governor General of India, came to Hyderabad he was honoured for attending the Durbar and dinner on that occasion.

After the death of Nizam VI in 1911 when Mir Osman Ali-Khan Bahadur succeeded him as ruler of Hyderabad State, in April 1912, he invested Salar Jung with full powers of administration over his large and extensive estates and bestowed him subsequently with robe of five pieces, a stick and a sword. The estates comprised two districts, seven taluqas and three hundred and twenty five villages.¹⁴ The annual income of his estates was Rs. twenty lakhs. It was just below the income of the feudal lords of the Paigahs. Like Paigahs, Salar Jung too had control of revenue and judicial administration and enjoyed vast authority over his property. His jagirs were exempted from Diwan jurisdiction as well as were rent free.¹⁷

A brief account of historical and cultural importance of his jagir will not be out of place here.

The jagir of Nawab Salar Jung Bahadur was as illustrious as his heredity. It can be said without any iota of doubt that there are many people from different parts of the world who have visited the Ajanta frescoes of the Dundagul district. As for Kopal it is a religious, historical and cultural importance. It is a haven for yogis, an abode of warriors and a land of erudite scholars. It is the home of Kannadigas and is purely a Kannada speaking place. Kopal fort in Kopal district is known as Indrakil mountain. According to Indian mythology, Arjuna, the great warrior of the epic Mahabharata and one among the five Pandavas, had practiced severe penance here for twelve long years and received from Lord-Shiva, the pashupat missile. Thus it has sanctity of the old Kopal was formerly known as 'Kopan'. In the distant past Kopal was in the possession of the Raja of Aregundi, then it passed off to the Adil Shahi kings and lastly it was in the possession of the Marathas. It is also said that it was once in the possession of Tippu Sultan, 'The Tiger of Mysore', and the Kopal fort was subsequently called 'Sultangad'. After the death of Tippu Sultan it was in the ownership of the Nizam and was called 'Nizangad', and later became a possession of the British in 1853. In 1860, Kopal again fell into the hands of the Nizam. Ultimately in 1861, it became the jagirs of Sir Salar Jung Bahadur. In the district of Dundagul, people speak Telugu as well as Kannada.

In the Dundagul district, Ajanta, Rayagiri, Dundagul, Kosagi and Mir Sagar are the five Taluqas, whereas in the Kopal district, Kopal and Yelaburgi are the only two Taluqas.

The Nizam did not interfere in the internal administration of the estates. The Secretary of the jagir was the chief authority. During the days of Salar Jung, there were two collectors, one for each district, who were called Taluqdars. For each Taluq, there was a Tahsildar. Some Tahsildars were invested both with civil and criminal powers. Till 1932, liquor, toddy, ganja and opium were given on contract in public auction sales. But from 1937, this contracting was jointly done by the authorities of Kopal jagir and Hyderabad. The Nizam's government supervised the Excise Department.

There was a survey department. The chief officer of this department was 'Mohiameens-e-Randohar'. The maps of the districts were sketched out by this department. In the Jagir there were five courts. At about a distance of twelve miles from Hyderabad, there was a sessions court in the city at Sarcoornagar. In this court, the criminal cases of the district were tried. But in Kopal, cases transferred as sessions were tried by sessions judge at Kopal only by officers from Hyderabad and deccan. Against the judgement of the Sessions Judge appeals could be referred to the High Court at Hyderabad. There was a Central Jail in Kopal. The magistrate of Kopal was the jail Superintendent. In the entire Jagir there was one police Superintendent, two police circle inspectors, eleven sub-inspectors, three hundred and twenty five minor officers and eight cavalry officers. An infantry called 'Fifth Infantry', was formed in Kopal in 1865 which was known as 'Kopal Regiment'. There were dispensaries in many places of the Jagirs.

Nowhere in the other Jagirs of H. E. H. the Nizam Dominions the Education Department received so much attention and financial support as in the jagir of Salar Jung, because the Nawab himself took very keen interest in the educational activities of his subjects. Equal opportunities were provided to one and all and parents were encouraged to send their children to schools, irrespective of caste and creed.

There was one full-fledged High School at Kopal and one depressed class school. From the income of the Local Funds of Kopal which was about Rs. Fifty thousand a year, many

primary schools and dispensaries were run. Similarly, the expenses of the sanitation of the town and electricity were borne by the local fund. The electricity was supplied by Sjt. Mudagal-Sangappa. There were two gins in the jagirs, one at Kopal and the other at Dandagal. There were also libraries, six banks under different names. The Municipal Board was also established by the order of the Nawab.

Thus Nawab Saheb was considered by his subjects as a noble who was very progressive in his outlook. He granted interviews even to the poorest peasant and gave a patient hearing to his grievances and solved them to the fullest extent possible. He always seriously thought of ameliorating the conditions of the poor ryots and he was known for his generosity, philanthropy and kind-heartedness.

Nawab Salar Jung was perhaps the only one amongst the nobles of Hyderabad who had shown marked ability for managing his great ancestral estates with practical efficiency in all details. And it redounds to his credit that he was the only nobleman whose estate was not encumbered with debt.

Because of his signal services to his subjects, the Kopal Merchants Association presented a silver Memento to Nawab Salar Jung Bahadur in 1941, which is preserved in the Salar Jung Museum.

Nawab Salar Jung was made Prime-minister in 1912 when Maharaja Sir Kishan Pershad vacated that office rather unexpectedly. The British Resident, Colonel Alexander Pinhey, strongly supported the selection, for the name of Salar Jung, as he said, was a name to conjure with. The new Prime-Minister was then hardly twenty three years old, who could be easily compared to William Pitt the Younger, of England who had also become the Prime-minister for England at a very young age. On this happy moment one of the admirers of Salar Jung said a verse, a line of which became very famous in Hyderabad, and it became the Chronogram of his appointment as the Prime Minister of Hyderabad. It is as follows:

Translation :

The Prime-ministership came to my Yusuf's house by becoming a beautiful woman¹⁸.

O R

By becoming a beautiful woman the Prime-ministership came to the house of Handsome Yusuf¹⁹.

The sudden news of his appointment spread in the State like wild fire and every one hailed it with delight as Salar Jung's family had produced many prime-ministers in the past. When the Royal mandate was brought to Drwan Dervish by Nawab Sadiq Jung Bahadur, aide-de-camp of the Nizam-VII, Salar Jung was in Mahtab Bagh, situated at Maula Ali. So he was informed of this news on telephone. Every one-Muslim, Hindu, Christian, and Parsi and Mulki and Non-Mulki, was happy over this and was saying, that after twenty-seven years, the 'Diwani' has again come to the great house of 'Salar Jung'.

From the late Colonel Pinhey's speech at the Nizam's birthday banquet, it could be gathered that the appointment received the cordial approval of the Government of India and that the young minister had their representative, the British Residents' fullest sympathy and support.

"..... Salar Jung! what a name to conjure with Hyderabad! He has every thing in his favour to start with-youth, a historical and honoured name and an unblemished character. I see no reason why he should not meet with as much success, or even more than his distinguished grandfather and in congratulating him, we can, at the same time, congratulate His Highness on the wise and popular choice which he has made. The name of Salar Jung is a household word, for there are many still living who can recall the benignity, amiability and 'bon hommie' of the great Minister."

After his appointment as Prime-minister when he went to King Kothi to pay his respects to the ruler, he was awarded by him, one watch with strap, an invaluable ring and a pen. Since he was acting Prime-minister he was paid the monthly salary of Rs. seven thousand and was invested with full powers of the Prime-minister. On 20th July 1914 he was confirmed in the post of the Prime-minister and received the full salary of the Prime-minister which was Rs. ten thousand, on 31st July 1914. On the occasion of the dinner of the ruler he was granted Sarpooh, Turrah (an ornamental tassel worn in the turban), gurtand, Dastband, Bhuj-band, Padak, Buglas, Zamarrand, one set of Almas-Buttons, ring, etc. totalled about eleven in number. Again in September 1914 he was granted a pen of gold.

Since he was young and inexperienced he was given two special advisers to help him in his responsible work. One of them was Nawab Imad-ul-Mulk C.S.I., a person respected by all in Hyderabad for his scholarship, administrative ability and integrity and the other was Sir Faridoun Mulk, another veteran

who had served as the political Secretary of the State since the time of Salar Jung-II.

Nawab Salar Jung did the work of Prime-ministership with great zeal and sincerity and aspired to emulate the life work of his renowned grand father. He fulfilled his responsibilities with great efficiency and marked success and brought changes in the administration and established new departments.

His innate nobility of character, calmness, strong and resolute will, absence of pride and ostentation and freedom from financial worries stood him in good stead. In 1913 when Lord Harding, the then Viceroy, visited Hyderabad at the State banquet, while toasting the health of the Nizam remarked:—

"I trust your new minister, the third Salar Jung will maintain the high traditions of his family and that he will prove as strong a support and assistance to your Highness as his grand father, the famous Sir Salar Jung¹²."

But he was Prime-minister only for about two years and resigned from this post due to some personal reasons on 30th November 1914, when His Exalted Highness considered it more expedient to take it directly under his own supervision.

During the short tenure of office as Prime Minister, Salar-Jung did notable work and introduced many reforms in the State. One such reform was the establishment of the Department of Archaeology for the preservation of the rich and precious objects in the State. Irrigation sources and water facilities were improved, weights and measures were standardized. A number of new industries like textile, oil and cement were established. Small causes court came into existence. He was greatly interested in educational activities, so he gave scholarships to many deserving students and sent them abroad to the countries of Asia, Europe and within the country for getting higher education in medicine and engineering. The names of some of the students who were sent abroad were, Samiullah Shah, Syed Muhammad Yunus, Hyder-Ali Khan, Muhammad Sirajuddin Ahmed, M. A. Larijo, V. N. Kohlapur, Dr. Bahadur Khan, Dr. Palla Reddy, Bala Pershad, son of Loalitha Pershad and many others. Some were sent on the Government scholarship, but many at his own expenses.²³

The Aligarh Muslim University was in receipt of Rs. 12000—annually from his forefathers by way of contribution ✓ but Salar Jung donated a cash of Rs. One lakh in March 1912²⁴. On 22nd July 1914 (27th Shabaan 1332 A.H.) he inaugurated the new building of Kinder garden in All Saints Institution which was built in commemoration of his grandfather Sir Salar Jung. In North India the Muslim Educational ✓ Conference was set up. Similarly, in Hyderabad, the Hyderabad Educational conference came into existence by his efforts. Since Urdu was made the official language of the State by his father during his tenure of office, the orders were issued that in the official correspondence, the English words should not be used unnecessarily in the mother tongue i.e. Urdu should not be loaded with English words. This shows how he patronised an Indian language. In recognition of the services rendered by Anjuman-e-Tarrakki-e-Urdu, he donated Rs. Ten thousand for the promotion of Urdu in the country. There is a photo of All India Urdu Congress Exhibition from 21st July to 28th July 1944 in the Founder's gallery of the Salar Jung Museum, depicting Nawab Saheb in the centre along with the other dignitaries, - Azam Jung Bahadur, Nawab Zain Yar Jung, Nawab-Mehdi Yar Jung, Dr. Mohiuddin Quadri Zore, Raja Kundan Lal, Mr. Khwaja Muhammad Ahmed, Mr. Hameeduddin Shahed and many others.

✓ He spent from his own pocket about Rs. ninety five thousand and sent many students abroad to U.K. and some European countries for higher studies.

For a long time, the Mir Alam Tank was under the control of the State Government, but in the middle of October, 1912, as per the royal mandate it was transferred to Salar Jung with the annual income of over fifty thousand rupees. In those days it supplied drinking water to the people of Hyderabad city and also provided water to the cultivable lands. This tank was constructed by his ancestor Nawab Mir Alam, Prime Minister of His Highness S.S. Soobedar (as engraved on the stone at the Mir Alam Tank) under the direction of S.H. Russel Esq. of the corps of Engineers on the Madras Establishment. It was begun on the 25th of July 1804 A.D. and completed on the 8th of June 1806 A.D. This note is found engraved on the foundation stone at the Mir Alam Tank. As the tank belonged to the ancestor of Salar Jung, it was handed over to him by the Nizam.

During the tenure of his office he left for Nilgiri on Thurs-

day 17th April, 1913 and returned from there on 1st May, 1913, but even while he was there he performed the duties of his highest office, which shows his sense of responsibility.

It appears from the official record that his father, Salar Jung-II had purchased a landed property at Ootacamund where Salar Jung-III used to go very often and specially during summer and stay in his bungalow called 'Wood Cock Hall'. This building was very well furnished and was the best specimen of British taste and culture. It was provided with a big drawing room, made of wood, hence the name of the building 'Wood Cock Hall', along with an annex building comprising bed room, other attached rooms and tennis pavilion with lawn. All the rooms were floored with marble or cement tiles. This Wood Cock Hall in Nilgiri received the first prize for its well-kept large garden by the Agri-Horticultural Society, Ootacamund Heloom on 27th March 1939. This is indicated in the founder's gallery of the Museum with the prize stating, "First Prize for Begonia in Ootacamund Flower show". Even prior to that on 30th May 1936, it had secured the first prize for the collection of plants in pots from large gardens. In addition to these, another first prize on 27th June, 1939 for Poultry Light Breeds.

Nawab Saheb also had a beautiful bungalow at Poona where his father expired in 1889.

Nawab Saheb had travelled widely not only in the State and the country but also abroad.

On December 8, 1913, when he was the Prime-minister, he went to Ajanta where he stayed for about ten days and performed the official duties from there only. At Ajanta, which was included in his jagir, he had his guest house. At a distance of about ten kilometers from Ajanta, there was a fort, where his ancestors used to stay. On several occasions he went on hunting expeditions of tigers to Amarabed forests and Nanded, where he had killed many tigers. Thus he was a good marksman who never missed his game. While he was Prime-minister, he left for Delhi on 15th February, 1914, where he met His Excellency Lord, the Governor-General of India and Lady Harding. On 20th May 1920 he was on a tour to European countries and after a long tour and long stay there he returned to Hyderabad on 25th February 1921. During his long stay abroad, he was mostly in London, from where he brought many rare objects and a number of books.....

On 19th, May, 1927, again he left for Bombay from where on Sunday 22nd May, 1927 he left for U.K. with the Honorable Resident Barton by a ship of P. and O. Company named 'Runyura' and after returning from U.K. he left for Japan on 3rd December 1927. On 28th August 1929, Nawab Saheb left for the Middle East countries i.e. for Egypt, Saudi Arabia, Karbalai Maula, Iran, Iraq, Beirut and Syria and returned to Hyderabad on Tuesday, 19th November 1929. There is a photo in the Museum showing Salar Jung III sitting on a camel and in the back-ground are the Pyramids of Egypt. There is another photo showing him with the dignitaries of Europe. There is a cut glass vase presented to him by Crystal Exposition Bratislava Czechoslovakia in 1934. In 1934, he went to Europe for the treatment of his hand and underwent operation at Vienna and again in 1936 for six months, perhaps on health grounds and visited Paris, Germany. While he had been to Ascot Derby he wore the 'Dastar' on his suit in the Royal Pavilion. King George VI was also sitting there. He specially noted him and asked his Secretary "who is this gentleman in a special dress"? Salar Jung wished him in Indian style and later on the King came to know that he was the son of Sir Salar Jung -I²⁶. This shows that Nawab Saheb visited many countries of Europe and travelled to many parts of India, in particular, Delhi, Bombay etc. In India he travelled by Saloon accompanied by his staff and relatives.

On 27th August 1930, Nawab Saheb was unanimously elected the Mir Majlis (President) of the Majlis-e-Jagirdaran. This was considered a great honour by the Jagirdars. He donated Rs. three thousand for running a news paper under the Majlis in the interest of the Jagirdars²⁷. There is a group-photo showing Nawab Saheb and Nawab Bahadur Yar Jung, along with two other Jagirdars....

He presided over the 60th anniversary celebrations of Dar-ul-Uloom school and presented a very scholarly address on that occasion. He also presided over a function of Marwadi Hindi Vidyalaya, the group photo of the function may be seen in the Founder's gallery of the Museum. It appears from the photo that many noted personalities of the city attended this function such as, Mrs. Sarojini Naidu, Miss Padmaja Naidu, Baba Pooran Dasji and Shri Ramkrishna Dhoot, persons who was the organizer of this function. Probably he also presided over a function at Bangalore and was presented a silver casket by the Bangalore Trades Associate 1933, Paul

Pty. Besides, a Silver Lock, was presented to him at the opening ceremony of the Officer's Bungalow of Raja Narasingh gir ji Mills, Sholapur in January 1924 and a silver casket by the same Raja for the Narasingh gir ji Mills, Sholapur in the above year.

On Wednesday, 4th February 1937 at 4.30 p.m.²⁸ he presided over the two hundredth year commemoration of the Deccani poet "Wali" at Government city college and inaugurated the Exhibition.

For making the Exhibition successful and colourful, he sent many rare manuscripts, famous books and very costly pictures from his palace. This memorable 'Wali Day' function was organised by many literary figures of Hyderabad, like Professor Agha Hyder Hasan of Nizam College, Professor Hussein-Ali Khan of Osmania University, Dr. Syed Mohiuddin Quadri Zore, an eminent literary figure and an authority on the Dakhni-Culture of Hyderabad, Mr. Abu Zafar Abdul Wahed, Professor-Abdul Khader Sarwari, Mr. Syed Muhammad (Secretary) and Mr. Syed Muhammad Azam, the then Principal of City college as the Chairman of the Wali Memorial Committee. The presidential address, presented by Nawab Salar Jung for 'the two hundredth year, memorable celebration of the outstanding poet Wali Aurangabadi', became memorable in the literary circle of Hyderabad.

Afterwards under the patronage and financial help extended by Nawab Saheb, a number of books in Urdu on the history and culture of Hyderabad were published, such as, the famous Kuliyyat-e-Muhammad Quli Quth Shah, Kuliyyat-e-Shah Siraj-Aurangabadi Masnavi Saif-ul-Muluk / Badi-ul-Hamal (Mulla-Gharwasi), Tooti Naina (Mulla Ghawasi), Kalam-ul-Mulook (The work on poetry during the periods of Bahmani, Quth Shahi and Adil Shahi rulers, Phool Ban (Ibn-e-Nishati), Khissa-Be-Nazeer (Safi Rijapari) etc. These were extraordinary works, done under the patronage of Nawab Saheb. After the death of Nawab Saheb, Nawab Mehdi Nawaz Jung shouldered the responsibility of completing the work of publication. Many of the above books were included in the syllabus of the Indian Universities. The Nawab was a great philanthropist who made magnificent donations to a number of educational institutions.

Much earlier, in 1930, the illustrated Masnavi of Mir Hasan Dahiavi with sixty six paintings, and Mirza-Hashmat

Ali as scribe, were written and painted under the patronage of Salar Jung-III.

He was also instrumental in the publication of many books on his family, like 'Sher Jung', 'Mir Alam', 'Riaz -e-Muhtaris', 'Yusuf-e-Deccan', and 'Muraqqa-e-Delhi' all of these were dedicated to him.

The author of 'Pictorial Hyderabad' Mr. Kirshna Swamy-Mudiraj also owed a deep debt of gratitude to Salar Jung for the financial help he gave for the publication of his two volumes. Thus Nawab Saheb was a great patron of learning and literature. An article by Mr. Syed Ahmedullah Quadri²⁹ in Urdu 'Siasat' reveals the generosity of Nawab Saheb towards the literary men of the country.

In 1926, at the age of 37, when Quadri Saheb met the Nawab for the first time with an Urdu couplet in his praise, he gave him five hundred rupees and said that he was always welcome to his Devdi. Later on, on Mr. Quadri's request, Nawab Saheb helped many poets and writers. He gave donations to some temples, Khalsa library and also supported financially an orphan House. Nawab Saheb was a benevolent noble and his love for art and literature was unbelievable.

What type of personality was the last scion of the illustrious family of Salar Jung?

Salar Jung was a handsome personality, with fair complexion, moderately tall and lean, a high-bridged and prominent nose, broad fore-head, deer-like eyes, big round head with black thick hair, clean-shaven face with small thin moustaches over full lips and well-shaped chin. Any body who saw him and came into contact with him was very much impressed by his dignified personality. He was a born noble and aesthetic in taste. A man with graceful manners, uncommonly gentle and refined and possessing a fine intellect, extraordinary memory and great capacity and proclivity for business. He was interested in companies and was director of some companies. To have freed himself from the restraint of the old "dignified" prejudices of his class so far as to have become a practical man of business, showed uncommon adaptability.

He was a very well dressed man and always had a liking for high quality of garments. He immensely liked mauve-coloured achkans (Sherwanis). Each and every achkan put on

by him cost not less than five thousand rupees in those days. Such achkans were countless. He put on tweed achkans, besides Aurangabad, Hirnoo, Songareddy silk, Damascus and atlas. He wore English suits also, with a 'dastar', on his head while in the company of foreigners he participated in the dance parties.

He was a romantic personality and always felt happy in the company of the fair sex, and the fair sex also felt homely in his company. He thought of marriage from the young age of fifteen or sixteen-in the beginning with his aunt's daughter, then with the daughter of his father's sisters, but his mother did not approve this idea. He then thought of marrying 'the daughter of the British Resident', but this also did not materialise due to political reasons, after this he thought of marrying a Christian, a Hindu or a Parsi lady, but this also he did not do. Thus, he could neither build the Museum nor could he marry. His close associates say that this is a very deep psychological question which is difficult to explain¹¹. Others say that he was not serious about his marriage and so went on postponing it. As a matter of fact, he was a self loving person, that is why he did not marry¹².

Nawab Saheb was Free Mason of a high order. He had secured all those degrees which could be obtained from the lodges of India, England and Scotland. He used to perform the elaborate rituals of the lodge without the help of any book and followed very strictly the principles of the lodge¹³. There is a photo in the Museum, showing Salar Jung in a Masonic lodge, and in Masonic dress with a cap and one badge, rectangular in shape over which is engraved 'Royal Masonic Institution for Girls - 1937, then there is a dress, medals, and seals presented to Salar Jung and others, Masonic lodge outfit.

Salar Jung was an honorary member and patron of many educational, social and religious organisations, such as, Shrimati Nathibai Damodar Thackersey Indian Women's University, Poona, Deccani Manuscript Publication Society, Ahmedia movement, St. John's Ambulance Association - Indian council, and the working Mosque and Memorial House Trust which ran Sir Salar Jung Memorial House at Working, Surrey England.

He was a member of the Secunderabad Club, the building of the club was donated by Salar Jung-I.

Salar Jung's Palace was a centre of culture. He had his associations with all people - irrespective of caste and creed. He was the embodiment of the cosmopolitan culture of Hyderabad. Many foreigners came to see him and had their lunch or dinner or tea with him. Every noted person visiting Hyderabad met him. Once he had invited Mulla Taher Juffuddin, the religious leader of the Bohra community, with whom he spoke in Persian language which was very fine and fluent. Similarly, he could speak with great fluency not only English but also French. His Devdi was an open house for any body and his Aai-na-Khana welcomed every body. It was like a reception room. Any one could see him and any one could eat with him. Like his generosity, his hospitality was also boundless. When he invited European officers, the Rifaqi faqirs were asked to entertain them with their strange and interesting performance¹⁴.

Nawab Saheb was fond of giving many lunch parties but few dinners. His lunch parties were formal with a Table Plan. There used to be atleast four kinds of English dishes and four kinds of Mughalai dishes, along with soups of different kinds. His favourite soup was 'Muragh Tam' and the other most favourite dishes used to be 'macaroni', and tomato sauce which was made daily for him at the lunch time. In Mughalai curry was included 'Khima' (minced meat, a non-vegetarian dish). Mostly he liked Mughalai food. Occasionally he took bread prepared by jawar flour. He preferred milky corn, figs sweet mangoes and fruits of all seasons. He liked many kinds of sweets. But he ate sparingly just two slices of the leavened bread-only its middle part leaving the edges, cooked tomato soup with a small quantity of meat with a sprinkling of salt over it without ghee, two spoons of hard boiled rice and two spoons of soup without meat. For eating he used knife, fork and spoon. Daily, there used to be 40 to 50 guests over lunch. About thirty to forty thousand rupees every month were spent over food and hospitality.

Salar Jung had strong faith in religion but he never made a show of it and always prayed in privacy. At the time of prayer he used an old cloth around his waist and an old cap for his head. He did not like the idea that anybody should see him praying. He observed fast on all the days of Ramadhan. Nothing was cooked during the fasting time. At the time of breaking the fast, in the evening, (Ilm) many persons observing fast were invited to partake of the excellent food.

Similarly, he seriously observed the mourning months of Muharram and Safi. During Muharram he distributed alms to many without the knowledge of others and put on black achkan and black dastar as a mark of respect for the great achkan and black dastar as a mark of respect for the great martyrs of Karbala. Daily, after returning from morning walks, he used to consider sympathetically many applications of the poor and the needy for financial help. He gave lot of money to his maternal and paternal relatives. Thus he helped all those who wanted his helping hand. He believed that for every thing there is a way to do and thought, if you wish to help somebody monetarily, you must give money in such a way that he or she does not feel embarrassed or humiliated accepting it.

He loved the children of his relatives and friends. He had great respect and regard for the servants who were working in his Devdi since the days of his elders, and wished them first and in turn got their blessing. Siddi Amber-Khansaman, he addressed as 'uncle' and for him he had much respect. If any of his servants fell ill he used to care for his improvement of health. If any of his relative or acquaintance died he remembered and praised his good qualities of head and heart and expressed his grief and sorrow over the passing away of that person and conveyed his heart felt condolences to the members of the bereaved family.

His close associates were, Mr. Ahmed Ali Khan Subedar, Hasan Nawaz Jung, Professor Agah Hyder Hasan, Professor Husain Ali Khan, Mr. Mir Moosa Khan, Mr. Abdul Jabbar Jumadar, Mr. Hadi Ali, his secretary, Shah Nawaz Jung, Mrs. Sarojini Naidu and her family, Raja Pratap Gir and Raja Dhan Raj Gir, Mr. Zainulabadeen, Dr. Lateef Sayeed, Sri Kishan Barrister and Nawab Bahadur Yar Jung, who had great respect for him. Among his nephews and juniors were Nawab Askar Yar Jung popularly known as Mr. Muhammad Pasha and Nawab Kazim Nawaz Jung, popularly known as Mr. Ali Pasha, Dr. Moazzam Hussain and Mr. Taqi Ali Khan, Mr. Abdul Sattar Khan, Mr. Ibrahim Khan and Mr. Syed Farkhunda Ali, were other close associates. Another very close associate was Mr. Abdul Wahab Khan.

Nawab Saheb was tolerant of all religions and believed in communal harmony and Hindu-Muslim unity. He participated in Hindu festivals and enjoyed Holi and Diwali. Many Hindus, like Raja Pratap Gir, Dhan Raj Gir, Rai Trimbak Lal and some members of Reddy community thought him as

their guardian. He was a highly cultured and refined man and impressed every one he met by the lucidity of his mind and serenity of manners.

He maintained a fleet of cars - Rolls Royce, Napier, Bantley, Enfield, Daimler, Jaguar which was always used by him, Forde, Dodge, De-Soto, Plymouth, Mercedes etc. He used to go to Ooty in the car, but to Bombay, by Saloon. Many bogies of the train-First class, second class and the third class were reserved for his staff and a kitchen for their meals was run. On his cars there used to be engraved the words "*My Trust is in God*".

He invented a new cap called the 'Salar Jung cap', which became very popular in Hyderabad and he introduced a rectangular flap on the chest pockets of achkans tapering downwards and fixed over a button. For the collar of the achkan, instead of hooks, he preferred buttons made of gold.

He was not in favour of Razakars, and strongly differed with the views and policies of the Ittehad-ul-Muslimeen and the Majlis. There were three or four occasions when Razakars attacked his residence and bitterly criticised him and he had to ask for police help.

Nawab Saheb used to drink high class gin, whisky or scotch in the company of foreigners and his close associates and also took part in the dance parties.

He smoked high quality cigarettes like Abdulla cigarette on which there used to be his crest, the other kind of cigarettes were Players No. 3 and 555. But during Ramzan he never smoked.

Nawab Saheb's most remarkable contribution was the collection of curios. He was a born art connoisseur and from his very childhood he was interested in collecting art objects, because his forefathers had also collected some rare objects which he had inherited from them, e.g. the 'Veiled Rebecca' by the world renowned Italian sculptor Bernoni, which is a master-piece and the pride of the museum, was acquired by Sir Salar Jung I when he had visited Italy in 1876. In the fourth Anglo-Mysore War of 1799, when Tipu Sultan was defeated, many valuable objects were received by Mir Alam and so afterwards all these objects were inherited by the last

Salar Jung. It is true that he added countless things to his collection and knew their value¹¹.

After his resignation from the Prime-ministership in 1914 Dr. Hunt, his family physician told him that "Many nobles in Europe pass their time in collecting art objects". This came to his mind strongly and he started adding to his collection. Once a thing was brought by him it was stored, and most of the things he purchased were during his long stay in the countries of Europe, which were sent to India by air or by sea and ultimately sent to Hyderabad by train. It is really amazing that a single individual could collect, store and preserve a large number of rare things. This is the reason, that many people believe that it is one man's collection. This rare collection has immortalised not only his name but also of his ancestors. Any one coming to Hyderabad surely decides to visit the Salar Jung Museum.

Whenever he purchased small items, he kept them on a round marble table in the Aa-na Khana of his Devdi which was just like a reception room. Any one who was interested in seeing these things, Nawab showed him not only these things but also the "Veiled Rebecca".

Nawab Sahib had many advantages over many people in Hyderabad. He was a man of virtue. The rich cultural heritage and the reputation of his illustrious family had gone a long way in shaping the destiny of this great man. Like his predecessors, he was a man of great intellect, wisdom and honour. The highly congenial and dignified surroundings of a rich ancestral property, including the treasures of art and literature, stimulated to arouse in him his inborn qualities of aesthetic sense and the acquisitive temperament. Further, his unquestionable authority, as the head of his house, his immense wealth, his unmarried status, his refined taste, his love of beauty, and his natural aptitude for collection of things enabled him to concentrate on one ambition in life, which also became his cherished dream to denote his time mainly in acquiring things of rare beauty. Over the years the collection assumed alarmingly huge proportions, so much so that his city palace and his country mansions at Saroornagar became overfull to accommodate his vast collection. He knew the value of every object he had collected and so took every care for their preservation and always had a watchful and vigilant eye over their location and conservation in the respective palaces. For the safety of invaluable objects he had devised his own



Salar Jung III with Nizam VII and Nobles in front of Veiled Rebecca in His Dewani Devdi Palace.

method of preservation.¹⁴ To safeguard them from heat and humidity, barrels full of water were kept near them. He inspected them very often. Although he did not maintain a regular register of a list of these precious objects, he always remembered well where a particular object lay. If any thing was dislocated he asked the reason for it.

As mentioned above Salar Jung travelled widely and for long periods not only the European countries but also the Middle-East, from where he collected objects d'art, antiques and curios. When dealers from different parts of India came to know about his hobby of collecting the rare articles, they literally rained on him a number of objects, unique in their character. Many dealers imported for him articles of superior variety from countries known for their art and crafts. In Bombay, it was the Berneth auction hall and one Cusdar, who was his favourite jeweller, sold him rare pieces of jewellery, where as in Hyderabad it was J. Moosa in Diwan Devdi, Rahim Khan auction hall, opposite Viceroy Hotel at Abids and Abdul Aziz auction hall near Paradise theatre of Secunderabad. From Delhi too costly articles were brought for him by many agents. In Hyderabad he consulted Tota Ram for jewellery who came to see him wearing dastar and buglas, although he himself had perfect knowledge about everything. In the matter of purchases he was so shrewd that he never expressed his interest or anxiety to acquire a particular piece. He had a clear concept about the value of every thing. Once a thing was purchased, it was stored permanently in his mansions in Saroonagar. There was no question of exchanging anything, as it was considered by him below his dignity and decorum.

His fame as a collector of objects had spread so widely in the country and abroad, that one, offering family heirlooms for sale in India, used to intimate him regularly one's intention to do so and the Nawab was the one to whom the object was first offered. Foreign art dealers like Christie's and Southby of London knew him very well and frequently informed him about their rare objects and also sent their catalogues for his perusal as and when they were on sale. He used to go through these catalogues while sitting in his palace, making a minute and detailed study with his magnifying glass and some times made purchases through calls. His last consignment was a set of ivory chairs, said to be of Tipu Sultan of Mysore, which unfortunately he could not see since it was received after his sad demise.

The Nawab spent a fairly large part of his income towards



meeting the cost of these art purchases. Though he inherited huge family fortunes, rich property, jewels and jagirs from his notable ancestors, he did not misuse them. Thus his family income went on increasing and besides the source of his hereditary wealth, he, after, relinquishing the highest office of the premier-ship in 1914, put his vast wealth in good business. He invested in a number of public undertakings, such as the Nizam's State Railways, the Shahabad cement factory, Singareni collieries, Taj Mahal, Hotel, Bombay, the Scindia Steam Navigation Company and many other safe and profitable concerns. The income from these sources and a major part of his jagir income was utilised by him in purchasing the rare objects. In 1938, he purchased, 'Glad lust', a house at Poona owned by a European which provided him a large number of glass-pieces, porcelain and other precious objects.

The Nawab had a keen observation and had his own knowledge about various things. He kept a secret of his collection and never gave any publicity to them, nor did he disclose the price he paid for any object. He kept every thing in his mind. Some times he paid a fantastic price and sometimes he purchased to afford relief to some dealers from financial trouble.

Nawab Saheb had his library at Nizam Bagh. He was an expert in calligraphy and was able to identify the hand writing of any great writer of the distant past. He praised the manuscript of Mir Ali Hardi and Abdur Rasheed Elmi. If any body tried to deceive him and forged him name, he could easily catch him by the defecting circles, flourishes of the letters and proved that it was a case of forgery. He always respected Yakut's manuscript of Holy Quran and never hesitated to pay for it in lakhs. His insight for painting was amazing and even if it was an excellent and extraordinary imitation he could easily recognise it. From the stitching and knots of the carpet he could say to which country it belonged and from where it was brought.

The Nawab wanted to construct a permanent building to arrange his objects either at Khwaja Pahadi at Mir Alam Tank or Maula Ali or sometimes he thought of having a complex at Ooty or Poona. For this purpose he spent considerable amounts over plans and consulted many architects like Nawab Zain Yar Jung. But unfortunately death claimed him on 2nd March 1949 at the age of about 60 leaving behind him a great treasure of rare and varied objects. After his death a Committee called 'Salar Jung Estate Committee' was formed under a special ordinance of the Government of India with Mr. P.V. Subba-Rao as

Chairman to administer his property. One of the members of the Committee was late Professor Husain Ali Khan, Rector of Osmania University, a close associate of Nawab Saheb and Sri K.M. Vellodi, I.C.S., the then Chief Minister of Hyderabad, who suggested to the Government and the Salar Jung Estate Committee "to arrange the art treasure in a presentable form in an appropriate building accessible to the public". The Committee decided to appoint Dr. James Cousins, a well known art critic as organiser for the museum, who had organised art galleries of Travencore and Mysore. As he was busy, he suggested the name of Sri G. Venkatchalam, as 'Art Adviser' to Salar Jung Museum to tackle the task of arranging a big museum out of a vast mass of art objects from all over the world. With the hearty co-operation and help of Sri R.L. Deviskar, a life-long artist friend of the late Nawab Saheb and with Mr. Baron's knowledge of European, China ware and furniture, it was made possible for Sri Venkatchalam to arrange the museum in an artistic manner at Diwan Devdi. It was declared open to the public on 16th December, 1951. However, the new Museum was reopened to the public on 1st June, 1968".

Salar Jung-III was probably the last of the great nobles of the old order and of great tradition. He was a connecting link between the calm, disciplined and dignified life of the past and the progressive tendency of the present age. Though he was born in the old school of thought, nevertheless, he easily adapted himself to the new surroundings. He wanted Hyderabad to serve Hyderabad well in one way or the other.

He was a kind and benevolent noble and a God-fearing man. His motto was:-

"My Trust is in God".

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