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HISTORICAL AND CULTURAL DEVELOPMENT OF NIZAM STATE CONTRIBUTION OF EMINENT SCHOLARS

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Abstract

At the start of the century, it was the Mughalad ministered portion of the Deccan plateau in southern India. But the weakening of the central Mughal authority and the constant intrigues in Delhi meant frequent changes of the officials in the Deccan. The Government of Hyderabad invited several personalities in an expert of different fields to Hyderabad and appointed in various department. They were served to the society. Most of them were settle down in and around of the Hyderabad. A few personalities got Prime ministership in the State. These personalities were migrants and came different parts of the India. These officers received handsome salary and good facilities from the State. The Nizam encourages their skills in different fields. The Nizam Government strengthen the Administration, Revenue, Agriculture, Industries, Education, transportation and communication with the support of the respective officers. However, the migrants occupied an important place in several fields in Hyderabad State. This research paper to be critically analysed about the Historical and Cultural Development of Nizam State Contribution of Eminent Scholars.

Keywords: Nizam State, Muslim Culture, Hyderabad Dominion, Ruling Reforms, Role Model Personality, Educational Reforms, Madarasa Education.

Introduction

Statement of the Problem

Hyderabad's position with respect to the Mughal Empire changed drastically during the eighteenth century. At the start of the century, it was the Mughalad ministered portion of the Deccan plateau in southern India. But the weakening of the central Mughal authority and the constant intrigues in Delhi meant frequent changes of the officials in the Deccan. Confusion and rivalry there reflected rivalries at the Delhi Court. The rise of the Marathas as a political power in the western Deccan led to further political instability. The Mughals attempted to incorporate Maratha leaders into the empire, and there was constant Mughal-Maratha competition for the Deccani revenues. The situation provided an opportunity for the Mughal subahdar, later known as Nizam-ul-Mulk Asaf Jah I, to consolidate his hold over Deccan.

By mid17th century, Hyderabad was at the height of its glory. It was a city beyond compare. Tavernier and Thevenot, European travelers who had visited most of the important cities of India including Shahjanabad and Akbarabad in the Mogul empire lavished undiluted praise on Hyderabad. Even Moghul historians described Hyderabad as a resort of heavenly peace and worldly comfort. The affluence is evident from the observation of Tavernier and Thevenot who report of 30,000 dancing girls registered on the municipal rolls.

The gradual separation of Hyderabad from the Mughal Empire was accomplished before the death of the first Nizam in 1748. Though considered loyal to the emperor by many contemporaries and later historians, Nizam-ul-Mulk centralized the administration of the Deccan under his personal control. He was first appointed subahdar in 1713, but Hyderabad's effective independence has usually been dated from 1724, when the Nizam won a major military victory over a rival Mughal appointee, or 1740, when the Nizam returned to the Deccan from North India for the final time. On several occasions, Nizam-ul-Mulk left the Deccan for North India at the Mughal emperor's request, but he always arranged for his own subordinates to govern during his absence.3 Moreover, he often returned to the Deccan without imperial sanction. Upon each return the Nizam's successful resumption of power, displacing rival Maratha and Mughal officials, compelled the emperor to re-appoint him subahdar. Upon resuming control, the Nizam journeyed about confirming or replacing Mughal appointees in the Deccan.

As there were many centrally appointed officials in the Mughal provinces, this action was a further assertion of the Nizam's personal authority in the Deccan. The Nizam's recognition of Mughal suzerainty became increasingly nominal. Nizam-ul-Mulk conducted war, made treaties, and conferred titles and mansab appointments himself. The Nizam's appointees were termed "Asafia" mansabdars (from his title, Asaf Jah), as distinguished from the "Padshahi" mansabdars appointed earlier by the Mughals (padshah means king or emperor). Under the Nizam and his successors, those customs which emphasized the Deccan provinces sub-ordinance to the Mughal emperor were gradually diminished or discarded entirely. The office of the "Padshahi Diwan", an official, whose seal was supposed to approve the revenue accounts and sanction all land grants on behalf of the emperor, was allowed to lapse. Ceremonial observances such as the reception of Mughal farmans (royal orders) and gifts and the celebration of the Mughal emperor's regnal year,



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had diminished noticeably both in frequency and scale by 1780. But Mughal authority continued to be the source of symbolic legitimacy for Hyderabad. The emperor's name was still read in the Khutbah, the discourse in the mosque in which the sovereign's name was mentioned. Coins were struck in the emperor's name until after the Mutiny of 1857, when the Mughal Empire was brought officially to an end.

The second half of the eighteenth century was the formative period in Hyderabad's history. The Nizam and his principal nobles moved permanently to Hyderabad city from the old Mughal capital of Aurangabad and formed stable relationships through the court and administrative institutions. The long reign of Nizam Ali Khan, from 1762 to 1803, contributed greatly to these important developments. Prior to his reign, the Nizams had been constantly moving, setting up encampments at the site of military campaigns or diplomatic negotiations. The early Nizams fought and negotiated with the Marathas to the west, claimants to the Nawabship of the Carnatic and their French or English allies in the South and various local rulers like the Pathan Nawabs of Cuddapah, Kurnool, and Savanur-Bankaput, and the Raja of Vizianagaram. But by the late 1760's, Hyderabad's borders were relatively settled. The coastal territories (later known as the Northern Circars) had been ceded, first to the French and then to the English. The Nawab of the Carnatic was no longer under the jurisdiction of the subahdar of the Deccan. The soldier adventurer Hyder Ali had replaced his employer, the Raja, as ruler of Mysore. Most important, the struggle with the Marathas was waged only intermittently and there were long periods of peace.⁹ Within Hyderabad, the succession disputes between descendants of Nizam ul-Mulk were terminated decisively when Nizam Ali Khan seized control in the 1760's. During his long reign, a consistent pattern of political relationships that can be termed a political system developed in Hyderabad.

Personalities in the Administrative System.

This political system operated through loosely structured patron-client relationships. Another basic characteristic was the use of vakils, or intermediaries, of many kinds. The vakils represented their employers' interest at court and in dealings with others. Most participants were members of the nobility and administration, but groups and individuals from outside were integrated into the local political system through these relationships also. The participants in the Hyderabad political system were diverse and participated in politics in different ways. The Nizam and powerful nobles were the most important dispensers of patronage in the late eighteenth century political system. Earlier in the century their resources had depended upon military and diplomatic success. Later, when the court was fixed in Hyderabad city, the receipt of regular income from their land grants (jagirs) enabled nobles to maintain large establishments.

The Nizam himself, with personal control over the greatest amount of land and its revenues and the largest military, administrative, and household establishments, was the best source of financial support in Hyderabad. Nobles maintained establishments patterned on the Nizam's. They too could dispense administrative posts or cash grants. Also, depending upon their status and the strength of their recommendations, nobles could secure places for their clients in the Nizam's establishment. Successful provision for a large number of diverse clients-relatives, employees, artisans, poets, and religious men was an essential mark of noble status. Understood in this way, the seemingly wasteful and luxurious style of life followed by the nobility was essential to political power.¹⁰ For the clients as well, the patronclient relationship was the key to maintenance of position and advancement. Employees with ability could switch allegiance from one patron to another, improving their position in the process.

For example, newly arrived Maharashtrian or North Indian administrators initially employed in one nobleman's establishment often shifted to another, more powerful, patron. For a client, access to the Nizam's administrative service and eventually to the nobility depended upon a connection with an influential patron or sponsor. An aspirant to even a relatively low appointment in the Nizam's service had to be presented to the Nizam by someone already in good standing at court. Such a sponsor was not necessarily or even usually a relative of the applicant; patron-client relationships were formed on an individual basis and did not follow caste or kinship lines. The loosely structured patron-client relationships encouraged individuals to change patrons and positions to achieve personal advantage.

Individual Personalities in Nizam Era

Another characteristic of the Hyderabad political system was the use of vakils, usually translated as agents or intermediaries. These intermediaries were crucial to the operation of the system. In accordance with prevalent etiquette, members of the nobility seldom met with the Nizam or each other directly. They sent their vakils to attend the court and to negotiate business and even personal matters with other nobles. A continuous ceremonial exchange of greetings and gifts through their vakils served to maintain friendly connections between the Nizam and his nobles and between noblemen. The diplomatic ability of a vakil could do much to maintain or enhance his patron's position. And a vakil's ability to secure jobs for applicants in his employer's establishment put the



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vakil in a subsidiary role as a patron to those below him. Those vakils who were the agents of regional political powers such as the Peshwa of the Marathas or the Nawab of Arcot attended the Nizam's Court and represented their employers' interests there. But they, like the local vakils, served a double function-they too acted as patrons within the Hyderabad political system. These vakils maintained large households in Hyderabad city and employed many subordinates to administer their employers' properties in Hyderabad.

Often these vakils could dispense jobs and support of the same magnitude as Hyderabad nobles directly attached to the Nizam. Sometimes a vakil's position in the local political system became more advantageous to him personally than his position as an outside power's representative at the court.¹³ The Nizam granted land (jagirs) to some of these external vakils and eventually some switched their allegiance to the Nizam, bringing their employees or clients with them.

There were many semiautonomous local rulers in the Nizam's territories that paid an annual tribute and continued to govern their inherited lands themselves. The most important of these were the seven or eight samasthans, or Hindu royal houses. The samasthan Rajas and other local rulers can be viewed as patrons, like the Nizam and the nobles in Hyderabad city, for they maintained their own courts and provided for many diverse clients. Yet their position in the political system, and in the nobility of Hyderabad, was more nominal than real. These indigenous rulers were never fully integrated into Hyderabad politics and society. Most of the samasthans were in the Telangana area (including Raichur) of Hyderabad only Sholapur was in Marathwara. Most of them were from Telugu-speaking peasant castes.

Ruling Consciousness in the Nizam State

The culture of the Deccani courts can be traced to the migration to India of waves of Central Asian Turks who had been uprooted from their homelands by Mongol invasions in the thirteenth and fourteenth centuries. Having grown up in Central Asia or Iran amid the flowering of the Persian Renaissance (10th-13 century) – a vibrant literary and cultural movement these in progress in those regions-these refugees brought with them the entire spectrum of cosmopolitan Persian culture which soon took root in North India. This tradition eventually diffused southward when armies of Delhi Sultanate (1206-1526) a large state Northern India's Indo-Gangetic plains, conquered the Deccan Plateau in century. Migrants transplanted from Delhi then settled the Daulatabad region, in the north western part of the plateau. Accompanying these migrants were Sufis, Muslim holy men and mystics, who were believed to possess spiritual authority that transcended the political authority of Kings or governors. Sayyid Muhammad Hussaini Gesu Daraz (1321-1422), whose tomb attracts many thousands of annually, remains today the most popular Sufi in the Deccan. He was the son of one of those early migrants from Delhi.

The Nizam's State is called Hyderabad-Deccan in the official documents. It comprised 16 districts that were trifurcated later into three States of Andhra Pradesh (now Telangana) with the largest share, Maharashtra that include the famous Takht Sach Khand Hazoor Sahib, Nanded with five districts and Karnataka with Bidar as an important pilgrim centre called Gurdwara Nanak Jhira, with three districts (including Bidar). The Sikhs are spread all over South India, but the prefix Daccani goes only with those who belong to the State of Hyderabad-Deccan since 1830. This term is not used in the generic sense. The Urdu language replaced Persian as the official language of the later Nizam's State in 1884. In 1918, the Osmania University was established with Urdu as medium of instruction. It is also called Daccani Urdu. It is the people's linguafranca, too, which is why Deccani Sikhs feel comfortable conversing in Hindi. Deccan also has its specific cuisine, such as the famous biryani Hyderabadi and many more. It is for this reason that most Deccani Sikhs are not uncomfortable with this identification. A noted historian of the Deccan, H. K. Sherwani suggests: "The scions of the dynasty (Qutb Shahis) formed a connection link between the Bahamanis and the Asafjahis, and they were also promoters of that peculiar culture which is sometimes dubbed as Deccani culture".

The industrial and allied infrastructural developments, like lying of road and rail lines, were a boost to migration from other parts of the country too. The Asafjahi rulers invited several eminent personalities to the Deccan and appointed in different position of the State. Those who came on the invitation of the Nizams from different regions are settled in and around the Hyderabad. These officials most of them permanently settled in the Deccan particularly in Hyderabad. The eminent personalities such as Nawab Chattari, Sir Akber Hyderi, Sir Mirza Ismail, Gulam Mohammad, Ali Yawar Jung, Khaja Sarwar Hussain, Sir Syed Ali Imam, Sir Nizam Jung and Dr. Mallanna etc.

Nawab Chattari

Nawab Chattari belonged to a noted Rajput family called Lavani of Buland Shahar. He was among the leading nobles of the United Provinces Agra and Oudh. Born on December 12, 1888 in Kalanor at Rohtak in the Punjab and educated at M.A. O College Aligarh, he entered public life in 1910 and started taking interest in cultural, educational and political activities. He laid the foundation



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of Muslim Rajput School at Kalanoor in 1910 and was elected President of the Muslim Rajput Conference held at Kalanoor in 1923. He was elected unopposed from the Muslim Constituency of Buland Shahar as Executive Council Member. In 1923 he was appointed Minister for Industries and Agriculture and in 1926 as Home Minister in the United Provinces. He was made Governor of the United Provinces twice. He participated in the Round Table Conference at London in 1930 and 1932.

He was a model of Muslim culture. Besides other subjects, he was educated in religious and had learnt the Holy Quran by heart at the Mohammadan College, Aligarh. He entered into active politics in 1920 and was appointed member of the Ministry of Home and in 1928, governor of the Suba, later he became the Minister of Education in the Government of India. In 1941, he was appointed to the post of Sadr-i-Azam in the Hyderabad Dominions and remained so for five years. Several reforms were introduced during his premiership. He came to Hyderabad after serving in the fields of politics, education and administration in British India as an expert. The post of Prime Ministership was conferred upon him in a favourable environment. The Second World War was about to end and the British Government seemed ready to give India the rank of an independent Dominion. During his tenure the Majlis Ittehadul Musalmin became a new communal force. The activities of Ittehad made Chattari realise that he could not survive long under such circumstances like Sir Akber Hyderi.

Sir Akber Hyderi

He belonged to a respectable family of Bombay. His father Sait Nazar Ali was a renowned businessman of Bombay. His native place was Kambat. He was born on November 8, 1869 in Bombay. He graduated with distinction from Xavier's College, Bombay, at the age of seventeen. He enrolled for a degree in Law but the Government of India selected him for training in the Finance Department. He completed the training with honours.

In 1888, he was appointed Accountant Officer in Nagapur. After one year he was appointed as Currency Officer at Lahore, and then brought to Calcutta. Three years later he was appointed Assistant Accountant General, Allahabad. In 1893, he was transferred to Bombay and in 1900, appointed as Deputy entrusted with the auditing of the Government Press for India and Burma. In 1905, his services were obtained as Accountant General on a Salary of 1950 rupees during the time of Sir George Casson Walker in Hyderabad. He was attached to the Home Office, High Court and Department of Education. Later he helped in fulfilling the plan for establishing the Osmania University, which had been under contemplation for a long time.

He retired from the State Service, but in 1921 when he was acting as Controller- General of Accounts at Bombay, he was called to Hyderabad and made the Finance Member of the Executive Council in place of Sir Glancy. He was known for his expertise in the administration of finance. He was the president of the Reception Committee to welcome His Royal Highness Prince Edward. In 1925-26 he presided over the Delhi-Inter Universities Committee. He was the Official Director Singareni Collieries Company Ltd. Chairman of Shahabad Cement Company Ltd., Industrial Finance Trust Ltd., Central Bank of India Ltd., Osmania Shahi Mills, Azam Jahi Mills and inter-Universities Board. He was Sadrul-Maham for Co-operative Credit and Mineral Departments. The credit of purchasing the Nizam's State Railway and its nationalisation goes to him. He was sent to the Round Table Conference in London. He was conferred Knighthood in 1928, and the title of Right Honourable in 1936. He was appointed Prime Minister in 1937 for a period of five years. He was a man having great capacity for hard work and had uncommon pertinacity in carrying out his aims. He died in 1941.

Sir Mirza Ismail

Native of Mysore Sir Mirza was the Diwan of Mysore for a long period. During the Osmania period, when he was appointed for the first time Sadr Azam he rendered excellent service. He was again called to the Sadarat-i-Uzma, (Presidentship) after returning to Mysore. This was the period when India got independence and the partition of India took place.

Sir Mirza Ismail was one of the ablest Prime Ministers who served His Exalted highness the Nizam and the State with ability and distinction. Sir Mirza was a seasoned administrator who had efficiently managed State administration in Mysore and Jaipur. From his reminiscences entitled "My Public Life", it can be gathered that he had been requested several times to accept the reins of the Hyderabad administration. However, it was ordained that he should come in the first week of August, 1946, to Hyderabad. Hyderabad had the privilege of enjoying the fruits of the enlightened and wise administration of Sir Mirza Ismail for 10 months. He was a veteran in the art of administration and knew perfectly the methods of avoiding delays and redtapism. He was determined to see that the commonest citizen in the State should avail the benefits flowing from the State administration.

He made himself available to those people who were anxious to ventilate their grievances. Sir Mirza introduced the practice of conducting weekly inspections of localities and roads. He himself was a visionary in the field of art and architecture. He ordered the



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top-ranking executive officers of the Municipal Corporation, town planning and P.W.D. to accompany him on his inspections and took expeditious decisions in consultation with them. Matters which were stuck in the office files moved briskly and concrete changes began to take place right before the eyes of the people.

When Sir Mirza Ismail left Hyderabad for Bangalore, HEH the Nizam suspected that he might resign and would not return to Hyderabad. The Nizam ordered Hosh Bilgrami to go to Bangalore and persuade Mirza on behalf of the Nizam to pay a visit to Hyderabad at least for three or four days. Hosh went to Bangalore and enjoyed the hospitality of Mirza Ismail. He returned to Hyderabad and reported to the Nizam that the decision of Mirza in this matter was final and that he would send his resignation in a week. Thus, the Hyderabad State and the Nizam lost the mature guidance of a sagacious administrator.

Gulam Mohammad

He was a resident of the Punjab and graduated from the Aligarh University. He was an expert in economics. He worked as a teacher in the Aligarh Muslim University for some time and was later appointed to high posts one after the other under the Government of India. He was appointed to the responsible post of auditing the accounts of military supplies. In this connection, he often toured Secunderabad. On November 19, 1951, after the retirement of Nawab Fakhr Yar Jung, he was appointed as Finance Minister. His services were returned to the Government of India after two years.

Ali Yawar Jung

Nawab Ali Yawar Jung's services to the Osmania University as its Vice-Chancellor are memorable. The university under his stewardship occupied a coveted position in the educational map of India. The India Government after independence appointed him as Ambassador to Egypt after the death of Dr. Syed Hussain. Later, he was appointed vice-Chancellor, Aligarh Muslim University. In later years he was appointed as Governor of Bombay.

Khaja Sarwar Hussain

He was Secretary, Institute of International Affairs, Karachi. His father was Director, Buildings in Hyderabad. The magnificent and beautiful buildings of the High Court is a great masterpiece of architecture. According to Nawab Mustaq Ahmed Khan, he spent his entire life in Hyderabad and had a strong affection for Hyderabad.

Sir Syed Ali Imam

He was a renowned scholar in the Bihar Province. He earned fame as advocate, after graduating in English Literature and Law. He was appointed Member of the Viceroy's Executive Council, sometime after entering public life. During this period, when he went to Hyderabad he was honoured and received with great acclaim. After retirement from the services of the British Government in 1909, he entered the services of the Government of the Nizam. This was a time when the foundation of the Executive Council was laid and Sir Imam with the title of Moid-ul-Mulk was made the first Sadr-i-Azam of the Executive Council. The Moidul Mulk was known for his passion to serve the State and people. He left an indelible impact on administration with his efficiency and integrity.

Sir Nizam Jung

Nawab Sir Nizam Jung (Nizamuddin Ahmed) was born in 1871. He was the second son of the late Nawab Rafat Yar Jung. The ancestors of Nizam Jung belonged to Arabia, who came to India during the seventeenth century. A part of the family came to Hyderabad along with Asaf Jah. Nawab Nizam Jung was educated at the Madrasa-i-Aizza and later proceeded to England in 1887 and joined Trinity College, Cambridge where he took the degree of B.A. L.L.B (Honours) in 1891. He was the first Hyderabad to achieve this distinction. Later on, he became a Barrister at Law, being called to the Bar from the Inner Temple in 1895 during his second visit to England. In 1896 he returned to Hyderabad. In the same year he obtained his Master's Degree. He was enrolled as an Advocate of the Madras high court in 1896. He was appointed District Judge Parbhani in 1897 and subsequently Registrar of the High Court, and then became the Chief City Magistrate in 1899. In 1901 he was transferred to the Legislative Department as Under Secretary, because of his high legal qualifications. The Government of Mir Mahbub Ali Khan recognising his ability appointed him to officiate as Home Secretary and as Political Secretary on several occasions between 1901 and 1904. He was ultimately made Home Secretary during 1909-1910 and Political Secretary in 1918, having in the mean time served with distinction as a judge of the High Court for ten years and a Chief Justice for about two years.

He was appointed Political Minister in 1919. As a Political Minister his post was not a bed of roses. The nature of the work imposed on him great responsibility. Besides, maintaining cordiality and smooth interaction between the Darbar and the Residency, he was admitted to the inner circle of the Nizam's Councilors and had to perform this delicate, difficult and unenviable task. The matter regarding the proper distribution of the water of the Krishna and Godavari rivers between Hyderabad and Madras Government which



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had been pending for more than 15 years was at last satisfactorily settled by the able advocacy of Nizam Jung together with the late Mackenzie, Chief Engineer and the late Habibuddin, Financial Secretary. For his long faithful and able service Nizam Jung was honoured with a Knighthood by his Imperial Majesty the King Emperor, having already received the decorations O.B.E. in 1919 and C.I.E in 1924. He was also the Honorary Secretary of the City Improvement board & Victoria Memorial Orphanage. Nizam Jung was a man of wide sympathy and board outlook and uncommonly tolerant disposition. He strongly disapproved communal dissensions as being fatal to progress. He was an accomplished scholar and a man of taste, known for his devotion t literary pursuits. He was passionately devoted to English poetry.

Dr. S. Mallannah

Mallannah was born on 23rd October 1872. He received education from Hyderabad. He completed Medical Education form Nizam Medical College. The Government of Hyderabad sent him for higher studies to Edinburgh. He completed medical education i.e M.D. and D.P.H there. After completion of the Medical Education, he came to Hyderabad and appointed on Plague duty. He also appointed as Chemical Examiner, Bacteriologist and Lecturer in Osmania Medical College. The Nizam of Hyderabad utilized his services in the field of Medical.

Summing up

The Government of Hyderabad invited several personalities in an expert of different fields to Hyderabad and appointed in various department. They were served to the society. Most of them were settle down in and around of the Hyderabad. A few personalities got Prime minister ship in the State. These personalities were migrants and came different parts of the India. These officers received handsome salary and good facilities from the State. The Nizam encourages their skills in different fields. The Nizam Government strengthen the Administration, Revenue, Agriculture, Industries, Education, transportation and communication with the support of the respective officers. However, the migrants occupied an important place in several fields in Hyderabad State.

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