Life of Nawab Deen Yar Jung Bahadur

by Krishna Swamy Mudiraj
Former Mayor of Hyderabad
Compiler ‘Pictorial Hyderabad’
Life of Nawab Deen Yar Jung Bahadur

By K. Krishnaswamy Mudiraj
“Compiler Pictorial Hyderabad”
Dedicated to
the honoured and beloved memory of
Nawab Deen Yar Jung’s father
Shams-ul-Ulama Nawab Azeez Jung Bahadur
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MESSAGE

His Excellency the Governor Sri E. S. L. Narasimhan conveys his greetings and best wishes to the Krishnaswamy Mudiraj Memorial Trust for re-printing the biography of the late Nawab Deen Yar Jung Bahadur, an educationist and senior bureaucrat during the regime of Nizam VII.

The Governor said the biography of Nawab Deen Yarjung Bhadur would inspire our countrymen, especially the youth to follow and cherish the values he has put forth among different sections of the society.

The Governor wishes the book will have a long shelf life.

Malladi Krishnanand
Press Secretary to Governor
I am immensely pleased to note that Sri K. Krishna Swamy Mudiraj Memorial Trust is publishing the Biography of late Nawab Deen Yar Jung Bahadur.

As I understand, Nawab Deen Yar Jung was one of the most brilliant, courageous, secular, eminent and compassionate beaurocrat in the regime of H.E.H. the 7th Nizam of Hyderabad, Mir Osman Ali Khan. He exhibited exemplary courage, compassion and humanitarian outlook in the times of crisis. He had great administrative qualities and rendered remarkable services in the Nizam regime. In recognition of his services he was appointed as Sardar-Ul-Mohom-e-Sarfe Khas. He was one of the popular personalities of the yester years.

This endeavor of the Trust to republish the Biography of such a great personality of Hyderabad on the eve of formation of our State of Telangana is a real tribute to late Nawab Deen Yar Jung Bahadur as well as all the sons of soil who nurtured this historic city with their great deeds.

I wish the trustees all the best in their efforts and hope that the book will enlighten the future generations of Telangana of the administration and culture during Nizam regime.

(MOHAMMED MAHMOOD ALI)
MESSAGE

Dear Sri G. Satyanarayana garu,

I am delighted to know that the ‘Sri K. Krishna Swamy Mudiraj Memorial Trust’ a voluntary organization is going to reprint the History of Deen Yar Jung Bahadur as a gesture to respect the Legendary contribution given by Deen Yar Jung Bahadur.

I am glade to convey my best wishes to the organisers for their resolve to preserve the history of Legends.

With regards,

Your sincerely,

EATALA RAJENDAR

Hyderabad
Date : 24-06-2014
It’s a privilege to recall the yeomen services rendered by Nawab Deen Yar Jung Bahadur to the State of Hyderabad during the critical transition years. Though he acquitted himself as a great administrator as Talukdar, Judge of City Civil Court and other positions, his stint as Inspector General of Police distinctly stands out for the way he maintained law and order to ensure security and safety to the life and property of the citizens, even while discharging his responsibilities towards the ruler. Those of us who have personally experienced and handled tricky and exclusive societal conflagrations which adversely affect the lives of communities irreversibly, do admire his crucial contribution as Inspector General of Police.

Re-publishing the biography of such a great personality helps in acquainting us with his life and times. It helps us in assimilating the value of peace, harmony and tranquility in society and our role in their achievement. We learn immensely from his exemplary, honesty, administrative acumen, resolute nature and deep sense of concern for the people. His understanding of the times and events, as also the judgment of men, was impeccable.

Personally, I am fortunate to have known his illustrious family members and spent several evenings at their abode, savouring their generous and affectionate hospitality.

Sincerely,

(A.K. Khan, IPS)
It gives me a great pleasure and honour in re-printing the book written by Late Sri K. Krishnaswamy Mudiraj, a great son, publisher, Philosophar and philanthropist of our clan.

The book is on the life history of Nawab Deen Yar Jung Bahadur, the IGP, Hyderabad State, during Nizam-Nawab Mir Osman Ali Khan. The Nawab Deen Yar Jung Bhadur was a secularman and was against the atrocities prevailed those days in the society. He even resigned as IGP in protest, to show his solidarity against the atrocities.

It is indeed a great pleasure that we are re-printing the book “Life of Nawab Deen Yar Jung Bahadur” written by late K. Krishna Swamy Mudiraj. This book is of extraordinary value and a rare specimen of its own nature. This book enlightens the youth to follow his ideals and principles, even other people too.

I wish the launch of the book a great success.

Date: 26-7-2014

Kasani Gnaneshwar Mudiraj
Ex. MLC
President,
AP Mudiraj Mahasabha
H.No.8-3-414/17,
Srinivas Nagar East,
Ameerpet, Hyderabad - 500 038.
Cell:09866332649
I am happy that Sree K. Krishna Swamy Mudiraj Memorial Trust is bringing out the second edition of the biography of my father Nawab Deen Yar Jung and am extremely grateful to them for requesting me to send a message in this regard.

The biography was written in very turbulent times when the reminiscences of old accommodative Hyderabad was gasping for breath and social bitterness caused by Police action was palpable. My father Deen Yar Jung as Director General of Police was witness to the troubled days in the history of Hyderabad and had played an important role in the trying circumstances. And that was the reason why requests were made to him from several quarters to pen down his memoirs. Many eminent scholars including Dr. Syed Mohiuddin Qadri Zore, insisted upon him to write his memoirs and even offered to visit our house every day at a time convenient to my father to take down notes. But the way several senior officers of the erstwhile Nizam’s Government were maltreated by the new regime, had left him dejected and depressed and quite naturally he spurned these requests.

Actually on 9th September 1953, my father met Shri Jawahar Lal Nehru, the then Prime Minister of India, in Delhi. Initially, he was given only ten minutes but Shri Nehru gave him a patient hearing for almost forty five minutes. Complaining to him about the treatment meted out to him and several officers by the new dispensation, he told him that as a
Police officer, he served the ruler and the then Government to the best of his ability and full satisfaction of the government. If faced with the same situation, he will again act in the same manner. He also told him that the Police officers who under the British regime served the Government and arrested the freedom fighters are still in service and serving the present Government but after the Police action, treatment meted out to the officers of erstwhile Nizam Government was in total contrast where the officers and ministers were prosecuted on fictitious grave charges and it was finally left to the Court to acquit them. Prime Minister Nehru, as a statesman that he was asked my father to serve his Government also. My father declined saying that with all the bitterness created by the new dispensation, he may not do his job sincerely. It was in this atmosphere of despair, dejection, disappointment and bitterness that my father was declining all the requests for penning down his memoirs.

One day Late Sri K. Krishna Swamy Mudiraj of Hyderabad Pictorial fame, who had long acquaintance with, and a great admiration for my father approached him with the same request. I also requested my father to agree to his proposal and finally with the consent of my father, I gave a copy of biography compiled by Late Barq Moosani in Urdu, to Mudiraj Saheb who took great pains to edit and rearrange it and proceeded to Bombay and got it printed by ‘Consolidated Printers Private Ltd.’, Bombay. He brought ten copies of the printed book to show to my father but alas! When he reached Aziz Bagh on 12th July 1964 he was informed that my father had expired three days before on 9th July. In tears, he handed over the copies to me which became his last tribute to my father.

The biography is the life story of a man who did his job sincerely, honestly and without any fear or favor in very turbulent circumstances and trying times. If it could inspire the new Police Officers to do their job with the same impartiality and honesty, the major purpose of the book will stand served.

Dr. Hasanuddin Ahmed
I feel privileged to write few words on the occasion of republication of the Biography of an eminent and illustrious personality the late Nawab Deen Yaar Jung Bahadur.

Nawab Deen Yaar Jung Bahadur rendered his services during the regime of HEH Mir Osman Ali Khan the seventh Nizam of erstwhile Hyderabad State. Nawab saab had inherent qualities of an efficient administrator, which made him to prove his mettle as a bureaucrat of Par excellence. He had held several important positions in the state of Hyderabad viz., Chief Civil Judge, Taluqdar of several districts, and above all the Inspector General of Police. He held this position when the state was experiencing serious Law & order problems. Nawaab saab with his strong will, determination and courage took this challenging assignment and brought back normalcy in the State.

His unwavering zeal for peace and communal harmony, his secular credentials and humane approach, is very much relevant in the present day world of unhealthy atmosphere of hatred and vengeance. His life gives a strong message to the countrymen, especially the youth to maintain peace, harmony and brotherhood among different sections of the society.

I offer my respectful salutations to late Sri K. Krishna Swamy Mudiraj the author of this biography of such a genial personality. The task of republishing this biography taken up by “Sri K. Krishna Swamy Mudiraj Memorial trust” deserves all the appreciation and compliments.

Dr. G. BAGYANARAYANA
It is an honor to be saying a few words about the second publication regarding the book on Mr. Deen Yar Jung Bahadur, written by the late historical personality Sri. Krishna Swany Mudiraj. Mr. Mudiraj narrated the events and challenges Mr. Jung faced in the regime of his exulted highness, the 7th Nizam of Hyderabad Mir Osman Ali Khan during his tenure and after.

His wisdom and approach should be a source of guidance for all of us. I remember my father, Subadar (governor) Amir Ali Khan, who spoke very highly and addressed him in Mr. Jung’s absence as Deen Yar Jung Bahadur.

I consider myself fortunate for knowing Mr. Jung’s son Dr. Hasnuddin Ahmed Sahib, a scholar, critical thinker and great writer of our time. I am further grateful for his guidance which he continually provides to the Subadar Amir Ali Khan Global Peace Foundation.

I am sure readers will find the reprint of *Life of the Nawab Deen Yar Jung Bahadur* beyond interesting and full of insight. The book highlights historical days of the erstwhile state of Hyderabad during a time of hardship and uncertainty. As readers will note in the book, Mr. Jung is one of many statesmen who met the challenges head on.

Sincerely,

Farook Ali Khan

Secretary
Founder President,
Subadar Amir Ali Khan Global Peace Foundation
MESSAGE

I am very glad and express my pleasure to note that “Sri K. Krishna Swamy Mudiraj Memorial Trust” Hyderabad bringing out a Reprint of “LIFE OF DEEN YAR JUNG BAHADUR” who was one of the most popular Educationist and secular Beaurocrat of the regime of Late 7th Nizam of Hyderabad.

This Biography was authored by Late Sri K. Krishna Swamy Mudiraj former Mayor of Hyderabad who compiled and internationally recognized History Book “Pictorial Hyderabad” in two volumes. It is worthy to mention that Late Sri K. Krishna Swamy Mudiraj was a close associate of my father Founder Editor of Urdu Daily Siasat late Sri Abid Ali Khan.

The interest shown by this trust is to preserve the History is commendable.

I wish the organizers a grand success in their endeavor.
MESSAGE

I feel it a privilege to write message on the occasion of re-publishing of “Biography of my father-in-law’s grand father “Nawab Deen Yar Jung Bahadur”.

Late Nawab Deen Yar Jung Bahadur was a beaurocrat par excellence. He rendered his services honestly during the regime of HEH the Nizam of Hyderabad Mir Osman Ali Khan Bahadur. As Director General of Police, Nawab Saheb exhibited his natural talents of strong will, honestly, courage, determination and secular ideas.

His period as Director General of Police, was very crucial, the situation in the State was very explosive and un-controlable-facing prepost independence period of India. His services were excellent, as he could successfully controlled and maintained peace and harmony in the state overcoming very tense and crucial situations.

The Life is Nawab Deen Yar Jung Bahadur shall be taken as a message to the Countrymen specially Youth to maintain peace, harmony, brotherhood among different sections of our society.

(HASNAIN SABERI)
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MESSAGE

I am happy to learn that Sri K. Krishna Swamy Mudiraj Memorial Trust, Hyderabad has decided to reprint the Book titled “LIFE OF NAWAB DEEN YAR JUNG BAHADUR” was among a few outstanding and eminent Administrators of the last period of the erstwhile Hyderabad State who rendered valuable and faithful services for the erstwhile Hyderabad State and it’s Ruler.

Unfortunately a large number of people particularly the young generation is unaware about the life and outstanding services rendered by Nawab Deen Yar Jung Bahadur. It was therefore necessary to acquaint them with the facts relating to the life and carrier of a worthy Son of the soil. The Book which is expected to come out in a few days will serve the purpose.

I warmly commend the appropriate decision of reprinting the Book “Life of Deen Yar Jung Bahadur”

( Dr. SYED DAWOOD ASHRAF )
FOREWORD

“To know one’s self is the first and last step to wisdom” so goes a Greek saying; strongly supported by philosophers of Ancient India. An autobiography; a composition in which a man narrates the story of his life is perhaps of more abiding value and interest. Johanson also thought that a man’s life could best be written by himself, but he was underrating the difficulty besetting an autobiographer, in steering clear of the shoals of over-weening self conceit and self esteem. A man to speak of himself smells vanity. Little wonder that when the suggestion was made to Nawab Deen Yar Jung Bahadur, he naively brushed it aside and preferred the other alternative “to be seen as others see him”; it was therefore thought better to assign the task to a man having an adequate knowledge of his subject and surroundings and with a racy intimacy with the house of Shamsul-Ulama, Nawab Azeez Jung.

I am glad that the mantle fell on Mr. K. Krishnaswamy Mudiraj of the Hyderabad Pictorial fame, an ex-Mayor of the Hyderabad Municipal Corporation. He has admirably and lucidly covered the entire range of his subject’s life.

The house of Nawab Azeez Jung has many titles to fame; famous for its modality, famous for its learning, famous for its elegant taste, special culture, and administrative achievements. In short from points of principles and rules of life the house is an institution unto itself.
A remarkable feature of this house is that the off-shoots of the family tree are all men of integrity, endowed with organizing ability, all well placed on the rung of life. The Azeez Bagh named after Nawab Deen Yar Jung’s illustrious father is a miniature colony, fringed on all sides by a tribe of near kith and kin.

Even in the meridian of his career, the Nawab Saheb did not budge from the principal virtues and did nothing to stain his character. His services lay as much in facing a crisis in doing his best to prevent them; amidst tremendous trials and ramshackling conditions of affairs, he toiled with a single eye on service to the Sovereign and the State. Occasionally he may appeared to be going away but like a crab which when it seems to be going is actually coming, a man in a place of responsibility has to adopt a seeming bedevilling line. In the annus mirabilis (the year of wonders), of the fateful year 1948 - The Hyderabad Government was literally paralysed with panic and had lost its political poise; indeed Nawab Deen Yar Jung had to sail between Scylla and Charybdis and was faced with the formidable task of accommodating himself both to the Sovereign and the party in power.

The facts as photographed in the text give an integrated true picture of the man. The author’s endeavours to analyse the forces that sparked the Conflagration should go a great way to jettison a whole cargo of falsely acquired prejudices, phoney notion and emotions. I trust that the biography will serve the purpose for which it is written.

My acquaintance with the Nawab Saheb extends over a period of about a quarters of a Century. I had then come into contact with him as the worker of a Girls High School within whose compound lay a small grave yard, whose boundaries were required to be demarcated and a wall built to enclose it. In this connection
as the Director of Ecclesiastical Department, he gave a decision strictly on principles of justice and equity which was considered by me in those troublesome days of partial feelings as extraordinary. Another worthy instance was in connection with the acquisition of land belonging to the Sarf-e-Khas (H.E.H. the Nizam) whereon the present Raja Bahadur Venkat Rama Reddy Women’s College building stands.

The above two instances show that he had a good amount of deep interest in the cause of women’s education in particular. I have my high respect for him which will always remain whenever I think of these institutions.

Before I conclude, I cannot do better than quote these famous lines from Longfellow.

Lives of great men all remind us,
We can make our life sublime,
And departing; Leave behind us,
Foot prints on the sands of time.

M. Hanumanth Rao
Ex-Mayor of H.M.C.

Barkatpura,
Hyderabad (A. P.)
12th September 1963.
PREFACE

The word Biography is a combination of Greek words meaning ‘Life’ and ‘Writing’. It is a form of history, dealing not with human race, or any of the races or masses of men, but with an individual.

The earliest use of the word is supposed to have been made by Damascius, a Greek Writer of the 6th Century. In English the word Biography, had first been used, it is said, by Dryden in 1683.

Biography is not a record of ‘Life’ in general but is a record of the achievements and failures of a single person in his life time, between the two events ‘birth’ and ‘death’. Many writers of Biography, particularly, Plutarch, considered the event as an opportunity for celebrating certain patent moral qualities, of the subject.

The true and the modern concept of ‘Biography’ is however the art of a faithful narration of the adventures of a person through life. Biography should, therefore, be a faithful and an unprejudiced study of a person’s life.

History deals with events and vast number of persons, whereas ‘Biography’ is a study of a single figure on the canvas. The study fills the entire canvas. The other persons dealt with in a ‘Biography’ however important they may themselves be, must necessarily always play a secondary role to the Central figure.

The ‘Ancients’ had not fully developed the art of writing Biography until comparatively late. In the English literature, the
now perfected art of writing a Biography, hardly existed until the close of the reign of Henry the VIII.

The art of writing biographies was undertaken by many writers of eminence, from time to time, and was slowly but steadily perfected. Bogwell, availing himself of Masons’ example perfected the art of writing biography. Boswell published his life of Doctor Johnson which is the most fascinating and learned example of the art of writing Biography, not only in the English language but in any language. All great biographies have, more or less, been there after, based on this inimitable model.

From individual Biographical sketches there came to be written, what are known as ‘Biographical Dictionaries’. These were started by eminent writers in Switzerland, France, Italy, Germany and Spain.

The first volume of “the English Dictionary of National Biography” was, however, published in the 19th Century. This contains the lives of some more than 30,000 persons and is of inestimable value in furnishing us with authentic data capable of giving us sufficient insight into the lives of so many British people, who made the British History.

Biographies are written not only to give precise and correct happenings, related to some one’s life but they also reflect the contemporary social and the prevailing political conditions. Biographers usually give to the reader an insight into the social, cultural and political atmosphere which had prevailed at the period. It is easy to write stories and novels; it may be comparatively easy to write poetry but it is difficult honestly to record the true events with which a person and the community is closely connected without any personal bias. We know that even great personalities stagger considerably while recording the events of times with which some important persons were connected. Inspite of dispassionate and
discreet exposition of events the writers of biographies are dubbed as partisan. However sincerely and truthfully a biography may be recorded in regard to the events connected with the life of a person it is not easy for an author to escape from personal likes and dislikes. In his anxiety to give a vivid picture of certain events with which the life of a person is connected, the biographer, in one way or the other, in an unconscious manner, gets entangled and will feel difficulty in maintaining an honest and sincere narration of events, devoid of partisan outlook.

Sometimes the biographers in their mood to emphasise certain good traits of character do consciously or unconsciously, cover the blemishes of their subjects in such a manner that even the genuine drawbacks of character begin to appear as some very beautiful spots of life.

All this is true and has to be said to impress the fact that the art of writing biographies is not an easy one. It is a difficult task. It becomes more so when one has to record the events of contemporary life in a dispassionate and disinterested manner. It is only when one is not personally involved, and is capable of taking a detached view of events while writing the biography, that the narration becomes a truthful and honest record of history. Divested of personal stunts of likes and dislikes such a record becomes invaluable as one depicting a true picture of the political, religious and social conditions of the contemporary life. If a biographer fails to connect the important events in the life of his subject with those of his contemporary life particularly the events reflecting the conditions of the times, he fails in his mission and his narration thereby becomes a mere jumble and a hocus-pocus. Such a narration will bear no relation with the prevailing background as such.

It is needless, also, to point out that while writing the biography of a person, the biographer cannot with impunity either forget or
deviate from two of the most important factors viz. of truth and justice. If the biographer forgets these two fundamentals then the biography becomes a mere narration of events which will be nothing less than a flightful and imaginary description of contemporary affairs.

It is much more easy to write the biographies of great Prophets, well known Saints, reputed Religious heads, accepted Political Leaders, confirmed Scholars, Poets and the Historians. Their achievements have the stamp of universal recognition and ordinarily will be so glorious and well received, that the biographer will have no difficulty whatsoever in putting them together in an attractive manner. The writer in such cases will neither be criticised nor will have to face any adverse criticism of any sort despite any over indulgence on his part. It may even be sacrilegious to do so.

But it is very difficult to write anything about the life of a person whose activities have always been viewed with certain amount of unwarranted suspicion attended with adverse criticism both in the past and the present changed circumstances. This is mostly due to the fact that those who criticise are not really and truly conversant with the inner working of a system in which a person had to play his part. And only those, who have seen the person’s work, from very close quarters and have watched him struggle out of every difficult and critical situation with tact avoiding the greatest possible harm to the greatest possible number and may be at the risk of his own life and reputation and may also be at the risk of some little inconvenience to a few, can realize the significance of his deeds that too when they take an unbiased view of things and have no axe to grind. It is a difficult task for the biographer in such cases to bring out the real events before the readers and disabuse their minds of preconceived ideas and notions. In this context when I attempt to write the biography of Nawab Deen Yar Jung, I am faced with a
mental hesitancy as to whether I should narrate the events as I personally know them in an unbiased and dispassionate manner, or try to so depict them as to make clear the conditions during which the person has had to play his part. I have decided to try and give a true picture of the life of the well known person, basing the material on truth and justice as a matter of creed and Conviction. Nawab Deen Yar Jung’s private and public life can be broadly classified under the following heads.

1. His career upto the time he became Director of Ecclesiastical Department.
2. His career as Director of Ecclesiastical Department.
3. His career as Commissioner of City Police, Hyderabad.
4. His career as Inspector General of City and District Police and the Railway Police of H.E.H. the Nizam of Hyderabad;
5. The period immediately preceding before the Police Action and thereafter and his life in various capacities.
6. His services in the Sarf-e-Khas (Private Estate of H.E.H. the Nizam).

Nawab Deen Yar Jung as Director of Ecclesiastical Department held a unique position of dignity and of responsibility and even his bitterest critics could not dub him communal having sectarian leanings towards any particular community.

When he became the Commissioner of City Police and had thereafter taken charge as the Inspector General of Police the communal atmosphere in Hyderabad was bitterly poisoned with the virus of the worst type under a rank communalist of very mediocre abilities, a parvenu in politics, a petty fogging of a small business town of Latur in Osmanabad District. He had by way of chicanery and by a queer admixture of favourable circumstances acquired a position of significant importance. This man was Kasim
Razvi. Under such a vicious climate the administration directly or indirectly orientated itself to Razvi’s way of thinking. By hook or by crook he formed a Junto ministry and became a defacto dictator. Under such circumstances it becomes necessary to take cognizance of all the forces at work while dealing with the life of any person in a position of responsibility at the time. In this context, it should be easily understandable that as a faithful servant owing allegiance to the Government of the day and the Ruler and as one charged with the great responsibility of maintaining, Law and Order the plight of Nawab Deen Yar Jung was unenviable. He had to be loyal both to the Ruler and the party that ruled. He had no other alternative. He could have of course resigned but that could not have conduced to any improvement in the situation. So he preferred to continue in harness and exercise his personal influence in executing orders with circumspective modulation. And that I personally consider was the correct and proper course to be adopted. It would not be out of place if I refer my readers to the post Independent Era, during which under the able guidance of Sardar Patel, and the steel frame of Indian Civil Service and other administrative set ups, which were geared to Beauurocratic Ways and were faithful to the British Regime could not under altered circumstances, be made to serve Independent India and to execute its policies as laid down under a Democratic Constitution. These well trained Officers and Civil Servants were not penalised for being faithful to the British. Any such policy would have cut the very roots of the sense of security, which is so very essential for sound administration. They very soon learned to obey their new masters with all the faithfulness they could muster and we are proud of them for the manner in which they switched over from ageold traditions of British Raj to the Democratic setup, wedded to the ideals of a welfare State. Today the Civil Servants, with all the rich experiences acquired in the past, have really become the backbone of our Indian Administration.

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Our Army, its Commanders and Officers who have fought under the Union Jack had no difficulty in adjusting themselves to the new order and become the custodians of our Mother land under our tri-coloured banner. It came to them in natural sequence; It could not be otherwise. After the Police Action when conditions slowly settled down to normalcy, we in our State, had started democratisation under the able administration of Sri M. K. Vellodi, a member of the Indian Civil Service, who for a very long time was the Secretary for Defence under the British Rule. All these instances clearly indicate that an administrator has no personal prepossessions. He obeys the Government which he serves and as a matter of fact he is expected to serve faithfully whoever be the Government; or else he should calmly resign if he cannot associate any more with the administration and reconcile himself with its policies. In this background I was to write the biography of Nawab Deen Yar Jung without any mental reservations. I know him personally and I had close contact with him for the last 40 years. I can therefore, say without any fear of contradiction that all that is said about him by carping, critics wise or otherwise are not facts and that he is not as he is portrayed by uniformed for knowing takes a lot of knowing.

The events which I have narrated in the following pages will bear ample testimony to all that I have said in this preface. The construction of Chikkadpally Temple and installation of an idol there, reformation of Jhamsingh temple and formation of a Committee and several other temple reforms including the free supply of electricity to temples were some of the laudable achievements of Nawab Deen Yar Jung during the tenure of his office as Director of Endowments. Introduction of reforms at Sri Yadagiri Laxminarasirnaswamy Temple by taking over the management from an usurper and formation of a Committee there to look after the affairs of the temple is another brilliant event of
his administration. During the days of Razakar atrocities the bold action which he took in placing a contingent of strong Afghan city Police Force at Begum Bazar and Secunderabad, which dissuaded the business community from leaving Hyderabad, is yet another praiseworthy step which he took as Inspector General of Police. Instances such as these can be multiplied to establish that Nawab Deen Yar Jung was neither communal nor a bigot linked to a policy of communal discrimination. Without making the preface more lengthy, I will leave my reader to judge for himself from the events narrated in the following few pages, whether Nawab Deen Yar Jung can be dubbed an Officer tinged with communal outlook with having partisan sentiments.

Before I conclude, it is my most pleasant and grateful duty, to place on record my humble and most whole hearted thanks to Shri Madapathi Hanumanth Rao Ex-mayor, H.M.C. and the chairman, Legislative Council of Andhra Pradesh, for his illuminating foreword.

To Mr. Barq Moosavi a well known urdu writer & Mr. Abbas Ali Kothari of Bombay and others, I tender my sincere thanks for their valuable help.

K. Krishnaswamy Mudiraj,
Compiler
Pictorial Hyderabad.

Hyderabad (A.P.)
21st March 1964
From the Publishers’ Pen

It is a known fact, that Late Sri K. Krishna Swamy Mudiraj was not only a Statesman of high Calibre, a famous Politician, who rendered services as a Corporator for 25 years and Mayor of Hyderabad with distinguished performance was a noted Historian as was one of the Govt. of India’s Nationally selected (18) Members Pannel for drafting of the “Freedom Movement of India”. Was equally a great academician, a noted journalist, above all he was an Author of most famous literary works eg. intentionally recognised “PICTORIAL HYDERABAD” (in Two Volumes). “30 years Political Struggle of Hyderabad”, “Freedom Struggle of Goa”, “Mudiraj Jathi Charitra”. Besides this, he has authored the Biography of Nawab Deen Yar Jung Bhadur who was one of the most prominent administrators and bureaucrats of the regime of 7th Nizam of Hyderabad, Mir Osman Ali Khan Bahadur.

To save and preserve the literary treasure left by Sri K. Krishna Swamy Mudiraj and to spread and propagate his mission and cherished ideology, a trust with the title of “Sri K. Krishna Swamy Mudiraj Memorial Trust” has been formed and got registered in the year 2000 along with Sri K. Krishnawamy Mudiraj Jayanthi Celebrations Committee with Registered Number 169//2000 by the like minded members of Mudiraj Community.

Eversince the formation of above Trust and Committee, the Committees have so far taken up several measures in pursuance of
its written objectives. The notable work which has been accomplished and got appreciations from various Sections of the Society has been the (i) Re-printing of the Pictorial Hyderabad - 2 Volumes (ii) The Life History of Sri K. Krishna Swamy Mudiraj in Telugu, (iii) 30 years Political Struggle of Hyderabad (Translated from Urdu to English). Now an endeavour has been made to reprint another most valuable literary work of Sri K. Krishna Swamy Mudiraj Garu “Life of Deen Yar Jung Bahadur”

This book has also been acclaimed as another Masterpiece of his literary works. This book was not only drafted with in-depth study of the personality of Nawab Saheb but very meticulously tried to pick up all corners of his glorious life, leaving no stone unturned. This book was very carefully and with personal supervision of the author has got printed not at Hyderabad but at Bombay. The paper and binding and beauty of the book has been of high standard. The “K.K. Mudiraj Trust” having considered all these aspects has taken an unanimous decision to get it reprinted, maintaining the same standards of quality in all aspects.

To accomplish this task several personalities have rendered their valuable services, especially the management of Karshak Art Printers’ designer Shakeel Ahmed and others rendered appreciable services. Now the much awaited reprinted copies of the book are being presented before the admirers, friends and book lovers. It is now for them and for all others to avail and enjoy with the good things available in this rare book. We offer our sincere thanks and gratitudes to all concerned :-

1. Sri Kasani Gnaneshwar Mudiraj,
   President, Andhra Pradesh Mudiraj Mahasabha.
2. Sri G. Sathyanarayana Mudiraj, 
   Chairman, Publishing Committee.

3. Sri D. Lakshminarayana Mudiraj, 
   General Secretary, Andhra Pradesh Mudiraj Mahasabha.

4. Sri M. Narsimloo, 
   Chairman, Sri K. Krishna Swamy Mudiraj Jayanthi Celebrations 
   Committee.

5. Sri S. Srinivasulu, 
   Secretary Sri K.K.K. Mudiraj Trust

6. Sri R. Bhaskera Raju, 
   Chairman, Sri K.K.K. M.M. Trust.

7. Sri V. Pandu, 
   General Secretary, Sri K.K.M Jayanti Celebration Committee.

8. Sri M. Farook Ali Khan 
   Chairman, Amir peace foundation.
Dr. Hasanuddin Ahmed, IAS (Retired) and S/o Deen Yan Jung Bahaur
(A brief life sketch/achievements)

It is a matter of proud privilege to describe that Dr. Hasanuddin Ahmed has been one of the most popular social worker, a writer, very famous bureaucrat and distinguished representative of Hyderabadi culture who had to his credit authoring a number of most popular Urdu and / English books, who is no other person but is the worthy son of Late Deen Yar Jung Bahadur.

Janab Hasanuddin Ahmed Saheb as an IAS Officer held most important assignments under the Government of Andhra Pradesh, and also at the Government of India. He was Dist. Collector, Joint Secretary Bord of Revenue, Director, Survey Settlements and Land Records, Deputy Secretary, Ministry of Law, Incharge of Wakf and Ministry Affairs, Govt.of India, Chairman A.P. Wakf Board, Special Collector, Nagarjuna Sagar Project.

The Government of India considering his excellent ability and administrative capacity, has deputed him specially to study the administration of religious and charitable endowment in U.K. Norway, Sweden, Denmark, Holland, France, Switzerland and Turkey. He has also deputed to the world religion congress and world pacifists conference in Japan. It is a matter of great significance that he was invited at the Islamic Development of South Arabia to attend workshop on development of wakf properties.

This high profile academician had also rendered valuable services for the development of Urdu. He was granted a special award by U.P. Urdu academy, Urdu Academy of A.P. and academy of Urdu Bihar, also Maqdoom Award. The credit goes to him directly for
establishing Urdu Libraries in Japan Czechoslovaia, Israel and Russia. He had authored several famous Urdu books some of them were released even by the Prime Minister of India, and President of India i.e. “Anjuman” was released in 1974 by Janab Fakruddin Ali Ahmed the then President of India.

“Srimath Bagwathgita” Urdu released by Smt. Indira Gandhi.

This high caliber officer also served as founder president “Villa” Academy, Secretary, National Amir Khusroo Society, formulated the Govt. of India scheme for development of Urban wakf properties during the regime of Smt. Indira Gandhi. He was a member, Central Wakf Council, New Delhi; Member, A.P. State Wakf Board appointed by the Highcourt of A.P.

It is worthy to mention that due to his deep concern for the low standard Education system in Old City he formulated a scheme known as “Merit Class Scheme” it produced spectacular results, in S.S.C Examinations which had a great impact on the private schools running in the old City.

This high profile personality had his Masters Degree in Economics from Osmania University and got his Ph.D. Jamia Milia Islamia, New Delhi was subsequently got his I.A.S. degree and entered into Civil Services.
Dr. Hasanuddin Ahmed with Smt. Indira Gandhi

Dr. Hasanuddin Ahmed and Smt. Anees Fatima with Smt. Indira Gandhi, Prime Minister of India
Dr. Hasanuddin Ahmed with Sri Gyani Zail Singh, President of India

Dr. Hasanuddin Ahmed with Sri Shankar Dayal Sarma, President of India
Dr. Hasanuddin Ahmed with Sri B.D. Jatti, Vice-President of India

Dr. Hasanuddin Ahmed with Sri Surjit Singh Barnala, the then Governor of Andhra Pradesh

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CHAPTER I

GENEALOGY

Nawab Deen Yar Jung’s genealogical line connects him with Hazrat Abdullah Bin Jaffar-e-Tayyar. Thus he comes of the same flesh and blood as Hazrat Abdullah, (the son of Hazrat Jaffar-e-Tayyar) and Hazrat Zainab, the daughter of Hazrat Fatima, the most beloved daughter of the Prophet (peace be on him).

Nawab Deen Yar Jung’s father, Shamsul Ulama Khan Bahadur Nawab Azeez Jung Vila (the poetic Nom-de-plume) traces the genealogy of his family, in his book “Hayat-ul-Azeez” as follows:-

Sayyidana Jaffar-e-Tayyar
(May God be pleased with him)
Abdullah-ul-Akbar-ul-Jawwad
Ali Al-Zainabi
Mohammad-ul-Idrees
Ibrahim-ul-Arabi
Jaffar-us-Syed
Mohammad-ul-Alam
Dawood
Abdullah
Ahmad
Ibrahim
Abu Rijal Hafiz Ahmed Durwish
Hafiz Mohammad Abdul Qadir
Mohammad Abdullah
Mohammad Idrees
Mohd. Abdullah, Qiladar, Ongole Circar, Arcot.
Mohammad Hussain
Mohlt Nizamuddin, Judge, City Civil Court, Hyderabad.
Ahmed Abdul Azeez

Vila adds, ‘‘Genealogically, my mother is also connected with the family of my ancestor, Mohammad Abdullah, (the Qiladar} S/o Mohammad Idrees.

THE NAWAIT’S FAMILY

According to the historians, the family of the Nawait hails from Madina, the City of the Holy Prophet: harassed by the atrocities perpetrated by the tyrannical Hajjaj bin Yusuf during the Umayyid Caliphate, they left Madina and migrated to Wayat, a townlet about three caravan stages from Baghdad.

But peace was not yet their destiny, and the Nawait could not settle down to a free and prosperous life. They had to migrate again, and in 752 H. most of them went to Baghdad and from there to Basra. From Basra very many came to India. The Nawaits of Konkan, Bhatkal, Malabar, Goa, Madras, Bombay, Jaora, Hyderabad, Ahmadnagar, Bijapur and Delhi are descendants of those who came from Basra around 752 H. and settled in these cities and towns.

Nawab Deen Yar Jung’s great ancestor was Hafiz Ibrahim, Arab, who came to Konkan from Basra in 770 H., and his descendants, Moulvi Idrees was the first to settle down in Nellore in 1152 H., formerly in Madras but now in Andhra Pradesh. Moulvi Idrees was well known for his geniality and politeness, and was not only able to develop his business to a great extent but also won great popularity.
Moulvi Md. Nizamuddin
(Grand father of Deen Yar Jung)
His reputation brought him into royal circles and his son, Mohammad Abdullah, was appointed Commander of the Ongole Fort. Ongole is situated in Guntur District. Moulvi Idrees died at Nellore in 1199 H., and lies buried near the old Fort.

Moulvi Idrees left behind eight sons and four daughters. His eldest son Mohammad Abdullah was Qiladar Ongole, Mohammad Abdullah left one son Mohammad Hussain whose sixth son was Moulvi Mohammad Nizamuddin grand father of Deen Yar Jung. Moulvi Mohgmmad Nizamuddin was brilliant and pious even from his boyhood, and he mastered theological subjects, such as Hadith and Juris-Prudence, while still a youth. Later, as a young man, he pilgrimaged to the sacred cities of Mecca and Madina.

Under official pressure, he accepted the post of Superintendent of Police, Nellore District, but as his main interest was in scholarly pursuits and imparting knowledge, he resigned from the post after six years’ service.

Because of his scholarship and academic brilliance, he was appointed Professor in the Madrasa-e-Azam, Madras, and served the cause of learning in this capacity for a very long period. When Sir Salar Jung I, heard of his repute, scholarship, ability and integrity, he called him to Hyderabad, Salar Jung was then the Prime Minister of Nizam’s Dominions. He wanted to make Hyderabad the hub of talented celebrities and he literally compelled Moulvi Nizamuddin settle down in Hyderabad.

At last in 1280 H., during the reign of Nawab Afzaluddowla, Moulvi Nizamuddin left Madras and came down to Hyderabad.

Later, on account of his exceptionally meritorious services, he was elevated to the bench as Chief Judge of the City Civil Courts. He retired during the Premiership of Sir Asman Jah and died on 3rd Shawwal 1317 H., may his grave emit fragrance.
Life of Nawab Deen Yar Jung Bahadur

Nawab Deen Yar Jung’s father, Shamsul Ulama Nawab Azeez Jung Vila, was born on Friday, the 12th Rabiuul Awwal 1277 H., (28th September 1860) in Nellore, now in Andhra Pradesh, and came over to Hyderabad in 1286 H., when he was only ten years of age. Vila was a born poet, he was a receptive mind and he was a prolific thinker.

Providence had granted him unusual qualities of head and heart. He was a poet a thinker and lover of humanity. Seeing him “lisp in numbers” while yet only seven, his maternal grandfather had predicted that he would become a great poet one day.

Vila’s mind was versatile. He was not only a great poet but a great linguist, historian, administrator, a legal luminary, reformer and a public servant. He composed verses in Persian and Urdu. When one studies Vila’s life in the light of his poetry, one comes to the conclusion that he squared his precepts with practice. In his poetry at many places he has decried indolence, laxity, and luxury and exhorted to struggle in life for improvement, with regularity and sustained efforts. Vila was very punctual, regular and practical man to the core. In addition to his academic activities he brought out a paper ‘Azeez-ul-Akhbar’, to bring about an awakening among the people.

Vila also took keen interest in public welfare measures in Hyderabad. The foundation of Vikharabad, where the Anantagjri Sanitorium is located, was laid by Vila. In recognition of his services he was granted a permanent Free Railway Pass (Silver Free Pass) for first class travel over the Railways. The locality known as Sultanpura in Hyderabad was also established by Vila. In December, 1961, the Vila Day was celebrated by the Bazm-e-Sadi. Presiding over the function His Excellency Sri Bhim Sen Sachar, the then...
Shamsul Ulama Nawab Azeez Jung Bahadur
(Father of Deen Yar Jung)
Life of Nawab Deen Yar Jung Bahadur
Governor, Andhra Pradesh, rightly remarked that ‘Vila can be reckoned among the great men of India. He was one of those persons who made Hyderabad, “The Hyderabad”. He passed away on Friday 17th Rabi-ul-Awwal 1343 Hiiri, (17th October, 1924).

Vila was survived by his four sons and eight daughters. Vila was very fortunate. All his four sons held posts of distinction of which they acquitted themselves very creditably and earned great popularity by virtue of sterling character, humanism and philanthropic activities.

1. His eldest son; the Late Ghaziuddin Ahmad, later became Ghazi Yar Jung. After his retirement as a Judge of the Hyderabad High Court, Ghazi Yar Jung held the Office of a Minister in the ‘Paigah’ of Sir Vicar for many years. On 28th Jamadi-us-Sani 1380 Hijri, (18th December, 1960) he passed away. Though Ghazi Yar Jung was born with the proverbial silver spoon in his mouth, he led a very ascetic life, was simple, devout, God fearing and religious. Ghazi Yar Jung instituted a Fund for the help of the destitute and orphans of Madina. He endowed and gifted four houses built from his personal income entitled ‘Bait-ul-Madina’ for this purpose. Nawab Deen Yar Jung is the present Trustee of the Wakf properties.

2. His second son Mohiuddin Ahmad, retired from service as Commissioner of Customs. He died on 22nd Shaban 1363, Hijri (12th August, 1944). H.E.H. the Nizam composed a ‘Qita’ (couplet) on his death and eulogized his services, a proof of his regard and esteem the Nizam had for the Members of the family of Azeez Jung. Mohiuddin Ahmad was well-known for his administrative talents, legal knowledge and integrity.

3. His third son is Aliuddin Ahmad Nawab Deen Yar Jung whose life and history of Service are the subject of this book.
4. His fourth son Ruknuddin Ahmad Wafa, after retirement as Senior Deputy Accountant General, Government of India, is now Accountant General of the Private Estate of H.E.H. the Nizam. His great trait is that he despises retaliation and his behaviour even towards his adversaries and opponents is one of gentle and exemplary tolerance.

Ruknuddin’s popularity lies in his catholicity, uniform courtesy, fellow sympathy, tolerance and nobility.

**NAWAB DEEN YAR JUNG’S MOTHER**

Deen Yar Jung’s mother Amtulla Begum was the youngest daughter of Mohd. Abdul Khudoos Chida an employee of the Revenue Department of Hyderabad. He also belonged to the Nawayet family. He was a very pious and religious person. Nawab Azeez Jung was married to Amtulla Begum in 1307 H. when he was working as Assistant Secretary Revenue Department. She died on 25th April 1933.

Deen Yar Jung’s maternal uncle Mohd. Abdul Azeez Chida was the Superintendent of Customs. He was a well dressed man and possessed cultivated tastes. He loved Deen Yar Jung so very affectionately and Deen Yar Jung had also such great regard for him, that the mutual relationship of uncle and nephew was proverbial.
Nawab Azeez Jung with his four sons. L to R: Aliuddin Ahmad (Deen Yar Jung) Ghaziuddin Ahmad (Ghazi Yar Jung) Nawab Azeez Jung, Mohiuddin Ahmad and Ruknuddin Ahmad
Deen Yar Jung with his maternal uncle Mr. Abdul Azeez Chida
CHAPTER II

Nawab Deen Yar Jung’s Birth and Early Years

A delightful atmosphere prevailed in Azeez Jung Vila’s household. Due to his good training and selfless efforts, the people were often heard saying;

“Every child in the family of Azeez Jung Vila is born in an atmosphere of struggle, is brought up in struggle, survives the struggle and leaves this world in a state of struggle”.

Early Education:

Nawab Deen Yar Jung was born on Tuesday 15th Rabi-ul-Awwal 1311 Hijri i.e. (26th September 1893) at Hyderabad. When he was 4 years 4 months and 4 days, according to Islamic traditions the senior most member of the family, Moulvi Md. Nizamuddin i.e. his grandfather conducted the ‘Bismillah’ ceremony. According to Rousseau “The Mother’s lap is the earliest school of the child”, Nawab Deen Yar Jung also had his early education and training in this very school, Till the age of 10, he received his education at his house. During the same period, he took lessons in the Holy ‘Quran’ from Shaik Salim Bin Omar. At the age of 10 he was admitted to the once famous educational institution “Madrasa Aaizza”. He studied there for six years. Side by side he took lessons in Persian and Arabic at his residence from Abul Muzaffer Sayeeduddin Saharanpuri, a great teacher and a scholar who led a secluded life.

Admission to Madrasa — Aliya:

After his education at the Madrasa-e-Aaizza he joined the Madrasa - Aliya as a ‘Day Boarder’ in the year 1910. He passed the Madras Matric and Bombay school of arts Drawing Examination with distinction.
Admission to the Nizam College:

After passing his Matriculation Examination, he joined the Nizam College - the best College of Hyderabad.

Interest in Arabic Language:

From the very beginning, Nawab Deen Yar Jung is known to have keen interest in the Arabic lore language. So at Madrasa-Aliya and the Nizam College he took Arabic as his second language.

Teachers of repute:

At the Nizam College, Deen Yar Jung had the opportunity of studying Urdu, Persian, Arabic and English under well known and famous professors like Allama Ali Hyder Taba Tabai, Allama Jamaluddin Noori, Moulvi Ikramulla Khan, Mr. E. A. Seaton; B.A. (Oxon), Mr. P. H. Sturge M.A. (Cantab), Mr. K. Burnett; M.A. (Oxon), Mr. B. C. Mcewn B.Sc., (London), Mr. W. J. Prenderghast (A scholar in Persian and Arabic), Mr. Abdul Rehman Khan B.Sc., (Lon-don) and benefitted a lot from these scholars.

Standard of education — Past and Present:

Though Deen Yar Jung did not graduate from the Nizam College, he had acquired a command over the English language. This is in striking contrast with the present day standard of education. The standard of education in those days was very high and teachers took personal interest in the studies of their students.

Vila’s training, his ‘versatile’ eclectic taste personality and the literary atmosphere of the ‘Azeez Bagh’ left a deep and lasting impression on Deen Yar Jung and it was due to the influence of ‘Azeez Bagh’ that the spirit of public service and fellow sympathy developed in him. While still a collegian he developed the requisite talents to enter public life.
Deen Yar Jung at the age of 4 years
Life of Nawab Deen Yar Jung Bahadur

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Deen Yar Jung at the age of 17 years
Practical Training in Revenue Department:

Nawab Deen Yar Jung was still a student when the Revenue Secretary, Mr. Wakefield nominated him a (III Taluqdar) Deputy Collector’s post in view of his precocious genius, talents and capabilities. Soon after entering service as III Taluqdar (Deputy Collector) he started to prepare for the Revenue Examination and after a few months passed the Theory’ Examination of the Revenue Department with distinction. During the training period he learnt Telugu and passed the language Test. After passing the ‘Theory Test’ of the Revenue Department, he was officially commissioned to the Bellary District for practical training in the Revenue Department. At Bellary, he received practical training in Surveys and passed the Examination held there with distinction.
CHAPTER III

A GUARDIAN ANGEL

When Deen Yar Jung was undergoing training at Bellary, the Plague broke out in an epidemic form. The havoc was unprecedented in Bellary’s history. The whole town presented a deserted look, and teemed with sick neglected persons and decomposed dead. It was a picture of the Doomsday. The health staff woefully lacked in its duties towards the inhabitants; it never occurred to them to remove the healthy population isolated from the infected areas. Deen Yar Jung much moved by this ghastly sorry spectacle, rendered every possible help. Forthwith, he drew the attention of the local officers to set up ‘Plague Camps’. Accordingly a Plague camp was set up with Deen Yar Jung as Camp Officer. He immediately made arrangements to isolate the healthy population and quartered them in separate health camps. He extensively toured small village and got the population inoculated. From 6 O’clock in the morning till late in the night he attended on the sick at the risk of his own life and did not even mind for food or rest. He kept himself busy visiting the camp, arranging for the supply of medicines and food for the sick, calling on sick persons individually and taking doctors himself to attend the most serious cases.

Once late at night one of the camps caught fire. Some patients were groaning in agony, and others who were convalescing were asking for water in feeble voice. But there was none to come to minister to their wants. The Ward boys and the nurses who had kept all night vigils and not slept for several nights together, were too drowsy to hear and attend on them. About this time suddenly a tall and lean figure in a white sherwani, appeared on the scene with a ‘gobalt’ in one hand and a ‘tumbler’ in the other, and gave them
Deen Yar Jung as probationor at Bellary
(1916 to 1917)
water to drink. A patient blessed him and asked “who are you Baba?” exclaimed yet another voice “you are attending on the seriously ill patients of the plague. You are forsooth an angel for us”. From that day onwards the patients started calling him an ‘Angel’. This angel was Deen Yar Jung.

By nature, man is afraid of death. There is no doubt that the plague is one of the most infectious and fatal malady. Every one tries to keep aloof from the stricken and afflicted person. When other trainees and Revenue Officers saw the Nawab moving freely among the patients they remarked :

“Aliuddin ! it is not the duty of a Camp Officer to attend to the patients of this dreadful disease at considerable risk to your own life. The duty of the Camp Officer is to supervise the work of the stall generally, God forbid you yourself may catch the contagion by mixing freely day and night with them”.

Came instantly the reply — which, might well be recalled by his co-trainees even to this day.

The Nawab said :

“By the Grace of the Almighty, I am firm in my determination and conviction. I am strong enough and have good power of resistance. My aim is to serve the afflicted. By becoming a Camp Officer I do not wish to remain a mere spectator of all that is happening around me, God willing I won’t get infected by this dreadful disease”.

The measures adopted by Deen Yar Jung at last yielded results. The incidence of plague soon decreased, the ominous shadow of death gradually disappeared and a new lease of life came to the
town. People started moving from Plague Camps and once again life returned to normal.

By then Deen Yar Jung had gained practical training of the Revenue administration and by selfless service to the citizens of Bellary, had received the blessings of the people whom he had served.

Deen Yar Jung was given a hearty send off, the day he left Bellary for Hyderabad. Perhaps such touching scenes were unprecedented in the annals of Bellary. The entire population of the town — men, women, children, young and old, irrespective of caste and creed, thronged in their thousands to give him an affectionate send off; It appeared as if the entire population had turned out leaving huts and homes. Thousands of people bade him an affectionate farewell and expressed the wish that it would have been better if he had stayed at Bellary as its top-ranking Officer”.

**Comparison of Vila’s and Deen Yar Jung’s Characters:**

Writing about his sons in his biography ‘Hayat-ul-Azeez’ Vila thus observed about Deen Yar Jung:

“My third son — Aliuddin Ahmed who is at present quite young, attends on me day and night during my illness”.

From ‘Vila’s observation it is clear that since his childhood, Deen Yar Jung had the instinct to serve the distressed and the downtrodden, and this trait was amply reflexed hi his later life, particularly at Bellary.

As Vila had rendered yeoman services to the victims of the River Musi floods, in 1317 F (1908) his son enacted similar performance with missionary zeal for the plague patients of Bellary.
Honorary Revenue Assistant:

After his return from Bellary, Deen Yar Jung was taken up in the Secretariat as Honorary Assistant in the Revenue Secretariat. At that time, Rai Murlidhar (Fateh Nawaz-Vant) was the Revenue Minister and Fasih Jung was the Secretary to Government, Revenue Department. Deen Yar Jung received practical training at the Revenue Secretariat for about one year, under Nawab Fasih Jung.

Deputy Collector at Kamareddy and Bhongir:

During this period he officiated for some time as Deputy Collector (II Taluqdar) at Kamareddy and Bhongir Division. For some time he acted as an Assistant in the Medak Suba. During this officiating period he got an opportunity to work under a great administrator Nawab Rafat Yar Jung, who was then the Collector (I Taluqdar) of Nizamabad. It was often said about Nawab Rafat Yar Jung that he would propound Revenue questions in a routine as one could not learn possibly grasped even after years of practical work. During this period Nawab Deen Yar Jung also worked under Nawab Mohammad Yar Jung, Collector (I Taluqdar) Nalgonda and Mr. Sohrabji, Subedar of Medak.

Nazim of Narayanpur Estate:

Narayanpur was a small Estate. As the affairs of this Estate had very much deteriorated, its administration was taken over by the Government. The Revenue Department was in search of an honest and efficient Officer to improve the administration of the Estate. In view of his honesty, administrative ability and extraordinary intelligence, Deen Yar Jung was selected as the Nazim of Estate by the Revenue authorities. After taking over charge, by dint of sheer hard work, and mental endowments he improved the administration of the Estate and placed its finances on sound basis. In those days it used to be said of petty jagirdars and petty rulers of Estates that
they were born ‘in-debted’. They lived indebted! and due to their extravagancies they died indebted! The same was true of Narayanpur also. It was only due to Deen Yar Jung’s guidance that the Samastan of Narayanpur got rid of the clutches of usurious sahukars and the income also increased. Besides these financial reforms, he carried on Welfare work in Narayanpur; he had opened school and provided educational facilities for the children, as there was no girls schools he had one opened. He preached Hindu-Muslim unity. There was no hospital nor any dispensary. He, therefore, appointed a qualified Tabeeb (Unani Physician). During his Nizamat of Narayanpur, influenza broke out in an epidemic virulent form. Nawab Deen Yar Jung took immediate steps to prevent the disease from spreading and got medicines distributed freely amongst the sticken persons.
CHAPTER IV

Confirmation as III Taluqdar

After improving the administration of Samasthan Narayanpur, he was appointed and confirmed as III Taluqdar (Deputy Collector) Wasi District Osmanabad on 27-1-1919.

Here also besides official duties he took keen interest in public activities. Cholera often broke out in an epidemic form at Tuljapur on the occasion of the annual jatra of Tulja Bhavani. He distributed free of cost copies of his booklet traveller’s vaidya mecum “Tabeeb-e-Safar” and anti-cholera medicines to the pilgrims on the occasion of the jatra.

As III Taluqdar Gulbarga, Warangal, and Mahbubabad

After working for some months at Wasi, (Osmanabad) he was transferred as Deputy Collector (III Tulqdar) to Gulbarga, Warangal and Mahbubabad.
CHAPTER V

Transfer from Revenue to Judicial Department

In 1922, his services were requisitioned by the Judicial Department from the Revenue. He took over as III Judge City Civil Court on 5th April 1922 and for 7 years from 1922 to 1929, worked in Civil as well as Criminal Courts of Hyderabad and in the districts of Nalgonda, Osmanabad and Nanded. It must be mentioned here that the experience he gained during these 7 years as Magistrate, stood him in good stead during his tenure of his service in the Police Department, as it is an established fact that Judicial knowledge is very essential for a Police Officer.
Letter of appreciation from H.E.H. the Nizam
(in his own hand writing) during his visit to Jalna.
(1935)
TRANSLATION

27th Zilhaj 1333 Hijri.

First Taluqdar Jalna
S/o the Late Aziz Jung

Three years ago and this year on the occasion of my visit to Jalna, you had with great devotion made the excellent Camp arrangements (and) I (greatly) appreciate them.

Sd: O
(Mir Osman Ali Khan)

2nd April, 1935.
CHAPTER VI

Back again in Revenue Department

A scheme of Reforms in the Revenue Department was under consideration of the Government in 1929. It was therefore, inevitable that the services of officers of the calibre of Deen Yar Jung, who had wide and varied experience of the Revenue be commissioned. Hence at the special request of the Revenue Department, his services were once again switched over to the Revenue. In May 1929, he was appointed (Taluqdar II) Deputy Collector, Jalna. There he introduced far reaching and progressive reforms. He paid attention to the Local Funds and provided civic amenities on a vastly increased scale.

In those days, Jalna experienced acute water shortage particularly during the summer, the water was very scarce. The water supply system was also not quite conducive to health. Deen Yar Jung was pained to see this state of affairs, so during his tenure of Office, a reservoir was built at Ghanewadli by the P.W.D. -The water was filtered and supply was provided by taps and in this way the water problem of Jalna was solved to a great extent.

When Deen Yar Jung was Deputy Collector of Jalna, H.E.H. the Nizam visited Jalna and very much appreciated his administrative capacities and services to the people.
CHAPTER VII

As Collector Aurangabad and Nanded

On July 23, 1933, he was promoted First Tuluqdar (Collector) of the Aurangabad District. Thereafter he worked as Collector of Nanded from May 13, 1935 to October 6, 1935.

On October 7, 1935 (1st Aazur 1345 F) he was appointed Director, Ecclesiastical Department.
Deen Yar Jung as Collector, Aurangabad (1933)
CHAPTER VIII

As Director Ecclesiastical Department

The speech, which Aliuddin Ahmad (Deen Yar Jung) delivered at the time of taking over as Director of Ecclesiastical Department from Nawab Akhtar Yar Jung, who was retiring from service, will always be remembered in the history of Ecclesiastical Department. This speech clearly showed his broad vision, largeheartedness and far sightedness and his love for fellow beings.

In the course of his speech; he observed:—

The basic object of our Department (Ecclesiastical Department) should be to serve equally all religions, and to create and promote such love, goodwill, tolerance, harmony among the various communities that nobody should bear any grudge or grievance against another, and the persons professing different faiths, should be able to carry on their religious rites and ceremonies with absolute freedom. All the religions of the world teach the same thing; every religion enjoins, love, tolerance and goodwill towards one another. It is the policy of every good Government to give absolute religious freedom to all citizens and eschew communal outlook and to treat all the people alike and irrespective of their religion. Our Department is a custodian of all places of worship where people professing different faiths assemble. Our duty is not only to supervise the affairs of temples, mosques, churches and Gurudwaras or only to safeguard the buildings made of mortar etc., but also to create and foster love and goodwill among different communities and remove those mutual misunderstandings which create suspicions ill-will and hatred towards one another. It is not our aim or object to discriminate between a temple and a mosque or to distinguish between various religions. On the contrary it is our bounden duty to serve all the religions without any distinction whatsoever.
“Though there are”, he proceeded “ideological differences among the various religions of world still the fundamental principles of every religion are identical i.e., inculcation of the virtues of amity and tolerance”.

“Today every man strives after spiritual accomplishments; true religion alone can show the correct path and only through religion can one attain spiritualism.

Every man is free to choose or renounce his religion; he can follow the faith of his choice. But whether he believes in religion or not, he is bound to respect religions and the sentiments of persons profesfing different faiths. Our Department not only provides necessary facilities to the people to carry out religious ceremonies but it also enjoins every person to respect all the religions and the sentiments of persons pursuing the faith of their choice.

We the members of the Ecclesiastical Department are particularly fortunate in having to work in a Department which affords an opportunity to serve the great religions of the World and Humanity as such.

We pledge that we will serve every person irrespective of his caste, creed or religion”.

The Ecclesiastical Department was established in Hyderabad, in the year 1294 Hijri i.e., about 90 years ago. It was reorganised in 1950, after the establishment of the new Government. Following the integration, subsequent to Police Action, in view of its functions and importance, it assumed a peculiar nature. In its original aspects it had no parallel in any other country. The fundamental aims of this Department were to guarantee and maintain religious freedom of every individual in the Asafia State to provide facilities in the performances of religious ceremonies of every community, without any interference and to serve every religion, without any distinction.
Deen Yar Jung as Director of Ecclesiastical Department.
(7th October 1935)
In addition the up-keep and preservation of all the endowed properties, situated within the Asafia State, were also included in the functions of the Ecclesiastical Department.

Though the City of Hyderabad is often called a City of bicycles, it will be not inapt to term it a “City of endowments”, as it is replete with endowed properties, for there were endowed properties in the region of the Deccan, having their origin centuries before the advent of the Muslims. Maths, Dharmsalas and temples, found everywhere in the Deccan, are really endowed properties, bearing a clear testimony to the sincerity and good intentions of their founders. After the arrival of the Muslims in the Deccan, Muslim rulers, Nobles and other philanthropists concentrated their attention on gratuitous works of public utility and charitable nature. Sarais, Monastries, school buildings, canals, shrines, tombs of saints, mosques, Ashoor Khanas, found everywhere in this region of the country, bear ample evidence of the broad outlook of those philanthropists. Their overwhelming generosity and munificence of hearts, led to an extraordinary increase in the number of such endowed properties. Simultaneously they paid particular attention to their safeguard and maintenance irrespective of the caste and creed of the appropriator.

Kings of the Moghul, Bahmani, Nizam-Shahi, Adilshahi, Imadshahi, Barid Shahi Dynasties, in general, and the Qutub Shahi and Asafia Order, in particular, had made it a regular feature of their reign to construct new mosques, ashoorkhanas, monastaries, and temples or to provide ample grants for maintenance of old temples and mosques. Besides the Muslim Rulers the Hindu Heads of Estates, Samasthans, Jagir holders and Rajas also constructed and endowed thousands of properties. The magnitude of endowed properties in Hyderabad may be gauged by the fact that the number of registered places of worship alone stand at 49,528, while most
of them have some free-estates or other, endowed under them. Gifted with a clear vision and far sightedness. Nawab Deen Yar Jung pointed out, nearly a quarter of a century ago, in one of his reports to the Government. He expressed his opinion that it would conduce to the economic, educational and moral life of the country if all the endowed properties were organised. Today it looks as if our State Government is attempting actually to implement the scheme envisaged by Deen Yar Jung long ago. A post of the Commissioner of Endowments has been created and a survey of the endowed properties has been undertaken, so as to determine actual income of the endowed properties which could be used to solve many of the complicated problems connected with them. Many an educational and constructive welfare schemes could be pushed through.

State of Affairs of the Ecclesiastical Department before Nawab Deen Yar Jung’s taking over:

The Department had not been able to register any improvement in administration. Efficiency was conspicuous by its absence and the department had miserably failed in the achievement of its noble aims and objects. The utter lack of supervision had adversely affected efficiency and had completely jeopardised the very safety of the endowed properties; even an Annual Administration Report of the Department had not seen the light of the day, for as long as eleven years. It was H.E.H. the Nizam himself who had noticed these defects in the administration of the Ecclesiastical Department and was pleased to observe on an occasion:-

“If the reforms, introduced by the Late Hazrat Fazeelat Jung are continued, the Department may achieve considerable progress”.

Consequent on these observations of H.E.H. the Nizam these need for a complete reorganisation of the Department with a view
to improving its over all efficiency was increasingly felt. The Finance Department, in a certain case, was constrained to pass the following remarks:-

“The Finance Department feels that some effective steps must be taken for the supervision and safeguard of the Endowments”.

On another occasion the Finance Department remarks that some improvement and reorganisation of the Ecclesiastical Department had become essential.

About this time the Finance Department was considering the question of reorganisation of the Ecclesiastical Department, H.E.H. the Nizam was pleased to select Deen Yar Jung as the Director of the Department by a Firman (Royal Command). Even before he had assumed charge as the Director of the Ecclesiastical Department, Deen Yar Jung had achieved wide popularity in the Country. His kind heartedness, impartiality, humanitarian feelings, sagacious views his flair for administrative and social reforms and his ability to implement them were receiving wide recognition. No wonder that the Press and the Public alike and the leaders of various religious denominations hailed with universal satisfaction his appointment.

**Reorganisation of the Ecclesiastical Department.**

Within a few months of his taking over charge, Deen Yar Jung gave a new shape to the Department. First he turned his attention to the reorganisation of the Office and framed a Manual to secure maximum out put of work with a minimum staff.

At the time of the assumption of his charge the Office consisted of only four sections, i.e. (i) Religious Buildings (ii) Endowments (iii) The Mamools and (iv) The Accounts. The distribution of work among these sections was atrandom and so unsystematic that no
settion worked efficiently and routine disposals and settlement of cases was inconveniently delayed with the result that most cases remained pending for years together and even then they remained subjudice. Several cases had become complicated and some relating to the Buildings Section, remained pending in the “Mamools” Section. Files were shifted from pillar to post. On account of this maldistribution of work members of the staff did not even know which cases pertained to which section. Inordinate delays, in ordinary cases, showed the degree of red-tapism prevailing in the Office. This state of affairs constituted a slur on the Department, while it caused considerable hardship to the public. Deen Yar Jung studied the affairs of the Department and chalked out rules of procedure, marked off the functions of every section and formed a few more sections to stream-line the working of the Department.

There were no proper arrangements whatsoever for the maintenance and construction of religious buildings. Such works were assigned to one Supervisor. Consequently works of construction and repairs could not be taken up for years together. The condition of the existing buildings, therefore, deteriorated, day by day. Noticing these defects, Deen Yar Jung created a new Section, for all works of construction. He obtained sanction for the appointment of one more Supervisor and had the post filled by a qualified person. At the same time he appointed additional staff, under the Construction Section and arranged for the construction, repairs and renovation of all dilapidated religious buildings. Besides the Construction Section he organised a “General Section” for the compilation of the Annual Administration Report. For the first time in several years an Administration Report saw the light of the day.

During the administration of the former Directors, there was a separate post of the “Superintendent of Mosques” (Muntazim-e-Masajid). The Superintendent maintained his own Cash Book and
Ledger etc, This Superintendent of the Mosques carried direct correspondence with other Officers, independent of the Directorate, giving rise to several irregularities and complications. Often, the Superintendent acted quite contrary to the orders of the Directorate. Through this waywardness the Superintendent had arrogated to himself the position of Director. This state of diarchy had to be corrected and Deen Yar Jung had no other alternative than to merge this subordinate office into Head Office to remove anomaly of administration and execution being centred in the Superintendent.

Formerly there were no proper arrangements for solemnizing religious functions under the immediate supervision of the Department, nor were there arrangements to exercise and audit sanctioned grants. For the removal of these glaring defects Deen Yar Jung created a new post of "Organiser of Religious Functions".

Touring Officers Organised:

In bygone days only the Director and the Superintendent of Endowments toured the City and Districts. So far as the City of Hyderabad was concerned, the inspection of religious buildings and endowed properties vested in Superintendent of Religious Buildings, steward of tempes and the ‘Nazir’ of Mosques, who were, however, not required to maintain their Daily Diaries and reports. Now every one of them was required to maintain his diary and to produce it before the Director, once a week. These orders proved very effective. Touring Officers realised their responsibilities and were, more alert and the religious buildings, whether endowed or not, came to be looked after properly.

Appointment of Inspectors:

They had only the Inspector for all the mosques and other places of worship, scattered all over in a large city, like Hyderabad. He was enjoined to visit daily the places of worship in the City, and
report, if there was anything particular. The Municipal Corporation invited the Ecclesiastical Department’s opinion in respect of any proposed constructions in the neighbourhood of mosques other places of worship and cemeteries etc. The Inspector after the spot inspection submitted reports, from the religious point of view, if there was any sacrilege involved in the proposed construction. Having regard to the importance and dimensions of duties to attend such an important, extensive and urgent work, sanction was obtained for the appointment of one more Inspector and the formation of two zones one under each inspector. These measures conduced to greater efficiency and despatch of replies to Municipal Corporation, which were held in abeyance for years together and disposal of cases in arrears.

Consolidated Register of Endowments:

Though registration of endowments was in vogue, and properties used to be registered with the Superintendent of Endowments, in the city of Hyderabad and with the Local Funds authorities in the districts and taluqs, under intimation to the head office, stilla serious defect, which vitiated the administration, was that no consolidated records of all the endowed properties in H.E.H. the Nizam’s Dominion had been maintained nor were values and incomes available in a single register. This lacuna was filled up by the introduction of a proforma consolidated register and binding the officer in the City and the districts to send a copy of the entries of the Register of Endowments, as soon as any property was duly posted up and registered as such. It helped immensely the task of evaluation of these properties.

Preservation of Documents:

Deen Yar Jung noticed that the Endowment files carried the Gift Deeds, executed by the Donors. They were exposed to the
ravages of moths and were liable to be tampered with. This was a serious matter. Nawab Deen Yar Jung, therefore, arranged for the preservation of these Documents. He ordered the originals of the Deeds to be extracted from the files, a true copy being placed on the file of the Directorate, the original Deeds being separately preserved in a distinct file, thus removing the fear of their being tampered with or destroyed or abused.

From its inception it had been the practice of the Ecclesiastical Department to incur expenditure against individual provisions made for the Endowments, without the preparation of regular estimates of receipts and disbursement. With a view to removing this irregularity and balancing expenditure with receipts, he made a careful study of actual income and expenditure. To him goes the credit of preparing a maiden budget and getting it sanctioned. The Chief feature of this budget was that it showed surpluses. A Reserve Fund was also created to meet emergent demands.

The District Offices were directed to prepare budget estimates in respect of Endowment properties, districtwise, keeping the expenditures within the limits of income accruing from properties.

**Endowments Manual and Rules:**

Some potential and consolidated rules are always necessary effectively to improve the standards of any administration. Though the administration of endowments was vested in Department, it encountered great difficulties in fulfilling its aims and objects, in the absence of an enactment. Irregularities and malpractices were the order of the day. Several endowed properties had already been mortgaged or sold and the income derived from them, was misused. The Department was unable to take proper steps to check such malpractices, as no law, governing the endowments, was in force, in the State. There existed only some circulars and random rules
on whose basis the Department worked. A person of Dean Yar Jung’s standing and legal acumen and perception could hardly allow these shortcomings to continue; he therefore concentrated on the compilation of an Endowment Manual Rules. He stressed in all his reports to Government the inability of the Department to take action against the illegal occupants of Endowed property, which had been reserved by them. The need for a workable Endowment Act was emphasised. Eventually the persistent efforts of Deen Yar Jung bore fruit, when in the year 1349 F., H.E.H. the Nizam VII was graciously pleased to accord sanction to the Endowment Manual. Subsequently, the Endowments Regulations, were also framed in the light of the Manual, indeed several endowed properties would have been illegally sold away, if Deen Yar Jung had not got the Endowments Act enforced in time.

**Special Officer for Reorganisation of Endowments:**

As already stated the State of Hyderabad had as many religious buildings as 49,528, having several endowed properties under them. These properties yielded huge incomes, amounting to lakhs of rupees. Deen Yar Jung found that in the Districts Revenue Officers, who also exercised powers as Officers of the Ecclesiastical Department, could not, owing to their other preoccupations, devote full attention to matters relating to endowments. He, therefore, obtained, sanction of the Government in 1350 F. to create a post with necessary staff, of a Special Officer for the Reorganisation of Endowments in the Districts. An experienced Revenue Divisional Officer, Mr. Anis Ahmad, 2nd Taluqdar (Revenue Divisional Officer) was appointed as the Special Officer, to reorganise all the endowed properties, in every district, camping in each district till his work was over. He had also to explore the possibilities to examine income and expenditure, and suggest ways and means of increasing the income of the endowed properties and to submit his report.
Hostel facilities for poor students:

Deen Yar Jung has always evinced keen interest in the education, elimination of illiteracy, advancement of poor students and prevention of unemployment. Consequent on the reorganisation of endowed properties in the Aurangabad District, the budget of those properties showed a substantial surplus. To utilise this surplus he moved the Government to establish two hostels for the poor students, in Aurangabad. Accommodation for two hundred students was provided. Arrangements for their studies and extracurricular activities were also made.

External Reforms:

After bringing about improvements in the internal administration of the Department, Deen Yar Jung turned his attention to matters external.

Religious Buildings:

The question of maintenance of and repairs to the religious buildings was of primary importance. To this he directed his immediate attention. The condition of several mosques, temples, Shrines, Nabi Khanas and Maths, both in the City of Hyderabad and in the districts, had become deplorable. Many of them were places of common resort and historical importance. Deen Yar Jung resolved to save these from the ravages of time. These buildings were living monuments of the Hindu-Muslim Culture and Indo-Saracenic architecture in Hyderabad. It was during his tenure of office that maintenance and repairs were carried out in real earnest to several religious buildings both in the City and in the districts.

Testimony of Hindu-Muslim Unity:

Deen Yar Jung arranged for the maintenance and repairs of hundreds of temples and mosques. He took good care never to
sanction any repairs to any mosque, without sanctioning similar repairs to some temple, simultaneously. This just and equitable procedure, earned him great respect among the various religious sects of the State.

**Yousufain’s Dargah:**

The Dargah (Shrine) of Hazrat Yusuf Saheb and Hazrat Sharif Saheb, situated in Nampally, Hyderabad, is one of the most famous and revered Dargahs in the city, ranking only next to the Dargah of Hazrat Khawja Banda Nawaz of Gulbarga, in the whole of the Deccan. It attracts a very large number of devotees daily, and is always over crowded, reminiscent of the annual Urus. Particularly on Thursdays it drew devotees, in large numbers till dawn who remained there praying all the time, in adjoining mosque.

The buildings of the Dargah required immediate attention and repairs. It was neglected since long time; insufficient space caused great inconvenience to the gatherings. Deen Yar Jung got the buildings of the Dargah repaired and under his personal supervision. While the main building of the Dargah was kept intact, more space was provided; even today this building bears testimony to architectural taste. The ‘Musafir Khana’ and the ‘Sama Khana’ were constructed during his tenure of office. Formerly there were no potable water facilities within the premises of the Dargah. He arranged for the construction of a water tank, adjacent to the Mosque, where about 30 to 40 persons can perform ablution i.e. Vazu at a time. He got appointment of a whole time servant to keep the Dargah tidy and clean and to look after it. There was no Pesh Imam or ‘Moazzin’ at the mosque situated within the premises of the Dargah. In 1346 F., a ‘Hafiz’ and ‘Qari’ was appointed as the Imam of the mosque. A Moazzin was also appointed.
While maintenance and repairs to the buildings of the Yousufain’s Dargah were in progress, he simultaneously took in hand the repairs and maintenance of the ‘Seetaram Bagh Temple’, so as to ensure restoration of this temple, belonging to the Hindu Brotherhood, observing, thereby, the principle of equal treatment to both the communities.

**Sri Seeta Ram’s Temple:**

This temple is situated in a garden, to the East of suburban Asafnagar locality. It had been constructed by Seth Pooran Mal. The Nizam’s Government had allotted a Jagir having an annual income of Rs. 50,000/- All the services of the temple were to be met from this income. In those days the management of the temple and arrangements for the Jatra were entrusted to a committee, under the control of the Government

Deen Yar Jung carried out several inspections of the temple. As the arrangements made by the said committee were found unsatisfactory, he took steps for its reconstruction. The wall and a portion of the temple building were in a dilapidated condition. He sanctioned funds and got the maintenance and repairs to the temple carried out. Emphasising the need of raising the standard of the management of this temple, he observed in one of his Inspection Notes, thus:-

“Management of the Temple is not satisfactory. Seth Laxmi Nivasji often remains outside Hyderabad and consequently irregularities in expenditure and mismanagement have crept in the Jagir villages under this temple, namely Balgaon and Accoli, situated in Berar (British India). The temple is in the city of Hyderabad. No improvement in the management of the temple can be expected unless and until arrangements are made for the collection of the 'Jagir’s income', by the
British Government authorities and its remittance made here in time to meet the expenditure of this temple”.

With above Inspection Notes he moved the Government to address the Officers in Berar for direct remittances of the receipts from the Jagir villages.

**Toli Masjid (Mosque) :-**

Toli Masjid, in the City of Hyderabad, may rightly be regarded as one of the best model of architectural style of the Qutub Shahi period. It was constructed by Musa Khan, who was a Military Commander as well as a Minister of Abdullah Qutub Shah. Deen Yar Jung paid several visits to the mosque, took interest in its renovation and ordered remodelling both of the park and the mosque. He also ordered construction of a house for the staff and appointed a “Hafiz” as the ‘Pesh Imam’.

**Lachman Bagh Temple:-**

Near the Dargah of Hazrat Hussain Shah Wall, in the vicinity of the Golconda Fort, there is a temple known as the Lachman Bagh Temple. The temple stands in a vast area, containing several other houses. The temple was lying in a deserted condition from a long time. It had some property under it in Secunderabad, but the income fetched by that property was being misappropriated. Consequently the annual Jatra could not be held, for years together. The Nawab visited the temple in 1345 F. and ordered necessary repairs and its reconstruction and also sanctioned funds for the resumption of the annual Jatra. Thanks to his attention and keen interest the temple was reclaimed. Now the Jatra is being held regularly every year.

**Jama Masjid, Balda (Hyderabad):**

This mosque, was constructed in the year, 1006 Hijri, during the reign of Sultan Mohammad Quli Qutub Shah by Amin-ul Mulk
Asif Khan, known as Mir-e-Jumla, who was then the Prime Minister, at a cost of Rs. two lakhs. It remained, for a long time, a centre of learning in theology and Arabic, but was during later period absolutely neglected. Deen Yar Jung on his assumption of Office as Director, Ecclesiastical affairs noticed that this mosque had nearly dilapidated and badly needed repairs and maintenance. It was surrounded by shops, in such a way, that the main entrance to the mosque was completely hidden and most of the people could hardly see that there was a mosque behind the shops. After an inspection of the mosque he had the unsightly shops removed and the mosque repaired. With a view to restoring its previous importance, it was also made a centre of teaching for the Imam’s of various Mosques, who were coached in “Tajwid”, correct recital of Quran. A first grade Imam was also appointed. The entrance gate was brought to the foreground so as to enable the people to see that there was a mosque there.

Swami Lachmi Narayan Temple:

This temple is situated on one of the main roads of Hyderabad, known as the Abid Road. Being the only temple in the city, dedicated to Swami Lachmi Narayan, it has an importance of its own. Originally it was an ordinary structure in bricks and masonry. It has since been reconstructed in stone. When the Nawab visited the temple in the year, 1346 F., he ordered construction of a number of rooms for travellers as well as some pucca mulgies i.e., business stalls. This provided the temple a regular source of income, in addition he sanctioned an annual grant of Rs. 960/- from the Department funds to meet other incidental expenses of the temple.

Restoration of Mian Mishk Mosque with a hostel:

Among the endowed properties in the Deccan Mian Mishk’s mosque is a masterpiece of ancient architecture. Mian Mishk was
the ‘Motelmad’ (Secretary), Salar-e-Lashkar (Chief of Staff) and ‘Killid Bardar’ (Custodian of keys) of Abul Hasan Tana Shah, (the last Qutub Shahi King of Golconda). Mian Mishk got this Mosque and the adjacent Sarai constructed in the year, 1092 Hijri. There was also a bath, attached to the Sarai. With the lapse of time a group of Dhobis had been using the Sarai, as dwelling, since a long time. This quarters totally marred the beauty and the ensemble. The Nawab happened to visit the Mosque and ordered evacuation of the Sarai by the Dhobis. At the same time he also made alternate arrangements for their accommodation, using his good offices and influence, privately, so that the poor dhobis, might not be rendered homeless. After its vacation the Sarai was converted into a hostel for students. After a few necessary repairs and reconstruction, the late Sir Akbar Hyderi (the then Prime Minister of Hyderabad) was invited to declare it open as a hostel. Rooms were reserved and accommodation provided to the poor students of various colleges.

**Kishen Bagh Temple:**

The Kishen Bagh Temple is situated in a large garden on the way to Mir Alam reservoir in Hyderabad. It was constructed by Raja Raghu Ram. It had an annual conditional (Mashroot-ul-Khidmath) grant of Rs. 16,420/- with Raja Trimbak Lal as the Mutawalli (Trustee). During his inspection, Deen Yar Jung found the arrangements of the temple highly satisfactory. He expressed it in his report and made further sound suggestions to Raja Trimbak Lal.

**The Mecca Masjid:**

The construction work of this famous historical and the mighty Mecca Masjid of Hyderabad was undertaken by Sultan Mohammad Quli Qutub Shah the 5th King of the Qutub Shahi dynasty of Golconda. The King, it is said, invited the Doctors of Divinity and
other religious leaders and authorities to the ceremony connected with the laying of the foundation stone and proclaimed:-

“I desire the foundation stone of the Mosque to be laid by a person who has not missed any of his daily prayers, during his life time”.

Nobody from among the audience dared come forward as no person could lay claim to such a life of continued and consistent piety. Having waited for quite some time the King himself stepped forward and laid the foundation stone, and said, “I have not missed a single of my daily prayers; not even “Tahajjud”, (i.e., the late midnight prayer) offered before the Fajar prayer, first of the five times prayers.”

Tahajjud has to be offered breaking one’s sleep or rest and one is expected to sleep again after the Tahajjud, but rise again for the morning prayer.

The King made it known to the holy of the holies that from the age of twelve he had not missed a single ‘Namaz’ not even Tahajjud, and therefore, really deserved the privilege of laying the foundation stone of the “Mecca Masjid” in the Deccan.

The construction of the mosque continued during the periods of his successors, Mohammad Abdullah Qutub Shah and Abul Hasan Tana Shah. Eight lakhs of rupees had already been expended by that time. The year of the construction of the mosque 1023 H. is expressed in the Chronogram “Bait-ul-Atique” - (in a chronogram numerical value is given to each alphabet and their summing up gives the figure 1023 H.). The mosque, however, came to be known as the ‘Mecca Masjid’. It is stated that the King, Mohammad Quli Qutub Shah, had sent for some clay from “Mecca” the holy place of pilgrimage for the entire Muslim World, and made some bricks
with the clay so brought from Mecca and got them embedded which are extant even today in the middle arch of the mosque.

The inner seating space in the mosque is 194 ft. long and 127 ft. wide. It has a capacity to accommodate as many as 4000 persons for congregational prayers, at a time. The outer court yard which is not covered is rectangular and can accommodate about 14,000 persons.

This Mosque has a unique status among the Mosques in the city and it has more or less the prominency of a Jam-e-Masjid (Main Mosque) of the city. In the past a Superintendent, with a Special Staff, was incharge of the Mosque. It also served as the venue for the celebrations of several religious functions; most of these used to be attended by H.E.H. the Nizam VII. The 7th of Zilhaj 1355 Hijri was a historic occasion in the annals of the Mecca Masjid when on that date H.E.H. the Nizam offered his afternoon Friday Prayer with a congregation of several thousands of persons. For a long time thence forward H.E.H. offered his Jumma prayers every Friday at the beautifully constructed small mosque inside the Public Gardens. Thereafter H.E.H. the Nizam offers his Friday prayers at the Masjid-e-Judi which is close to his Royal residence, the King Kothi.

During his tenure of office as the Director Ecclesiastical affairs, Deen Yar Jung paid special attention to the management of the Mecca Masjid and ordered all necessary repairs and maintenance of the Mosque.

**Tulja Singh’s Uharmasala:**

Raja Tulja Singh was a wealthy philanthropist of Hyderabad. He had constructed two Dharmasalas, one at Sadasivepet in Medak District and the other at Kachiguda, in Hyderabad at a cost of two lakhs of rupees. He had also deposited with the Government the
sum of Rs. 1,00,000/- for the yearly expenses of these institutions. This deposit still yields an interest of Rs. 8,250/- per annum and is spent on meeting boarding and lodging expenses of the travellers.

In his capacity as Director, Deen Yar Jung paid visits to both the Dharmasalas, and made some wholesome suggestions, gave necessary instructions to the Trustees and even got sanctioned a lumpsum grant for their improvement, from the funds of the Department.

The New Idgah:

The old ‘Idgah’ (Venue of yearly, congregational Id prayers) was constructed, during the reign of Sultan Mohammad Quli Qutub Shah. It is situated at a distance of about two miles from the city proper. It was not quite spacious and was found to be insufficient, on account of the ever increasing population of the city; hence, in the year 1221 Hijri, Syed Abul Qasim Mir Alam, the then Madar-ul-Mohain (Prime Minister) constructed another Idgah, known as the ‘New Idgah’. This was when the Mir Alam Tank was under construction. In the year 1340 Hijri, H.E.H. the Nizam VII was pleased to get a compound wall constructed and arches erected. Here nearly 20 thousands of Muslims offer their Id prayer, every year. The old Idgah is now used as a Mosque.

During his tenure as Director of the Ecclesiastical Department, he provided several facilities for the Muslim beneficiaries of the Idgah. There was no arrangements for shelter from the Sun and the rain. He undertook construction of a platform and Poles for shed. Though many a Mukabbir (Announcer) was appointed, during the prayer for repeating, the first takbeer the sermon was not audible to the last lines of the congregation. With a view to overcoming this difficulty, Deen Yar Jung made arrangements for the installation of Loud Speakers for the first time in the year 1354.H. on the
occasion of two Ids. As the use of the loud speakers, at the time of prayers, was quite an innovation in Hyderabad, there naturally arose a controversy as to its propriety or otherwise from a religious standpoint. He, therefore, referred the question to the Doctors of Divinity, seeking their “Fatwas” (canonical decision). Several “Fatwas” were received in justification of a loud speaker.

**Chikkadpalli Temple:**

Under the current Act and Ecclesiastical Regulations, no mosque of public worship, temple or any other religious buildings, could be constructed without the previous permission of the Ecclesiastical Department and it was binding on all the communities to comply with this rule. Despite this, a devotee, somehow constructed a temple at Chikkadpalli in Hyderabad, at a cost of about a lakh of rupees, without the previous permission of the Department. The construction was almost complete and only the deity was to be installed, when there arose several protests. Memorandums and petitions, addressed to the Director began to pour in, demanding demolition of the unauthorised construction. An office note, based on the facts of the case, had already been drawn up against sponsor and founders of the temple. The situation had become very tense and critical. With the foresight and tact Nawab Deen Yar Jung, saved the situation. All the parties including the majority community were satisfied and so was Government. After an inspection he called for the file and kept it in his own custody. He then sent for certain responsible representatives of the Majority Community, including the founders of the temple, and advised them to announce a date for the installation of the deity. He further counseled them to invite the ‘Sadrul Moham’ (Minister) for Ecclesiastical Affairs to the ceremony. He also suggested that the ceremony should be publicly performed at an appointed date in the presence of distinguished ‘Ulma’ (Muslim Scholars), Pandits, Citizens, ‘Mashaikhs’ (Muslim
Divines) Brahmins and other dignitaries. This far reaching and sound advice of the Nawab found acceptance of the founders of the temple. The ceremony was performed with all pomp and attendant splendour, before a very distinguished gathering, including the then Sadrul Moham (Minister) for Ecclesiastical Affairs. Deen Yar Jung was also present. Thus ended a crisis on a note of cordiality by his sheer prudence and providence, which won the hearts of the Majority Community. It left no aftermath of grudge or any trace of resentment. Till today this temple is visited by devotees, in large numbers.

Khairul Mubeens’ Nabi Khana:

The Nabi Khana has been the venue of the Majlis of Duwazduham (congregations held to celebrate the birth day of the prophet) on 1st Rabiul Awwal and 1st Rabiussani. H.E.H. the Nizam used to attend these Majalis meetings. The building which was designed in ancient architectural style had fallen into a state of disrepair. When some construction works were undertaken from the Pathergatti Road, by the City Improvement Board, the Nabi Khana was also repaired and reconstructed, by the Royal command. The Mutawalli (Trustee) of the Nabi Khana endowed a library, owned by him, to this institution. Deen Yar Jung allotted funds for the provision of Almirahs for the use of library.

Nabi Khana of Moulvi Akbar:

The magnificent building of this Nabi Khana and other adjacent houses attached to it had been lying vacant for a long time. These valuable properties worth lakhs of rupees were not put to any other use except the holding of meetings in connection with the aforenoted celebrations. It had fallen into a ramshackle condition. The Nawab ordered immediate repairs to the building. The offices of the Assistant Director Endowments (city) and the Sadar Anjuman-e-
Islamiah were shifted to this building at his instance. The tomb of the founder of the building lies in the Court yard. The tomb was fenced and a portion of the Nabi Khana was converted into a hostel for indigent students from the Districts.

**Reconstruction of the tomb of Khawja Abid Khulij Khan:**

The tomb of grandfather of Nawab Mir Qumaruddin Ali Khan Nizamul Mulk Asif Jah, is situated at a distance of three furlongs from the Himayatsagar and two miles from the city of Hyderabad. This tomb is known as the tomb of Khawja Abid Khulij Khan. The annual Urus at this tomb is held towards the end of the month of Rabiul Awwal. An annual grant of Rs. 60/- was sanctioned from the funds of the Sarf-e-Khas-e-Mubarak for the celebration of this Urus, and still financed from the Private Estate of H.E.H. Khawja Abid Khulij Khan had migrated to India from Samarkhand, during the reign of the Emperor, Shah Jehan. At first he was appointed a Minister. After his return from the Haj Pilgrimage, the title of Khulij Khan was conferred on him, and he was appointed as the Prime Minister by the Emperor Aurangzeb. He arrived in the Deccan during Aurangzeb’s invasion of the Deccan and the seige of the Golconda Fort.

Deen Yar Jung sent up a proposal to the Government, for necessary repairs and erection of a compound wall around the tomb. Later it was included amongst monuments of archeological importance and an amount of Rs. 20,560/- was sanctioned by the Government. The repair works were carried out under the supervision of the Archaeological Department.

**Arrangements at grave yards and cremation grounds:**

Grave yards and cremation grounds are found scattered all over Hyderabad. Most of them have no fencing nor compound walls.
Graves were open to desecration. People encroached upon the lands belonging to cremation grounds and constructed houses thereon. No regular site plans of the Grave Yards or Cremation Grounds were available. Compound walls for several Grave Yards and Cremation grounds were not constructed. Site Plans of Grave Yards were prepared and were placed on record. There existed an evil practice of Takyadars i.e. Custodian of the Grave Yards, demanding exhorbitant sums of money for the burial of the dead. Most callously they obstructed the burial unless they received the amount demanded. Poor people experienced great hardship in the disposal of their dead, on account of this inhuman behaviour and shark like ferocity of the 'Takyadars'. Their selfish and grabbling impulse was put an end to when Rules for Burial of the dead were framed at the instance of the Nawab.

**Religious Buildings in the Districts:**

After improving the condition of religious places in the city proper, Deen Yar Jung turned his attention to the District and undertook extensive tours of the districts and had funds allotted for the upkeep and repairs of temples, mosques and monasteries and made every effort to improve their administration, in the same manner as was done in the city of Hyderabad.

**‘Panchakki Dargah’, Aurangabad:**

The Dargah of Hazrat Baba Shah Musafir is situated in Aurangabad. To minister to the needs of the Dargah a canal was built from the suburbs of Aurangabad as a source of water supply and a water propelled flour mill was set up. It is, therefore, known as the Panchakki Dargah. The Dargah had under it five Jagir villages and some Inam lands (Tax free) fetching an annual income of Rs. 24,000/-. As the Sajjada died issueless, the Dargah together with the grant under it, was taken over by the Government.
As Deen Yar Jung was always interested in the spread of education and economic development, he moved the Government, after an inspection of the Dargah, to establish a hostel there, with lodging accommodation for at least two hundred poor students, from the funds of the Dargah. In view of its intrinsic advantages the proposal was sanctioned by the Government and a very useful hostel came into being at the Dargah where quite a large number of school going children stayed in wholesome surroundings and studied in peace.

**Hazrat Janullah Shah’s Dargah:**

The Dargah of Hazrat Janullah is a famous shrine in Qadirabad, Jalna. The number of the ‘Khuddam’ hereditary servants of the Dargah was about 700. They were getting depraved because of their hopeless economic conditions. When he was the 2nd Taluqdar at Jalna, Deen Yar Jung studied their condition and concluded that lack of proper education was a major contributory factor as also unemployment. He then drew up and implemented a scheme aiming at their general amelioration so as to enable them to occupy their proper place in society. The programme was four phased:-

1. **1st Phase:** Two teachers were appointed to impart instruction in religion and ethics to children and adults in the area of the Dargah. The subjects taught were Religion, Urdu and the Regional language.

2. **2nd Phase:** Arrangements were made for their general education. Scholarships were granted and books were supplied to such of the khuddams who were deemed fit for admission to the primary, middle or high school classes but were too poor to pay their tuition fees and purchase the text books.
3. **3rd Phase:** The third phase covered such boys of the Khuddams, who had already passed their matriculation examination. They were given scholarships of Rs. 20/- each to enable them to continue their studies, on condition that they would reside at the college hostel.

4. **4th Phase:** The fourth and the final phase, consisted of an industrial centre. Those who showed inclination towards technical training were admitted to this branch of study. The avocations taught were carpentry, cane work, toy making and painting. Five bursaries were also granted for this technical training.

The scheme was launched by the Nawab in the year 1344 F. After the lapse of 4 years, when the results were reviewed it was found that 4 sons of the Khuddams had completed their graduation, 282 boys had passed the Matriculation Examination, 219 illiterate adults had learned reading and writing. One hundred and twenty students who were unemployed at the time of admission, had learnt carpentry and cane work and were already earning, their livelihood.

Nawab Deen Yar Jung, as the Director of Ecclesiastical Department, took keen interest in the welfare of the people of Jalna where he had worked aforetime and ordered the establishment of a hostel, at the Dargah of Hazrat Janullah Shah, which remained an educational and training centre for a long time.

**Ram Mandir, Nizamabad:**

This Math has special importance among the religious buildings, situated in Nizamabad. The Asafia Government had sanctioned inam lands, measuring 231 acres and 18 guntas for its maintenance. It had an annual rental income of Rs. 1,265/- and a cash grant of Rs.
The temple had been registered as an endowment in the year 1340 F., but the houses and other properties belonging to it had not till then been registered. This was done with the consent of the Mahant of the Mandir. He also persuaded the Mahant to arrange for the teaching of religion and to educate the illiterate adults at the Math.

**Datt Mandir:**

This temple is situated behind Jame Masjid in Nizamabad. Having inspected the temple, the Nawab sanctioned a substantial amount from the funds of the Ecclesiastical Department, for its necessary repairs and maintenance.

**Mullah Ashraf’s Mosque:**

Situated at Azam Road, in Nizamabad, this mosque was inspected by Deen Yar Jung, while it was still under construction. He sanctioned substantial amounts from provisions earmarked for maintenance and repairs.

**Jame Masjid, Nizamabad:**

There is a grand ancient mosque, in Nizamabad. Deen Yar Jung had been visiting this mosque off and on during his tenure of Office. He sanctioned funds for the construction of a shed and other rooms adjacent to the mosque. A Reading Room was also opened.

**The Osmania Mosque, Bodhan:**

This is a very grand Mosque. It was constructed by Mr. Hushmat Ali, Tahsildar, in the year 1319 F. During his inspection Deen Yar Jung found that the roof of the Mosque had developed cracks and required repairs. He sanctioned funds for repairs.

**Sri Gopala Swamy Temple:**

This is situated in Bodhan. During the Nawab’s tour of inspection
the priest represented that the Inam lands under the temple had been taken over by the Government, under the Land Acquisition Act for public purposes but the case of its compensation had not yet been decided. He immediately addressed the Tahsil Office to arrange for prompt payment of the compensation and also sanctioned a lumpsum amount for the establishment of a Telugu Library under the temple.

**Banjay Palli Mosque (Nizamsagar):**

During his inspection of the Banjaypalli Mosque, near Nizamsagar, Deen Yar Jung found the arrangements there quite unsatisfactory. He Addressed a note to the Tahsil Office, indicating the requirements of the Mosque and ordered the Tahsildar to bind the Inamdar of the Mosque to keep the premises neat and clean. He also remarked that it was not enough only to arrange for white wash, with the funds granted every year to the Mosque, but a Reading Room should also be opened, to cultivate a taste for reading in the public.

**The Jame Masjid at Armoor:**

The Jame Masjid at Armoor had no ‘Janamaz’. He sanctioned funds for their purchase.

**Irfan Khan Endowment, Mahboobnagar:**

A philanthropist contractor of Mahaboobnagar, Mr. Irfan Khan, had endowed vast properties, consisting of lands and houses. It was known as the Irfan Khan Endowment. After an inspection of the endowed properties, the Nawab remarked, in his inspection notes, that the land was good enough to be included in the town area. He directed that the land should be divided into plots and the right of their possession might be auctioned. This was done according to the rules framed by the Ecclesiastical Department.
enhance the income of the “Waqf” plots were allotted, by levy of an annual quit rent (i.e.) ‘Nuzool’ for the construction of houses. The anticipated increase was to be utilised for grant of scholarships to the deserving and poor students.

**Nirmalnath Swami Temple, Mahaboobnagar:**

This is the oldest temple in Mahaboobnagar town, stated to have been built in the 15th Century, A.D. by the Rajas of Lokai Palli. During his inspection of the temple, the priest represented to Deen Yar Jung that the temple’s grant had been taken over by Government. He moved the Government for the restoration of the grants and also sanctioned funds, for the construction of a “Kalyan Mandapam” before the temple and a compound wall. He advised the priest to make arrangements for teaching of the Sanskrit language and religion. He also promised to take action for the grant of some suitable aid from the Ecclesiastical Department, for educational purposes which he did.

**The Dargah of Hazrat Jehangir Peeran:**

This Dargah lies in a forest, near Anmul Narva village, at a distance of 33 miles from the city of Hyderabad. In view of its income it has a special importance among endowments. It is frequented by a large number of devotees, who pay their homage at the Dargah by slaughtering sheep. The skins are sold by auction and the proceeds are credited under the Head of Accounts, “Endowments”. This income exceeds forty thousand rupees, every year.

Deen Yar Jung paid several visits to this Dargah. He took various steps to provide amenities to the visitors and also took steps to safeguard public health. There were no proper arrangements for water supply at the Dargah. There existed only two wells and the visitors had to go down a flight of steps to fetch water. The steps
were also disintegrating involving a great risk of accidents. The wells were always over crowded and the water got contaminated on account of which an outbreak of Cholera and other epidemic diseases was almost a regular feature. He got the wells treated with permanganate of Potash, had well repaired, arranged for construction of two sheds for lodging the pilgrims. He also moved the Government for construction of a Mosque at the place.

The construction of a rest house near the Dargah was also proposed. Visitors who brought their own cooking utensils managed their transport with great difficulty, to obviate which, he suggested purchase of utensils from the Waqf funds and to hire them out to the visitors. This measure not only provided great facility to the visitors but was also a means of increasing the ‘Waqf income’.

It had been proposed in the past that an Inn (Musafir Khana) should be constructed at a reasonable distance from the Dargah, at Anmul Narva Village. Deen Yar Jung joined issue. He was of the opinion that it was not proper to locate the Musafir Khana at a long distance from the Dargah but that it should be quite adjacent to it. There was a Kaccha road leading to the Dargah, from Nandgaon village having some dangerous sharp turns. The road was repaired and the curves were eased.

The Dargah of Hazrat Syed Shah Ahmad Hussaini Alias Qattal Hussain:

This Dargah is situated at Kallampalli village, at a distance of about 8 miles from Mahaboobnagar; it is frequented by a large number of people. On Mondays and Thursdays hundreds of sheep are slaughtered. Deen Yar Jung happened to visit the Dargah and after an inspection, addressed a note to the Tahsil Office, pointing out the absence of arrangements for the sale of the skins by public auction. He directed that the skins should regularly be auctioned.
and the sale proceeds be expended in works of utility. This was done and the Dargah got a regular stable source of substantial income.

**Chinna Keshava Swamy Temple:-**

This temple stands at Mundari (Kalan) village, and has under it Inam lands, measuring 255 acres and 24 guntas, with an annual rent of Rs. 984/- and a cash grant of Rs. 118/-. Finding the temple in a ricketty condition, the Nawab issued strict orders to the Tahsil Office to carry out repairs to the temple and advised the priest to start a “Pathsala”, under the temple, to help remove illiteracy in the village. This was done to the great advantage of the neighbouring villages.

**The Jame Masjid at Nalgonda:**

During his tour of the Nalgonda District he visited the Jame Masjid at Nalgonda. He advised the Imam and Moazzin to plant mango trees in the vast fallow land, to ensure some annual income for the Mosques. They complied and started earning regular income for the mosque.

**Lakshminarasimhaswami Temple:**

This temple is perched on a hill in Yadgiripalli village of the Bhongir Taluq. It was constructed at a cost of Rs. 25,000/-. In later times several devotees constructed in masonry, as many as 55 rooms, at a cost of about Rs. 1,55,000/- for the comfort of the devotees. The temple has an annual estimated income of Rs. 24,000/- while offerings of gold and silver ornaments, and sundry other articles by votaries were valued at Rs. 22,000/-. They were lying idle unproductively deposited in the temple treasury. The management of the temple was vested in a Committee, which also ran a Pathshala, where Sanskrit was taught. The Nawab paid several
visits to the temple and arranged for the supply of current and got a motorable road constructed right up to the temple, at the top of the Hill. This road was constructed in the year 1346F. He directed the Managing Committee to select brilliant boys, purely on merit from among the students of the Sanskrit Pathshala and to send them to Benaras (Varnasi) for further studies. These students were granted bursaries.

The Dargah of Hazrat Sulaman Shah, Devarkonda:

Wadapalli is a hamlet in Miryalguda Taluq. It has a Jame Masjid, which the Nawab visited and arranged to open a Reading Room under the Mosque. Moreover he sanctioned Rs. 300/- for its repairs.

The Dargah of Hazrat Sulaiman Shah, Devarkonda:

This shrine situated at Devarkonda, had an annual grant of Rs. 148/-

During his tour of inspection he saw the shrine and gave instructions to the District Office to plant some fruit trees, in the extensive unfilled land, belonging to the Dargah, to supplement the income. He also directed that the hermitage (Khanqah) which was lying vacant, should be used for educational purposes such as housing students and giving them facilities for study.

Sita Ram Swamy Temple’s dispute at Devarkonda:

On a visit to this temple, the Nawab found that the construction of a wall of the temple had been in abeyance for years together, on the ground that the management of the temple had started laying the foundation little beyond the original periphery of the proposed wall.

He observed in his Inspection Notes that:-

“It appears on inspection that the land situated behind the old wall also belongs to the temple. The new wall is being erected by
appropriating some of this land, measuring 5-6 yards, within the newly proposed compound wall. This may be, against the originally approved plan. An amended plan may be got approved. The land now proposed to be included in the compound being the temple land, it would be wrong to stop the construction of the compound wall altogether. The amended plan, may be sanctioned immediately, while the construction may continue, in anticipation of the sanction”. This was done without any further hitch.

**Mir Alam Sarai at Tipparti village, Nalgonda District:**

A Police out-post was located in a portion of this Sarai. After an inspection of the Sarai the Nawab remarked that a Sarai being a sort of a rest house should not be used as a Police out-post, Some alternate accommodation he said, be provided for the out-post; and this building, should be used as a hostel for students and educational purposes. This instruction was carried out.

**Dargah of Hazrat Jan-e-Pak, Huzoornagar Taluk:**

This Dargah stands in a forest, near Darsanacharla village, in Huzoornagar Taluq. Every Friday it is attended by a large number of visitors, who pay their homage to the saint by slaughtering sheep at the Dargah. The number of goats so sacrificed reaches 70-80 a week.

During his visit to the Shrine, the Nawab found that the skins of the sheep were misappropriated by the ‘Mujawers’ (Attenders). Not a single pie out of the sale proceeds was spent on the Dargah. He addressed a note to the District Office in this regard. The Mujawers were ordered to sell the skins by auction and spend the proceeds on the repairs of the Dargah. Consequent to these orders the skins began to be auctioned and after a period of three years the proceeds were found sufficient for the installation of a diesel engine at the well, within the premises of the Dargah.
In addition to this, five new rooms were constructed from the sale proceeds of the auction. These rooms were provided with water taps and other amenities. A water reservoir was also constructed.”

Shiv Narayanpur Temple:-

During his visit to this temple, people applied for the appointment of a priest. He acceded to their request and sanctioned the appointment.

Shiv Reddypet Mosque:

A mosque was constructed at Shiva Reddypet erstwhile Sarf-e-Khas village. Deen Yar Jung sanctioned an amount of Rs. 1,760/- from the funds of the Department, for reconstruction. Thereafter he paid a visit to the Mosque and found that the plastering and floor pavement works were incomplete. He enjoined the Sarf-e-Khas authorities for its early completion and got it completed.

Anantagiri Temple: Amicable settlement of a dispute:

There is an ancient and famous temple, on the Anantagiri hills (in the territory of Nawab Sir Vicarul Umara’s erstwhile Paigah). From the salubriousness of the climate of these hills, the former Asafia Government established a T.B. Sanatorium there. Today it is considered to be one of the best Sanatoria in India.

The priest of the temple had protested against the construction of the Sanatorium, on the ground that the chariot of the temple was in accordance with custom driven up to a certain spot which fell within the limits of the Sanatorium. His another grievance was that the water of the temple well was being unauthorisedly used for the construction of the Sanatorium. This according to the priest polluted the well water and made it unfit for human consumption
as well as for the purposes of the temple from the stand point of untouchability, it involved.

Having heard the complaints Nawab took up the matter with the Medical authorities. It was decided that the chariot should be allowed to be drawn upto the particular spot, which had fallen within the limits of the Sanatorium. The authorities also agreed not to draw water from the temple well, for purposes of construction work of the Sanatorium.

Thus a dispute likely to take an ugly turn was amicably settled to the satisfaction of all concerned.

**Advice to the Priest:**

His grievances being redressed, Deen Yar Jung privately admonished the priest, to do away with untouchability. He argued that the well water could never become impure if a person of a low caste used the well, and that the Darshan of Bhagwan was not the exclusive privilege of the high caste Hindu. No temple could become desecrated by the entry of a Harijan. He made it clear to the Priest that it was his personal and friendly advice and not an official remonstrance and that he was free either to heed or not to heed his advice. The priest is stated to have taken the advice in good part and modified his views.

**Adult Education Centre at the Jame Masjid, Sangareddy:**

During his tour of Medak District, Deen Yar Jung happened to visit the Jame Masjid at Sangareddy, where a 1st grade Imam had been appointed who taught Quran to students every morning. Deen Yar Jung opined that only the teaching of the Quran was not enough; he suggested that the Imam should also teach the illiterate adults, in the evenings, to help the elimination of illiteracy in the District.
The Medak Grave Yard Dispute:

A dispute was raging, for a long time, between the Christians and Muslims over the famous Christian Church at Medak and the adjacent Muslim Grave Yard. Consequently the construction of the compound wall of the Grave Yard was held up. The matter had become very much complicated, defying any solution. Accompanied by the 1st Taluqdar of Medak, Deen Yar Jung held an inspection of the Grave Yard. He heard the grievances of local Muslims and appealed to both the parties to live in harmony. The advantages of peace, love and tolerance were forcefully emphasised by him on the rival groups in such an eloquent and effective manner, that they sank their differences and agreed to reach a compromise. The Priest of the Church gladly allowed the Muslims to erect the Compound wall of the Grave Yard. The Muslims also reciprocated by agreeing to leave a passage right upto the Christian Mission Hospital, along the compound wall. By his sincere and friendly approach, Deen Yar Jung proved that there was no dispute which could not be solved by mutual understanding, love and affection.

The Hanuman Temple, Jogipet:

During his visit to Jogipet, local Hindu traders took him round the relics of a building, which contained an idol of Hanumanjji. The traders stated that the temple had collapsed about fifteen years back, but nothing was being done to restore it. He was sorry to hear their representation and naturally asked them why the temple was not reconstructed; Why they had kept quiet for 15 years. He advised them to submit their application, on the spot and passed orders for reconstruction of the temple. He assured them that the Ecclesiastical Department would also extend some financial aid, should their own subscriptions prove insufficient to meet the total cost of reconstruction.
The Dargah of Hazrat Shahabuddin, Kalcharam village:

It is said that the famous saint Hazrat Shahabuddin was assassinated in the year 816 Hijri and that his head was severed from the body. His body was buried, they said, on the spot where he was assassinated, while his severed head lay buried on the other side of the village. Both the spots are attended by large number of devout visitors, every Thursday. During his visits to both the Dargahs, the Inamdar Yasin Ali Shah, stated that the cash grant of the Dargah had been withheld, since the death of his father, some 23 years ago. On this Deen Yar Jung gave directions to the District Office to decide the succession of the grant expeditiously and this instruction was carried out.

Mir Alam Sarai, Sadashivpet:

Sarais constructed by Mir Alam, are found in various districts of Hyderabad and particularly in Nalgonda. Sadashivpet has also got such a Sarai. After an inspection of it, Deen Yar Jung expressed the following opinion:-

“Sarai comes under the definition of a religious building. Its keeper is also appointed by the Ecclesiastical Department. All the income should, therefore, be credited to the Ecclesiastical Department and not to the local funds. Moreover, arrangements should be made at the Sarai for the stay of visitors, as well as for the teaching of illiterate to help eliminate illiteracy”.

Consequent on these observations all the income from Sarais was transferred from the Local Funds to the Endowments, with the approval of the Government.
Ramachandraswamy Temple, Shankarampet, Medak District:

On his visit to the Ramchandraswamy Temple at Shankarampet, he found that it required extensive repairs. He gave directions to the Tahsil Office to carry out repairs to the temple most expeditiously and to start a Pathshala, under the temple, to help remove illiteracy in that area. This was done to the advantage of the temple and its visitors.

The Dargah of Hazrat Mashooque Rabbani, Urus Village, Warangal Taluq:

Hazrat Mashooque Rabbani’s (896-977 Hijri) actual name was Syed Jalaluddin. He was however, commonly known as ‘Mashooque Rabbani’ by which nomenclature he became widely known. Besides Urus village this Dargah has four more villages as conditional jagirs for services, having an annual income of about Rs. 35,000/-

During his tours, Deen Yar Jung happened to visit the Dargah and passed the following; remarks in his Inspection Notes:—

“There are no arrangements whatsoever for keeping the Dargah clean and for its general up-keep. While actual washing of the place is done only on the occasion of the Urus no one seems to care about keeping the place tidy from day to day. There is no shelter for the visitors to stay, nor is there any particular accommodation for the school. The Dargah has two Sajjadas and a good number of “Hissadars” (Share-holders). Every one appropriates his respective share without observing the principle of ‘Suls-o-sul-san’. The Dargah has not been entered in the Register of Endowments and no budget of the statements of receipts and disbursements have been prepared.”
After this inspection he brought about gradual all round improvement. He also made arrangements for the teaching of religious and general adult education at the Dargah’s school.

**Narsing Temple, Khammam:**

During his visit to the Narsing temple, the Nawab saw that its building required repairs. He immediately addressed the District Office and arranged for maintenance and repairs of the temple, from the discretionary funds. He appointed a Committee to manage the affairs of the temple, and also directed the priest to start a Pathshala, with necessary arrangements to impart religious and academic education.

**Jame Masjid at Madhira:**

On paying a visit to the Jame Masjid of Madhira, Deen Yar Jung noticed out that after the death of the Imam his son, aged ten, had been appointed as the Moazzin. He remarked that it was wrong in principle and was ridiculous to have a minor as Moazzin at the age of ten when he should be in school. He directed to arrange for the boy’s education. An adult was appointed as the Moazzin in his place.

**Jame Masjid at Vellandu:**

The Jame Masjid of Yellandu is a well kept mosque. It has as many as 25 tile-roofed houses attached to it, and fetches an annual income of Rs. 2,145/- by way of rent. After an inspection of the Mosque and the school, Deen Yar Jung noted that no prescribed course of education was followed at the school. As children were also admitted to this school, he thought it necessary to teach them religion, and recommended them to follow a prescribed course. He also suggested that modern methods of imparting education be adopted so that the children be equipped both with religious and secular education in order to make them good and useful citizens.
Veera Bhadraswami Temple, at Kurvi, Mahaboobabad
Taluk:

On an inspection of this temple, he learnt that it was without any grant, but the annual Average income, by way of gifts and votive offerings during the Jatra period amounted to Rs.34,000/-. He therefore, ordered that a Sarai should be constructed from this income, for the comforts of visitors, during the annual religious fairs. He also recommended the establishment of a school with arrangements to teach religion to its devotees. Adult education, for illiterate persons was also organised at his suggestion.

Bhadrachalam Temple:

Burgampahad, a taluq headquarters in the former Hyderabad State is situated on the banks of the River Godavari, and Bhadrachalam town (formerly in the British Indian territory) is on the other bank of the river. Prior to 1860 A.D. when it was taken over by the British, this area was also under the State of Hyderabad.

This famous temple lies in this historic town of Bhadrachalam. As the legend goes, Sri Ramchandarji had reached this town, in his search for Sitaji. He had promised a Sadhu, named Bhadra, who lived there, to sojourn in his hut for some days, on his return journey after he had found Sitaji. In fulfilment of this promise Sri Ramchandarji came back to the town, which came to be known as Bhadrachal. During the reign of Abul Hasan Tanashah, a Revenue Officer, named Ramadas, constructed this temple, out of the land revenue, without Government’s sanction. An annual grant of Rs. 20,000/- was sanctioned for the temple during the reign of Asafjah-I. This is one of innumerable examples of the generosity, tolerance and broad mindedness of the Asafia Kings.

Even after the territory including the temple had gone over to the British Indian territory, the Asafia Kings, continued the annual
grant of Rs. 20,000/- to the temple.

This historic temple was visited for the first time, on 22nd Dai 1349F., by Deen Yar Jung, who made the following observations, for the attention of the Managing Committee:-

“I have come across’, he said, some inscription and Telugu writings suggesting sufficient matter to write a history of this famous temple, but this plan has not materialised so far. In view of the historical significance of the temple it is necessary to collect detailed data about it and to publish the material so collected in the form of a monograph. He suggested that “the work should be published in Urdu, English and Telugu. There are arrangements at the temple”, he observed, “for teaching Sanskrit but the number of students is only 12. It is necessary to increase the number of students, bursaries" he suggested, "may be offered to such of students who completed their course of Sanskrit here. Later, they may be sent up” he remarked “to Benaras (Varnasi) for higher studies”.

Plan envisaged for People’s Welfare:-

Deen Yar Jung always made it a point to carry out as much useful and beneficial work with the income of the endowment as was possible under the circumstances. The salient features of the plans, which he submitted to Government with a view to increasing the utility of the Ecclesiastical Department to the public were as follows :-

1. The ever increasing number of disabled beggars and more so of the scourage of other able-bodied but easy going type of persons taking to begging as a profession has always been a slur on society. The need of the hour was that the income from the endowments, "Zakat" (poor rate) and all
income accruing from other charitable source’s should be so centralised that from this income suitable ‘Houses for the disabled’ and 'Beggar Homes’ could be established in Hyderabad City as well as in every district. The Disabled baggars should be kept, he said, in the Beggar Homes and the ablebodied baggars capable of doing some useful work, should be provided with some suitable job.

2. Begging as a profession if possible, he said, be prohibited by law. The professional baggars, like the Hindu Bhikshus, Sadhus-and Muslimc Fakirs, he suggested, should be persuaded to say goodbye for ever to this age old and undesirable practice, which was degrading and totally demoralising the society. It should be impressed upon them”, he opined, that the profession was a blot on the fair name of the nation and the country.

3. The Nawab was greatly in favour of imparting education and very keen on eradicating illiteracy. The opening of Morning and Night Schools were suggested by him in temples, mosques, Khankhanas and in other religious institutions.

4. In his opinion there was no doubt that it was necessary to fulfil the wish of the “Wakif” (the creator of the “Waqf”) from the income of the endowment but no useful purpose, he felt, would be served by merely celebrating ‘Urus’ or ‘Jatras’. It was also necessary, he said, that the amount saved after celebrating Urus or Jatras, should be utilised for establishing industrial training centres at various places. Trade centres, he recommended, should be established to market the handicrafts so that unemployment may be minimised if not completely wiped out.
5. As deserving persons were sent out to perform Haj pilgrimage by the Ecclesiastical Department, every year, he proposed on similar lines the intelligent and talented students should be sent at Government expenses to Hejaz, Egypt and Benaras for higher studies in Arabic, and Sanskrit and for acquiring religious knowledge. Scholarships should be granted to the poor students, he said, and establishment of boarding houses were also recommended for poor and deserving students.

As Director of Ecclesiastical Department, Deen Yar Jung was not satisfied with mere suggestions but he took care to implement these plans to a great extent. He made extensions to Houses for the disabled at Hyderabad and built two Boarding Houses for the poor students at Aurangabad. It was about this time that his name was proposed unanimously for the post of the Commissioner of Police by the Nizam’s Executive Council in 1345 F. H.E.H. the Nizam approved the recommendation of the Council and issued a ‘Firman’ appointing him as the Commissioner of Police, Hyderabad.

Though Deen Yar Jung could not, as Director of Ecclesiastical Department, implement his plans in their entirety in every district of Hyderabad, he however, rendered yeomen services and did real spade work in this regard. He paved the way for his successors in the Endowment Department to be guided by the skeleton schemes that he had formulated. He had as a matter of fact left sufficient material for them to work on and to build an edifice on the sound foundations laid down by him.

**Establishment of an Eye Camp :-**

During his tenure of Office as Director of Ecclesiastical Department, Deen Yar Jung had also organised an eye camp in 1942 at the Kothi of Raja Pratap Girji for persons suffering from
eye diseases. A Committee was set up for this purpose consisting of (late) Mr. Syed Abdul Azeez, Minister for Law and Religious Affairs as its Chairman, Deen Yar Jung being its Honorary Secretary, and Diwan Bahadur Armudu Aiyyangar the Treasurer; while Moulvi Syed Mohammad Badshah Husaini, Nawab Ali Yawar Jung, Abul Hasan Syed Ali, Khan Bahadur Ahmed Alauddin, Raja Mahboob Karan, Nawab Rahmat Yar Jung and Baba Puran Das were its members. Similarly the Women Advisory Committee consisted of Mrs. Sughra Humayun Mirza, Mrs. Rustumji, Mrs. Pillay and Mrs. Cornelius.

The services of the well known eye-specialist Rai Bahadur Dr. Mathura Das was requisitioned for the treatment of persons suffering from eye ailments. This camp lasted from December 7, 1941 to January 7, 1942. It was therefore a period of only one month and during this short period as many as 2,000 patients were successfully treated. Among this number as many as 605 were operated on cataract and other eye conjunctive disease. Among those operated upon included the famous Urdu Poet, Ustad-ul-Sultan, the late Nawab Fasahat Jung, Jaleel and the well known persian Poet the late Masood Ali Mahvi.

The Eye Camp was a great humanitarian act of Deen Yar Jung. Many eye patients of Hyderabad, Secunderabad and far off districts benefitted from this camp and many were provided with pair of glasses free of cost.
CHAPTER IX

Deen Yar Jung as the Commissioner of Police:

We have already mentioned in the beginning of this sketch that Deen Yar Jung’s grand-father, Moulvi Mohammad Nizamuddin, had accepted the post of the District Superintendent of Police, Nellore, at the behest of certain authorities. But soon he resigned this post and joined as Professor of Arabic, at the Madrasa-e-Azam, Madras.

Like his grand-father, Deen Yar Jung had had also no leanings towards the Police service in the beginning. The main reason was the fact that by temperament he had always preferred unostentious service to show of power. Besides, for some reason or the other the Department of Excise and of Police were never looked upon with good grace. Quite a number of real or imaginary evil misconception went a long way to deter the good and decent type of persons from seking entry into these departments in any capacity. The Police Department particularly had gained so much notoriety that few persons liked to enter its ominous portals. Mr. Naseeruddin Hashmi in his book ‘Asafi Police’ more or less in the same strain writes with preference to the History of the Police Department.

A Police Officer .narrates the Police affairs in the following way:

"In the last days of Col. Ludlow, the affairs of the Police Department had deteriorated considerably Crimes were on the increase and corruption was rampant. Police atrocities had reached a climax and crimes were the order of the day. Crimes in thousands were committed, but more than half their number connived at either by the Superintendent of Police or by the Inspector if not by the Jamadar of Police. I feel ashamed to mention the names of one or two hot-headed Inspectors of Police. They were in secret alliance
with certain type of criminals, who at the instance of the Inspectors committed dacoities in far off places and these Inspectors of Police used to grab major portion of the looted property after passing a little share to the dacoits. It was indeed a great day for these Sub-Inspectors of Police if some person died without leaving any heirs. The concerned sub-Inspector of Police would bury the dead body. Then the same evening that dead body would be exhumed and during the night time it would be hung on to the door of some wealthy ‘Sahukar’ with a rope tied round the neck of the dead person. The next morning the Sub-Inspector of Police would reach the place for a ‘Panchanama’. He would intimidate the Sahukar with dire consequences if he did not accede to the Police ‘demands’. He would be taken to the Police station and would be released only after having been made to part with some money according to his status. The dead body was then quietly buried again as though nothing happened, it being a ‘Suicide’ case The District Superintendents of Police rarely stirred out of their residences. If somebody brought these facts to their notice, the case with the original application was referred back to the same Inspector of Police, who would go and search the complainant rather than investigate the case. The concerned person, was literally beaten black and blue, with the result that nobody would dare lodge any complaint against the Inspector. Indiscriminate arrests were the order of the day. Any person could be kept in custody at the sweet will of the Inspector of Police. The reports of ‘sudden death’ were good tidings for the Sub-Inspector of Police, whereas actual cases of serious nature would not attract the Inspector or the Sub-Inspector of Police. He would rather reach the place, sometimes after one week of the occurrence of crime, but if there were any reports of any sudden death, they would rush post-haste to the place even at 12 O’clock in the night. The Sub-Inspectors of Police
were in some cases utterly devoid of any human feelings. To them it was no concern, nor even the bereavement of relatives, save urge on relentlessly demanding the hushmoney in most callous manner. There were many cases in which the husband having committed suicide, the police arrived on the scene and arrested his widow and demanded money from her. In most cases their demands were met by selling the cattle and other belongings. Eventually these unfortunate victims of extortions in turn would commit suicide by taking poison. The Superintendents of the Criminal Branch were a band of very dishonest people. They visited the places only to collect their ‘Mamools’.

At first, therefore, Deen Yar Jung was hesitant to accept the post in the Police Department- but a ‘Firman’ of H.E.H., the Nizam had already been issued appointing him as the Commissioner of Police in succession to Nawab Rahmat Yar Jung after a period of training in the Police Department at Bombay. Deen Yar Jung after mature considerations came to the conclusion that irrespective of the nature of the department, honesty, efficiency and service to the country should be the main consideration and that he should accept it. The Firman issued in this connection on 28th of May 1944 (23rd Teer 1353 F.), was published in Subeh Deccan a local Daily as under:

**Decision by Government of Hyderabad:**

A Farman promulgated by H.E.H. said;

The period of extension granted to the present “Commissioner of Police Nawab Rahmat Yar Jung expires on the 1st of Amardad 1354 F., and in his place, Nawab Deen Yar Jung, Director, Ecclesiastical Department is appointed on probation for one year. He will be deputed to British India, (Bombay) for training for six months,
from the month of Azur (new year), for a period of two months before taking over the charge i.e. in the months of Khurdat and Teer 1354 F., he will work as Joint Commissioner of Police, with the present incumbent of that post.

Police Training:

After the promulgation of the said Firman, he was sent to Bombay for practical training. After undergoing training for a few months in Bombay he returned to Hyderabad, where on June 6, 1944 he took over as Commissioner of Police from Nawab Rahmat Yar Jung. While in Bombay, Deen Yar Jung, participated in prayer meetings of Gandhiji also.

Address of Welcome:

Soon after assuming charge, a function was held by the Police Department in his honour as the new Chief. An address of welcome was presented to him on behalf of Officers and Jawans of Police Department. The text of the address as noted below goes to attest the popularity of Deen Yar Jung at that time.

Honourable Nawab Deen Yar Jung Bahadur.

“We the Officers, Inspectors and Sub-Inspectors of the Police Department have assembled here today, to accord a hearty welcome to a great and noble person as our new Chief. You Sir, belong to a learned and noble family, your illustrious father, Shamsul Ulama the late Nawab Azeez Jung, needs no introduction. It is only due to your personal qualities apart from family traits and traditions that H.E.H. the Nizam has selected you for this august post. You are Sir, universally known for your enlightenment, honesty, efficiency, farsightedness, administrative ability, loyalty, sense of duty and sacrifice. Your sense of duty for the State and the ruler are self
evident. Persons, who were privileged to work under you, are quite aware of your behaviour towards subordinates. We are really fortunate that we have afforded an opportunity now to work under you.

True co-operation and contact between the officer and his subordinate staff can only be maintained when the Officer is kind, large hearted and the staff is obedient and sincere in the discharge of its duties. By God’s grace such co-operation exists in the Police Department and we assure you Sir, that by our obedience and sense of duty we shall always carry out our duties with loyalty and to your entire satisfaction. We hope, Sir, that under your towering personality the tenure of your Office in the Police Department will be memorable and beneficial to one and all”.

Replying to the address of welcome, Deen Yar Jung made an impromptu speech which is replete with sublime thoughts and lofty ideals. He said:

“Dear Colleagues — I thank you all for the kind words used in respect of me.

I am extremely grateful to H.E.H. the Nizam who has appointed this humble person to this high post. I pray Almighty to guide me and give me the strength and courage so that I may discharge my duties towards the ruler and the State honestly and efficiently.

The Police Department is one of the most important of all administrative Departments of the Government. This Department while on the one hand serves the Government it acts on the other hand as the guardian of the life and property of the people.

It is a matter of great satisfaction to me that you have promised to extend your co-operation to me. I attach much importance to sense of duty in service. My relations with the staff wherever I
have “worked have always been pleasant, provided the staff worked with a high sense of duty. I always treated such members of the staff as were found to be conscious of their duties as colleagues and never treated them as subordinates. But where there was lack of sense of duty my sympathies were also lacking.

As I have already stated on some previous occasion, the real criterion of good employees is truthfulness and sense of duty. Truth alone is the essence of a man’s character. Nothing worthwhile can be achieved without truth and honesty, and no man can discharge his duties, efficiently and loyally unless he possesses these traits.

The responsibilities of the Police Department are very wide and intricate. First of all it is necessary that every person of this Department should consider himself as the servant of the people and not their master. He should behave in a decent manner and should not show disregard to the humblest of the humblest, rather he should ever be prepared to help him. It is my firm conviction that the prestige of the Police Department can be enhanced by service to the people. By true and sincere service alone can the police be respected by the people in general.

The question of punishment and reward is also very important in a department like the Police. The Officers of the Department should see that their subordinates are not overburdened unnecessarily at the same time, keep a watch that they do not neglect or show the least disregard to their duties. Their shortcomings however small should be strictly dealt with. No fault of their should be condoned. On the other hand every encouragement should be given to men possessing good character and showing efficiency of high order. I don’t wish to prolong my speech. On this occasion let us all take a pledge that we will serve the people selflessly and sincerely”.

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Police Reorganisation:

Although his tenure of office lasted only two years one month and 25 days (June 6, 1945 to July 31, 1947) still in this short space of time he completely overhauled the tone of the Police Department. He reorganised “every section of this Department and introduced reforms in every branch of its administration.

Literacy Campaign:

Soon after assuming office, Deen Yar Jung started a literacy campaign in the Police Department. He issued orders that every employee of the Police Department however lowly placed should learn the three R’s. He made it clear that even the illiterate employees should be able to read and write within one year, failing which their increments will be stopped. To provide necessary incentive in this connection, he opened Night Schools at Police Headquarters as well as at branch Police Offices. Such employees of the Ecclesiastical Department and other Offices who had experience of teaching the illiterate adults were transferred to the Police Department. The result was that within a short period of one year, there was not a single person of the Police Force who did not learn reading and writing.

“Observance of Courtesy Week by Police”.

After successfully handling the ‘Literacy Campaign’, he started yet another campaign — the campaign to make police more civilised and courteous. Before issuing orders in this connection, Deen Yar Jung, in his speech impressed upon the policemen their duty towards the people. They were, he said, “there to serve the people and not to rule. They have been given wide powers, not to misuse them but to help the weaker section of the society. They should extend, he said, every help to the oppressed and bring the oppressor, the criminal and the culprits to book. They should behave towards the
people in such a manner that instead of getting scared by the police, the people should regard them as their friends, wellwishers sympathisers and helpers. He is alone the good and successful Police Officer, he opined, who can deal with mob with tact and without resort to undue force.

With these lofty ideals, Deen Yar Jung decided to launch a Courtesy Week on a wide scale. The result was that the Police Officers, who were accustomed to use indecent language and behave rudely became courteous and more polite towards the people.

**Brothels:**

After these reforms, Deen Yar Jung undertook to suppress underground crimes, and gundaism, and other social evil acts. The act of suppression of Immoral Traffic was rather honoured more in its breach than in observance. The traffic in women as a matter of fact, was going on with impunity and the connivance of the Police. It was rampant in most of the localities of Hyderabad, and everyday there were wrangles and unseemly brawls and quarrels in these dens of vice and iniquity. The decent people in these localities had shifted to other areas. In Hyderabad there existed a ‘Murli’ Community, the profession of which community was promiscuous prostitution and sale of their bodily charms. Deen Yar Jung enforced strict orders regarding the suppression of brothels and with the help of raids on these dens of vices this social evil was eradicated to a great extent. The scourge of immoral traffic was considerably minimised during his tenure of office to the satisfaction of many a decent section of people in Hyderabad.

It was rather an easy task to remove the prostitutes from the city and to post the policemen at brothels, with a view to having a close watch on them but it was very difficult to rehabilitate such women in society or to provide them with decent means of
livelelihood. He solved this problem also. Such of the women who were the victims of this debasing, evil, were persuaded to marry their ‘acquaintances’ according to their religious faiths or customs and lead a decent life. As there was a sincerity in the Nawab’s movement hundreds of prostitutes themselves deserted this profane profession and took to decent living. In fact the foundation of ‘Women Welfare’ work which is now being carried out in Hyderabad was laid by Deen Yar Jung long before.

**Suppression of Gambling:**

Suppression of gambling Act though in force in Hyderabad still, with the collusion and connivance of some Police Officers this trade was also flourishing. It was rather a custom of many businessmen to lose every thing in stakes on Deepavali Night and many would become bankrupt overnight. There were gambling dens in most of the localities of Hyderabad. Hyderabad was a Mount Carlo in miniature.

A majority of the rich and influential people were engaged in this profession. The Police was hesistant to approach and apprehend these persons. Deen Yar Jung declared that in the eye of the law rich and poor were equals. Any man, however influential and rich he may be, would be arrested and brought to book, he emphasised, if he was found engaged in this nefarious and unlawful activity. The result was that the city got rid of all the gambling dens within a short period.

**Abolition of temporary touring Cinemas:**

When Deen Yar Jung took over charge as Commissioner of Police in Hyderabad the itinerant touring Cinema Shows were the order of the day in the City and surrounding areas. Cheap bad or indecent films at cheaper rate, were shown in temporarily pitched tents. These cinemas attracted a large number of poor people,
specially students of tender age who mostly patronised these shows with the result that they were going astray and crimes among juveniles were on the increase. Deen Yar Jung issued orders to suppress these touring cinemas forthwith. This had the more salutary effects on the morals of youngsters who were thus saved from going astray and ruining their future lives.

**Reforms in conducting inquiry:**

It was a common practice of the Police to torture the accused to make them confess the crime. Sometimes the accused were beaten and belaboured in such a barbarous manner that they became unconscious or reached the point of death. Deen Yar Jung abolished this barbarous practice and issued orders that only such officers, who were not below the rank of Sub-Inspectors, should conduct inquiries in serious cases. Policemen should not be allowed to conduct inquiries and to have recourse to the so-called third Degree methods.

**Secunderabad Police:**

During the tenure of Office of Deen Yar Jung, the Secunderabad Police as a separate entity was abolished in December, 1945. The Police which was more or less under the British Resident, came under the direct control of Deen Yar Jung. Thus a merger of the Secunderabad Police into the Hyderabad Police was effected permanently.

**Courageous step undertaken at the lime of Shah Manzil incident:**

During his tenure of Commissionership intermittent disturbances and political unrest were common occurrence not only in British India but in some of the native Indian States also. The “Majlis-e-Jittehad-ul-Musalmeen of Hyderabad, under the leadership of some
great statesmen and moderates like the Qaid-e-Millath Late Bahadur Yar Jung and the late Moulvi Abul Hasan Syed Ali was working mainly for the unity, educational progress and general betterment of Muslims. But after the sudden and untimely death of Nawab Bahadur Yar Jung, some diehards with vested interests became leaders and took over the reins of the Majlis and it soon became evident that the new leadership was shortsighted and power intoxicated. The Muslims were excited unnecessarily by the fiery speeches of Majlis leaders into acts of violence, with the result that on 15th of March, 1946 some fanatic Muslims got together and attacked the then Prime Minister Sayeed-ul-Mulk Nawab Saheb of Chittari at Shah Manzil. Many hooligans, goondas and ex-criminals took advantage of the situation and joined hands with these fanatic elements among the muslims. They were not interested in the State politics. They just wanted to loot the valuable articles at Shah Manzil at this juncture. Deen Yar Jung acted with calm patience and handled this critical situation with great tact. The situation very nearly, demanded lathi charge or firing by the Military or Police to quell the riotous mob. But as soon as the reports reached Deen Yar lung, he arrived on the scene mingled with the mob, pacified them and dispersed the crowd without having resort to force. After about four months of this incident Nawab Saheb of Chittari tendered his resignation on July 11, 1946 and retired.

**Sir Mirza Ismail’s tenure of Office:**

After Nawab Saheb of Chittari’s exit Sir Mirza Ismail took over as Prime Minister on August 3, 1946. Sir Mirza was an able statesman, an experienced administrator and a man with a long record of constructive activities. Before coming over to Hyderabad he had held the offices as Diwan of the Mysore and the Jaipur States. He had thus a deep insight into and experience of States affairs. In view of these extraordinary talents, the then British
Deen Yar Jung with Sir Mirza Ismail and Sir Mohammed Zafarullah Khan Azeez Bagh, Hyderabad
(22nd January 1947)
Group photo on the occasion of the Nizam College Diamond Jubilee celebrations with H.E.H. the Nizam, Mr. Herbert the British Resident & Sir Mirza Ismail.
(19th February 1947)
Government specially selected him for the Hyderabad State.

Sir Mirza Ismail had a nationalist outlook and as such his presence at the helm of affairs was not cherished by the leaders of the Majlis. Sir Mirza wanted to set up Responsible Government in Hyderabad giving due representation to the State Congress and other communities of Hyderabad on population basis. But the reactionaries among them and the so called leaders of Hyderabad wanted to gain power for themselves by shouting the slogan of “Hyderabad for the Muslims”. Sir Mirza was therefore more like a thorn in the eyes of the Majlis leaders who thought that they would not succeed in their aims so long as Sir Mirza was at the helm of State affairs. It was therefore from the very moment Sir Mirza set his foot on the soil of Hyderabad that he was vehemently opposed by the Majlis leaders, who took the local press into their confidence and thus a ‘Battle Royal’ was waged between the Muslim fanatic leaders, with the Muslim masses under their hegemony and Sir Mirza. He was maligned to such an extent that mischievous rumours were spread that Sir Mirza was an idolater and that he kept golden idols, for purposes of worship in Shah Manzil. Besides, the Majlis leaders in their meetings used to refer to Sir Mirza as ‘Wazir-e-Tod-Phod’. (Minister of Tear and Break). In those days the ‘Rahabar-e-Deccan’ was a widely circulated Local Daily. This paper was a standard Urdu paper but it gave prominence to the Ittehad-ul-Musalmin news and their activities, the demands made by them and the resolutions passed at the meetings, and supported them in toto. The paper severely criticised all the actions of Sir Mirza’s Ministry but it may be said to the paper’s credit that its criticisms were mostly constructive. Its editorials were not sensational but were moderate and sober. There were some more papers that supported the policies of Sir Mirza’s Ministry. Among them may be counted the Dailies PAYAM, the SALTANAT, the NIZAM
GAZETTE and the DECCAN CHRONICLE. Among the Weeklies the RAIYYAT supported Sir Mirza. The PAYAM was edited by Mr. Akhtar Hussain. This newspaper was looked upon as the organ of the Communist Party, hence the Muslims in general were reluctant to lend their support to it. The editor of the ‘NIZAM GAZETTE’ was the late Syed V iqar Ahmed. This paper was considered to be an organ of the Government. The ‘RAIYYAT’ weekly was edited by Mr. M. Narsinga Rao. This weekly was considered to be the mouthpiece of the State Congress and hence was popular among the majority community. A paper called the SYED-UL-AKHABAR was most vehement in criticising the policies of the Majlis. This weekly criticised, fearlessly, the policies of the Majlis, the Razakar movement as such and the activities of Qasim Razvi, the President of the Majlis and other leaders. But this paper had no influence with the Majlis masses.

During the Premiership of Sir Mirza Ismail a demonstration was staged by the students. The procession consisting of about 5000 students were moving towards the city. Deen Yar Jung after consulting Sir Mirza decided not to stop the procession. The students after taking a very long walk became tired and the procession petered out. Thus an ugly situation was averted Sir Mirza in his book “My Public Life” has mentioned about this incident and concluded thus:-

"The Commissioner of Police was Nawab Deen Yar Jung, who figured so prominently in the crisis which overtook Hyderabad a year or so later. A clever man, he enjoyed the confidence of the Nizam and was towards the end, the most powerful man in the place"

Sir Mirza Ismail held the Office of Prime Minister only for 9 months from the 3rd of August 1946 to April 1947. But the fact
that he could hold on to his office even for a period of nine months under most adverse circumstances was considered a miracle by many people who knew the affairs of the state. He was so vehemently opposed and criticised by the Ittehad-ul-Musalmeen and the Press and the Muslim masses were so antagonistic towards him that it was difficult for any ordinary person to carry on even for 9 days. Sir Mirza would, ordinarily, have resigned the office of the Prime Ministership and would have left the State soon after assuming charge and becoming aware of the prevailing state of affairs had he not been promised full support and cooperation without any reservation by individuals like the late Sir Mehdi Yar Jung, the late Nawab Zain Yar Jung, Nawab Mehdi Nawaz Jung, and Nawab Mahmood Yar Jung Qureshi. It was also quite possible that the supporters of the Majlis might have attacked Shah Manzil a second time and forced Sir Mirza to tender his resignation just as they did in case of the Nawab Saheb of Chittari. It was only due to the efficient police administration of Deen Yar Jung that the miscreants could not dare create and rehearse any ugly scene. Due to his nationalistic outlook Sir Mirza was very much respected among the Hindus and enlightened Muslims. When in April 1947, Sir Mirza tendered his resignation to H.E.H. the Nizam, the public and elite of Secunderabad, which included Hindus, Sikhs, Christians, Parsis and some Muslims, submitted a joint petition to H.E.H, the Nizam, requesting that a great statesman and a man of vision like Sir Mirza Ismail should continue as the Prime Minister of Hyderabad. It was also stated in the petition that all the communities were satisfied with Sir Mirza and his policies except a handful of fanatical muslims.

Mr. Venkat Laxman Reddi, President of the Hyderabad State Praja Party, issued a statement on behalf of the State Praja Party, saying that under the prevailing conditions in the State the
resignation of Sir Mirza was most unfortunate and it should not be accepted. It also stated that a resolution should be passed in a public meeting to that effect and copies of these resolutions should be sent to H.E.H. the Nizam to the Vice President of the Interim Government, to Pandit Jawaharlal Nehru and other top ranking leaders in India. The State Praja Party also appealed to the Press to support Sir Mirza so as to enable him to continue as the Prime Minister of Hyderabad.

When Sir Mirza submitted his resignation the late Nawab Zain Yar Jung, the late Sir Mehdi Yar Jung and, Nawab Deen Yar Jung tried to persuade him to withdraw his resignation. Accordingly Sir Mehdi Yar Jung left for Bangalore on May 23, 1947 to persuade Sir Mirza to withdraw his resignation.

This was the time when Lord Mountbatten was coming over to India with Plans for the transfer of power to Indians, and a political conference was to be held at New Delhi. As Sir Mirza’s participation in these deliberations was necessary, he refused to withdraw his resignation.

**Prevention of Riots:**

When Deen Yar Jung was the Commissioner of Police, Mr. Attlee, the then Prime Minister of Great Britain, sent a Delegation consisting of Sir Pathick Lawrence, Sir Stafford Cripps and Mr. Albert Alexander, in March, 1946 to confer with Indian Leaders on the question of transfer of power. This Mission, called the Cripps Mission, held separate discussions with the representatives of the Congress and the Muslim League. As Mr. Jinnah was firm in his two Nation Theory, no fruitful results could be achieved by this Mission. Then in order to arrive at some decision a joint conference was called. The congress was represented by Pandit Nehru, Maulana Abul Kalam Azad, “Sardar Patel and Khan Abdul Ghaffar Khan
and the Muslim League was represented by Mr. Jinnah, Mr. Liaquat Ali Khan, Nawab Mohd. Ismail Khan and Sardar Abdur Rab Nashtar. When no agreement could be reached even at these conferences, in June 1946 the Mission published its own conclusions. These sparked off country wide riots and communal disturbances.

Within few months of the publication of the resolutions of the Cripps Mission, Hindu-Muslim riots broke out in Calcutta and most of the areas of Bengal, Bihar and Navakhali also witnessed Hindu-Muslim riots on big scale. This was the time when Mahatma Gandhi undertook a peripatetic tour of the disturbed areas to preach peace and harmony and also undertook “a fast unto death”. Due to his efforts Law and Order were restored to a great extent in Bengal but in 1947 communal riots broke out on a collossal scale in the Punjab and in Delhi itself. In short very few areas were left unaffected but even in these dark days, Hyderabad was absolutely calm and quiet and peace prevailed everywhere. The credit for this goes entirely to Deen Yar Jung who with a tenacity of purpose and sagacity succeeded in maintaining law and order in Hyderabad. At the instance of Deen Yar Jung, the Government of Hyderabad had set up peace committees at the District, the Taluk and Mohalla levels. These Committees consisted of influential local Hindus and Muslims. Every Committee was enjoined to maintain peace, at any cost.

Then in the wake of the riots at various places in India, refugees trekked into Hyderabad. With the arrival of these refugees, a flare-up of communal riots in Hyderabad looked imminent. But due to the efficient handling of a delicate situation by Deen Yar Jung, no untoward incidents happened here. He had laid out a network of Police and C.I.D. in every locality of Hyderabad. He worked late
in the nights till the early hours of the morning pondering over the question of maintaining law and order. He visited every locality and gave strict orders to the concerned authorities. Even if there was a slight danger of disturbance, he made arrangements to nip it in the bud, with all his might.
Deen Yar Jung as Director General of Police
(25th July 1948)
CHAPTER X

His appointment as the Inspector General of Police

On 31st July, 1947, when Mr. J. A. Anderson relinquished office as the Director General of Police, Deen Yar Jung, was appointed to this high ranking post in view of his exceptional abilities as an administrator. Nawab Deen Yar Jung’s promotion to this high post was appreciated and welcomed by the people of all schools of thought in the State, as he was well known as an ardent servant and well wisher of both the State and the Ruler. About this time conditions had become so explosive that nobody except some superman and administrators of great calibre could have even in collaboration brought about an improvement. They may be judged by the Radio Talk, broadcast by the then Prime Minister of Hyderabad, the Nawab Saheb of Chittari. He observed:

“Some persons, quite unmindful of the consequences, utter several things in their speeches, which provoke communal feelings or go to hurt the feelings of other communities”.

Continuing his broadcast he made an appeal to his listeners to the effect that:

“Considering the past and the future of this State as well as the future of the nation they should be careful in their speeches. They should refrain from committing anything which may lead to provoked, sensation and hatred in the country”.

(Extract from The Subh-e-Deccan Daily)
17th July, 1947

The Head of the State, H.E.H., the Nizam himself expressed his concern over the sudden deterioration of the situation and said that even responsible administrative authorities were being brought into disrepute. His Firman ran thus:

It is generally seen now-a-days, that on the one hand most of the public leaders are indulging in abusive speeches, instead of studying the conditions in the country, dispassionately. The newspapers are publishing reports and articles, which adversely affect law and order in the country. On the other hand Government Officers and Constitutional Advisors too are the target of these attacks, without any chapter and verse. Unfounded imputations are being levelled against them. It is only for the Ruler and his Government to examine the pros and cons of every thing before taking any step.

In short, all the people irrespective of any caste and creed are warned that the methods adopted by them are not beneficial but harmful, particularly in the matters which call for adequate and careful thinking, before their settlement or final decision. Further, some political matters are of such a nature that their publication beforehand does not seem proper or expedient; hence some times it becomes essential to conduct one self with care and caution. In short, in this critical age Shaik Sadis maxim should be kept in view, that “a farsighted man is a person blest”. If this is not observed in practice and if any such thing is created by mischief then the responsibility will lie upon the author of that mischief. Common sense demands that one should always keep in view the exigencies of the situation, in whatever one proposes to do so that wholesome results be achieved.”
“It was under such delicate and dangerous conditions that Nawab Deen Yar Jung took over as the Inspector General of District, City and Railway Police. Deen Yar Jung’s appointment to the post was acclaimed by a Daily, “The Subhe Deccan” which in its issue dated August 2, 1947, carried an editorial, entitled “A Fitting Selection”.

Some extracts from the said editorial are given here, to show to what degree Deen Yar Jung was held in public estimation in the State and how some responsible newspapers truly reflected public feelings :-

“We cannot but admire the power of Judgement appreciation and sense of Justice of H.E.H. the Nizam. The fact that persons, selected by H.E.H. the Nizam for important and responsible posts prove to be the most suitable choice and beneficial for the State, no longer remains to be attested. The selection by H.E.H. is a sure guarantee for better services and better results. As such we are convinced that Deen Yar Jung will discharge the important and delicate responsibilities of his new post, in the best possible manner.

It further observed -

“In this connection, it may be said that the most remarkable characteristics of the new incumbent to the post are his tolerance and sense of justice. Though it is necessary for all the Officers of Government to possess broadmindedness and non-communal out-look, these qualities are most essential in the Police Department. On a survey of Deen Yar Jung’s career and achievements, in the past the fact reveals itself that he is not susceptible to any temptation always having justice as his sheet anchor, in the performance of his duties. As he is now to take up a more responsible
post, these characteristics assume more importance. We feel confident, that in this critical period, when bitter feelings imported from British India are likely to take unpleasant forms, he will be able to keep the explosive conditions under control and that his strategy will maintain peace in the country, making his tenure an ideal chapter of service”.

Soon after assuming charge of the Office as the Director General of Police, Deen Yar Jung took the most important sections of maintenance of Law and order in the State in his own direct control. Since these important sections had passed now under the direct charge of the Head of the Department, cases of dereliction of duty, malpractices, and partialities exercised by the subordinates very nearly came to an end. Authenticated reports and correct information began to reach the Police Chief. Consequently several innocent persons were saved from the rigours of police excesses.

THE FIRST PRESS CONFERENCE

Duties of the Police outlined:
People asked to fulfil their responsibilities:

Soon after assuming charge of Office as the Director General of the District and City Police, Deen Yar Jung called a Press Conference, on 27th November 1947, at his residence in Azeez Bagh. He apprised the Press, of the trends both in and outside the State, and the conditions then prevailing. He also outlined the responsibilities of the police, so that the Press could be able to play its role in moulding and mobilising public opinion in favour of the administration for maintenance of law and order. Said he :-

“The Police Department’s chief concern is the maintenance of law and order. The Police looks forward to the Political parties
and the people for their cooperation with them in the maintenance thereof. The conditions prevailing nowadays are most trying and exacting for the police. The police have remained impartial in the performance of their duties. They are determined to preserve peace at all costs in future and to crush every attempt likely to disturb the public peace. This has to be done in its initial stages of a disturbance. It will be imprudent on the part of the public to court further restrictions on themselves by shifting over to other places, influenced by the false rumours that are being spread by irresponsible persons. The Police are the custodians of life and property of the people irrespective of their caste and creed”.

This Press Conference was attended, in addition to the editors of local newspapers and representatives of news agencies by representatives of various leading newspapers, published outside the State. They posed volleys of queries about the duties of the Police with reference to the Political situation at that time, regard to responsibilities of the administration and concerning the growing communal tendencies and preservation of public peace. They were quite satisfied with the statements made by Nawab Deen Yar Jung. Referring to the subversive activities of the malcontents, the Nawab Saheb gave an analysis of the conditions then prevailing, in and around this and other States, at this Press Conference. He said:

“Unfortunately about 15 persons were killed in the communal disturbances occurring in Secunderabad and Hyderabad, during the previous six months while about 30 persons were injured. Skirmishes accounted for 40 persons, one Head Constable and one constable of the force being injured. Under the new arrangements in the Districts and in the City, the Police force has been increased by about 30 percent”.

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Dwelling on the responsibilities of the myrmidons of law Deen Yar Jung further observed :-

“Service in the Police Department is not merely a means of livelihood, but it has far nobler and higher ideals. Every man is pleased with his profession, particularly with a profession, which provides for contacts with the people of different ranks and categories. Every individual, belonging to the Police, whether he be a constable or an Officer, is servant of the country”.

Extract from (Subhe-Deccan, Nov. 8, 1947),

Among the functions of the Police Department is the preservation of the values of human lives, civilisation, and morality, helping the oppressed, punishing the aggressor, protection of the life, honour and property of the peace loving citizens. Performance of these noble ideals by this responsible Department is possible only when the authorities of the Department try to understand their duties and honestly devote themselves to their task, with the noble spirit of serving the people.

Deen Yar Jung wanted every person in the Department to observe this standard. It was for this reason that discipline in the Police was pitched to a high level of standard, during his tenure of Office. In this Press Conference Deen Yar Jung also appealed to the people through the Press,

‘to extend their cooperation to the police in maintenance of peace, in every way. “Are we not aware”, he asked, of the occurrences in the Punjab and Delhi. Once the evil forces of bloodshed and murder are unleashed and raised their ugly heads, it goes beyond the capacity of ordinary mortals to control them. (The Subhe Deccan, November 8, 1947).
When conditions were worsening in the State, Deen Yar Jung tried his best to safeguard certain fundamental values of life. Functioning as the Chief of the Police he repeatedly appealed to all the peace loving people to help in checking lawlessness. In this connection he also tried his best to win the cooperation of all the political parties, social and educational institutions and public workers and set them to work.

History will never forget this particular role of Deen Yar Jung at that critical juncture in the Political life of Hyderabad. But for his sagacity and qualities of head and heart, many of us may not have been living today.

**The First Session of the State Congress:**

While Mr. Kasim Razavi’s “leadership” tainted with bigotry had begun to spread its tentacles and the virtues of communalism in Hyderabad, the growth and development of any nationalist movement was out of question. The State Congress had repeatedly applied to the Government for permission, for holding a Congress Session in Hyderabad but every such attempt was squetched. It was only during Deen Yar Jung’s tenure of Office as the Commissioner of the City Police, that for the first time, the State Congress got unqualified permission for holding a Congress Session. The courageous workers of the State Congress managed to organise the first, historic session of the State Congress on 18th June 1947, on the spacious grounds at Chikkadpalli. This gave rise to a wave of virulence among the communal parties, in the city. Various plans to foil the proposed Congress Session began to be hatched. The Congress leaders had taken every precaution to keep the session peaceful. Even then it afforded an opportunity to certain reactionaries to provoke mischief in the explosive atmosphere, then prevailing. The City Police Commissioner, Deen Yar Jung had in

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advance received information about such intrigues. He made special arrangements for the maintenance of order. He also thought it proper to be present himself at the sessions so that no mischief could be enacted.

Thus the first historic session of the State Congress, being also first of its kind in the political history of Hyderabad, was held on 18th June 1947, under the Presidentship of Swami Ramanand Tirath, with the permission of Government. Thanks to the remarkable administrative ability and personal interest of Deen Yas Jung, it came to a peaceful conclusion, with all spectacular success of similar events in the History of Hyderabad.

The Stand Still Agreement :-

During the period of Razavi’s turbulent leadership the sentiments of sincere and simple Muslims were being roused but to no purpose. H.E.H. the Nizam and the then Government had decided to send out a delegation to Delhi to negotiate a Stand Still Agreement. The peace loving and law abiding citizens had expressed some satisfaction at this development. It is said that the proposed agreement had already been signed by H.E.H. the Nizam. The delegation consisted of Sir Walter Moncton and distinguished patriots like Nawab Ali Nawaz Jung, Sir Sultan Ahmed and Nawab Ali Yawar Jung. It was headed by the Nawab Saheb of Chittari. As soon as the “Ittehad” rowdies received the reports of the delegation’s proposed visit to Delhi, lorry loads sprawled, in all the localities of the city from 12th midnight and carried out a campaign inciting the ignorant people, in the names of God and the Prophet. They provoked the masses not to let the delegation proceed to Delhi and persuaded them to march in their thousands to the Hakimpet Aerodrome by 4 a.m. and to make an angry demonstration.
The self-styled well-wishers, in the garb of loyalty to H.E.H. the Nizam, were insulting the Firman on one hand and on the other were indulging in a campaign of vilification and vituperation against the real statesmen and well-wishers of the State, alleging that they were going to barter away the State and merge it in the ‘Hindu Union’. Sentimental slogans, such as “Death should be preferred to the slavery of the Hindu Raj”, were in the air. This vitiated the whole atmosphere. In the early hours of the morning of the 27th October, 1947, thousands of people, surged like the tempestuous sea to the main roads of the city. There was every likelihood that at any moment, the rising tide of fanatical frenzy would engulf the thousands of innocent people in their madly vortex. With cool courage and presence of mind Deen Yar Jung rushed to the King Kothi H.E.H. the Nizam’s residence at the odd hour of 5.00 a.m. and apprised the Ruler of the State of dangerous situation. It was the first time in the history of the State of Hyderabad, that the Ruler of the State was roused from his sleep and was apprised of the conditions, prevailing in the city at that early hour. He received instructions from H.E.H. to strengthen and tighten security measures not only in the city but also at the houses of members of the delegation. At 6 a.m. he again attended on his Royal Master residence the King Kothi, in company with the Nawab Saheb of Chittari, the leader of the Delegation. Judging the explosiveness of the situation and having a sort of premonition of the intention of the insurgents the H.E.H. ordered postponement of the departure of the delegation on the advice of the Prime Minister and the Commissioner of City Police, Deen Yar Jung. This averted the grave and impending danger. The evil forces of mischief, engendered by playing with the blind sentiments of the masses, were soon nipped in the bud, which, if allowed to run riot, would have led to a virtual carnage. It was due to the alertness and self-possession of Deen Yar Jung alone that an impending calamity was averted in time.

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MARTYRDOM OF MAHATMA GANDHI

The wise statesmanship and acute sense of responsibility possessed by an administrator are put to exacting test when situation worsens to a near insurrection defying and outreaching all powers of ordinary men to control. A skilled and matured administrative Chief so discriminately operates the law that his handling of delicate situation merits universal appreciation. About this time news of great tragedy, the martyrdom of Mahatma Gandhi, the benefactor and emancipator of the nation on 30th January 1948, cast a gloom throughout the country including the then Hyderabad State. Large groups of mourners thronged all over the streets of the City. Lorries and other vehicles carried mourners with black flags. Bhajan Mandalies and condolence meetings began to be held everywhere while at the same time communal elements and hoodlums also began to take undue advantage of the situation. Their objectives were only to mar the peace and disturb law and order in Hyderabad and put the entire blame on Hindus.

Under the circumstances, holding of public meetings was banned by the Government. An assembly of more than 5 persons without Government’s previous permission was forbidden but an exception was made in the case of mammoth gatherings at the Karbala Maidan, in Secunderabad, to condole the martyrdom of Mahatma. Even at this critical moment, his aplomb, power of discernment and rectitude did not fail Deen Yar Jung and they displayed themselves to the maximum degree. Showing full regard and respect for as great a personality as Mahatma Gandhi and correctly judging the feelings of the mourners at his martyrdom, Deen Yar Jung, exercised the special powers, vested in him and he gave permission for holding condolence meetings and taking out processions. He also gave orders to the Police to take necessary precautions for maintenance
of law and order; all precaution was taken to avoid any untoward incident. Appreciating the feelings of the mourners at the great National bereavement, both the Police and C.I.D. most actively made all the arrangements for maintenance of strict discipline, law and order.

Thanks to, his prescience and excellent administrative calibre peace and tranquility of the city remained undisturbed. The power of control enjoyed by the police remained unaffected even during those critical and explosive times. Condolence meetings continued for several weeks together in various localities in the city and the condition of previous permission for such meetings was withdrawn. People were quite free to give expression to their feelings, on the national loss and bereavement. It was due to the right hold and timely action taken by Deen Yar Jung that the State of Hyderabad fell in line with other States mourning the martyrdom of Mahatma Gandhi.

Thus by virtue of his rare ability and as expert administration of law he was able to guide the State on correct lines and maintain the social and cultural traditions of Hyderabad.

The sacred ashes of Mahatma Gandhi were brought to Hyderabad by Srimati Gian Kumari Heda and the Urn containing the relics were placed at the River gardens, known as the Osmania Park, at Afzalgunj, on 13th February, 1948. People thronged in their thousands at the River Gardens, to have last ‘Darshan’ of the sacred Ashes. The huge gathering included people of all classes, of all castes and creed. For such of those elements to whom the spontaneous out bursts of such emotional scenes were repugnant, strict police surveillance was most disconcerting.

The last rites were performed by the Deputy Prime Minister of the time Sri Pingal Venkat Rama Reddy at 4 p.m., when it was
scheduled to take the sacred ashes to the Sangam, (confluence of the rivers Easi and Moosi) for immersion. At this stage, the turbulent elements somehow created a chance for the exploitation of the situation to their nefarious ends. They began to raise protests against the route, along which the ashes were planned to be taken. They began to hold threats that communal tension might arise if the Ashes were taken along the route of Afzalgunj, Old Bridge, Mustaidpura, Subzimandi, Karwan, Langar House to the Sangam and that there was likelihood of a communal clash. The mischievous elements did not even show regard for the policy of the Government. They ignored the fact that as high ranking an authority as the then Deputy Primv Minister of the State was performing the last rites ‘Immersion Ceremony’.

This critical situation made it most difficult to arrange for successfully implementing of the programme and the performance of the last rites. The prestige of the Deputy Prime Minister was also at stake. The man who had prudently grasped the delicacy of the situation was Deen Yar Jung, who lost no time in forming the procession and persuading processionists to make slight alterations in the scheduled route. Simultaneously he ordered a very strict watch on the movements of the rowdy elements. The Police Bandobust were made adequately perfect and foolproof. It was in this way that a delicate situation was combated smoothly and peacefully. On several other important and most delicate occasions, when the miscreants had very nearly succeeded fanning hatred, encouraging conflict and communal disturbances, all such attempts were foiled only by the qualities of head and heart of this extraordinary man, responsible for the maintenance of public peace and safety. But for his alertness hundreds of lives would have been sacrificed.
OFFICERS CONFERENCE AT SHAH MANZIL

In view of the unsettled conditions prevailing in the State, Mir Laik Ali, the then Prime Minister called a conference of Officers on 29th February, 1948, at his official residence, the Shah Manzil. It was attended by the Members of the Executive Council, the Commander-in-Chief, the Military Commanders, the Inspector General of Police, the Customs Commissioner, the Managing Director of Railways, the Subedars, Heads of Departments, District Taluqdars (Collectors) and other high ranking Civil and Military Officers. They discussed the prevailing situation, made reports and statements on the working of their respective Departments and affairs of the Districts.

Deen Yar Jung as the Director General of Police also explained in detail, the work done by the Police Department, its administration, reorganisation and conditions in the Districts. Referring to the Department’s performance in the maintenance of law and order and the difficulties encountered by it, he pinpointed the selfless services of the Police employees, who were firm in safeguarding the life, property and honour of the people, in relation to their great responsibility for keeping law and order.

In his reply to Deen Yar Jung’s speech, the Prime Minister of the time Mr. Mir Laik Ali greatly appreciated the service done by the Police Department.

The State Prime Minister’s Speech :-

Police work appreciated :-

Mr, Mir Laik Ali while expressing great appreciation of the faithful services of the Police Department and addressing the Director General of Police observed;
“The services rendered by the Police at such a critical moment are viewed with satisfaction. "He further added that due to the dereliction of duties by some Department as a whole could not be made the target of attack. The Inspector General of Police may assure his Department that Government appreciate their services”. Concluding his speech the State Prime Minister hoped that “no individual belonging to the Police Department, shall lag behind in discharge of his duties to the ruler as well as to his fellow countrymen.

(Extract from The Subhe Deccan, 1st March, 1948).

Razakars’ Day:

Lava of Communalism-Explosive conditions and Military Demonstrations:

The Razakars dressed in military uniforms were dreaming of an “Independent Hyderabad”. They had armed themselves to the teeth, posing or masquerading themselves as the Home Guards of Hyderabad. They had spread themselves and their tentacles to every nook and corner of the State. Their sole aim was to dance to the tune taught to them by Qasim Razvi and hang on him in servile. Qasim Razvi was then the President of the Majlis-e-Ittehad-ul-Muslimin. They overawed the ignorant and innocent people by their repeated demonstrations of force, in the Military uniform. They claimed to be mobilising themselves, with full military; spirit for the sake of the defence of the State and for the preservation of the throne; while as a matter of fact their narrow mindedness and communal activities had become a headache to the Government in power, and particularly to the Majority Community. April 29, 1948 will go down as a memorable day in the history of the State of Hyderabad. That day was observed as the “Razakars Day”, at every
place in the State, when the so called Defenders of this land of the Deccan staged demonstrations, in full militant spirit, under the guidance of the Majlis Leaders. The people and particularly the majority community was greatly agitated by this exhibition of overwhelming military prowess, in the State Capital the city of Hyderabad. The day was observed by march pasts of small units of this armed private army. The Razakars started from their localities, for the Old Malakpet Parade Ground, near the residence of Qasim Razvi. The rally included armed cavalcade of cyclists in military uniforms, similarly armed motor cyclists, and units of Infantry paraded the streets and finally reached the Parade Ground. Headed by their respective Commanders, they staged their military antics, till the evening when the President of the Majlis-e-Ittehadul Musalimin received the salute. To witness these demonstrations people from the city and many districts had flocked in large numbers. A good number of local and outside press representatives and press photographers were also present at the scene and they sent reports of the celebrations to their respective newspapers. Such were the conditions, provocative and distressingly explosive that any slight negligence or partiality on the part of the responsible authorities might have led to bloodshed of thousands of the overawed people in the State Capital, with their consequent repurcussions in the districts. If, in such a situation, charged with grave and potential dangers, the reins of the Police Department had not been in the hands of an able and resourceful admninstrator of the calibre of Deen Yar Jung, it is beyond the limits of imagination how many innocent lives would have been sacrificed at the altar of the moloch of Qasim Razvi and his henchmen the confirmed communalist known as the Ittehad leaders. The consequences cannot even be imagined now. The gifts of tact, knack, and impartiality, displayed by Deen Yar Jung and the strict control, exercised by the Police,
saved the situation. These were however an eye sore to some of the communalists. From time to time, they brought under severe criticisms the policy and fellowship observed by Deen Yar Jung. At the Officers Conference at Shah Manzil, objections were raised from some quarters to the strict and impartial policy of the administration. Mr. Laik Ali, who was quite satisfied with police arrangements and who, to the best of our knowledge, never viewed with complacency internecine quarrels and aggressiveness recognised in unequivocal terms the loyal and selfless services, rendered by Deen Yar Jung and expressed his satisfaction at the arrangements made by the police in the interest of peace. The very speech of the State Prime Minister at the Conference bore testimony to the fact that Deen Yar Jung had a very firm hold on the Police Department, otherwise it was quite likely that the police might have also fallen a prey to rabid communalism, leading to serious threat to public peace, and left a gloomy chapter in the history of Hyderabad.

Thanks to Deen Yar Jung’s farsightedness and administrative acumen the Razakars Day passed off without any untoward incidents.

In September 1948 Deen Yar Jung was taken as Member in Charge of Police and Revenue with the Military Cabinet headed by Major General J. N, Chaudhuri.

An attempt has been made in this short sketch to bring into light the services and achievements of a son of the soil, a skilled administrator of distinguishing abilities of whom, Hyderabad, the city of Bhagamati and Mohammad Khuli Khutub Shah, noted for its glorious traditions of Hindu-Muslim unity and communal harmony, will ever remain proud. His career is fit to be studied by every student of the affairs of our secular democratic State, and
the various aspects of his career offer a lesson to every one, who holds dear the future of his country, and wishes it to go ahead in a spirit of nationalism and secularism which will serve as a link between the past and present.

The progress of every country or nation depend in a large measure on the standard of the spirit of fellowship and reciprocal understanding and tolerance to which history bears ample testimony. Law and order could only be preserved and prompted by an administrator working in a spirit of catholicity.

It will be seen that Deen Yar Jung richly possesses these sterling qualities. Just as he remained loyal to H.E.H. the Nizam’s Government, during his entire career in like manner he has been equally concerned with the well being of the people. He enjoys immense popularity both among Hindus and Muslims. Following the Police Action, a number of persons who had held responsible; posts, chose to migrate from Hyderabad, for some reason or other to Pakistan. A person like Deen Yar Jung, who had been Police Chief in H.E.H. the Nizam’s Government, responsible for the maintenance of law and order in the State, could have easily followed and migrated to Pakistan or to any other such country of his choice. But Deen Yar Jung was an officer made of sterner stuff and of outstanding character. He continued his duties in a fair and fearless manner keeping himself over and above dirty game of politics. His career as a civil servant is also as brilliant as his character. Changes in the Governments, could also have changed his views but he held fast to his principles. The Central Government on a close examination of the records of his service, found it absolutely clean, stainless and immaculately sound. Even today his talents and services are being utilised by H.E.H. the Nizam, who was pleased to appoint him as the Sadrul-Mohem-e-Sarf-e-Khas (Chairman, Managing
Committee of the Nizam’s Private Estate). He enjoys the confidence of the Government of India. He is still rendering services to the country, in his old age, commanding the respect, affection and confidence of all the Sections of people particularly of those who have the privilege to know him intimately and from close quarters.
CHAPTER XI

THE OUTSTANDING SERVICES OF DEEN YAR JUNG IN THE SARF-E-KHAS (PRIVATE ESTATE OF H.E.H. THE NIZAM)

From the very beginning H.E.H. was exercising his Royal mind over the selection and manning the superior and important posts of the Sarf-e-Khas with persons of recognised merits, integrity and fidelity, well versed in the art of administration and possessed of judicious calibre. Deen Yar Jung’s innate genius, service record, keen intellect, quick perception and above all intense, unwavering attachment to his sovereign had earmarked him in the searching eyes of the Sovereign; as the most appropriate selection, but his connection with the State service precluded his enlistment earlier in the Sarf-e-Khas. Still he was invariably associated with the solution of intricate and vexatious problems of the Sarf.-e-Khas whose cockled seams he smoothed with consummate tact and discretion.

Association with momentous Sarf-e-Khas problems:

Even on his assumption of the Office of the Police Commissioner he was called upon to participate in the deliberations relating to the settlement of Nawab Muzzaffar Jung’s case and Sahebzadas debts, liabilities and other claims. He handled these ticklish problems with a plan and method to the satisfaction not only of the parties concerned but also earned the appreciation of H.E.H. Intriguing demonstrations, such as the Satyagraha offered by the Sahebzadas and the commotion created by the employees of the Irregular Forces in the service of H.E.H. in the matter of clearness allowance and the strike engineered and sponsored by the non-gazetted employees.
for the adoption of the Pay Commission’s recommendations, were entrusted to him, after attempt of the Sarf-e-Khas authorities had aborted and the situation had become more ticklish. With acumen and aplomb all his own not only he liquidated the crisis but also succeeded in effecting a rapprochement which won the acceptance of the parties concerned.

**Appointment in the Sarf-e-Khas:**

On his retirement from the Office of the Director General of Police he was in the first instance appointed in the Sarf-e-Khas on March 17th, 1953 on an honorarium of Rs. 805/-. To him was entrusted the task of unentangling the skein of the Sahebzadas affairs. With becoming strategy he composed and liquidated once for all the long standing grievances of the Sahebzadas.

**Establishment of Reorganisation Commission:**

On March 1st, 1954, a Reorganisation Commission was set up with Nawab Zain Yar Jung as its President of which Nawab Deen Yar Jung was the Vice-Chairman; but even in the latter capacity, as a matter of fact Deen Yar Jung was the primum mobile and it was he alone who after elaborate investigations formulated effective proposals for overhauling the administrative machinery in its manifold aspects, ranging from the classification of the tangible assets, recovery of arrears, development of the sources of revenues and effecting suitable retrenchment.

**Abolition of the Post of Sadrul Moham and Establishing of a Managing Committee:**

With effect from July 1st, 1954 the Office of Sadrul Moham was replaced by a Managing Committee of which Mr. Abdul Hameed Khan, the former Sadrul Moham was Chairman and Deen Yar Jung vice-Chairman.
Appointment as Chairman, Managing Committee:

On January 1st, 1955 he was appointed Chairman on a salary of Rs. 1,000/-. Within a short space of time and with assiduous application he went into the working of the Private Estate and after a thorough probe brought about all-round improvements to tone up the administration, enhance efficiency, improve the finances, effect retrenchments with a knack all his own; indeed as an ideal of an officer he set up a pattern for others to follow. All this made the Private Estate a cynosure from the stand-point of higher standards of administrative efficiency.

Execution of H.E.H’s. Commands:

His ardour for the compliance and timely execution of H.E.H.’s commands is almost without parallel. He set up a special staff to execute works expeditiously and without a day off, not even holidays. In order to eliminate all possible delays he provided the staff with a Manual of procedure as guidance.

Institution of Reserve Funds. Making Previous sanction of expenditure under Special Head Compulsory:

To check extravagance in expenditure, on part of the subordinate Departments, in items chargeable to the Special Head, he made the previous administrative sanction of the Managing Committee obligatory after expunging unnecessary items of expenditure and elimination of superfluous budget provisions, a reserve fund of the order of Rs. 22,000/- was created out of which the demands of the subordinate departments are met after due audit and scrutiny.

Palace Vehicles and Motor Car Establishment:

Amongst the affairs consigned to him under H.E.H.’s commands was the liquidation of the confusion prevailing in the Motor Car Establishment which he pitched up to a high level of efficiency as far as was possible under the prevailing conditions.
The Renovation of the Afzalgunj Mosque and other endowments:

This historic mosque constructed by H. H. Nawab Afzaluddowla had with the passage of time nearly gone into ruins, and its management also was deplorably defective. Under his special supervision Deen Yar Jung had the mosque renovated. Its elegance is now a source of inspiration. From time immemorial the rent derived from the Shops attached to the mosque used to be credited to the treasury of Private Estate. Keeping in view the object of the Founder-Donor he took steps to bring them on the Endowment Register so that the mosque was made self-supporting.

Similarly the Mosques at Osmangunj, Malakpet, Prince’s Body Guards, Central Treasury, Sardar Bungalow and Ashurkhanas were brought in line with the aims of the appropriator and donor; probably for the first time, the Private Estate’s endowed properties were got enlisted in the Muslim Waqf Board Register.

Restitution of dwelling houses to the Sahebzadas:

From time immemorial certain houses were allotted to the Sahebzadas for residential purposes but some of allottees had claimed ownership thereon. Moreover their upkeep involved an annual recurring expenditure of Rs. 1 lakh. After probing the pros and cons of thfc matter he had them released in favour of the Sehebzadas to their entire satisfaction. It also resulted in a saving of Rs. 1 lakh in the budget.

His part in the establishment of the Mumtaz College:

The proprietary rights of the land which were transferred to the former Madrs-e-Asafia on a leasehold basis were now assigned to the School for reasonable consideration. Its subsequent acquisition by the Government, helped the conversion of the school into a
College a taciturn testimony of Deen Yar Jung’s services in the cause of science and arts.

**Disposal of the Malakpet Race Course:**

The ownership of the Malakpet Race Course and its Grand Stand built by the Sovereigns of the Asafia Dynasty vested with H.E.H. The Secunderabad Race Club was about to be scrapped, having contacted by the Stewards, Nawab Deen Yar Jung arranged their sale to them. Due solely to his initiative the race club was able to acquire a splendid suitable site in the proximity of the city and this deal also led to the appreciation of prices of the conterminous Private Estate lands.

**Sale of Private Estate properties:**

After the integration of the Sarf-e-Khas there was a radical change in the situation and the supervision and up-keep of properties had become very difficult. In obedience to the strict orders of H.E.H. the Nizam, in the first instance, he undertook a personal survey and study of the situation and thereafter formulated well regulated measures for their disposal, in pursuance of which properties are now usually put up for sale by public auction and in rare cases on receipt of offers from parties. Proposals are submitted to H.E.H. after unanimous decision of the Managing Committee. After the express sanction of H.E.H. himself, the sale is completed.

**Sale of Aurangabad Properties:**

Various gardens and lands situated at Aurangabad were in possession of the Municipality and other occupants. With tact he established the Private Estate’s ownership and effected their sale to the occupants on cash payments.
Monetary aid to temples:

Side by side with the Islamic places of worship, in difference to the faith and feeling of fellow citizens not only the temple at Falaknuma Castle was thrown open for the purposes of Puja, but the Pujari was granted a monthly handsome allowance from the Private Estate. Moreover the adjoining land was granted to the temple situated near Mahboob Mansion.

Gifts of plots to the Harijans for dwelling purposes:

Destitute Harijans who had encroached and were mere squatters upon the Sarf-e-Khas lands and used to lead a life of vagrancy were in view of their mendicancy allotted suitable plots and were accommodated financially to put up their own hutments.

Issue of educational bursaries and maintenances to widows:

No sooner he came to know that the grants earmarked, to celebrate the death anniversaries of the Royal Kinsfolk, were being used on mere feasts, he utilised the sanctioned provisions for awarding bursaries to destitute students and maintenance allowances to widows in distress. In this way a sum of Rs. 4,000/- is appropriated and expended under these Heads; as the best way to secure the perpetual benediction of Allah.

Allotment of the Malakpet lands:

On the dismemberment of the Malakpet regiment and the Prince’s Body Guards, although there were no hinderances to the disposal of lands by sale, still out of sheer compassion he had them sold at nominal cost to the houseless poverty stricken and indigent disbanded sepoys, thus rehabilitating them permanently.
Deen Yar Jung with President Rajendra Prasad, Rashtrapathi Nilayam, Bolorum, 13th July 1958
Balancing of the finances and retrenchment:

Consequent on the integration, the revenues of the Private Estate on the one hand suffered a serious set back and on the other expenditure was mounting by leaps and bounds. Again he was charged with the task of effecting retrenchment. While compliance with H.E.H’s. commands was inevitable his natural leanings which were averse to bringing the poorer employees under the sword of retrenchment, made him hit upon a via media whereby the employees were saved from the rigours of unemployment; only dotards and the worthless persons were discharged; even so, this resulted in a saving of Rs. 18 lakhs to the treasury annually.

His estimation in the eye of the Asafia House-hold:

Besides enjoying the confidence of H.E.H. he is also a persona grata with the Royal family which off and on seeks his mature and well balanced counsels in important matters. Not long ago some personal affairs of Prince Walashan Azam Jah which were entrusted to him were tactfully handled and admirably settled.

His Exalted Highness Trust and Favours:

The afore-mentioned facts throw some light on Deen Yar Jung’s meritorious services. His circumspection, accommodation with times and well meant solicitude earned for him not only the high appreciation of his Master dejure but also acceptance in social circles and the public as well.

To what extent he enjoys confidence of H.E.H. is well known to all and sundry. These wholesome qualities and refinements endeared him to H.E.H. who appointed him his Attorney General and set the broad seal of confidence in him.

H.E.H’s. solicitude for him can best be gauged from the various bounties showered on him from time to time. H.E.H. the Nizam as
well as the Prince of Berar were pleased to call on him in person when he was operated upon. Moreover H.E.H. sanctioned all medical and other incidental expenses. During his recent illness he was granted 3 months leave with full pay and his salary was enhanced by Rs. 100/-, with gracious observation that “it was a guerdon for encumbering him and giving him trouble for a further period inspite of his ill-health.

All this is, but due to grace of God; it is a Bounty which He gifts to whomsoever He Pleases.
Deen Yar Jung in European dress
(11th November 1952)
Group photo taken on the occasion of the marriage of Md. Hyder, Deen Yar Jung’s eldest son-in-law. H.E.H. the Nizam is on the right and Deen Yar Jung on the left of the bridegroom. (1st May 1942)
Group photo taken on the occasion of the marriage of Hasanuddin Ahmad, Deen Yar Jung’s eldest son. Sir Nizamath Jung is on the right of Deen Yar Jung (1st May 1947)
CHAPTER XII

Deen Yar Jung and his family

Deen Yar Jung when he was working as Third Talukdar at Wasi, Osmanabad District, was married on 9th Rajab 1337 H. (Ilth April, 1919) to Fatima Begum daughter of Dr. Fakihuddin Hussain a Civil Surgeon of Khurshid Jahi Paigah.

Dr. Fakihuddin Hussain was the scion of the Royal Wallajahi Family of Arcot. He was the son of Khairuddin Khan Mahmood Jung, Judge, High Court Hyderabad and grandson of the well known Scholar and reformer, Khan-e-Alam Khan, Tahwar Jung grandson of Mohd. Ali Khan Wallahjah’s sister.

Dr. Fakihuddin Hussain was himself a great scholar, poet linguist having access to Persian, Arabic, Turkish, English, French, German, and Japanese languages.

Begum Deen Yar Jung was born on 4th Shaban 1320 H. (5th November, 1902). She received her early education at home and learnt, Arabic, Persian, and English. She was trained in accordance with the best traditions of the family. Her betrothal took place during the life time of her father, Dr. Fakihuddin Hussain when she was eighteen years of age; but he expired the meanwhile and the marriage had to be postponed to a later date. The marriage ceremony was performed in a simple but dignified manner and Dower (Maher) was fixed at 39 Tolas of Gold according to the family traditions,

Begum Deen Yar Jung is pious kind hearted and a gracious lady with refined taste. She has a great liking for general reading, and is a voracious reader. She is a devoted, affectionate and a charming partner in his life.
Nawab and Begum Deen Yar Jung form an ideal couple. Their married life of 45 years being one continuous period of most cordial and happy relation.

Their first child a son expired a few hours after birth. It was proposed to name him Fakihuddin.

The eldest daughter, Zehra Fatima was born on 16th Shaban 1339 H. (25th April 1921). She was educated at the Mahboobia Girls’ School, and, was married to Md. Hyder, H.C.S on 1st May 1942. Md. Hyder is at present employed in the Office Trusts, of H.E.H. the Nizam. They have two sons Masood Hyder and Nisar Hyder and one daughter Rizwana Hyder.

The Nawab Saheb’s eldest son Hasanuddin Ahmed. Hasan was born on 25th Jamadiul Akhar 1341 H. (12th February 1923). He graduated from the Osmania University and obtained the Master’s degree in Economics in 1946. He joined Govt. Service as Assistant Director Ecclesiastical Department and was deputed to foreign countries in 1947 to study the management of Endowments. He is Deputy Collector in Andhra Pradesh. He was married to Anees Fatima daughter of Ruknuddin Ahmad on 1st May 1947. They have 2 sons, Shamsuddin Ahmed and Zahiruddin Ahmed.

The second daughter Razia Fatima was born on 20th Zelhaj 1342 H. (23rd July 1924) she was educated at the Mahboobia Girls’ School, and was married to Ahmeduddin Siddiqui son of late Nawab Azhar Jung on 23rd November 1945. Ahmeduddin Siddiqui was Senior Deputy Accountant General Government of India, Calcutta. In 1961 he passed away and is survived by his wife and two daughters Nasreen and Farhana and one son Md. Azhar Siddiqui.

The third daughter Sughra Fatima was born on 18th Rajab 1344 H. (2nd February 1926). She was educated at the Mahboobia Girls’
Letter of congratulations from H.E.H. the Nizam in his own handwriting on the birth of grandson of Deen Yar Jung.
TRANSLATION

Deen Yar Jung

17th Jamadiussani 1367 H.

Name of the new-born Grandson of Deen Yar Jung

Shamsuddin

Congratulations

Sd/ - H.E.H.

27th April, 1948
Deen Yar Jung with his sons Hasanuddin Ahmed, Azizuddin Ahmed and grandson Shamsuddin Ahmed and Zaheeruddin Ahmed.
Group Photo taken on the occasion of the marriage of Ahmeduddin Siddique, Deen Yar Jung’s 2nd son-in-law. Sir Arthur Lothian the British Resident is on the right and Nawab of Chittari is on the left of the bridegroom. (23rd November, 1945)
Group photo of Deen Yar Jung with his grand children.
(17th June 1959)
School and was married to Ahmed Hussain Khan on 30th November, 1945. Ahmed Hussain Khan who has English qualification is at present a Superintending Engineer Electricity with the Government of Andhra Pradesh.

They have one daughter Mariam Fatima and one son Abbas Hussain Khan.

The fourth daughter Ruqhia Fatima was born on 29th Jamadiul Aval 1346 H. (25th November, 1927) She was adopted by the elder brother of Deen Yar Jung the late Mohiuddin Ahmad. She was educated at the Mahboobia Girl’s School and was married to Mahmood Ali Khan, grand son of Nawab Ehteshamud Daula of Madras on 9th March 1950.

They have two daughters Khadija alias Fauzia and Sanober.

The second son Azizuddin Ahmad Hussain was born on 4th Zelhaj 1348 H. (4th May, 1930.) He graduated from the Nizam College. He worked for some time with the Eastern Bank Ltd., Doha, Qatar, and at present he is working with a British Banking Firm in London.
CHAPTER XIII

Personal Traits

Deen Yar Jung is a typical representative of all that is good in the orient and for which the eastern culture may well be proud of. He is refined in manner and very courteous to one and all. Inspite of his multifarious engagements, he is accessible to each and every one irrespective of his social status or economic position. He is a man of principles and very strict in adhering to them. Due to his principles and the exigencies of administration he sometime seems to wear a stern external appearance but in reality he is very soft, kind hearted and considerate even to the point of sometimes being exploited by unscrupulous persons.

He has created many an adversary as all earnest administrators have, but it is very interesting to note that even the worst of his enemies has no grudge against him for having been harmed in any manner but for not having been benefitted adequately or to his own satisfaction. He commands respects from all around him and inspires confidence among his subordinates. He is a great disciplinarian himself and exacts discipline by his personal example and behaviour rather than mere precepts. He is very punctual and works about 16 hours a day according to the schedule and is very methodical in his habits.

He is always kind and considerate to his inferiors. He has great regards for old and faithful servants, a servant called Pentiah served the family for five generations, starting with Deen Yar Jung’s grandfather the late Md. Nizamuddin to Deen Yar Jung’s grandson Shamsuddin Ahmed and was treated with special kindness and given a certain status. Similarly an old servant Masoom who joined as a Syce (groom of horse) was promoted as Coachman and retained
as an helper to the cook, when the Coach was replaced by a Car, and he after receiving the requisite training succeeded the cook, and died in harness after serving his master for 45 years. These are but few stray examples indicative of Deen Yar Jung’s attitude towards his devoted servants and subordinates. All the servants in the household enjoy the social amenities such as old age care and medical facilities. Their needs and requirements are looked after very carefully.

In all his dealings, Deen Yar Jung commands respect and admiration and inspires confidence.

Deen Yar Jung is very particular in the matter of his dress and bearing both at home and in the public. He is meticulously clean and well dressed man, probably the best dressed man in Hyderabad. He is very punctilious (Vazadar) in dressing. Similarly he has a fine taste in eating. Although a poor eater he enjoys a good menu and appreciates it. He likes simple but nutritive food and has no fad about eating.

Deen Yar Jung has very large circle of acquaintances coming from diverse Social Political and religious affiliations. Mahant Baba Purandas of Udasin Math at Hussaini Alam was a great admirer and a devoted friend of Deen Yar Jung.

Similarly Dr. Mathradas, eye specialist of All India fame who is an institution by himself and a man of principles is a very close friend and an admirer of Deen Yar Jung.

Deen Yar Jung held important assignments at critical periods in the recent history of Hyderabad as afore-noted and acquitted himself creditably. He was the Director General of Police before and immediately after the Police Action. It appears that the providence had chosen him to be in charge of Ihe Police Department, at the time of this crisis, it goes to his credit that he maintained and
Deen Yar Jung with two of his faithful servants
Life of Nawab Deen Yar Jung Bahadur
Deen Yar Jung with Mahant Baba Purandas. (11th November 1952)
strengthened an atmosphere of peace and security for one and all in the twin cities of Hyderabad and Secunderabad. It was due to his administrative ability and statesmanship, and indeed his personal influence that fanaticism from every possible quarter was kept at bay and peace maintained both before and after the Police Action. Deen Yar Jung can, truly be regarded as the Saviour of Hyderabad and richly deserves to be honoured as such. The main features of his administrative talent lie in his fairmindedness, quick decision, sound judgement, robust commonsense, power of taking initiative and responsibilities. Sir Mirza in his book “My public Life” has mentioned Deen Yar Jung as “a person who figured so prominently” and “as a clever man who enjoyed the confidence of the Nizam”. Alan Campbell-Johnson in his book "Mission with Mountbatten" has referred to him as “a grey haired, dignified and quiet spoken man”. In short he is by all means the more distinguished person than most contemporaries of his time. But the main characteristic which differentiates him from his contemporaries is his regard, devotion and loyalty to his Master, H.E.H. the Nizam.
APPENDIX  I.

Distinction and Decoration (Medals) Deen Yar Jung received during the tenure of his high offices in the State.

1. On 29th July 1944 the title of Deen Yar Jung was conferred on the occasion of the birthday of H.E.H. the Nizam.

2. On the occasion of the Silver Jubilee of H.E.H. the Nizam a medal was awarded to him on 22nd February 1937 for his meritorious service to the State.

3. A commemorative medal was conferred on him by the Government of Hyderabad to commemorate the second World War (1939-1945) on 15th October 1946. Mr. Grigson the then Minister of Police presided over the function.

4. Asafia Gold Medal was awarded to him on 11th May 1948 on the occasion of the Birthday of H.E.H. the Nizam for the meritorious service to the State.

5. Deen Yar Jung was installed as Rt. Worshipful Master of Lodge “Hyderabad” No. 787 S.C. on 16th January 1959.
APPENDIX II

Deen Yar Jung’s keen interest in the Welfare of the State and the work of public utility can best be seen by his participation in the following Committees either as its Chairman or its Member.

1. He served as member of the Society for Prevention of Cruelty to Animals.
2. He served as Chairman to Sarfekhas Commission.
3. He served as member of Victoria Memorial Orphanage Saroornagar under the Chairmanship of the British Resident.
4. He was Chairman to the Committee of Jamia-Nizamiah.
5. He served as member on Osmania Hospital Committee.
6. He was a member to Sahibzadas (Sarf-e-khas) Commission.
7. He served on City Improvement Board.
8. He served Hyderabad Municipal Committee as its member.
9. He was a member in Nawab Muzzaffar Jung Commission.
10. He served as Chairman All India Dargah Committee Ajmer.
Appendix III

ہوۓ العقائد
معرضة اوتب

میرے آقا ایم اکمل اللہ! اس کا کوئی کالم کا کہانی؟
بلند طویل کی لیث عبادت نہ کرتے کسی کا کہانی؟
فلسفہ و مکتبہ میں جس میں ان کا ذکر کچھ نہیں ملی؟
میرا زمانہ زمرہ میں وقت ہے دو دن در کاتب
اور مرکار جس دنوں کے خاستگریں ملتے ہیں

لواشاتی دی کدوی ان لاتی ذات المعمور اسیں ہے
ویل- جس کو وسط کے دنوں اب سہارہ میں پڑت ہے

خدیجہ غازی سے ہال ویسے اور لسونہ ہیں میں
خسیمہ دوسر سے ویسے اور استفانه ہیں تھے

کوئی کوئی سے مکارہ ہے یا اور مکارہ نہیں تو
اللہ نے یہ عمل مایشےا و مایہ کریہ

مورو لی علیا بوقا
(و مظاہر)
(رقبہ اورا نزیع ای)

الہام 1961ء نومبر

K. Krishnaswamy Mudiraj | 161
کیمیا کے شاہدین میں شامل ہوئے ہمیشہ اپنی خدمت کا انتظام کرتے تھے۔ اس کے نام پر ایک ایسی بات ہوئی کہ ایک نیا ناراض باغدار تھا جو نے ہمیشہ اپنی خدمت کا انتظام کرتے تھے۔ اس کے نام پر ایک ایسی بات ہوئی کہ ایک نیا ناراض باغدار تھا جو نے ہمیشہ اپنی خدمت کا انتظام کرتے تھے۔

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طقش ماہر دین ایران کے دروازہ کوہ مالک شیر کا تول

(1) ناہست یا ایکال زار کے نیا برائے جنگی قدرت

آپ شیر معنی عبید کر کے جنگی برائے تاریخ کیوں نہیں

افقی کر ہوگے دو یکال او کیس دھن جو کراکا کر کے اک

صداعی اور مستحکمی کی نیز کر خاص کی کل سے

اور دلو کی کل جنگی کا راحت پہلا کرن کے کرتے ہیں

کھیچ نریو بوران کو کر کا کرس۔

قطعہ میں

ایبدا میں گنگ میںئی بھر کر مسیب نہ ہوئے

بھرہ میں میان گفت نے کہا نہ کسے مراتی

(صد) (آمد ایرنی بنگ)

مرقم 360 ایرنی بنگ
مقرر وادی بہا

اہمیت کے ذریعہ یہ کہ اخبار نظام میں فذیو کے مقرر وادی کے متعلق کافی کو اشارات ہو سکتے ہوں اور اس میں دو مقامات سے متعلق کافی قدر قدر کا اخبار قرآن کے قرآن کے فذیو کی خواتین اور مردان میں ایک میں ایک۔

ئیزائی اور بہادر کا تین بارا ہو ولیکباب کا جواب

جوانی کے سر اور ان کے اشارات کے فذیو سے ایک

کہتے ہیں۔

مذکور ہے کہ کوئی گزاردہی کویا نہیں لے زمین کے بکر رہت چوٹر کرتے ہیں۔

(نام آدم ای ہندری باغ)
Translation of
APPENDIX HI

Deen Yar Jung’s application for release from the Chairmanship of the Managing Committee of the Nizam’s Private Estate with effect from 1st January 1962.

Respectful Submission

1. My Royal Master, My Lord! Who dare deny the fact, as luminous as the dawn, that Sarkar’s boundless grace and generosity has always invariably accompanied this your devoted servant and that he for all time remained bounded to his person and that Sarkar has been all along solicitous of his well being. These are favours of which he (this devoted servant of Sarkar) can not be oblivious as long as he lives.

2. (Despite these favours) the truth of the matter is that this devoted servant is no longer capable of (satisfactorily) serving Sarkar and he, therefore, prays with all respects that if he be relieved of his office at the end of the current year (for which one and half month still remain), it will be an act of benignity.

May the sun of Sarkar’s life and prosperity ever remain radiant on the Firmament.

“Verily God does what he pleases and intends”.

Your hereditary, loyal bond-slave,
Sd/-
(Deen Yar Jung)

November 12, 1961.

Observations of H.E.H. The Nizam.

In view of his present state of health and its general deterioration consequent to his recent illness, he has tendered his resignation
which I deem to be quite reasonable and do realise that under the circumstances rest is highly essential in his case.

On the other hand, my difficulty is, that it is impossible for me, at the present moment to get an officer of his calibre and fidelity, the attributes of which he was an embodiment and his long record of unwavering loyalty and services to me and the State, are things unforgettable, which I highly appreciate. My decision therefore is subject to certain considerations that is, I condition his relief upon my finding an able and trust-worthy substitute who will in the first instance serve on the Managing Committee as a Deputy Chairman, so that he may experience and win my confidence and prove a worthy and true successor of Deen Yar Jung; till then his relief is out of question. Not until these stages are covered shall it be possible for me to accept the resignation of Deen Yar Jung; in other words, an interval of six months or a year shall have to elapse after this new arrangement from January 1st 1962 and till then it shall not be possible to bring about a change.

Finally I do hope that this, my proposal, will be acceptable to Deen Yar Jung; otherwise I shall have to influence him into acquiescence as this is my firm resolve which, I regret, is unchangeable, I do realise that I am putting him under a strain for some time to come but this is inevitable under the circumstances. Further,

Couplet

*From every oyster emerges a pearl*
*For every ear 'tis a tiding universal*
*Proclaims the world to every man of merit*
*That every good deed bears a fruit*

(Nizam Gazette daily dated 14th November 1961)

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Deen Yar Jung’s Submission.

My Master, My Patron,

Today’s Nizam Gazette carries Sarkar’s gracious appreciation of this devoted servant’s humble services. Need he say that Sarkar’s observations are a source of great pride and inspiration to him; apart from the fact that Sarkar’s boundless bounties have always encompassed him, Sarkar’s appreciative references on this occasion have infused a new lease of life in him and braced his energies with a fresh ardour.

The arrangements under Sarkar’s contemplation are, forsooth, suitable and to this hereditary eater of Sarkar’s salt it is a matter of bliss rather than a fix.

May Almighty God through the intercession of the People of Prophet’s House endow Sarkar with longevity, is the prayer of Your hereditary Loyal Bond-Slave,

Sd/-
(Deen Yar Jung)

14th November 1961.
K. Krishnaswami Mudiraj
K. Krishnaswami Mudiraj
Andhra Pitamah Madampati Hanumantha Rao, I Mayor of Hyderabad and Dr. Rajendra Prasad I President of India being greeted by the councellors (1951 to 56) on his arrival to Hyderabad. K. Krishna Swami Mudiraj (3rd from R to L)

K. Krishna Swami Mudiraj alongwith Andhra Pitamah Madampati Hanumantha Rao recieving the I President of India Dr. Rajendra Prasad
K. Krishna Swami Mudiraj, Mayor of Hyderabad receiving Pt. Jawahar Lal Nehru, Prime Minister of India on the occasion of Civic Reception at Hyderabad.

K. Krishna Swami Mudiraj (2nd from left) in a reception with Mayor of Hyd. Madapati Hanumantha Rao, Gurumurthi, Mayor of Sec’bad the Governor and other celebrities of the Twin cities.
Sri K. Krishna Swami Mudiraj, Mayor of Hyderabad second from Left, and Sri Narayana Swami Mudiraj, Mayor of Sec’bad (fourth from left) during the lunch organized in honour of Pt. Jawahar Lal Nehru, Prime Minister of India.

L to R : Sri K. Krishna Swami Mudiraj, Mayor of Hyderabad at Chowkhi Lunch organized in honour of Pt. Jawahar Lal Nehru, Prime Minister of India.
Sri K. Krishna Swami Mudiraj, Mayor of Hyderabad with Marshal Tito, President, Yougoslavia and Sri Neelam Sanjeeva Reddy, CM, A.P.

Sri K. Krishna Swami Mudiraj with his colleagues at Darul-Shafa in Hyderabad.
L to R (sitting) Sri Narayana Swami Midiraj, Mayor of Sec’bad, Andhra Pitamaha Madapati Hanumantha Rao, I Mayor of Hyderabad and K. Krishna Swami Mudiraj and Sri Navada Muthaya Mudiraj
L to R : Neelam Sanjeeva Reddy, Chief Minister of A.P., Bhimsen Sachar, Governor of A.P. Sri K. Krishna Swami Mudiraj, Myor of Hyd at Civic week celebrations in a public meeting of Hyderabad.

Sri K. Krishna Swami Mudiraj, Myor of Hyd speaking on the occasion of unveiling portrait.
Pt. Jawahar Lal Nehru with Sri K. Krishna Swami Mudiraj

Residence of Sri K. Krishna Swami Mudiraj at Chudi Bazar, Hyderabad

3rd from L : Sri P. Rama Swami, former Minister, 2nd from R : Sri Sunil Sarma, IAS, Commissioner MCH at the inaugural function of Sri K. Krishna Swami Mudiraj Road

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Sri K. Krishna Kanth, Governor of A.P. inaugurating the Centenary Celebrations of Sri K. Krishna Swami Mudiraj. Sri Nazeeruddin Ahmed, Sri Babu Shankar are also seen
Pt. Jawahar Lal Nehru with Sri K. Krishna Swami Mudiraj

Past Chairman Late B. Babu Shanker Mudiraj with Present Chairman M. Narsimloo Mudiraj (1995)

Sri K. Krishna Kanth, Governor of A.P. addressing at inaugural function of Centenary Celebrations of Sri K. Krishna Swami Mudiraj.
<table>
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<tr>
<th>Donor Name</th>
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<td>1. Sri Kasani Gnaneshwar Mudiraj</td>
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<td>2. Sri R.Baaskera Raju Mudiraj</td>
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<td>5. Sri Hasnuddin Ahmed, IAS Retd</td>
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<td>6. Sri G. Sathyanarayana Mudiraj</td>
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<td>7. Sri M. Farook Ali Khan, Chairman APF</td>
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<td>8. Sri M. Prakash Mudiraj &amp; Brother</td>
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<td>62.</td>
<td>Govind Ashok Mudiraj</td>
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Sri Krishna Swamy Mudiraj was
Former Mayor of Hyderabad.
Great Writer and Publisher.
Apart from several other books, he had compiled
'Pictorial Hyderabad' - the description of
the lives of many Nawabs and Rajahs.
In this book, "Life of Nawab Deen Yar Jung Bahadur',
he admirably and lucidly
covered the entire range of life of
Nawab Deen Yar Jung Bahadur
1893-1964.

Krishna Swamy Mudiraj