



International Journal of Recent Development in Engineering and Technology  
Website: www.ijrdet.com (ISSN 2347-6435 (Online) Volume 15, Issue 09, September 2026)

# Marathwada and the Hyderabad State: Institution, Society and Historical Legacies 1724-1948

Shaikh Majed Musa

*MA NET History., Research Scholar*

**Abstract--** The history of Marathwada within the Hyderabad State has generally been examined through political chronology, administrative change and the events surrounding the integration of Hyderabad into the Indian Union in 1948. This article adopts a different approach by examining the institutional and social legacies of Hyderabad's rule in Marathwada. Rather than treating 1948 as an absolute historical break, it investigates the extent to which administrative structures, land relations, educational institutions, linguistic practices, urban landscapes and cultural traditions continued to influence the region after the transfer of sovereignty.

The study argues that the historical significance of the Hyderabad State cannot be understood solely through its political institutions or through the actions of its rulers. Its deeper impact was produced through everyday institutions that connected the state with society: revenue administration, judicial structures, education, language, local intermediaries and urban development. Aurangabad provides an important case through which these relationships can be observed because of its earlier position in the Deccan and its continuing architectural and institutional heritage.

The article further distinguishes between political rupture and institutional continuity. The end of Nizami sovereignty in 1948 transformed the political framework of the region, but it did not immediately erase the social and material structures created during the preceding period. The study therefore proposes the concept of institutional afterlife to explain how elements of a former political order can survive through adaptation, memory and reinterpretation.

**Keywords--** Marathwada, Hyderabad State, Nizam, Asaf Jahi, Aurangabad, Administration, Land Relations, Education, Language, Deccan, Historical Memory.

## I. INTRODUCTION

Marathwada occupies a distinctive position in the history of the Deccan. Today it forms part of Maharashtra, but for more than two centuries its political history was closely connected with the Hyderabad State.

The year 1948 represents a decisive political transition. Yet political sovereignty and historical influence do not necessarily disappear simultaneously.

Buildings remain after governments disappear. Land relationships can continue after administrative systems are reorganised. Educational institutions can survive political transitions.

Languages continue to carry memories of earlier institutional arrangements. Families preserve experiences of courts, offices, schools and estates long after the political order that created them has ended.

This article therefore moves beyond the conventional question of how Marathwada was governed under the Nizams and asks a broader historical question:

How did the institutions and social structures associated with Hyderabad State shape Marathwada, and in what forms did their legacy continue after 1948?

The question is important because political history is often organised around dates, while social and institutional history frequently operates through longer processes. The transfer of sovereignty may occur at a particular moment, but administrative habits, land relations, educational traditions and cultural memories usually undergo transformation over a much longer period.

The history of Marathwada must therefore be understood through both change and continuity.

The purpose of this study is not to idealise or condemn the Hyderabad State. Instead, it seeks to examine its historical legacy through evidence and institutional analysis. Such an approach allows political authority, social inequality, cultural interaction and institutional development to be studied within the same framework.

## II. HISTORIOGRAPHICAL PERSPECTIVE

The historiography of Hyderabad State is extensive and includes political, administrative, economic and social studies. Regional scholarship has also examined the distinctive historical experience of Marathwada.

P. V. Kate's *Marathwada Under the Nizams, 1724–1948* remains an important regional study. It discusses administration, political developments, social and economic conditions and movements associated with the final decades of Hyderabad State. [1]

The work of M. A. Muttalib on judicial administration provides another institutional perspective, particularly concerning courts, legal administration and the relationship between judicial and revenue authorities. [2]

Lucien D. Benichou's study examines political developments in Hyderabad during the final decade of Nizami rule and the transition towards integration. [3]



Taylor C. Sherman's research extends the discussion beyond the moment of integration by examining the reconstruction of Hyderabad within the postcolonial Indian state. [4]

These works establish a substantial historiographical foundation. However, the present study approaches the subject from a somewhat different angle.

Rather than reconstructing the entire political chronology of Hyderabad State, it concentrates on legacy.

The central distinction is therefore between:

History of rule how the state functioned;  
and

History of legacy what remained, changed or acquired new meaning after that political system ended.

This distinction provides the conceptual basis of the present research.

### III. RESEARCH OBJECTIVES

The study has four principal objectives:

To examine the institutional structures through which Hyderabad State influenced Marathwada.

To analyse the relationship between administration, land, education and language.

To examine Aurangabad's urban and architectural landscape as evidence of historical continuity.

To investigate how the legacy of Hyderabad State was transformed after 1948.

The broader objective is to develop a historically balanced interpretation that recognises both institutional development and unequal social structures.

### IV. METHODOLOGY AND SOURCES

The study follows a qualitative historical methodology combining institutional history, regional history, social history, urban history and historical-memory studies.

The primary source base includes administrative reports, revenue records, judicial material, Census publications, educational reports and district gazetteers. Secondary sources include monographs, scholarly articles and regional historical studies.

Official records are treated critically rather than as completely neutral descriptions of society. Administrative documents primarily represent the perspective and priorities of the state. They therefore need to be read alongside social and regional scholarship.

The research also uses a comparative reading of institutional structures before and after 1948 in order to distinguish between:

structures that disappeared;

structures that were reorganised;

structures that continued;

and structures whose material or cultural memory survived despite institutional transformation.

The article consequently treats continuity itself as a historical question.

### V. THE HYDERABAD STATE AS AN INSTITUTIONAL SYSTEM

The Nizam is often treated in popular narratives as the central subject of Hyderabad's history. From an institutional perspective, however, the ruler was only the apex of a much larger political structure.

The Hyderabad State consisted of administrative departments, revenue institutions, courts, police establishments, educational organisations, military institutions and local authorities.

For ordinary people, the state was experienced through these institutions.

A cultivator encountered government through revenue assessment.

A litigant encountered it through the courts.

A student encountered it through educational institutions.

A person seeking government employment encountered it through administrative procedures and language.

An urban resident encountered it through roads, municipal arrangements and public buildings.

This demonstrates that political authority became socially meaningful through institutions.

The relationship can therefore be represented as:

Political Authority → Institutions → Local Administration  
→ Everyday Experience

The historical legacy of Hyderabad State must consequently be examined not merely through royal policy but through the institutions that connected political authority with everyday society.

### VI. LAND, REVENUE AND RURAL SOCIETY

Land constituted one of the most important foundations of political and economic power.

The Hyderabad State contained different systems of land administration, including Diwani/Khalisa, Jagir and Sarf-e-Khas, alongside other forms of tenure and intermediary authority.



**International Journal of Recent Development in Engineering and Technology**  
**Website: www.ijrdet.com (ISSN 2347-6435 (Online) Volume 15, Issue 09, September 2026)**

These arrangements determined relationships among the state, revenue officials, landed intermediaries and cultivators.

In Marathwada, local figures such as Deshmukhs and Deshpandes played important roles in revenue administration and rural society. [1]

The significance of the system was not limited to the collection of revenue.

*Land ownership and control influenced:*

economic security;

social status;

local authority;

political influence;

and relations between different rural groups.

Consequently, the agrarian structure of Hyderabad State contributed to the formation of local social hierarchies.

This also demonstrates why political change in 1948 could not automatically produce complete social transformation.

*A change of government can occur rapidly.*

Changes in landholding, wealth and local influence generally occur over a much longer period.

The legacy of Hyderabad's land system must therefore be understood as both an economic inheritance and a social inheritance.

#### VII. SARF-E-KHAS AND THE ECONOMICS OF SOVEREIGNTY

The Sarf-e-Khas system provides an important example of the relationship between sovereignty and economic resources.

Sarf-e-Khas represented revenue resources associated with the Nizam's personal establishment. Its existence illustrates the distinctive institutional character of princely governance, in which the ruler's political authority and economic resources could be closely connected.

The significance of Sarf-e-Khas therefore extends beyond revenue classification.

*It raises a wider historical question:*

How were the financial resources of sovereignty organised and translated into administrative authority?

For the people living within these territories, such arrangements had practical consequences concerning revenue collection, land administration and local power.

The study of Sarf-e-Khas therefore helps connect the political history of the Hyderabad State with the everyday economic history of rural society.

#### VIII. ADMINISTRATION AND THE EVERYDAY STATE

Administrative institutions provided the principal link between the political centre and local society.

Judicial and revenue institutions were particularly important.

M. A. Muttalib's study of judicial administration demonstrates the complexity of courts, magistracies and administrative authorities operating within Hyderabad State. [2]

Such institutions transformed disputes into matters of formal administration.

Questions concerning land, debt, property, crime and civil disagreements could increasingly enter institutional channels.

This process strengthened the visibility of the state in everyday life.

The importance of these institutions for later history lies in their organisational legacy.

After 1948, the political authority governing Marathwada changed, but the new administration inherited an established territorial and institutional environment.

The transition was therefore not simply a replacement of one society by another.

It was a process of administrative reconstruction within an existing social landscape.

#### IX. EDUCATION, LANGUAGE AND SOCIAL MOBILITY

Education represents one of the most complex dimensions of Hyderabad's historical legacy.

Educational institutions could reproduce existing inequalities, but they could also create new forms of social mobility.

Language was closely connected with this process.

Urdu occupied an important institutional position within Hyderabad State, while Marathi remained deeply embedded in the social and cultural life of Marathwada.

This created a distinction between the language of everyday social interaction and the language associated with particular institutional domains.

*Such linguistic arrangements could influence:*

access to education;

government employment;

administrative participation;

literary activity;

and social mobility.

However, education also produced a new generation of teachers, students, lawyers and professionals.



**International Journal of Recent Development in Engineering and Technology**  
**Website: www.ijrdet.com (ISSN 2347-6435 (Online) Volume 15, Issue 09, September 2026)**

*This created a historical paradox.*

Institutions established within an existing political system could eventually generate educated groups capable of questioning that system.

Education therefore functioned simultaneously as an instrument of administration and as a source of intellectual transformation.

#### X. AURANGABAD: CITY, SPACE AND HISTORICAL MEMORY

Aurangabad provides one of the clearest examples of how political history becomes embedded in physical space.

The city possesses historical layers associated with different phases of Deccan history, including the Mughal and Hyderabad periods.

Its architecture should therefore be interpreted not merely as heritage but as historical evidence.

Buildings, roads, public institutions and urban spaces can reveal:

- patterns of political authority;
- administrative priorities;
- economic resources;
- cultural interaction;
- and changing urban identities.

Architecture can consequently function as a form of material memory.

A political institution may disappear, but the building associated with it may continue to exist.

Its function may change.

Its ownership may change.

Its interpretation may change.

But the physical structure allows later generations to encounter the historical past.

The built environment therefore represents one of the most durable forms of historical continuity.

#### XI. CULTURAL INTERACTION IN THE DECCAN

The cultural history of Marathwada cannot be reduced to a single linguistic or religious identity.

The region developed within the broader cultural environment of the Deccan, where Marathi, Urdu, Persianate traditions and diverse local practices interacted over centuries.

This interaction is visible in language, literature, architecture, food, music, urban customs and social practices.

Such cultural interaction should not be confused with the absence of political or social conflict.

Different communities could participate in shared cultural environments while simultaneously experiencing unequal access to institutions or political authority.

This distinction is important for a secular interpretation of history.

Cultural interaction and political inequality can exist simultaneously.

A historically responsible study must therefore acknowledge both.

#### XII. 1948: POLITICAL RUPTURE

The integration of Hyderabad into the Indian Union in September 1948 represented a fundamental political transformation.

The sovereignty of the Nizam ended and a new constitutional and administrative framework began to develop.

However, political rupture did not mean that all existing institutions disappeared immediately.

*The new administration inherited:*

- districts;
- government offices;
- records;
- roads;
- buildings;
- educational establishments;
- land relationships;
- administrative personnel;
- and established social structures.

The transition was consequently a process of reorganisation and adaptation.

Taylor C. Sherman's study of Hyderabad's integration demonstrates the complexity of this post-1948 reconstruction. [4]

The significance of 1948 therefore lies in both its discontinuity and its continuity.

It was a political ending.

It was also the beginning of a new phase in the institutional history of the region.

#### XIII. THE CONCEPT OF INSTITUTIONAL AFTERLIFE

The concept of institutional afterlife provides a useful framework for understanding the relationship between the Hyderabad period and post-1948 Marathwada.

An institution possesses an afterlife when its original political function ends but one or more of its:



organisational practices;  
physical structures;  
administrative memories;  
social consequences;  
cultural associations;  
or historical meanings  
continue within a new political framework.

*The process can be represented as:*

Political Authority → Institution → Political Rupture →  
Adaptation → Memory

This framework helps explain why historical legacies often survive changes in sovereignty.

*The political system may disappear.*

The historical structures produced by that system may continue in modified forms.

#### XIV. HISTORICAL MEMORY AND CONTESTED LEGACIES

The memory of Hyderabad State is not uniform.

Different individuals, families and communities may remember the period differently.

Some memories emphasise architecture, education, administration, cultural life or economic opportunities.

Other memories emphasise political restrictions, unequal access, agrarian hierarchy, linguistic barriers or the violence associated with the final phase of Hyderabad's history.

Neither category should automatically be accepted as the complete historical truth.

Historical memory is itself a subject of investigation.

*The historian must ask:*

Who remembers?

What is remembered?

Why is it remembered?

What documentary evidence supports or challenges that memory?

This approach prevents both romanticisation and complete historical dismissal.

#### XV. FROM SUBJECT TO CITIZEN

One of the most important transformations associated with the transition from Hyderabad State to the post-1948 political order was the changing meaning of political membership.

Under princely rule, the population was formally organised within a system of sovereign authority.

The post-1948 constitutional framework introduced a different conception of political belonging based on citizenship and representative institutions.

The transition was not merely administrative.

It represented a change in the political language through which individuals understood their relationship with the state.

The transformation from subjecthood to citizenship was therefore part of the larger historical process through which Marathwada entered the political framework of independent India.

#### XVI. MARATHWADA'S LAYERED HISTORICAL IDENTITY

Modern Marathwada cannot be understood through a single historical period.

*Its identity reflects multiple layers:*

Deccan history

↓

Hyderabad State

↓

Post-1948 political transformation

↓

Integration into Maharashtra

These layers did not completely replace one another.

Instead, each contributed to the historical character of the region.

This explains why contemporary Marathwada contains linguistic, architectural and cultural features that connect it simultaneously with Maharashtra and the wider Deccan.

The Hyderabad past is therefore not an alternative to modern Marathwada's identity.

It is one of its historical foundations.

#### XVII. DISCUSSION

The evidence examined in this study indicates that the legacy of Hyderabad State operated through several interconnected dimensions.

*Institutional legacy*

Administrative and judicial structures shaped the relationship between state and society.

*Agrarian legacy*

Land and revenue arrangements influenced rural hierarchy and economic relationships.



#### *Educational legacy*

Institutions of education contributed both to administration and to the emergence of new professional groups.

#### *Linguistic legacy*

The interaction between Urdu and Marathi reflected the complex relationship between institutional and social language.

#### *Urban legacy*

Aurangabad's physical environment preserved material evidence of earlier political arrangements.

#### *Cultural legacy*

Deccani cultural interaction continued beyond political transition.

#### *Memory legacy*

Different communities retained different interpretations of the Hyderabad period.

These dimensions demonstrate that historical legacy cannot be measured through a single indicator.

It is multidimensional.

### XVIII. FINDINGS

The study produces five principal findings.

First, political sovereignty and historical legacy operate on different timelines.

Second, the institutional structures of Hyderabad State connected political authority with everyday society.

Third, land and revenue arrangements had consequences that extended beyond the political period in which they originated.

Fourth, architecture and cultural practices preserved historical connections after the political transition of 1948.

Fifth, the legacy of Hyderabad State is plural and contested; it cannot responsibly be represented through either an exclusively celebratory or exclusively negative narrative.

### XIX. CONCLUSION

The history of Marathwada's relationship with Hyderabad State cannot be fully understood through political chronology alone.

The significance of the period lies not only in who governed the region but also in the institutions through which governance became part of everyday life.

Revenue systems influenced rural relationships.  
Courts connected individuals with formal state authority.  
Education created new opportunities while reflecting existing inequalities.

Language shaped institutional access.

Urban development transformed physical space.

Architecture preserved political memory.

And cultural interaction produced historical traditions that continued beyond political change.

The integration of Hyderabad into the Indian Union in 1948 was undoubtedly a major political rupture. Yet it did not erase the historical structures created before it.

Instead, those structures entered a new political environment.

Some disappeared.

Some were reorganised.

Some survived.

Others survived primarily through memory.

This study therefore proposes institutional afterlife as a useful way of understanding the historical relationship between Hyderabad State and modern Marathwada.

The central conclusion is that 1948 should be understood as a turning point rather than an absolute boundary of historical influence.

The Hyderabad State ended as a political order, but its institutional, material and cultural legacies continued to be reinterpreted within the emerging political and social framework of post-independence India.

The history of Marathwada is consequently not a story of one political regime replacing another.

It is a story of layers, transitions and continuities.

Understanding those layers allows the history of the region to be studied beyond political binaries and provides a more nuanced account of how institutions, society and memory interact across historical change.

### REFERENCES

- [1] Government of Hyderabad. Decennial Report on the Administration of H.E.H. the Nizam's Dominions. Hyderabad: Government Central Press.
- [2] Government of Hyderabad. Reports of the Revenue Department.
- [3] Government of Hyderabad. Reports of the Education Department.
- [4] Government of India. Census of India — relevant volumes relating to Hyderabad State and Marathwada.
- [5] Government of India. District Census Handbooks relating to the districts of Marathwada.
- [6] Kate, P. V. Marathwada Under the Nizams, 1724–1948. New Delhi: Mittal Publications, 1987.
- [7] Muttalib, M. A. Administration of Justice Under the Nizams, 1724–1948. Hyderabad: State Archives, Andhra Pradesh, 1988.



**International Journal of Recent Development in Engineering and Technology**  
**Website: [www.ijrdet.com](http://www.ijrdet.com) (ISSN 2347-6435 (Online) Volume 15, Issue 09, September 2026)**

- [8] Benichou, Lucien D. From Autocracy to Integration: Political Developments in Hyderabad State, 1938–1948. Hyderabad: Orient Longman, 2000.
- [9] Menon, V. P. The Story of the Integration of the Indian States. New Delhi: Orient Longman.
- [10] Nayeem, M. A. History of Modern Deccan. Hyderabad.
- [11] Sherman, Taylor C. “The Integration of the Princely State of Hyderabad and the Making of the Postcolonial State in India, 1948–56.” *Indian Economic and Social History Review* 44, no. 4 (2007): 489–516. DOI: 10.1177/001946460704400404.
- [12] Shelke, Gahinath. “Sarf-E-Khas: A Land Revenue System Under the Nizam Rule: Special Reference to Marathwada.” *Our Heritage*.

*Declaration*

The author declares that this manuscript is an original research study prepared on the basis of the sources cited above. The article presents an independent interpretation of the historical and institutional legacy of Hyderabad State in Marathwada.

Conflict of Interest: None declared.

Funding: No external funding.

Author Contribution: Sole author.

Data Availability: The study is based on published historical, administrative and archival sources.