



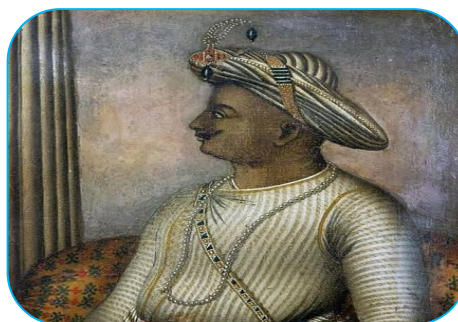
AGRICULTURAL DEVELOPMENT UNDER TIPU SULTAN

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ABSTRACT

As the debate about whether "Tiger of Mysore" Tipu Sultan was an Islamic maverick or a common patriot seethes on in India, it is the ideal opportunity for us to consider an alternate side of the man—that of a capable ruler and visionary who upset the economy of his realm, improving the lives of a great many his subjects. Among the numerous commitments of Tipu, one specifically sticks out. The ruler established the frameworks of the silk business in Karnataka, particularly in the southern aspect of the state. Indeed, even as Tipu Sultan's inheritance climaxes a political hailstorm in Karnataka, ET investigates how the disputable leader of Mysore was a tech trailblazer. The eighteenth



Century ruler - who was the last obstacle to the British's control over South India - acquainted notable changes with the economy and even made innovation parks over his realm. One occurrence that features Tipu's financial procedure was an obtainment manage France in October 1788. At the point when the French needed to import pepper, sandalwood, cardamom, cotton yarns, gum and ivory, Tipu requested that the products be paid for by articles including guns, ammo, silk and woolen merchandise. Although the specific date isn't known, Tipu's and Mysore's tryst with silk started in the mid 1780s when he got an envoy from the Qing administration managed China at his court. The minister gave him a silk material. The king was supposed to be so captivated by the thing that he set out to present its creation in his realm. Simon Charsley, teacher at University of Glasgow and writer of the book "Culture and Sericulture", takes note of that to build up the silk business, Tipu gave one of his first requests to his specialist positioned in Muscat, the incomparable Arab exchanging port on the Gulf of Oman. It went in this manner: "To Mir Kâzim, Dâroga at Muscat, April 24, 1786. Get the Dullâl (dealer) to keep in touch with his specialists in better places, to gather silkworms, and people familiar with the way of raising them, and (having acquired them) let them be dispatched to us."

KEYWORDS: Tiger of Mysore, Tipu's Financial Procedure, Agricultural Progress.

INTRODUCTION :

In seventeenth century, northern Karnataka went under Bijapur Adilshahi Dynasty and soon Marathas toppled Adilshahis' and took political mastery. The Hyderabad district went under the Nizams and Princely Mysore state was under the Wodeyars (or Wadiyar). In 1750s, Hyder Ali an administrator in Wodeyars armed force turned into the De facto leader of Mysore and after his passing, Tipu Sultan – child of Hyder Ali - turned into the lord. Tipu Sultan was crushed in the fourth Anglo-Mysore War (1799) by the East India Company and from that point Mysore Kingdom (Mysore, Malabar and Canara) went under the frontier

organization. According to the arrangement, Malabar went to Madras administration and Canara went to Bombay administration. In 1800 A.D, the East Indi.This letter (numbered CCLVIII) was found by the British among several administration records after the fall of Srirangapatna toward the finish of the Fourth Anglo-Mysore War in 1799. The records, adding up to nearly 2,000 things, were placed in 35 boxes and sent through Fort St. George in Madras to Calcutta, renamed as Chennai and Kolkata individually. Among them, three identifying with sericulture were recognized and deciphered soon a while later.

Tipu additionally sent two assignments, one to Bengal (which returned four years after the fact) and the other to China (which took twelve years to return). The third (numbered CCCLXXV [375]) among the three letters identified with sericulture reveals insight into the Bengal venture: "To Syed Mahommed, Qiledar of Seringapatam, September 27, 1786. Buhâûddeen and Kustoory Runga, who were sent (some time since) to Bengal, to obtain silkworms, are currently on their re-visitation of (Seringapatam), by method of Sedhout. On their appearance, you should determine from them the correct circumstance wherein to keep the previously mentioned worms, and give likewise. You should, in addition, flexibly for their food (leaves of) the wood or wild mulberry trees, which were previously requested to be planted (for this reason). The quantity of silkworms brought from Bengal should moreover be particularly answered to us. We want, additionally, to know, in what sort of spot it is prescribed to keep them, and what means are to be sought after for increasing them. There is an empty spot of ground behind the old castle, recently utilized as a Toshkhâna, or storage facility, which was bought some time prior with the end goal of expanding upon it. Set up a spot some place close to that circumstance, for the (brief) gathering of the worms." But the genuine recovery of Mysore silk happened almost a century after Tipu's passing. On a visit to Japan, incredible industrialist Jamsetji Nusserwanji Tata found that the Japanese were gifted at sericulture. He welcomed a Japanese couple, who were sericulture specialists, to come to India. Goodbye picked Bangalore (presently known as Bengaluru) because of its positive atmosphere, mulberry trees and the current silk industry, on account of Tipu Sultan. This exertion was upheld by the liberal Maharaja of Mysore.

The Maharaja invested a homestead house on lease free premise to Tata alongside a yearly appropriation of Rs 3,000 for the reason. The Tata Silk Farm was built up in 1902-1903. It proceeded to prepare a few Indians from Mysore (Mysuru), Travancore, Madras and the Bombay Presidencies in sericulture. During the Second World War, the silk business got a lift. All the cases created in the state were redirected to the creation of parachutes for the war in 1942. The Central Silk Board was set up in Bengaluru 1949. Additionally, the Karnataka State Sericulture Department Institute was built up in Talghatapura (southern Bengaluru) with assistance from the World Bank. The foundation attempts applied exploration in the silk business. This, at that point, is the tale of how an industry built up by small time currently utilizes various individuals across Karnataka (and different pieces of South India). Tipu Sultan had numerous different accomplishments shockingly. He is recalled by military strategists over the world for his rockets originally utilized in outfitted fighting against British soldiers. He and his dad set up a "green pearl" as the Lal Bagh gardens. He supported the development of a wide range of yields in his domain. The Mysore Buffalo breed, gold and copper mining, metallurgical works, toys and lacquerware, and arms and ammo—these were created during Tipu Sultan's rule.

The current discussion—regardless of whether his mistreatment of the Nairs of Malabar and Travancore, the Syrian Christians of Malabar, the Catholics of Mangalore and the Kodavas of Kodagu was affected by iconoclasm or statecraft—overlooks the sum of his work as ruler. This, at that point, was the beginning of the sericulture business in Karnataka. By 1793, in spite of the Third Anglo-Mysore War (1789-92), the business had extended. Here is the thing that Kirkpatrick, a British official put down as indicated by authentic accounts: "It was an extremely top pick, however, I accept, a fruitless interest with the Sultan; who really settled, or proposed to build up, no under 21 chief stations inside his domains, where the rearing of the silkworm was coordinated to be taken care of with the most extreme consideration and perseverance. These stations were indicated in one of the segments of the directions gave to the Meer Asof, or income division, in the year 1794." The kind of silkworm that flourished in Mysore because of Tipu's endeavors was likely of a yellow bivoltine race (delivering two broods in a single year), of Chinese starting point yet got from

Bengal. Losing its sleeping character in South India's climatic conditions, it veered from races known somewhere else and turned into the "Unadulterated Mysore Race".

The youngster sericulture industry in Mysore eased back down after Tipu's demise in 1799. Be that as it may, it hung on. In 1866, an Italian industrialist set up the Silk Filature Company at Kengeri close Bengaluru. This organization got help from the Wodeyar leaders of Mysuru.

Tipu inferred the idea of 'populist society' from the French Revolution. Tipu contributed massively for the government assistance and progress of the oppressed networks in Mysore state. Tipu received the function of a social reformer in his enthusiasm to advance the government assistance of his kin. The income guidelines exhibit Tipu's anxiety for the helpless laborers. Tipu nullified feudalism, beggary, prostitution, illegal exploitation, human penance, liquor utilization and other social and monetary shades of malice. He was a solid safeguard of social equity since he was emphatically influenced by American Revolution and French Revolution. He received novel arrangement of the organization of equity and accomplished the objective of comprehensive improvement in Mysore State. Tipu had observed the standard arrangement of organization for the improvement of the ranchers, craftsmans, laborers and other impeded segments of society. He was a crossreligion symbol who remained by social equity focused organization in Mysore state.

TOTAL PROHIBITION

The Memorandum of Tipu, 1787 further states: "All out restriction is significant to me. We should think about the monetary prosperity and the ethical tallness of our kin and the need to fabricate the character of our childhood". The Prohibition Decree (Regulations No.101) states: "In the towns of your region there are Fakeers' stalls, a considerable lot of these Fakeers share an act of directing inebriating mixers and spices to the occupants and travelers; you are to lay exacting infusion upon such Fakeers as have just got fixed corners, to cease from this devilish practice; and whoever will despite drive forward in that is to be ousted from the nation; you are additionally to endure further Fakeers corners to be raised in the towns in future"

ELIMINATION OF FEUDAL FORCES

Tipu had detailed a reformist agrarian strategy which wiped out the medieval powers and delegates during the time spent horticulture. He had denied the cultivating rights to government authorities and ensured the ranchers against any abuse by the predominant forces. He had additionally advanced horticultural creation design based on distributive equity and improvement. Tipu needed the state to be a definitive sponsor. Tipu indicated his libertarianism by making strides for reasonable and effective land the board, an only settlement of the land incomes and assurance of the ryot from misuse. He supported business farming, for example, the development of the indigo, cotton and mulberry ranches Tipu had created tendency towards the wellbeing and joy of his subjects. He demonstrated unique enthusiasm for Unani Medicine. Tipu Sultan was exceptionally thoughtful for the strength of his subjects and he recommended medication for them. The letters of Tipu Sultan additionally portray his unmistakable fascination for the advancement of the framework and his profound information about Unani arrangement of medication. The Selected Letters of Tipu Sultan uncover Tipu's information relating to different fields including medication

Tipu had empowered all networks to appreciate the responsibility for. In Malabar, the discouraged networks were not permitted to claim the terrains despite the fact that they were fundamentally cultivators of the land possessed by Nambodaris and the Nairs. He knew about the evil impacts of primitive framework and social framework which had won in Malabar locale. He encouraged the responsibility for to the turners paying little mind to their economic wellbeing. He had utilized land awards as instruments of State Policy. The ladies were not permitted to cover the bosom by the occupants of Malabar. Tipu forestalled this cruel barbarity against the ladies by implementing severe laws with an iron hand. He had concurred high need for social equity and sex equity as an edified and compassionate ruler. His social and monetary changes had broad ramifications.

LAND TO THE LANDLESS

Tipu additionally kept up a 'no-standing bar' in his military and assigned land to the landless cultivators. The political activity of Tipu's strategy of engaging the mistreated networks changed both the economy and society colossally (Sadashiva, 2010).¹⁴ Tipu Sultan knew about the inescapable results of polyandry and other social wrongs. He shielded the majority from alcohol dependence and helped the minimized segments of society to dispose of destitution, shamefulness and abuse in Malabar. Tipu was an extremist in his methodologies as a chairman. He was the first to boycott utilization of liquor in the whole State, not on strict grounds, yet on good and wellbeing grounds. Tipu basically spoke to numerous customs. He consolidated open mindedness between strict customs, liberal and mainstream conventions, against expansionism and internationalism. He agreed high need for social equity since he had solid roots in Sufism. He was significantly affected by Sufism which depends on social equity and human government assistance.

Tipu actualized all out disallowance to spare the valuable existences of his subjects. He disseminated land to the landless in reverse areas of society and actualized the land changes guidelines before public autonomy in India. He agreed need for the annihilation of beggary and prostitution and restored the distraught segments of society based on humanism. He was a solid safeguard of social equity since he was emphatically influenced by American Revolution and French Revolution.

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ECONOMIC JUSTICE

Tipu was not a religious bigot. His actions must not be seen as being motivated by the religious or the communal, but the political. He had condemned the Hindu and Muslim rulers who had aligned with the British. He also fought against fellow Muslim rulers like the Nawabs of Savanur, Cuddapah and Kurnool, and the Muslims of Malabar and the Mahdavis since they were not true nationalists. He had generously contributed for the Hindu religious institutions and demonstrated his concern for communal harmony and peaceful co-existence in Mysore state. Tipu was not happy with the social conditions of the day. There was wide disparity between different castes. The rigidity of the caste system was intensely high at the time. As far as land relations were concerned, the jagirdari system was prevalent. In Kerala, for example, there were communities where women did not cover the upper part of their bodies. Tipu was concerned about the inequalities in society. Tipu abolished this inhuman practice created by the vested interest (Sayeed, 2015).¹⁷ Tipu's religious tolerance is reflected in his annual grants to no less than 156 temples, which included land deeds and jewellery.

State Socialism Tipu was a great champion of social justice and state socialism. Tipu was against privatization of economy. He distributed land to the landless peasants who hailed from the marginalized sections of society. He developed industrial sector under the state capitalism and ensured great accountability to the people as a ruler. Tipu had strong ideological commitment and demonstrated absolute creativity in the service of ideology. He abolished beggary, prostitution, human trafficking and all other exploitative tendencies as a progressive ruler and champion of socialism.

Tipu had tried to uproot the British and in the event fell victim to treachery of his own comrades and got martyred. He was a secular, progressive and enlightened forward looking leader. He implemented several progressive measures to bring about social transformation in Mysore state. He strictly ensured the state control of trade, commerce and industries. He implemented the land reforms and enabled the tillers to enjoy the ownership of land in accordance with the principle of social justice. He abolished the forced labor and established centers for the rehabilitation of women and children.

CONCLUSION

One incident that highlights Tipu's economic strategy was a procurement deal with France in October 1788. When the French wanted to import pepper, sandalwood, cardamom, cotton yarns, gum and ivory, Tipu demanded that the goods be paid for by articles including cannons, ammunition, silk and woollen goods. Although the exact date is not known, Tipu's and Mysore's tryst with silk began in the early 1780s when he received an ambassador from the Qing dynasty-ruled China at his court. In 1750s, Hyder Ali a commander in Wodeyars army became the De facto ruler of Mysore and after his death, Tipu Sultan – son of Hyder Ali - became the king. Tipu Sultan was defeated in the fourth Anglo-Mysore War by the East India Company and thereafter Mysore Kingdom came under the colonial administration. The political initiative of Tipu's policy of empowering the oppressed communities changed both the economy and society tremendously. 14 Tipu Sultan was aware of the inevitable consequences of polyandry and other social evils. Tipu abolished this inhuman practice created by the vested interest. 17 Tipu's religious tolerance is reflected in his annual grants to no less than 156 temples, which included land deeds and jewellery.

State Socialism Tipu was a great champion of social justice and state socialism.

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