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GROWTH OF LITERATURE & ARCHITECTURE UNDER QUTUB SHAHIS (1518 - 1687)

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ABSTRACT:

On the remnants of Bahamani kingdom five Deccan kingdoms emerged, one of those kingdoms was Qutub Shahis, Golconda as their capital. They were aptly called as Telugu Sultans by historians for their generosity and religious tolerance. They patronised literature especially Ibrahim Qutub Shah patronised telugu literature as he took asylum with fear of his brother and the then ruler of Golconda Jamsheed Quli at Vijayanagara court under the protection of Aliya Rama Raya, thus he was called "Malkibharaam" by telugu poets. He established Ashikhana on par with BhuvanaVijaya of Vijayanagara kingdom where literary feasts held frequently the Qutub Shahi Sultans were great builders as their master i.e Bahamani Sultans. They rebuilt Golconda fort, Charminar and Hyderabad etc., which led to flourish of Deccan architecture.



KEYWORDS: Bahamanis, Qutub Shahis, Ibrahim Qutub Shah, Ashikhana, Deccan culture and Deccan architecture.

INTRODUCTION

During the tenure of Mohammed bin Tuglaq as Delhi Sultan (1325 - 1351) Bahamanis revolted in Deccan against the Sultanate and established Bahamani kingdom in 1347 under the leadership of Allauddin Hasan Gangu Bahman Shah alias Jafar khan, Gulbarga(Hasanabad) and Bidar(Mohammadabad) as its first and later capital cities respectively which lasted up to 1527.

During the time of 11th ruler of Bahamani kingdom Telangana tarafdhar Sultan Quli declared

independence and established Golconda kingdom. Sultan Quli and his successors were generous and secular. Sultan Quli was called as Bade malik which means *elder leader* and his son and successor Ibrahim was called as *Malkibharaam* which resembles with the name of Lord Rama. Deccan culture emerged under Bahamanis, and was flourished under Golconda Sultans, which is called as composite culture. Hindus participated in muslims festival like Ramazan, Nauroz and Muharram; and muslims participated in the hindus

festivals like Diwali and Holi. The rulers were generous and also patronised the people's language i.e Telugu.

Brief Political History:

1. Sultan Quli Qutub Shah (1518 - 43) - Founder of Qutub Shahi kingdom
2. Jamsheed - Quli Qutub Shah (1543 - 1550)
3. Ibrahim - Quli Qutub Shah (1550 - 1580)
4. Muhammad Quli Qutub Shah (1580 - 1612)
5. Sultan Muhammad Qutub Shah (1612 - 1626)
6. Abdullah Qutub Shah (1626 -

1672)

7. Abul Hasan Tanashah (1672 – 1687)

OBJECTIVES OF THE STUDY:

1. To discuss about patronisation of telugu literature by Golconda Sultans
2. To discuss about development of architecture under Golconda Sultans

GROWTH OF LITERATURE:

Qutub Shahis were educated and fascinated towards the literature and many of them were poets also. Apart from patronisation of the poets and scholars they also established educational institutions and libraries; they also established State Archives in the fort. Though their mother tongue was Persian they patronised Turkish and Arabian languages. Urdu language is also emerged during this time, "Urdu" word is derived from the Persian word "Ordu" which means military camp. Urdu is an Indian language with blend of Persian, Hindi and Deccan languages.

Mir Mohammed Momin wrote *moral science* and *medical science* in Persian language. Vijahid wrote "*laila majnu*", Kushpiya wrote "*Sepul badiyan jamal*" in urdu. Jamsheed Qutub Shah too wrote some gazals. Umarshaik Mohammed Anju, Naveenuljamu kasimbaig, Shiraj hussain, Quli mirza were the urdu poets in the court of Ibrahim Qutub Shah. Qurshibin hussain wrote "*Tarikh i nizam shahi*" in Persian. "*Tariq i mohammed Qutub Shahi*" book was written by anonymous writer. Saifulmulk was in the court of Abdullah Qutub Shah, he wrote "*tulnamah*".

Shah Qulin and Gulam Ali were in the court of Tanasha; Gulam ali wrote "*padmavati kalyanam*".

PATRONISATION OF TELUGU LITERATURE:

Qutub Shahis were called as Telugu muslims by the historians not only because of religious tolerance and communal harmony but also for the patronisation of people's language i.e telugu. Telugu epics which were written during this time were dedicated to the rulers.

During the time of Quli Qutub Shah many telugu epics were written. Eeduru Mallaiah wrote "*Harishchandropakhyanam*". In 1530 a telugu inscription was installed at kondapalli.

Ibrahim patronised many telugu poets because he was given asylum at Vijayanagara court for seven years, Battumurthy was one of the famous telugu poets at Vijayanagara court became his friend. He constructed the "Ashikhana" on par with "*Bhuvana vijaya*" of Vijaya nagara kingdom where literary festivals were held frequently.

Poet Kandukuri Rudra wrote "*Nirankushopakhyanam*", he was granted renta chintala village.

Poet Addanki Gangadhara wrote "*Tapatee samharanopakhyanam*" and "*Sugreeva vijayam*" and this "*Sugreeva vijayam*" is first Telugu yaksha gaanam.

Ponnaganti Telaganaarya wrote "*Yayati charitra*" which is pure telugu epic, it was dedicated to Ameer Khan, one of the feudal lords of Ibrahim Qutub Shah.

Matla Ananta Bhupala wrote "*Kakutsa vijayam*"

Maringanti Singhana was vaishnava saint, he preached Vishnu Bhakti in telugu.

Mallareddy wrote "*padma puraanam*"

Sarangu Tammayya wrote "*Vyjayanti vilaasam*"

Sampati Krishnamacharya minister of Mohammed Quli Qutub Shah wrote "*Ratnakaram*"

Mohammed Quli Qutub Shah installed two telugu inscriptions at Ameenabad and Maacherla.

Abdullah Qutub Shah installed nine telugu inscriptions

Tulasidas was court poet of Abdullah Qutub Shah and was defeated by Kshetrayya

Ramadasu alias Kancharla Gopanna was in the court of Tanasha, he wrote "*Daasharathi shatakam*" and "*Ramadasu Keertanas*" in dedication of Lord Rama.

According to scholars peoples poet Yogi Vemana belongs to this age, he condemned social evils and orthodox practices of the age.

ARCHITECTURE:

The Qutub Shahi Sultans were great lovers of fine arts. They constructed magnificent structures on the lines of their masters Bahamanis.



Golconda Fort

Golconda fort: Historically it was built by the Kakatiyas as mud fort but renovated by the Qutub Shahi Sultans. Sultan Quli converted it into rock fort. Ibrahim Qutub Shah prepared a grand master plan to strengthen it. He constructed 7 kilometers long strong rock boundary around the fort. Deep trenches were also built. Important buildings of the fort are Diwan mahal, Jami masjid, Bala hissar, Nagina bagh and Ashurkhana. This fort stands as the symbol of glory of Qutub Shahis.

Purana pool (1578): Purana pool means old bridge, it was constructed by Ibrahim Qutub Shah, and this elegant bridge has 22 arches with 600 feet length, 35 feet broad and 54 feet above the river bed.



Charminar

Charminar (1590-91): Means four minarets. This is marvel of Qutub Shahi edifices, constructed by Muhammad Quli Qutub Shah on the east bank of river Musi

Hyderabad (1590-91): The city was constructed on the southern bank of river Musi by Ibrahim Qutub Shah with support of Mir Momim Astrabadi of Iran. Mir Momin Astrabadi planned Hyderabad on the model of Isfahan of Iran. The poet king of Golconda, Muhammead Quli Qutub Shah, on the eve of laying the foundation of this new city, prayed the almighty; Oh God bestow unto this city peace and prosperity. Let millions of men and women of all castes and creeds; make it their abode like fishes in the ocean.



Mecca Masjid

Mecca Masjid (1614): Sultan Muhammad Qutub Shah (1612-1626) laid the foundation but completed by Mughal emperor Aurangzeb in 1693. The name is derived from the grand mosque at Mecca on which it is patterned. The hall is 67 meters by 54 meters and 23 meters high. This mosque is one of the largest in India and accommodates ten thousand people for prayer at a time. It is believed that some bricks made out of the earth brought from Mecca were inserted over the central arch of this mosque; hence it is popularly known as Mecca Masjid.



Qutubshahi tombs

Qutub Shahi tombs:

The tombs constructed by Qutub Shahi Sultans became very popular for their magnificent architectural beauty. They were constructed one kilometre away from the Golconda fort. Out of seven Sultans six Sultans tombs are there along with Hayat bakshi Begum's tomb. Today the tombs stand as an example of Deccan Islamic architecture.

Epilogue:

Golconda Sultans though they originally hailed from Persia, considered this land as their mother land (maadar – e – watan), thus they freely mingled with the people and never alienated the people. The titles such as "*Bade Malik*" and "*Malkibharam*" indicate the affection of people towards the rulers. These rulers also constructed many magnificent buildings and maintained religious tolerance which led to flourish the *ganga jamuna tehzeeb* (Amalgamation of rivers Ganges – Yamuna) which means flourish of composite culture i.e. Deccan culture and Deccan architecture. Later on during the time of Asafjahis the same culture and architecture were followed. After 1948 also it is being followed in the region. Probably due to strong communal harmonic foundations of Qutubshahis we are witnessing the less communal politics in the region during present time also. Hence Qutubshahis were aptly called as Telugu Muslims by the historians.

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