1. INTRODUCTION

1.1. Profile of the Study Area

1.1.1. Hyderabad

Hyderabad, the capital of Andhra Pradesh (see maps pp. 5-7), is the fifth largest city in India with a population of 4.2 million and an ancient culture and civilization. Hyderabad is proud of its wealth in varieties of cultures and the unique position it has in the history of the country. This cosmopolitan city is also known as the city of minarets due to the presence of several mosques displaying huge minarets. Art, architecture, culture, groups of people, and religions form a unique blend in Hyderabad. Over the centuries, this variety evolved into a great integrated cultural landscape.

Charminar, the four-towered structure standing at the intersection of the four main streets of the city, has become the symbol of the city, like the Eiffel Tower of Paris, the Statue of Liberty in New York, or West Minister Abbey in London. Charminar, according to Lynton and Rajan (1987:3), "had been built in 1589 by Mohammad-Quli Qutub Shah, the king whose seat was Golconda Fort some fifteen miles away (from Hyderabad city), to commemorate the spot where he caught his first glimpse of Bhagmati, the Hindu girl who captured his heart and in time became his queen". During the time of Nizam Osman Ali Khan (1911-1956), Charminar even figured on the then Hyderabad Rupee because such kind of architecture was unknown in southern India until that time. Many tourists flock to the city partly to see the tower. Mosques and minarets, forts and palaces of great beauty exist side by side with colleges and art galleries, public gardens and administrative buildings, offering thereby "a rare visual variety to please even the most demanding of visitors. The city is a veritable treasure-trove of places to be seen by the eager tourist" claims the city's official tourist guide booklet.

1.1.2. A Glimpse on the History of Hyderabad

Chronicling 400 years of Hyderabad's history is not easy, especially a history as rich and diverse as that of Hyderabad. In a country which boasts of several cities thousands of years old, Hyderabad is a young city. But the state of Andhra Pradesh itself is ancient, earliest mentioned in Indian epics of Aitreya Bahmana, a literary work of 2000 BC. Andhra Pradesh is also mentioned in the Puranas,[1] the Ramayana and Mahabharatha. The region near Hyderabad has a history that goes even further back in time. Megalithic circle tombs and stone implements excavated near Secunderabad are evidence of an earlier civilization.

Golconda, from which Hyderabad sprang, had no recorded history until King Ganapati, the Kakatiya King, built a fort on the pick of the rocky mountains. The Kakatiyas became independent of the Chalukyas. Kakatiya King Rudradeva was succeeded by his daughter Rudramma during whose rule Marco Polo, who took part in the construction of the old fort of Golconda, visited the Kakatiya Kingdom and was impressed by her administration. After Pratapa Rudra II (1296-1325), the Kakatiya dynasty gave way to the Muslim powers in the south.

During the reign of Muhammad Shah III (1463), the thirteenth king of the Bahmani dynasty which reigned in the Deccan for nearly two hundred years, troubles arose in the province known as Telengana. Sultan Quli Qutub Shah, of Turkish origin, was appointed Governor of the Province of Telengana. The Old Kakatiya fort of Golconda was later added to his charge. Sultan-Quli Qutub-ul-Muluk became an Amir of the Bahmani Empire under Muhammad Shah IV. Later, he declared himself independent and established what is known as the Qutub Shahi dynasty (1518-1687), making Golconda his capital. He replaced the old Kakatiya mud fort of Golconda with a strong fortress of stone. And many substantial additions were made during the time of his successors.

In 1589, Mohammad Quli Qutub Shah, the fourth king of the Qutub Shahi dynasty of Golconda, saw the site near the river Musi that was fresh and green and selected it as the site for his capital. He called the new city Bhagnagar because, according to the tradition, it was there where he first saw his love

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[1] compilation of Hindu myths

Bahgmati who later became the queen. Bhagmati was so overwhelmed by Mohammad Quli's love for her that she immediately converted to Islam and assumed the Muslim name, Hyder Mahal. Mohammad Quli, not to be outdone, renamed his city Hyderabad, or 'the city of Hyder'. During the Qutub Shahi dynasty, the city witnessed its golden age of architecture over-shadowing the fort city of Golconda. Qutub Shahi kings were great builders and lovers of architecture. Intense construction of mosques, palaces, gardens, hospitals and many other infrastructures took place. Important monuments built during this period were Charminar, Char-kaman, Mecca Masjid, Toli Masjid, Golconda Tombs and several palaces, of which some were razed to the ground by the invading Moguls at a later stage.

Sultan Muhammad Quli Qutub Shah had no sons. Therefore, Sultan Muhammad Qutub Shah, his nephew, succeeded him to the throne, after his death in 1611. After Muhammad Shah's death in 1625, the Qutub Shahi dynasty declined until it gave way to the invading Moguls in 1687 when Aurangazeb, the last Emperor of the Mogul Empire, laid siege and occupied Golconda. The occupation of Hyderabad state by the Moguls marked the end of a great epoch in the history of South India. After the end of the Qutub Shahi dynasty, Golconda remained a district of the Mogul Empire until 1720. During this time, Chin Qilich Khan, one of the Mogul's ablest generals, decided he had enough of the political intrigues of Delhi and began a southward journey to the Deccan with his army. The Moguls posted him as the Viceroy of the Deccan and gave him the title Nizam-ul-Mulk (Regulator of the Realm). However, the Viceroy rebelled and fought against the Mogul Empire. He won the battle and marched victoriously to Hyderabad, which he reached on January 16, 1725. With the city as his capital, Nizam-ul-Mulk ruled his vast dominions which were spread over most of the areas occupied by the Delhi sultanates before him (Ravi 2001: 5).

The then Mogul sovereign, Muhammad Shah, who has succeeded Farrukshiyar to the throne after the latter's death in 1719, conferred on the Nizam the title Asif Jah, and made peace with him. The rule of Asif Jah I, that lasted for a quarter of a century, once again brought to Hyderabad an area of prosperity and grandeur similar to what had made it the most popular city in eastern India in the time of the Qutub Shahi kings. The dynastic rule begun by th first Asif Jah lasted right up to 1948, when Hyderabad State merged with the Indian Union.

Subsequent rulers of the Asif Jahi dynasty (or more popularly known as the Nizam dynasty) contributed to the growth of Hyderabad economically and culturally. Electricity, Railways, Roads and Airways were developed. Huge reservoirs and irrigational projects were constructed. University and colleges were founded. In general the Nizams were great builders. Public buildings such as Osmania General Hospital, High Court, Central Library, Assembly Hall, Jubilee Hall and Public Garden were built. There were ten kings who assumed the title of Nizam in all, though the second, third and fourth rulers were not conferred the title Asif Jah by the Mogul sovereigns. Kings of the Nizam dynasty were said to be among the richest men in the world. They indulged their fantasies to an extraordinary extent. For instance, the ninth Nizam of Hyderabad, Mahabub Ali, Asif Jah VI (1869-1911) is reputed to never have repeatedly worn a dress. It is said that his wardrobe filled an entire wing of the palace and stood two storeys high. Though the Nizams who came after Asif Jah I still were wealthy, they were not capable administrators and policy-makers like the first Nizam. So, they were slowly subordinated by the growing French and British powers on the peninsula.

The Europeans' settlements, influence and growth had been kept under strict control by the Qutub Shahi kings. Despite such controls, however, the enterprising Europeans began to consolidate their position. They spread unchecked, acquired vast settlements and built powerful military forces. As a result, the French and the British were too powerful to contend with when the kings of the Nizam dynasty came to power. The kings of the Nizam dynasty tried to play one against the other, but it was they who lost steadily. The French and British interference in the politics of Hyderabad began after the death of Asif Jah I. In the inevitable scramble for succession that ensued after the demise of the first Nizam, Salar Jung, the third of his four sons won. The French, who had promoted him, demanded a substantial price for their assistance and got it. They secured many towns from the Nizam which they lost to the British latter on. The British extended the Madras Presidency to include the areas of present Andhra Pradesh. The Nizam was gradually reduced to the position of a vassal of the British, though he was allowed to mint his own coins, formulate his own laws and settle the judicial disputes of his subjects (Ravi 2001: 6).

After independence in 1947, all the princely states were merged into the Indian Union, thus taking Hyderabad into the national mainstream. At first, the Nizam held his territory, refusing to join the Indian Union. But he was forced to surrender his capital a year later, on September 17, 1948, when the Indian Army was sent in to annex the city. Hyderabad State remained part of the Madras State until 1953, when the Telugu-speaking areas were separated to form the new state of Andhra Pradesh, the first Indian state formed on a linguistic basis. The pace of development steadily accelerated after this, but the older Hyderabad State changed its shape and extent when it gave body to the new state of Andhra Pradesh in 1957. With the death of the last Nizam in 1967, all tangible traces of the feudal state vanished. Rapidly growing industrial estates and a number of national institutions devoted to scientific research are bringing Hyderabad city and its environs into the age of technology, particularly into information techonology. That is why Hyderabad is locally known as Cyberabad. Modernization and industrial development of the city are joined by the attendant problems of growth - overcrowding, pollution, noise, and urban discontent.

Unlike most other cities of India, Hyderabad possesses a peculiar culture. This is mainly due to the fact that it is the meeting place of different peoples of India. Here one finds all the states represented. Ethnically, it is India in miniature - it is north for the south and south for the north, whereas it is actually a bridge between the two. Almost all the religions of India: Hinduism, Islam, Buddhism, Jainism and Christianity are represented in this city. The main languages spoken in Hyderabad are Telugu, Urdu, Hindi, Marathi, Kannada, Tamil and English.

1.1.3. Geography and Climate

Telengana, the area covered by the former Hyderabad State, which was incorporated in Andhra Pradesh, consists of the districts of Adilabad, Nizamabad, Karminagar, Medak, Warangal, Rangareddi, Nalgonda, Mahbubnagar and Hyderabad itself (see map 2). Hyderabad is in the centre of the Telengana region, but away from the centre of Andhra Pradesh. Within the state, Hyderabad is 271 km northwest of Vijayawada, 637 km southwest of Visakhapatnam, and 580 km northwest of Tirupati. Perched on the top of the Deccan plateau nearly 536 m above the sea level, the twin cities (Hyderabad and