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Royal Women Of Golconda Qutb Shahis

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Abstract:

The Qutb Shahi Kingdom came to existence in 1518 after the decentralization of the Bahamani kingdom. Golconda was the capital city of Qutb Shahi. They are called Golconda Qutb Shahis. The Kingdom of Golconda was located in Deccan India. They ruled from 1518 A.D to 1687 A.D. Qutb Shahi kingdom, which is politically and economically very developed, but it has many inequalities in the social field. Those inequalities have continued since ancient times. The reason for that is the caste system. During their ruling period also some social aspects continued. Namely, social evils like Sati, Child marriage, Polygamy, Dowry, Prostitution and kings and nobles were maintained Courtseans etc, inspite of these condition a great thing that royal women play a prominent role in this Qutb Shahi kingdom. It is a fact of great historical importance that these royal women played a leading role.

Key words: Qutb shahis, kingdom, Deccan India.

Introduction:

In the epistemological substructure of the entire history, the role of women and their study marks its turning point to analyze the true measure of gender. Cultural and artistic studies reveal the dynamics of personal status. If the description of women in society does not study her position, the perspective of historical studies will be devoted to certain limitations. Therefore, we need to know about women who are in great condition in this period. For that historical research can be understood to some extent by studying the condition of royal women. Such an analysis, the research description aims and rediscovers the representation and identity of women in several spheres and structures of universal existence.

In medieval Deccan locations such as Golconda and Hyderabad, royal ladies as well as commoners performed dance performances and musical performances to entertain the king and nobilities. Queens and princesses were equally involved with the rulers. Royal women, who received the services of other common women in their

palaces. A manuscript titled Sultan Muhammad Quli Qutb Shah states that women rendered more faithful service than men. Women were mainly used by the Sultans and nobles to perform dances and musical performances in their court formations and other occasions. But for this, the royal women gained some respect along with the kings with these music and dance performances. This can be said from what is indicated in the paintings of that time. Somehow, in their paintings, the scene of the king and queen sitting on the throne in the palace can also be found in their paintings. And the royal women who never came out of their courts. For that, women servants were always available to meet their needs. They could not come out of the palaces to study, but teachers were called to the palaces to teach them. That means they studied in the palaces. And hookah and wine were also part of the food they took. Although no woman ruled the Muslim kingdoms of the medieval Deccan, some female members of royal families considered themselves kingmakers, while others actually ruled as regents. This is evident from the role of Bilqis Zamani, Chanda Bibi, Hayat Bakshi Begum, who played significant roles in the administration in the critical condition of the kingdom.

During the rule of Qutb Shahis, the royal women played a prominent role in the cultural society, some in the field of religion, some in the field of social service. They exerted great influence over the sovereigns, the Sultans. During the last reign of the Qutb Shahis, he was given equal status with the king. Bilkis Zamana, Hayat Bakhshi are great examples of that. She is highly respected and empowered. These royal women are their own maids, servants who are always available and serving. These royal women lived in palaces, having their own retinue and lavish resources. Apart from that, these royal ladies showed great philanthropic attitude in establishing schools. They are great examples of high level cultural achievement and social change. Their courage was manifested in their self-immortalization. Royal women have been role models for society in this era.

Objectives:

The Objective of the proposed study are,

1. To describe the family Shahi society and culture during their reign.
2. To understand Royal women's role in political, administration and Culture of Qutb Shahis.
3. To analyze the women's position during Qutb Shahi times.

Methodology:

History is the collection of all past events. But the study of history is the study of changes over time. Historians try to make some sense of this change. This research process collects the changes in the past. It is a purely historical study, followed in dealing with the subject in a historical manner. The primary sources are the

works of contemporary poets such as Kandukuri Rudrakavi, Tariq i Qutubshahi, Firmana of the ruling dynasty and Vijayanagara historical texts. This is my primary source for research work. I search for various translations of Persian books written during this period. I also read research papers, visit some archeological sites. This study mainly covers the period of Qutb Shahis rule from 1518 to 1687 which is a very limited history of the position of women. Hence the need to ascribe historical importance to women by studying the texts mentioned about women.

Sources:

Usually the historical sources are divided into Primary and Secondary.

Primary Sources:

Source for this study Primary data is available in various ways. Among these primary evidences, inscriptions, Kaifiats, formanas, works of travelers who visited the kingdom during that period, Yayati history written during the time of Ibrahim Qutb Shah were considered as primary evidences and this research was done. Tariq i Fetista is one of the primary sources for this study.

Secondary Sources:

The texts written by historians on the history of Qutb Shahi period were taken as secondary sources. We can notice that there are many published works on the history of Deccan. By studying them we get information about the women of this period. These sources are in the State Archives Government of Telangana, Osmania University Library, Salarjung Museum, Kakatiya University Library in Warangal, Telugu University Library, Hyderabad Most of these sources are in an excellent state of stage preservation. And famous place names from different places like Hyderabad are available through history in backgrounds. Based on these historical Sources, I would like to do this research.

Bilqis Zamani was one of those who somehow played a key role. She was the Queen of Golconda Sulthan during the period of Jamshed Quli Qutb Shah and Subhan Quli Qutb Shah. The prince was only two years old when Jamshid died. Queen Bilqis Zamani of Golconda, Khatija Dauran enlisted the help of the royalist Mustafa Khan, Salabat Khan and Arta Sarani to place the young prince on the throne. In these circumstances Saif Khan was a resident of Golconda but he did not like Jamshid Qutbshah's style of governance and approached the Sultan of Ahmednagar and brought danger to the kingdom of Golconda. In this condition Queen Bilqis Zamani observed the situation of the kingdom and took charge of the Golconda kingdom till Subhan Quli became a teenager. A woman named Katija Dur helped Bilqis Zamani to enthrone Suban Quli. She was also the queen of Golconda kingdom along with Bilqis Zamani. Subhan Quli's ascension to the throne was opposed by Golconda nobles Jagadeva Rao Jagapati Rao and Bahir Khan. Fearing that the boy Subhan Quli would be invaded by the enemies and the statesmen fearing that the feudatories of the kingdom would revolt, Queen Bilqis Zamani,

invited who was ruling the city of Ahmadnagar Saif Khan Inul Mulk and appointed him as Wakil Peshakas. In order to suppress the rebellions arising in the Golconda kingdom, invaded and took over the affairs of the administration. Subhan Quli was secured by Queen Bilqis Zamani. She prepared to defeat DaulatQuli and Jagadeva Rao by strengthening the military system.(1)

Another one is **Chanda Sultana**. She was the only daughter of Ibrahim Qutbshah and consort of Ibrahim Adhil shah II of Bijapur. This marriage was done for the unity of the two kingdoms. Chanda Sultana went to Naladurg, the land of war, to marry Adil Shah Sultan of Bijapur. Famous soldiers, people and the admiration of harem women played an important role for Qutbshah ascending the Golconda throne. He also had two elder brothers capable of succeeding to the throne. He also had two elder brothers capable of succeeding to the throne. After the death of Ibrahim Adul Shah, the political situation in Bijapur turned chaotic. The Ahammad Nagar political situation was very difficult. Because Ibrahim's son was very young. So the administration took responsibility. But the ruling class led by Peshwa Mian Manju ignored the active Chand Bibi rule, so the Peshwa now quietly imprisoned the infant Bahadur and declared Burhan II's descendant Ahmad as king. The Mughal army appeared before the walls of Ahmednagar in 1595. Chanda Bibi, now fully responsible for the defense of the capital, appointed Muhammad Khan as her Wakil or Prime Minister. Ibrahim Adil Shah's appeal had the desired effect, and we find old Miran Shah, with Ahang Khan proclaimed king, coming with Ibrahim Adhil Shah, Chand Bibi and fighting against the Mughals.(2) Anyway, Chand Bibi was not afraid. It is understood how brave and her herotic nature she has. And indeed that Ahmednagar quota was very strong. To get hold of it, there is no other way but to dig it up. It took three days to lay five mines under the battlefields. The mines were intended to be fired after Friday prayers on 20-2-1596. But the defenders were more alert than the invaders and had their spies in the enemy's camp.(3)

The most important woman **Hayat Bakhshi Begum** during Qutb Shahi period. Hayat Bakshi Begum is higher than the queen. She was the daughter of Muhammad Quli Qutb Shah-V, the founder of the city of Hyderabad, wife of Muhammad Qutb Shah-VI and mother of Abdullah Qutb Shah-VII. Thus she was an important woman to the three Sultans, hence Hayat Bakshi Begum is referred to as a great woman and strong character also known as "Hayat-Man-Saheba", (Ma Sahba).(4) Her influence on husband and son is very high. In case of the death of the husband, his son was to rule. As he was a minor, she ruled her son's kingdom entirely until her death in 3rd February 1667 A.D. The Hayat Bakshi Begum tomb was built in the period of Abdullah Qutb Shah VII. This tomb resembles that of her husband. (5) "Ma Saheba " was the popular title of Hayat Bakshi Begum. The tank was named 'Talab-e-Ma-Saheba' after her, then she was addressed as the queen mother. The bed of the tank or the settlement developed along the shore around it is called "Masab talab ". This tank was built by Khanum Agha, she was the mother of Muhammad Qutb Shah-VI and wife of Prince Mirza Muhammad Amin (son of Ibrahim Qutb Shah - IV), as the tank is now called as "Tank of Ma Saheba' and Ma Saheba is the name of Hayat Bakshi Begum. (6) That tank is called "Ma Saheb Tank & Hayatnagar tank which is near to

Hayathnagar.(7) Hayat Bakshi Begum, built a City in 1626 called Hayat Nagar. It is located 16 km east of Hyderabad. A stone pillar near Hayathnagar dates back to the reign of Qutb Shahi. In 1631, Sultan Abdullah Qutb Shah organized the first Tonsure festival for his mother, Hayat Bakshi Begum, at the royal palace in Hayat Nagar for twelve days. A great mosque is also situated outside these royal palaces. The importance of this city is that there is an extensive caravan sarai on a terrace about 150 feet long at each route. The mosque built here is massive with five double arches and flanked by two tall minarets. There is a vast courtyard measuring about 450' x 400' and surrounded on all sides by several hundred double rooms. These were meant for the use of travelers and were called "Ma Saheba's Sarai". This mosque is a fine example of Qutb Shahi architecture. There is one well in the north-eastern part of the premises. It was called "Hati Bouli" which means Elephant's Well. Because the well water was drawn by elephants. Not only a mosque was built for her memory but also "Ma Saheb Tank", "Hussaini Alam", "Bibi Ka Chashma", "Langar", "Hayat Nagar Masjid" and "Hayat nagar villages" recall the memories of the great lady. Adjacent to her mausoleum at Golconda is a magnificent mosque known as the "Great Masjid of Golconda Tombs".(8)

Khanza Humayun was actually the queen mother of Ahammad Nagar kingdom. Mother of Murtaja Nizam Shah, ruler of Ahammad Nagar. During this period it can be said that he was a great woman. Because Tirumala Raya, the ruler of Vijayanagara was arrested and received two lakhs of Hannas by her. Also Khanza Humayun and her Son Murtaja Nizam Shah were confronted by Sultan Adil Shah of Bijapur. After stopping the war, the soldiers of Ahmednagar in the Golconda kingdom looted many villages and caused damage to the people of the empire in the village going to Ahmednagar on the Koilkonda and Ganapuram gates with his son Murtaja Nizamsha's army. This Ahmednagar army had to be stopped by Quli Qutb Shah by sending an army of three thousand.(9)

Jehan Sultana Begum was the daughter of Mahammed Mir Mira II. Muhammad Mir Mira II was the minister to Sultan Mahammed Qtub Shah, who was adopted by Sultan Mahammed Qtub Shah.(10)

Kulsoom Begum was the daughter of Muhammad Qutb Shah. A masjid was built in her name. The name of that masjid is Kulsoom Begum masjid. A Kulsoom Begum tomb might have been built for her and her husband and daughter. Because there is no epigraphy on those tombs. But due to the fact that there are two big and one small tombs in that area, the bigger one is believed to be of Kulsoom Begum and her husband and the smaller one is her daughter. It was during the period of Abdullah Qutb Shah that the mausoleum was beautified.(11)

Kathriunius Begum was the Daughter of Muhammad Qutb Shah, VI Sultan of Golconda. She is also known as Ma Saheba. She was educated by her tutor named Mulla Abd al-Malik. A chapel was built for him in 1612 by Khayriyatunnisa. It is located in Khairatabad. Now it is called "Kairatabad". This Mosque is also called Khairatabad Mosque, Khayriyatunnisa Begum ki Masjid, Khairati Begum. The prayer hall is spread over an area of about 30 feet. But it can be seen that this tomb is empty because even his teacher Mulla Abd

al-Malik died while in Mecca Masjid.(12) Khairatabad, built in the name of Kathriunius Begum, is of special importance. There is a cantonment in this area. Including the cantonment, the town has a population of around 7500 people. A formidable fort and surrounded by a high stone wall. This town is across the river from Jalna. About forty years ago the silk and cotton trade flourished here, as well as in Jalna. Beautiful silk cloths were manufactured and sent to the entire country and *muslins* and cotton clothes were also extensively manufactured and found a ready market. But this business almost completely stopped. The cantonment is adjacent to the town and is known as "Hue Jalna". The cantonment is situated on a gentle declivity with a range of small hills, one to two miles away. The center forms a sort of amphitheater. A cantonment was established at Khairatabad in 1827 to accommodate the military forces. Its current population is about the same as that of Hyderabad, so the "new" and "old" Jalna has a total population of 20,900. Between three and four miles south of Khaidarabad is a Christian village called Bethel. This was the Christian people center. The Bethel founded by the late Dr. Narayan Seshadri. (13)

Bade Bibi, Shekhar Bibi, and Shia Bibi were the wives of Ami Khan. Bade Bibi was very pious, she was proud of being the wife of a senior businessman, and married as a public servant and gave dowries to virgins. She used to give milk to the babies every morning and provide food for the guests who were in need. She had two sons, Gatatha Khan and Fazila Khan. Shukur Bibi had two sons named Abbulalli, Sheikh Brahim, and Shama Bibi had a son named Abbul Karima. Both were the elder sons of Amin Khan, Gatatha Khan and Fazila Khan, had political acumen and took part in the "Rakshasa thangedu war" on behalf of Ibrahim Qutb Shah and killed Sriranga Raya. Khan, the eldest son, was more powerful than his father. Shekhar Bibi's eldest son, Yabdulali, did not go on expeditions to neighbor kings or ambassadors like Fazila Khan, but learned Arabic, Persian, Kannada, Rumi, Telugu, etc. at the court of Ibrahim Qutbshah and grew up to be a polyglot. He was also skilled in archery. Sheikh Ibrahim may have been a young man by this time. Therefore, Telaganna Yatani Pratapadulevi does not describe him. Yabdulkarim, the son of Shia Bibi, was also an educated person who learned Arabic and Persian languages. In this way, his seven sons attained excellence in good martial arts in the lord's yard. The poet mentions Amin Khan's wives in this history as the wives of Amin Khan, who ruled the great administration with great ideas and impartial administrator, and they also gave good teachings in shaping their sons as statesmen, multilingual scholars and great administrators after their father. (14)

Conclusion:

There was also a dark side to the prosperous economy of the Golconda kingdom and the great administrative acumen of the rulers of this period. The reason why it is called the dark side is that during this period women were only seen as tools for their luxurious life, as machines to fulfill their needs and useless for the needs of men. But research on royal women reveals that women are also highly capable. Bilkis Zamani, Chand Bibi, Hayat Bakhshi are great examples of that. Bilkis Zamani played an important role during the Qutb Shahi period as Queen of Golconda Sultan during Jamshed Quli Qutub Shah and Subhan Quli Qutub Shah reigns. Suppressing

rebellions in Golconda kingdom and stabilizing the kingdom administration. And Queen Bilkis Jamani is credited with securing Subhan Quli and saving the Qutba Shahi kingdom from collapse. During the Mughal invasion of Deccan India, Queen Chanda Bibi displayed royal integrity. When all the young men turned back when faced with the Mughal army, Chanda Bibi made no effort to save the kingdom. Chand Bibi was the brave woman who finally lost her life in the battlefield. Hayat Bakshi Begum was known as a great ruler. Thus local historian Hayat Bakshi Begum is hailed as a woman of witty and intelligent understanding and good reason. She managed the affairs of the state on her own initiative. She is such a skilled woman. The purpose of this research is to reconstruct the history of women who have shown such great skill and courage without being ignored by the male dominated society. That is why the next generation should know about these heroic women. Although the royal women of this period did not rule the kingdom like Razia Sultana and Rudrama Devi, they deserve the credit of saving the kingdom and protecting the dynasty, which historians should recognize.

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