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ARCHITECTURAL ELEMENTS DICTATING PERSONAL IDEOLOGIES: ELEMENTS SPEAKING HISTORIES CASE STUDY OF QUTB SHAHI TOMBS

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ABSTRACT:

The paper deals with the historical influences on architectural elements of important architectural landmarks. It discusses the complexity of the dynasties, and how parallel ruling (Deccan sultanates and Delhi Sultanate of Muhammad bin Tughlaq) affected art & mixed their architectural styles. Paper discusses the reasons and historical stories behind the adaptation of different elements forming hybrid architectural vocabularies in Qutab Shahi tombs. It discusses how the dynasties of (Deccan Sultanates) certain period ruling simultaneously at the same time of Qutab Shahi or Golconda got similarity of architectural representations; - the architectural presentation of Qutb Shahi necropolis connects to various elements of Deccan sultanates. Paper discusses how the fusion of different intellectual ideas, & concepts brought a change in the Bijapur dome composition. The research discusses the use of arched walls in the Funerary Architecture of Astur Bahamani Tomb complex and Qutb Shahi Complex which were used & witnessed only on forts for armory purposes in the history. Literature showed how influences, connections, personal, political and local interactions, and migration lead to observatory learning and get translated into architectural elements, & hence each small element has a story and narration of its own.

INTRODUCTION:

Funerary practices varied from civilization to civilization. Some who believed that earth's soil and fire are pure; they put their dead ones at a raised platform

open to sky where they allow birds to eat the remains known as sky burials. All of the funeral practices come up from the beliefs and myths, as in some parts of Indonesia people keep the dead bodies with them for months and sometimes for decades where they think of it as an illness which might end - they talk to the dead body like it can listen and feel [1]. Rituals of death differ in every other culture. The religious norms are mostly mixed with cultural myths where the funerary practices play a vital role which are held in a certain manner to commemorate the dead ones [2]. Most researchers believe that funerary architecture is practiced by those people who believe in after life and hence want to symbolize their temporary existence.

The differing architectural approaches towards commemorating the dead ones have played an important part since ages. The funerary practices origin is dated back to Zoroastrians, tower of silence and hanging of coffins practiced at the Sagada Culture. The Egyptian civilization is considered amongst the earliest that had funerary spaces [3]. Monumental tombs have been constructed by ancient Rome and Egypt, Hellenistic Greece, Renaissance Europe and Asia (Qutb Shahi Necropolis, Hyderabad India) [4]. Funerary practices have been in place by various cultures in their own ways.

Funerary Architecture Among Islamic Civilizations:

Chronology:

The mausoleums and tomb practices followed in Islamic civilization raises different questions as the funerary architectural practices followed in Islamic civilizations contradicts to what is actually stated in religion. In religion the rituals do include some practices where making any sort of construction upon the burial was always discouraged [5]. Funerary architecture was a late development in Muslim buildings as it was nowhere to be seen till eighth century. Arabs did not believe in making burial structures, they just covered the dead bodies with earth. The contradiction to what is stated and what is being practiced is still questioned in the present era. Different perceptions exist regarding the funerary architecture that started being practiced by Muslim civilization. One of the perceptions was cross cultural invasions due to trade and other was the movement of Muslims to different areas for spreading Islam [6]. After Death of Prophet (PBUH), the Umayyad Dynasty was formed which ruled over the area of Syria where important landmarks like Dome of Rock and Mosque of Damascus were constructed. After Ummayad, the Abbasid dynasty was formed during this first ever mausoleum was constructed known as Qubba Al Sulaybiyya [7]. After this various local dynasties came and Islam spread over from Makkah and Medina to Egypt and Syria then to Baghdad city of Iraq and then to Iran where Persian Art and Architecture was formed and passed on to the Indian subcontinent by the migration of people [8]. Different styles of mausoleums developed due to the cross cultural invasions. One of the oldest Mausoleums is named after Samanid from the Samanid dynasty (local dynasty after Abbasid). Contrary to the other mausoleum the actual Islamic funerary practices started 11th century onwards.

Different dynasties followed the architectural trends including Mongols where the well preserved Oljeitu’s Mausoleum forms an important landmark of Islamic funerary practices from 1300. The IiKhanid dynasty which ruled over a large part of Iraq, Iran and Central Asia were known as the patrons of architecture [9].

The Muslim Tughlaq dynasty (1320-1412) emerged from Turk lines and ruled the sultanate of Delhi, India. Timur conquered Delhi in 1398 and defeated Tughlaqs [10]. The last great dynasty that ruled over central Asia, Iraq, Iran, Some parts of Southern Russia and most importantly Indian Subcontinent from 1370-1507 called as the “Timurids”. Timur known as Tamerlane was the first one after which the dynasty was named. Timurids had a love for monumental Architecture. The funerary architecture flourished in their time period [11]. The later great dynasties include the Ottoman Empire in Anatolia, conquered Constantinople in 14th century, the Safavids (Shia faith) emerged from Iran ruled over Iran from 1501-1722 and the last historic rule Qajr (1779-1924) who brought modernity in Iran. Parallel to these dynasties, the Mughal dynasty ruled the Indian sub-continent from 1526 to 1858, with this “Qutb Shahi Dynasty”, having Eight Rulers (Figure 1), from 1518 to 1687 ruled over Hyderabad also known as Golkonda Sultanate [9].

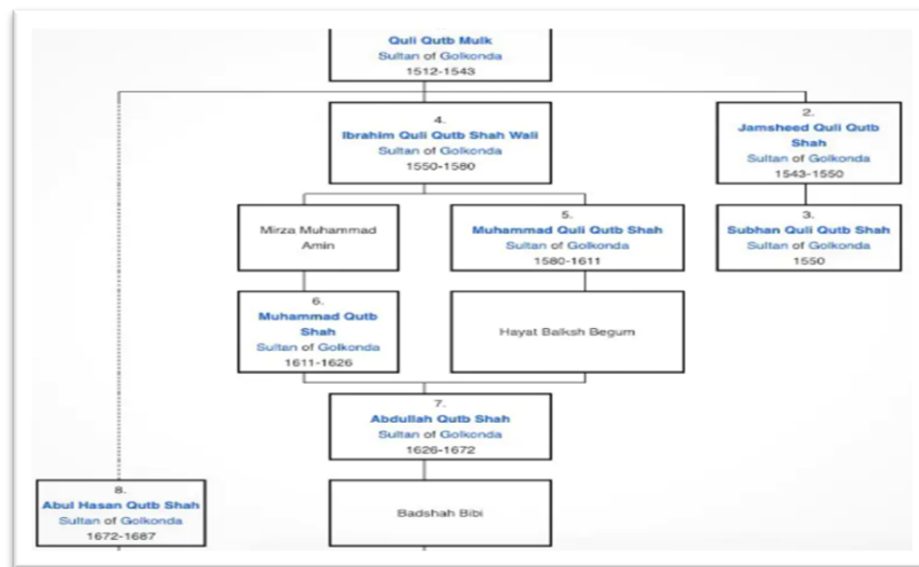


Figure 1: Qutb Shahi Dynasty Timeline

Source: <https://imvoyager.com/qutub-shahi-tombs-hyderabad/>

Qutb Shahi Dynasty:

Origin: Qutb Shahi dynasty is counted among the five prominent dynasties that ruled Deccan, Hyderabad. It was the time when Mughal rulers were ruling in the Agra and Delhi regions. The eight rulers of Qutb Shahi Dynasty from Quli Qutb to Abul Hassan Qutb Shah (Figure 1) [12] resisted the Mughal attack till 1687. The Qutb Shah rulers kept a love for Architecture. The architecture by rulers of those times included gateways, palaces, water systems, mosques, temples [13]. Sultan Qutb Shah, the first Shahi ruler belonged to Turk was a

highly ranked military officer who worked under Muhammad Bhamani. At the time of trouble during Bahamani rule at Deccan he was sent to solve the trouble. His succession made him the subedar of Telangana (1495). The decline of Bahamani dynasty made him to found the Qutb Dynasty. Therefore the dynasty lasted for 170 years.

Necropolis of Qutab Shah:

The necropolis includes the mausoleums of seven rulers. The last Qutb Shah ruler, Abul Hassan, (Figure 1) was jailed by Aurangzeb, the Mughal ruler and hence Qutb Shahi dynasty came to an end after that where the eighth ruler was not buried inside the necropolis [14]. The following sections will discuss the prominent elements from the mausoleums of seven rulers.

1st Ruler (Founder of dynasty): Sultan Quli Qutb Al Mulk - Mausoleum of Sultan Quli Qutb

A hemispherical dome tops the structure with three recessed arches on the four sides (Figure 2) (blue circle shows three recessed arches), - this points towards the Bhamani style. Bhamani Dynasty, the first ever Islamic Independent dynasty, was founded by Ala-ud din. Ala ud din, a Persian decedent, rebelled against Muhammad Bin Tughlaq who was known as sultan of Delhi at that time. Ala ud Din developed an independent state in Deccan on the southern provinces within Delhi sultanate[15].



Figure 2: Mausoleum of Sultan Quli Qutb, Ibrahim Garden
Hyderabad

Source:

https://www.wikiwand.com/en/Qutb_Shahi_architecture

Bhamani style got flourished at the time when Ala-ud-din (Former of Bahamani Dynasty) revolted against Muhammad Bin Tughlaq. Bahamani dynasty invited artisans from Turkey, Persia and Arabia that formed a new hybrid style with the fusions of local style of architecture. The Persian influences on the Bhamani can be connected to the rule of Giyaz ud Din Tughlaq a Turkic ruler who formed the Tughlaq dynasty in Delhi. Giyaz ud Din was the father of Muhammad Bin Tughlaq. Muhammad Bin Tughlaq kept a love for art and architecture of Persia

due to his fore fathers being connected to Iran and Turkey. During the rule of Muhammad Bin Tughlaq, he shifted his capital to Daulatabad and then back to Delhi. During that time many artisans migrated to the Daulatabad. Bahamani dynasty invited artisans from Turkey, Persia and Arabia that formed a new hybrid style with the fusions of local style of architecture. This Bahamani dynasty after reaching a peak broke down into five Deccan Sultanates in 1518 [16].

Author stance: Above mentioned histories show that the architectural styles formed during these periods is the result of migration of rulers and artisans from Persia to Delhi and from Delhi to neighbouring cities. The observations of the rulers & artisans during these migrations resulted in hybrid form of architectural vocabulary which is the combination of their own and observed architectural elements.

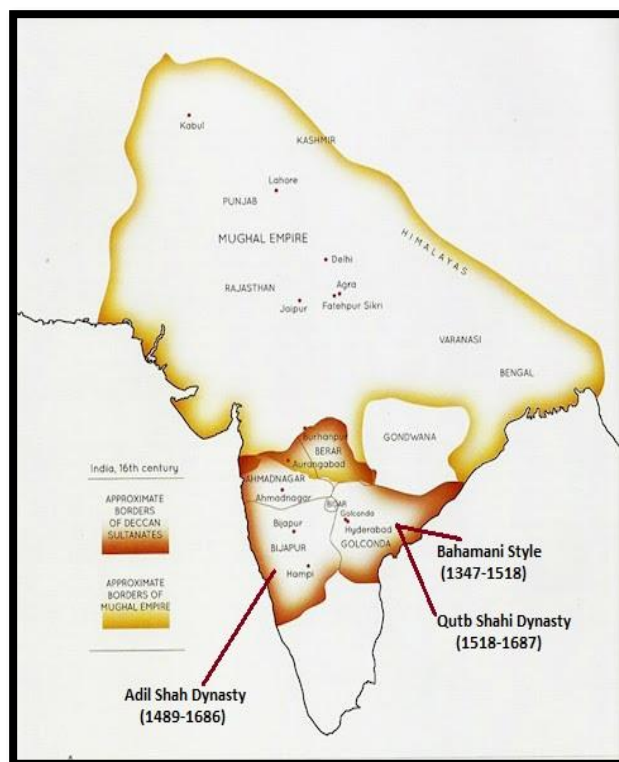


Figure 3: Deccan Sultanates - How Influences passed and Borrowed

Source: <https://artsandculture.google.com/asset/map-of-bijapur-and-golconda-in-the-16th-century/6gEKPIR2eNhtOQ>

The creative art that the specific cities or countries had transferred from place to place and got mixed with local art and architecture that went under transformations of addition and subtractions time to time. This new hybrid vocabulary of architecture have the ambiance of both Hindu and Persian style. Likewise the concept of erecting seven Qutb tombs may also be related to the Ashtur Bhamani Tombs in Bidar, India. The complex consists of 8 tombs of the Bhamani Dynasty kings (Dynasty which Qutb Shahi defeated) (Figures 4-5).

Deccan Sultanates

Deccan Sultanates included 5 Medieval Kingdoms ruled by Muslim Dynasties namely; Barid Shahi of Bidar, Qutb Shahi of Golkonda, Adil Shahi dynasty of Bijapur, Nizam Shahi of Ahmed Nagar and Imad Shahi of Berar [17] ((Figure 3) indicates different dynasties that rule the Deccan Sultanate.



Figure 4: Quli Qutb Tomb (1543),

Source: <https://thegoodlifewithiq.com/weekend-hyderabad-100-acre-qutb-shahi-necropolis/>

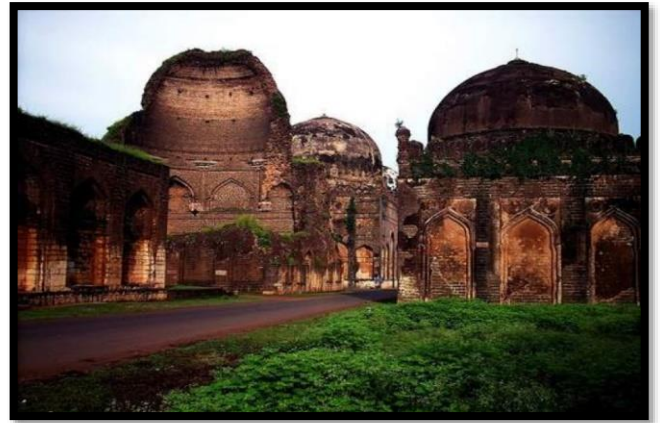


Figure 5: Ashtur Bhamani Tombs in Bidar, India
Source: <https://www.goheritagerun.com/bidar-places-visit/>

Persian and central Asian

Influences:

Square Dome tomb points towards the Persian Architectural vocabulary e.g. II Khanid as well as the recessed arched facades or niches can be related to Samanid mausoleum. The Hemispherical dome surrounded by multiple Minarets (Figure 4) can be pointed towards the Timurid influences. The pinnacles Point towards the Temple style Amalakas that maybe due to Ibrahim visit to Vijaynagar where he spent 7 years and got influenced by rich Culture of Hindu kingdom [18].

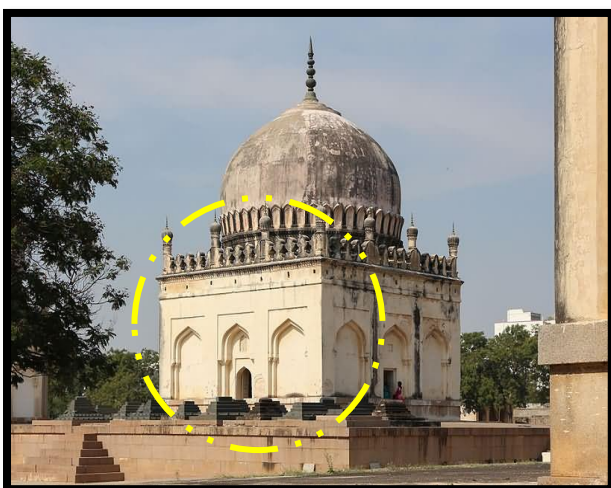


Figure 6: Quli Qutb Tombs

Source:

<http://www.findmessages.com/tomb->

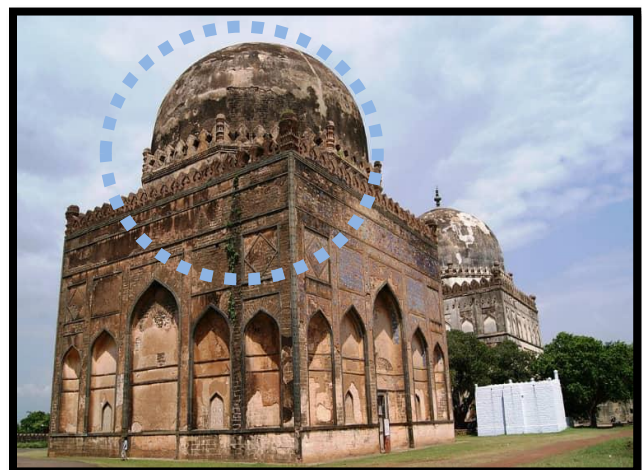


Figure 7: Tomb of Ala-ud-Din, Bahamani Tombs Bidar (1316)

The Quli Qutb niched façade influence can be observed in the old mausoleums of Davazdah Imam, Alembardar Mausoleum and Tomb of Ala Ud Din (Figures

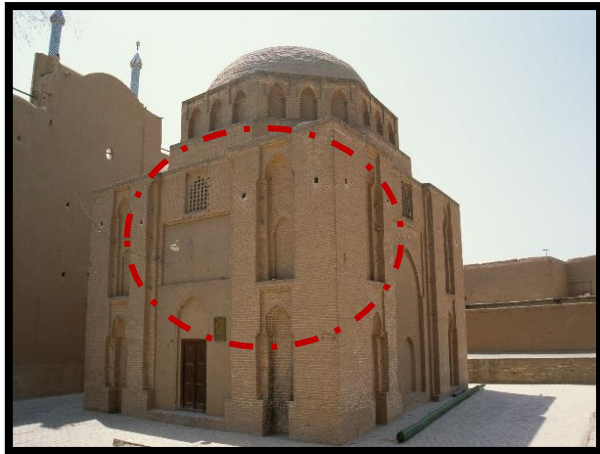


Figure 8 Davazdah Imam, Iran

Source:

<https://dome.mit.edu/handle/1721.3/56987?show=full>

6- 9).



Figure 9: Alembardar Mausoleum

Source: <https://www.dreamstime.com/photos-images/seljuk-mausoleum.html>

Author Stance:

The migration of artisans from Turkey, Persia, Arabia, & the inter-city migrations during the shifting of Muhammad bin Tughalq capital to Delhi resulted the mixing of the central Asian traditional architecture to that of local by the artisans. The form of dome that we get was no-where to be seen before 15th century. Bases for domes building in octagon or just an elevated form although had been started since 11th century (Figure 12).



Figure 10: Barid Shah Tomb

Source:

<https://socialmaharaj.com/2020/02/04/tombs-in->

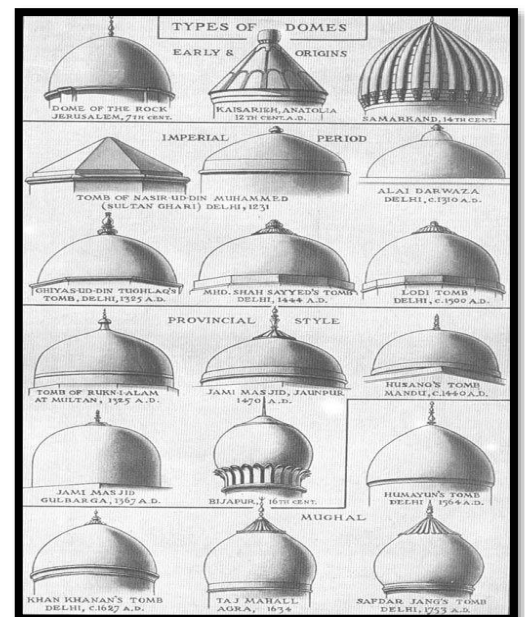


Figure 11: Centuries and Types of Domes

Source:

<https://in.pinterest.com/pin/654077545898716299/visual->



Figure 12: Tomb of Ibrahim son of Quli Qutb

Source:

https://en.wikipedia.org/wiki/Ibrahim_Quli_Qutb_Shah_Wali

Lotus Petal Base Holding Dome:

The lotus petal base holding the dome and multi layered pinnacle was never seen before in Golkonda architecture before Qutb Shah Dynasty (Figure 11). After they introduced in their tombs, it was then followed in different tombs such that of Ibrahim Rauza, Bijapur and Gol Gumbaz the pinnacle style can be seen prominently in Badshahi Masjid, Humayun Tomb etc. At the time of 14th century the Lotus petal base holding dome got prominent that can also be observed in the Muhammad Adil Shah Tomb, Barid Shah Tombs (Figure 10), and Bidar. Baridi Shah Dynasty ruled over in Ahmed Nagar (1482-1619). They also made their royal tomb similar to Bahamani Astur Tombs and Qutb Shahi tombs in garden where the complex has mausoleums and small tombs of the companions (figure 4-5). Quli was murdered by his son, Jamshed, and who forced his brother to run away from Golkonda. Ibrahim, brother of Jamshed, spent 7 years at Vijaynagar where he was influenced by the rich culture of Hindu Kingdom (Vijaynagara architecture known as Inhampi). He came back after Jamshed death and became next sultan [19].

Author Stance:

The lotus flower is most prominent and spiritual element in Hindu Architecture. Hindu architecture, that was most prominent kind of architecture at that time had an influence on the Deccan Sultanates. This can be related to Ibrahim seven years that were spent in Vijaynagar where he was influenced by Hindu Architecture. So the lotus base can be perceived as a transformed hybrid element that may have been formed by the fusion of Persian, Iran, Arabian and local Hindu Architecture in Bijapur (Figure 12).

During his (Ibrahim Qutb) rule Golkonda was an important marketing center for domestic and international trade. Diamond mining major source of earning, including painted textile exported to south Asian countries. Ibrahim was the one

to make a new city Hyderabad, 10 km from Golkonda 1591. Hyderabad city was made on Iranian principle town planning style [14].

The reason for his grand structure (Ibrahim Son of Quli Qutb) in the whole necropolis can be an indication of his love for massive architectural structures (Figure 13).

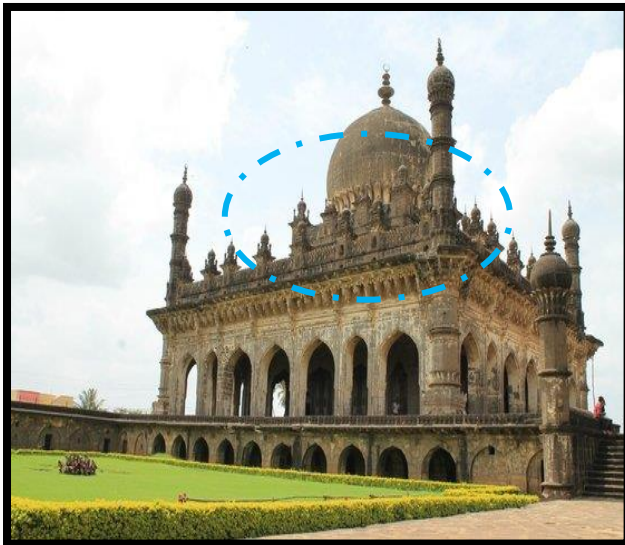


Figure 13: Ibrahim Rauza, Bijapur (1580-1627)

Source:

https://www.tripadvisor.com/LocationPhotoDirectLink-g608472-d3207754-i73798863-Ibrahim_Rauza_Tomb-



Figure 14: Gol Gumbaz, Tomb of Adil Shah, Sultan of Delhi

(1489-1686)

Source: <https://www.gosahin.com/places-to->

Other Examples of lotus petal Domes from 14th and 15th century (Figure 13 and 14).

Arched Parapet:

Daulatabad fort is one of the first forts from 11th century. It has been the center of attention in the history from 10th to 20th century. It was considered as the adobe of wealth and power. The fort was actually constructed for defense purposes at the time of wars. Muhammad bin Tughlaq shifted from Delhi to Daulatabad due to the massive defensive structure of Daulatabad Fort that he got fond of, but then shifted it back to Delhi due to Ala-ud-din rebellion ((Figure 15) [20].

Author Stance:

If we talk about the arched parapets on the borders of square structures of Qutb Shah Tombs we cannot find the exact evidence from where they adopted to use the arch style in the parapets. But if we revise the history and historical political wars between Ala-ud din and Muhammad bin Tughlaq and then the way Bahamani dynasty broke down into five Deccan Sultanates from where Qutb

Dynasty was formed. These all connections definitely carried the architectural styles and elements with time to time transformations by cross cultural invasions. The arched parapets that are the most visible element in all of the above discussed and related tombs. The use of arched parapets or arches on walls was first observed in this region in the 11th century, the Daulatabad fort near Hyderabad (Figure 15)



Figure 15: Daulatabad Fort near Hyderabad 1187
Red Circle indicating Arched Parapet.

Source:

<http://www.navrangindia.in/2018/02/formidable->

It may be assumed that Ala-ud-Din being a military officer plus Sultan Qutb Shah who also was a highly ranked military officer from Turk background who kept love for construction of forts and other architectural works could have used recessed arched parapets on the boundaries of their tombs in order to reflect their military background and maybe they wanted to show their pride for being an armed fighter through prominent use of arched parapets commonly used in forts.

The forts constructed at the time of Deccan sultanate which consisted of five dynasties ruling at the same time, used the same architectural features. One sometimes found it hard to differentiate between Qutb Shahi tombs and Barid Shah Tomb. They are mix influential structures with just a bit of change in the façade niches (Figure 16)

It may be concluded that the recessed arches used at the fort and then used in 15th and 16th century on the Tombs can be a way to indicate the personality, ideology, priority of the entity resting in peace. Because the Qutb Shah people built their own tombs in their lives [21]. One knows more about his/her self. A person when will erect his tomb will use every feature that seems attractive or belongs to his personal self. The continuation of same element in the whole necropolis can be then assumed as a continuous influence that one can get by the observatory liking and interest.

The continuation of the arched wall/Parapet can be observed in the Ibrahim Qutb Shah Mosque. The whole necropolis of Qutb Shah heritage Park have 75 monuments, 40 mausoleums, 23 mosques, 6 baolis and Parks [22]. The small arched parapets are also visible in the Tughlaq tombs (Figures 17-18).



Figure 16: Ahmed Nagar Fort by Ahmed Nizam Ud Din 1490.

Source: <https://www.whatshot.in/pune/ahmednagar->

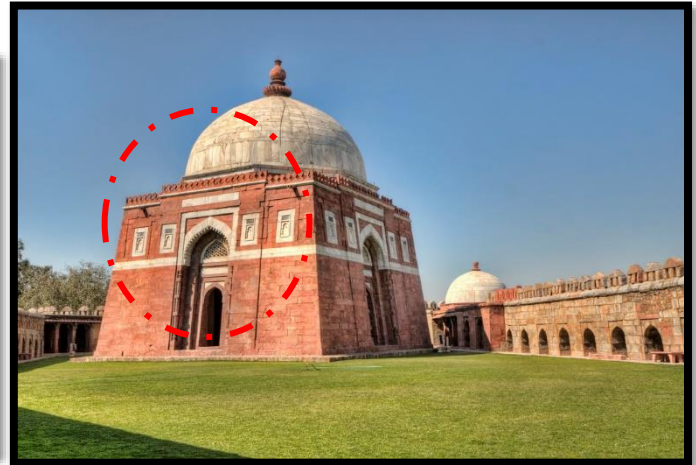


Figure 17: Tughlaq Tombs

Source:

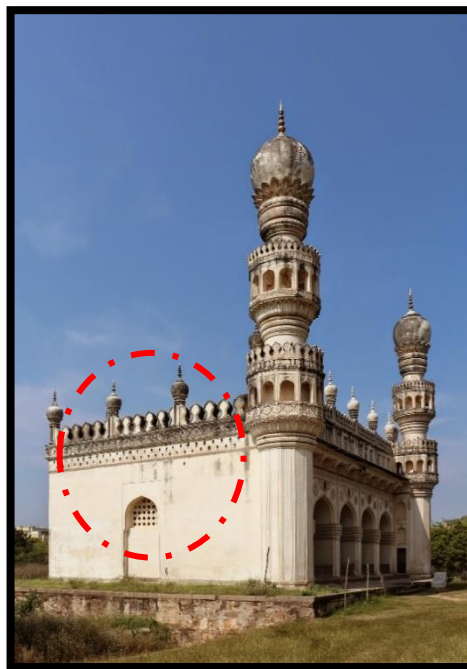


Figure 18: Ibrahim Qutb Mosque,

Source:

<https://incredibleindiaofficial.blogspot.co>

CONCLUSIONS:

Literature showed that how influences, connections, personal, political and local interactions, and migration leads to observatory learning and get translated into architectural structures, where each small element has a story and narration of its own. Some elements dictate historical & personal while some dictate

religious or political histories. The architectural elements transferred from one place to another carry with them millions of words from histories with each passing kilometer. Similarly the architecture adopted by Qutb Shahi dynasty was not just their prioritized or liked architecture of Persia, Arabia or central Asia but the workers/Artisans of that time are also considered as most responsible for the prominence of any feature in a building. The in-depth literature study helped in solving a mesh of how different dynasties ruling at the same time arrived, ruled, how they had similar architectural likings because of their similar military backgrounds and because of being decedents of Turks (Personal Stance of Arched parapet). One dynasty defeating the other is, at the same time adopting the same architectural vocabulary with certain changes due to the trade and business connections and how each one is influencing the other side by side and that is how it got passed on, to the other ruling dynasties with changes in languages of certain elements.

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