

Hyderabad Symbolises Indian Unity in Diversity in Selected Novels Zohra and a Shift in the Wind - A Perceptive Study

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Abstract:

This paper presents the significance of Hyderabad as a land of unity in diversity in India. Hyderabad is the youngest state of India. It is quite common that Hindu people enjoy the festival of Muslims and vice versa. The bond of Hindu Muslims cannot be seen separately in many situations of Hyderabad. Different kinds of customs and monuments still alive in Hyderabad that had been during their dynasty. People from various walks of life with the common desire for an inclusive society will come together in Hyderabad to celebrate each festival irrespective their religions. One can experience that caste is a matter of custom just like that we follow the festivals, dressing and food habits.

Key words: Hyderabad - unity in diversity – unite we stand – divide we fall – caste

Introduction:

The origin of Hyderabad is a symbol of love that shines with a natural beauty of architecture. It was gifted by Kuli Kuthub Shahi to Bagumathi as a token of love and affection in 16th century. Thousands of people are being come from various places with hungry stomachs every day that can be given food along with a work. Culture and language can help in bridging divisions on the lines of region, religion, language, ethnicity etc. Biryani, Haleem are the finest dishes in Hyderabad which is mixture of many items by losing its natural quality. The people of Hyderabad have an unknown beauty of togetherness by fading identity of caste, colour and

religion as the food items of Biryani, Haleem lose its flavor in mixing with many to gets it deliciousness, Telangana is the twelfth spacious and populous state in India, and a newly formed 29th state in India. Before the coming of Muslims, the state was shred into small princely states and there was no concept of Indian nationalism. The Muslim rulers, especially the Mughals, unified the land and gave it a central administration. They called the land Hind and Hindustan, i.e. a country of the Hindus. The name 'India', a Deformation of Hind, was given to her by the British governors. It's before the emplacement of Muslim rule, there was no history of India. People of particular locality recorded some occasion of certain rulers vaguely. The Muslims took exclusive care to record historical movements and appointed historiographers to do that job. The British administration reconstructed their charts and gave the Hindus a history of the distinct past not barring their self-interest to play one society against the other.

In regard of population, Hyderabad with about one crore people, occupied fourth place in metropolitan cities of India. It is a state with people of multireligious, multilingual and multiethnic people. Because of the large variation of the ethnic origin of her people, the states is mostly called an ethnic museum. The different community groups include the Marvadies, Keralites, Gujarathies, the north, and the South.

About Hyderabad:

Hyderabad is the capital of the southern Indian state of Telangana. Occupying 650 square kilometres (250 sq mi) along the banks of the Musi River, it has a population of about 6.7 million and a metropolitan population of about 7.75 million, making it the fourth most populous city and sixth most populous urban agglomeration in India. At an average altitude of 542 metres (1,778 ft), much of Hyderabad is situated on hilly terrain around artificial lakes, including Hussain Sagar—predating the city's founding—north of the city centre.

Established in 1591 by Muhammad Quli Qutb Shah, Hyderabad remained under the rule of the Qutb Shahi dynasty for nearly a century before the Mughals captured the region. In 1724,

Mughal viceroy Asif Jah I declared his sovereignty and created his own dynasty, known as the Nizams of Hyderabad. The Nizam's dominions became a princely state during the British Raj, and remained so for 150 years, with the city serving as its capital. The city continued as the capital of Hyderabad State after it was brought into the Indian Union in 1948, and became the capital of Andhra Pradesh after the States Reorganisation Act, 1956. Since 1956, Rashtrapati Nilayam in the city has been the winter office of the President of India. In 2014, the newly formed state of Telangana split from Andhra Pradesh and the city became the joint capital of the two states, a transitional arrangement scheduled to end by 2025.

Relics of Qutb Shahi and Nizam rule remain visible today; the Charminar—commissioned by Muhammad Quli Qutb Shah—has come to symbolise Hyderabad. Golconda fort is another major landmark. The influence of Mughlai culture is also evident in the region's distinctive cuisine, which includes Hyderabadi biryani and Hyderabadi haleem. The Qutb Shahis and Nizams established Hyderabad as a cultural hub, attracting men of letters from different parts of the world. Hyderabad emerged as the foremost centre of culture in India with the decline of the Mughal Empire in the mid-19th century, with artists migrating to the city from the rest of the Indian subcontinent. The Telugu film industry based in the city is the country's second-largest producer of motion pictures.

Socio-cultural aspects of Hyderabad:

Zohra, Zeenuth Futehally, Zohra published in 1911, banks on the traditional theme of the good and the bad woman. Zohra, a beautiful and charming girl, is engaged to her cousin Nasir, who is also beautiful, physically and mentally. It becomes clear from the first introduction of the protagonists that they are destined for each other. It was set in the first part of the twentieth century. There is a certain element of aristocracy in this book and of course it comes with its own limitations. But this is one side of the world that has not received due attention because one could consider the things that Zohra has to grapple with as "vanity". Is this just a story of a partly and frustrated housewife? But one scratches the surface to find that there is a life behind a purdah, there are ways in which people let their hair down and while people could exercise control over their body

due to social customs, it is extremely difficult to exercise control over the mind. It has for a long time been an established belief that the invisibility of respectable Muslim ladies in the public sphere corresponded to their silence, that it was next to impossible to retrieve the voice of ladies living in purdah. If anything, this would hold even more true for Hyderabad, widely held to be one of the most conservative among the princely states. The story is important only because of the setting. This is set around the time of Indian freedom struggle (Gandhiji is referred to and Sarojini Naidu makes an appearance in Hyderabad to recite poetry) - and therefore the concerns and issues that flow through the novel represent the times. The story starts with Zohra's marriage to Bashir. On the face of it, it is a happy marriage and possibly this would have continued that way if certain people had not come into Zohra's life. The first incident happens when Bashir and Zohra are on honeymoon in Mussorie where they meet one of Bashir's old friends and through him a young man - Siraj. Siraj is young unmarried and Zohra finds him interesting. She has to really let go of the boredom of the household - she has been in purdah all the while and the only let up is when they move out of Hyderabad. At the same time, Zohra cannot go wholehog. She has to have these diversions to satisfy her intellectual frustration. With the Mussorie honeymoon ending, Siraj disappears into oblivion. On return to Hyderabad the Bashir's brother Hamid appears on the scene with his part leftist and part nationalist orientation. He has an ear for poetry, loves books, and does not have a regular job. For Zohra it is a welcome change to chat up with Hamid. Bashir is generally absorbed in work and not a great company to keep. Zohra gradually figures out that she has fallen in love with Hamid, her own brother-in-law. Well the tradition of storytelling demands that such conflicts should not persist for long - he has to disappear from the scene - and so he does. In between on a vacation in Europe Zohra discovers a friend in Jacques who teaches her dance, but soon they separate as Jacques tries to make some advances towards her. Zohra wants to talk, flirt, but would not have sex with anybody else. Well the story goes on ultimately to end in a blissful death of Zohra. I really do not think the story is great - what it just illustrates is the two different worlds that Zohra lived in. In camera - purdah when she was in Hyderabad, and a big release when she was out. She is constantly looking for some intellectual companionship which Bashir cannot provide. While she finds nothing wrong with Bashir, her quest is to move beyond the veil

and that solace she seems to find in her conversations with others - she seamlessly lives in two worlds without feeling guilty about it. There is a certain element of magnanimity that we see from Bashir, while there are some petty issues within the family. The point is that wedding is not a one stop shop where one finds all solutions. The layers it unfolds in the context of the pre-independence Hyderabad aristocratic society which is trying to break shackles and westernize but at the same time cannot give up tradition is the most interesting part of the book.

Political conditions of Hyderabad during Pre-independence:

The state was governed by a council of ministers headed by a president who eventually come to be known as the prime minister. The ministers were not public men. In the 1940's, Nizam picked the Nawab of Chhatari a feudal land owner from the united provinces as his Prime Minister. Chhatari was a courteous and charming man, but he constantly had trouble with Kasim Razvi, the small town lawyer who had become the leader of political party that wanted to turn Hyderabad into a theocratic state. At that time, Shoebullah Khan, editor of the progressive *Imroze*, was brutally killed not very far from St.Andrews gate. His hands were cut off after he had been shot with a revolt only because he had suggested in an editorial that Hyderabad should accede to the Indian union. It was strange to witness these savage displays of insanity. Zafar mentioned that, no bombs of Second World War fell on Hyderabad, but a few did fall just short of Madras. After independence, one by one princely states was acceded to India, but Hyderabad opted to stay out. But, people against his wishes Police Action took place by the Indian army, brought about the fall of Nizam and arrest of Prime Minister and Kasim Razvi. Several scoundrels and scallywags escaped to Pakistan and the two hundred year old Ashafjahi dynasty came to an inglorious end. The eight-pronged military invasion was code named Operation Polo. Nobody in Hyderabad could understand what it had to do with the horsy game. Cultural diversity of Hyderabad people during pre-independence can be seen in Aminuddin Khan's *A Shift in the Wind*. (Noel said that during his first year in college he met a boy, an orthodox Marwari Hindu, who told him that he was adopted. He was quite open about it. His father's elder brother, who had no children, had adopted him. Emboldened by his directness, he told him that he was adopted too). The narration is simple and conservative and there was nothing in the book that got

me very excited. People cannot live without the hierarchy that can be found in reading Aminuddin Khan's book *A Shift in the Wind*. This is again set in the backdrop of Hyderabadi aristocracy, but makes a shift to the post-independence decade. The novel has several characters narrating incidents which add up to a story.

The relationships that evolve in this book are quite distinct. This is a much more liberal society, people are a bit more open and curious things happen. Zafar encounters three women at different points in time - first he meets Sabrina - who is older than him and married to a much older Dr. Merchant - he even wants to marry her but she is unwilling to break the earlier wedding. As he is trying to overcome this relationship he comes in contact with Asma who has been offered to him for a night. She sells herself in order to study and ultimately set up a school. Zafar does not have sex with her, offers her money, which like in any Hindi movie, she refuses. After that encounter, she disappears from the scene. And while Asma does not show interest in his money does show interest in Zafar himself, but he is not in a mood. Then Zafar marries Zeba. If the story ends here, it would have been a whimper - so Asma reappears as somebody who has already set up her own school. Sabrina re-appears wanting to marry Zafar. But it is too late. An interesting twist in the tale is that Zeba's father falls in love in Asma. That conflict has to be handled because Asma is not interested..... and eventually Sabrina loses memory. Obviously the novel is very ordinary and nothing much to write home about, but we can see that the Hyderabadi society has moved from the concerns of purdah to a bit more liberal setting. In its orientation and presentation it is very contemporary. The novel treats the decade of 50s and 60s as a capsule. There are no problems with the integration of the Hyderabad state with the Indian Union, the politics of the time does not exist and the characters continue to do business in their own small aristocratic world. Having read a lot about police action, Telangana peoples' movement and the tension that went on with the integration of Hyderabad state it was refreshing to read about something totally different. But it is amazing that when there is a big agitation led by Potti Sriramulu for integration of Hyderabad and the formation of Andhra on the basis of language, these novels stand as an island, totally warped inside the small lives of the aristocracy. Like Zohra makes a mention of Gandhi and Sarojini Naidu, this novel does make a mention of the police action - in order to determine somebody's age.

Conclusion:

The innumerable celebrations were certainly not as abstemiously arranged as they had been in better days. Charminar, centenary celebrated arts college and many other monuments are being enjoyed by all without any kind of disparities. No other country has such kind of serene atmosphere as Indians are enjoying with this so diverse country. It is time to notice that extremism has made irremovable marks on some people, but not on the innocent people. Live in Hyderabad, enjoy the Birayani and everyone can enjoy the unity and diversity.

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