

## An Overview of Elements of Composite Culture in Hyderabad

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***Abstract** – Present study focuses the composite culture of Hyderabad from its historic evolution and development, the Hyderabad town has toughened several changes since its foundation because the capital of the medieval Kingdom of Golconda within the sixteenth century to its gift standing because the metropolis of a contemporary state. every historic section of development has considerably influenced its physical, social, economic and cultural growth. Hyderabad, underneath the influence of Deccan, Persian and autochthonic culture, synthesised and evolved its terribly own Hyderabadi culture. Quite four hundred years later, HITEC town Hyderabad these days presents a special image. Whether or not it's its structural and spatial enlargement, infrastructural development or its socio-cultural attribute, modern Hyderabad has evolved phenomenally and for several natives on the far side recognition. victimization anthropology approach and secondary knowledge, the paper introspects whether or not town of Pearls has preserved its unblotted tolerance and composite culture or has given up to the challenges of recent and globalizing times. Culturally, what's it that the natives of 'Bhagyanagar' no matter their caste, creed, gender, region and faith miss in trendy Hyderabad.*

**Key words:** Composite Culture of Hyderabad (Hindu-Muslim-Christian culture), Social Changes and Cultural diversity, India

### Introduction

Cities evolve with individuals of multiple cultures coming back along. Cities aren't solely economic and body centres; they're cultural centres too. They gift a novel image of cultural accommodation and assimilation. The heterogeneousness of town carries with it, its historicity, and uniting of many cultures of natives and settlers. although all trendy cities show similar cosmopolitan culture, the foundations of endemic culture area unit thus robust that its influence is felt in daily lives. All the culture influences jointly merge into town mannerisms of town. this study focuses the weather of composite cultures in Hyderabad.

Culture may be a Brobdingnagian topic of study for sociologists. Culture exists anyplace humans exist, and no 2 cultures area unit precisely the same. We've started talking concerning culture in another lesson and mentioned its combination of parts that, together, kind a people's distinctive manner of life. During this lesson, we tend to area unit progressing to take a better consider those parts, specifically symbols, language, values, and norms. These parts look totally different across cultures, and plenty of modification with time as a society evolves.

Defining Culture is the total of knowledge, attitudes, and behaviors shared by and passed on by the members of a specific group. Culture acts as a blueprint for how a group of people should behave if they want to fit in with the group. It ties us to one group and separates us

from other groups—and helps us to solve the problems that all humans face. Culture involves the following factors: • food and shelter • education • religion • security/protection • relationships to • political and social family and others organization • language • creative expression

### **Elements of Culture:**

There are different types of cultures across the world and each culture has its unique essence. While defining the term 'culture', there are several elements that together constitute as the culture of a particular region or the culture of particular people. We fail to understand what the elements of a culture are, but we can learn more by looking through these: language norms religion & beliefs values social collective status and role in society cultural integration.

**Language:** The various languages are essentially an important part of the culture. Sociology of language focuses on the language's effect on the society. It is closely related to the field of sociolinguistics, which focuses on the effect of the society on the language.

**Religion and Beliefs:** The religion and the beliefs of the people in a civilization play an important role in shaping up of the culture as well. Sociology of religion is the study of the beliefs, practices and organizational forms of religion using the tools and methods of the discipline of sociology. Sociology of religion is distinguished from the philosophy of religion in that it does not set out to assess the validity of religious beliefs. Whereas the sociology of religion broadly differs from theology in assuming indifference to the supernatural, theorists tend to acknowledge socio-cultural reification of religious practice.

**Symbols:** The first element that exists in every culture is a variety of symbols. A symbol is anything that is used to stand for something else. People who share a culture often attach a specific meaning to an object, gesture, sound, or image. For example, a cross is a significant symbol to Christians. It is not simply two pieces of wood attached to each other, nor is it just an old object of torture and execution. To Christians, it represents the basis of their entire religion, and they have great reverence for the symbol.

**Social Collectives:** Social collectives refer to the social groups, organizations, communities, institutions, classes, and societies, which are considered as symbolic social constructions. Collective intelligence is shared or group intelligence that emerges from the collaboration and competition of many individuals and appears in consensus decision making. The term appears in sociobiology, political science and in context of mass peer review and crowd sourcing applications. It may involve consensus, social capital and formalisms such as voting systems, social media and other means of quantifying mass activity. Collective intelligence has also been attributed to bacteria and animals.

**Status and Role in Society:** A status or a social role is nothing but a slot or position within a group or society, which gives an overall idea of the social structure and hence is an important element of culture. This can also include traditional gender-based or age-based roles.

**Cultural Integration:** This includes the degree of harmony or integration within the various elements of culture. This can include elements like sub-cultures, local cultures and the difference between historical and cultural traditions.

**Norms:** Every society or every civilization has a set of norms, which are an inseparable part, and an important element of the culture. This can include the folkways, mores, taboos and rituals in a culture. **Values:** The social values of a particular civilization are also considered as an element of the culture. The values of a culture often refer to the things to be achieved or the things, which are considered of great worth or value in a particular culture.

### **Historical Hyderabad**

The city of Hyderabad was based by Muhammad Quli Qutub Shah of Iran, the fifth ruler of the dominion of source in 1591 A.D. on the south bank of the stream Musi, that's a serious tributary to the stream Krishna. Hyderabad – Bhagyanagar - the town of luck symbolises spectrum of obsessions – love, pearls, cuisine, pan (betel leaves), Irani chai (tea), stunning monsoons and plenty of additional. The icing, however, is that the nawabi (luxurious and elite attitude) vogue and splendid Ganga-Jamuna Culture (co-existence of Hindu-Muslim Culture), the Hyderabad culture is unwoven through its history and, therefore, to know the varied sides of Hyderabad Culture, it's worthy to run down the memory lane of Qutub Shahis and Asaf Jahis, the dynasties, that not solely arranged down the muse of contemporary Hyderabad however additionally essential to know the history of Hyderabad. A multitude of influences has shaped the character of Hyderabad. Its palaces and buildings, houses and tenements, gardens and streets have a history and an architectural individuality of their own, which makes Hyderabad a city of enchantment. For instance, Charminar is of Islamic architecture with Persian elements of arches, domes and minarets. The history of Hyderabad can be broadly categorised under Qutub Shahi and Asaf Jahi period.

### **Qutub Shahi's**

In 1463, agitative impacts bust call at the Telangana region of the Bahamani kingdom of Deccan. Swayer Quli Qutbul Mulk, a Turk World Health Organization was a high situating man underneath Muhammad sovereign Bahamani, was sent to smother the burden. He was triple-crown and was stipendiary by being created the Subedar of Telangana in 1495, with Golconda as his head-quarters. Thusly, with the separating of the Bahamani Kingdom within the middle sixteenth century, swayer Quli acknowledged virtual chance. So he engineered up the Qutub Shahi line that propped up from 1518 straight up to 1687 once Aurangzeb's military cleared the Deccan.

This custom unfold over 171 years within the authentic scenery of South Republic of India. The eight leaders of this renowned line have left a firm impression of their robust characters upon the land and its blood. The Qutub Shahi rulers were unprecedented engineers and supporters of learning. They trashed the Persian culture even as the near culture of the Deccan, symbolized by the Telugu cant and also the as lately created Deccani attention-grabbing expression.

Tana sovereign was the last leader of Golconda. within the interior of his run, the Mughal Emperor Aurangzeb snatched the post of Golconda for a amount of eight consistent months. In 1687, the Mughals finally seethed the fortification once the entryways were opened by a traitor. Abul Hasan was taken unfortunate person. He was control unfortunate person 1st at Bidar and afterwards at Daulatabad (Aurangabad) wherever he kicked the pail in jail following twelve important uncountable subjugation. January Sapar Khan, one among the nobles of Aurangzeb, ran with Abul Hasan up to Daulatabad. He was later created the executive pioneer of the Deccan underneath the dominion of Aurangzeb. just in case

Charminar is seen because the image of Hyderabad, by then Qutb Shahi Tombs near Golconda Fort is seen as a vital little bit of Hyderabad city's made history and culture. A stand-out and beautiful cemetery, Qutb Shahi Tombs could be a all out want see on the set up of holiday makers to Hyderabad.

### **Asaf Jahi's**

After the swayer ruler Aurangzeb's seizure, the importance of Hyderabad declined and therefore the town fell into partial ruins. because the swayer Empire decayed and commenced to disintegrate, the viceroy, Asaf Jah I announced himself because the Nizam and established freelance rule of the Deccan. Hyderabad another time became a serious capital town, dominated by sequential Nizams of the Asaf Jahi phratry till the state was incorporated into Indian Union in 1948. The seven Nizam's of the Asif Jahi phratry dominated the Deccan for nearly 224 years, right up to 1948 (Alikhan, 1991).

During the Asaf Jahi amount, Persian and different languages particularly spoken within the Deccan region of Bharat - Urdu, Telugu and Marathi developed at the same time. the best official positions got to meriting persons regardless of their faith. Persian was the official language, and it remained till 1893, taken by Urdu till 1948. once nation and therefore the French unfold their hold over the country, the Nizam presently won their friendly relationship while not bequeathing his power. The title "Faithful Ally of nation Government" was given on Nizam VII. Ntion stationed a resident at Hyderabad, however the state continued to be dominated by the Nizam.

Hyderabad's twin town Secunderabad shares the same history though it's quite completely different culturally in up to date times. In 1798, a subsidiary alliance for military and political cooperation was signed between the Nizam and therefore the British East India Company. Thereafter, a part north of what's currently the Hussain Sagar was established as a British bivouac. the realm was named Secunderabad when the then Nizam, Sikander Jah. The essential distinction between Hyderabad and Secunderabad is that the previous was a structure Muslim town, whereas the latter was a cosmopolitan colonial city ab initio. However, Secunderabad has evolved into a cosmopolitan twin town of Hyderabad. Hyderabad was wherever the Nizam lived; Secunderabad housed nation resident WHO wielded the \$64000 power within the state. The Nizam's prime ministers were designated or approved of by the resident before the ruler formally appointed them. each prime minister 1st referred to as on the resident WHO came back the decision.

The Nizams were well-liked for his or her wealth and wealth. Speaking regarding the seventh Nizam Martin Luther reflects, "[t]he seventh – and therefore the last ruling – Nizam, Mir Osman Ali Khan, was acknowledged to be the world's richest man of his time. He had no plan of his wealth, not shocking for a person whose belongings yielded two.5 million rupees and whose allowance was 5 million rupees a year. Besides, in 1919, he revealed and have become the only real marketer for the six collections of his poems for one guinea every. The guinea may be a coin of roughly one-quarter ounce of gold that was minted within the Kingdom of European country and later within the Kingdom of nice United Kingdom of Great Britain and Northern Ireland and therefore the uk between 1663 and 1814. (Yes, the worth was fastened in guineas! it had been reminiscent of twenty-one rupees). He was conjointly conferred a nazar whenever a traveler was given the privilege of associate audience. The minimum quantity for a nazar was one gold and twenty silver coins – 24 rupees!" (Luther, 2008).

The Nizam's rule saw the expansion of Hyderabad economically and culturally. Electricity, railways, roads and airways developed. large reservoirs and irrigation comes like the Tungabhadra, and Nizam Sagar were completed. the first work on Nagarjuna Sagar was undertaken. The Osmania University and a number of other faculties and schools were supported throughout the state. Nearly all the general public buildings like the Osmania General Hospital, High Court, Central State Library, auditorium, day of remembrance Hall and different buildings within the Public Garden were engineered throughout the reign of Osman Ali Khan. presently when Bharat gained independence in 1947, all the princely states were invited to affix the Republic. Nizam VII was reluctant to try and do so; however in 1948, when the action (Operation Polo), his state was incorporated into the Indian Union. Operation Polo refers to the Indian operation, that resulted within the integration of the State of Hyderabad and Berar into the Union of Bharat on Gregorian calendar month twelve, 1948. This Operation is commonly popularly mentioned as a action. This was the primary large-scale operation disbursed by freelance Bharat. Mir Osman Ali Khan, the last Nizam, died on Friday twenty four Feb 1967. it had been the top of the princely era.

At the time of India's independence, Hyderabad was the most important Indian princely state in terms of population and GNP.<sup>1</sup> The State had its own currency, mint, railways, and communication system. There was no taxation. Its territory of eighty two, 698 sq. miles (or 51355.458 sq. kms) was quite that of European country and Scotland place along.

### **Hyderabad after 1947**

The years 1947 to 1956 were terribly crucial within the history of state. once Republic of India gained independence on fifteen August 1947, the 3 main regions of state – Coastal Andhra, Rayalaseema and Telangana weren't a part of state state. Telugu-speaking folks demanded for his or her long-cherished Visalandhra formation, however folks of Hyderabad state were unanimous in their demand for cacophonous the state into 3 components. The States Reorganization Commission headed by Syed Fazal Ali detected the views of various folks and organisations. The state of 'Andhra Pradesh' emerged merging all the districts of Coastal Andhra, Rayalaseema and Telangana on November 1, 1956. However, on 2d June 2014, the state of state was divided and new state of Telangana with Hyderabad as its capital has been fashioned (Guenther, 2014).

### **Composite Culture of Hyderabad**

Hyderabadi culture is that the results of evolution and assimilation of many cultures a number of that were impermanent (like British and French) and a few cultures that created Hyderabad their home and thereby assimilated with different cultures. The arrival of various cultures tho' dates back to the amount abundant before Qutub Shahis. The current Hyderabadi culture foundations were ordered throughout the Qutub Shahi time. Totally different completely differentcommunities from north and south Asian country migrated to Hyderabad throughout different times of the reigns of Qutub Shahi and Asaf Jahi. Later Hyderabad became the meeting ground of much all the weather of the population of the country. Several families from north Asian country came within the early tenth century. These communities compete a major role within the political, social and cultural lifetime of Hyderabad.

It has been articulated that the impact of Persians on the culture of Hyderabad. That is, Persians were a section of the cultural make-up of Hyderabad ever since the creation of town

in 1591 A.D. This was natural as a result of the nobility command the ruling phratry of the Qutub Shahis, World Health Organization came from Persia, that is that the contemporary Asian country, and also the most significant positions within the administration of the dominion from Asian country. This issue had an amazing impact on the art, design, literature and culture of Hyderabad for nearly 2 hundred years when its foundation, and also the influence is clearly visible altogether these areas. There was hardly any aspect of life in Hyderabad, that didn't bear the mark of Persian influence. There might be a decline within the Iranian influence, however it never entirely disappeared and people and families of Persian origin continued to wield an excellent deal of influence till terribly recently and continued to form the means of life a minimum of among the upper categories in Hyderabad (Prasad, 1986).

While analysing the cultural non-uniformity of Hyderabad, Sheela rule says that Hyderabad's heterogeneous society enclosed each Muslims and Hindus, and men of various ethnic, racial, non secular and social backgrounds. Hyderabad was choked with various teams happiness to totally different castes and categories. Hence, the individuals of Hyderabad were influenced by multiple cultures (Raj, 1987). It's this influence that has formed the Hyderabadi culture,

Through the centuries, the ethnic Telugus of the region have blended and amalgamated with the those who have communicate and been created welcome to the present region of the Deccan. The fusion has led to a special composite Hyderabadi culture that has evolved between its Telugu population and also the Mughals from the North of Asian country with whom Hindus of the Kayasth community came within the sixteenth century, and occupied necessary posts within the state. Kayastha (also noted as Kayasth or Kayeth) may be a caste or community of Hindus originating in Asian country. Kayasthas area unit thought of to be members of the literate scribe caste, and have historically acted as keepers of records and public accounts, writers, and directors of the state. There was an extra inflow of Turkish and Persian students, artists, craftsmen and traders World Health Organization came between the sixteenth and nineteenth centuries, invited by the rulers to brighten the forts, tombs and different structures. This interaction and mingling amongst those of various regions and lands additionally LED to the emergence of an attractive language, Urdu, with its vibrant domestically spoken Hyderabadi Urdu or 'Dakhni Boli' (Deccan dialects) which regularly includes part of humour at one's own expense (Latif, 2008).

The composite culture is mirrored in varied dressing patterns, food habits, customs and traditions. In medieval Hyderabad, Hyderabadi culture was greatly mirrored in simplicity. individuals were terribly straightforward and largely stuck to their faiths however they paid due regard to every other's religion. Sheela rule writes that this simplicity of the culture was additionally mirrored within the people's attires. typically speaking, the normal sorts of the dress within the rural areas of Hyderabad was loincloth or waist fabric, a brief jacket or coat of cotton, a red or white turban within the Marathwada region, and forever white in Telangana. They carried Kambal or blanket regardless of whether or not (Hyderabad, however, had moderate weather with most of the homes while not fans). Each Hindus and Muslims wore this. Hindu ladies accustomed wear saris and cholis (blouses) however Muslim ladies usually wore a lehanga or underskirt, with a choli (blouses) and dupatta (long scarfs or stoles that's basically a part of South Asian ladies attire). The dastar or the wear of the individuals of Hyderabad was of various varieties. Differing kinds of family or ancient dastars utilized by the individuals was the identification of their profession, caste and family. carrying of another's dastar was thought of artless. Those whose fathers were dead wore

white dastars et al. used colours in line with their whims. Of the whole dress, dastar was alleged to be image of respect (Raj, 1987).

Among Telugu community, Langa Odhni (half sari) was a really outstanding apparel of young ladies and women. The plaited hair embellished with bush flowers projected a pretty image of Hyderabad Culture. However, the onset of economic process has brought new attires that are comparatively trendy though globalization is commonly mistaken as AN solely economic development, it's obvious that “humans on all frontiers are being forced either to shift their conceptional systems radically and quickly or to measure in a very thought-world that not fits the means their world is” (Keesing & Keesing, 1971: 343). Keesing points out that as “rewards of “economic development” become universal aspirations; they [people] react to the present challenge in sharply contrastive ways”. From this attitude, economic process cannot still be solely outlined as AN economic development, however it's social, cultural and political effects should even be self-addressed.

The traditional Muslim family in Hyderabad had a separate Zenana (pertaining to women). Zenana or the inside a part of a house significantly meant for the ladies was separate place in a very common Muslim house (Chakrabarty, 2014). Privacy was secured by means that of thick-wadded curtains, that are referred to as *parda*, usually fabricated from coarse material in line with individual style. *Parda* was strictly determined among the Muslims, and few Hindu families (Chakrabarty, 2014; Sur, 2014). Besides *parda*, the openings between the pillars had blinds fabricated from bamboo strips, woven along with colored cords. These were referred to as *chilman*. several of them were painted inexperienced since green could be a terribly soothing color to eyes.

The Hyderabad Culture has its own charm and attraction. Narendra theologiser says “[i]n 1591, the fifth Qutub Shahi swayer of source, prophet Quli designed a town as ‘a reproduction of heaven’. He named it Bhagyanagar, once his beloved Bhagmati. In 1983, the German creator Jan Pieper quoted chapter and verse to argue that the town was so an field of study figure for the Quranic heaven” (Luther, 2008). Nice temples for journey, famed diamond mines, and international trade attracted folks from several regions. There was contact with distant lands through coastal trade that enclosed the export of precious stones, and written textiles, particularly of the famed cloth that was thus popular the women of Rome and more into Europe. Bilkees Latif writes that the gorgeous dakhni sort of miniature painting, the famed *kalamkari* hand-painted textiles depiction the Persian tree of life also as scenes from our Ramayana is equally a inheritance of Hyderabad’s cultural fusion (Latif, 2008).

The romanticism of Hyderabad is most inherent in Hyderabad Culture. there's one thing romantic within the air of Hyderabad, that has been highlighted by Bilkees Latif and Narendra Martin Luther. Narendra Martin Luther, whereas comparison Hyderabad and Taj Mahal, says Hyderabad is to cities what Taj Mahal is to buildings – a monument to like. each were named to commemorate the individual beloveds – Taj for Mumtaz, Bhagyanagar for Bhagmati. whereas Taj symbolised a longing for a departed beloved soul, Bhagyanagar was a celebration of a union of lovers. Taj was to enshrine a resting place for a departed queen, Bhagyanagar to supply room for her subjects (Luther, 2008). The Hyderabad Culture is Ganga-Jamuna Culture, that shows evident example of synthesising Hindu Muslim culture and clearly, that had its roots within the history of Hyderabad.

Highlighting the variety of the ruling elite, Narendra Martin Luther writes that Aurangzeb's detested jaziya – capitation – was ne'er obligatory within the South. On the opposite hand, a broad streak of ism runs through its history. In 1805, a Kayasth noble, Raja Bhavani Pershad, designed the primary Kayasth temple at Rambagh close to Attapur. The third Nizam, Sikander Jah, performed the installation ceremony of the idols of Rama, Sita and Lakshmana. He additionally granted a jagir<sup>2</sup> of 12000 for its maintenance. The population of the state of Hyderabad was preponderantly Hindu. Its introduction kinfolk, Qutub Shahi, signed to the Shiah Islam sect of Islam. The Asaf Jahis were Sunni. Three of the ten highest noble families underneath them, one was Sunni, 5 Shiah Islam and 4 Hindu. Out of the Hindu families, 2 were Deccani, and 2 from North Asian nation – one Kayasth and therefore the alternative Punjabi Khatri, tracing their ancestry to Todar Mal, Akbar's celebrated revenue minister. This diversity of the ruling elite imparted a particular flavour to the Hyderabad culture (Luther 2008).

During Asaf Jahis (Nizams), it had been wonderful amount of design, underneath whose reign Hyderabad's Twin town, Secunderabad was based. The Osmania University, the Chowmahallah Palace, the King Kothi Palace, the Falaknuma Palace ar few samples of grand design throughout the Nizam age. throughout a similar era, Secunderabad was designed as a station for the French and later British troops. the military barracks, clubs and houses in Secunderabad exhibit tremendous inspiration in design vogue from English. The extremely accommodative town took the novelty of dotcom boom (the IT revolution) in its stride once a section of the town was rechristened Cyberabad and Hitec town (please see a glimpse of Cyber Towers, Figure 3). In twenty first century, Hyderabad, the jewel within the crown is that the Rajiv Gandhi International aerodrome. additional many structures in Gachibowli, as well as IT corporations and convention centres like HITEC, ar impressive samples of modern infrastructure.

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### **Food style:**

The Dastarkhan Culture Food is at hand a part of any culture. Hyderabad is thought for its world standard Haleem and Biryani. Hyderabadis like to eat. Bilkees Latif writes that the majority conversations appear to finish with a discussion on food! In restaurants everywhere city or maybe if one is walking down a street at gloaming, one gets the aroma of saffron and cardamom from a hot kachi biryani of fine rice and succulent meat, of that it's same that when eaten it will draw you back to the town for more! Hyderabad food has its own character depiction its composite culture. The food has the flavours of saffron, cardamom and nutmeg from Persia, the made cooked spices in clarified butter from northern Asian country, increased by its basic, piquant, native Andhra ingredients of bitter tamarind fruit, curry leaves and hot red chillies in meat, seafood, fowl or sharply cooked vegetables and spicy, chili pepper hot dishes. chili pepper hot food is followed with a serving to of plain yogurt and cooked rice to chill down the fiery fumes, and also the made spices (masalas) within the baghare baingan (spicy herb curry with gravy) and mirchi Hindu deity salan (green chili pepper curry with spicy gravy) become simple to digest due to the addition of tamarind, therefore standard in Telangana (Latif 2008).

### **Social changes in composite culture**

In its historic development, the Hyderabad town has practiced several changes since its foundation because the capital of the medieval Kingdom of Golconda within the sixteenth century to its gift standing because the metropolis and megacity of a contemporary state. every historic part of development has markedly influenced its physical and cultural growth, whereas the Golconda amount was better-known for the promotion of Muhammedan Iranian cultural, it inspired equally the event of the native Telugu culture within the town that is indicated by the actual fact that the rulers themselves were informed with the Telugu language and a few of them even composed poetry during this language.

In more than four centuries of its existence, Hyderabad has seen unnumerable socio-cultural changes. In past twenty years, its growth has been fantastic most so it reflects multiple identities although it subsumes in identity of Hyderabad. Christina Francis says that the “Twins” (twin cities of Hyderabad and Secunderabad) have adult most that they need developed four terribly distinct identities over the years. Distinct enough to look like four mini cities – previous town, New City, technical school town and Secunderabad – masquerading collectively vibrant Hyderabad. Hyderabad acquires a brand new identity and Hyderabad flaunts a brand new temperament, each twenty five odd kilometres. With the IT business and company culture changing into a parallel lifeline, a technical school town (Madhapur, Kondapur, and Gachibowli) has shaped for brand new age Hyderabad World Health Organization has chosen to remain within the town for the opportunities it provides (Francis, 2012).

Anyone World Health Organization is born and spoken in Hyderabad and has seen its evolution within the past 2-3 decades shall positively vouch that there's some part of our culture, our Hyderabad Culture that is missing, although it's troublesome to spot the precise missing part. The social and laic tolerance, that outlined Hyderabad Culture, looks to be diluted although several residents still retain the laic spirit.

Narendra Luther, terribly exactly and showing emotion, brings regarding the modification in Hyderabad and therefore the missing part. He says that Hyderabad was formed within the image of heaven. All its gardens and low buildings are gobbled up by new housing buildings. Multi-storey malls have sprung up even within the exclusive residential areas. Its arteries are obstructed, its breath impure, its heritage well-nigh nonexistent. The 2.5 billion-year previous, fascinating rocks are being recklessly destroyed. Paradoxically, whereas people's financial gain goes up, their quality of life is plummeting. Yearning is for that lost heaven of broad concrete roads, of a coffee skyline, and of gardens. It's a searching for a world of at ease life, of courtesies, of mushairas, qawwalis and chowki dinners. It's a craving for the sepia tones of past times. I too suffer from yearning. I came to the current town 5 decades past. I still board Hyderabad, however wherever is Hyderabad, O bird of time? (Luther, 2008).

Secularism is that the terribly material of Hyderabad Culture. tho' we've been living and projected the profane spirit, it's unhappy to determine that spiritual festivals became means that to mirror strength and power. the heat of the individuals and relaxed perspective is missing. Vanaja Banagiri says that gone are the times of nawabi attitudes and at ease lifestyles. Everything is on a quick track. From economic development to attitudinal modification, Hyderabad has undergone an amazing metamorphosis. Steering the expansion are the city's young. With their restlessness to be an element of the hip and happening, and

energy levels to match, they need redefined all things heretofore referred to as Hyderabadi (Banagiri, 2008).

The housing culture has become a necessity keeping visible the house crunch. it's been debated that housing culture is discouraging the individuals of wide-ranging faith and castes staying along. till recently, that's a decade past, Hyderabadi couldn't relate to the housing culture. once abundant resistance, they need succumbed to the housing demand and escalating land rates, and one finds high rises mushrooming in and round the town. as luck would have it, some areas like anniversary Hills are protected against the onslaught of contemporary wonders and still retain the charm of homes with gardens.

Osman Sagar was created by damming the watercourse Musi in 1920, to supply a further supply of beverage for Hyderabad and to shield town when the good Musi Flood of 1908. it absolutely was created throughout the reign of the last Nizam of Hyderabad, Osman Ali Khan, thence its name. A princely house known as Sagar Mahal, high the lake and currently a heritage building, was engineered as a summer resort of the last Nizam. Its location on the banks of the lake offers terrific views. The breeze of the lake is extremely pleasant and has been fashionable the locals since the Nizam's time.

The growth of town has light-emitting diode to accumulated time period. The social interactions between individuals have assumed new dimensions with weekend parties and tap house culture creating its robust presence feel. Many rabid Hyderabadi at varied platforms have declared it, in many write-ups, monographs and ethnographies that Hyderabadi Culture evokes pictures of charm and romance, grandeur and splendor woven with legend, that over the years has continued to inspire modern lore. in style renditions of town, very like those of its counterpart town within the North, Lucknow, imagine the syncretistic Hindu-Muslim culture, a Ganga-Jamuna Culture, Associate in Nursing an elite drawn across denominational divides that left behind not simply picture wonders just like the Charminar, the Chowmahalla and therefore the equally marvelous palaces and baradaris (Baradari also Bara Dari could be a building or collapsible shelter with twelve doors designed to permit free flow of air. The structure has 3 doorways on each aspect of the sq. formed structure) however a fusion cookery marked for its distinction and therefore the engaging speech, Deccani Urdu (Hyderabadi Urdu could be a non-standard speech of Urdu spoken in areas of erstwhile Nizam's Hyderabad State (now in Telangana, Marathwada region of geographical region and Hyderabad-Karnataka region of Karnataka) and its diaspora. it's conjointly called Deccani Urdu from its former name Hyderabad Deccan. It contains loan words from Indian languages like Sanskrit, Telugu, Kannada and foreign languages like Arabic, Turkish and Persian).

All these descriptions square measure true however somewhere undermining this reality. on the far side the glories of the Nizami era, buildings, pearls and therefore the pleasurable cookery, the modern Hyderabad has distended, then square measure its challenges and predicaments, that induce the clashes between castes, class, faith and regions. The standard najaakat, mannerisms and courtesies, that were a part of everyday social interactions between people, appear to be missing. the simplest example is that the method autowallahs (auto drivers) beat up the commuters. The relaxed pace of town has remodeled drastically. The attires have modified. Western and fashionable wears have replaced ancient attires. The concrete jungles and pollution have detached the brightness from the celebrities and has low-beam the pole star.

Not solely is up to date Hyderabad, Associate in Nursing eight million and agglomeration, a lot of and totally different from the erstwhile capital of the Asaf Jah sept, we'd like to come back its history to know each the energy and tensions marking the world and its common culture. Equally, while not understanding the relations between town and its rural area, a lot of extractive than synergistic, we tend to might miss out on its future.

The city, in its frenzied pace, is choking its resources particularly land and water. The city, that was called 'City of Lakes' is witnessing destruction of native water bodies and extraordinary amendment in land use pattern.

In fact, cities amendment; however change shouldn't snatch the identity and also the Culture, that defines the identity. For a traveler, Hyderabad might gift a awfully satisfactory image except for those residents World Health Organization see Hyderabad ever-changing at such high pace, the amendment isn't invariably welcome. In fact, within the winds of those changes the fundamental nuances of Hyderabad Culture is bit by bit missing. Nevertheless, despite the missing component, the Hyderabadis love and love town however do sigh for the missing component. simply to conclude and quote the content in a very seminar write up (City of Hope – a conference on Hyderabad and its syncretic culture, might 2008) what form this may take remains unsure, however town still retains its soul and generates fierce pride among its resident mulkis and migrants. whether or not somewhat worn, partly a lot of story and memory than reality, there's no contend the lethargic grace and hospitable spirit, simply what makes Hyderabad therefore special.”

In fact it has become its composite culture without changing its core ethos of tolerance and acceptances. Amalgamation of Islamic, Parsi, Hindu, Christian, culture has created Hyderabad's beautiful Culture of today based on significant idea of composite culture. It is our responsibility to focus on its uniqueness spreading love and understanding to one and all.

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