Bulletin of Nexus
Multidisciplinary International Research Journal, Double-Blind Peer Reviewed, Open Access Journal
ISSN : 3065-7865 / Volume-3, Issue-3 , March 2026

Original Article

Qutb-Shahi: Panjshahi the Qut B Shahi of Golconda… (8 Eight Sultan of Golconda) (From 1512 To 1687 AD) = 175 Years an Application of the March of Intellect: A Special Angle

Azad Haji Patavegar[1]Dr. Sonkanwar Hada[2]
[1]Research Scholar,KID 24865 History: Humanities, Career Point University; Kota: Rajsthan
[2]Research Guide,Department of Arts and Humanities, Career Point University; Kota: Rajsthan

Manuscript ID:
BN-2026-030304

ISSN: 3065-7865

Volume 3

Issue 3

March 2026

Pp. 14-19

Submitted: 10 Feb 2026

Revised: 20 Feb 2026

Accepted: 09 Mar 2026

Published: 31 Mar 2026

DOI:
10.5281/zenodo.19968353
DOI link:
https://doi.org/10.5281/zenodo.19968353

Abstract

The dynasty's founder, Sultan Quli Khawas Khan Hamadani was born in Hamadan, Iran. He belonged to the Qara Quoyunly a Turkish Muslim tribe and a descendant of Qara Yusuf. In the 15th century Quli Khawas came, along with his uncle; named Allah Quli. Later they went to Southern India are, the Deccan and they got job there and in the reign of Mahmud Shah II Bahmani Sultan number 14th fourteen 887-924 AH=1482-1518 AD, who was of Deccani Muslim ethnicity, interrelated gender and class. Unlike his fellow Bahmani governors he did not assume independence until 1512 AC (918 AH) after the disintegration of the Bahmani Sultanate. He took the Iaqab as Qutb Shah and founded the Qutb Shahi dynasty of Golconda. He was murdered by his son Jamsheed in 1543 A. D. and succeeded the throne as 2nd second Sultan of Golconda and ruled the sultanate. Jamsheed died in 1550 A. C. due to cancer disease. Young son of Jamsheed, Subhan Quli Qutub Shah reigned about a year only as a 3rd third sultan, at which time the nobility brought back and was replaced by his youngest uncle who was intelligent and shrewed and the best suited to rule the state and installed. Ibrahim Quli Qutb Shah as a fourth 4th Sultan of Qutubshahi. During his reign he built a Charminar at Hyderabad and shifted his capital from Golconda to the near city: Hyderabad and served as capital of the Sultanate. The dynasty ruled Golconda Kingdom for about 175 years until Aurangzeb, in his campaigns in the Deccan, conquered the Sultanate of Golconda in 1687 A. D. with the completion of his siege of Golconda. The last ruler, Abdul Hasan Shah: 8th number of Sultan. (Tanashah) son-in-law of 7th Sultan Abdulla Qutub Shah, was imprisoned in the Daulatabad Fort and the territory of the Golconda Sultanate was amalgamated (annexed) to a Mughal Imperial province, Hyderabad Subah.

The Qutubshahis were patrons of Persinate Shia culture. Over the 90 ninety years of their rule (1512-1600 A. D.), they championed Persian culture. The officials and court language were in Persian only. Quli Qutub Mulk's court became a resort for Persian culture and literature. In early 17th century, with the Sultan Muhammad Quli Qutubshah (1580-1612 AC/988 AH-1020 AH) a change began. He began to patronised the Telugu language and culture as well. Written material published (edicts) began to be issued both in Persian and Telugu, towards the end of the dynasty, these were primarily in Telugu with a summary in Persian. As they adopted Telugu they saw their territory as the Telugu speaking reason, states indologist Richard Eaton with their elites considering the rulers as "Telugu Sultans."

***Keywords: Intellect**, Sultan, Reign, Literacy, Corner Stone, Diplomacy.*

Introduction:

Golconda[1]: The most striking features of the landscape are gigantic knobs (Huge, Expansive, Knobble) on so many of which forts were constructed. The best known of these are Golconda, comparable to the Acropolis at Athens. Some five (5)-miles to the west of the city of Hyderabad and Daulatabad Deogir seven 7 miles north of Aurangabad. Golconda was the eastern remnant (Small remaining part relics) of Gulbarga extending from just east of Bidar to the Bay of Bengal.

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Address for correspondence:

Azad Haji Patavegar, Research Scholar, KID 24865 History: Humanities, Career Point University; Kota: Rajsthan
Email: patavegarazad@gmail.com

How to cite this article:

Patavegar, A. H., & Hada, S. (2026). Qutb-Shahi: Panjshahi the Qut B Shahi of Golconda… (8 Eight Sultan of Golconda) (From 1512 To 1687 AD) = 175 Years an Application of the March of Intellect: A Special Angle. Bulletin of Nexus Journal, 3(3), 14–19. https://doi.org/10.5281/zenodo.19968353

Quick Response Code:

Website: https://bnir.us

. It included present day Andhara Pradesh north of Krishna River and Southern Golconda was the eastern remnant (Small remaining part relics) of Gulbarga extending from just east of Bidar to the Bay of Bengal. It included present day Andhara Pradesh north of Krishna river and Southern Orissa.

The Qutbshahi was founded by Sultan Quli Qutub-Ul-Mulk settled in Gulbarga and he joined the government of Bahmani Empire being a intelligence and military abilities from the rank of second minister he rose to the rank of governorship of Golconda in 1496 A. D. He did not assume the royal power until 1518 A. D. at the death of Mahmud Shah Bahmani (07th December 1518 A. D.)

Sultan Quli was killed in 1543 A. D., his 3rd third son Yar "Jamshid" Quli Khan replaced him became 2nd second Qutubshah of the Qutubshahi and remained only seven years on throne. He died in 1550 A. D. and was succeeded by his 6 six year son became a 3rd third Qutub Shah who reign for 6 six months as "Subhan" Qutub Shah in 1550 A. C. Subhan was replaced by his father's youngest brother (6th number) who was clever and savvy and best suited to the rule the state as 4th fourth Qutunshah as "Ibrahim" (Quli Qutub Shah) in 1580 A. D. He was succeeded in 1580 A. D. by his 3rd son, who ruled as "Muhammad" Quli Qutubshah 5th number Qutubshah and he was the most important Qutub Shah; during in his reign the city of Hyderabad was founded and transferred the capital in 1000 AH (1591-92 A. D.) The Charminar four towers was started to, construct and from that day, it became the symbol of Hyderabad state; on its stamps and coins of gold and silver. His untimely death at the age of 49 in 1612 A. D. and he was succeeded to the throne by his son-in-law and nephew and son of Muhammad Amin 4th son of 4th Qutub shah: Ibrahim Qutub Shah who ruled as Muhammad Qutub Shah, (Qulishah). He ruled well for the next (14) Fourteen years, following the policies laid down by his uncle. It was during his reign (1612-1626 AD= 1020-1045 A. D.) that the growing power and expansionist policies of the Moghal empire first cast a shadow over the Muhammandan Kingdoms of the Deccan.

Muhamamd Quli was followed to the throne by his son: Abd-ul-lah Shah (1626-1672 A. D.) Abdullah, in pieceful times, might have been up to ruling effectively but times were not peaceful and Golconda began to down fall as a power during his reign. The state of Ahmednagar was joined by the Moghal in 1635 A. D. and shortly after Bijapur invaded Golconda, Abdul-lah was forced to beg the Moghal: Shahjahan for his help and as a result, by a treaty of 1636 A. D., Golconda was forced to pay a yearly tribute to the Mughals, a cruel (harsher) settlement than was forced on the defeated Bijapur. Some of the humiliation of the treaty was made less intensed by Golcondan victories in the south but in 1656 A. D., Aurangzeb, the Mughal, turned his attention to the semi-independent Kingdom of Golconda and Bijapur. Aurangzeb dismissed Hyderabad and forced Abd-ul-lah to pay war indemnities, give uped some Golcondan territory and marry his daughter to Aurangzebs son: Muhammad, who was to followed to Golcondan throne at the death of Abd-ul-lah (1672 A. D.) Abdullah was survived by 3 three daughters and no sons. As mentioned-one of the daughters was married to Muhammad, Son of Aurangzeb who was supposed to succeed the throne but he was imprisoned by his father, Aurangzeb 2 The eldest daughter was married to Sayed Ahmed, an Arabian noble but he had un popular personality 3 the husband of youngest daughter ascended the throne as Abu al-Hasan Qutub Shah in 1672 A. D.

Abu-al-Hasan could have had a glorious reign for he was an able and courageous ruler but the Mughal power was increasing and no could have saved Golconda and Bijapur was extinguished in 1686 A. D. and after a siege of over eight (8) months the fortress of Golconda feel to Aurangzeb's forces in 1687 A. D. Abd-al-Hasan was imprisoned at Daulatabad and Qutan shahi state came to an end.

Almost all the Qutub Shahi rulers were educated and thoroughly aware of learning at high level. They patronised scholars and set an example of application to the march of intellect. The noble ancestry and Persian by birth of the Qutub Shah1[2] were convincing (telling) guarantee of their achievement and fine test.

"Subhan Quli" (Subhan Quli Qutub-ul-Mulk Hamadani: 1512-1543 reign=915-950 AH): the ancestor of the Qutub Shahi line, never usurped any part of the territory from the Bahmani but remained content with whatever he had received from his royal patrons making gradual accumulations by snatching land from the infidels. During this time he got control upon the whole land from Warangal to Macchalipattan and Rajmundry at the south and captured 60-70 sixty to seventy big and strong forts that laid on that region.[3] Subhan Quli was self-satisfied by knowing that "the sun of Qutubshahi had risen"-His conquests incearsed the limits of

[1]. https://en.wikipedia.org/wiki/Islamic Culture the Hyderabad. April-Oct 1935 by M. Pickthall P. 270
[2]. M. S. S. Tazkirat-ul-Muluk (Sir S. N. Sarkar's transcript) folio 173
[3]. M. S. S. Tarikh-Muhammad Qutubshahi (Sir J. N. Sarkar's transcript) folio 54

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Golconda, established its power and day by day increased its dignity.

Muslim Historians, however do not mentioned "Sultan Quli Qut b-ul-Mulk's (the title adopted by "Subhan" after his accession to the throne) literacy acquirement, but he was not illiterate and he showed his witness, while serving as a sipasolar under the Sultan Mahmud Bahmani (26.3.1482=7.12.1518/safar 887-Dhu/Hijja 9924 AH:14th Bahmani Sultan) he had addressed the Royal farmans as "Sahib-us-Saif Wal Qalam (Master of the sword and the Pen).

The parricide (regicide) King Jamsheed (reign 1543-1550 AD=950-957 AH: a second Sultan) succeeded his father Quli Qutb and the years of his reign serve to illustrate his imaginations and plans. The unknown author of "Tarikh-i-Muhammad Qutb Shahi[4] writes the sultan was achieved, he had a great linking for poetry and had to his credit some verses.

Fourth Sultan: "Ibrahim" Quli Qutub Shah, (6th son of Subhan Quli founder and first I Sultan of Qutubshahi) succeeded cousin Subhan Quli Qutub Shah (1550 AD=957 AH) and Ibrahim (1550-1580 AD=958-988) ruled for about thirty (30) years.[5] A ruler awarded ideas and artistic temperament, Sultan Ibrahim 4th sultan applied a deciding influence in the sphere of education and culture. His age witnessed a marked development of education stimulated by royal appreciation and patronage. Scholars and students were provided by the state with free meals and given in addition a stipend of one fulus (or falus: currency:Copper Coin) per head.[6] The magnificent, grandiose royal palace, inside the skirt of the fort of Golconda provided accommodations to important persons (big wigs), printers, painters, book binders and writer.[7] The Bijapuri envoy Rafi-Ud-Din who visited the royal court of Golconda observes in his Tazkirat-Ul-Muluk how a large number of scholars and writers were found to be engaged in studying and writing histories, daily occurrences (Roz Namcha) of the court and the country, stories and other various types of the subjects. There were ulemas and scholars who were found deeply engaged in academical discussion and concerning the writing, study or content of literature, especially of the kind values for quality of form and literacy debates.

The royal princes were unblemished and cultured. Mirza Hussian Quli, the second prince as well versed in Logic and Sciences. The 3rd third prince and 5th fifth sultan Mirza Abdul Fatah was proficient in Ilm-i-Qirrat.[8] (the proper manner of reading the Quran.)

The author of Tarikh-I-Muhammad Qutb Shahi, the capital city, Golconda; developed into a big town having a mixed population of local and foreigners, of scholars and artists, and of merchants and men of various professions. The Sultan took special care of his subjects and kept them above all needs.

Abdul Fatah Ali "Muhammad" Quli Qutb Shah, fifth Sultan reign 1580-1612 AD/988-1020 AH the successor of "Ibrahim", displayed on his accession to the throne a taste of scholarship by giving handsome rewards to literacy fame men.[9] Intelligent and learned, pure in character and Muhammad Quli kept company with the learned. The officials of the court were highly educated. The newly laid royal city named Hyderabad contained a number of Khakahs and Madrasas. Out of four Lakhs (4 Lakhs) of Hons secured and reserved as revenue collection from the city, out of these amount major-portion was disbursed in rewarding the Sayeds and Ulemas and supplying them with two meals daily.

Muhammad Qutub Shah, (son in law of Muhammad Qutub Shah 5th Sultan, son of 4th fourth son of Ibrahim Quli Qutub Shah) as a 6th Sixth Sultan (1612-1626AD/1020-1035 AH) had received proper training in his young age. He was taught the Quran by Qazi Muhammad Samnani and Chand Miyan Yusuf trained in military science and archery. Sultan had made his mark as a "Master of Arts and Sciences and a writer of prose and verse. His pen name was Zil-Ul-lah (Zil=shadow and Ullah: God.

Every morning the sultan recited aloud one juz (or Part) of the Quran consisting of the term Juz literally means parts or portion and Indian peoples define as a "Para", the purpose of the division is not divine but was introduced by scholars is make daily reading and recitation especially in Ramdon month, more manageable. It is made for convenience; with each one typically spanning around 20 twenty pages (based on Uthman (Usman) Taha manuscript, Taha manuscript, 30 thiry Juz created and Quran has 114 One Hundred Fourteen Surahs (Chapters) of varying length. Juz or part portions so that he tried to read a complete Quran of 30 juz in a month.[10] The Sultan Muhammad Sultan no 6 also be

[4]. MSS Tarikh-i-Muhammad Qut b Shahi folio 207
[5]. Ibid folio 225. Date of accession given as 12 Rajab 957 AH.
[6]. MSS Tazkirat-ul-Muluk folio 189
[7]. Ibid folio: 192
[8]. Tarik-i-Muhammad Qutb-Shahi folio 392
[9]. Ibid 397
[10]. MSS Hadiqat-us-Salatin: Sir S. N. Sarkar's transcript folio 64

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exceptionally good at proficient in the art of letter writing. The marginal notes that he left on whatever books of prose and poetry that he read shows great knowledge and power of excellent composition. He wrote several Ghazals, rubiaye and a species of poetry (tarkib bond.) The Sultan stop his writing in the 5th fifth regnal year out of fourteen 14 years of reign (1612-1626 AD/1620-135 AH) of Muhammad Qutub Shah. The concluding portion of his book deal with quotations from the Sutan's verses relating to the praise of God, the prophet and Ali and condolence on the death of Immam Hussain. The poem demonstrated a poetic inspiration, a keen sense of the process of establishing the truth and a religious intense feeling (fervour) on the part of their author.

Sultan No. 7: Abdullah Mirza/Abdullah Qutub Shah (reign 1626-1672 AD/1035-1088 AH) who succeeded his father Muhammad Qutub Shah received while young proper training under best tutors. When the prince reached the age of 5 five years, Qutub Din died. (Mir Qutub Din Niyamat-Ul-lah called as Umda-Naqba (leader) among the sayeds: And Abdullah Qutb's 1st first guardian tutor) and the prince (boy) placed under the care of Mirza Sharif Sharistani, the son in law of deceased Qutubuddin and after the death of Sharistani the boy was placed under the surveillance of Khwaja Muzaffar Ali, the royal librarian was appointed as the Mua'llium. (preceptor/teacher) to Maulana Hussain Shirazi, for the training of the prince in the Quran and theology (the study of the nature of God and religious belief.) Further, Malik Yusuf and some other nobles were engaged in the training the boys the riding and hunting.[11] A few horses, elephants, some charg, baj (i. e. hawks and falcons) and few qushchi (Falconer: a person who keeps, trains or hunts with falcon, hawk or other birds of prey.) were placed at the disposal of the prince for the purposes.[12]

The prince attained the age of 11 eleven and five months, dead his father Muhammad Qutb Shah: Qutb Shah Sultan No. 6 (1626 AD: 1035 AH) and prince Abdullah Mirza/Abdullah Qutub raised the throne in 1626 AD. In culture, Abdullah Mirza, the young sultan was a quality product and an exemplary-model of the intellectual tendencies of his age. He continued his patronage to meritorious peoples. The court of the "Young Sultan Abdullah Mirza, "thus contained a galaxy of persons possessing a highly developed intellect, in spheres of politics and literature. As an assistant Peshwa and Dabir of the court[13] was appointed, to "Allami Fahami" Shaikh Muhammad alias Ibn Khatun, who had been sent to Persia as an envoy during the late reign, on his return from the mission in the first regnal year. Capable of a vasi deal of hard work and skilfully mingling war and diplomasy Shaikh Muhammad rose to the office of Peshwa and Mir Jumla." With learning's for learning, "Mir Jumla held discussion with poets and orators on holidays and taught the disciples at Madrasas. Works on Arabic, such as, Diwan-I-Mutannabi, Diwan-I-Khakani and Anwari and the Masnavi of Mulla Rumi were constantly read "the literacy society" of Shaikh Muhammad and debates held on the philosophies.

Mir Jumla was potent (having great power, influence or effect) enough to bring to the court a literacy circle and group of officials who formed "a rare combination of the idealists and politicians, these basic loyalty to the crown and country constituted the very corner stone of Qutub Shahi monarchy.

Among the persons who had acquired a commanding position in literacy affairs and those that participated actively in the literacy circle of Shaikh Muhammad and the Mir Jumla.

Conclusion:-

In the Qutub Shahi Sultanate (1512-1686 AD) appointing intellectuals (Scholars, Physicians and Technocrats) as department of heads led to Urban Innovation (Hyderabad Planning), Economic Prosperity (Global Diamond Trade) religious tolerance and administrative efficiency.

Detailed effects of Intellectuals heads in Qutbshahi Administration :-

The Qutbshahi rulers particularly from the late 16th century, actively appointed scholars (Mostly Persian Elites) and local experts to high offices. There intellectual backgrounds transformed the Kingdom from a regional power into wealthy, cosmopolitan state.

A)Department of Administration and Urban Planning (Peshwa/Prime Minister) :-

Head :-

Mir Momin Astrabadi: Peshwa under Muhammad Quli Qutb Shah Shaikh Muhammad ibn Khatun: Peshwa under Abdulla Mirza/Abdulla Qutb Shah.

Intellectual Background :-

A Persian Scholar, architect and poet.

Effect :-

Scientific Urban Planning :-

Mir Momin applied his architectural knowledge to plan a new city of "Bhagynagar: Hyderabad He introduced a grid system modelled after the Persian City "IsFahan" with the Charminar at its centre.

Cultural Synthesis :-

[11]. Hadiqat-us-Sultani folio 29
[12]. Ibid folio 30
[13]. Hadiqat-us-Sultani, Ibid folio 83

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He integrated Persian culture with local traditions, established "Ashurkhanas" and introducing a Deccani style of architecture.

B) Department of finance and revenue: (Mir Jumla) :-

Heads :-

Madanna and Akkanna= ministers under Abdul Hasan Tana Mir Jumla-under Abdullah Shah= Qutb Shah.

Intellectual Background :-

Madanna was a polyglot and expert book keeper Mir Jumla: was a diamond merchant turned strategist.

Effect: Revenue Efficiency :-

Madana introduced a "Revenue farming system, auctioning tax collection rights to civilians rather than military Lords. This increased state revenue and curbed the power of rebellious feudal chiefs.

Meritocracy & Tolerance :-

The appointment of Madanna (A Hindu Brahmin) broke the monopoly of Muslim elites, fostering a stable, inclusive administration where appointments were based on skill rather than religion.

Global Trade Monopoly :-

Under Mir Jumla expert management the Golconda Diamond mines (like kollur) became the word's primary source of diamonds (including the koh-i-noor). He used his commercial intellect to monopolize trade with Europe, making Golconda the wealthiest state in India.

C) Department of Health and Medicine (Hakim-ul-Mulk) :-

Head :-

Hakim Nizam ud-din Gillani: who was at first in the service of Mahabat Khan, the Mughal general a Royal Physician under Abdullah Qutbshah.

Intellectual Background :-

Eminent physician and author of medical text.

Effects : Institutionalized Public Health :-

He oversaw the Darus shifa (House of cure) a combined Hospital and medical college. It provide free treatment to the public and trained new doctors a rare example of state welfare in medieval India.

Medical Research :-

He established herbal gardens to research and cultivate indigenous medicines, bridging Unani (Greco Arab) medicine with local Indian herbal knowledge.

D) Department of Diplomacy & Foreign Affairs (Dabir/Peshwa) :-

Head :-

Allama Fahami Shaikh Muhammad alias ibn Khatun Peshwa and Dabir under Abdullah Qutbshah.

Intellectual Background :-

A renewed scholar and author of over 400 four hundred books.

Effects: Diplomacy Survival :-

His intellect was crucial in navigating the complex threats from the expanding Mughal Empire. He used diplomacy to delay annexation, buying the Kingdom decades of peace.

Scholarly Exchange :-

He turned the court into an intellectual Hub, attracting poets and scientists from Iran and Central Asia, which raised the Kingdom's prestige globally.

E) Judiciary (Qazi-ul-Quzat: Chief-Justice) :-

Heads :-

Islamic Scholars (Ulema) and Hindu Pandits.

E) Cultural Synthesis and Language Policy :-

Secretariat (Dabir/Diwan-i-Insha) :-

This department handled royal edicts farmans and correspondence requiring high linguistic intellect.

Effect :-

Intellectuals in this role facilitated a unique bilingual administration. Official edicts were issued both Persian and Telugu, bridging the gap between Muslim ruling elite and the Hindu local population. The led to the Sultans being affectionately called "Telugu Sultan's."

Acknowledgment

I would like to express my sincere gratitude to all those who have supported me in completing this study on *"Qutb-Shahi: Panjshahi – The Qutb Shahi Dynasty of Golconda (Eight Sultans of Golconda, 1512–1687 AD): An Application of the March of Intellect – A Special Angle."*

Firstly, I am deeply thankful to my guide/mentor for their continuous guidance, valuable insights, and encouragement throughout the course of this research. Their support has been instrumental in shaping this study.

I also extend my heartfelt thanks to my teachers and institution for providing the necessary academic resources and a conducive environment for research and learning.

I would like to acknowledge the contributions of historians, scholars, and researchers whose works on the Qutb Shahi dynasty and the history of Golconda have greatly enriched my understanding of the subject.

Financial support and sponsorship

Nil.

Conflicts of interest

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The authors declare that there are no conflicts of interest regarding the publication of this paper

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