

COVA PROJECT

TMREIS - Charminar (Girls-1)

Project Topic:

**Heritage: Practices for Protection
and Conversation Around the World**

Submitted by:

D.Bhanu (9th B)

Asma (8th B)

Supervised by:

Ms Laxmi & Mrs Shahana

INDEX

(3)

S.No	CONTENTS	Pg - No
1.	Introduction	4 - 14 (10)
2.	Methodology	15 - 17 (2) 18 - 19 (1)
3.	Field visit	20 - 31 (11)
4.	Field Report	32 - 35 (3)
5.	Findings/ Bullet points	36 - 38 (2)
6.	conclusion	39 - 43 (4)
7.	Recommendation for solution	44 - 47 (4)
8.	Action to be undertaken	48 - 49 (2)
9.	Photos of field visit	50 - 51 (2)
10.	poster	
11.	Acknowledgement	

INTRODUCTION

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30

WHAT
IS
HERITAGE?

Heritage is the full range of our inherited ^(c) traditions, monuments, objects and culture. Most important, it is the range of contemporary activities, meanings, and behaviours that we draw from them.

Heritage includes, but is much more than preserving, excavating, displaying, or restoring a collection of old things. It is both tangible and intangible in the sense that ideas and memories - of songs, recipes, language, dances and many other elements of who we are and how we identify ourselves are as important as historical buildings and archaeological sites.

Heritage is or should be the subject of active public reflection, debate and discussion. What is worth saving? What can we or should we

forget? what memories can we enjoy, regret or learn from who owns "the past" and who is entitled to speak from past generations? active public discussion about material and intangible heritage of individuals, groups, communities, and nations is a valuable facet of public life in our multicultural world.

Heritage is a contemporary activity with far-reaching effects. It can be an element of far-sighted urban and regional planning. It can be the platform for political recognition, a medium for intercultural dialogue, a means of ethical reflection, and the potential basis for local economic development. It is simultaneously local and particular, global and shared.

-Heritage is an essential part of the present we live in and of the future we will build.

SLOGANS

1. Our heritage is our identity
2. Our heritage reflects our culture.
3. Our heritage is our past, present and future.
4. Our heritage is our history and existence
5. Heritage is our livelihood.
6. Be proud of your heritage.
7. Heritage is our legacy.
8. Heritage beautify our country.
9. Heritage is our cultural treasury.
10. Save your heritage.

HOW TO PROJECT THE NATIONAL HERITAGE.

"India is a vast country; It contains multitudes"

India has an extraordinary, vast and diverse pool of cultural heritage and ancient monuments in the form of buildings and other archaeological sites and remains. The sheer number of these historic

Heritages is astounding. And the fact that these monuments are the reminiscence of the living witness of the golden historic era of over a thousand years and of the pre-independence battles they carry a special and a well-deserved respect in the eye of the Indians. They are the epitoms of courage, stand testimony to the evolution and are a symbol of cultural expressions.

The Archaeological Survey of India (ASI) describes ancient monument as "Ancient monument means any structure, erection or monument, or any tumulus or place of interment, or any cave, rock sculpture, inscription or monolith or artistic interest and which has been in existence for not less than 100 years. Some of these ancient heritage includes Taj Mahal, Agra; Qutub minar delhi tomb at mathura; Ajanta and Ellora caves; Nasik, maharashtra; The Jantar-Mantar, Delhi, Jaipur; The Red fort, Delhi; The Charminar, Hyderabad and others. There are about a thousand more such places spread all over India. Also included are other places. forts, epigraphs, coins, drawings, architecture, wells and sculpture. Most of the sculpture in historic temples and tourist have been damaged by vandals and inscribed gold/silver/bronze idols have been taken out of the country, the epigraphs are vanishing during construction of additional facilities in old

temples and mindless applying of fresh coat of paint during renovation some monuments have gone missing due to encroachment, granite quarrying and construction of dwelling units near the temples and collapse of fort walls.

For the maintenance of ancient monuments and archeological sites and remains of national importance the ASI has divided the entire country into 24 circles. The ASI has a large work force of trained archaeologists, conservators, epigraphist, architects and scientists for conducting archaeological research projects. Earlier a lot of laws and acts had been passed by the government to protect these monuments, but major of them were done on structures that were beneficial to the contemporary society. Also, the work that was carried out had a dearth of funds, enthusiasm and awareness. Later the Ancient monuments and preservation Act,

1901 was passed with the prime objective to ensure the proper upkeep and repair of ancient buildings in private ownership excepting such as those used for religious purposes. Under this program, the conservation work is carried out in three main broad categories:

1. Chemical preservation:- The ASI's Science Branch is responsible mainly for the chemical conservation treatment and preservation of some three thousand five hundred ninety three protected monuments besides chemical preservation of museum and excavated objects countrywide. The main aims of the Science Branch includes - material deterioration process basic studies of Intervention technologies, Basic Studies on materials and diagnostic technologies.

2. Structural conservation:- The workers in the field are acquiring cumulative knowledge of

(12)

Several generations and gaining expertise on the ways to improve and stabilize the structures by maintaining their pristine looks. The structures are given additional strength and reinforced to undo the harms done by pollution, acid rains, and other chemicals over the years. The foundations are so improved so as to make these structures natural - disasters resistant.

Contemporary Educational program: The citizens of India in general and students in specific are being roped in by the government to spread awareness and advertise about the preservation of the heritage many seminars are being organized every year where the students are lectured not only about the basic steps each can take individually on this issue but also are made familiarized with the amount of money, time, expertise and labour that goes into protecting these structures via chemical and other methods.

Some of the steps that we as students can follow to do our share in their protection are:-

1. prevent ourselves and others from scribbling on the walls.
2. participating in the regular cleanliness drives.
3. Being a part of the "Adopt a Heritage" initiative.
4. Spreading awareness around about these monuments and their importance.

In today's competitive world, we have to preserve the monuments and showcase them to the next generation as the contributions or achievements of our ancestors. A little effort on our side can create drastic changes that will make the past, the present and the future generations of the country and the world proud of India

METHEMOLOGY

Handwritten decorative border on the left margin consisting of a series of small, repeating symbols.

REVIEW OF LITERATURE BY REFERRING :-

From Books, Internet, newspaper, etc...
we got the information of Heritage
Website :-

Protection and conservation

<https://www.slideshare.net/ssuser1663168/cultural-heritage-Its-Importance>

conservation and restoration

<https://www.slideshare.net/GeneBessyhill/cultural-heritage-conservation-restoration-and-exhibition>

preservation and laws

<https://www.slideshare.net/kenisvinod/>

heritage - preservation - laws - in -
India.

we went to field visit like Seven tombs,
and Allabad

we saw Seven Tombs ruled by
Quli Qutb Shahi Dynasty [] and
Allabad ruled by Mughal emperors.

we observe that Seven tombs
are broken down and now it is
repairing. and Allabad area have
full of Strong wall build by rocks.

Seven tombs ruled by Seven
ruler. Allabad ruled by Mughal
dynasty.

FIELD REPORT

FIELD REPORT

Field Reports about Seven tombs.

There are Seven rulers are there :-

1st Ruler of Quli Qutb Shahi Dynasty
Sultan Quli Qutb ul Mulk (RHS)

2nd Ruler of Quli Qutb Shahi Dynasty
Jamsheed Quli Qutb Shah
[Subhan Tomb]

3rd Ruler of Quli Qutb Shahi Dynasty
Subhan Quli Qutb Shah [LHS]

4th Ruler of Quli Qutb Shahi Dynasty
Ibrahim Quli Qutb Shah

5th Ruler of Quli Qutb Shahi Dynasty
muhammed Quli Qutb Shah



6th Ruler of Quli Qutb Shahi Dynasty

Sultan Muhammad Quli Qutb Shah

7th Ruler of Quli Qutb Shahi Dynasty

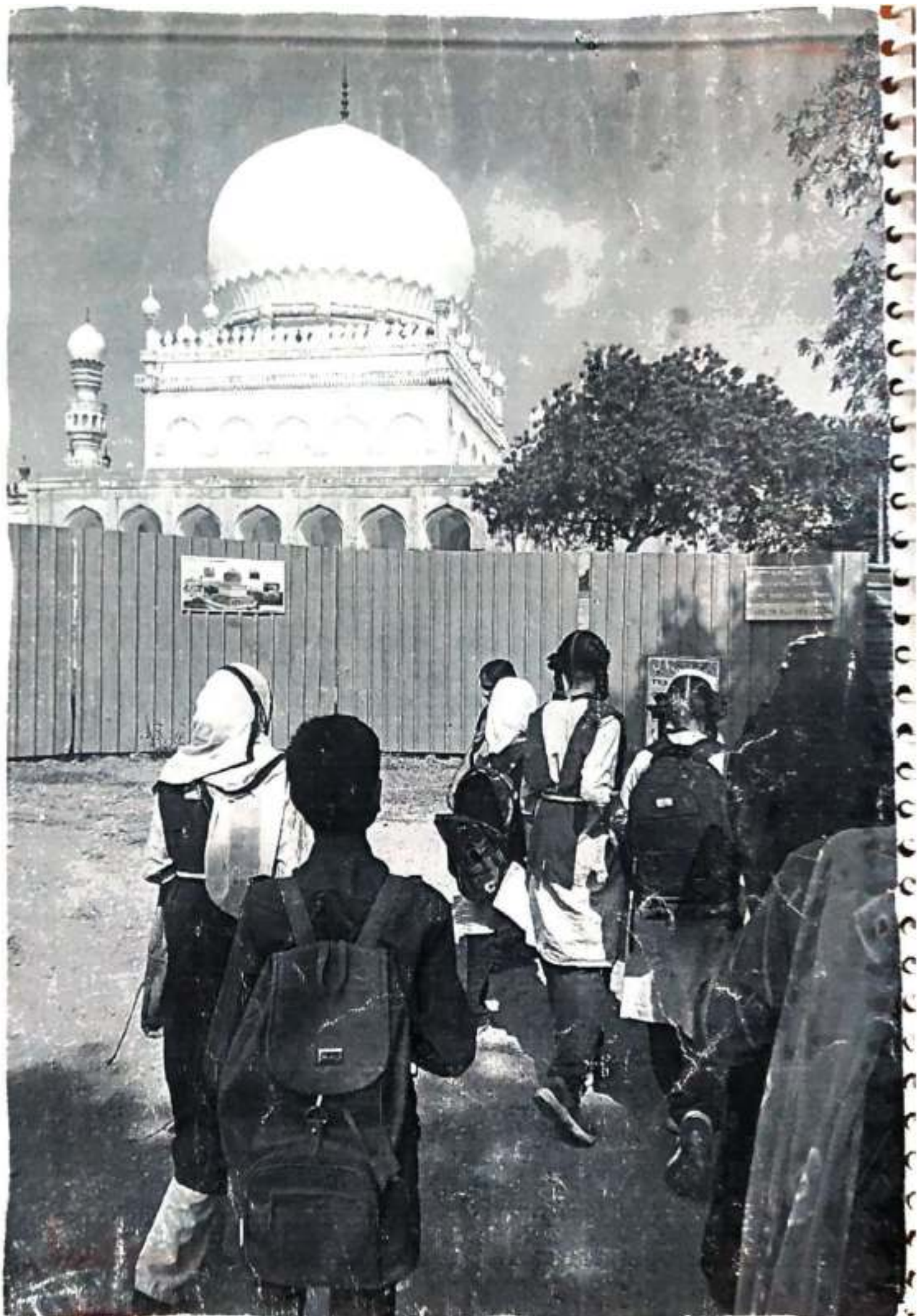
Abdullah Quli Qutb Shah

HISTORY OF QULI QUTB SHAHI

The dynasty founder Sultan Quli Qutb-ul-mulk, migrated to Delhi from Iran, with his uncle, Allah-Quli, some of his relatives and friends. In the beginning of the 16th century. Later he migrated south, to the Deccan and served the Bahmani Sultan, Mohammad Shah the conquered Golkonda after the disintegration of the Bahmani Kingdom into the five Deccan Sultanates soon after he declared independence from the Bahmani Sultanate. Took the title Qutb Shah and established the Qutb Shahi dynasty of Golkonda. He was later assassinated in 1543 by his

Son. Jamsheed who assumed the sultanate. Jamsheed died in 1580 from cancer. Jamsheed's young son reigned for a year at which time the nobility brought back and installed Ibrahim Quli as sultan. During the reign of Mohammed Quli Qutub Shah relations between Hindus and Muslims were strengthened even to the point of Hindus resuming their religious festival like Shwali and Holi. Some Hindus rose to prominence in the Qutub Shahi State the most important example being the ministers Madanna and Akkanna Golkonda and with the construction of the Charminar later Hyderabad served as a capital of the Sultanate and both cities were embellished by the Qutub Shahi Sultans. The dynasty ruled Golkonda for 171 years, until the Mughal emperor Aurangzeb conquered the Deccan in

1687



* CULTURE :-

The Qutub Shahi rulers were great builders whose structures included the Charminar as well as patrons of learning. Quli Qutub Mulk's court became a haven for persons culture and literature. Sultan Mohammed Quli Qutub Shah (1580-1612) wrote poems in Dakkhini Urdu, Persian and Telugu and left a huge poetry collection. Subsequent poets and writers, however wrote in Urdu, while using vocabulary from Persian, Hindi and Telugu languages. By 1535, the Qutub Shahis were using Telugu for their revenue and judicial areas within the Sultanate.

Initially, the Qutub Shahi rulers patronized Persianate culture but eventually adopted the regional culture of the Deccan. Symbolized by the Telugu language and the newly developed Deccani idioms of Urdu became prominent. Although Telugu was not their mother tongue the Golkonda rulers spoke and



wrote Telugu and patronized Telugu so exclusively they were termed the 'Telugu sultans' in 1543 fearing for his life prince Ibrahim Quli fled to the Vijayanagar court, which lavishly patronized the Telugu language upon his enthronement as sultan in 1550, Ibrahim Quli was thoroughly acquainted with Telugu aesthetics.

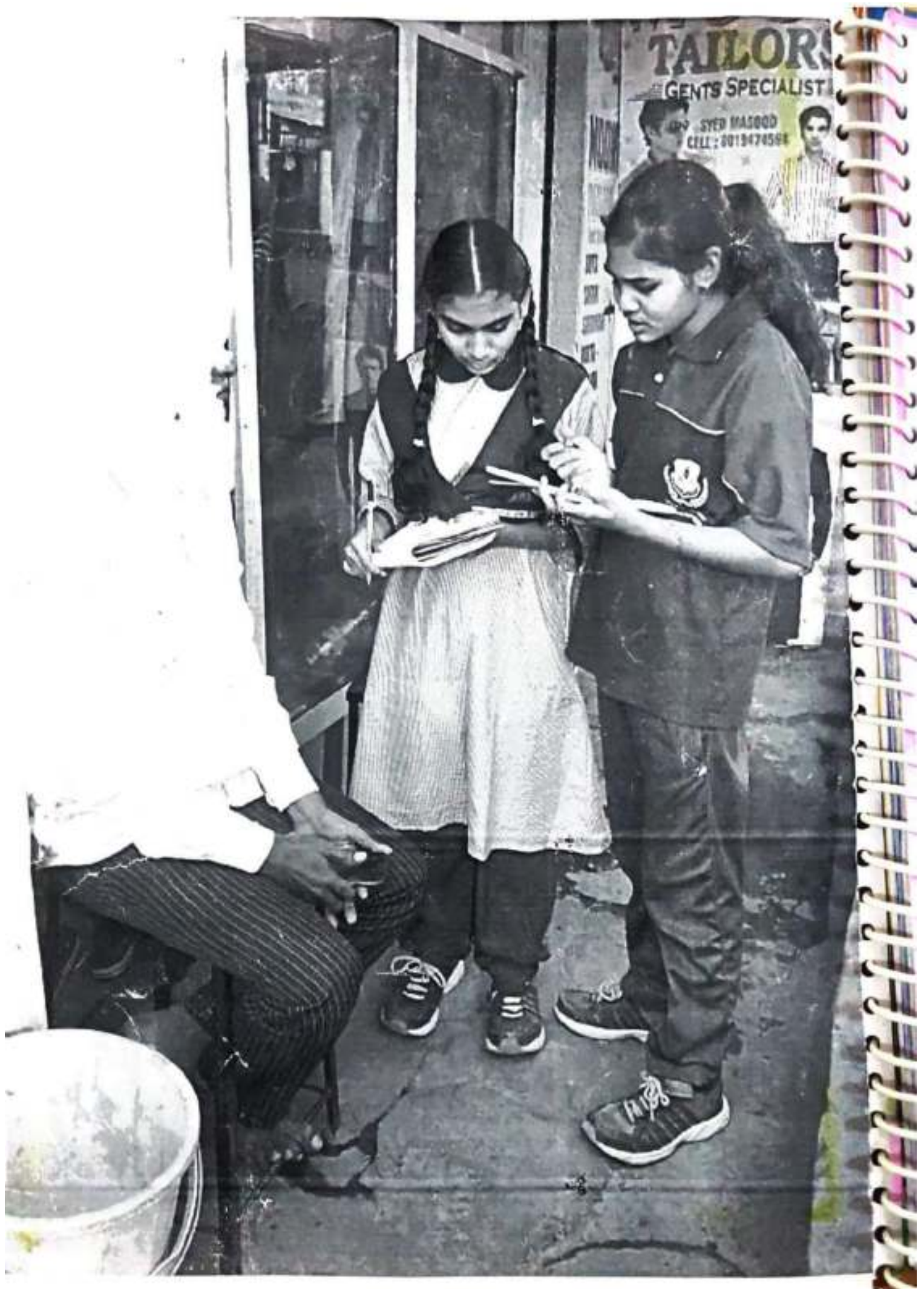
The Qutub Shahi sultans were much more liberal than their other muslim counterparts during the reign of Abdullah Qutub Shah in 1634CE the ancient Indian sex manual Koka Shastra was translated into Persian named Dazrat-un-Nisa (Flavours of the women).

ARCHITECTURE :-

The Qutub Shahi architecture was Indo-Islamic a culmination of Indian and Persian architectural styles. Their style was very similar to that of the other Deccan Sultanates.

26

Some examples of Qutub Shahi Indo-Islamic architecture are - the Golkonda forts, - tombs of Qutub Shahis, Charminar and - the Chhatrakona, Rozecca Masjid, Khairatabad mosque, Hayat Bakshi mosque, Taranaat Baradar and the Toli mosque.



we went to Alfabad area: Lal Darwaza

It is maintained from 15th century from
mughal period era.

- Al-maaz masjid is also maintained from
15th century 4000 to 5000 years ago

- All the Society members together clean
the dargah inside the masjid with their
donation part yearly once it get clean.

Alfabad Sarayah: to Alfabad Thanda It's the
area maintained from the mughals period
our country It's thousand years ago. Area
is still maintained by the public work.
Mohammed nadeem maintain the dargah and



the masjid of the area. which is build at same-time.

In that area have one big darwaza it close evening 60'clock to 70'clock and it opens morning 60'clock to 70'clock. They have market and horse riding etc... A dargah from that area maintained by the gulzar house head.

History of Aliabad

The Aliabad Darwaza was one of the thirteen gates to the city wall of Hyd. It was adjoined by the Aliabad sarai, a nesthouse for travelers to spend the night.



Ask anyone where Aliabad Sarai (guesthouse in Urdu) is located and one only draws blank replied - thought it has been in existence since the past four-five centuries on the Jalaknema-Chaurminar main road.

→ The stretch of "mulgis" or shops below Masjid-e-Almas at Aliabad is part of the Aliabad Sarai. A unique structure in the midst of concrete buildings, it stands apart for its different style of architecture

Questionnaires:-

1Q:- What's the opening and closing time of daewa3a?

-Ans:- It opens at morning 6 o'clock and close at evening 7 o'clock.

2Q:- What is the present condition of the daewa3a?

-Ans:- It has broken half side.

3Q:- How many years old is al-maa3 masjid?

-Ans:- Above 4000 years to 5000 years old it is.

4Q:- What were activities used to take place inside the daewa3a?

-Ans:- Horse riding competition, trading etc took place.

5Q:- What is the present condition of daegah and masjid?

-Ans:- It's too neat and clean.

6Q:- It's very amazing to see that after so many years of constructions daegah and masjid are in good condition? How is it possible?

-Ans:- It's possible because of the sincere efforts of society members.

7Q: when was the daewaza build?

Ans: It was build during 1859-1861 at nayapul
was bulldozed in 1954.

8Q: who maintain heritage site? In particular
area?

Ans: the society members together maintain the
heritage site. In the particular area.

9Q: How many years old is the daewaza?

Ans: 1000 years ago it was build.

10Q: does the area have commercial value?

Ans: Yes, the area is wholy used for commercial
purpose only.

11Q: Is there any reconstruction?

Ans: they reconstructed the small work-shops, shops
etc.

12Q: Where does the daewaza located?

Ans: at nayapul near chaminar.

13Q: Is there any scribbling on the walls?

Ans: Yes, there scribbling on the walls.

Findings / Bullet points :-

1st point :-

World Heritage Day.

1. Our culture and natural heritage are the sources of our identity and honour it.

2. A people without **the** knowledge of their past, origin and culture is like a tree with no roots.

3. It is not the honour that you take with you, but the **heritage** you leave behind.

4. Our Heritage are culture and our values best exemplified by starting to appreciate it that's the essence of life after all as we recognise it.

5. Love is my heritage, a special gift that I have been given and can share with the world.

6. My parents are proud of their Indian heritage, but they came halfway across the world so their children could be born here, raised here as Americans. They came legally, but they came here in search of American dreams, in search of freedom and opportunity.

7. Courageous past,
Excellent present,
Outstanding future

Working to improve and preserve our
family heritage

HERITAGE AS IMPORTANT TODAY
AND TOMORROW

Without the past, there cannot be any today or tomorrow. Here lies the importance of heritage, that is right from the roots of any

community of race. There cannot be future goal
without heritage which is essentially a launching
of rockets to explore the unknown and
mysteries of the outer space and cosmos.

"Our Heritage and Ideals, our code and standard
the things we live by and teach our children
are preserved or diminished by how freely we
exchange ideas and feelings.

CONCLUSION

Handwritten notes or bleed-through from the reverse side of the page, appearing as a vertical column of illegible characters.

you should now have a clear understanding of the history of the world Heritage convention and the world Heritage list, and the Selection criteria that are used to justify the inclusion of items on the list. You have also begun to take a critical approach to the concept of world Heritage by undertaking a close critical reading of the Venice charter, world Heritage convention, and the world Heritage criteria for Selection.

I hope that several linked concepts have become clear to you. Heritage is not, as many believe, so much about the past as it is about the present. Heritage looks to the past, but it is something that is produced in the present for a particular purpose within human groups and societies. Following on from this idea is the concept that heritage is a form of 'representation', which has the potential both to

3

include and exclude certain members of society. when we talk about heritage as a form of representation, we refer to the way in which heritage objects, places and practices come to 'stand for' something else, whether that be an idealised sense of nationhood and its citizens, an ethnic group, or a particular set of histories and ideas about the past. For this reason, heritage is also about the power to control the past and to produce it in the present. In western societies, heritage is connected with a series of authorised heritage discourses (AHD's) which are tied up in the various official texts and charters by which heritage is managed.

RECOMMENDATIONS FOR SOCIETY

Handwritten notes or a list of items along the left margin, including numbers and symbols.

Problems and
Possible Solutions
regarding the
Protection of
Cultural Heritage
Discussed at EMU:

Initiated by the 'international council on monuments and sites' - the 'international day for monuments and sites (w.i.h.s.)' is held on 18th April each year around the world with different types of activities within the frame work of the theme 'cultural heritage and Sustainable Tourism' was held by KMO Architecture faculty at architecture faculty Arch 018 between 10:00am and 4:00pm - Tourism planning Department, planning unit chair Urban T. Soyel, her team costlae group representative and near east university tourism management department academic staff member Dr. Aysegul Yilmaz.

WORKING TOWARDS ACHIEVING SOCIAL AWARENESS:-

KMO architecture Department chair prof Dr. Naniya Dooalti Delivered the opening address of the workshop and highlighted the

Important within of is "World Cultural Heritage Day" within the society regarding cultural heritage and Sustainable that through the workshop they are trying to specify problems to do with Sustainable tourism and items of cultural heritage within the TRNC and to inform the relevant authorities on their findings

"Serious problems in the protection of archaeological heritage."

Chair of EMU eastern Mediterranean cultural heritage research center Bulent Kizildaman talked about the development of archaeological work in Cyprus. Talking about the important problems they encounter both in the protection and Exhibition of the elements regarding providing information.

Besel Oktay talked about serious problems encountered in tourism sectors within our country

14 Jan 2020
"only three monuments out of 44 in ferragusta are open for visits."

vice chair of architecture Department ASSOC prof Dr. ege ulicia tunee stated that only three out of 44 monuments within the ferragusta walled city are open for visitors.

Starting his presentation with an economic analysis of the world tourism sector, Tourism faculty vice dean ASSOC prof Dr.

Ali oztuerk talked about the management of the cultural elements within the tourism sector.

Her Daim Dostlah group representative and near east university academic staff members Yusuf Ois provided information about problems encountered in the protection of the cultural heritage within the TRNC.

45

5 Reasons why we should preserve Heritage Sites.

Heritage sites are a symbol of history - They are representation of the past and several times it becomes hard to understand why exactly do we need to spend time, energy and money to preserve heritage sites, are they really important given the current world we live in apparently they are.

1] Evolution of human consciousness is a continuous process.

History here serves as a laboratory and the past serves as a demonstration to understand the regional laws and social structures. This understanding helps in our progress towards Ideal Society

(36)

2) We are not born capable of judging fairly and wisely.

However, learning about various cultures helps us be a good global citizen and improve our critical & analytical thinking.

3) Every historical site has an important story to tell.

and these stories have inspired many people to strengthen their convictions and commitments to fight injustice and oppressions.

4) Heritage sites are our connection to the past.

"we enjoy the best days of our lives because of the past struggles of our ancestors"

Heritage sites are living monuments & record of certain happenings and this is

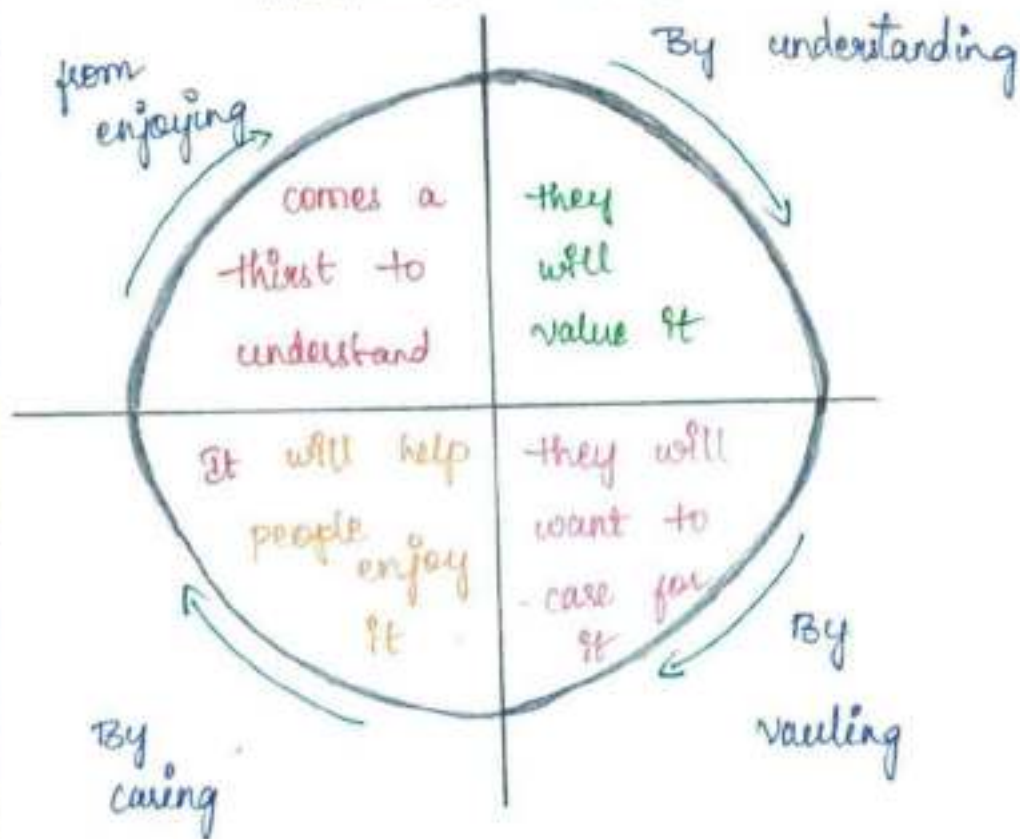
our real connection - to our past.

It proves the existence of our ancestors

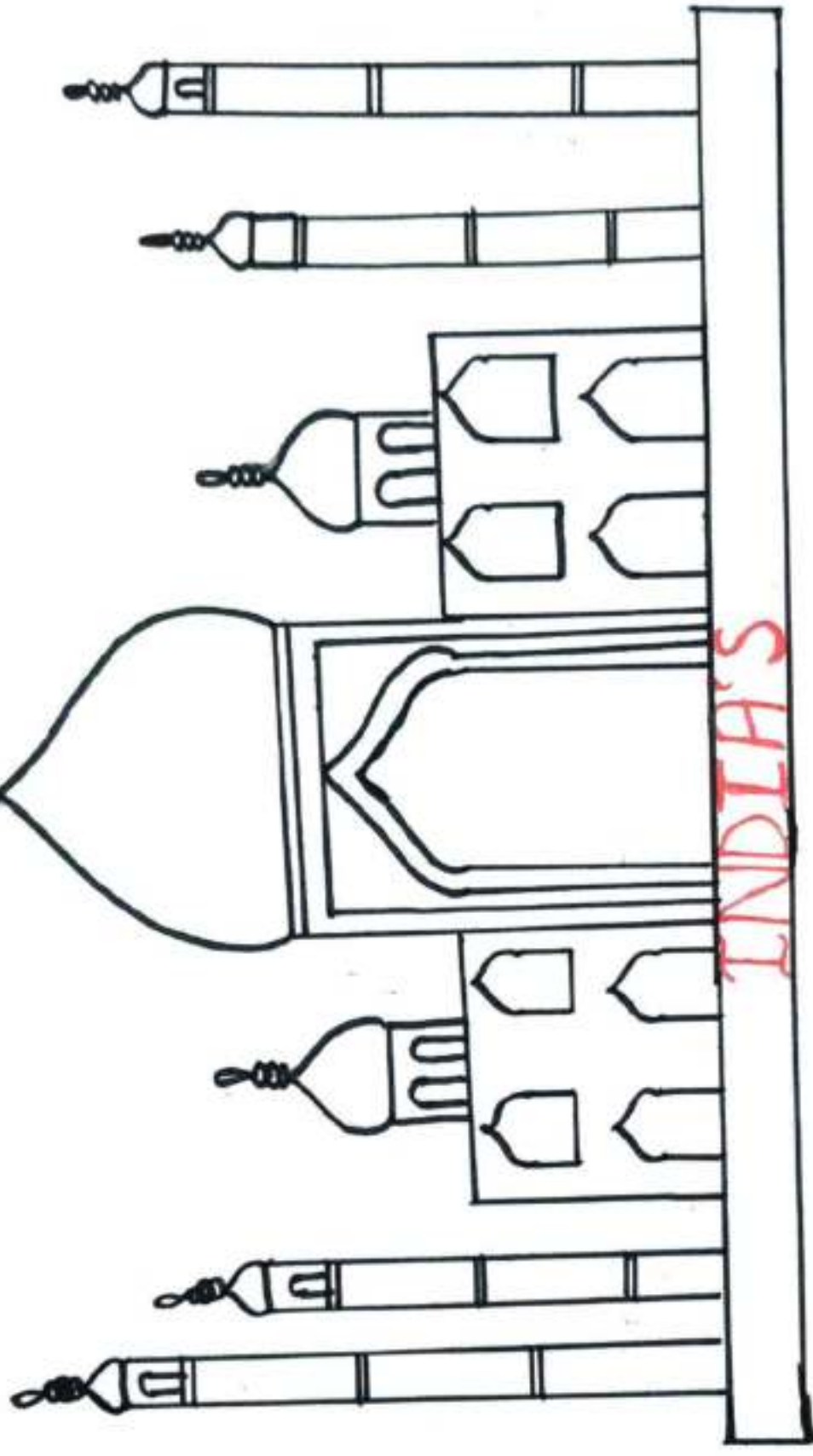
5) Heritage sites are great for economics!

Heritage conservation has proven to be a thriving place for entrepreneurship & innovation. It has also shown increases property values. Also, since the work is very labour intensive it actually ends up creating more jobs.

HERITAGE CYCLE



Handwritten decorative border consisting of a series of small, repeating loops.



INDIA'S

WORLD HERITAGE



YOU SHOULD
NOT HARM OR
DESTROY THE ONE
WHICH

YOU CAN'T AFFORD OR BUY



ACKNOWLEDGEMENT

- Historic site or Heritage site is an official location where pieces of political, military, cultural, or social history have been preserved due to their cultural heritage value. A historic site may be any building, landscape, site or structure that is of local, regional, or national significance.

- Heritage is a fundamental in creating a 'sense of place' for a community. Adaptive reuse of heritage buildings is an important factor in creating Sustainable communities. The heritage places are an excellent local educational resource for people of all ages.

A world Heritage site is a landmark or area which is selected by the United Nations Educational, Scientific and Cultural organization (UNESCO) as having cultural, historical, scientific or other form of significance, and is legally protected by international treaties. Sites are demarcated by UNESCO as protected zones.

LETTER

Handwritten practice row containing a sequence of numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Letter Writing

Date :- 31/12/2019.
HYDERABAD

To
The head of,
Archeology dept Hyderabad,

Sub :- Conservation of heritage..

Respected sir,

→ We the students of TMREIS charminar Girls-1 Bandlaguda went to Aliabad area of charminar we found that

① These heritage places are used as commercial purpose which is illegal & the govt has to take strict action & to preserve the heritage monuments & local culture by making as small museums or libraries which contains

① literatures

② Artifacts

Sir I request you to kindly take some action plans for repairing & conservation of heritage

Thanking you,

Yours faithfully,

D. Bharu (IX/B), Asma (VIII/B)