



ISSN Print: 2394-7500  
ISSN Online: 2394-5869  
Impact Factor: 5.2  
IJAR 2019; 5(1): 322-324  
www.allresearchjournal.com  
Received: 22-11-2018  
Accepted: 24-12-2018

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## Socio-economic development of Telangana region under Kakatiya

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### Abstract

The Telangana area experienced its golden age during the reign of the Kakatiya Dynasty, which ruled most parts of the present-day Andhra Pradesh and Telangana from 1083 to 1323 CE. Rudrama Devi and Prataparudra II were prominent rulers from the Kakatiya dynasty. The dynasty weakened with the attack of Malik Kafur in 1309 and was dissolved after the defeat of Prataparudra by the forces of Mohammed Bin Tughlaq in 1323. The Kakatiyas gave importance to three "T"s i.e. Tank Temple and Town policy. Though they have adopted monarchial form of government particularly emphasis had given to decentralization of power instead of keeping all the administration under their control amounting to suppression of the subordinates as well as their subjects. In this paper an attempt is made to discuss socio-economic and religious conditions of people under the Kakatiya rule.

**Keywords:** Painting, sculpture, Hindu, Sanskrit, tanks

### Introduction

The Kakatiyas with their conquering zeal and spirit of nationalism and patriotism united the all the Telugu-speaking parts of the Deccan under their paramount power. It was for the first and the last time also (before the formation of Andhra Pradesh State) that the Telugu-speaking people were united under one government. Their spirit of nationalism and patriotism stood them in good stead in their offering gallant resistance to the Islamic invaders. This tradition and legacy of the Warangal kingdom was however continued by the Vijayanagara rulers.

The Kakatiyas had their ascendancy during the dominion of the Chalukyas of Kalyani. The earlier doubts expressed by certain scholars in tracing the descent of this dynasty from Kakartya Gundyana, a subordinate of the Eastern Chalukyan monarch, Amma II (945 AD.-970 A-D) were set at rest in view of the recently discovered Bayyaram Tank inscription. The names Kakartya, Kakatya and Kakaliya are etymologically connected. The dynasty derived its name either because of its association with a town known as Kakatipura (since the kings bore the title 'Kakatipuravallabha') or because of their worship of a goddess called Kakati. At Ekasilanagara (Warangal), the capital of the Kakatiyas a temple was dedicated to Kakitamma. Hence there is reason to believe that Kakatipura was another name for Warangal itself. The inscriptional evidence points out that the Kakatiyas were Sudras and that they were members of the Durjaya family whose remote ancestor Karkkalahola founded or first settled in Kakatipura.

### Review of Literature

Nasimali S.K. (2014) <sup>[4]</sup> in a research note observes that the Kakatiya rulers paid much attention to land management and development of agriculture. According to author the rulers of Kakatiya dynasty attempted to increase the extent of the cultivable land by clearing forests and bringing large tracts of fresh land under the plough. Land was surveyed and measured. Cultivable land was classified into two types namely wet and dry. The government took sufficient care for the proper upkeep of the tanks and canals. Annual repairs of the bunds, removal of silt deposits on the bed and repairs of the canals and sluices are the main items of maintenance they undertook. Thus, the Kakatiya age witnessed the development of agriculture and prosperity. The author concludes that Kakatiya age witnessed the reclamation of land, foundation of new villages, promotion of irrigational infrastructure and adoption of

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systematic land survey paved the way for the development of agriculture. It helped in turn to strengthen the state economy.

Sobhanbabu E. (2017) <sup>[9]</sup> in his article opines that the ultimate basis in the belief structure for the legitimacy of the Kakatiya state stemmed from the monarch's descent from lunar (Chandra Vamsa) or solar (Suryavamsa Kshatriya ancestry). Thus one of the ways for legitimization of power was to incorporate a fabricated genealogy, linking the ruler solar and lunar ancestry, in the gift deeds of the villages or lands presented to Brahmana and temples. The growth of understanding between the saivite sects and the feudal administration is suggested by the formed terminology of the land charters. According to authors the high or low status power or slavery is not the consequence of current behavior and labour, these are consequences of previous action and there is nothing one can do to alter one's situation.

Milind R. Kothavade (2017) <sup>[3]</sup> in his paper discusses the legacy of Kakatiya dynasty in South India. This dynasty set an example of people centric governance by establishing a water management system comprising of well-built reservoirs or tanks which were interconnected and used to quench the thirst of many people and were the sources of irrigation to many farms in medieval times. Water in these small tanks was completely controlled by local people. This paper also deals about, how Kakatiya rulers developed this system, how this small scale decentralized system of irrigation was ignored by subsequent rulers, and how the big dams replaced it as we moved to modern times. As control over water was lost, the region not only remained thirsty but also was relegated to backward area in the process of development. The author also discusses how people fought for their rights over their resources and were successful in doing so. A new state was formed and the tide is again turned back to small scale irrigation systems with Mission Kakatiya, a mission undertaken by the newest state of India, Telangana.

### **Economy**

The epigraphic evidence of Kakatiyas shows the development of Telangana region economically by the steps taken by the rulers of the dynasty. The vision of the rulers in the promotion of agriculture and trade and commerce with special emphasis on the trade with far-flung areas made the region economically prosperous in all spheres of economy. It is rightly remarked by a prolific writer that the region became financially sound due to undertaking the activities like conversion of barren and un-cultivable lands in to agricultural lands; development of irrigational sources enhanced the crop productivity which in turn enhanced the overall rise in trade and commerce in which the temple as an institution was ultimately intertwined. The rulers made several efforts to make agriculturists to be self-sustained in all aspects, in spite adverse climate and rainfall in the region. Besides, they encouraged innovative techniques to improve the agricultural production and productivity.

In order to encourage more people to undertake the digging of tanks, wells and canals, tank construction was made Besides provision of irrigation facilities to improve agriculture, attempts were made to increase the extent of cultivable land by cutting down forests particularly in the Rayalasima area during the reign of Prataparudra II. New settlements were encouraged in the forest clearings. The tax

on agriculture and the charges levied on industry and trade were collected by regular officials. The land was, for purposes of assessment, divided into dry, wet and garden varieties. Tax was payable either in kind or in cash. Little is known about the incidence of taxation. Salt was a monopoly of the state. Apart from agriculture, industry and commerce were also promoted. Marco Polo, Amir Khusrau and Wassaf paid glowing tributes to the prosperous condition of Andhradesa during this period.

### **Religious Conditions**

The Kakatiya monarchs were well known for their policy of religious toleration. Among the reformist faiths. Buddhism was a thoroughly spent-up force by the eleventh century A.D. Due to the patronage of the early Kakatiya rulers, Jainism lingered on here and there, maintaining its individual character, in 'Panditaradhyacharitra' and 'Basava Purana', references were made to the persecution of Jains.

Among the Bhakti cults which replaced Buddhism and Jainism, though Vaishnavism also flourished, it was the heyday for Saivism. The Kahamukha doctrine was predominant at the beginning, the Pasupata sect gained upper hand later. The first independent monarchs of the Kakatiya dynasty, Rudradeva and his brother Mahadeva were 'Parama-mahesvaras'. The reign of Ganapatideva was remarkable in the history of the Saiva religion during the Kakatiya period. The Pasupata Saivas belonging to the Golaki-Matha gained popularity among the people as well as with the royal house. The teachers of this Matha, like Visvesvara Siva (the royal preceptor of Gana- patideva) exerted greater influence on the Chedi Katechuris, Kakatiyas and on the Kings of Malwa and Chola countries. In Andhradesa, many branches of this Golaki-Matha were set up at Bhattiprolu, Tripurantakam, Sripavata and Pushpagiri. This Pasupata sect of Saivism of Golaki-Matha continued to flourish almost upto the end of the reign of Prataparudra II. It is strange to find that after the fall of Warangal in 1323 A.D., no Saivacharya of Golaki-Matha was heard of.

The famous Pandita-traya, Mallikarjuna Pandita, Sripati Pandita and Manchana Pandita, belonging to Aradhya Saivism had also some following in the southern parts of the Telugu country during the Kakatiya period. The Vira-Saiva school of Basava. which was at its zenith in the Kanarase country during this period, did not attract many people in the Andhra country.

The Saiva-Mathas, which were supported by liberal grants from the kings and nobles, imparted religious teaching to their disciples. Satras (free feeding houses) were attached to the Saiv monasteries. 'Village and family deities, such as Ekavira, Mahuramma, Kakatamma and Kameswari, were very popular and their worship was general throughout this period'. Performance of vratas and often undertaking pilgrimages also attained much importance during these times.

### **Culture and Literature**

Under the rule of Kakatiyas Telangana there is a considerable progress in art, literature and letters. During their rule Sanskrit language has given patronage by the rulers. The epigraphic evidence reveals that Sanskrit is widely used in Kavya style. Under the rule of Kakatiyas epigraphs were composed by the renowned poets like Nandi, Acchitendra Antantasuri and Iswarasuri. Besides, the

distinguished poets of this period were Vidyanadha and Jayapasenani. Vidyanatha wrote Parataparudrayasobhushana. Jayapasenani was the author of Nrityaratnauli and Gitaratnavali. Along the lines of Sanskrit, Telugu was also received royal attention. The prominent Telugu writers of this period includes Tikkanna Somayaji (Nirvachananottarammayatn), Mantri Bhaskara (Bhaskara Ramayana), Gona Buddha Reddi (Ranganatha Ramayanam), Nanne Choda, (Kumara Sambhavama), Baddena (Sumati Satakam) and Palkuriki Somanadha (Basavapuram and Panditaradhyacharita). Among these literary works Ranganatha Ramayanam of Gona Buddha Reddy is identified as a *Dvipadakavya*.

In spite of inheriting the architecture style of Chalukyas, the architecture monuments of Kakatiyas have some distinguishing characteristics of local nature. Besides, the architects used the locally available granite and sandstone in the main structure of the Vimana and used bricks and lime in constructing superstructure. They used black granite for pillars, jambs, lintels, decorative motifs and icons.

The temple architecture of Kakatiyas replicates high superiority and the 'Thousand-pillared temple' is an attraction in the fruition of the Kakatiyan architectural style. The splendid temple Rudreswara, which was built by Recharla Rudra, the commander in chief of Ganapati Deva is a great sign of the culmination of the Kakatiyan style. The Gomateswara temple at Manthani, the Erakeswara and the Nameswara temples at Pillalamarri and the temple at Naguladu are the masterpieces of the Kakatiyan style of architecture.

There is a little evidence with regard to Kakatiyan sculpture. Among the sculpture of Kakatiyas the significant one is the *Kirtimukha* or *Krititorana*. The unique features of Kakatiya sculpture is the *Nandis*. The Nandi images at Palampet, Thousand-pillared temple, Sambhuni Gudi, Ghanapur, Kolanupalli are some of the unsurpassed examples with plentiful bell embellishment. The sculptural presence of *Hamsa* or swan motifs, on the gateways and friezes is to be noticed for their grace and beauty. Of the decorative sculptures, the motifs of dancers and Kolata are worth recording.

The dance styles patronaged by Kakatiyas resemble the dance styles of Jayapasenani. The Narasimha temple at Parivela near Nalgonda consists of profusely carved lintels and jambs. The temples at Nandigonda contain splendidly furnished Mandapa pillars and ceilings.

The art of painting is also received the royal patronage. The traces of painting that are found on ceilings of the pillared halls of the temples at Ghanapur and Palampet bear witness to the painting expertise of that period. The defaced painting of the 'Churning of the Milk Ocean' found on the ceiling of the Sabha Mandapa of the Namevara temple at Pillalamarri is also a good example of their painting skill.

## Conclusion

The rule of Kakatiyas in Telangana is an era of transition and accompanied the starting of an epoch in the 13<sup>th</sup> century. The Kakatiyas by their support of art and their integrative polity improved agriculture, commerce and trade in the interior and construction of temples in Telangana, Rayalaseema and coastal Andhra.

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