CHAPTER - I
INTRODUCTION

The Purpose of the present work is to study the historical, cultural, architectural aspects of the monuments of the Muslim period of a particular place i.e., Gulbarga, a historical town and the headquarters of the district in the state of Karnataka in Southern India, on the basis of published and unpublished works, inscriptions, farmans and a field study of the monuments. The town of Gulbarga was a celebrated capital of the Bahmanis after the decline of the Hindu dynasties in the Deccan and later it became a famous religious centre for the Muslims in the Deccan. The study covers the period of 400 years of the city of Gulbarga to get a full picture of the cultural activities, especially the building of monuments.

It is well known that Gulbarga played an important role in the post medieval history of the Deccan as the capital of an outstanding kingdom and a great religious seat of the Muslims in the Deccan from the 14th century to the 17th century A.D. The political, cultural and architectural aspects of the period have been studied by scholars. During the period, the Muslim architecture played the most significant role in the evolution of Deccan architecture and culture. The present study seeks to focus on the cultural and architectural aspects of the area and assess its role in the historical and architectural development in the Deccan.
The topic has been taken up in view of the fact that the area is rich in several Persian source materials as well as varieties of secular and religious monuments, most of which remain as yet untapped for a detailed study.

The source materials comprising of Persian Literary works, epigraphs and the records like farman and varieties of religious and secular monuments, of different periods such as mosques, tombs, dargas, idgahs, chillas, khankhas, forts, bastions, graves, grave yards and other structures of historical importance have been utilised for the present study.

Previous Studies:

Some information regarding the place is available in some of the works of the earlier scholars in a general way, but the subject-matter is not specific. *History of the Deccan* Vol. I. is the earliest work which mainly refers to the political history of the Bahmanis and Adil Shahis etc. The work *Tarikh-E-Deccan* Nos. I-IV in urdu (1897) by syed Ali Sab Bilgrami deals mainly with the political and cultural history of the Deccan. *Glimpses of the Nizam Dominions* (1899) translated into urdu by Samsuddin mentions only the political history of the Bahmanis, Atharu's *Salaf in Urdu* (1903) by Nawab Framurz Jung Bahauddin Awal Talauqdar deals with the cultural history of the Bahmanis. *Waqiate Mamliqate Bijapur* Vol. I-III in urdu (1915) by Basheeruddin Ahmed Talauqdar, gives the political and cultural history of the Bahmanis and the Adil Shahis of the

All these Studies by various authors provide valuable information in respect of both political and cultural history of the Deccan, and the celebrated capital city of Gulbarga and its cultural remains of the period of Adil Shahi of Bijapur and the Great Mughals find little place in the narrations.

The two volumes, *History of the Medieval Deccan 1295 to 1724 A.D.* by Z.A. Desai, Haroon Khan Sherwani and P.M. Joshi (1973) Provide political and cultural information about Muslim rulers of the Deccan. The work also gives brief information about some monuments of Gulbarga.

*Seer-e-Gulbarga* in Urdu by Sultan Mohammad Mir Munshi (1913) refers to a dozen monuments of Gulbarga. The architectural details of these
monuments are mentioned in a very general way. Most of these monuments were again studied by the following scholars.

The research article "Archaeological Survey of India, Vol. XXXVII, Bijapur and its Architectural Remains" (1916) by Henry Causens the architectural details of Bijapur only.

The article, "Sab Ras" in Urdu (1938) by Mohammed Mohiuddin Junaidi contains little information about the tomb of noorbugh of the pre-Bahmani period in Gulbarga.

About Seven Annual Reports of the Hyderabad His excellency Nizam Dominion 1925-26, 1929-30, 1930-32, 1931-33, 1939-40, 1937-40 edited by Gulam Yazdani, refers mainly to some tombs of Hasan Gangu Bahmani and Muhammad Shah I, Haft Gumbad, Purani Idgah, Khankha of Bande Nawaz and Gulbarga fort. However, the architectural details of other monuments are not covered.

Indian Architecture (1956) by Percy Brown covers the monuments of a wider zone but a few monuments like Shah Bazar mosque, Jame Masjid, Bande Nawaz Darga, Tomb of Hasan Gangu of Gulbarga are described in a general way.


Islam Builds in Indian Cultural Study of Islamic Architecture (1981) by K.V. Soundara Rajan mention more about the wider zone and the brief account of some monuments of Gulbarga. Indian Islamic Architecture in the Deccan 1347-1686 by Elizabeth Schoten Marklinger (1981) mentions 32 monuments of Gulbarga. The architectural details of each of these monuments are hardly studied by the scholar.

Islamic Architecture and Culture in India (1982) by R. Nath mentions more about the architecture of wider a zone.

Islam - fun - Tamir (1952) Urdu by Mubarizuddin Rafat mentions the different types of Islamic monuments of India with particular reference to Deccan. The work, Great Mosque of Gulbarga (1947) by Gulam Yazdani mentions certain Important architectural features of the mosques.
Bahmants of the Deccan (1953) By Haroon Khan Sherwani refers to the political history of the Bahmanies but the cultural details are lacking. Though some of the monuments of Gulbarga are mentioned, the architectural details of these monuments are hardly explained. *medieval History of the Deccan* (1973) by Z.A. Desai, P.B. Joshi and Haroon Khan Sherwani mentioned some monument which are referred to by others, but the architectural details of these are hardly mentioned.

*History of South India* by P.N. Chopra, T.K. Ravindran and N. Subramanian is more concerned with the political history of South India and only a brief information of the Gulbarga Islamic monuments. There are several other works dealing with Islamic monuments. There are several other works dealing with Islamic architecture including Deccan architecture which do speak of the Bahmani, Adil Shahi, Mughal architecture of the wider region. In such works one cannot expect to get details of the Muslim architecture of a place like Gulbarga.

In the survey of all these works the authors have provided valuable information in respect of the Islamic architecture of a wider region. Besides, the architectural importance of a very few monuments of Gulbarga are briefly mentioned. However, Gulbarga and its cultural remains especially monuments find little place in the narration.
Regarding the epigraphical research of the place, the picture is somewhat good. *Seer-E-Gulbarga* in Urdu (1913) by Sultan Mir Munshi mentions a dozen inscriptions in Persian and Arabic. *Waqiute Mamliquate Bijapur* (1915) in Urdu by Basheeruddin Ahmed mentioned six inscriptions in Arabic and Persian from Gulbarga. Most of them had been already referred to in the works mentioned earlier seven *Annual Reports of Epigraphica Indica, Arabic, Persian inscriptions of Archaeological Survey of India* 1907-08, 1956-60, 1964, 1925-26, 1931-33, 1936-37, 1937-40 mention nineteen inscriptions in Persian and Arabic at Gulbarga. Most of these are considered in this thesis.

*Farman* the Royal Decrees place in Andhra Pradesh Archives Department at Hyderabad about Gulbarga, which belonged to the Bahmani and the Adil Shahi period, are studied and included in this study.

As regards to the coins of the Bahmanis prepared mint at Gulbarga locality, the picture is somewhat good. *Bahmani Coins of the Deccan* (1964) by M.A. Wali Khan gives certain information about the coins and the mint area of Gulbarga. The article, "Coins of the Bahmani kings of the Deccan" by E. E. Spieght, contains some information on the Bahmani period.

A survey of the work done on Gulbarga makes it clear that no systematic attempt has been hitherto made to bring together political and
cultural history as well as architectural data within an appropriate framework.

NATURE, SCOPE AND METHOD

In the Deccan, the town of Gulbarga which is district headquarters in North Karnataka served as the celebrated capital of the Bahmanis. For about 75 years the Bahmanis (1347) A.D. to 1422 A.D.) played an important role in the history of the Deccan ruling from Gulbarga. Owing to the death of the saint Bande Nawaz differences among the Muslims started and later the capital of the Bahmanis was shifted over to Bidar (1422) A.D. to 1538 A.D.) at about 117 kms. north-east of Gulbarga. It may be noted that during the period i.e., in 1523 A.D. the town of Gulbarga was captured by the king Krishnadevaraya of the Vijayanagar dynasty. Meanwhile, the Shahi family had split into five principalities: Adil Shahi of Bijapur, Imad Shahi of Berar, Barid Shahi of Bidar, Qutub Shahi of Golconda, Nizam Shahi of Ahmednagar. During this period the town of Gulbarga came under the control of the Adil Shahi of Bijapur and remained so for about 134 years (1538) A.D. to 1672 A.D.) Later the area came under the control of the Mughals for about 35 years (1672) A.D. to 1707 A.D.).

The political importance of the region seems to have gradually declined soon after the shifting of the capital to Bidar by the Bahmanis. Besides, during the period of 400 years from 1347 A.D. to 1707 A.D. the
town witnessed not only the rise and fall of the ruling dynasty but also hectic cultural developments.

It may be noted that there was a continuous flow of foreigners from Iran, Iraq, and overseas during the period. Among them the architects, religious leaders like the saints, the armies and the merchants are important. In view of the great patronage of the sufis during the Bahmani period and later, the town of Gulbarga became a great religious centre for the Muslims in the Deccan.

The place contains the best presentations of a large number of religious and secular monuments of the Bahmanis, Adil Shahis and the Mughals. The available literature and the epigraphic material the farmans help to date and understand their use and importance.

In its scope the present study attempts for the first time the description of the medium ground plan, arches, Domes, minars, minarets, arched heads, interior and exterior decorations and other architectural elements.

Regarding the time span, the present study restricts Its scope to the period from the 14th century A.D. to 17th which was the most hectic period in the political and cultural history of Gulbarga (in the Deccan).

The present study is based on five principal sources: the monuments, the contemporary inscriptions, coins and literature and farmans. The study
of the persian and urdu literature and epigraphic material, farmans, and coins which revealed that the place under study had varieties of religious and secular monuments of the Muslims. Besides, they furnish the interesting information regarding the cultural aspects of the monuments, but they were not properly studied in detail.

Considering the importance of the place for a period of 400 years politically and culturally as mentioned above, it is necessary to reconstruct a clear picture of the cultural history of the place particularly in the field of architecture. The topic has been taken up for study primarily because no detailed cultural study of the Muslim monuments and no architectural description of each monument of the over have previously been conducted.

A field survey of the monuments was conducted in Gulbarga city. About sixty-two religious and secular monuments of 400 years from 14th century A.D. to 17th century A.D. have been listed and are studied in detail with the help of field notes, line drawings, photographs etc. Some of these monuments were known through some works and reports and others came to light during the field survey. with a view to throw more light on the activities of the religious and secular monuments the researcher has referred to the published and unpublished literature, epigraphic material farmans mostly in persian, Arabic and Urdu languages focusing on cultural history and the dating of the monuments. The inscriptions
published in the annual reports of His Excellency The Nizam of Hyderabad era, *Epigraphica Indica* and unpublished farmans and other published literary works formed the main sources of this study.

**LOCATION**

The Gulbarga, a district head-quarter town in Karnataka state was formerly known as Kalburgi which means a rocky land. Later, Gulbarga was so named because 'Gul' Means 'flower' and 'burg' means leaf in persian. It may be noted that most of the local people still call this place "Kalburgi" Before the bifurcation of the states, it was part of the state of Hyderabad.

The old areas and the villages like Ashnabad, Sultanpur, Hirapur, Mominpura, Khari Bowli, Ghazipura, Rajapur, Bahmanipura, Lalgiri, Vokkalgiri, Shah Bazar, Sheik Roza, Badepur etc. are all included in the city now.

The place lies between longitude 76°,04' and 77°.44' and latitude 16°.12' and 17°.46.'

**SOIL**

The town is situated on a rocky table-land with a thick spread of black soil. The land on the northern side of the city rises gradually higher. There are several artificial tanks and wells in the locality. Of them, the tanks 1) in between Sharanabasappa temple and Jagath Called Mehboob Sagar, 2)
Hirapur: 3) Sultanpur and 4) Payan are important. The wells dug in several localities of the this area belong to this period.

CLIMATE

The Climate of the Gulbarga is generally dry and healthy. The seasons are of the same pattern as those generally found in the Deccan. The while winter season is between December and middle of February, the period from the middle of February to the first week of June is summer. Thereafter, the South-west monsoon season follows and extends upto the end of September. October and November constitute the post monsoon-season.