CHAPTER VI
CULTURAL HISTORY

Political stability, economic prosperity and social harmony are the indispensible factors that catalyze the growth of architecture and culture.

During the post-medieval period the Gulbarga region was ruled by five Muslim dynasties - the Tughlaques, the Bahmanis of Gulbarga and Bidar, the Adil Shahis of Bijapur and the Mughals. The rulers encouraged the development of their religion, society and culture for which they brought gradually large number of people of their own from different parts of India and outside for varied purposes. There were Sufi Saints, architects, learned and pious men, foot soldiers etc., among them. Besides, they brought refined war equipments like guns and gun powder, horses and elephants. To establish their identity with the Hindus, maintaining peace and prosperity in the kingdom the rulers took certain measures through mystic saints, providing opportunities to the Hindus in the administration and military and arranging intercaste marriages by different means.

Before the advent of Muslims rule into the Southern part of India in the beginning of the 14th century A.D., the social, religious, economic and other cultural conditions of the Hindus had hardly been disturbed.
A. Religion

The tradition of building or renovating the temples, erecting sculptures of different faiths etc. was an age-old practice in India in general and Karnataka in particular. The Bhakti movement was initiated earlier (788-820 A.D.) by the saints of Nayanar and Alvar in South India. It was continued by Shankaracharya by establishing the monasteries in the north, east and west of the country. Later, the movement reached its zenith during the period of Ramanujacharya and Madhvacharya, and Shivasharanas under the leadership of Basaveswara. The socio-religious movement of the Shivasharanas under the leadership of Basveshwar, Channabasavanna, Allamaprabhu, Akkamahadevi, Siddarama etc. was started in the kingdom of Bijjala of the Kalachuri dynasty. It was confined to the northern part of Karnataka, western part of Andhra, and the southern part of Maharashtra. All the above said saints except Shankaracharya had laid emphasis on devotion to a single God.

Therefore, they are regarded by many as the pioneer of the Bhakti movement in India. The Bhakti cult and the movement of socio-religious reforms had a great influence on the people of low and high strata of the society. The movement of the Shivasharanas was to eradicate various socio-religious evils such as the caste system, all sorts of discrimination, ideas of high and low based on caste and creed, animals sacrifices, inequality between women and men. They encouraged intercaste and widow marriages, enhanced the concept of the dignity of labour. They
expressed their ideas in simple Vachanas in the local language i.e., Kannada. (P.B. Desai, Dharwad: 1963, p.152).

Therefore, the Veershaivas constituted a large majority of population during the Bahamani and later period in the region.

During the Muslim rule in Gulbarga region of the Deccan, parallel to the Bhakti movement of the Hindus came almost simultaneously the movement of Sufism among the Muslims. In 1300 A.D. it is said that seven hundred Sufis had gone to South India by the order of Quaja Nizamuddin Aulian of Delhi. Besides the religious leaders of the Muslims, the architects from different parts of west Asia migrated to Gulbarga. The sufi saints made great contribution to the development of Islamic religion as well as to building their monuments. The architects have contributed to the construction of the buildings in Gulbarga area.

The sufism had two branches. One Chistia and the other Khadria. The Chisti was founded by Khaja Moinuddin at Ajmer near Delhi and the Khadria was founded by Hazrath Abdul Khadar Jeelani Gausi Pakh Rahmatullah Alawa at Bagdad in Iraq. The principles of Sufism are akin to the teachings of Hindus. The sufis had a great influence in bringing about communal harmony between the Hindu and Muslim communities. The sufis adopted some Hindu practices. For instance, the Bhajans and Kirtans in the Hindu temples took the form of Quavallahis in the Dargahs. The Khankhas were introduced, in the manner of Hindu monasteries.
The survey of the literary works (such as Mahbul-ul-Watan Tagkerah Salatin Deccan by Abdul Jabbar, Moulvi Abu Turab Muhammad Khan Sab Sufi Malkapuri), the farmans, the epigraphs and the coins disclose numerous details relating to the cultural aspect of the Muslims of the Bahmani period in Gulbarga area. These accounts reveal the migration of a large number of sufi Saints to Gulbarga from various parts of North India and outside. Among them 15 sufi saints are important. The brief details of these saints are given below:

1) Hazrath Syed Shah Hisamuddin Teighbarana was the first to come to Gulbarga in 680 Hijri i.e., 1301 A.D. The study of the region reveals only his grave but not any other aspects of his life. The grave i.e., Mazhar Sharif is located in the fort moat, near Jagath talab in Gulbarga (Munshi : 522).

2) Hajrath Sheikh Saad Zanjani Rahimatullah Ala: The study of the place reveals the arrival of the saint at Gulbarga in Hijri 729 (1351 A.D.); Mazahar Sharif of the saint is located near the Chor Gumbad, at Gulbarga. The grave is just over a plinth. (Ibid; 522).

3) Hazrath Sheikh Minajuddin Tamim-ul-Ansari Ala Sheikh Kallerawan came to Gulbarga in 730 Hijri (1352 A.D.). The study of the place reveals that he came to Gulbarga from Daulatabad. He was a teacher of Sheikhuddin Gunj-ul-
Uloom and student of Calipha Hazrath Syed Khund Mir Allauddin Jahuri at Daulatabad. He lived during the period of Sultan Allauddin Hasan Gangu Bahmani. His grave is located in Kirana Bazar near fort road at Gulbarga. The last date of the Saint was 21 Shawal 754 Hijri. The Mazahar Sharif is placed over a plinth (Ibid; 522).

4) Hazrath Sheikh Muhammad Ruknuddin Alias Hazrath Sheikh Sirajuddin Junaudi came to Gulbarga in 1347 A.D. (p.175) He was the royal preceptor of the king. He was born in 750 Hijri. His teacher was Qaimuddin Mohammed Rahimatullah Alia who came to Deccan along with his three students. In the team was Sirajuddin was one of them. But he alone came from Daulatabad to Gulbarga via Kudachi in Belgaum district. It may be noted that Ruknuddin was also called Junaidi. When Alau-d-din Mujahid ascended the throne at the age of 19 on 21st March, 1375 A.D. the Saint Sheikh Sirajuddin Junaidi who was the royal preceptor of Hasan Gangu Bahmani, sent his shirt and turban to him for ensuring the support of the Muslim divinities (Taz, fol. 8a). He died on 812 Hijri at Gulbarga. He lived about 11 years in Gulbarga. (Ibid, 524-32)

His tomb called Sheikh Roza Darga is located in Shah Bazar at Gulbarga. The grave-yard, a mosque and a well are located near the tomb i.e., Darga. According to the available farmans of our study, the earliest chief of the
Darga was Sheikh Badur-ul-Salah Mutwalli in Feb. 23rd, 1443 A.D. during the reign of Ibrahim Shah of Alauddin of the Bahmani of Bidar. The servants called Mujawars of the Darga are Hazrath Sheik Deccan Qanbar Qadin, Sheik Surab and his son Sheik Mubarak.

5) Hazrath Khaja Bande Nawaz Gesudaraz Rahimatullah Ali was one of the great protagonists of Sufism, better known as Khaja Bande Nawaz. He came from Delhi to Gulbarga via Daulatabad and Aurangabad during the reign of Feroz Shah Bahmani in 1413 A.D. The arrival of the saint to Gulbarga had a great cultural impact on the people of the Deccan with important consequences. He was a great Persian scholar and had 104 literary works to his credit both in Persian and in old Urdu.

His father was Syed Yusuf who came to Daulatabad during the reign of Muhammed Tughluq and died at Khuldabad on June 30th, 1332 A.D. He was born at Delhi on July 30th, 1332 A.D. and he was more than ninety years when he came to Gulbarga from Delhi with a host of disciples in 1413 A.D. He was settled in a monastery, Khanqah at Gulbarga. During the arrival of the Saint the king was away, but when he returned, he immediately paid respects to the saint along with his nobles and high officials. Afterwards the saint had a great circle of disciples at Gulbarga. The king Firoz Shah had constructed a beautiful monastery i.e., Khanqah and
a well near the great mosque in the fort at Gulbarga. It is often said that the Darbars of this great Sufi saint often surpassed the Bahmanis court in terms of the number of the audience.

Immediately after the arrival of Bande Nawaj the first impression that the king had given high respect for the literary proficiency of the saint. Later it was completely got disappointed. It may be noted that the king Firoz Shah had registered grant of number of villages for the support of himself and his entourage. On one occasion, due to nuisance of the singing of hymns and noisy teaching of his disciples near the palace, the king asked him to shift the place of activity elsewhere. Consequently, the saint shifted the place wherein his tomb is lying now. (H.K. Sherwani; 151-52).


He died in 1422 A.D. His tomb was built by the king Shihadu-d-din Ahmad I who was a staunch disciple of saint Bande Nawaz (Ibid; p.179) The graves of Khaja Bande Nawaz and his son are located in the tomb. The tomb is even now
regarded with great esteem and veneration by the people. It may be noted that the tomb of king Firoz Shah is located about 1/4 kilometer west of the Khaja Bande Nawaz Darga. His khanqah was built by Firoz Shah and is located in the graveyard now. The khanqah of Bande Nawaz is located near the vicinity of the Gulbarga fort. Obviously the palace of the king was located in the fort itself. Now the remains of the palace are yet to be identified there.

The tomb has roofs of a vaulted pattern with ten shallow domes. The ceiling of the dome is ornamented with excellent paintings in the Persian style. But it is now covered with silver plates etc. The tomb of Khaja Bande Nawaz is a famous Darga in the Deccan and outside.

The sons and grand-sons of Khaja Bande Nawaz also appear to have played a significant role. Therefore, their six tombs with graves are located within the complex of the Dargah of Khaja Bande Nawaz. According to Ferishta (I 320), Bahmani army made atrocities in Vijayanagar during the regime of Bukka and sent four idols to be placed in front of Bande Nawaz Darga at Gulbarga. The historicity of the fact is yet to be identified.

The farmans of our study reveal some information about Bande Nawaz Darga. The son of Bande Nawaz was Muhammad Akbar. His grand-son was Shah Khaja Shah Sarfeerulla. The
grants were made for meeting the expenses of the Darga, maintaining the rooms of the Darga, the house of Sajjada of the Darga, and Bazar as well as arranging annual celebration of urs of the Darga.

Besides, on one occasion, the grant of land was distributed to the family members of the Bande Nawaz Darga on 12.2.1442 A.D.

6) Hazrat Shah Ruknuddin Tola belongs to Khadria family is said to have come to Gulbarga before the arrival of Bande Nawaz. As a bachelor saint, he lived at Gulbarga during the reign of Firoz Shah Bahmani.

His mystic power was said to have highly impressed different people of the society. His place of anusthana is located about 5 kms. west of the Dargah of Khaja Bande Nawaz. He died in 14 Shaban in 830 Hijri (1452 A.D.). His grave is located on an elevated land which is near the vicinity of Chor gumbad. (Ibid: 5)

7) Hazrath Shah Bahauddin Langot Band Rehamatullah Alia seems to have been a bachelor saint. The study of the records reveal that he had used only one pot till his death. He lived in C.15th Century A.D. His tomb called five gumbad and twentyfive kalas, is located near Seer-E-Sultan Shah Bazar at Gulbarga (Ibid: 535-536).
8) Hazrath Moulana Hafeez had seven brothers. Of them, four stayed in Gulbarga and others at Udgir and Kolur in Maharashtra. The grave of the saint is located near the tomb of Sheikh Ziyauddin Qatal at Gulbarga.

According to legend, the mentally retarded people pay visit to the grave of the saint. They suck the mixture of sugar and ghee placed on the holy verses of the Quran engraved on the grave. It is believed that they are cured. (Ibid: 536).

9) Moulana Qadar: The grave of Moulana Qadar is located at Sultanpur in Gulbarga. It may be noted that every year Urs has been celebrated in the month of Jamadi-ul-Akhir last Friday. The grave is dated to 15th Century A.D. (Ibid: 536).

10) Moulana Iftiqaruddin: The grave of Moulana Iftiqaruddin is located in Moulana Shahbazar near Chaukhandi and behind Qasaba area. The Urs is being held every year in the month of Jamadiul Akhir. The grave belongs to the 15th Century. (Ibid: 537)

11) Moulana Kamal Girayan belongs to Chistia family and belongs to the 15th Century is located in Sultanpur at Gulbarga. (Ibid: 537).
12) Bibi Kunza Sultana: The study of the records reveal that she was a daughter of Muhammed Bahmani and a disciple of the teacher (Peer) Hazrath Khawaja Naseeruddin Chirag of Delhi and her husband was Shamsul Ishaq alias Meer an Hussaini at Miraj. Her tomb belongs to C.14th Century A.D. The tomb has the graves of her son and herself. (Ibid: 537).

13) Hazrath Peer Bangdhi Sahab is popularly known as Hazrath Peer Bangdhi. The grave is located near the fort road at Gulbarga. The local tradition informs us that during the failure of rains, people used to pray to this saint. Further they believed that the rains would come immediately. (Ibid: 537)

14) Bahaman Shah Sahib lived in the 15th Century. He is also called Syed Shah Sadrudin. His grave is located near Ganjriyan Nazhar of Gulbarga. A legendary story informs us that while Bande Nawaz was going in the street he saw two ladies massaging Chaman Shah. Bande Nawaz told his unhappiness about it to Chaman Shah. He replied that water is not mixed with butter. Similar is his will. (Ibid: 537).

According to the farmans of our study the Sajjads and other staff were supervising Roza Munnawara Darga located within the proximity of Bande Nawaz Darga. There was one Ashadullah, the Sajjad of Rozai Munnawara Darga. Ashadullah had figured about 100 years from 10.10.1565 A.D. to
29.2.1664 A.D. on Sajjad of the Darga in the Farmans. His son and grand-son were called Shah Hussaini and Shah Yadullah respectively. During his life time he faced two disputes for the succession of Sajjadgi of Rozia Munnawara between 1659 and 1662 A.D. with Shah Buzurg.

The Darga Rozai Munnawara had a feeding house. During the period, land, garden, many villages were granted for the maintenance of the Darga by the kings of different periods. The Darga had a staff of Sajjada, Hawaldar, Mutwalli etc.

The religious monuments of the place are mosques, Idgahs, Darghas, Chillas, Khanqahs, and Ashur Khanas (sitting place of Alam). These places were meant for either prayer or worship. Worship is offered to the graves of the Saints called Dargahs but prayer is offered in the mosques or in front of Idgahs.

In this category i.e., Mosque/Dargah/Idgah the niche of the western central wall of the religious monuments is considered for prayer i.e., called Qibla. Regarding the saints of Sufism, the Chisti saints were in majority and the Khadria is scarce.

It is quite well-known that the Dargas, the mosques, Idgahs etc., were the religious places for the muslims. Some of the places such as Dargas were also the places of imparting education. For instance the Dargas of Khaja Bande Nawaz and Shaikhs Sirajuddin Junaidi were attached to schools called
Madarasa. Therein the Islamic theology was taught to the students and the devotees. Thirst of education was common in the mosques.

Some of the Darga and mosques were the great mosque at the fort and Bande Nawaz Darga etc. They were great socio-religious centres. For instance, the great mosque in the fort was attended mostly by the royal members every Friday week especially during the period of the Bahmanis. On one occasion, when king Dawud Shah I was offering prayer in the mosque, he was stabbed by a slave. Besides the kings like Firoz Shah visited five times a day to offer prayer in the great mosque. On certain occasions, some kings used to make gift by way of money and articles of use to the needy. For instance, as per the direction of the king Hasan Gangu Bahmani, his sons went to the big mosque and distributed money, articles of use to the needy. By that time, the king had breathed his last. All these instances show that the big mosque located in the fort at Gulbarga was mostly attended by the members of the royal family of the Bahmani dynasty.

The Dargas were worshipped with simple Ziyarat i.e., (pooja). While taking darshana the disciples offered flowers. This tradition is slightly similar to that of the Hindus. The western wall of the mosque or dargas was invariably meant for prayer. Therein the calligraphy of holy verses of the Quran were engraved on some dargas and mosques.
The study of the *farmans* etc., shows that they begin with the names of Allah. Most of the Muslim saints, hailing from different places were married. The Dargas of these saints were under the control of the saints' family members. They are called Chief or the Sajjadas of the Dargas. The study of certain *farmans* disclose the settlement of the disputes for the succession of the Sajjadgi of the Dargas for the married saints. But it is absent in the dargas of bachelors. Only a few saints like Hazrath Bahuddin Langot Bandh, Seer Sultan, Ladle Mashaq Ansari and Runuddin Tola were bachelors.

Saints took active role in the construction of the Muslim mosques etc. For instance, Hazrath Shaikh Sirajuddin Junaidi was busy in constructing the mosque when Hasan Gangu Bahmani visited the place of Kudachi. (Abdul Jabbar Malkapuri; p.58) Jami Masjid was built in the locality of Shahbazar at Gulbarga in 1367 A.D. by Muhammad Shah I of the Bahmani. The study of the epigraphs of Gulbarga tells us about the construction of several mosques at Gulbarga -


Dargas

1. Hazrath Sheikh Sirajuddin Junaidi Rahmatullah Alia, C.14th Century A.D., Sultan Mir Munshi, 1913, Hyderabad
2. Hazrath Ruknuddin Tola 830 Hijri by Mir Munshi, Hyderabad, p. 171 to 173
3. Hazrath Khaja Bande Nawaz Gesudaraz Rahmatullah Alia
4. H.Syed Akbar Hussaini : 15th century A.D.
5. H. Siddi Ambar, C.15th century A.D.
6. Hazrath Khadar Basha, 15th century A.D.
7. Hazrath Kamal Mujarrad, 17th century A.D. (Bachelor)
Mohammad the prophet, saints like Hazrath Khaja Bande Nawaz, Hazrath Ladle Mashak Ansari Rh, Hazrath Sirajuddin Junaidi Rahimatullah Alia, Asadullah Hussaini, Safeerullah etc. It may be noted that the Hindu records also begin with either the names of the God or invocative verses of God.

The study of the farmans shows us that the direction of following Islamic law called Shariat was ordered to the successors of the Dargas by the predecessors and to the disciples.

Besides, offering prayer in the name of Allah in the mosque, praying day and night every day was encouraged by the saints as well as the rulers. For instance, king Firoz Shah himself was offering prayer five times a day in the mosque (Ibid: p.) The singing of the hymns every day by the disciples of Khaja Bande Nawaz had proved a nuisance to the palace of the king. Therefore, the place was shifted on the suggestion of the king.

One of the farmans mentions that Hazrath Ladle Mashaq Ansari and Hazrath Khaja Bande Nawaz were the students of Naseeruddin Chirag Delhwi earlier.
The Darga of the former is located at Aland in Gulbarga district. The imams and mouzans were appointed in the mosques during the period of Mohammed Shah Bahmani (Abdul) Jabbar Malkapuri: PP. 277 and 263). Besides, the Dargas had staff such as the chiefs called sajjads, servants called Manjuwars, Khadim and Guards called hawaldars. The study of the farmans disclose various names of the Darga staff. There was a separate department called wakf for the maintenance of certain religious places at Gulbarga. The department sanctioned founds for such activities. One the instances informs that the fund from the wakf department was issued for supplying oil to the lamps of the mosques at Gulbarga during the period of Bahmani (Abdul, Jabbar Malkapuri) : p. 263.

Makkah and Madinahal Munawwarah the holy of Islam Dhual haj are visited by the muslims especially during the month of every year. The studyof Muslim works informs us that Muslims were paying visits to Makkah for during the period of Bahmani. As per the order of the king Alaudding Hasan Gangu Bahmani, a rest-house was constructed at Makkah in 1354 A.D. (Haroon Khan Sherwani; p. 438). For instance the Malika jahan Begum (Ibid: 204), the mother of Muhammad Shah went on a pilgrimage to Makkah with silver 400 mun (4000 kgs.) and gold (1000 kgs.) for distribution to poor people on August 24th 1360 A.D. She was accompanied by several officers such as Sadarul Samarkhand and Moin Khan. Khaja Sarwapa. as per the order of the king Firoz Shah. In addition to this he sent 500 soliders to accompany her upto the sea port in India during the month of Shawwal 761 (1383 A.D.). She distributed the gold and silver coins to the poor people in memory of Fathima-ul-Zohara, Four Calipha and hasan etc., at Makkah.

Society

The varnashrama Dharma and the caste system were still observed though not with the same regidity as before. The joint family was the unit of society.

The Muslim society was divided into three classes namely the old settlers, the converts from Hinduism and the new comers of Afaqis who had immigrated from foreign countries like persia, Iraq and Khorasan. More than the sectarians difference of Shias and Sunnis, the rivalry between the old settlers or the Dakhanies and the newcomers or Afaqis did a gret deal of damage to the Bahmani rule.

A study of the farmans and the inscription of the region indicate names of several communities. The Brahmans are figured as Kulkarnis etc. Muslim figured as Sajjads, Hawaldars. Mujawars. Imams, Saints of Chistia, and Khadria of Sufism.
A study of a literary work informs us that the people of various communities lived at Gulbarga during the Bahmani period (Abdul Jabbar Halkapuri, P-283). They are Afganas, Tarakama, Ajma, Josh, Bahu, Gond, Pardi, Maratha, Karnataka, Kuntare, Rajput, Naikan, Dekani, Lahari, Badkashani, Samarkhandi and Tashqand. These are the names of the people of different states of India and outside. The people of these communities may be classified into two categories such as literate and illiterate.

A study of some works like *History of South India* by P.N. Chopra and others (p.200) tells us about certain living conditions of the people in the Bahmani kingdom. The poor people lived in thatched houses with single rooms, with the floor made of pounded earth plastered with cow dung. The nobles, high officials and wealthy merchants lived in large and comfortable houses.

However, the construction of some-stone built houses appear to have been very strong and durable; Bartalommeo had seen several houses which were 400 years old and had not suffered any decay.

Food and Drinks

The staple food of most people was jawar and rice. Muslims ate meat and rice, while the Brahmins, Lingayats, Jains and a few others ate rice, jowar and other vegetarian stuff. However, the other castes ate meat. Intoxicants were a common drink among the Kshtriyas and Shudras.
Ovengton in his book *A Voyage to the East Indies* observes that tea was taken by the banias without sugar or mixed with a small quantity of conserved lemons.

The literary work of Abdul Jabbar Malikapuri, states that the drinking of alcohol was prohibited during the reign of Muhammad Shah of the Bahmani.

**Festivals**

The *farmans* inform that the land grant was given for the maintenance of *Urs* attached to certain Darghas. Another farman states that the prohibition was made for erecting *Alam* during the Muharram in the premises of the Darga of Roza Munnawara at Gulbarga.

The *farmans* and other literary works inform that several festivals were celebrated by the Muslims. They are *Muharram, Idd-Ul-Fitar, Idd-Ul-Zuha, Idd-Mild* etc. during the Bahmani period.

**Position of women**

The political and cultural history of the place reveals the role of several ladies of the royal families and high families of the period. Among them seven ladies are important. They are: 1) Malikha Jahn wife of Hasan Gangu Bahmani and mother of Muhammad Shah; 2) Kunja Masa Bee, the daughter of Muhammad Shah, the second ruler of the Bahmani; 3) Ruh Parwar Agah,
daughter of Muhammad Shah who was the ruler of the Bahmani; 4) Queen Maqdhum-e-Jahan, mother of Shamsuddin; 5) Chand Bibi, the queen of Adil Shahi of Bijapur dynasty; 6) Bibi Kamal Khunja, the daughter of Bande Nawaz and 7) Bibi Kamal Mastura, the family member of the Bande Nawaz.

The first lady appears to be highly philosophical and a respectable member in the royal family. She went for pilgrimage to Mecca and made huge grants both in cash and kind there and returned to Gulbarga (8th century Hijri).

The second lady was the wife of Shamsuddin Miral Ashaqueen of Miraj. Nothing is known about her excepting that her darga at the place is noteworthy.

The third lady had played an important role in the political affairs of the royal family soon after the murder of her own brother Mujahid, the third ruler of the Bahmani dynasty by his uncle Dawud who was the brother of Muhammad Shah I (Ferishta; I-300). At this juncture, the lady Ru Parwar Agha first had blinded Sanjay and put Bahman Shah, grandson of Muhammad on the throne (Ferishta; I.303).

A royal slave Bukh as per her direction stabbed the king Dawud while he was praying in the great mosque on May 21st, 1378 A.D. Afterwards, Dawud breathed his last (Tab; 410).
The fourth lady was queen Maqdhum-e-Jahan, mother of the Shamsuddin. She was a slave girl. During the reign of her son she was elevated to a high post. She also played an important role in the political history of the Bahmanis. (Sherwani; 130-131)

The fifth lady i.e., Chand Bibi of the Adil Shahi dynasty is said to have constructed a well in front of Hirapur mosque at the place. The tomb of Chand Bibi at the place is important.

The sixth lady was Bibi Kamal Kunja, the daughter of Khaja Bande Nawaz.

The seventh lady was Kamal Masthura. Farman no. 52 of our study informs us that the Sajjadagi of Qutubul Qitab called Rozia Munnawara of the place was conferred with on July 22nd, 1664 A.D.

In the political and cultural history of the period also appear some more ladies. It may be noted that Firoz Shah of the Bahmanis of Gulbarga had many wives belonging to various races (Sherwani; 145). Among them, the daughter of Devaraya of Vijayanagara (1408 A.D.) was one. The role of the other ladies are yet to be traced. However, it may be noted that as and when the Muslim ladies go outside they should wear parda i.e. a veil. This restriction is mentioned in Islamic theology and the Holy Quran. (Surah; IV). This restriction is imposed on the adolescent girls soon after the age of 18 years.
The above study informs us that some of the ladies acted as administrators or philosophers during the Bahmani period and the Adil Shahis of Bijapur.

Marriages

The study of the region gives us some interesting details regarding the celebration of marriages especially of the royal families. For instance, the marriage of Muhammed, the eldest son of Abdul Hassan Gangu Bahmani, took place with the daughter of Mallik Saifuddin Ghori. On this occasion, king Hassan Gangu Bahmani distributed cloth of gold, velvet and satin worth ten thousand rupees, among the nobles of his court. The people were entertained with various amusements. The booths were erected in the streets of the city Gulbarga, called Koolbarga (J.B. Briggs). The rejoicing was celebrated throughout a year on the last day of the year i.e., *Id-dul-zuha*. The nobles of the court in their turn made offerings of jewels, money and the rarest productions of all countries.

Dress

The study of the literary accounts of Abdul Jabbar Malkapuri, Basheeruddin Ahmed, P.N. Chopra, Haroon Khan Sherwani tells us about the use of varieties of cloth used during the Bahmani period. Among them are silken cloths, velvet cloth, satin etc.
Sports

The literary work of Abdul Jabbar Halkapuri refers to the places of Sports room i.e., Gymnastics called *Talim Khana* during the Bahmani period (*Ibid: 281*). Besides, the lodging room, a square-shaped plinth called Kailta bastions, forts etc. were constructed during the period of Muhammad Shah (*Ibid: 259*) though in the Vijayanagar and other kingdoms there were arenas in the palaces for wrestling matches and animal fights.

Scribes

The *farmans* of our study disclose some scribes who were writing the *farman* of the place. Among them, Huzoor Ashraf Humayun, (1572 A.D. to 1639 A.D.), Huzoor Qurshid, Zahoor Ashraf also called Humayun Al Huzoor Qurshid Syed Zahoor Ashraf (1659 A.D. to 1672 A.D.) are important. They also reveal the names of other scribes of the place Ala Kamalan, Daulat Shah, etc. They belong to the period of Bahmanis of Bidar, Adil Shahi of Bijapur and the Mughals.

Courts

The study of the *farmans* of the region tells us about the courts called *Darulqaza* and lawyers called *vakil*. For instance one Imam baba, was a son of a lawyer.

Staff of religious places

The study of the *farmans*, literary works etc. inform us that there was separate staff for looking after the Dargah, the
Mosques etc. of the religious places at Gulbarga. The staff members of some of the Dargahs at Gulbarga are Sajjadagi i.e., Chieftain, Servant i.e., Hawaldar and peons i.e. Mujawar Khadim. The Imams were appointed to the Mosques. The study also informs us that there were separate houses meant for the saints and the Sajjadgi etc. of the Dargah staff. These houses were attached to the dargas. For instance one building of the Saint was attached to the Dargah of Roza Munnawara. The grants were made some times for the maintenance of these places to its staff-members. One of the farmans informs us that the grant was given for the maintenance of the room of Bande Nawaz. Besides, pension was given to a person, possibly a retired person, named Lahir khan and Asgar Khan.

Disputes

The study of the farmans discloses several interesting details relating to the successors of the dargas or Chieftains of the dargas or dispute of land etc. The study of the farmans tells us that permission was to be accorded for the succession of the Sajadgi i.e. Chieftains after the demise of the Chieftain by the rulers.

Burial practice

They are two type of graves: 1) Graves with tombs and 2) Graves without tombs. There are a large number of tombs built during the period. The erection of tombs in different dimensions purely depended upon the political, social and religious status.
of the individuals. These tombs may be classified into eight types. 1. Kings' Tombs; 2) Munisters' Tombs; 3) Viceroy's Tombs; 4) Saints' Tombs; 5) Children's Tombs; 6) Thieves' Tombs; 7) Women's Tombs; 8) Maternity Tombs. The tombs with graves of eight kings such as Hasan Gangu, Mahammed Shah I, Mujahid Shah, Dawud Shah, Mohammad Shah II, Shamsuddin, Ghiyasuddin, Firoz Shah of the Bahmanis of Gulbarga and the tomb without graves of Chand Sultana of Adil Shahis of Bijapur are found. It may be noted that no queen's tombs seem to have been built during the Bahmani period. But in memory of Chand bibi who was assassinated at Ahmednagar, a tomb was built.

Tombs of the Ministers

The tomb of Saifuddin Ghori, Prime Minister of Hasan Gangu and others of the Bahmanis of Gulbarga is a solitary example.

Tomb of Viceroy

There is one tomb of a viceroy in the place. He is Khalandar Khan who was the first viceroy of Gulbarga soon after the shifting of the Bahmani capital to Bidar.

Tombs of saints

A large number of tombs of the mystic saints were built during the period. The tombs of the saints are called Dargas. Most of the tombs belong to royal preceptors belong to the regime of the Bahmanis of Gulbarga and Adil Shahi of Bijapur. Sheik
Sirajuddin Junaidi (1356 A.D.) who was the preceptor of king Hasan Gangu and Hazrath Khaja Bande Nawaz (1430 A.D.) who was the preceptor of Firoz Shah and Ahmad Shah I have tombs. Some other mystic saints of the period like Sayyad Shah Hissamuddin Tekburane (1301 A.D.) who was the earlier sufi saint at Gulbarga, Sat Zanjain (1351 A.D.), Mirjuddin Tamimul Ansari (1352 A.D.), and others of the 15th century A.D. such as Bahauddin Langod Band, Moulana Hafiz and Khadar, Iktiquaruddin, Kamale Giryan, Peer Banjdi and Chaman Shah have tombs.

Children Tomb

The children tombs are scarce. There is a child's tomb located within the premises of Haft Gumbad area.

Thieve Tomb

The thieves tombs are also rare. One of them is located within the premises of Bande Nawaz Darga.

Women’s Tombs

Women's tombs are also scarce. There is the tomb of Bibi Khunja Sultana. It is called a darga.

Maternity Tomb (Zacha Bibi)

There is a maternity tomb within the premises of Bande Nawaz Darga.
The graves of the queens or other royal family members of the king or saints are usually lying in the tombs or Dargas. The graves of these tombs may be called *sacrophagai*. These *sacrophasai* may be classified into two types. 1) Male sacrophagai and 2) Female sacrophagai. The top part of the male sacrophagai is invariably arch shape or of shala type with pointed tip whereas the upper part of the female sacrophagai is invariably flat. The children sacrophagai are usually of smaller type.

There are sacrophagai type graves of the saints without tomb located in the place. For example the grave of Rukmuddin Tola and his disciple are of that type.

Some of the mosques were built in the name of Prime Minister and two viceroy and one king of the locality. That is Saifuddin Ghori and Afzal Khan were the Prime Minister of Firoz Shah and others and viceroy of Gulbarga respectively. And the other belongs to the king Aurangazeb.

Many grave-yards of other folk like the families of the minor officers/priests etc. are located mostly near the dargas or the tombs which are rarely near the mosques.

**Education**

The Holy Quran emphasizes the importance of knowledge or *Elam*. The Islamic religion regards learning as an important duty
both for men and women. The schools i.e., madaras and khankhas are attached to some Dargahs and Mosques at Gulbarga. The feeding houses, and room attached to the Bande Nawaz Darga, Rozia Munawara, Hirapur and Kanchini Mahal mosque etc., of the place are called sarais and langar khana.

The study of the record does not give a clear picture of the schools at Gulbarga. But the study of a literary work discloses the list of more than 10 teachers of the Bahmani period. They are:

1. Moulana Latuf Allah Sabzadaral
2. Mulla Moinuddin Haravi
3. Mufti Ahmed Harovi
4. Mulla Muhammad Ishaq Sarahmdi
5. Mulla Fazal Allah Anju
6. Mulla Hakeem Aleemuddin Tabarizi
7. Hakeem Naseeruddin Sherazi
8. Sadar-us-Sharaf-Samar Khandi
9. Mulk Ruknuddin Gaori
10. Syed Raziuddin Jagajuth etc.

(Ibid: 92)

Among the Moulana Fazal Ulla Anju was the teacher of the kings Muhammad Shah, Mahammad Shah and Daud Shah of the Bahmani dynasty, (Abdul Jabbar Malkapur P-92). That study of the names of the teachers indicates that most of the teachers' surnames were moulana is noteworthy. The king Firoz Shah had appointed
teachers in Gulbarga, Bidar, Qandhar, Ellichpur, Daulatabad, Junair, Chaul, Dabul etc. (Sherwani: 115). Besides, another king Muhammad himself was a poet. He spoke both Arabic and Persian. Muhammad distributed money to poets of merit.

The study of a literary work shows us that scholarships were provided for the students during the Bahmani period (Ibid: 92).

The language and the scripts during the 14th and the 17th century at Gulbarga were Persian and Arabic Naskh and Thulth Urdu. The subjects like Islamic theology and Quran were taught usually in the mosques. The farmans disclose that an agreement about the Islamic principles was made between a father and a son of a Darga at the place.

The study of the literary work tells us that there was a library during the reign of Feroz Shah Bahmani. The library was a collection of a number of religious books. It also mentions that some of the manuscripts of the books were written on paper by Abdul Qadar Jeelani Rahimatullah Alia. The book entitled Quran written by him was under the control of an officer Fataullah Imadul Mulks of Berar (Ibid: 424). The book contains holy verses of Quran-30 paras i.e. 30 Volumes. The books measures 3 x 4 Guz (gaja) (Ibid: 424).
Firoz Shah Bahamani was himself a great scholar and many Persian and Arabic scholars flocked to his court. The great Sufi Saint Gesudaraz better known as Khaja Bande Nawaz was a great Persian Scholar who also wrote in old Urdu. The Bahmanis patronised not only Arabic and Persian scholars but also did a great deal for the development of Urdu language, a form of which came to be known as Dakhani.

Sultan Muhammad Shah II was proficient in the Islamic sciences and spoke Persian and Arabic fluently. During his reign many poets from Arabia came to his court and were introduced to him by Mir-Fazlu-1-lah Insu, the Sardar of his State.

Several schools and colleges were established and the salaries of the teachers and stipends of the students were ordered to be paid from the royal treasury. Khaja Bande Nawaz arrived at Gulbarga. He compiled a number of books in Arabic. He had written an Urdu work on Miraj-ul-Aashiqreen for the first time in the Deccan.

Old Urdu as a linguistic form had already been in extensive use for a hundred years before it was carried over to the Deccan. It was employed by Amir Khusro as a poetic medium. The Muslim Sufis freely used it for propagating their creed.
During the reign of Adil Shahis the Persian language was first inculcated. Sayyid Khan has written a commentary on the holy Quran in Persian Language.

Social Solidarity

For maintaining peaceful co-existence for social solidarity between the Hindus and the Muslims, some new experiments were made during the period. They are intercaste marriages between the royal families, enrolment of Hindu in the administration and army. For instance, the king Firoz Shah of the Bahmanis married the daughter of Devaraya of Vijayanagar in 1408 A.D. (Sherwani; p. 147). Besides, the king Firoz Shah had started appointing the Hindus in the administration (Ibid: 149). Similarly, the enrolment of the Muslims in Vijayanagar was taking place (Sherwani; p. 25 etc.)

There is an episode which states that there was Quazi Siraj, learned in Islamic lore and belonging to the family of the Ulama in the kingdom of the Bahmani dynasty, who went to Vijayanagar dressed as a Hindu faqir and conversed in the local language (Ibid: 147).

Painting

A study of the monuments of Gulbarga reveals that the ceilings of the domes of Chor Gumbad, Hafi Gumbad at Gulbarga have paintings of red, green colours. However, painting did not receive patronage and impetus during the reigns of Adil Shahi, Nizam Shahi and particularly the Qutub Shahi rulers.
Economic Condition

The study of the literary works like Mahbub-ul-Watan provides some information relating to the economic condition of the place. The source of income during the Bahmani period was agriculture, industry, trade and commerce etc.

Agriculture

The agricultural land is classified into Kosi Dargi, Gaz, Maraba Qatath. Several officers like Maqadami, Winykodi, Patwari and Dewans were appointed to collect the taxes of the agricultural land (Abdul Jabbar Malkapur, p-127). Regarding the quantum of receiving the agricultural produce it was left to the king (Ibid: 127). However, the work gives a list of agricultural tax of the Bahmani dynasty (1) Kankut (paying certain quality of the agricultural yield. (2) Batas ~ collection of cleaned grains and selling them afterwards. (3) Khiat Batai (the share of the agricultural yield is equal to the labour and the owner of the land) (4) Lah of Batai (education of money out of the agricultural produce from the owners of the land by the servants.) (pp - 128)

The work also discloses the collection of agricultural taxes. They are maul-wajid, malwaj, mal-jurmana, mal-Jamga, mal-seer, mal bandi, mal nazarana etc. (Ibid: 129). We are yet to know the meaning of these terms.
Taxation System

The work gives some details regarding the taxes the public had to pay. They are: (1) _durbari_ (collection of entry taxes from outsiders) (2) _radari chowki_, a place for collecting entry taxes. It mentions that the entry tax for the outsiders was 8 ane (about 50 NPS) (3) _ashuri_ (collection of tax over the celebration of the Muharram) (4) _dewani_ (collection of taxes from Zamindars i.e. landlords) (5) _mugadam_ (collection of one takk) (6) _see bandi_ (The places of chowkis at the borders of the village or town) (7) _jumana_ (fines for lapsing the paying of taxes within the given time) (8) _mal Amani_ (collection of certain taxes) (9) _mal parshkash_ (collection of yearly taxes.) (10) _mal khataqa_ (collection of taxes over transportation) (11) _mal nasarana_ (collection of taxes over festivals and birth anniversary) (12) _mal khams_ (collection of tax over a Fund i.e. Baitul-Mal is contributed by the poor people.) (13) _mal chungi_ (collection of taxes over fruits and flowers) (14) _sardhi_ (collection of taxes over the courts) (15) _mal jizya_ (collection of taxes over all category of people). The above account shows that the taxes were collected over the entry of fruits, flowers, courts, bank, Transport, entry tax, landlords etc. Besides, they imposed fines.

Trade and Commerce

Some works also tells us about the accounts of trade and commerce. The cloth was prepared from sericulture which was quite famous in Bahmani period. Arrangements were made to export the
commodities like silk-cloth to China, Europe etc. (*Ibid*: 32). The export articles had more value there (*Ibid*: 132). Diamonds were used during the period of Qutub Shah and Adil Shah (*Ibid*: 132). It may be noted that the merchants used to wear makmal cloth.

During the period the Hindu traders were also supplying horses, elephants etc., from different countries (Sherwani; p. 143) like Ceylon, China etc. to the court of the Bahmanis.

Oversea trade and commerce was also brisk in the period, for which ships were sent from Goa and Dabul in all directions every year to foreign lands during the reign of Firoz Shah (*Ibid*: 148).

The silk cloth as mentioned in the work are (1) agah bani (2) sanjar khani (3) mahadi khans. Besides it mentions the manufacture of pan boxes, scent boxes, pin box etc. (*Ibid*: 133).

According to Toufathul Mulk (pp 133 and 134), every year sale of silk cloth was yielding a profit of 5 lakhs (*Ibid* P-134). The swords, spheres, khanjars, etc. were manufactured at Bhongir and Narmal during the Bahmani period (*Ibid*: 134). The work informs us that the Bahmanis had a stock of 20000 spheres i.e., khanjars, 15000 daggers, 10000 shields, 5000 zaraithain, 5000 khudine, 10000 neiza, 2000 tir, 20000 guns, 500 garzaihane, 10 mun (100 kg.) kaloola guns in the baruds i.e. magazines. The army
There were elephant-stables in the Bahmani period. It accommodated about 3000 elephants (Ibid: 232). The work also informs us that during the Bahmani period there were madarsas (schools), langar khanas etc. The various types of cloth of the period are rumi, ital, farangi, Kashmir and siliya Resham etc. (Ibid: 301). The capital had a mint at Asnabad. The coins of gold, silver, fernam, copper and chitans were manufactured (Ibid: 301) there.

The government had a treasury room. During the period gold bricks, silver bricks and boxes and sculptures, were stored in the treasury. (Ibid: 301)

The other details relating to the economic history of the place are yet to be identified.

Besides, the meaning of some names as said above are yet to be identified. It may be noted that large number of highly spacious monuments of religious and secular nature were built at Gulbarga, for which they spent a lot of money. The details regarding this work as well as for the maintenance of these monuments, excepting one or two are hardly mentioned. The farmans of the place also inform us about the land, garden, village, grants to the dargas of Bande Nawaz, Rozia Hunnewara,
feeding houses, celebrations of the dargas, settlement of disputes about the succession of the Dargas etc. It is surprising that the *farmans* are hardly giving any reference to the great mosque in the fort or other mosques at the place excepting the construction of a mosque there. Thus the study gives varieties of new information about the cultural history of the period and of the place.