The contemporary literary works, inscriptions, coins and farmans in different languages, both published and unpublished, provide comprehensive information regarding the various activities of the medieval period. In general, political stability and economic prosperity prevailing from the 14th to the 17th Century A.D. and the advent of Muslim saints and architects from different parts of the country and even from outside were the factors that catalysed the growth and flowering of Muslim architecture and culture.

The attitude of the religious-mindedness of the kings of the five Muslim dynasties contributed to the growth of Muslim religion. The members of royal families, religious preceptors, Sufi saints, prime ministers, viceroy, officers, merchants and the people patronised Islam and built numerous religious monuments like mosques, dargas, khankhas, chillas and tombs. Besides maintaining the safety and security of the capital, the rulers gave much importance to construct fortresses bastions, horse stables, gurad rooms, chambers for storing arms etc. To meet the essential needs of the people, they dug wells, and constructed tanks and ponds.

A study of sixty-three Muslim monuments, both religious and secular, in Gulabarga surveyed by the author, reveals the following facts:
We get a full picture of the architectural aspects in detail of sixty-three monuments of five dynasties. The study of fifty-three unpublished farmans and many coins provide varieties of political and cultural information of the area.

Out of 384 monuments of the area under study 63 belong to the period, 14th to 17th Century A. D. The critical study of the architectural elements like medium, ground plan, arches, squinches, domes, interior and exterior forts of the walls etc., have shown the gradual growth of Muslim architecture in the area during the period. The growth of architectural elements of Gulbarga may be classified into five phases, namely; 1) Tughlaque: 2) Bahamains of Gulbarga: 3) Bahamanis of Bidar: 4) Adil Shahi of Bijapur and 5) The Mughals.

The first phase may be seen in five monuments. The characteristic features of phase-I are as follows: The arches of the doors of the buildings are plain and have two to three flutings from bottom to top. They have low platforms. The thickness of the wall is 3.50 m to 4.00 m. at the base. They have slopey walls, low flat-domes, fluted mainarets two types of squinches viz. Semi-circular with pointed tip and vertical Concave Square. The kangoors have broader base, narrow neck and arch form at the top. A bastion called Doulath Burj located in the fort area is square shaped and has slopey walls. This building could be the one which was conquered by Ismail Mulk, when he came to Gulbarga during the reign of
Tughlaque, for these features are more or less similar to the muslim monuments in the Deccan. Besides, most of these architectural features are also continued in the second phase in the area and elsewhere in the Deccan.

The second phase shows the gradual architectural development. The monuments of this phase may be again divided into two sub-phases such as sub-phase-I and sub-phase-II. In sub-phase-I some of the architectural features are continued from phase - I. But the Great mosque built in the fort area at the place shows significant engineering and technological skill. This great mosque is similar to that of the mosque in Cordona in Spain. It was constructed by a Persian architect Md. Rafi Qazwin in 1358 A.D. It may be noted that this mosque was built at Gulbarga soon after establishing the capital at the place by Hasan Gangu, the first founder of the Bahamans of Gulbarga in the Deccan. Similarly, Ahmed Shah Wail, the first founder of the Bahamanis of Bidar had constructed this type of big mosque of Bidar in 1424 A.D. soon after shifting the capital from Gulbarga.

The single monument shows some of the features like three types of domes such as shala type, hemispherical and semicircular; two types of squinches one earlier type another with page with 1:2:3:4:5: ratio; a pavillion hall in front of western central hall etc., are hardly seen in any other mosques in the subsequent periods at Gulbarga or other places except Bidar. Several features like slopey walls, arched heads of the fort at
Gulbarga can also be comparable to the period (i.e., 14th to 16th century A.D.) The main gateway of the Great mosque appears to have been built during the reign of Adil shahis of Bijapur. The tall gate, more plaster and stucco work, is hardly noticeable in the first sub-phase of the Bahamainis of Gulbarga. Besides, the careful examination of three rows of the columns on the eastern side of the prayer hall shows considerable difference in thickness dimensions. These columns are distinct with the remaining large number of Ednonns. Perhaps three were required during to the later period. During the period of Adil shahis the cultural and religious importance of the mosque was great. But the available sourcematerials are silent about it. During the reign of Yusuf Adil Shah and Ali Adil Shah of the period two bastions, Doulat burj and Garyalchi burj, were constructed.

Regarding the defence of the fort the mazines called barudh khanas which have semi-circular roofs built in the fort wall appears to have been constructed during the period.

The study reveals that during the reign of Mohammed shah I of the Bahamanis of Gulbarga, the fort was strengthened. The use of gun and gun of powder was commenced. But no guns of the period could be traced in the area. There are four guns in the place, which belonged to Adil Shahi of Bijapur. Thus the fort of Gulbarga was strengthened during the regime of Adil Shahi of Bijapur.
The early architectural features like low platform, slopey wall etc., appears to have been continued till the building of the tomb of Mujahid Shah of the Bahamans excepting the Great mosque etc., which have high platforms. The following period of sub-phase-II of phase II shows several innovative designs. Among them, the use of profuse plaster and stucco work, spandrils, wall them, perpendicular to the ground etc., the use of conical shape stone trollises, door jambs, pyramidal roofs, concave flutings with intricate designs, brackets to the chchajas etc., important.

The study reveals that Hindu influence was penetrating even into the sacred mosques and the tombs of the period at the place. The lotus design on the ceiling as well as the pot-to-pot design of the Hindu temples were seen earlier. During the reign of Firoz shah, these Hindu features were markedly developed. The tombs of Firoz shah, Ghaisuddin Tahimitan, Bande Nawaz Darga, Chor Gumbad etc., the door jambs have pot-to-pot designs. It shows the intermixture of Hindu - Muslim culture. It is possible because of the cultural influence of and social relationship with the Hindus like matrimonial alliances and job opportunities in administration for the Hindus. For instance, king Firoz Shah had married many wives of various races. One of them was the daughter of Devaraya of the vijaynagar dynasty.

The other characteristic feature is concave intricate designs in the ceiling of the dome on the western side of the double tomb of Firoz Shah. The concave intricate designs in the ceiling can be compared to Qutub
Minar, Delhi. However, the tradition of building double-tomb, which looks like a double-storied building, is a rare in the Deccan architecture.

Many Sufi mystic saints hailed from various parts of the country and Outside. The available source materials that only one monastery i.e., Khankhas was built by firoz khan. For Bande Nawaz when he came to Gulbarga. This is the solitary example in the place. The low ceilings of the low flat domes show certain distinct features of the period. For instance, the kanchan Mahal of the period have such architectural elements the model of the vaults of the ceilings can be compared to the cave temples of Ajanta and Ellora in the Deccan. The study shows that this style was continued during the period of Adil Shahis of Bijapur.

The third phase does not show any distinct architectural features of the period as a few monuments were built during the period. Because the rulers gave attention to building their own monuments in the Bidar area.

The fourth phase reveals significant architectural development. For instance, the ground plans of the buildings are either square or rectangular or something octagonal. The octagonal features can be seen two Dragas at the place. One of them located in a field near sultanpur has octagonal plan for the exterior part of the monument. Another monument without dome is located in payan area near Banned Nawaz Drag. The tomb of the former has octagonal plan right from the platform to the top. This type of building
with some more additions of the top. This type of building with some more additions of the period are seen in Ali Barid Tomb at Bidar. But in the later period, many such buildings were constructed in Hyderabad-Karnataka area.

Features like domes, arches, minarets, squinches, chajjas, walls, additions of extra structure like cells or feeding houses or enclosure walls to the mosques etc., show some more developmental features in the period. The domes of Hirapur mosque etc., have low flat ceilings with chain drops at the four corners from the circular lotus design. It has been pointed out that this type of vault had already appeared in the second sub-phase of phase II. Besides, the minarets of certain buildings like the house of Banned Nawaz family, Hirapur mosque etc., have shown either tall cylindrical or tall octagonal with balconies several domes of the period have elongated concave petals at the bases. The pillars of the gateway in Bande Nawaz Darga are in square form with balconies at frequent intervals. All these features can be compared to the monuments of Adil Shahis of Bijapur. The study also reveals the addition of a cell in place of a niche in the western central wall of the mosques. A cell is provided in place of a niche of the western central wall of Hirapur mosque. This is another significant feature of this period. It may be noted that addition of a deep niche in the western central wall of the tomb of Ghiyasudding had already emerged before the period at the place. Either a deep niche or a cell added
to the western central wall of the Muslim monuments remind us the *garbhagrihas* of the Hindu temples.

Some more features like brackets of elephant trunk designs or cornice, floral, geometric and non-geometric designs and animal figures like lion and peacock can be compared to the monuments of Adil Shahis.

The fifth phase of the Mughal period does not show any distinct features as only one or two monument were built during the period.

The addition of a feeding house to Kanchani Mahal etc., may be compared to a few monuments of shahi period at Bidar. The architects of the period introduced using mortar and brick as well as chlorite schist.

The work reveals the comprehensive history of political and cultural aspects of Gulbarga. The unpublished *farmans* throw much light on the cultural history of the place. The cultural aspects of some Dargas like Bande Nawas and Rozia Munnawara, the staff of those Dargas, disputes for the succession of the Dargas, the family of scribes for writing the *farmans*, the names of the rulers and the officers, the language and script of persian, urdu and Modi: invocation to God Allah, and Saint Bande Nawaz, grant of lands, gardens, villages etc., to the Dargas, varieties of seals from 1 to 7 etc., brought to light from the *farmans* also. Most of the information has filled up some gaps of the socio-religious and cultural history of the place.
In the religious history, the media used for propagation of Islam by writing holy verses of the Quran on the interior western central wall of the mosques or Dargas have also been pointed out. About 15 muslim saints who came to Gulbarga from various parts of the country and from outside are seen. The social aspects like celebration of festivals such as Urs etc., marriages, burial system, position of muslim ladies and the economic aspects like agriculture, trade, commerce, coins etc., are discussed in the work. Thus the study shows for the first time, the growth of political, social, religious and cultural development especially the architectural aspects of three hundred years of five dynasties from the 14th Century A.D. to the 17th. Beside, it shows that the place Gulbarga, a district head-quarters in North Karnataka, was capital of the Bahmani Kingdom of Gulbarga and then a permanent religious centre for the muslims in the Deccan.

If was difficult case to gather information as most of the studies inscripts farmans and coins are written in persian, Urdu and modi. A detailed and completion picture of the political and cultural history especially the Muslim monuments of Gulbarga have been systematically devopted examined for the first time.