Social Understanding.

In the social aspect, also, the Hindu-Muslim relations underwent certain changes. We have a few examples to show this. The Odeyar family of Madhhal village has maintained traditions of performing the annual celebrations of Ahmad Shah, the 9th ruler of the Bahmani Kingdom. They indicate surprisingly the close connection between Ahmad Shah and the Odeyar family. And these traditions of the Odeyar family have been mentioned by a number of modern writers. We shall note down the traditions followed by the Odeyar family even to this day.

1) A group, consisting about 100 or more people, every year arrives at Ashtoor, near Bidar and worships the tomb of Ahmad Shah. This group consists of many families.

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1 The following information about social understanding is given as an appendix because it is mainly based on oral traditions and later works.

   Sherwani, *The Bahmanis*, p. 66
of several villages like Madihal, Jirhalli, Vagdargi, Hebli, and Jiroli. All these villages are situated in the district of Gulbarga. The people of these various villages leave their villages on the next day of the 'Holy Poornima' and reach Bidar in about five days. The leader of the said group is the head of the Odeyar family of Madihal. These people mostly belong to the 'Kudavakkaliga' caste and not to the 'Jangama' class as is observed by Sherwani and G. Yazdani. The leader brings with him one image of 'Maya Martab' of brass metal. Further, he holds one iron flat bar on which some letters like 'Ahmad Shah Jangam' are written. He also holds a big flag of saffron colour tied to a long bamboo.

ii) Further, a number of servants called 'Kavaderu' accompany this leader. His group consists of both men and women. These people stay for five days in the close vicinity of the tomb of Ahmad Shah built at Ashtoor village, about two miles from Bidar town.

iii) For all the five days, the leader with his group, worships the tombs of Ahmad Shah, his son Ala-ud-Din II and his son Humayun Shah. Further, the leader also pays homage to the tomb of the queen of Ahmad Shah.
Somanna Odeyar (in the centre) along with his men.
iv) All these people take an active part in the five days celebrations. They go round three times around every tomb. The leader puts the green coloured cloth on the tomb of Ahmad Shah. Thereafter, he worships the tomb in the Hindu style with the sandal paste, flowers, garlands coconuts and other sweets. He also blows conch loudly. At that time, his followers pronounce the names of 'Allam Prabhu' and 'Ahmad Shah'. In this way, for five days they perform worship of the tombs of Ahmad Shah and his queen, Ala-ud-Din II and Humayun Shah.

v) In addition to this, there are three tombs at Madihal village. They are called, (1) Allam Prabhu-Sultan Pasha, (2) Revana Siddheswara, (3) Jitapeer. The members of the Odeyar family of Madihal daily worship these tombs also.

vi) Apart from this, there is one 'Kavaderu' family at Ashtoor village. The members of this family worship the tombs of Ahmad Shah and other Bahmani Sultans. This family is granted a few acres of land in the name of 'Allam Prabhu'.

A Ms manuscript of the Saka year 1761/1251 P.
This is mentioned in a manuscript\(^1\) of the year 1251 F. 1761 Saka year. This was written in Modi script in the presence of Chandra Sena, the village Muqaddam. The village dignitaries have signed the document. The main contents are as follows:

1. Allam Prabhu - Sultan Pasha has been addressed as Kulaswamy.
2. Annual celebrations or Urs should be performed regularly with pomp and pleasure.
3. No one should object to these celebrations in the village.
4. If any one objects to these celebrations, he would be cursed by the 'Kulaswamy'.
5. Landed property is to be utilised for the annual celebrations.

In addition to this, the Odeyar families of various villages enjoy 106 acres of landed property.\(^2\) This landed

\(^1\) During my visit to Madihal village, I secured this document. I have provided the Photo-stat copy of the same. This document at present is with Somanna Odeyar of Madihal village, who every year goes to Bidar along with other village people.

\(^2\) I have secured this information from the District Wakf Committee, Gulbarga.
property is in the name of 'Allam Prabhu - Sultan Pasha'.

The details of the landed property are as follows:

<table>
<thead>
<tr>
<th>Village</th>
<th>Survey No.</th>
<th>Acres</th>
<th>Gunthas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jirol</td>
<td>48</td>
<td>15</td>
<td>27</td>
</tr>
<tr>
<td>2. Va^dargi</td>
<td>124</td>
<td>12</td>
<td>36</td>
</tr>
<tr>
<td>3. Madihal</td>
<td>235</td>
<td>38</td>
<td>25</td>
</tr>
<tr>
<td>4. Madihal</td>
<td>236</td>
<td>32</td>
<td>8</td>
</tr>
<tr>
<td>5. Madihal</td>
<td>454</td>
<td>7</td>
<td>23</td>
</tr>
</tbody>
</table>

The traditions and the other details make clear to us the close connection between Ahmad Shah and the Odayar family, and this aspect forms one of the interesting features of the social and religious history of the Bahmani rule.

**Syed Ismail Khadri**

We have another example to prove that some of the Muslim saints directed their efforts towards establishment of cordial relations between the two communities. Syed Ismail Khadri of Ghorwad was a famous saint. He held a distinguished place in the Bahmani kingdom. He appears to have been a favourite of Ala-ud-Din II, the 10th ruler of the Bahmani dynasty. It seems that he was not a native of this land but belonged to Bagdad.
It is said that Syed Ismail Khadri lived at Bidar quite happily. He had three sons and all were employed in the military service of Ala-ud-Din II.¹ He lived in the neighbourhood of some Hindu families and had good relations with those families.²

A very interesting episode that happened in his life has been narrated thus. This incident throws a new light on the Hindu-Muslim neighbourhood relations existed then under the Bahmani rule.

There was one young girl in the Brahmana family who lived in the neighbourhood of Syed Ismail Khadri. And this young girl³ used to come to Khadri's house and Khadri had developed affection to this girl so much that he used to feed her every day. The young girl also liked the company of Khadri and made acquaintance with him.

1 Khurshi Jahi, Tarikh-i-Khurshi Jahi, pp.230-231.
3 Khurshi Jahi, Tazkarul-Khadri (Persian manuscript) No.1086, Asifia Library, Hyderabad, p. 45.
But one day, a bad incident took place. One young military officer serving under Ala-ud-Din II came to greet this saint Ismail Khadri and he looked at this young Brahmana girl. Further, it so happened that this young military officer desired to secure promotions and awards from the Sultan by way of offering this girl to him. Accordingly, without the knowledge of Khadri, he kidnapped the girl and made arrangements to offer her to the Sultan.

In the mean time, the father of the girl came to Khadri and expressed his grief and informed him that his girl had been kidnapped. At this, Ismail Khadri consoled him and assured that he would get back the girl. Khadri was a man of profound mystic powers and he fully understood the problem and saved the girl.

Khadri advised the Brahmana family to leave Bidar immediately and he himself went along with the family.

1 Khadri, Tazkarul-Khadri, p. 45.
3 Ibid, pp. 230-231.
But they were followed and chased by the soldiers of the young military officer. Meanwhile, the Sultan, Ala-ud-Din II, who had no knowledge of this affair, came to know the entire story and recalled his officer and soldiers. The Sultan thus saved the lives of Khadri and the members of the Brahmana family.

The tomb of Khadri is located in Qhorwad near Bhalki a taluka unit of Bidar district. The annual ceremonies of this saint are celebrated with great pomp and pleasure by both the Hindus and the Muslims even to this date.

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1 Khurshi Jahi, Tarikh-i-Khurshi Jahi, pp. 230-231.
: Khadri, Tazkarul-Khadri, p. 45.