CHAPTER 3

RELIGIOUS INSTITUTIONS AND EXCELLENCE OF INDIA IN ARTS, SKILLS, MUSIC AND HEALTH SERVICES

3.3. Indian Artisans and their Skills.
3.4. Health Services.
3:1. Religion and Religious Institutions

Religion occupied very important place in the life of man since his evolution. Scholars had different views about its evolution. Religion simply defines as the relation of man with his creator. Religion played important role in all periods in the life of the rulers as well as common people. Many rulers even become religious bigotry and persecuted the follower of other religion. The role of religion and its institutions in the lives of people during the period of my research is discussed in detail in this chapter. Religion is explained as the relation of man with supernatural world. In India followers of all the major religions of world live. Some religions born in India while some outsiders like Islam, Christianity and Judaism. Except Cochin all over Malabar lived people of different religion, the Muslims and Jews are in good number who were very rich and live happily without being interfered by majority they had their worship houses (mosques and churches). The Brahmins who were the spiritual head of Malabar as well as whole of India live in their temples which they called Pagodas and had their idols and devils inside. All the three communities maintained their laws and celebrate ceremonies by themselves, live friendly and maintain their police and justice. All of them had king council with the Nayres who were aristocrats. For any important task all three religious groups gathered and king had full trust on them.

Goa includes people of various religion and nations dwells, like Hindus, Muslims, Jews, Armenians, Gujarati (Jains). All these people except Hindus who lived here or came from outside for trade purpose profess their own religion without any interference. But the inhuman practices like burning of the live people and the superstitions of marriages and devilish innovation were prohibited by Archbishop. If anyone after adopting Christianity found guilty of following the Hindus false notion he was questioned for investigation. In the town of Goa one find churches and cloisters similar to Lisbon in all characters with the exception of nuns, because men did not take the women so far? Large number of original Indian population resides in Goa perhaps there number is more than the kingdom of Deccan. There are some people who were highly respected and enjoy good fate, almost entire of the lands were

2. Linschoten, vol.i, p.70.
3. Ibid., p.71.
4. Ibid., p.181.
5. Ibid., p.182.
6. Ibid., pp.178,9.
under their ownership and as they were original inhabitants of the kingdom and they pay taxes to government. Some of them are bureaucrats and owner of large tracts of land having large number of supporters; they are man with grand name. They are very rich live in their estates which are bright and attractive. People of Goa are advance than the inhabitants of Cambay; they had large number of stunning temples throughout the state. Priests are of diverse nature and types. The Brahmans were highly sacred all over the country especially among the Hindus. Poor among these Brahmans served to carry goods of trade from one place to other because they were save from stealing. But others were like the lords. The Brahmans are very staunch in their religion they never converted to other religion even if promised to be made king. They were brave and patient people, if they commit any sin and tortured to accept it they prefer to die instead of confessing the guilty.\(^7\) Al-Umari in praise of Indian quoted.

“Indians are most learned people in the branches of philosophy, medicine, arithmetic, and skilled in all wonderful crafts which is impossible to imitate.\(^8\)”

People of Beder did not hide their meals, or their business, and prayers, their females also came in front of the author.\(^9\) Christen believe in Adam and Hindus in Buddha as Adam. They had eighty four sects all believe in Buddha and all of them did not eat, drink or marry among each other. There are some Indians who eat mutton, fish, fowls, and eggs, but totally abandon beef.\(^10\)

The Muslims follow the laws of Muhammad and the Jews the Law of Moses the Armenians are of Christ follower, with diverse customs and ceremonies.\(^11\) The Muslim eats all meats except the meat of boar and dead, Indians burn alive the women with their husband. Cow and bull were treated scared by them and not eaten but rest were eaten. But some of them did not eat anything which had blood like the Banyas and Gujarati and Cambian they view Pythagoras (These people were Jains). Some worship the sun and moons and believe in the life after death, and everyone got the credit according to his deeds in this world. Daily they give offerings to their idols some of them were quite horrible in appearance. In a way they think these are

\(^7\) Tome Pires, vol.i, p.59.  
\(^8\) Al-Umari, p.11.  
\(^9\) Athanasius Nikitin, p.15.  
\(^10\) Ibid., p.16.  
\(^11\) Linschoten, vol.i, p.222.
intermediary between them and God.\textsuperscript{12} When new moon rises they go down upon their knees and solute it with great dedication.\textsuperscript{13}

Brahmins get their diets by eating herbs and rice and did not harm anything which had life even it be a small bee. If they saw any living thing injured they treat it with the ointment and herbs and massage their bodies with sanders wood. General people think that they were the holder of religion, they pray all the day for the person meet them first.\textsuperscript{14}

Believing in supreme God present in them who governed all and the souls are everlasting and transfer from this to next world. The Gujaratis sometime purchased the cow and buffalos from Christen and Muslim who are going to be killed by them and set them free. Establish hospitals for treating the ailing animals. Their inclination to non violence was so much that if they saw any flea or aunt they put back it into her hole. Radish, garlic, onions and anything of red colour prohibited among them. Wine and vinegar was not drunken by them but only water.\textsuperscript{15}

A large number of Muslim and Jew population lived in various parts of India. Some of them came from outside and some are converted Indians. In their appearance and manners they follow the locals. They had their churches, synagogues and mosques where they performed their religious affairs as per their law. But in the towns under the control of Portuguese they were stopped from open professing of their ceremonies. However at home and in the privacy they do this. If they any time perform ceremonies of Christen merging\textsuperscript{16} both women and men are force to accept Christianity as it happen number of time except in the town of Cochin, where the Jews are prosperous and serves as adviser to its ruler. They read Hebrew Bible and live according to the Law of Moses. They came from Palestine and Jerusalem, and observe Saboth and believed for the Mesias to come.\textsuperscript{17}

The Muslims prey in their mosques where only barefooted entry is allowed. Mosques are free from idols and images except Quranic verses written on walls. They were largely involved in the trading activities.\textsuperscript{18}

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\textsuperscript{12} Linschoten, vol.i, p.223.
\textsuperscript{13} Ibid., p.224.
\textsuperscript{14} Ibid., p.248.
\textsuperscript{15} Ibid., pp.252-4.
\textsuperscript{16} Ibid., p.285.
\textsuperscript{17} Ibid., p.286.
\textsuperscript{18} Ibid., pp.287,8.
\end{flushright}
The king as well as the people of Calicut believes that there was a god who made the heaven, the earth and the world. If god wants to evaluate anyone he would have no enjoyment in being lord but he launches this in his spirit which was devil here to provide justice. It did well for those who perform good deeds and punish those who did bad activities. They name the devil as Deumo and god as Tamerani. The ruler of Calicut kept the Deumo in his chapel of the palace. The devil was made up of metal sitting on a seat of metal. The devil had three crowns, four horns, four teeth, large face, nose, and frightful eyes. Hands are similar to flesh hooks and the feet like cock. All the images on the chapels are of devils and on every side there was a Sathanas (goddess kali) whose seat in the blaze of fire, and their lies number of souls of half finger length and the said Sathanas (Narsingha) carry a soul in his mouth and put one below his waist. Besides that the city of Calicut had considerable numbers of Muslim population lived constantly who built a mosque in which they offer Friday prayers and mostly they follow the Shafite School of Islamic jurisprudence.

In the kingdom of Gujarat lived along the Muslims great traders who are known as Banyas (Jains). They did not eat anything subject to life. They neither kill anything nor do they like to saw the slaying of living things. Many times Muslims captured live insects and birds and in their presence try to kill them but they buy them from these people and let them free. If any person was awarded death sentence by the king or governor they all join together to buy him in order to save his life. Many people beat themselves and cutting flesh from their bodies in the presence of Banyas (Jains) who did not like this so they give them alms that they did not give pain to their bodies. Some people visit to their houses to kill rates and snakes and get money from them.

Jains change the path if they saw aunt to prevent them from crushing. Lamps were not burn at night because the little flies attracted by lights. If it became necessary to light they had a lamp of polished paper or cloth so that flies not burn in flames. They rear number of parasites when they start problem for them they send them to a person among them who was pious. These men put parasites on their own head that makes their flesh as their diets but they did not oppose them and believe it was great examination to their idols. In this way they maintain their law of not killing. But the

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other side of their character was that they were great cheaters; adopt false method of weight and measure and of many other commodities and of cash and also great liars.23

The people of Cambay were known as Banyas and some of them were clergy and had beautiful temples. They are Brahmans and deals in religious affairs, some of them are Pataars another branch of Brahmans who were highly respected. Population of Cambay follow idolatry, they were soft hearted and weak. There are people who were chaste, truthful and ascetic.24 These people were not the follower the law of Muhammad or the Hindus law. They forbade the eating of anything which had blood or any living creature. Some of them wear a shirt; some go naked by covering only their privy members. They tie a red cloth on their heads and their colour is tawny.25

Number of christen lived in the kingdom of Cananor.26 No christen found from the Persian gulf to the Indus river which was start of India except here. Christen are very powerful and purchased their houses from Indian rulers and give charges every year.27 All of the Malabar had faith in trinity of father, son and scared ghost, means three exist in one the only right god. From Cambay up to Bengal majority believe in this faith.28

Arabians besides trading also spread the faith of Islam among its population and large number of them converted. Sarama Perimal was so much influenced by law of Muhammad that he leaves his kingdom and goes on pilgrimage to Mecca and died there. He divided his kingdom among his chiefs as he had no heir. The chief town of Calicut he gave to his most favourite servant with the title of Zamorin meaning the ruler of all, the other parts were under his suzerainty and its ruler continued this title till the Portuguese arrival.29 Malabaris were excellent soldiers give great damage to Portuguese by entering in the sea from the havens in Calicut and the king Zamorin with the advice of Muslims broke the peace.30

Religious Ceremonies

Religion simply means the relation of man with its creator. But this relation was strengthening as per the beliefs of people or the teachings of the religious

27. Ibid., p.102.
30. Ibid., p.73.
interpreter could be achieved by performing ceremonies. Religious ceremonies also varied among societies and the follower of different religions besides some influence due to contacts. At the start of the day Brahmins clean the idol of goddess kali with fragrant water and perfume it before worshiping. Occasionally during whole week they presented sacrifices in this way a small table made and decorated similar to an altar, three spans high from earth, four spans wide and five long and was tremendously festooned with roses, flowers and other stuff. On this table they had blood of cock and lighted coal in a pot of silver, with number of perfumes over it. With the help of dreadful thing they disperse smelling substance around the said altar. And a little silver bell rings regularly and a small silver knife for cutting the cock which they touch with the blood and put on the fire and sometime make motion of it. At last all the blood was burnt and the wax fluid being kept lighted for whole time. Priest who hold this sacrifice wears in his arms, hands, and feet some bracelets of silver which make sound like bells, and on his neck he wears a charm amulet and on concluding this sacrifice he takes both of his hands full of grains and retired from the said altar running in backward direction with his eyes on the altar till he reaches at certain tree. On reaching the place where tree was he spread the grain over head and tree as high as he can, after this he returns to the altar and detached all things from altar.

In Banaras the old men of varying age sits at different places made for the reason of praying. They give the people three or four straws which they received and grasp them among their fingers when they bath, whereas some sit and put in their forehead. People hold a piece of cloth in which they tied the rice, barley or money which they give to the old men sitting and praying there. Then go to the different idols and offer their sacrifices. As soon they handover to the old men by saying some prayers they all became sacred. At various places located a type of image was called as Ada; and they had different great stones fixed in which people flow water and put rice, barley and other things. Ada possessed four hands with claws. They also made a water reservoir like tank built of stone in which one enters through steps, in which water rests which was impure and it looks it was covered by the skin of flowers thrown in it by the people in large number and due to constant thrown of flowers it corrupt. Huge mass of the devotee assembled there for dipping in it as they believe

31. Varthema, p.56.
32. Ibid.
that their sins pardoned. The sand collected in the centre of it treated by them as pious. They play in the water and clean themselves from above the head and pick up water with both of their hands and turns to drink small amount of it in three breaths. After that they went to their gods stand in their houses, while some wash some place and start praying upon ground. While praying their arms and legs rise up and down and touches the ground twenty or thirty times but in the process the right foot did not move from its station.

Other ceremonies are arranging fifteen or sixteen pots small and big and ring a bell ten to twenty times and create a ring of water around the pots and urge others to sit along them and one who reaches the pots by saying different words several times when all rituals completed, they went to their gods and fulfilled their sacrifices and put marks on their foreheads and consider as a reward. Sometimes fifty and sometimes hundred people came together to bath in the tank. Some idols in the temples stand while some other sits and they installed fan around them which run by the blowing wind. There are black idols having claws of brass with length nails, while other ride on peacock and fouls which are sin favoured, with long haukes bills and some resembles with each other but no one with beautiful expression.\textsuperscript{34} Another which had great reverence among them and believe that it provides them both food and clothing and one always sit near to fan him.\textsuperscript{35}

Common Indians living in the region of Canaras (Karnataka) and Deccan\textsuperscript{36} had the fasting days and the ceremonies similar to the Brahmins, they are lay bond people and Brahmins are the saintly guides and the maintainers of the idols and interpreter of the religion. They engage and structure the customs and rents of the Portuguese and the income of the king in the province of Salsete and Bardas and in the island of Goa.\textsuperscript{37}

Indians have their fasting days and ceremonies and the Brahmins are similar to the laity and as the holiness, priests and prophets of their idols.\textsuperscript{38} They hire from the custom duties and rent paid by the Portuguese and the revenues from the king. In the land of Salsete Bardas and the island of Goa time and again when any question conflicts they come in the court of law without any counsellor and attorney and expert

\textsuperscript{34} Ralph Fitch, p.21.  
\textsuperscript{35} Ibid., p.22.  
\textsuperscript{36} Linschoten, vol.i, p.258.  
\textsuperscript{37} Ibid., p.259.  
\textsuperscript{38} Ibid., p.259.
in presenting their saying on right places as per the Portuguese law not only sequential but spiritual. They were able to tell where it stands written as well as many analysts and make their cases and requests without any man direction, Portuguese surprised at their all set intellect.39

The temple of Sri Valayanand in Calicut located in the centre of a tank. This temple was constructed in traditional style with two rows of feature similar to San Giovanni in Fonte Rome. In the centre located an altar for performing sacrifices. Among each of these feature stands three steps of stone of two paces length with sesame oil, which was called as Enna oil. Surrounding to the tank were huge number of trees of all types on them were lights. So much that it was difficult to count their exact number. In the same manner there were immense numbers of lamps around the temple.40 On twenty fifth of December all people dwells at the distance of fifteen days Neeri and Brahmins come to participate in the sacrifice and all of them bath in the tank. Then the principal Brahmin rise on the vessel described above where there was oil and then complete the sacrifice on the altar. On one side of this altar locate a huge idol which was worshiped by them before returning. Due to this the soil of this for three days remained free and frank as they did not apply revenge against each other. In reality no such people assembled at single time other than Mecca.41

In a village lies a big stone church.42 The Brahmin had announced that day about evening the Pagoda should be carried in procession to spot itself in the fields to fetch a circuite. On fixed time they ring a small bell, given to them by the Christens on hearing it all the people gathered and take the Pagoda from its (diabolical) compartment which with great respect they put in palanquin brought by the heads of the town and remaining people follow them with their customary noise and sounds of trumpets and other things, along them they went to logical method round about a field and bring him to the stone tank where washed him very clean and they again carried it into the chamber leaving close herein with all his lamps make of fine cheese which make a polluted smoke and smell horrible and all the people left their gifts behind him. Then all the people return to their houses whereas Brahmin alone stays there who in place of temple got the benefits for his family and wife.43

40. Varthema, p.70.
41. Ibid.
42. Linschoten, vol.i, p.298.
43. Ibid., p.299.
**Human Sacrifices**

The most horrific thing of the India was the belief of some people about the sacrifices of man for getting the blessings of gods. It was practised in many societies and some people voluntarily offered their lives to the idols while some were forced by the powerful to be sacrificed. These are the ill and bad notions followed by some Indians. Let’s discuss some of its form on the sources of accounts of travelers. A temple in Quilicare province in whose idol treated with great honour and dignity by the Indians. After every twelve years a huge festival was celebrated in which all the people participate with indulgence believing that they got salvation. This temple possesses various estates yielding enormous income it was so big that it had its own king.\(^4^4^\) The king who was in power more than twelve years was sacrificed. When twelve years completed on that day the festival was held and an immense crowd gathered and large amount of money was spent in feeding massive number of Brahmins. A platform was built for the king from it cloths were hanged down with soft draperies and on the fixed day he goes to wash himself in a cistern with music and various rituals. Later he walks to the idol to offer his orisons. Then he climbed up on the wooden platform to become visible to all the people, he then takes a sharp knife and starts cutting his nostrils, then ears and lips and whatever he was able to cut off himself and put them away in quick time until he lost so much blood and starts fainting. Finally they cut his throat in order to complete his slaying and offer his sacrifice to the idol.\(^4^5^\) The person who will become ruler for next twelve years also present there and saw the martyrdom dedicated to their idol and must himself organized this and thus without any conflict he became the new king for next twelve years.\(^4^6^\)

In the Vijayanagar kingdom or the Cormandal coast there was a Pagoda (Temple) which possessed beyond mentioning wealth and was treated in great inference. Here exist large number of pilgrimages and regular appearance of people from all corners of the kingdom and outside. In this temple every year organized great fairs, ceremonies, festivals, feasts and processions. They had a huge wagon which could be run by four or five elephants with difficulty brought here during these ceremonies. In this cart many ropes were tied and hanged which by the people both

\(^4^4^\). Barbosa, vol.ii, p.121,  
\(^4^5^\). Ibid.  
\(^4^6^\). Ibid., p.122.
male and female of clean fondness drag and hale. Some people had great enthusiasm and passion cut the meat pieces out of their bodies and bowl down them in front of Pagoda, while some lay below the wheels of carte and let it cross over their bodies which crushed into pieces and thus they lost their lives. People killed in this way were considered as martyrs pious and devout. Their relics were conserved with holiness. Besides above mentioned blind faiths they had large number of other horrible superstitions which were well known all over India.\(^{47}\)

Another way of human sacrifices followed in the kingdom of Cambay. The priest daily preaches standing in front of the idol to the people, how to make god happy by giving their lives.\(^{48}\) Thus many of them became ready and come with the iron piece around their necks, internal part of which were very sharp and cut their heads by hanging them in order to satisfy their idol.\(^{49}\)

The tank built by the ruler of Vijayanagar burst two three times the king tell the Brahmans to find the cause by worshiping their idols. They after consulting them told that the idol was unhappy and wants that they should make sacrifices of men, horses and buffaloes, the king immediately after hearing this order that just on the gate head of sixty men and some buffaloes and horses could be done which at once obeyed.\(^{50}\)

**Other Ceremonies**

There are number of other small scale religious ceremonies prevalent in the society during the period of my research which were discussed below. Gods were worshiped all over India and for that they built temples in which they kept their idols made of silver, gold, copper and ivory. The way of praying was different everywhere. They went to the temple morning and evening after bathing in pure water. They often keep face down toward earth with the hands and feet seized up read the prayers and some kisses the grounds while some burns aloe-wood.\(^{51}\)

Indians worship cow and bulls and make their idols with stones in their temples.\(^{52}\) The temples possessed the idols to which the people worship, they are of many types shape of men, women, bulls, apes and other were only the circular stones. In some temples idol of a person whose face was like elephant, with three arms and

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\(^{47}\) Linschoten, vol.i, p.294.  
\(^{48}\) Nicolo Conti, p.27.  
\(^{49}\) Ibid., p.28.  
\(^{50}\) Domingo Paes, p.237.  
\(^{51}\) Nicolo Conti, p.27.  
\(^{52}\) Domingo Paes, p.231.
six hands on both sides this was the idol of *Ganesha*, a popular deity of present day Maharashtra. They says that four of his arms fall down and when the remaining also fall this world will devastate. 53

River Ganga was considered by all the Hindus a pure and blessed river and everyone had to bath in it to wash his sins. They believe that after this they turn like a new born child. People from all over India come to wash themselves in the said river and for performing number of superstitions and odd ceremonies and believe that they are going to attain eternal life. 54

A great Church built by Saint Thomas before his death. He converted some poor people to Christianity in the city of Quilon. Once he saw a great log of wood was laid on the harbour and many people and elephants trying to draw it. But they failed in all their attempts. 55 Saint went to the king that I will draw it out if you permit me for the construction of Church. King agreed on it the blessed saint do this by miracle and the log follow him to the place where he constructs the church. Many people turn Christen but king did not accept. The saint give the people sand which turn into rice and the fragment of wood he gave turn into *Fanam* by miracle, because it was custom in India to give rice and *Fanam* to the workmen. 56 Thus from Cochin to Quilon about twelve thousands Christen household develop and they were spread among Hindus and Muslim population. Most of them were not aware about principle and initiation of the religion. When the king starts persecuting them they move towards Cormandal and reach the town of Mailapur where the saint received the martyrdom. Thus the Christen for long time remained Christen only by name as no one teach them about it. About five people travel to Armenia for learning, the patriarch send with them one bishop and five clerks for the objective of teaching the doctrine. 57 This person led them for six years and after his return came another. These Armenians teach for earning money and all those who came to Malabar when return possessed great wealth. 58

To execute a horrible sacrifice some people were selected with trumpet, horns and tambours who call them to the church at right time. When they gathered the priest put large attires, stands close to altar and say some words and the other answer him. All the people later answer loudly after some time on three occasions. Then enter a

53. Domingo Paes, p.234.
54. Linschoten, vol.i, p.93.
56. Ibid., p.99.
57. Ibid., p.100.
naked priest wearing crown of roses, with large eyes, and fake horns. He move toward the god carrying two swords on reaching close to the altar he hand over one sword to the priest standing there and start injuring his own body with the other one. He closed his eyes in a manner that he was talking with the idol and tells some things to do and the way people ruled themselves.\textsuperscript{59}

\textbf{Sufis, Jogis, Scholars and Literature}

Large number of people devout their lives to serve the humanity by following the way of their respective religion. These people works for universal peace and teach tolerance and equality among all the creature of God. They are patient, self sacrificed, helpful people. Muslims by following the path of Sufis performed this and Hindus by different philosophies of religious leaders and Christen by missionary activities served the society. These orders had produced literature of their own in which compiled the teachings of the great and pious people which result in the formation of a source for history also. The word Sufi, \textit{Wali-Allah} (protégé of God) dervish and \textit{Faqir} were attributed to Muslim spiritual who tried to gain maturity of their instinctive faculties through severe exercise, meditation, abandonment and self defiance. Up to 12\textsuperscript{th} century it takes the shape of universal aspect of Muslim social life. There are \textit{Sufis} who tried to reduce the differences among religions and work for the welfare of humanity.\textsuperscript{60} The Sufism brought a socio-cultural revolution in India.\textsuperscript{61} Among most of the religions developed in West Asia Islam was accepted as universal and slightest ascetic.\textsuperscript{62} But after second century there was rise in asceticism which later known as Sufism.\textsuperscript{63}

Two types of sources for studying the Sufism first the discourses which a \textit{Sufi} given to his disciple and gathering of people. They were remembered by the disciple and the family members and orally transferred. The most important was the \textit{Malfuzat} which were recorded immediately after delivered and contain the dates.\textsuperscript{64} Twelfth century begins the emergence of \textit{Silsilahs} in \textit{Sufism} for tracing their lineage in order to protect them from the onslaught of the orthodox. They traced them either from Abu Bakr or Ali but second one attributed to more number. Neo-Platonism monastic

\begin{thebibliography}{9}
\bibitem{59} Priest Joseph, p.100.
\bibitem{60} S. A. Abbas Rizvi, \textit{Sufism}, vol. i p. 1.
\bibitem{61} K. A. Nizami, pp.261.2.
\bibitem{62} H. A. R. Gibbs, \textit{Mohammedanism}, Published by, Oxford University Press, 1953. P.129.
\bibitem{63} Abdul Karim, \textit{Social History of the Muslims in Bengal down to 1538 A.D.}, Published by, Asiatic society of Pakistan Decca, Printed by, Paramount Press, Dacca, 1959, p.84
\bibitem{64} S. A. Abbas Rizvi, \textit{Sufism}, vol.i. P.3.
\end{thebibliography}
tradition of Buddhism and Christianity Vedanta and Yogic philosophy were Islamized that they become unidentifiable. Popular Silsalahs of the East emerges from Baghdad, Iran, Khurasan and Transoxania.65

_Silsilahs_ were the last stage of overall mystic development.66 Khanqas are the centre of mysticism and private place of worship and become the nucleus of spreading movement.67 People in Khanqas were concerned mainly with the God and strive themselves for inner purification and avoid worldly aspects.68

Following are the important parts of Khanqas Marfat (gnosis), Zikr i Jhar reciting name of God loudly, Zikr i Khafi recite silently, Pas i Anfas, regulating breath, Maraqabah absorption in mystic contemplation, Chillah forty days worship.69

The most famous Silsilah in India was Chishti founded by Moin uddin Chishti of Ajmer which was seat of power of Chouhans. It looks that his presence was not liked by Prithivi Raj and upper castes people but general people follow him.70 He first came to Lahore and via Delhi reached Ajmer where he was stopped from drinking water.71

Rulers were deeply attached to the Sufis for example Qutb uddn Bakhtiyar Kaki with Iltumush said to have warmly welcomed the Shaikh in Delhi. He refused the post of Shaikh ul Islam. The construction of Hauz i Shamsi was attributed to him as he recommends this place.72 Tomb and a gate were built by Mahmud Khilji of Mandu on the grave of Moin uddin Chishti and the mosque which was enlarged by Jahangir and Aurangzeb. Akbar paid visit to the tomb and even attributed his son birth to Salim Chishti.73 Akbar solve a dispute occurred in the Khanqa of Ajmer and provide funds for the convenience of visitors.74 Jahangir organised feast for the poor people in which almost five thousand people assembled. Shahjahan built a mosque of white marble and both these distribute wealth to the people related with shrines.75

65. K. A. Nizami, _Some Aspects_, pp. 83.4.
66. Ibid., p.57.
67. Ibid., p.59.
68. Ibid., p.60.
69. Ibid., p.62.
70. Ibid., p. 50.
72. S. A. Abbass Rizvi, _Sufism_, vol. i, pp. 135.6.
73. Ibid., p. 126. _Manalu, Capital of Malwa._
74. Khaliq Ahmad Nizami, _Akbar and Religion_, Published by Idarah I Adabiyat, Printed by Jayyed Press, Ballimaran, Delhi, 1989, p.104.
75. Ibid., pp.126,7
Muhammad Tughlaq asked the Sufis disciples of Nizamuddin Aulia, Baba Farid, Qutb uddin Bakhtiyar Kaki to go Deccan as they had tremendous following among both the communities. They remarkably performed for the spread of the culture of Islam and creating harmony among Muslims and non Muslims. He instigated them also to go there and create a same type of atmosphere.\(^{76}\) Sultan Sikander of Kashmir was very much influenced from a Sufi Sayed Ali and orders the destruction of temples and expulsion of Brahman from high posts and imposed Jizya first time in Kashmir but later according to Jonaraja abolished Jizya.\(^{77}\)

At Janani city lived the educated, honest, prelate, and pious worshiper Shaikh Rukn-ud-din the grandson of Bahauddin Zakariya and his grandfather predicted about him when he was in womb as his mother was a virtuous lady. Muhammad bin Tughlaq had deep attachment to him.\(^{78}\) Shaikh Burhan-ud-din-al-Araj told Ibn i Battuta at Alexandria that he would meet him on way during his travel. He told him that he was descendent of Mohammad-bin-Qasim who conquered Sind on behalf of Hajaj-bin-Yousaf. At Sivistan lived an orator Shaibani who possessed a letter of caliph Umar addressed to the ancestors of the orator. Battuta contact with grand Sufi name Shaikh Muhammad of Baghdad living in a sanatorium constructed on the grave of holy Shaikh Usman Marandi. It was popular that he was of one hundred fourty years and was alive at the killing of Al-Mustasim Billha the last of Abassid caliph.\(^{79}\)

In Malwa Shaikh Qutb uddin settled as Chishti saint, On the other hand the ruler of Malwa had affection with Ajmer and annexed it into the kingdom in 1455 and he assigns it to the saint above mentioned.\(^{80}\)

In Uch lived the pious Sufi Qutub-ud-din Haider al-Alawi who give a dress to the author which remained with him for long time and finally detained by the sea pirates.\(^{81}\) After the death of Shaikh Rukn uddin the influence of Suharwardis reduced in Multan to be rejuvenated in Uch.\(^{82}\)

The city of Ajodhan belongs to Shaikh Farid-ud-din of Badaun about whom a Sufi told Battuta at Alexandria. This Shaikh was religious conductor of king of India

\(^{76}\) Mahdi Hussain, \textit{Rise and Fall}, p.109.
\(^{77}\) Jonaraja, \textit{Rajarangni}, Eng. tr. by, Yogesh Chander Dutt, Published by Gyan Publishing House, New Delhi, 2000, p.112.
\(^{78}\) S. A. A. Rizvi, \textit{Sufism} vol.i, pp. 210 & 213. \textit{Janani}, \textit{Extinct city between Uch and Sukkar}.
\(^{79}\) Ibn i Battuta, p.6,7.
\(^{80}\) S. A. A. Rizvi, \textit{Sufism} vol.i, p.275.
\(^{81}\) Ibn i Battuta, p.11.
\(^{82}\) S. A. A. Rizvi, \textit{Sufism} vol.i, p.277.
and the king gives this city to him. This Shaikh take tremendous care of sanitation and in no way shake hands with anyone and if his cloths were touch by anyone he at once clean them by washing. The author told him about the things which he knows from a Sufi at Alexandria but he replied I am below what he told you.83

The tomb of Qutub-ud-din Bakhtiyar kaki was located in Delhi. He was famous by the title kaki because if anyone came to him and express about their poverty and inability to marry their daughters he provide them gold and silver. Delhi blessed by the tombs of learned jurist Nur-ud-din Kurlani and Ala-ud-din Kirmani. It possessed the divine lights and positioned toward west of Idgah, in its neighbourhood located tombs and graves of number of holy person.84

The famous Suharwardi Sufi Samauudin popular during the reign of Bahlol Lodhi and Sikander Lodhi and later was deeply attached to the Shaikh.85

In Delhi also lived Ulemas and holy people, one of them was the honourable scholar Mahmud-ul-Kuba. He was very much respected and leading figure. People says that he had supernatural power because he gives food and gold and silver coins and cloths to all who visit him, in spite he was poor.86

Ala-ud-din Nili was the disciple of Nizamuddin come from the province of Awadh. He was great reciter of Quran during his final years he read Fawaid ul Fawad which he himself transcribes.87 Perhaps his surname came from the river Nile of Egypt. He was so influential that many people regret their bad deeds and so even go in raptures and became pale.

“One day I saw him while he was delivering a sermon. The Qari recited the Quranic verse. ‘O men? Fear god. Verily the earthquake on the day of resurrection will be a great thing a day on which you will see every nursing mother forget her baby and every pregnant woman miscarry. People would look drunk although they will not have drunk. So severe in fact the chastisement to be inflicted by god.’”

When the jurist interoparated on these lines a Faqir cried and died in the side of a mosque.88

83. Ibn i Battuta, p.20. Ajodhan, A city in Pakistan where Baba Farid lived and Badaun Birth place of Nizamuddin Aulia.
84. Ibid., p.29,30.
86. Ibn i Battuta, p.30
88. Ibn i Battuta, pp.30,1.
Nasir uddin Chirag Delhvi (Lamp of Delhi) was most prolific disciple of Nizamuddin belongs to Awadh. Firuz Shah Tughlaq built on his grave and enclosures and mosque by Muhammad Shah. His teachings were included in *Khair ul Majalis* which represented the chief philosophy of 13th and 14th century *Chishti Sufis*.

*Shaikh* Sadr-ud-din Kuhrami remained in fasting everyday and worship all the night. He had given up the world, and wear simple cloths. All the people used to visit him. The king wants to give him the possession of village by which revenue he give food to *Faqirs* and travelers but he refused. He mostly keeps fasting for three continues days.

One of the *Imam* the holy, the righteous, the devout, and god-fearing distinctive and incomparable Kamal-ud-din Abdullah al-Ghari lived in a cave near the tomb of Nizam-ud-din. One of his miracle which happened to the narrative of this story, once I want to purchase a slave from a Turk the *Shaikh* asked me this person was not good for me and thus I did not purchased. Six months later this slave kill his master and taken to the Sultan.

Nizam-ud-din of Badaun of Delhi was the disciple of Baba Farid and celebrated Sufi of 14th century. He was visited by Muhammad shah the son of Sultan Tughlaq and show great kindness to his servants and seeks his blessing. The saint was subject to predict of rapture when he was in dream. The prince advised the servant to inform him when he was in such a position who did the same. When the prince came and the saint saw him and said, ‘we accord you the sceptre’.

Alauddin Khilji family and his son Khizar khan were deeply attached to him. Mubarak Shah Khilji built a mosque where all the *Sufis* and *Ulemas* performed prayers.

Amir Khusraw was one of the favourite disciples of him he was a poet and writer of many books. Both communities had similarities in many things but still they were not united spiritually, Sufis and *Bakhts* tried to unify them but not succeeded largely. At Brijpur located a marvellous tomb in the custody of an old man wearing

90. Ibid., p.187.
91. *Ibn i Battuta*, p.31.
92. S. A. A. Rizvi *Sufism*, vol.i, p.154.
95. Ibid., p.168.
96. Yusuf Hussain, p.126.
the dress like Muhammad Uryan the resident of Qaraf in Egypt he was disciple of him.97

Bahauddin Zakariya was the founder of *Suharwardiya Silsilah* in India. He was a learned man settled in Multan. He support Itumush when he tried to captured Sind and Multan and accepted the post of *Shaikh ul Islam* which the Chishti saints refused for keeping away from state matters. *Suhrwardidis* did not leave in extreme poverty like *Chishtis* and are rich. *Chishtis* and *Suhrwardidis* divided the area of influence among each other.98

*Firdousia Silsilah* was founded in India by Khawaja Badruddin Samarqandi and it became popular in Bihar and Muhammad bin Tughlaq built a *Khanga* from his governor for the sheikh and relation remained good even under Firuz Shah Tughlaq.99

In the town of Mawri lived a saint Shaikh Qutub-ud-din popularly known as Haider-al Farghani he was one hundred and fifty years old. He remained in fasting most of the time and stay in pious isolation. Some time he continues in isolation for forty days.100

*Sama* was important part of *Sufi* life and once Ghiyas uddin Tughlaq banned all the musicians to participate in it. Some *Qawals* and a *Sufi* Shaikh Usman marched towards Tughlaqabad singing and dancing, Sultan got angry and enquired that this Sufi had either take money from Khusraw Barwar but reply was that he did not take any money and Sultan became happy. For *Sama* the Sufis also came in conflicts with the orthodox *Ulemas* number of times.101

Shaikh Ibrahim lived in the town of Dhar, he start cultivating fallow lands and sow the melons which produced unexpected sweet taste whereas the melons grow in nearby areas did not produce like these. One of these melons he gives to Sultan who assigns him the governance of Dhar. He also order for construction of tomb which was done by Shaikh and start giving food to the travelers and poor’s. Later he came to Sultan and return the money which was saved after serving people and said put this into treasury as I had no need of them.102

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97. Ibn i Battuta, p.159. *Brijpur, Meerut most probably.*
98. S. A. A Rizvi *Sufism*, vol.i, pp. 190-4.
Sayid Muhammad bin Yusuf al Hussaini popularly known as Gesu Daraz born in Delhi but went to Daulatabad with his father.\textsuperscript{103} He was welcomed by Taj uddin Firuz of Bahamani kingdom. Sultan brother made a \textit{Khanqa} for him where his spiritual teachings and \textit{Sama} gatherings held.\textsuperscript{104}

Gujarat was the centre of Sufism under the Burhan uddin with the title \textit{Qutb-i-Alam} during the reign of Sultan Ahmed and settled near Ahmadabad.\textsuperscript{105}

In the town of Cambay lived a moral person \textit{Haji Nasir} stayed in the recess of the \textit{Jamia Masjid} who was native of Diyar Bakr. He fled from there as it was reported to the Sultan that he prayed for the rebel \textit{Qazi} Jalal. One more virtuous person was Khawaja Ishaq who was a trader by profession. In one of the tomb he spend huge amount of money for helping the travelers, poor and needy. By this his business increases very much.\textsuperscript{106}

At Rudauli about 100 km from Lukhnow the earliest \textit{Chishti} centre was founded by Shaikh Ahmed Abul Haq.\textsuperscript{107}

The city of Hili was very important for both the Muslims and Muslims particularly for Muslims because of its congregational mosque that enjoys plenitude of blessing and emits the shining of paradise. All the navigator present it significant mandatory contributions, so it hold large resources under the management of Husain the orator and Hassan ul Wazzan leader of the Muslims. In this mosque studies number of students about the sciences and get fellowship out of the money collected in the mosque. The mosque also had a kitchen which serves the food to the travelers and the poor people of the city. Here stay a jurist from Mogadishu name \textit{Sa’id} a good looking hailing fine morality. He lived fourteen years in Mecca and equal years in Medina and saw the governor of both the holy cities.\textsuperscript{108}

In Jaunpur many centres of \textit{Chishti} and \textit{Suharwardi} developed. \textit{Qazi} Abdul Muqtadir the famous \textit{Chishti} saint developed here. Besides him Shihab uddin who unite \textit{Madarsa} and \textit{Khanqa}, other important names are Shaikh Abdul Fateh, Shaikh Ahmed Isa.\textsuperscript{109}

\begin{footnotesize}
\begin{enumerate}
\item[103.] S. A. A. Rizvi, \textit{Sufism}, vol.i, p.251.
\item[104.] Ibid., p.252.
\item[105.] Ibid., p.282.
\item[106.] Ibn i Battuta, p.174.
\item[107.] S. A. A. Rizvi, \textit{Sufism} vol.i, p.270.
\item[108.] Ibn i Battuta, pp.185-6. \textit{Hili}, \textit{Mount Delly}.
\item[109.] S. A. A. Rizvi, \textit{Sufism}, vol.i, p.261.2.
\end{enumerate}
\end{footnotesize}
In the town of Pattan lived Salih Muhammad of Nishapur. He was one of those dedicated fakirs who keep their hairs long up to shoulders. He brought up a disciplined lion who dine with the fakirs. In the group of Shaikh reside about thirty such Faqirs and one of them had a gazelle which live along the lion at one place.\textsuperscript{110}

In Kashmir the impact of \textit{Suharwardis} was striking reason was the support of \textit{Kubarwiyas} but later they found against each other.\textsuperscript{111} Muslims soldiers of Turkish Origin found in Kashmir during the reign of king Harsa (1089-1111 A.D.).\textsuperscript{112} Rinchina was converted to Islam by a \textit{Suhaarwardi} saint \textit{Sayed} Sharfuddin who becomes popular as Bulbul Shah.\textsuperscript{113}

\textit{Kubarwaya} order in Kashmir founded by Mir Sayid Ali Hamdani during the reign of Shihab uddin and settled some miles away from Srinagar.\textsuperscript{114}

In Bengal Sufis and Alims received great respect and honour from the rulers. They were appointed on important posts and given the financial support.\textsuperscript{115}

The narrative of this told that he talks with Shaikh Abdul Wahab and get his spiritual blessings, he also visit the graves of the Shaikh Jamali and Miri.\textsuperscript{116}

\textit{Jamat Khanas} were the integral part of \textit{Chishtis} and serve as hostel accommodation for the Sufis. \textit{Khanqa} word was also used in Sufi literature. They are open for all \textit{Qalandars}, yogis were entered and food was offered to the people. On the other hand the \textit{Khanqas} of \textit{Suharwardis} were rich as they got gifts and presents from the state and the traders but all the people were not allowed to enter and served with food. In a way they make a distance from the common people. The ideologies of \textit{Fana} and \textit{Baqa} exists among those and the Ibn i Arabi philosophy of \textit{Wahadat ul Wajud} enter and accepted by some Sufi orders which was again opposed by the jurists and orthodox.\textsuperscript{117}

The centres of \textit{Chishtis} by the time of Nizamuddin Aulia developed in many parts of the country. He advocated his disciples to settle in Bengal, Chanderi, Devagiri etc.\textsuperscript{118}

\begin{footnotesize}
\begin{itemize}
\item 110. Ibn i Battuta, p.230. \textit{Pattan, A town in Ma”bar, coast, and Nishapur, a place in Central Asia.}
\item 111. S.A. A Rizvi, \textit{Sufism}, vol.i, p. 289.
\item 113. Jonaraja, \textit{Rajitarangni}, P.27.
\item 114. S. A. A. Rizvi, \textit{Sufism} vol.i, pp.290,1.
\item 115. Abdul Karim, p.52.
\item 116. Syedi Ali Reis, p.39.
\item 117. S. A. A. Rizvi, \textit{Sufism}, vol.i, p.216,7.
\item 118. Ibid., p.241. \textit{Chanderi, A city in Central India.}
\end{itemize}
\end{footnotesize}
Interaction between Sufis and the Hindu mystic yogis is an important subject to study and can be studied in two periods before eleventh century and from 11th to 16th century. From 11th century onwards the relations between Sufis and yogis took a different shape as Qalandars were influenced from yogis.\(^{119}\)

According to Alberuni the Sufi theory of soul is equivalent to the Patanjali Yogasutra. Similar to them Sufi works also mentioned that bodies are traps of souls for the function of acquiring reward. The Sufi doctrine divine love was like Bhagvat Gita.\(^{120}\)

Shaikh Nizamuddin was influenced from Nathpanthis in a conversation with the Jogis about the division of body from head to naval with Shiva was spiritual and area below Naval with Sakti was profane.\(^{121}\)

Qalandars and Hyderis Sufis wear rings in their ears. Battuta also met with Hyderis at Amroha. During night they kindled fire in the wood and when it turns into coal by burning they went in it dancing and singing. The chief of them take his shirt for stopping the fire from burning but he was amazed after seeing that there was no sign of fire on it he was astonished.\(^{122}\)

**Jogis**

They were wonderer’s people and did not stay at one place, some of them lived without food and water for months. There are some who made a pit in the ground and keep themselves inside for number of days this pit was covered from the above leaving only a small hole for the entrance of air. It was said that some Jogis remained in this state for year also.

In the city of Mangalore a Muslim youth also learned from these Jogis and remained stand at one plate for twenty five days without food and water. People said that these Jogis made tablets which they use and by their use they faced no need of food or water. Sultan also paid them respect and keeps some of them as they told the concealed things. They eat only vegetables and majority of them did not eat meat. In fact they denounce the world and give hard exercises to their bodies and had no figure for the world and its accessories. Some of the Jogis had such the powers that if he saw a man the later immediately collapse and died. General masses say that if the chest of

\(^{119}\) S. A. A. Rizvi, *Sufism*, vol.i, pp.322,3.

\(^{120}\) Albiruni, Eng. tr. by, Sachau, vol.i. p.55.

\(^{121}\) S. A. A Rizvi, *Sufism*, vol.i. p.143.

the person died by look was cut one can find that his heart was missing. These practices were popular among women and those who did this called as Kaftar.\textsuperscript{123}

In the island of Sandapur in an idol house stands a Jogi who did not talk to anyone. There was no food and drink inside; he loudly cries which result into falling of coco nut in front of him. He signs towards Qibla and paradise which indicates that he was a Muslim and believe in god and prophet.\textsuperscript{124} Once for Sultan Ghiyas-ud-din a Jogi prepared drug for increase his strength. But this contains iron heavy besides other constituent who result into swelling and as a result Sultan falls ill.\textsuperscript{125}

\textit{Jogis} were the people who did not shave or cut their hairs and make tails of them and wear very small cloth just to cover hidden parts. They blow a conch-shell on the roads and people gave them alms.\textsuperscript{126} They adopted number of methods of begging.\textsuperscript{127}

The kingdom of Delhi was under Muslims rule, before them it was a Non Muslim kingdom and after Muslims gain controls over it many of the noble birth Non Muslims denounce the world and start living ascetic life. They go naked and barefooted and they cover only their privy organs with the cloths on which they stitch many coins hanging, many images were imprinted on them. Big iron chains they put in their necks. They keep a horn and when they blow any person who comes they demanded food from him. They are yellowish-brown men well structured, and of good height with good looking face. They did not comb their hairs. When asked why they lived such life they replied that they carried the iron chains as mark of their sins by which they loss their dignity and rule. These people eat all foods and did not observe idolatry. Unlike other Hindus they touch everyone and did not bath after this as other Hindus do.\textsuperscript{128}

\textbf{3:2. Music}

Music existence was present along with the progress of man. It’s a source of amusement and expressing joys and sorrows. It was of divergent nature. Music was as important for man life as other things in the history of man. It still continue and dominate the society and all the people were associated with it either by religion or by worldly things but no one was away from it even today. The role of music in the life

\textsuperscript{123} Ibn i Battuta, p.164.
\textsuperscript{124} Ibid., p.177. \textit{Sandapur, Old name of Goa}.
\textsuperscript{125} Ibid., p.230.
\textsuperscript{126} T. V. Mahalingham, p.171.
\textsuperscript{127} Ibid., p.172.
\textsuperscript{128} Barbosa, vol.i, pp.230-2.
of man is significant and is a source of entertainment developing from ancient time. Rulers, nobles’ rich poor all were associated with it. It was considered as soul of man and it brought together people of difference. In Turko- Afghan period as well as in the Mughal period Music played significant role. Music was liked by all sections and classes of society it brings people of both the communities together. Indian music gain momentum both at royal and mystic level.

Muhammad Tughlaq maintained 1200 musicians other than the thousand slaves’ musicians all are bound to sing for him and for other under the pain of death.

Firouz Shah after Friday prayer summoned the musician wrestler and story tellers and enjoyed the music played on musical instrument by the musician in the nightingale palace.

Babur and Humayun enjoyed and like music Babur composed songs. Music received tremendous patronage under Mughal emperors. Professional and amateur musicians called as Qawal and they performed in Darbar. Akbar also interested in music and his court musicians includes Irani, Turani and Kashmiri both men and women. Court musicians are arranged in seven divisions one for one day in a week. Important musicians are Tansen, Ramdas, Subhan khan, Miyan Chand Bicther khan Muhammad khan Baz Bahadur Shihab khan etc.

Royal ladies too interested in music and Ratnavali the wife of Puran Mal sing sweet Hindi songs. Man Singh wife Mrignayni was excellent in Music. Nurjahan Zebun Nisa also sings, similarly Mirabhai was a good singer.

Musicians lived around the Houz i khas complex includes the female singers and a cathedral mosque was there for offering prayers. Here located fourty domes on their sides live musicians (Ahl-ut-Turab) and the places where they assembled are called as Tarababad. There was a great market and congregational mosques as well as

129. M. P. Srivastava, p.47.
131. Ibid., p.125.
133. Mahdi Hussain, Rise and Fall, p.196.
136. Ibid., p.48.
138. Abbass Khan Sarwani, Tarikh i Sher Shahi, Eng tr. by, Elliot and Dowson History of India as told by its own Historians, published by, Low Price Publication, Delhi, 2008, vol.iv, p.402.
139. M. P. Srivastava, p.49.
140. Mahdi Hussain, Rise and Fall, p.120.
number of other Mosques. During the month of Ramzan the female singers perform prayers in these mosques. Women participants in the prayers was more, similarly the male singers also performed. When they go to attend the marriages they carry along them the mats and as the call for prayers come from mosque they start praying.\footnote{Ibn i Battuta, p.28.}

Women were excellent singers and dancers. They attract the nobles and the rich classes. In marriages, fairs and festivals women sing with great amusement. Akbar allowed them to court two days in week. They were extremely beautiful and charming.\footnote{M. P. Srivastava, p.48.}

During the marriage of Sultan sister all the courtyard was full with the female musicians who came there with various kinds of musical appliances.\footnote{Ibn i Battuta, p.79.}

One of the most beautiful market of the singers at Daulatabad known as Tarababad where found both male and female singers. It had plenty of shops and each shop had a door from which one enter in the house of its owner. Shops were festooned with carpets in whose centre stands a structure on which the female singer sits or lies. She wears all kinds of jewellery and robes and the female in her service or company sway her cradle. In the centre of this market lies a big cupola, which was marvellously decorated and a carpet was put on it where the leader of these musician (Amir-ul-Mutribin) sits. After offering the Asr prayer on every Thursday in the attendance of his slaves and servants. The female singers appear in succeeding rows singing and dancing until the sunset after which he depart. Non Muslim ruler passed near the cupola these women sings before him.\footnote{Ibid., p.171.}

Amir Khusrow invented Sitar by combining Vina of India with Iranian Tambura.\footnote{Yusuf Hussain, p.124.} He was the true representative of Indo Muslim culture in one of his book Nuh Siphir (seven skies) he present the superiority of India over other nations.\footnote{Ibid., pp.119 & 120.} Almost all the Mughal emperor are found of Music Tansen the famous musician progress in the court of Akbar and he mixed Indian music with Iranian and found light songs popular among Indian just like Amir Khusraw who found Qawali.\footnote{Ibid., pp.124,5.}

Musical instruments like drums, kettle-drums, trumpets, and flutes available in the city of Vijayanagar and when played together produced immense
uproar.\textsuperscript{148} Nagarah, Sarnah, Dhol, Awaj, Daf, Daddah, Pakhwaj, Khanjara, Jantra Mantra, Vina, Sar bin, Rubab, Sarangi, Panak, Tal, Ambhiti, Sar Mandal, Kingara, Murli and Upang. In short music and dancing, feasts, and drinking are the principal elements of social gatherings.\textsuperscript{149}

Between one of the palace and exhibition area at Vijayanagar located an extraordinary position, specially made for the musicians and the story tellers who sang and develop stories. Musicians are mostly women. Some beautiful girls with their cheeks shining like new moon and the faces more beautiful than the spring, wears excellent attires, and their features are like roses and win the heart of all. They dance in such a way that captures the minds of everyone.\textsuperscript{150}

3:3. Indian Artisans and their Skills

India is a country of artisans of class from very long time. The objects made by the Indian artisans were famous worldwide. They produce architecture of excellent quality which surprises the people of the present world too. The buildings including the palaces temples, mosques, churches, gardens are famous all over world made by the artisans of India. Below is the discussion of the skills of Indian artisans in producing many things. In India there are large number of artisans who makes various things such as swords, bows, spears, and different kinds of weapons. Coat mail, goldsmiths, embroiders saddlers and experience people of all the craft who prepared extraordinary things for men and women and for soldiers and writers as well as for general masses.\textsuperscript{151}

Artisans were divided among the officers and the royal princes and taken away to Samarqand for the constructions of buildings by Timur as Indian artisans were famous.\textsuperscript{152}

About three Parasangs from Manglore located a temple which could not be compared to any building of the world. It was equal from all sides ten Ghez length and equal breadth and five in height. Whole structure was made up of shining bronze. In front of it was a gold idol of man of huge size, eyes were of rubies positioned in a style that it seems he is looking towards the visitor. This whole temple was made with

\textsuperscript{148} Abdur Razzaq, p.33.
\textsuperscript{149} M. P. Srivastava, p.49.
\textsuperscript{150} Abdur Razzaq, pp.35,6.
\textsuperscript{151} Al-Umari, p.22.
\textsuperscript{152} Habib and Nizami, vol.v, p.123.
marvellous gracefulness and aptness. A very huge temple of idols was visible from a long distance was marvellous piece of art. It was impossible to explain the magnificence of this temple because it might result in doubt of amplification. The general view was that in the centre was a garden covering an area of ten Ghez which could be compared with the paradise of Irem (heaven on earth built by an Arabian ruler) All kind of roses grows in so much quantity as leaves of trees, and on the sides of streams trees of large height grows and their reflection seems in water as heaven itself bends on this handsome place with delight and respect. On the ground of this garden polished stones were attached with each other in such a way that it appears single stone block and looks that a piece of sky was brought and placed here. In the centre of the stage stands a dome shaped structure of blue stones represents three lines of figures. What one can say about this dome whose magnificence provides the world an imagination of heaven? Arches round and elevated looks like new moon, and altitude resembling heaven. By using pen and pencil large number of images and figures were made on the buildings which shines like silk cloth and joined together like woven cotton cloth, one month was insufficient for drawing their sketch. Whole structure from ground to top was covered with depiction showing the mode of Franks and people of China. Four structures temple was thirty Ghez in extent twenty in wideness and fifty in loftiness. Rest all the houses big or small were decorated with beautiful paintings and sculptures with intense gracefulness. Devotional prayers were held in the temple regularly. People of the town received grants from this temple, stored here from the alms send from distant cities. This place was like Kabah for them.

Indians wrote in two ways, one way was to write their letters by a Kalam of iron upon the coco-nut leaf, that was two Ghez in length and two fingers in breadth. These characters had no colours and writing sustained for a short time. While the second way of writing was that they choose a white surface, and by cutting a soft stone like a Kalam, and used it to form the letters, this stone put on the black surface a white colour, that exist for a long time, and this kind of writing style held in high esteem.

154. Ibid., p.20.
155. Ibid., p.21.
156. Ibid., p.22.
157. Ibid., p.25.
People of Cambay use paper for writing whereas all other use leaves of trees and make fine books of them. They did not wrote from left to right or right to left but perpendicularly from above to below. Diverse kinds of languages and dialects were in vague among Indians.\textsuperscript{158}

In the Vijayanagar city just behind the \textit{Dareb-khana} bazaars type location almost three hundred \textit{Ghez} lengths and twenty wide. On both sides of them were estrades in front of which thrones made of handsome stones. Both sides of the chambers were decorated by the figures of lions, tigers, panthers and some other animals. They were so beautifully drawn that their actions looks wholly natural. It appears that all these animals were alive.\textsuperscript{159} During the celebration of \textit{Mahanavmi} the artistic skills exhibits with extreme joy. They show everything which could be built only in thoughts these includes the figure of men, beasts, birds and animals of all types even the flies and gnats. All these pictures were finished with astonishing skills and gracefulness. Some of the pavilions constructed in a method that they quickly turn and show a new face. The jugglers show wonderful skills, by placing three pieces of wood touching one another, each of them had one cubit length half length and three quarter height. A huge elephant skilled in this action by crossing first and second beams of wood reach the third one. This elephant stands with the supports only by his legs on the beam. While the elephant do this they raised another wooden piece behind him. When the elephant stand on the top of this wooden log, follows all the air played by the musicians with his trunk and raised and low down his trunk according to time.\textsuperscript{160}

All the musicians, orators, and the jugglers get gold and attires. During three days from the rising of sun to the complete darkness magnificence activities carried on with great style.\textsuperscript{161} The throne on which the king sits on third day of the festival was made with amazing excellence and size, gold filled with precious stones of unexpressed value. The whole piece of art was ideal in decoration and finishing. Perhaps the art of arranging and using precious stones was not understood rightly anywhere in the universe except this country.\textsuperscript{162}

\begin{flushright}
\begin{footnotesize}
\begin{enumerate}
\item[158.] Nicolo Conti, p.31.
\item[159.] Abdur Razzaq, p.29.
\item[160.] Ibid., p.36.
\item[161.] Ibid., p.37.
\item[162.] Ibid., p.38.
\end{enumerate}
\end{footnotesize}
\end{flushright}
With the hairs of bulls and horses Indians make fans which they used for fanning their idols and serving the kings. The value of the hairs of tail was like silver.\footnote{163 Nicolo Conti, p.14.}

Cambay possessed large number of craftsmen renowned for mechanic trades in cunning work of diverse types like that of Flanders. All the materials are fine and of affordable prices. They make fine cotton cloths by weaving excellent and coarse and others had patterns of different kinds. Silk and furry cloth of low quality also produced here furry stains and ball gown, and broad carpets.\footnote{164 Barbosa, vol.i, p.141.} In the city of Cambay large amount of ivory used for manufacturing the crafty works. Here lived many skilful artisans who make bracelets, swords-hilts, dice, chessmen and chess-board, number of ivory bedsteads, very minutely turned, beads of miscellaneous kinds, like black, yellow, blue, red and number of other colours, which were taken away to different places. Number of stones workmen lived here who were architect of bogus stones and pearls of various sorts which looks to be of original quality. Excellent goldsmiths who perform good work present in the city. Beautiful quilts and testers of bed of excellent finishing dyed and covering articles of dress produced. Muslims washer men women of the city perform very good and crafty work. Coral, \textit{Alaquequas} and other stones also decorated here. Thus the best types of all workmen and artisans dwell in this city.\footnote{165 Ibid., p.142.} Ahead of this city of Cambay another town Limadura where exists the rock of \textit{Alaquequas} comprised of black, white, and red colours which get redder when worked in fire. Excellent craftsmen brought them out and give them shape of various trends, example long eight side circular and olive leaf shapes, rings, knobs of swords, daggers and other things.\footnote{166 Ibid., pp.143,4.} These things were exported to various countries. \textit{Babagoure} stones also found here covered by grey and white layer. After giving them right shape the Muslims wear them on arms which are very close to the skin, believing that they help in maintaining chastity.\footnote{167 Ibid., p.145.}

Bengal produced best woven coloured clothes for their own need and whites for exporting. These are very costly which are named as \textit{Estravantes}, type very thin used mostly among Portuguese, Muslims, Arabs and Persians for
Muhammad Tughlaq had an embroidery house in which four thousands silk-workers were employed who manufactured different types of cloths, robes of honour and garments and gifts to add in such items brought from China, Iraq and Alexandria. Sultan give every year cloths namely 1,00,000 in springs and 1,00,000 in autumn. Most of the garments of silk for summer were manufactured in the factory of Delhi and some imported from China and Iraq. He also employed 4,000 embroiders who make the brocades for the harem and the items for him which he present to the officers of the state and gifts to their wives.

In the city of Darcha a temple was so beautiful that match of it could not found up to a long distance. It was a circular temple made up of only stone, its gates are joined work with all the best art. Number of images showing the art of excellence, they are placed in such a way that their all sides are visible from one place. The face and other parts seems looking from within the leaves. The pillars the court yard beams all were made of same stone. The temple was protected from all sides by a fence of the same stone. Another wall which was stronger than city walls also enclosed it. The temple possessed three beautiful gates. In one side of the temple live some Jogis. Within the temple another red colour temple was also built.

There are two famous temples or we can tell them the holes located at Salsette, one of the holes was made by cutting the hard stone of hill. The circumference they occupied was equal to a village of four hundred houses. Down to the hill was a temple with images made by cutting the rocks of the same hill. There shapes were very terrible to see. When one goes under the hills in the first circle found many temples, stepping above this locates another balcony of hall and temple. On moving further height the same kind of hall and other things would seen. In short in all three galleries the hall and balconies there are three hundred objects with the horrendous and terrified idols which were amazing to see. The other temple in this land was also of the same nature. The highest esteemed temple located at Pory to which the Portuguese called Elephanta. Inside it the figures of wild animals like tigers, lions, elephants and

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169. Al-Umari, p.29.
170. Ibid., p.30.
172. Ibid., p.234.
174. Ibid., p.290.
numbers of like others were carved in the rocks.\textsuperscript{175} There was a temple in the village in the centre of which suspended a table so ugly and misshapen that it was difficult to find like it anywhere. It had long teeth which reach up to knees. And below his belly there was another fearful face with many horns and tusks. On its head they put a triple crown.\textsuperscript{176}

Temple major doors always faced towards west and before the main door they had three doors. In the temple they had a stone equalling in height with man three steps surrounds it. From deep inside it were dark and the idols of gold, silver, and other metals.\textsuperscript{177}

In the land of Cambay artisans made number of artefacts like cotton linen of various kinds which are known as Cannequins, Boffetas, Ioriins, Chautares, and Cotonias which looks like canvas and all these things are very fine and low priced. There finishing was so excellent that their threads are invisible. Carpets were also manufactured by the artisans of Cambay called Alcatiffas.\textsuperscript{178} Coverlets called as Godoriins Colchas very reasonable and nice sew with silk and cotton items of different colours, pavilions of various types and colours, Persintos which are ropes by with Indians tie and make fests their bedsteads, to put on their beds, all types of bedsteads and stools for women and similar material of high price twisted and enclosed with things of all colours, fine tables, chessboards of ivory, safeguard of torture covering, signets, rings and other inquisitive work of ivory, and sea horse teeth. A mountain Chrystal found there by which they make signets, buttons, beads, and various other items.\textsuperscript{179} Excellent fair linen cotton manufactured in Negapatam, and Musulepatan of all colours woven in different types of looms mechanism and figures. Beautifully fashioned and very much liked and put on in India. It was much popular and costly than silk reason of the workmanship and tremendous finishing. They were known as Rechatas and Cheyias while the Christen and Portuguese usually makes breeches. For women attires they make fine cloths which they wore from navels in descending tied on their body but they use it within the houses. The best type of cloths they made was called as Sarasso some of them were decorated by intermingling the threads of gold and silver. Thousand of stuffs and types they produced

\begin{flushleft}
\textsuperscript{176} Ibid., p.296.
\textsuperscript{177} Barbosa, vol.\textit{ii}, p.36.
\textsuperscript{178} Linschoten, vol.i, p.60.
\textsuperscript{179} Ibid., pp.60,1.
\end{flushleft}
which give very gorgeous look after wearing. With reeds growing in this region they
make palanquins for women.  

The cotton linen of Bengal not only popular and used in India but in all regions
of the east and also taken away to Portugal. The types of linen are Sarampuras,
Cassas, Comsas, Beatillias, Satopassas, and thousand other names. Some other
linen beautifully formed which was spin like yarn. This yarn was found in the house of
Paladins yellow in colour and known here as Bengali to which they accomplish most
sneakily stitch their Coverlits, pavilions, pillows, carpets, and mantles. One of the
webs known as Sarrijn very popular in India, and for men breeches, as duplets, when
it was washed it became so clean that it seems like new.

Portuguese and Mesticos in India make some handicrafts as hat-makers, shoemakers, Saylemakers and coopers, but most of them appoint other people to work on
their shops. All other handy-crafts men and labour men are mostly Indians, and
Christens of the same area

Skills

For preserving the water the king of Vijayanagar construct number of tanks.
One of such tanks which the narrative saw had three pillars beautifully engraved with
images. They were joined with pipes to draw the water for irrigation and gardens. This
tank was made by breaking the mountain and the space created was occupied by the
tank. Inside the tank about twenty thousand workmen work and the depth of it was so
that they look like aunts from the above while walking.

For irrigation Indians set up branch of wood, having a roller fit between the
forks, bind a rope to a large bucket put the rope over the roller and fix the other end to
bullocks. One man run the bullock other draws water from bucket. They made
arrangements to prevent the water from pollution of urine and dung. He also
described about Persian wheel at Dipalpur.

Indians used domesticated gazelles for hunting. A strap was calmly thrown over their
horns and then they were motivated to mix up with untamed gazelles. The tame
gazelles were trained to go close and make nearness to the heads of others. The strap

181. Ibid., p.95.
182. Ibid., pp.95,6.
183. Ibid., pp.187,8.
which was already in their horns falls on the head of wild which drag him down. The more he tried to escape more he got trapped in the strap.\textsuperscript{187}

King possessed number of elephants used for various purposes.\textsuperscript{188} The process by which the elephants were caught was that on roads from where elephants cross they dig a ditch and cover its opening weakly. After the elephant falls in it no person go there for three days. After three days a person goes there and hit with blows of stick to the elephant. When he was hitting a person came who drag that person who was beating the elephant and throws some food. This process continued for so many days the first person beat and the next stop him to do so and throws food. The elephant became friendly to the second one. He then went close to elephant and gives some fruits of his liking. He starts rubbing him and elephant did not resist for putting chain in his neck.\textsuperscript{189}

In the city of Cochin on the sides of rivers the fishermen burns the light. The lights were generated by striking stones on each other. Fishermen hide in the water and when fishes swim in large number due to attraction of the light they grab and eat them greedily.\textsuperscript{190}

Indians did not familiar in use of compass, and measure their directions and the space between the destination by the rise and despair of poles. By this method they find the distance.\textsuperscript{191} The size of Indian ships was bigger than the ships of country of the narrative and they take two thousand butts with five sailors and several mast. They built some ships by dividing it into number of compartments and if one of it devastated they move to next and till it reaches to last the voyage completed.\textsuperscript{192}

There was a mountain called Albeigaras was said to produce diamond. Human being had no access to it therefore a way was adopted for getting diamond from there. People bring oxen and cut them into pieces and placed them on the top of the mountain through machines. The diamond attached to these pieces of meat and the eagle and other birds take them away to the places known to these people for eating. They then went to those places and collect the diamond fallen from the flesh.\textsuperscript{193} Other

\textsuperscript{187} Syedi Ali Reis, p.60.  
\textsuperscript{188} Abdur Razzaq, p.27.  
\textsuperscript{189} Ibid., p.28.  
\textsuperscript{190} Nicolo Conti, p.19.  
\textsuperscript{191} Ibid., p.26.  
\textsuperscript{192} Ibid., p.27.  
\textsuperscript{193} Ibid., pp.29 & 30. \textit{Albeigaras, Mountains said to had produce diamond.}
precious stones are collected with no difficulty by adopting the universal process of
digging. The masters of all these work take extreme care to prevent the theft.\textsuperscript{194}

A hall within the palace of king of Vijayanagar where women taught dance
was large but breadth is small, figurine were made on the pillars which raised at a gap
of one arm from the wall. For bearing the weight the statue of elephants and other
great animals were made. The inside view could be seen easily as it was open and
inside these animals draw other images of animals positioned as per their quality.
Figures of old men also found on the pillars. The images on the pillars gradually
reduced in size from one pillar to the other pillar and it go further they were lost. The
dome of it was most splendid.\textsuperscript{195} Among the figures and the pillars continue a design of
plants. On the back sides of the leaves are the red and blue colours figures the faces of
the animals are dyed with pink colour. The statues sitting on elephants and on the
panels are of women dancers along with small drums.

The styles of the panels are made for showing various position of dancing so that
if the women getting training of dancing not remember the position in which they had to
stand they looks on the panel and know their last position. By this they realized the further
steps they had to do. At the final place of the building on the left side were the images of
women to train the women for making their body and legs flexible. On the right side
where the king sits to look at the dance of women, the walls of that place covered with
gold and in the centre was the figure of girl made of gold resembling the age of twelve.
Her arms show the final position of the dance.\textsuperscript{196}

Large number of precious stones hyacinths, amethysts and some soft sapphires
originate in the watercourse and river flowing between the mountains of Vijayanagar
kingdom as running water contain them in immense.\textsuperscript{197}

In the city of Calicut the light system was arranged for king palace in following
way. As soon the darkness start they had ten or twelve container like fountain, they are
made up of radiating metal and their height was almost of man. In every vase three empty
spaces were made in which they put oil about two spans from the ground. First in one of
the vase containing cotton wicks lighted which spreads to all sides. Above this placed
another vase smaller in size but for same purpose and lights, and on the top of the second
container one more container with lights go up in flames was placed. The base of the vase

\textsuperscript{194}. Nicolo Conti, p.29. 
\textsuperscript{195}. Domingo Paes, p.276.
\textsuperscript{196}. Abdur Razzaq, p.277.
\textsuperscript{197}. Barbosa, vol.i, p.200.
was of triangular shape and on all the faces of foot three evil spirit in respite which frightened to watch.\(^98\)

**Markets**

In Goa all types of Indians products were available for selling. It open at 7'O clock in the morning and closed at 9'O clock in the evening. But during extreme heat of the day it was closed and after noon in the main city known as Straight Street and Leylon.\(^99\) Some people were appointed to call the customers for purchasing. They put in their necks the gold, necklaces, valuable jewels, pearls, rings, and precious stones. Many slaves including both men and women were also sold as in the European countries animals were sold and it was open choice to purchase anyone by his own choice. Arabian horses, spices sweets, dried drugs, sweet gums, and number of high priced things of Cambay, Bengal, China etc. and the scenes were wonderful who they earn their livelihood as one day they purchase them and next day come to sold them. The belongings of the dead man were brought and everything belongs to him were sold in the same market.\(^200\)

Indians living in the city of Goa were prosperous merchants, a street lies within the town which had filled with large number of shops. They not only sell all the commodities different types of silks, Satins, Damaskes, and inquisitive work of Porselyne China, but also all type of merchandise of Valvet, silk, satin, and such like out of Portuga.

They purchased them by the brokers and again sell them in which they were very shrewd and expert. In other street there was a market containing all type linen and shirts, cloths readymade for all the people and for slaves and Portuguese and all the linen items they want. Different types of cloths for women were also sold which are thousands of types and cottons similar to canvas for sale and bag. In another street the Banyas of Cambay put their shops with all the items of Cambay and precious stones and on opposite side they placed stones, pearls, and corrals.\(^201\) The other sell all types of bed sheets, stools and similar objects very beautifully covered with lac and turn the colour which you like.

Another street in which stationed the goldsmiths who were expert in all types of effort. Various other artisans like coppersmiths, carpenters, everyone sitting in this street. There are merchants who had the business of rice, corn, wood etc. The brokers were so shrewd that they win the confidence of seller and customers and got dual benefits. There are also the shops of spices sold on fixed prices both by weight and measure.\(^202\)

\(^{198}\) Varthema, p.69.

\(^{199}\) Linschoten, vol.i, pp.184,5.

\(^{200}\) Ibid., p.185.

\(^{201}\) Ibid., p.228.

\(^{202}\) Ibid., p.229.
The markets of Vijayanagar were very big both in length and breadth. The rose traders placed in front of their shops high strides on each side of which they exhibit their roses for sale. Without the rose flowers these people could not live and they treat them as essential as diet. Every class of men belonging to all business had shops adjacent to one another, the jeweller sells openly in markets, pearls, rubies, emeralds, and diamonds.\textsuperscript{203}

A place name Shikhabaludin Peratyr, a market at Aladinand. Here a festival was celebrated every year, where people gathered coming throughout India and do business for ten days. Almost twenty thousand horses brought there for selling from Beder.\textsuperscript{204} This was located twenty *kors* distant, this was the best festival celebrated all over India.\textsuperscript{205}

3:4. Health Services

Diseases

India is the country climate of which is very diverse. Some regions are hot some hot and cold both and some had temperate climate. Agriculture in some areas depends on rain in some areas on canals irrigation which effects on the health of its residents. Numbers of diseases are common in India which takes the lives of number of people every year and even in the present age of improved health services India is suffering. Treatments to various diseases were developed and mostly cared by Ayurvedic methods during the period of my research. Treatment of number of diseases developed in india and the people like Sushrat and Charak of ancient period are famous for their contribution in the field of medicines. Let’s go through the things associated with health on the observations of travelers and other scholars. Large number of people including *Nayars* and Brahmins both male and female in Malabar regions were suffering with an odd disease. One can say that one fourth or fifth part of their population without excluding the low castes folk infected by it. The size of their legs became extra large and they died because of it and it was horrible to see. According to them it spread due to water in the course of which they go and due to wetness of the country.\textsuperscript{206} This disease in their language called as *Pericaes*. The swelling was similar downward from the knees but it was strange that they feel neither pain, nor do they take care of this frailty.\textsuperscript{207}

The changing of climate and weather are the principle cause of the infection and illness common in Goa. A disease name *Mordexijn* which catch the men.\textsuperscript{208}In such a way

\textsuperscript{203} Abdur Razzaq, p.24
\textsuperscript{204} Athanasius Nikitin, p.12. *Aladinand, A market in Deccan and Beder successor state of Bahamani Kingdom.*
\textsuperscript{205} Ibid., p.13.
\textsuperscript{206} Tome Pires, vol.i, p.68.
\textsuperscript{207} Ibid., p.69.
\textsuperscript{208} Linschoten, vol.i, p.235.
that he became weak and almost all in his body lost and sometimes take him to death. This was a general disease and very few people survive from it. Besides this the Bloody Flixe was a familiar and very hazardous disease like plague. The men were caught with extreme fever and body starts burning and hardly faced by the patient for five days. This illness was general and unsafe and had no treatment, the Portuguese release the blood for safety.\textsuperscript{209} The Indians treat it with herbs, sanders, and similar ointments to get relieve from it. By this disease number of Portuguese lost their lives every year, some because they eat small, and drink little of the drink and meat used for curing. They remained more with the women as this land was familiar with it. The soldiers had the means to earn their living which sometimes convert into the end of their life and limbs. They actually make relations with unchaste women which put them in the mouth of death.\textsuperscript{210}

People of Madurai were suffering from an epidemic when the author reached there the effected people died very soon. Very rare cases the infected people live for three days. He himself saw this as he purchased a slave girl who died the next day. A healthy woman and her son came and take some money but on the same day she again appears to take shroud as his son died of it. The hundreds of slave women of Sultan infected they lay themselves in the rays of sun. The wife, son and mother of Sultan also died due to this epidemic.\textsuperscript{211}

\textbf{Hospitals}

Hospitals were present in almost all the periods for the care of diseases they were maintained by rulers as well as the common people. \textit{Darul-Shifa} were present in Delhi and other important cities and towns of the country. The king Hospital was full with such person where they were admitted after infection and in one year almost five hundred enter alive and return dead. This hospital was reserved only for Portuguese and Indians had their own hospitals. In this hospital the Jesuits and gentlemen treat them well. The best among them was selected who himself provides the patient what he likes. They often times spend more than four and five hundred Ducats from their personal money other then king stipend.\textsuperscript{212} More people remained in the hospital as many men go their keenly in spite they had the houses wife and children. These hospitals were essentials for Portuguese in India otherwise they all caught like miserable persons as diseases, pocks, wounds are treated in the hospitals and sometimes governor himself visit to saw the patients.

\begin{itemize}
  \item \textsuperscript{209} Linschoten, vol.i, p.236.
  \item \textsuperscript{210} Ibid., pp.236,7.
  \item \textsuperscript{211} Ibn i Battuta, p.230.
  \item \textsuperscript{212} Linschoten, vol.i, p.237.
\end{itemize}
diseases pocks, piles, and other secret disease were not kept hidden but told without feeling any disgrace. These persons were nurse back to health by the root China.\footnote{213}

Plague never hit India and was unknown thing for them. But giving poison, magic and by other methods the health of the person become bad and it was popular and in practice daily.\footnote{214}

**Treatment**

The methods of treatments are different depends on the type of the diseases. Expert *hakims* and doctors present in the country for the treatment with Unani and Ayurvedic techniques and medicines. During illness people left eating meat and take only fish. The principle way of treating was playing of kettle-drum and other devices for two or three days and believe that it provide relief and finished the sufferings. For curing fever they eat fish and keep bathing, for vomiting wash the head by cold water, if it was catarrh *Lanha* water was drunk which was of new coconut which stops it immediately. For removal of themselves they eat crushed leaves or the juice or the seeds of *Figuaria do inferno* and they all wash out. For curing of injuries warm coconut oil was put two times in a day for one or two hours and it makes them well. But the European eats fat chickens and drink wine when caught with fever.\footnote{215}

When a merchant became ill and was in critical condition, some people wear the dresses like devils and play the instruments and saw the ill person. They went at 2 or 3"O clock in the morning. These people hold fire in their mouth and every one of them wear in their feet and hands two crutches of wood which was of one pace height, and in this way they went roaring and making noise of the appliances. Thus if the person was not ill he falls from the bed by looking on the frightful faces of these people. These are the doctors who treat the ill person. They make juice of ginger roots and drink it and within three days the person became well.\footnote{216}

**Medicines prepared from herbs and plants, and their use in treatment**

Medicines in India mostly prepared from herbs and plants of various types. They are very useful for the treatment of various diseases. In herbal medicines India was very advance at that time. People depend on them for the treatment of the diseases. Below is the description of medicines prepared from the herbs mentioned particularly by John Hyughen Linschoten. For studying Indian drugs number of people visited India like Gracia di Orta who lived in Goa for long time and wrote a book on his research. The

\footnote{213}{Linschoten, vol.i., pp.238,9.}
\footnote{214}{Ibid., p.240.}
\footnote{215}{Tome Pires, vol.i, p.69.}
\footnote{216}{Varthema, p.67.}
Arabians called the Indian figs as *Moris* but not as Musa. Number of people including Ibn-i-Sina mentioned the medical use of figs. If they were taken with honey and vinegar saturated together with cold seeds. They were beneficial for the heat of the stomach, lungs, and kidneys and cause the urine. Whereas Rhasis told that they were dangerous for mouth if taken alone. Indian physicians recommend this fruit for fevers and other illness. This fruit was called as a paradise fruit because of its taste, smell and colour.217

Reeds are used by the Indians to cure the diseases infected their private organs or similar diseases. The burning and fiery fevers, the cholera *Passio* and the Redde *Malison*, and *Laskines* and some other diseases were also treated by its use. Such types of reeds produced in Cormandal coast, Vijayanagar and Malacca in large quantity.218

*Arbore Triste* is a tree grows in some parts of Goa and Malacca and also at the places where Portuguese planted them. The distilled water of this tree is better for eyes, the linen cloths make wet in it, and then place them on eyes. This tree also had the flowers and Indians thought that flowers made the heart more rapid and calm. Its seeds were kept for strengthening the heart.219

*Bettel* all the people of India were habitual of chewing it. They eat it with the wood or plant called *Kaate*. They believe that it is very good for mouth and bad smell of it, make the teeth strong, and tie the gums. This assumption was to large extent right that in India very few people badly breathe, or pain in tooth. Even people of advance age had full tooth with the only drawback that they always looks black and red spitting continue to run from their mouth. Ibn-i-Sina also mentioned that betel makes the mouth and its gums strong.220

Peppers were used in kitchen not only for taste and food but for body. It makes the mouth hot and put away the cold thinness. It give relieve from the pain of mouth. It is very beneficial to take pepper corns every morning. It increases the eye sight. Take all three main types of pepper black, white and long pepper of each 25 dram’s along with slight ginger anis and seed and the honey as much as required and make it sweet. This became good for cold mouth, *Nucken*, and pain in liver and *Dropise*.221

Cinnamon is called in the Malabar * Camea*. It was very agreeable together for drinking and smelling, and was very hot and powerful. It was used to cure *Colicke* and
other diseases because of cold, it is also useful against stinking breath, and bad smell of
the mouth. Cinnamon makes strong all the important parts of mouth and help in the
digestion of meat. It was also used to treat all types of poison which may dangerous for
heart. Cinnamon together with Peenmyroyall and Bivot if taken with water force away the
pain women have after the birth of child. Similarly it is best against Fusten and Catharres
that fall down from the head into the lower parts and for working of kidneys. The liquid
and oil of cinnamon makes strong the head, heart, mouth and liver.\textsuperscript{222}

Ginger grows in many parts of India; it helps in recovering the lost power of man.
Some authors say it creates problem in digestion. It made a cold mouth, and was best
against humidity which makes the eyes dark besides this it was used in number of
medicines.\textsuperscript{223}

The purified cloves water extract from green cloves utilized in number of
medicines and meat. Purified water of green cloves gives excellent smell and strength to
heart; they also secure sweating in men who had pox, the powder of cloves, nutmegs,
mace, long and black pepper, sprinkled on the head feeling panic. They also help in
digestion and the release of urine, put into eyes for improving eye sight, and if drunken
with milk produce lust.\textsuperscript{224}

Nutmegs and mace are helpful in relieving headache to the mothers and muscle.
They make the peace of mind and improve the memory, make stronger mouth, create
sweet breath, help in excretion of urine, stop the lasiness, in short it was beneficial for all
cold diseases, in the head, brain, mouth, liver and matrices’. Mace is recognised
particularly for cold and weak mouth, it improved digestion of meat and stop the bad
humours.\textsuperscript{225}

Cardamomum (Elachi) was a type of spice used in meat, it was very fine against
foul-smelling breath, and bad humour in the head, and number of other medicinal use. It
helps in mouth problems, digestion problem, and headache. It was also eaten with betel to
cleanse the head and mouth of slime.\textsuperscript{226}

Amber, Muske, Algallia or Civet, people thought Amber was the dung and filth of
whale fish. It was said that in India there exists an island which is full of Amber. It was
popular among the aristocratic class of Indians and the rulers with meat to increase their
lust. Due to its sweet and pleasant smell it provides comfort to head, and heart, and end

\textsuperscript{222} Linschoten, vol.ii., p.76-8.
\textsuperscript{223} Ibid, p.78.
\textsuperscript{224} Ibid., pp.81-4.
\textsuperscript{225} Ibid...pp 84 & 86.
\textsuperscript{226} Ibid., pp.86 & 88.
the extra water collected on stomach. For mother who suffered from more thrust it is useful. Concluding it was excellent for old men and for all kind of cold problems. Benioin was highly valued to be used in medication and other things. Used for good smelling from mouth, heart and head peace, and clear the head from all unnecessary wit, sharpen the intelligence, it is preferable to be used when disease is going toward end.

Frankincense and Mire in India as well as in other countries used for stopping the loss of belie disease of head, splitting of blood and also put on the injuries. Mirre is very handy for comfortable child delivery, cure the old cough, and for bloody flixes.

Manna makes the moisture and the harshness of the throat, stomach, and breast, thirst painless and comfortable.

Palo de Cebra or snake-wood was very much demanded in India. Drinking of its juice overcome all types of the burning fevers. One ounce is beaten and mix up with water become best against poison and illness, stomach pain, worms, and cold problems of the body and also useful when snake sting.

Root China entered India from China it was very helpful in curing pox which is common disease in India. Sick people cut it into pieces and weight it one ounce and put in four pots of water and when half of it was consumed and drink the water and put fresh water in it. During this process of treatment they eat biscuit, roasted chickens, and honey and it goes for long time from five to twenty five days. The root was also beneficial for cold illness, crams; Emperor Charles V also used this and says it proved curing for him.

Tamarinio produced in all parts of India particularly in Gujarat, north Goa and Malabar. Physicians of India used it in purgation and medicine along with other herbs. It was used in treating plague, cholera, liver, kidneys, and number of other diseases. Cana Fistula advantageous for purgation and other medicines is available in good quantity in India especially Cambay.

Mirabolanes are found in Cambay, Malabar, Goa, and Bengal. It is of three main types, the first Citrinas that purges the stomach from choler, and were fine against all types of fever and essential for hot climate. The second known as Indus best of it were

228. Ibid., pp.96,7.
229. Ibid., pp.99 & 100.
230. Ibid., p.100,1.
231. Ibid., p.104.
232. Ibid., pp.107,108 & 110.
233. Ibid., pp.119 & 120.
blacks they purge particularly the black Cholar, trembling of limbs, give fair colour, and overcome the sadness. Third is Capule that sharpen the intelligence, and improved the eye sight. It was conserved in sugar and honey and solved stomach and digestion problems. Another two types called Emblicas and Bellericas, they treat the body flames, stomach, kidneys purification. A fruit name Anacardi found in many places in India and called as Bibo. It is good against short breath, for the worms’, and for many other things. Calamo Aromatico produced in number of places in India. Women used it especially the mothers. During cold season they give it to the horses. Costus of India was superior than all others. It was used for cleaning urine, falling out the stone, it helps the mother and makes the women strong, and it is also helpful against biting of snakes.

Cubebus fruit was like the pepper it warms and give relief to the stomach which became weak due to excess eating; cleaning the chest, milt became strong and cures the cold diseases faced by mother and its chewing strengthen the brain.

The leaves Folium Indum known by Indian Tamalapatra help in solving urine problems and also kept under the cloths to protect the body from heat.

Galanga is a root with many loops; it helps in overcoming the stomach pain. It also useful for heart beating, if drunk with the savour of leaf called Wegha. It also increased the sexual power. There are number of herbs found in India are brought from outside. Their names were known only to the Physicians, Apothecaries, and Herbalists and the above mentioned are the common which were daily used.

Besides the treatment of diseases by herbs there were some precious stones used for protecting man from diseases and poison. Bezar stones are very expensive and very much popular among the Indians for curing the poison and the illness, and it was well-regarded than the unicorn in Europe. Muslims utilized them more for purgation and other sickness. There are number of value able stones which were helpful against poison and illness.

236. Ibid., pp.130-2.
237. Ibid., pp.143-5.