CHAPTER I
INTRODUCTION
Founding of the kingdom

Expansion of the kingdom

Alauddin Bahamanshah
He won the territories of Bidar, Malkhed, Goa.
CHAPTER-I
AN INTRODUCTION

• Selection of Topic
• Object and Significance
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• And the Marathawada Region

The present study of the copper coinage in the Marathawada region during the rule of the Bahmani dynasty and its successive states of the Nizam Shahi dynasty of Ahmadnagar, Qutub Shahi dynasty of Golconda (Hyderabad), Adil Shahi dynasty of Bijapur, Imad Shahi dynasty of Berar and Barid Shahi dynasty of Bidar is one of its own kind. It covers the medieval period of Indian history in the region. Up till now only few scholars concentrated on the political, social, economic and cultural history of the region beginning from the medieval times down to the modern period. However, the study of the general coinage, specially the copper coinage remained unstudied, though in the region of Maharashtra in general the numismatic collections of various types from the renowned Numismatic Society of India, Nashik, Dr. Babasaheb Ambedkar Marathawada University’s Museum, Aurangabad, Dr. S. B. Deshmkh’s Collections and Private Collections of the individuals’ possessions are noticed.
Selection of Topic:

In regard to the study of the general coinage of the respective dynasties of the Bahmanis, Nizam Shahis, Qutub Shahis, Adil Shahis, Imad Shahis and Barid Shahis had been covered in the fragmentary renderings and got published by the numismatists, historians and other Scholars. However, an intensive study of the copper coinage during the rule of the afore-mentioned dynasties was over-due. The reasons for opting the topic of copper coinage of the medieval period in the Marathawada region are the one; of the unstudied aspect of the copper coinage in the region, second; the availability of plenty of unpublished coins in the region and third; the topic will highlight the latent knowledge concerning the subject, that will enrich the existing knowledge of history, culture and other aspects of the region. Thus, the above reasons led to the formation of an idea about the present topic of the study.

Objectives and Significance of Study:

The study of copper coinage has its unique importance. It is very significant from not only the political point of view, but also from the social and economic aspects. Then the coins were used by the common people and petty businessmen and traders. Such coins were circulated even in the small villages and the clusters of the region under study. It is noted that almost all the kings of the independent dynasties issued coins in the copper metal. Although the gold and silver coinage was limited and current only in the reigns of few rulers that were due to economic constraints, etc. On the other hand all the big and small rulers' irrespective fiscal positions of their state issued copper coins. As a result the copper coinage helps to understand the financial position of the state.
and kingdom, the religious conditions, inland and outland trade and commercial contacts, trading towns, mint towns, artistic taste of the rulers and ruled, science of metallurgy, etc.

The present study intends to find out the unstudied and unpublished coins along with the published one; secondly, to identify and decipher the coins; thirdly, to establish the genealogy of the rulers; fourthly, to glean and tap historical information from the legends, statements, etc carved on the coins; fifthly, to ascertain and establish the locations of the mint towns; sixthly, subjecting the coins to metrological methods to know the measurement, weights, scales, sizes, etc; lastly, to corroborate the evidences collected from other neighbouring kingdoms to reconstruct history of the region in particular. Thus, it is anticipated that the study will help a lot to know the historical details like the political, social, economic and cultural aspects of the Marathawada region. It will explore a bulk of knowledge concerning the region to the research scholars, students and general readers. It is believed that the work will be a new addition to the already existed knowledge of history and culture of the region.

**Scope of Study:**

The study had its own scope. It intends to explore the details of the copper coinage of the ruling dynasties of the medieval Deccan, which had their sway in Marathawada region. After the end the rule of the ancient dynasties in the Deccan, there started the Muslim rule of the Khaljis, the Tughluqs, the Bahmanis and the succeeding states and Faruqis of Khandesh.¹ During the course of the medieval ages later entered the Mughals and the Marathas. But the present study fully
concentrates only on the copper coinage system of the Bahmanis and their off-shoots, leaving the imperial rule of the Khaljis, the Tughluqs, Faruqis, the Mughals and the Marathas though in the region the coins of them too are available. The sphere of the study is restricted only to the Marathawada region. Thus, within the scope and stipulated area the study is carried on.

**Source Materials:**

The present study is largely based on the various copper coins either surveyed or collected from the institutions, museums, private individuals and self collections, etc. With a view to understand and glean information in regard to the study the visits have been made to Nashik, Pune, Mumbai, Hyderabad, etc. The required information concerning the available collections of the copper coins and published material are tapped. In addition to the numismatic inquiries the study of the contemporary and non contemporary, unpublished and published and literary translation works are studied. This helped a lot to know the details of the respective earmarked dynasties, kings, general conditions, mints, important event, etc.

Largely the numismatic and historical source materials concerned to the subject are scattered and not exclusively available at one place. This is true with all the ruling dynasties of the Marathawada region. Thus, the available scattered materials are properly tapped, channelized, studied and interpreted true to the central idea and theme of research.

**Scheme of Chapterization:**

The survey of the museums, universities and other institutions of various places, the study of few couples of hundred newly collected copper coins, the proper understanding of primary and secondary sources,
archival material, etc. of the earmarked sultanates and metrological analysis led to formulate the following scheme of chapterization;

I. An Introduction (Object, Significance, Scope, Source Materials; and the Marathawada region)

II. Copper Coinage of the Bahmani Dynasty

III. Copper Coinage of Qutub Shahi Dynasty

IV. Copper Coinage of Nizam Shahi Dynasty

V. Copper Coinage of Adil Shahi Dynasty

VI. Copper Coinage of Barid Shahi Dynasty and

VII. Copper Coinage of Imad Shahi Dynasty

VIII. Conclusion and Epilogue

**Marathawada Region:**

The term ‘Marathawada’ appears in the 18th century records of the Nizam State. It denotes that it was the abode of the Maratha people in the former State of Hyderabad. Presently, the Marathawada forms a revenue division of Maharashtra and it contains the districts of Aurangabad, Parbhani, Nanded, Bhir and Osmanabad. The barriers of the region have been altered from time to time and in the ancient time it was not compact as of today.

**Physical Features:**

The Marathawada region comprised the extensive hilly ranges and spurts. By economic view-point the ranges are of no use as they did not attract rains, and fail to provide any sort of water for cultivation, etc. However, by cultural point of view the ranges nurtured the world famous cave edifices of Ajanta and Ellora. The region has the following ranges;
1. Ajanta Range (Aurangabad District)
2. Jalna Range (Aurangabad District)
3. Balaghat Range and its off-shoots (Bhir District)
4. Range of Nanded District

The Godavari\(^3\) is the most important river flowing through Marathawada by crossing all present districts except Osmanabad. The river springs from a hill behind the holy spot of Trimbakeshewar and enters the region near the township of Puntambe. The other rivers of the region are Purna, Manjara, Sindhapana, the Bendsura, the Wan, the Penganaga, the Dudhana, the Manar, the Sarswati, Ashana, the Lendi and the Terna. It is worth noting that historically the settlements of the people have always been located along the rivers as these were the main sources of water and provided modes of communication. It seemed the rivers have made the almost region rich and fertile. However, some areas in Aurangabad and Osmanabad are considered to be prone to scarcity of food and fodder due to insufficient and untimely rainfall that generally contribute to the causes of draught and famine.

**Political Conditions:**

The whole Marathawada region has a long history stretching from pre-historic age. In ancient times the Marathawada region was largely a part of *Dakshinapatha*.\(^4\) of the olden days and parts of the Deccan of the medieval ages. Chronologically history speaks of association of this region with Satavahanas, Vakatakas, early Rashtrakutas, Vishnukundins, Kalchuris, Chalukyas of Badami (6\(^{th}\) Century AD.), Yadvas of Devgiri (12\(^{th}\) century AD.), Khaljis, Tughluqs, Bahmanis, Nizam Shahis, Qutub Shahis, Adil Shahis, Imad Shahis, Barid Shahis, Faruqis, Mughals, Marathas and Nizams of Hyderabad. As a result, the region is rich in
numerous heritage components such as forts, caves, temples, mosques, tombs, tanks, arches, etc. which is surviving evidences of various periods mentioned above.

Satvahanas or Satkarnis of Andhrabrityas are considered to be the first important political power that ruled the Marathawada region. During their rule some of the areas of the region registered economic prosperity. The power of the Satvahanas declined in about AD. 250 and they were succeeded by the Vakatakas. Then the Chalukyas succeeded, towards the beginning of the 6th century AD. and they continued to dominate the Deccan up to AD. 753. After them, the Rashtrakutas became their political successors, who continued to rule till the end of the 10th century AD. Once again the Chalukyan power regained political supremacy in the Deccan. Then due to incessant pressure the Yadvas, the Hoyasalas and the Chalukyas had to disappear from the political arena of the Deccan. Then in the last quarter of the 12th century AD the Yadvas of Devgiri became dominant in the major portion of the Marathawada. Their rule brought political stability in the region.5

The Yadvas extended their kingdom by adding new areas, as a result their northern boundaries reached up to the Narmada River. The present Marathawada region was considered to be the core area of the kingdom. Among the Yadva kings the rule of Raja Ramchandra was a glorious one, where all sorts of achievements were done. However, the king did not realize the gravity of political situation, and he could sustain the attack of the Khaljis’ imperial army led by Malik Naib Kafur Hazardinari in 1306. The attack was a sequel to the Raja’s failure to remit tribute, for which he earlier agreed. He was captured along with his family and sent to Delhi. However, Alauddin Khalji pardoned him
and restored him to the throne by giving him the title Rai-e-Rayyan (king of kings). He was also bestowed with the revenues of Navesari, as a personal Jagir (fief). In 1310, Raja Ramchandra died and was succeeded by his eldest son Raja Shankardev. After some time he rebelled against Delhi and refused to remit the scheduled tribute. Once again Malik Kafur was sent against Devgiri in 1313, who in turn slew the Raja. Finally, by the year 1317 the whole of the kingdom passed into the hands of the Sultan of Delhi. In consequence of Muslim victory the Marathawada region became the part of the Delhi Sultanate.\(^6\) In the beginning of the Muslim rule in the Deccan, most particularly, the northern part of the Marathawada region became the centre of the political activities of the Khaljis, the Tughluqs and the early Bahmanis.

**Socio-Religious Conditions:**

The society of Marathawada was heterogeneous in the medieval ages. The Hindus, of course, formed the majority and were divided into several castes. The caste system was very rigorous and rigid. Marrying outside one’s caste, social intercourse, inter-dining, etc. were strictly prohibited and avoided. There were numerous castes like Brahmins, Marathas, Prabhus, Vani, Sonar, Lohar, Sutar, Kunbi and many others, and almost each caste had again sub-divisions which themselves functioned as caste groups.\(^7\) The Brahmins considered to be superior to all non-Brahmin Hindus, the Kshtrayas were military class, the Vaishyas formed the mercantile and agriculturists’ community, the Sudras belonged to the lower strata of the society.

Among the Hindus the patriarchal type of family in the ancient age continued. The father enjoyed supreme authority over all members of the family. The joint family system was the order of the day,
however, in most of cases it was not maintained beyond one generation. the position of women was only after the men. Their life was subject to perpetual wardship of father, husband and then of sons. The institution of marriage was taken as a sacred and inevitable for both men and women. Divorce and widow re-marriages were not permissible among the Hindu community, except in rare and unavoidable circumstances. Commonly the Hindus observed monogamy type of marriages, except the members of the aristocratic families, who preferred polygamy as their means afford the same. Further, with a view to maintain their social status they prefer the system. The Hindus preferred the vegetarian food that composed of Jowar, Bajra, rice, wheat, maize, pulses, vegetables, and etc. The consumption of non-vegetarian food depended upon the means of the people. Among the Hindus the observance of fairs and festivals of Gudi Padwa, Chaitra Gaur, Nagpachami, Pola, Ganesh Chaturcthi, Dasera, Dipavali, Holi, etc. was common and traditional one.

In the region we notice the domiciled Muslims, who were generally called the Deccanis. Their ancestors had lived in the Deccan for centuries. Originally their ancestors were foreigners and the Deccan was the land of their adoption. They usually belonged to the Sunni sect of Islam, who professed belief on God, the Prophet and they followed the practices of the companions. But some of them turned to Shiasm, such cases were not common. The Deccanis consisted of the descendants of the following classes of the Muslim settlers;
1. The Arab Settlers
2. The Arabs of the Navayat clan
3. Immigrants from the north from the days of the Khaljis and the Tughluqs

4. The deserters from the north including the Amir-e-Sadah. They were military and civil officers having large staff or establishments. It Nere they, who revolted against the imperial rule of Delhi Sultanate and carved out the Bahmani kingdom.

5. Hindu converts to Islam and

6. The Habshis, the slaves and other skilled men from Abyssinia.

With regards to the Muslim social practices like marriages, divorce, widow re-marriages, contracts, civil disputes, etc. were observed as per the Islamic tenets. As of Hindus, they put the women in inferior position. The system of polygamy was practiced only by the elite class. The common Muslims preferred monogamy. The Muslim women wore the veils. All the Muslims preferred both vegetarian and non-vegetarian foods. They celebrated the festivals of Ramzan, Eid al-azha (Bakrid), Muharram, etc.

In medieval times the chief religion in the Marathawada region was Hinduism. In ancient days many temples, caves and religious establishments belonging to the Hinduism, Buddhism and Jainism cropped-up in the region during hey days of the Hindu dynasties. Further, the advent of Islam that began through the Sufis of the north Indian Khanqas (the religious convents) and the extension of the political authority of the Delhi Sultanate thereby caused the gradual increase of the Muslim population in the region.

From the beginning of the medieval ages (preferably the 11th century) in Maharashtra there started a religious movement of the Vishnavite cult. This cult was associated with Vithoba or Vithala or
Panduranga deity of Pandarpur. It has been augmented by the contribution of the great poets like Jnanadeva (ob. A.D. 1296), Namdeva (born A.D. 1270), Janabai (a maid servant), Sena (a barbar), Narhari (a goldsmith), Eknath and Tukaram. The contributors devised the vernacular literary form to reach the common people. The movement introduced democracy into the field of religion and preached its principle in language that appealed to the hearts of the ordinary man and woman by its simplicity, effectiveness and sincerity. It drew the followers among the lower classes of Maharashtra to whom the cult has become the real religion. The temple became the famous centre of popular worship in the Deccan towards the end of 13th century, when its presiding deity became the supreme object of adoration in the Bhakti School.

Simultaneously, another religious movement geared up in the Deccan that first concentrated in the Marathawada region. The Chishti 10 and Suharwardi 11 Sufis from the north-western parts of India ascended in the core areas of the Deccan like Khuldabad and Daulatabad. From these headquarters they preached the lessons of unity of God, fraternity, equality, castles society, ethics, etc. in other parts of the Deccan. The noted among them were Shaikh Muntazibuddin Zarzari Bakhsh, Shaikh Burhanuddin Gharib, Khwaja Amir Hasan Sajzi, Shaikh Sayyed Yusuf Husain Shah Raju Qattal, 12 Shaikh Zainuddin Shirazi, Shaikh Muhammad Momin Arifbillah Daulatabadi and others. Another town named Qandhar too developed as Sufi centre in the Marathawada region. Here also many high reputed Sufis belonging to wthac and other Orders spread their mission. The Sufi movement in the medieval times was
more or less was complementary to the Hindu common man’s religious activities in the Deccan.

**Economic Conditions:**

Agriculture was the main occupation of the majority of population in the Marathawada region. Its soil is generally stiff and dark colored. The land is flat with elevation ranging between 300 and 900 metres\(^{13}\). The Godavari River divides the region into two; i.e. northern and the southern. The former is famous for high fertility of soil and general richness resulting in higher agricultural yields, while the latter is comparatively dry.\(^{14}\) The region to the north of Godavari was known by names of *Mulakas*. This area together with its capital *Pratisthana* (modern Paithan) is mentioned in *Pali* literature.\(^{15}\) Ptolemy, the geographer mentions this city as Baithan, which was situated to the east of the Western Ghats on the Godavari. *Periplus of Eretarean Sea* nicknamed it as Paithan and places it at a distance of 20 days journey, south of Baryagaza.\(^{16}\) Further Ptolemy describes *Tagara (Thair or Ter)* as a great metropolitan city, and he places it to the north-east of Baithan. The *Periplus* also acknowledges that Ter was one of the pre-eminent trade centres in the region. The town is located on the bank of Terna River, which had immense significance as a trade town during the reign of Satvahanas. Trade was also carried out with the Greeks as some archaeological findings illustrate clearly.\(^{17}\)

Thus from the earliest days itself the economic activities like agriculture and trade were flourished in the Marathawada region. In the medieval ages on account of the extension of the north Indian imperial rule and further foundation of the local sultanates added strength to the prosperity of the region. The region was centrally situated in the Deccan,
hence it was well connected with the eastern and western sea-shore and their hinterlands and the states situated therein. The cities and towns like Devgiri Daulatabad, Khuldabad, Aurangabad, Ahmadnagar, Paithan, Ter, Ausa, Nanded, Udgir, Parenda, Dharur, Qandhar, etc. had grown up, and where all sorts of human activities were found.

In addition, in the medieval period in India the establishment of European factories on the eastern and western sea coasts of the Deccan, better communication and trade among the ruling states, the expansion of the Mughal power, which acted as an economic liaison between different parts of India, resulted in the expansion and flourishment of commercial activities. Thus, economic prosperity ruled in the Deccan. The Marathawada region being a centre of political activities began to gear up in the commercial activities as well. In economic sphere the region had its greater share. By the above reasons the coins of different states of the south and of the European Companies were imported or circulated in the region.

**Cultural Conditions:**

The cultural contribution of the Marathawada region is also rich as its political and economic aspects. Most particularly from the accession of Raja Ramchandradev (AD. 1271) the Yadva dynasty extended liberal patronage to art and literature. During the course of the dynastical rule a particular style of architecture called *Hemadpanti* came into vogue. The Marathi literature began to flourish and it received its due weightage under the Yadvas. The noted writers of the age were Mukundraj, who produced the *Vedantic* works like *Viveksindhu* and *Paramittra*; and Jnaneshwara, the celebrated author, who wrote
Bhavarthdipika,

a commentary on the Bhagvatgita.\textsuperscript{19}

The temples, tombs, forts, tanks and other historical structures built by the erstwhile rulers of the Marathawada are the reflection of the cultural and architectural taste of the people of the region. The Ajanta and Ellora caves near Aurangabad and elegant instances of a fusion of Hindu and Buddhist techniques in building cave temples. The forts of Daulatabad, Aurangabad, Parenda,\textsuperscript{20} Dharur,\textsuperscript{21} Ausa, Udgir, Qandhar, etc.\textsuperscript{22} are well known for their strength and defensive system. The other monuments like mosques, gates, arches, minars, towers, etc. also greatly extra-embellish the region.

In consequence of the establishment of the Muslim rule in the Deccan, from the region were produced an illustrious works in Arabic and Persian languages that give us great insight to know the Islamic learning, etc.
Notes and References:

1. The Faruqi dynasty founded the state of Khandesh. Then the state comprised the present areas of Jalgaon, Dhule, Nandurbar districts of Maharashtra and Burhanpur district of Madhya Pradesh. The Faruqis maintained their independence from the Bahmanis, who ruled much of the Deccan. Akbar, the Mughal emperor conquered Asirgarh and Burhanpur, the principal towns of the state, as a result the rule of the Faruqis had come to an end. Thus, Khandesh became a province of the Mughal Empire.

2. Geographically the region is situated between $17^0-35^\circ$ N and $20^0-40^\circ$ N latitude and $74^0-40^\circ$ E and $78^0-15^\circ$ E longitudes. In the north the region is bounded by the districts of Jalgaon, Buldhana and Akola, in the west by districts of Nashik and Ahmadnagar, in the south by districts of Solapur, and in the east by Andhra Pradesh. It possesses the area of 64525 square kilometers.

3. The term Godavari, literally means granting water. The river is taken as boundary or limit, as it divides the two regions of the south, one the black trap in the north, and other the granitic and calcareous country in the south.

4. In ancient literature oftentimes this term was used for ancient Deccan, in an anonymous work, ‘Periplus of Erythrean Sea’ the region is addressed as ‘Dakshindesh’. While Pliny and Ptolemy describe in their works a number of tribes, their settlements, rivers, towns, etc.


10. The Order is founded by Khwaja Moinuddin Chishti of Ajmer.

11. Shaikh Shabuddin Saharwardi is taken as the founder of this Order.

12. The Sufi was a father of Shaikh Muhammad Husaini Khwaja Bandanawaj Gesudaraj of Gulbarga.

15. Osmanabad District Gazetteer; p: 26
17. Rohit Jigysu,
   ‘From National to Cultural Disaster; Consequences of Post-Earthquake Rehabilitation Process on Cultural Heritage in Marathawada Region, India. A research paper presented in UNESCO-ICOMOS Conference, ‘Earthquake Safe; Lesson to be learned from Traditional Construction’, International Conference on the Seismic Performance of Traditional Buildings, Istanbul, Turkey, November, 16-18, pp: 1, 4 (Fn. No. 11)
18. The style is known after Hemdari or Hemadpant, a minister of Mahadeva and Ramchandradeva.
20. The fort of Parenda is originally constructed by the Bahmani rulers.
21. Dharur fort was built by Kishwar Khan, a great minister and commander of Ali Adil Shah-I (1558-80)
22. Most of the forts in the region are built by the Nizam Shahi rulers of Ahmadnagar.