

CHAPTER II

HISTORY

BIJAPUR district is one of the richest districts in the State from the point of view of history, tradition and legend. It is but natural that this district, which is well supplied with all the basic requirements of life in the form of a number of rivers and streams, a rich soil bearing sufficient, if not luxuriant, vegetation and a dry and healthy climate, has been the dwelling place of man since very early days.

A number of palæolithic sites have been found on both banks of the Malaprabha river stretching between Chalachagud and Hole-Alur. Of these, the site at Khyada in the Badami taluk is the most important. It has yielded hundreds of tool specimens and it is said that it has still quite a large reserve in its gravel. It does not seem to be unreasonable to assume that there was a large palæolithic factory here, since the tools not only occur in large number, but are also of different sizes and types. The Malaprabha basin had all the necessary advantages for an early stone-age settlement, and an inexhaustible supply of raw material of the best type was readily available within a few yards of the river for making stone implements¹. The remains of an extinct type of rhinoceros together with some large ovate hand-axes and cleavers of quartzite have also been found in the shingle bed of this river.

Herkal, on the bank of the Ghataprabha in the Bagalkot taluk, has yielded fine specimens of neoliths and microliths, polished and painted pottery, shell ornaments, terra-cotta figures, and iron-slag in large quantities. Herkal was thus one of the big centres of iron-smelting in the Deccan in the period following the stone-age².

A number of villages on the Krishna river in Bilgi taluk contain fragments of painted pottery and conch-shell ornaments which have been assigned to the Maurya and Andhra periods. Megalithic tombs called dolmens and cairns are found in large numbers in and round about Badami and Aihole.³

**Remains of
pre-historic
drawings**

There is a small rocky elevation called 'Gombi Gudda' or 'Hill of pictures', about one mile in circumference, between Asangi and Kulahalli, about two miles from the latter, the western, north-western and eastern slopes of which contain the most interesting finds in the district⁴. They are linear drawings cut 1/8" deep into the rocks, including figures of fighting bulls with prominent humps and long and pointed horns, men, camels with riders, elephants, deer, antelope, palanquin-bearers, etc. The unusual style of these drawings and their typically archaic appearance have given room to the surmise that they are the works of pre-historic man, whose existence in the district has been amply proved by the pre-historic sites referred to above. This surmise finds some support in the striking analogy between these drawings and the pre-historic carvings on the Kuppagallu hill, six miles north-east of Bellary, in style as well as contents⁵. There are, however, some modern drawings also along with the pre-historic ones both at Gombi Gudda and Kuppagallu. "Though these linear pictures are not works of consummate art" says R. S. Panchamukhi "they are, no doubt, the beginnings of picture-drawings in India and as such are very valuable to a student of Indian Art"⁶.

There is another hill called Bhandigani, near Yelahatti, which has a spacious natural cavern, the rocky roof and sides of which contain linear pictures in white paint of men in different poses standing round a temple or temple-car. The picture seems to narrate the story of some festival.⁷ The cavern is called Nural-phadi, Nural meaning hundred persons. In Panchamukhi's opinion, it has possibly something to do with the name Satakarni, which in Tamil classical works is paraphrased as Nuravar Kannar.⁸

**Legendary
history**

When we come to the legendary history of this district, we find seven places, namely, Aihole, Badami, Bagalkot, Dhulkhed, Galagali, Hippargi and Mahakuta, associated with legends of sages and demons, perhaps a memory of early fights between some intruders and local chiefs. These legends agree in describing these places as in the great Dandaka forest or Dandakaranya of the Ramayana. Local legends place a demon called Ilvala at Ilal, near Aihole and another called Vatapi at Badami, who were a terror to new settlers in Dandakaranya, until they were destroyed by the great sage Agastya. Bagalkot is said to have belonged to a musician of Ravana, the mythological demon-king of Ceylon. Dhulkhed on the Bhima river is said to have been the scene of the great sacrifice offered by Daksha Prajapati, at which Daksha's daughter, Parvati, killed herself for the reason that her husband, Shiva, had been insulted. Galagali on the Krishna river is said to have been the residence of the sage Galava, and Hippargi in Sindgi taluk has a temple which is said to have been originally built by Parashurama's father, Jamadagni.

During the second century after Christ, the area comprising this district seems to have contained at least four places of sufficient importance to be noted by the Greek geographer, Ptolemy (A. D. 150). But it must be admitted that the identifications are more or less doubtful. The *Badiamaei* of Ptolemy, though much too far to the east, is perhaps Badami which is referred to in the inscriptions of the sixth century both as Badavi and Vatapi. 'Indi' is perhaps the sub-divisional town of that name, thirty miles north-east of Bijapur, 'Kalligeris' in Ariaca may be Kalkeri in Sindgi taluk. 'Petirgala' in Ariaca is apparently Pattadakal, 10 miles north-east of Badami, an old town mentioned in copper-plates as the head of a sub-division and still having a number of ancient temples and many early Hindu stone inscriptions.

Early Greek notices

As in most parts of North Karnataka, the earliest local historical records belong to the sixth century after Christ. For the 800 years between the fifth century and the Muslim inroads in the early years of the fourteenth century, materials exist in the shape of a number of inscriptions, of which many were discovered, deciphered, and translated chiefly through the efforts of the late Dr. J. F. Fleet of the Bombay Civil Service. His *History of the Dynasties of the Kanarese Districts of the Bombay Presidency* offers abundant historical material about this district.

So far as is known, the oldest place in Bijapur seems to be Badami. As has been said before, this place is called Vatapi and Badavi in the inscriptions of the sixth to the sixteenth centuries, and is, perhaps, referred to by Ptolemy as Badiamaei. An early record dated in the Saka era 465 (A. D. 543) mentions the fortification of Badami by Pulikeshin I.

From the Chalukya acquisition of Badami till the Muslim invasion, the history of the district can be divided into four periods, early Western Chalukya⁹ period lasting from about A.D. 535 to about A.D. 757, Rashtrakuta period from A.D. 757 to A.D. 973; later Western Chalukya, Kalachuri and Hoysala periods from A.D. 973 to about A.D. 1200, and Devagiri Yadava period from A.D. 1185 to the Muslim conquest of Devagiri in A.D. 1312.

In the inscriptions of the Chalukyas of Badami, the name of the family is written as Chalkya, Chalikya and Chalukya (rarely Chalukya), sometimes with l for i. In the later records of the branch lines, however, it appears as Chalukya and sometimes as Chalukki and Salukki, the latter, in particular, resembling the form Solanki. Whatever it may be, the name, in all probability, was derived from that of an ancestor or a local family, resembling the word Chalka, Chalika or Chaluka. The

Early Western Chalukyas

modern clans of Sulkis, Solgis or Solaghs of the Punjab are supposed to be descendants of the Chalukyas¹⁰. When later the original significance of the word was forgotten, there were suggested, as usual, fanciful interpretations to explain the name. According to the Handarike inscription of the time of Vikramaditya VI, the Chalukyas were born in the *Chrubuka* (meaning the 'water-pot' or 'hand hollowed to hold water') of the sage Hariti-panchashikha when he was pouring out a libation to the gods. Another version has it that they sprang from the *Chuluka* of Brahma, when the god, at Indra's request, desired to create a hero who would be a terror to the evil-doers¹¹.

As to the original home of the family, if we reject the purely Puranic myths of little authority or value, the legendary history contained in the records of the Chalukyas of Kalyana ascribes the origin of this dynasty to Manu or the Moon and associates it with Ayodhya, capital of Uttara-Kosala. But modern scholars are inclined to think that the family had a local origin. Thus, according to N. Lakshminarayana Rao¹², 'there are reasons to believe that the Chalukyas were natives of Karnataka'. He further opines that the Chalukyas might have even belonged to the same stock as the Kadambas. The theory identifying them with the Gurjaras or associating them with the Chalikas of Uttarapatha is held by scholars to be untenable¹³.

An inscription on a stone tablet in the temple of Meguti at Aihole throws much light on the political history of the country at the time of the early Chalukyas¹⁴. The inscription is of the time of the Badami Chalukya king, Pulikeshin II, and bears the date A.D. 634-35 (Saka 556).

**Jayasimha
and Ranaraga**

The earliest authentic names in the Chalukya family are those of Jayasimha and his son, Ranaraga. They are mentioned in a few early records of the family; but they are not known for any outstanding achievement. According to the Aihole inscription, Jayasimha himself was preceded by a number of rulers of the Chalukya lineage.

**Pulikeshin I
(c. 535-566)**

The first noteworthy ruler in this family was Pulikeshin I¹⁵, son of Ranaraga. He was the first Maharaja in the family and may be considered as its real founder. The Aihole inscription says that he became the lord of Vatapipuri or Badami¹⁶; another inscription dated A.D. 543 at Badami states that he fortified it and presumably made it his capital.

His Badami inscription calls him Vallabheshvara and states that he performed the *Ashvamedha* and other sacrifices and celebrated the *Mahadana* called *Hiranyagarbha*. He enjoyed the titles, Shri Prithvi Vallabha, Satyashraya and Ranavikrama.¹⁷

Of Pulikeshin I's son, Kirtivarman I, three copper-plates were discovered by Dr. S. C. Nandimath at Godachi in 1927. These copper-plates are said to form the earliest copper-plate documents of this family. The record introduces the king Kattiarasa, who has been identified by P. B. Desai with Kirtivarman I¹⁸. The date of the record has been fixed at A. D. 578 and its subject is the grant of some land to a Brahmin named Vyaghraswami. An inscription of his younger brother Mangalesha in Cave III¹⁹ at Badami states that the construction of the cave-temple originated with Kirtivarman. While according to the Mahakuta pillar inscription of Mangalesha, Kirtivarman I defeated the rulers of Vanga, Anga, Kalinga, Vattura, Magadha, Madraka, Kerala, Ganga, Musaka, Pandya, Dramila, Choliya, Aluka and Vaijayanti, a claim which appears to be more a boastful exaggeration than a factual statement, in the Aihole inscription, which gives a far more reliable account, he is described as the "night of destruction" to the Nalas²⁰, Mauryas²¹ and Kadambas.

Kirtivarman I
(566 to 597-98)

Of the next ruler Mangalesha, the younger brother of Kirtivarman I, three inscriptions have been found in or near Badami. The earliest inscription, dated in the fifth year of his reign, is on a large fallen column which was at Mahakuta, three miles east of Badami but which has been now removed to Bijapur. The second inscription, inscribed on a plaster in the verandah of the Vaishnava cave at Badami, records the completion of the cave-temple and the grant of a village in honour of the installation in it of an image of Vishnu. The third, on the rock outside the cave, records a grant to another cave-temple. His greatest achievements were the victory over Katakuris (Kalachuris) and the conquest of Revatidvipa (*i.e.*, the sea-fort of Redi, south of Vengurla in the Ratnagiri district). According to a copper-plate found at Miraj, Mangalesha succeeded as regent during the minority of his nephew Pulikeshin II, who was the eldest son of Kirtivarman and peacefully resigned the throne when Pulikeshin II came of age²². But the Aihole inscription speaks of a desire on the part of Mangalesha to secure the succession for his own son, and of a civil war between him and his ward, Pulikeshin II, in the course of which Mangalesha lost his life, which was probably about 610 A.D.

Mangalesha
(597-98 to
610-11)

Pulikeshin II, who succeeded to the throne early in 610, was the most powerful and illustrious ruler of this early Chalukya dynasty. Of his inscriptions, the most important is the one found at Aihole, which has already been referred to above. At the time of his succession, his kingdom had been engulfed in chaos and confusion owing to the risings of enemies on all sides. Even his home province was threatened by an attack led by two rebels named Appayika and Govinda. But Pulikeshin II, by the strength of his arms, not only faced the existing situation

Pulikeshin II
(610 to 642)

successfully but also built up an empire which included the entire area from the Vindhya to the Cauvery and from the eastern to the western sea.

First of all, he quelled the internal rebellion by winning over Govinda who became his ally and defeating and expelling Appayika. Then he began his chain of conquests. The kingdoms and dynasties overthrown by him were the Kadambas of Banavasi, the Gangas of South Mysore, the Alupas who are supposed to have ruled at Humcha in the Shimoga District, the Mauryas of the Konkan, the Latas, the Malavas and the Gurjaras of Northern India, the Kosalas, the Kalingas, and Pishtapura²³ in the east, and the Pallavas, the Cholas, Keralas and the Pandyas in the south. His greatest victory, however, was the one he secured over Harsha or Harshavardhana, also called Siladitya, of Kanyakubja or Kanauj, whom the inscriptions call 'the war-like lord of the north'. By his defeat of Harsha, Pulikeshin II gained the title of Parameshvara²⁴, or Supreme Lord, which, with his other name of Satyashraya, became one of the hereditary titles of his descendants.

The above-mentioned conquests secured for Pulikeshin II the sovereignty of three Maharashtrakas (*i.e.*, great kingdoms) comprising 99,000 villages. This vast empire he ruled with such ability and skill that his fame spread far and wide.

The Chinese pilgrim, Hiuen Tsang, who was in India from A. D. 629 to 645 and who visited the capital and the kingdom of the Chalukyas (*Mo-ho-la-ch'a* or Maharashtra, the king of which was named *Pu-lo-ki-she* or Pulikeshin II), has left a vivid description of some parts of the Chalukya kingdom, which presents a fascinating picture of the political, military, religious, social and economic conditions obtaining in the Deccan under Pulikeshin's rule. According to Hiuen Tsang, the Chalukyan kingdom was nearly 1,200 miles (6,000 lis) in circumference and the capital, which was near a large river, about six miles (30 lis). The people, he says, were tall and proud, simple and honest. Whoever did them a service might count on their gratitude; he who offended them would not escape revenge. They would risk their lives to wipe out an insult and forget to care for themselves in helping the distressed. Whenever they had an injury to avenge, they always warned their enemy. In the battle, they pursued the fugitives, but did not slay those who gave themselves up. About the king, the traveller says that he was of the race of the Tsa-ti-li or Kshatriyas. Proud of his champions and elephants, the king despised and slighted the neighbouring kingdoms. His ideas were large and profound, and he spread abroad his sympathy and benefactions. His subjects served him with perfect devotion. Men loved study, the foreigner remarks, and followed the teachings both of heresy and of truth. A convent

contained nearly 5,000 devotees, who studied both the Mahayana and the Hinayana. There were hundred temples of the gods, and heretics of various sects were exceedingly numerous. He also speaks of five relic mounds or stupas 'made by king Wu-yeu or Ashoka', and of a stone statue of 'Kwan-tsen-tasai-pu-sa or Avalokiteshwara Bodhisatva' in the middle of an ancient convent, a short distance to the south of the capital.

The reputation and influence of Pulikeshin II were not confined to India. An Arabic chronicle records that in the thirty-sixth year of his reign, Khusru II, King of Persia, interchanged presents and letters with Pulikeshin II, and some scholars have suggested that painting No. 17 in Ajanta cave I, in which an Indian king receives presents from Persians, is a record of this mission from Khusru II to Pulikeshin II. The Muslim historian, Tabari, who speaks of the embassy from India, gives the name of the Indian king as Prmesa, *i.e.*, Paramesha or Parameshwara which is known from epigraphic evidence to have been the second name of Pulikeshin II.

Towards the close of Pulikeshin II's reign, a great calamity overtook the Chalukya kingdom. About A.D. 642, Pulikeshin II was defeated and probably killed by the then Pallava king, Narasimhavarman I, who, in retaliation to Pulikeshin's attack on the Pallava capital, led an expedition against Badami and captured it. According to the evidence of some Pallava grants, Pulikeshin II was repeatedly defeated by the Pallava king who appears to have pursued his foe right upto his capital. That the Pallava king was actually in possession of Badami is attested by his inscription on a rock behind the temple of Mallikarjuna in Badami and also by his title Vatapikonda²⁵.

This was, indeed, a crisis in the history of the Chalukyan kingdom. The feudatories of the empire declared their independence and even two of Pulikeshin's sons who were ruling as viceroys sought to follow the same course. Another son, Vikramaditya I, however set himself to the task of repelling the Pallava invasion and restoring the unity of his father's empire. He compelled Narasimhavarman to retire from Badami and defeated his own brothers and the other feudatories who wanted to divide the empire among themselves. He then proclaimed himself king of the restored kingdom and rewarded his younger brother, Jayasimhavarman, who had stood by him all along, with the viceroyalty of Lata in southern Gujarat.

We know, from epigraphical evidence, of four sons of Pulikeshin II, namely Adityavarma, Chandraditya, Vikramaditya I and Dharashraya Jayasimha; it also appears that he had a daughter named Ambera. Of Adityavarma, a copper-plate grant has been found dated in the first year of his reign. It gives no

historical information and does not even expressly state that Adityavarma was the eldest son of Pulikeshin II. Chandraditya is known from two grants of his wife, Vijayabhatarika²⁶. They state that Chandraditya was an elder brother of Vikramaditya I. Whether Chandraditya reigned is not clear; perhaps he might have enjoyed a feudatory status. Dharashraya Jayasimha was placed by Vikramaditya I in Lata Mandala in Gujarat, where the former appears to have had a successful career. According to a Chalukya record dated 685 A.D., he defeated and exterminated the whole army of Vajrata in the country between the Mahi and the Narmada.

Vikramaditya I
(655-681)

Vikramaditya ascended the throne in 654-55. The gap between the death of Pulikeshin II and the accession of Vikramaditya I, acts as a pointer to the troubled state of affairs and the time taken by the latter to consolidate the kingdom before proclaiming himself as the king. He is described as having obliterated the fame of Narasimha, destroyed the power of Mahendra (his son) and surpassed Ishwara, (*i.e.* Parameshwaravarman I, grandson of Narasimha) in statesmanship and thus crushed the Pallavas. Later records also represent him as having humbled the Chola, Pandya and Kerala kings and as getting obeisance done to him by the Pallavas. Some records add the Kalabhras also to the list of peoples subdued by him. Inscriptions also speak of the great assistance that was rendered to him by his son, Vinayaditya, and grandson, Vijayaditya, in his wars.

Vinayaditya
(681-697)

In about 681, Vikramaditya I, was succeeded by his son Vinayaditya, who was also called Vinayaditya Satyashraya, Rajashraya and Yuddhamalla and he continued to reign till about the middle of 697. In several of his records, he is described as having arrested the exalted power of the Pallava lord of Kanchi and brought the Kalabhras, the Haihayas, the Vilas, the Malavas, the Cholas and the Pandyas to the same state of subjugation as that of the Aluvas (Alupas) and the Gangas, who were here literally subjected to his family. Later records credit him with having levied tribute from the very powerful rulers of Kavera (the Cauvery region) and Parasika or Persia and Simhala or Ceylon. Although this claim appears to be extravagant, Dr. Sircar observes that it is not improbable, in view of the troubled condition in both Simhala and Persia about this period, and that a Ceylonese prince and a Persian chief had taken refuge at the Chalukya court.²⁷ He is also said to have acquired the Palidhvaja and other regal insignia, by crushing the lord of the entire Uttarapatha, whose name, however, is not specified. Vinayaditya thus seems to have fully restored the old power and prestige of his dynasty.

Vijayaditya
(697-733)

Vinayaditya was succeeded by his son, Vijayaditya, in 696-97, who continued to reign till 733. His reign appears to

have been more or less peaceful, except for his conflict with the Pallavas, in which he was assisted by his son. In his time, the temple of god Vijayeshvara, now called the temple of Sangameshvara, was built at Pattadakal. He donated villages to Jaina teachers.

Vijayaditya was succeeded by his eldest son, **Vikramaditya II**, who reigned till about 745. **Vikramaditya** is said to have made a sudden attack on the Pallava country and put to flight the Pallava King, Nandipota-varman. After entering Kanchi, he is said to have donated heaps of gold to the Rajasimheshwara and other temples there. He also destroyed the power of the Pandya, Chola, Kerala and Kalabhra kings and set up a pillar on the shores of the southern ocean²⁸. The Pattadakal inscriptions show that **Vikramaditya's** wife was Loka-mahadevi, of the Haihaya (Kalachuri) family, and that the famous temple of Lokeshvara (now called the Virupaksha temple) of Pattadakal was built by her in memory of her husband's three victories over the Pallavas of Kanchi. Another of his queens, Trailokyamahadevi by name, constructed another great temple (that of Trailokyeshvara) near the Virupaksha shrine. The king, pleased with the work of the architect (Gunda by name) of the Virupaksha temple, is said to have conferred upon him a badge of honour called the 'Mumeperjerepu Patta.'

Vikramaditya II
(733-34 to 744-45)

Kirtivarman II, who succeeded **Vikramaditya II**, was the last ruler of this family. His power was steadily undermined by the Rashtrakuta subordinate, Dantidurga, who made the final assault on **Kirtivarman II** in 752 or 753. The Chalukya king, however continued to rule for two or three years more, after which, in 757, he was completely overthrown by the Rashtrakuta king, Krishna I.

Kirtivarman II
(744-45 to 757)

Of the Rashtrakutas, who overthrew the Western Chalukyas, the earliest trace in Bijapur district is an undated inscription of the Rashtrakuta king, Dhruva (780-792), on a pillar in the temple of Lokeshvara, which calls the king Dharavarsha Kalivallabha and records that he conquered and imprisoned a Ganga king and humbled the pride of the Pallavas. Dhruva was the fourth Rashtrakuta ruler, the first three being Dantidurga (c 752-756), Krishna I (756-775) and Govinda II (775-780). Of Dhruva's successor, Govinda III (792-814), who was one of the most powerful of the Rashtrakutas and whose dominions stretched from the western to the eastern coast and from the Vindhya mountains in the north to at least the Tungabhadra in the south, no inscription seems to have been found in the Bijapur district. The same is the case with his son and successor, Amoghavarsha I (814-880).

Rashtrakutas
(c 757 to 973)

Of the next ruler, Krishna II or Akalavarsha I (880-915), however, a few inscriptions have been found, one at Nandavadi and another at Aihole. The former, dated 902, calls the king Akalavarsha. The latter, dated 911, records the building of a cell for a saint. Another inscription²⁹ found at Aihole refers to the reign of Akalavarsha. But, as the record is very badly damaged and the date portion lost, it is difficult to know whether it belongs to the reign of Krishna II or Krishna III.

Of the remaining Rashtrakuta kings, a stone inscription of Krishna III (939-966) dated 947 has been found at Salotgi near Indi. From this inscription we learn that in Salotgi (mentioned as Pavittage in the inscription) a college was located in a big hall attached to the temple of Trayi-purusha, which was built by Narayana, a minister of Krishna III. The record states, among other details, that the college attracted students from far and near and 27 boarding houses were necessary to accommodate them, and that an endowment of 12 nivartanas (roughly 60 acres) was necessary to defray merely the lighting charges of the institution. Another inscription of Krishna III, dated 957, in this district, is found at Kajrol. The importance of this record lies in the fact that it introduces a Tailappayya as a subordinate of Krishna III.

Western
Chalukyas of
Kalyana
(973-1198)

During the period of the Rashtrakuta domination, the Chalukyas still lingered on in a feudatory capacity in different parts of the empire, as can be seen from inscriptional and literary evidence. In 973, Tailappayya already mentioned above or Taila II, a Western Chalukya prince, who was one of Krishna III's officers ruling in a portion of the Bijapur district, taking advantage of the weak rule of Kakkala, younger brother of Krishna III, killed him and occupied the Rashtrakuta kingdom, thus bringing to an end the 220-year old rule of the Rashtrakutas. Taila II (973-997) first established himself at Manyakheta, the Rashtrakuta capital, and then changed to Kalyana in the Bidar district³⁰. Along with the Rashtrakuta king, he is also said to have killed Munja of the Paramara dynasty of Malwa and Panchala, a Ganga prince of Talakadu. His inscriptions, of which only one has been found in the Bijapur district (at Bhairanamatti), seem to show that he re-established Chalukya sway at least in Karnataka. Of Taila II's eldest son and successor, Satyashraya II (999-1008), one inscription has been found in this district, at Tumbige, 20 miles from Bagewadi, and bears the date 1004 A. D. Of Satyashraya's successor, Vikramaditya V (1008-1014), no inscription seems to have been found within Bijapur limits. But of his youngest brother and successor Jayasimha II (1015-1042) inscriptions have been found at Arasibidi, Belur, Bhairanamatti and at other places in north Bijapur. In 1022, Jayasimha II's elder sister, Akkadevi, was

entrusted with the government of the Kisukadu or Pattadakal Seventy, and she seems to have ruled upto 1050. Two of his leading Bijapur subordinates appear to be Dandanayaka Barma-deva and Nagaditya. Of Jayasimha II's successor, Someshvara I (1042-1068), two inscriptions have been found at Arasibidi and Devur. Of Someshvara I's successor, Someshvara II (1068-1076) two inscriptions have been found at Arasibidi and Bijapur. His chief Bijapur vassal seems to have been the Dandanayaka Nakimayya, who, in 1074, was governing the Taddevadi Thousand. Of Someshvara II's successor, Vikramaditya VI (1076-1126), perhaps the greatest of the Western Chalukyas of Kalyana, inscriptions have been found scattered over the whole of Karnataka and beyond. He established a new era in which all his grants are dated and which was in use in the Chalukya territory for nearly a century. Though he had his capital at Kalyana, and a second minor one at Etgiri, the modern Yatgiri (Yadgiri or Yadgir) in the Gulbarga district, he also enlarged Arasibidi, eight miles south of Aihole, and made it another of his capitals under the name of Vikramapura. In 1122, his chief Bijapur vassal was the Sinda, Mahamandaleshwara Achugi II, who had a number of victories to his credit. Vikramaditya VI is said to have successfully resisted the Hoysala Ballalas (who had invaded the Chalukya territories under Vishnuvardhana), put to flight the Pandyas, taken over Gova or Goa and seized the Konkan. Of Someshvara III (1126-1138), the second son and successor of Vikramaditya VI, inscriptions have been found in Dharwar, Mysore, Andhra and at Chiknal, fifteen miles south-west of Hungund. One of his Bijapur vassals was the Kalachuri, Mahamandaleshwara Permadi, who, in 1128, was in charge of the Taddevadi region. Of Vikramaditya's son and his successor Jagadekamalla II (1138-1150), inscriptions in this district have been found in Badami, Nalatvad and other places. His Bijapur vassal, the Sinda Mahamandaleshwara Permadi I, who was ruling over a fairly large territory, is said to have repelled a Hoysala Ballala invasion and successfully met the Kadambas of Goa. Of Jagadekamalla's younger brother and successor, Taila III (1151-1163), an inscription has been found at Pattadakal. His Bijapur vassal was the Sinda Mahamandaleshwara Chamunda II who was in charge of a large territory. His commander-in-chief was the Kalachuri³¹, Mahamandaleshwara Bijjala, and as the Kalachuri inscriptions record that Bijjala destroyed all the Chalukya kings and gained the whole of Kuntala it is clear that he abused the trust placed in him and used his sovereign's armies to deprive him of his kingdom³².

Basaveshwara's life story has come down to us in various versions. But without entering into any controversy, his life may be narrated in short as follows. Basaveshwara³³ was born in a high-placed and well-connected Aradhya³⁴ family in a place

**Basavesh-
wara**

called Ingaleshwara-Bagewadi in Bijapur district. Young Basaveshwara was a precocious child given to religious meditation. Basaveshwara took up his residence in the vicinity of the temple of Sangameshwara at Sangama, at the confluence of the Malaprabha and the Krishna, and received religious instruction there from a learned ascetic named Jataveda Muni, according to Singiraja. Meanwhile, Baladeva, who was much impressed by his nephew's piety and devotion, gave his daughter Gangambika in marriage to Basaveshwara. According to one tradition, an adopted sister of Bijjala himself had also been given in marriage to Basaveshwara. On the death of Baladeva, king Bijjala appointed Basaveshwara as the Prime Minister, Lord of the Treasury and Commander-in-Chief.

Basaveshwara's saintliness, charity, piety and learning made his Veerashaiva creed very popular. Men and women from many parts of the country, including princes and other eminent personalities from far-off places, came to Kalyana and accepted the preachings of Basaveshwara and other Sharanas.

As time went on, king Bijjala began to view with suspicion and increasing alarm the rapid growth of the movement³⁵. Basaveshwara's opponents were not slow in working to heighten the king's prejudice and poured poison into his ears against Basaveshwara. Meanwhile, the gulf between them widened perceptibly. Finally, the king was prevailed upon by the opponents of Basaveshwara to make use of his powers to suppress the Veerashaiva movement. About this time, a marriage was solemnised by Basaveshwara between the daughter of a Brahmin convert and the son of an 'untouchable' convert and this was severely frowned upon by the orthodoxy. Bijjala thought it an opportunity for taking rigorous measures against the Veerashaiva movement and its leaders. Accordingly, the two followers who were parents of bride and bridegroom were ordered to be dragged over the ground by yoked bullocks tied by ropes. This action of Bijjala, instead of striking terror into the hearts of the Veerashaivas, only infuriated them. Some of them lost their normal balance and decided to take revenge. Basaveshwara was sorely grieved at the unsavoury turn of events and tried to stem the tide of violence on both sides. When he found this impossible, he, overwhelmed by a sense of disappointment, left Kalyana and went to Kudala Sangama and sought refuge in his tutelary deity, Lord Kudala Sangama, and became one with Him. Along with Basaveshwara, many devout Sharanas also left Kalyana and dispersed to different parts of the country.

Freed from the restraining influence of Basaveshwara, according to Bhimakavi's Basavapurana, two Veerashaivas,

Jagadeva and Bommarasa, killed Bijjala in his palace and proclaimed their deed to the outside world together with the reasons that had prompted them to do it. Confusion reigned supreme in the capital. Insurrections and street-fights were common occurrences. Many of the insurrectionists left the city and they were pursued some distance by an army of Bijjala's successor.

Of Bijjala's eldest son and successor, Raya Murari or Someshvara (1167-1175), an inscription³⁶ is found at Ingaleshvara, six miles north of Bagewadi. We learn from this record that a grant of land was made to the Somanathadeva temple at Ingaleshvara and it was entrusted to Jnanashaktipandita, the *acharya* of the Svayambhu Keteshvara temple at Vijayapura. The Taddevadi Thousand (along with some other areas) was, during his reign under the Dandanayaka Keshava or Kesimayya. Few inscriptions of Someshvara's three brothers who succeeded him have been found in the Bijapur district, though the feudatory of one of them, Vikrama of the Sinda dynasty, is mentioned as governing the Kisukadu or Pattadakal Seventy in 1180. In 1182, the Western Chalukyas made a fresh effort to regain their lost power. Taila III's son, Someshvara IV, succeeded in establishing for seven years a semblance of Chalukya sovereignty. His inscriptions are found only in central and north-east Dharwar and do not seem to show that he held Bijapur. Shortly after 1189, the Western Chalukya dominions were for a time divided between the Hoysalas of Dwarasamudra from the south and the Yadavas of Devagiri from the north.

The only two Hoysala³⁷ kings who seem to have attempted to hold the Bijapur territory were Vishnuvardhana (1106-1141) and his grandson, Ballala II (1173-c-1220).

The Sindas, who have been mentioned in connection with several of the Western Chalukya and Hoysala kings, were a family of local chiefs or Mahamandaleshvaras who, from the beginning to nearly the end of the twelfth century, played an important part in the history of Bijapur and Dharwar districts. They trace their origin to a certain king Sinda, who was born in Ahikshetra and had married a Kadamba princess. They claim to be of the Nagavamsha or serpent race. Their inscriptions occur at Aihole, Arasibidi, Pattadakal, Kodikoppa, Naregal, Ron and Indi. Their capital was Erambarge or Erambirge, the modern Yelburga. Their inscriptions do not give the name of the founder of the family. Important among these Sinda chiefs was Achugi II. He was governing the Kisukadu Seventy (the region round about Kisuvolal, or Pattada Kisuvolal, i.e., modern Pattadakal) and several other towns, the chief of which was Nareyangal (modern Naregal). He will ever be remembered in the history of South India as the saviour of the Chalukyan empire, which at the close

Sindas
(1120-1180)

of the glorious rule of Vikramaditya VI, was attacked by the Hoysalas from the south, by the Goa Kadambas from the west, by the Karad Silaharas from the north and by the Uchangi Pandyas from the east. It was only through the help of Achugi that Vikramaditya VI was able to hold these refractory chieftains in check. Achugi's eldest son was Permadi I. His capital was Erambarge and he had the government of the Kelavadi Three-hundred, the Kisukadu Seventy and the Nareyangal Twelve, as the vassal first of the Western Chalukya king Vikramaditya VI and then of his son, Jagadekamalla II. Permadi, besides being a military genius, seems to have been an efficient administrator. He took great delight in enjoying poetry and singing and is called the second Bhoja. Permadi I, was succeeded by his younger brother, Chavunda II, a vassal of the Western Chalukya king, Taila III. He had two sons, Achugi III and Permadi II. Chavunda II was governing the Kelavadi Three Hundred, the Kisukadu Seventy, the Bagadage Seventy and other districts, while Demaladevi (his first wife) and Achugi III were governing as his regents at the city of Pattada-Kisuvola.

There was at least one other branch of the Sindas. An inscription at Bhairanamatti, six miles east of Bagalkot, dated 1033, mentions Nagati or Nagaditya and Sevyā of the Sindavamsha who were underlords of the Western Chalukya king, Jayasimha III (1015-1042). The Tidgundi grant of the Western Chalukya king Vikramaditya VI (1076-1126), dated 1082 (Saka 1004), mentions as his vassal a certain Munja of the Sinda family. Munja seems to be of the same branch of Nagaditya and Sevyā, and like them, claims to belong to the 'Naga' race.

**Devagiri
Yadavas
(1185-1312)**

The Devagiri Yadavas were a dynasty of powerful kings who held almost the whole of Western Deccan before the Muslim conquest. Their capital was originally at a place called Tenevalage identified by some with modern Teligi and by others with Tadavalaga, (both in Bijapur district), then at Vijayapura or Bijapur, and lastly at Devagiri, the modern Daulatabad. According to Hemadri's Vratakhanda, Bhillama (1185-1191) founded the city of Devagiri, but it is doubtful if it became the capital during his period. The earliest reference to this city, as the capital, is in an inscription of Bhillama's son, Jaitugi I, dated A.D. 1196. Bhillama, the first independent king of the family, tried to push himself southwards and came into conflict with the Hoysalas. He fought with Hoysala Narasimha, killed him and acquired the country north of the Krishna. During the closing years of his reign, however, the Hoysala king, Ballala, inflicted on him a heavy defeat and established his authority over Belvala and other districts. More than half a dozen inscriptions of Bhillama are found in this district, in places like Nimbāl, Mutgi, Madbhavi and Pirapur. Some of them are dated in Saka years while

others in the regnal years of the king. Though the latter inscriptions are not unanimous so far as the initial year of his reign is concerned, it can be presumed that he came to the throne in A.D. 1185. Of Bhillama's son, Jaitrapala or Jaitugi I (1191-1210), we have about ten inscriptions and all of them come from Bijapur district. Jaitugi made a successful attack on the Kakatiya kingdom defeating and killing the Kakatiya king, Rudradeva. He also killed the next Kakatiya king, Mahadeva, and took his young son, Ganapati, prisoner. Later on, however, the latter was released and placed on the throne. Jaitugi also succeeded in subduing the Paramaras of Malava and Chalukyas of Gujarat. Singhana (1210-1247), the son of Jaitugi I, was the most powerful king in the dynasty. A large number of his inscriptions are found in Bijapur district and elsewhere. As in the case of Bhillama, in the case of Singhana too, inscriptions differ in counting his regnal years, though a good number of them count the beginning of his reign from A. D. 1210. Some inscriptions tend to show that he began to rule from A. D. 1200. He succeeded in pushing back the Hoysalas from the regions north of the Tungabhadra and extended his territory upto the river Cauvery in the south. He subdued the smaller chiefs like Kadambas, Rattas, Silaharas and established his authority over the whole of Deccan. He also defeated the Paramaras of Malava and the Chalukyas of Gujarat, and his kingdom extended upto Khandesh in the north. Krishna or Kannara (1247-1260), the grandson of Singhana, succeeded the latter in 1247. Out of a number of inscriptions we have of him, more than a dozen are found in Bijapur district, in places like Agarkhed, Takali, Kalkeri, Salavadi and Nidoni. Kannara continued his encounters with the Hoysalas and Paramaras. Jalhana, the author of *Suktimuktavali*, was his minister and the commander of the army. Krishna was succeeded by his brother, Mahadeva. He defeated the Silahara, Someshvara, and annexed northern Konkan to his territory. Hemadri, the celebrated author of *Chaturvarga-chintamani*, was his minister. A particular style of architecture goes by the name of this minister as Hemadpanti style. The inscriptions of this king which are found in Bijapur district are from Tadalbagi and Ingaleshwara which are dated in his regnal year 10 (A.D. 1269) and Saka 1177 (A.D. 1265), respectively. Ramachandra, the son of Kannara, succeeded Mahadeva, by-passing the claims of the latter's son Ammana whom he put to death. This was the last of the great Yadavas of Devagiri. Though the earlier part of his reign was peaceful, the later part was fraught with dangers which ultimately resulted in the downfall of the kingdom.

In 1294, a Muslim army, led by Ala-ud-din, the nephew of Jalal-ud-din Khilji, the emperor of Delhi (1290-1296), appeared in the Deccan, sacked Devagiri, stripped Ramachandra of much of his wealth and forced him to acknowledge the supremacy of the Delhi emperor³⁸. According to a local history of doubtful

**Muham-
madan in-
roads and the
conquest of
the Deccan by
Delhi**

accuracy, between 1301 and 1307, Bijapur was under the Government of Aiz-ud-din Abin Jaha, who is said to have built a mosque at Bijapur for the benefit of Muslim settlers³⁹. In 1306, Ala-ud-din, who, murdering his uncle, had usurped the Delhi throne, sent 1,00,000 horses under his general Malik Kafur, who subdued a great part of the Maratha country, besieged Devagiri and again forced Ramachandra to submit. Ramachandra died in 1310. He was succeeded by his son Shankara. Before the year was over, Malik Kafur entered the Deccan for the third time, laid waste the Hoysala kingdom, defeated and captured Ballala III (1292-1342) and took and plundered his capital at Dwarasamudra. In 1311, Malik Kafur returned to Delhi with rich spoils. He entered the Deccan for the fourth time, put Shankara to death, and laid waste Maharashtra and Karnataka. In the confusion at Delhi, which followed the assassination of Ala-ud-din Khilji in 1316, Harapala, the son-in-law of Ramachandra, is said to have restored the former Devagiri territories to independence. But his success was only partial as Bijapur seems to have remained subject to the Delhi emperors. In 1316 and again in 1320, Karim-ud-din is mentioned as the emperor's governor at Bijapur, and this is supported by the appearance of his name on one of the mosques at Bijapur⁴⁰. In 1318, the emperor Mubarak (1316-1320) led an army into the Deccan, captured Harapala and flayed him alive⁴¹. In 1327, the emperor Muhammad Tughlaq (1325-1351) subdued Karnataka.

It was not till the reign of this king that the regular and effective colonisation and occupation of the Deccan by the northern Muslims took place. During the first part of the reign of Muhammad Tughlaq, the Emperor of Delhi had effective control over the country as far south as Madurai and even further. That the conquest was systematic can be inferred from Barani's statement that as soon as a new territory was added to the empire, it was forthwith furnished with a hierarchy of officials and even the farthest provinces were kept under control⁴². At that time, the land was divided into 23 provinces, each of which was under a provincial governor, who was both a revenue collector and a military commander and who was allowed a great latitude in local matters.

Beginning of Vijayanagara About this time (1328-1335) the Vijayanagara empire was founded by Hukka or Harihara and Bukka and their three brothers.

Though there are conflicting theories about the origin of this empire, there are no two opinions about its significance in the history of India, particularly the Deccan, that it stood for the Hindu religion and culture of the country and saved these from being engulfed by the onrush of Islam.

Harihara Raya spread his power also to the north of Vijayanagara, as a Kannada inscription at Badami dated 1339-40 (Saka 1261) records the grant of the village of Badami and of Mundanur to the two thousand Mahajanas of Badami and the building of a fort, presumably the northern part of Badami fort, by one of Harihara's Nayakas or captains. Harihara's conquests, it appears, did not pass north of the Krishna as Bijapur continued under the authority of the Delhi emperors.

Among the new nobilities whom the Deccan viceroy of the Emperor Muhammad Tughlaq summoned to Devagiri in 1347, and whom the latter's mad tyranny drove to rebellion, was the *amir* or Chief of Bijapur. This rebellion ended in the establishment of an independent Muslim kingdom at Gulbarga under an Afghan named Hasan, entitled Zafar Khan. Hasan, in fact, claimed descent from the famous Persian hero, Bahman, and his dynasty, therefore, came to be known as the Bahmani dynasty. He also, out of respect for his Brahmin patron, Gangu, assumed the title of Ala-ud-din Hasan Gangu Bahmani⁴³. Within a short period, the whole country between the Bhima and Adoni, about 40 miles north-east of Bellary and between Chaul and Bidar, the northern part of Mysore and the central Konkan was brought under the authority of Ala-ud-din the first Bahmani ruler (1347-58). Constant fighting continued between the Vijayanagara and the Gulbarga kings. During the wars between the Bahmani and Vijayanagara rulers, the peace of the district, which was part of the Bahmani kingdom, remained generally undisturbed, though the southern part, being nearer to the scenes of these wars, could have hardly escaped occasional plunder. During this period, the kingdom had been divided into four provinces centered round Daulatabad, Berar, Bidar and Gulbarga, of which the province of Gulbarga, which included Bijapur, was regarded the most important and was usually entrusted to the person who commanded the confidence of the king to the greatest degree and hence was called Malik-Naib or Viceroy.⁴⁴

**Beginning
and growth of
Bahmani
kingdom**

In 1424, Ahmad Shah, the then ruling prince, changed his capital from Gulbarga to Bidar.

In 1435, during the reign of Ala-ud-din II, his brother Muhammad Khan, after ravaging the Vijayanagara country, claimed one half of the Bahmani territories from the king, and with the aid of the Vijayanagara army, seized Bijapur and other places. But he was soon routed by Ala-ud-din who regained possession of Bijapur⁴⁵. In 1444, Deva Raya of Vijayanagara having strengthened his troops in archery, entered the Bahmani territories, and plundered the country as far as Bijapur. To repel this attack, Ala-ud-din and Khan Zaman, Governor of Bijapur, marched with an army of 50,000 horse and 60,000 foot

and a considerable train of artillery. Three actions were fought in two months, and in the end, Deva Raya asked for terms which were granted on his agreeing to become a tributary to the Bahmani king.

Bijapur played an important part in the rebellion of prince Hasan Khan, the younger brother of Sultan Humayun Shah (1458-1461). When the rebels (a divine named Habib Ulla and prince Hasan Khan) arrived with 800 horses near the mud fort of Bijapur, they were received with apparent respect by the commandant, Siraj Khan Junaidi. At night-fall, Siraj Khan surrounded the fort and in the scuffle that followed Habib Ulla was killed. Next day, the prince and his supporters were sent to Bidar, where the prince is said to have been thrown to a tiger that tore him to pieces⁴⁶.

General
results of the
Muslim pene-
tration into
South

From the beginning of the Bahmani dynasty, the Deccan had been cut off from the north by the very fact of its independence of the Tughlaq empire and by the intervention between Delhi and Gulbarga of large territories arising out of the independence of Gujrat, Khandesh and Malwa. Consequently, the connection of the Deccan with Delhi during the short political relationship with the Khiljis and the early Tughlaqs faded away gradually. This made the handful of the Muslims in the Deccan look for moral and material help from the Islamic countries across the seas and during this time we find an increasing influx of new-comers from the coasts round the Persian Gulf and from further north round the Caspian Sea. These new-comers came to settle down in the Deccan, some at the invitation of the Bahmani Sultans and others of their own accord. This immigration of Arabs, Persians and Turks had naturally a great effect upon the culture and future history of the Deccan.

According to Colonel Meadows Taylor⁴⁷, except Humayun Shah, the Bahmani kings protected their people and governed them well. Instead of interfering with the local institutions and hereditary offices of the Hindus, they allowed them to continue and turned them to their own use. Persian and Arabic education was extended by schools attached to mosques which were endowed with lands. This naturally helped the spread of the literature and the faith of the rulers. It was a tradition of the Bahmani kings to invite men of learning to their capital and to patronise them. We read of Shaikh Ibrahim Fathullah Qadiri who came from Multan and dedicated to the Sultan his book named *Maarif-ul-Ulum* wherein he catalogued all the known sciences and gave their exact definitions. Another and much greater person who came to Bidar in 1453 and made it his home was Mahmud Gavan who made a mark in the history of the Deccan as a minister, commander, royal adviser, literary man and martyr. A large foreign

commerce centred at Bidar, the capital of the Deccan, which was visited by merchants and travellers from many countries. Taylor tells us that the Bahmani kings made few public works; there were no water-works, no new roads or bridges and no public inns or ports. Their chief works were huge castles "which after 500 years are as perfect as when they were built." A constant stream of foreigners poured in from Persia, Arabia, Tartary, Afghanistan and Abyssinia and these foreigners, who served chiefly as soldiers, married locally and there was created a new Muhammadan population of the Deccan.

Nicolo Conti, the Italian traveller, who was in this country about the middle of the fifteenth century, has left to us a description of certain aspects of the contemporary Indian life. What he saw of Indian ships interests us in particular as they must have been the ships lying at anchor in the ports of the Deccan.⁴⁸ He says that they were much larger than those built in the ship-yards of Italy. He further observes that some of them were built in such a manner that if a part were shattered by the tempest, the remaining portion would safely accomplish the voyage to port.

In 1478, the Bahmani minister, Khwaja Mahmud Gavan, introduced several far-reaching fiscal and military reforms, which are said to have greatly improved the state of the people. The number of provinces of the kingdom was raised from four to eight, the province of Bijapur with many districts along the Bhima, together with Mudgal and Raichur, being assigned to the minister. These reforms excited the jealousy of the officers and nobles of the court and the result was a conspiracy against the minister. He was falsely accused of treason and, under Muhammad Shah's order, was executed in 1481⁴⁹. Bijapur, the estate or jagir of the late minister, was conferred on Yusuf Adil Khan, the future founder of the Adil Shahi kingdom of Bijapur, and he was appointed tarafdār or provincial governor of Bijapur. The death of Mahmud Gavan was a grievous blow to the Bahmani power, as he alone was able to control the rivalries and disaffection of the ambitious nobles of the court. The kingdom was soon torn by the rivalries and intrigues of two great parties, the Deccanis, chiefly naturalised foreigners under the leadership of Nizam-ul-Mulk, and the foreigners including Turks, Arabs, Persians, Afghans and Mughals, under the leadership of Yusuf Adil Khan. These factions led to the division of the Bahmani kingdom into five independent Sultanates, namely, the Adil Shahi of Bijapur under Yusuf Adil Khan, the Nizam Shahi of Ahmadnagar under Malik Ahmed Bhairi, the Qutb Shahi of Golconda under Sultan Qutb-ul-mulk, the Barid Shahi of Bidar under Qasim Barid and the Imad Shahi of Berar under Fatullah Imad-ul-mulk⁵⁰. Though kings, nominally supreme, continued to rule

**The birth of
Adil Shahi
dynasty**

upto as late as 1526, the supremacy of the Bahmanis may be said to have ceased from 1489, when Yusuf Adil Khan threw off his allegiance and established himself as an independent ruler at Bijapur.

**Yusuf Adil
Shah
(1489-1510)**

Yusuf Adil Shah, the founder of the Bijapur kingdom, was a younger son of Agha Murad of Constantinople (1421-1451). He was born there about 1443. According to the custom in the Sultan's family to allow only one male child to survive his father, the new Sultan, Mahmud II, ordered the destruction of his father's all other male children, including Yusuf. His mother urged that the boy's life might be spared and when her request was refused, she resolved to save him by stratagem. Putting another child in place of her own, she gave the boy Yusuf to the care of a Persian merchant named Khwaja Imad-ud-din, who was then in Constantinople, and extracted a promise from him that he would protect him through life. Khwaja Imad-ud-din nobly fulfilled his promise. He took the boy with him to Sava in Persia and carefully attended to his rearing and training. Some careless words of his nurse made known the secret of Yusuf's birth and they were forced to leave Sava. He fled to Kum Ispahan and from there to Shiraz and finally to India. When, in 1461, he reached the port of Dabhol in Ratnagiri, he was about 17, handsome, of pleasing manners and well-educated. A Persian merchant invited him to accompany him to Bidar, then the capital of the Bahmani kingdom. Here Yusuf was sold to the minister, Mahmud Gavan, who appointed him to the royal bodyguard. He rose rapidly in favour, and being an expert in the use of arms and in the management of troops, he was appointed to the command of the guard, and soon after became Master of the Horse. He then got himself transferred to the province of Berar, where he distinguished himself and gained the title of Adil Khan. Mahmud Gavan appointed him governor of Daulatabad and on Mahmud's death, he was transferred to Bijapur. He governed Bijapur as a half-independent chief till 1489, when he threw off the last remnant of allegiance and assumed the signs of royalty. He possessed himself of the country from the Bhima to Bijapur, fixed on Bijapur as his capital and began the construction of a fort, now known as the Ark-kill.

His wars

Yusuf Khan frequently came into conflict with the Vijayanagara kings. In his war with Narasa Nayaka in 1492-93, though at first he was decidedly defeated, he later played a trick on Narasa Nayaka in which, after inviting him to a peace conference, he treacherously attacked him and his followers and gained victory over the Hindus. In the reign of Vira Narasimha (1505-1509), he was defeated by the Vijayanagara generals. In the reign of Krishnadeva Raya (1509-1529), he attacked the Vijayanagara army, when Krishnadeva Raya was

returning to his capital after defeating Mahmud Shah II, the Bahmani king. In this engagement, he sustained a defeat and lost his life. He was always at war with the Muslim kingdoms also. His public profession of the Shia creed was responsible for many of his troubles. His education in Persia had given him a liking for that sect, which none of the neighbouring kings was likely to look upon with favour. Hence, the Ahmadnagar king, Ahmad Bhairi, Qutb-ul-Mulk of Golconda and Amir Barid of Bidar combined against him on religious grounds and invaded his kingdom. Finding that he could not meet the allies in a general engagement, Yusuf marched north trying to create a diversion of his enemies' attention. He also tried to obtain aid from Imad-ul-Mulk, king of Berar, who agreed to help him on the condition that he should recall his edict in favour of the Shia faith. Yusuf accepted the condition and the king of Berar succeeded in detaching Ahmad Bhairi and Qutb-ul-Mulk from the league. The only member of the alliance now in arms against Yusuf was Amir Barid of Bidar who also fled on the approach of Yusuf's troops. Thus ended "the Holy War of the Faithful Brethren." The object for which this war was undertaken was, however, not gained, because on his return to his capital, Yusuf re-established the public profession of the Shia faith.

The Portuguese, under Vasco de Gama, appeared on the west coast of India in 1498. While their ships were at anchor at Anjidiv, off Karwar, the Bijapur governor of Goa tried to surprise them; but the attempt failed. In 1506, Yusuf Adil Shah sent a fleet of sixty sail against Anjidiv, but the Portuguese defended their fort bravely and the Bijapur fleet had to withdraw. The Portuguese took Goa, which is said to have been poorly defended by a discontented garrison, in March 1510. Two months later, a Bijapur army under Kamal Khan entered into the Goa territory and forced the Portuguese to leave the island with their ships. But the town and island of Goa were retaken by the Portuguese in November the same year.

Arrival of the Portuguese

Interesting records of the condition of Bijapur in the reign of Yusuf Adil Shah have been left by the Italian traveller, Varthema (1502), and the Portuguese traveller, Duarte Barbosa (1500-1514), who seem to have visited the Bijapur court. Varthema describes Bijapur as a beautiful walled city, very rich with splendid buildings. The king, who was rich, powerful and liberal, lived in great pride and pomp. "The people who were generally of a tawny colour, were Muhammadans," whose dress consisted of robes or beautiful silk shirts; they wore shoes or boots with breeches after the fashion of sailors. When the ladies went out, their faces were covered. The Bijapur army consisted of 25,000 men, horse and foot, the greater part of them foreigners. The king owned many vessels and "was a great enemy of the Christians." The island of Goa belonged to Bijapur and it was walled after the European manner.

Foreign travellers
—Varthema and Barbosa

Duarte Barbosa tells us that Yusuf Adil Shah was very fond of Goa and at one time thought of making Goa his headquarters. Under him, it was a great place of trade, with many Moors, white men, and rich merchants, and many great Gentile merchants.

**Character and
Admini-
stration**

A point that is brought out by these records is that Yusuf Adil Shah, whether for statemanship or accomplishments, held probably the highest place amongst the sovereigns of the Deccan. His character and his administration have no trace of the cruelty, bigotry and licentiousness which marked some of the Bahmani kings. Even the proclamation of his Shia faith was so temperate and wise as to cause no permanent uneasiness or loss of power. He was a great patron of art and literature. He was just and merciful to his subjects of all creeds and classes. It is probable that his marriage with a Hindu lady gave him more sympathy with his Hindu subjects than was common at that time. He seems to have developed the revenue reforms introduced in 1478 by Mahmud Gavan. The country was parcelled into districts or *sirkars*. Each district was divided into sub-divisions which were generally known by the Persian names, *pargana*, *karyat*, *samat*, *mahal* and *taluka*, and sometimes by the Indian names like *prant*, *desh*, etc. The revenue was generally farmed sometimes by the village. Where it was not farmed out, the revenue was collected by the Hindu officers. Though the chief power in the country was held by the Muhammadans, large numbers of Hindus continued in the service of the State. The garrisons of hill-forts consisted generally of Hindus, fortified towns and a few hill-forts of special strength being reserved for Muslim commandants called *Killedars*. Hindus of distinguished service were rewarded with titles like Raja, Naik and Rao.

**Ismail Adil
Shah
(1510-1534)**

Yusuf Adil Shah was succeeded by his son, Ismail Adil Shah, a boy of five. During the young king's minority, the minister, Kamal Khan, was appointed regent. One of the regent's first acts was to restore the public profession of the Sunni faith, apparently with a view to his own advancement. He next planned to depose the young king and seat himself on the Bijapur throne. But the project failed and he lost his life at the hands of one Yusuf Turk, appointed by Ismail's mother to destroy the minister.

One of the first measures of Ismail Adil Shah was to restore the Shia faith which was forbidden by the regent, Kamal Khan. In 1514, the kings of Ahmadnagar, Berar and Golconda leagued against him and, accompanied by the Bahmani king, Mahamud Shah II, the confederate army marched towards Bijapur, laying waste the country as they came. Ismail made no attempt to meet this invasion in the field. When the attacking force reached Allapur, a suburb of Bijapur, he led against them in person his own 12,000 foreign cavalry and gained a decisive victory. The Bahmani army fled, leaving Mahmud Shah Bahmani and his son,

Ahmad, in the victor's hands, who treated the royal captives with the greatest courtesy. This battle was followed by the marriage of Ismail's sister with Ahmad which was celebrated with great pomp at Gulbarga. In 1520, Krishnadeva Raya of Vijayanagara extended his conquests as far north as the Krishna and possessed himself of the Raichur Doab. In order to retake the Raichur Doab, Ismail attempted to cross the Krishna without due precaution. The result was a ruinous defeat for him. "The sultan of Bijapur thenceforth cherished a wholesome dread of Krishnadeva Raya and did not venture to renew the contest during his lifetime"⁵¹. Krishnadeva Raya and his successors were enabled for several years to keep Badami and probably other parts of South Bijapur. Krishnadeva Raya invaded the kingdom of Bijapur once again in 1523. This time he led his army to Bijapur, which for a time he occupied and left sadly injured⁵².

In 1524, Ismail's sister was married to Burhan Nizam of Ahmadnagar (1508-1553). As Ismail failed to keep his promise of ceding the fort of Sholapur and its five and a half districts as his sister's marriage portion, Burhan Nizam, aided by Imad Shah of Berar and Amir Barid, regent of Bidar, marched with 40,000 men to besiege Sholapur and to occupy the five and half districts. Ismail marched against them with 10,000 foreign troops and 3,000 archers. The archers were surprised by a body of the allied army and were defeated and dispersed. But rallying again, they approached the confederate camp and, after inflicting dreadful slaughter, effected their retreat. Ismail advanced next morning against the allies who had not recovered from their panic, and took their camp by surprise. Later, Bidar was captured and Amir Barid became practically the vassal of the Bijapur king. Shortly after, Ismail recovered the forts of Raichur and Mudgal.

War with
Ahmadnagar
(1524)

Ismail Adil Shah was just, prudent, patient and abundantly magnanimous. He was fond of the company of poets and learned men. He seldom used the Deccani language and was fond of Turkish and Persian manners, music and language, rather than those of the Deccan. This was due to the education he had received from his aunt, Dilsad Agha, who kept him as much as possible away from the company of Deccanis.

Character

Shortly before Ismail's death, the popular feeling was in favour of the younger son, Ibrahim, but Asad Khan, the Bijapur general, placed the eldest son, Mallu, on the throne in accordance with Ismail's earnest request. Mallu Adil Shah proved a disgrace to his dynasty. He led an extremely profligate life and disgusted all the great nobles of the court. His grandmother, seeing that his rule would ruin the kingdom, advised that he should be deposed. After a reign of six months, he was dethroned and blinded, and his brother was raised to the throne under the title of Ibrahim Adil Shah.

Mallu Adil
Shah
(1534)

**Ibrahim Adil
Shah I
(1534-1557)**

He was the first Bijapur king who followed the Sunni faith. The change of faith was accompanied by a complete military change. The late king Ismail, warned by the rebellion of Kamal Khan, had greatly increased the foreign element in the army; but as these foreigners were Shias, they were obliged to give way to the Deccani and Abyssinian elements under Ibrahim⁵³. This besides, as Ibrahim had a liking for the natives, the regional language took the place of Persian as the language of accounts and finance, and many brahmins and other Hindus rose to eminence in the royal service. He entertained 3,000 Deccan cavalry, and instead of the Bahmani system of self-horsed cavaliers or *siledars*, he enlisted men of low position who were supplied with State horses and were called *bargirs*.

**His wars with
the Muslim
Kingdoms**

In 1542, Burhan Nizam of Ahmadnagar and Amir Barid attacked the Bijapur country from the north. At Belgaum, Asad Khan (the Bijapur minister, who, on account of his being a staunch Shia, had been driven to his estate of Belgaum by Ibrahim) joined them, just to save his estate from being ravaged. The armies marched to Bijapur and Ibrahim Adil Shah, unable to oppose the invaders, fled to Gulbarga. Burhan Nizam and Amir Barid raised the siege of Bijapur, ravaged the suburbs and moved towards Gulbarga, where, however, they were completely defeated. In 1543, Bijapur was attacked on three sides, by Burhan Nizam on the north, by Jamsid Qutb Shah on the east and by Rama Raya on the south. While Burhan Nizam and Rama Raya were won over by concessions, Asad Khan faced and completely defeated Jamsid Qutb Khan. After reducing Golconda, Ibrahim turned his arms against Burhan Nizam and, in the battle of Urchan on the left bank of the Bhima, defeated him with immense loss.

Soon after this, however, Burhan Nizam regained his losses, defeated Ibrahim in several engagements and once more threatened to destroy his power. At this time, a conspiracy was set on foot for deposing Ibrahim and placing his brother Abdulla on the throne. The plot was discovered and Abdulla had to flee to Goa. Abdulla's flight to Goa roused the king's suspicions against Asad Khan who had to retire to Belgaum. In spite of the treatment he had at Ibrahim's hands, Asad Khan rejected the offer of Abdulla who was advancing supported by the Portuguese and by Burhan Nizam. Asad Khan continued his staunch support to the king and made others among the leading nobles follow his example. A large force was gathered to Ibrahim's aid and Abdulla and the Portuguese were forced to retire.

In 1551, Burhan Nizam of Ahmadnagar, with the help of the king of Vijayanagara, captured Kalyan and Ibrahim marched to relieve it. At first, he met with some success, but he was surprised by a sudden attack and had to flee for his life. Next year (1552) he lost Sholapur, Mudgal and Raichur, the last two

places falling into the hands of their former possessors, the Vijayanagara kings. On the death of Burhan Nizam in 1553, his successor, Hussain (1553-56) made peace with Ibrahim; but Ibrahim, in the hope of recovering Sholapur, espoused the cause of Hussain's brother and rival. A battle that ensued near Sholapur would have been won by Bijapur, but for the fact that Ibrahim fancied himself betrayed and fled the field.

About 1535, taking advantage of the troubled condition at Vijayanagara owing to the differences between Achyuta Raya and Rama Raya, Ibrahim marched against Vijayanagara. Both Achyuta Raya and Rama Raya were afraid that he would join forces with either of them. There were, therefore, negotiations and Ibrahim settled their quarrel before returning to his capital. Ibrahim was richly rewarded for his services. Ferishta, perhaps, means this when he says that "Ibrahim Adil Shah had so much influence in Vijayanagar that the Vijayanagar king paid a heavy tribute and acknowledged the supremacy of Bijapur"⁵⁴. Next, when Achyuta Raya was succeeded by his minor son, Venkata I, and the latter's maternal uncle Tirumala was the regent, Ibrahim again invaded Vijayanagara; but this time, he was defeated by Tirumala. Lastly, about 1544 Ibrahim once again marched against Vijayanagara, only to be turned back by the generalship of Sadashiva Nayaka of Keladi. At the time of his death, however, Ibrahim was in a treaty of mutual alliance with Vijayanagara.

Relations with
Vijaya-
nagara

Ibrahim was a brave man and a fearless soldier. By nature, he was very vindictive and suspicious. He once executed more than a hundred nobles, Hindu and Muslim, who were suspected of a plot to dethrone him in favour of his brother Abdulla. We have already seen how he suspected even Asad Khan, his old and trusted general. Though vindictive and suspicious by nature, Ibrahim is said to have treated his soldiers well and learned men respectfully. His special liking for the native people and language has already been referred to above.

Character

In 1557, Ibrahim Adil Shah died. He was succeeded by his son Ali. At the time of Ibrahim's death, his two sons, both of whom had incurred their father's displeasure by their devotion to the Shia faith, were in confinement, the elder at Miraj and the second at Belgaum. When Ibrahim's life was drawing to a close, Muhammad Kiswar Khan, the son of Asad Khan, moved towards Miraj to secure the succession to prince Ali. To commemorate his accession, the king ordered a town to be built about three miles north west of Bijapur and called it Shahpur and at the same time rewarded Kiswar Khan by making him commander-in-chief.

Ali Adil
Shah I
(1557-1580)

His wars

Ali's great desire was to recover Sholapur from the Ahmadnagar king. With this object, he sent an embassy to the Ahmadnagar king, and at the same time despatched Kiswar Khan to Vijayanagara to negotiate an alliance with Rama Raya. The embassy to Vijayanagara was more successful than that to Ahmadnagar. The alliance between Bijapur and Vijayanagara became very close and when Ali paid a visit to Vijayanagara to offer his condolence to Rama Raya who had lost his son about this time, Rama Raya's wife 'adopted' him as her son. In 1558, the two kings invaded Ahmadnagar with complete success. Hussain Nizam Shah (1553-1565), after a time, managed to buy off the Bijapur king, but immediately afterwards, relying on the aid of Ibrahim (1550-1581), the king of Golconda, renewed hostilities. The result was that he was again attacked by the Bijapur and Vijayanagara forces, which were joined by the Golconda king. The town of Ahmadnagar was besieged by the confederate army. Various causes, one of the chief being the annoyance of the Muslims, it is said, at the 'overbearing' conduct of Rama Raya, resulted in the siege being raised.

Ali's alliance with Muslim Kings

On returning to his dominions which he had considerably increased, Rama Raya captured Bagalkot and probably was the complete master of the country south of the Krishna. Ali Adil Shah, it is said, was so 'disgusted' with the conduct of Rama Raya's army that two years later he formed a close alliance with the king of Ahmadnagar for the overthrow of Rama Raya and this alliance was cemented by the marriage of Ali Adil Shah with Chand Bibi, the daughter of Hussain Nizam Shah of Ahmednagar. The kings of Golconda and Berar also joined the confederacy. The power of Vijayanagara had made rapid strides and 'menaced' the existence of the neighbouring Muslim kingdoms. Several districts had been wrested from Bijapur and the kingdom of Golconda had also suffered severely from the encroachments of the powerful Rama Raya. It was not difficult for the allied powers to find grounds of quarrel and to give colour for a final breach. Ali Adil Shah demanded the restoration of Bagalkot and the Raichur Doab. His demand met with a stern refusal.

Battle of Rakshasa-Tangadgi

The four kings finally set out on their expedition against Rama Raya and marched to Talikot, a large village about 40 miles east of Bijapur and 25 miles north of the Krishna. Talikot was their headquarters and from this circumstance, the decisive battle which was afterwards fought is known as the battle of Talikot, though it was fought actually on the right bank of the Krishna, some 30 miles south of that village. The actual spot of the battle was nearer to a place called Rakshasa-Tangadgi than to Talikot. It would, therefore, be more appropriate to call it the battle of Rakshasa-Tangadgi.

Rama Raya, who knew well that the decisive trial of strength was to begin soon, faced the situation with utmost confidence. He soon gathered all his strength and encamped at Rakshasa-Tangadgi on the south side of the Krishna. Several partisan accounts have been written of this great engagement and it is not possible to reconstruct the exact course of events. Reports even about the duration of this battle are not uniform. Ferishta says that the confederate army overcame Rama Raya with great ease, and that the actual battle did not last for more than four hours. The veracity of this statement is doubtful. The other report contained in the 'Bakhair of Rama Raya'⁵⁵ says that the actual battle was fought out for more than a month. The battle was fought between the villages of Rakkasagi and Tangadgi on the bank of the Krishna river. In the first round, the Nizam Shah and the Qutb Shah were compelled to retreat 20 miles from the field of battle, by the onslaught of Rama Raya's army. Ali Adil Shah kept neutral in this round but by persuasion and cajolery was won over and was made to give a solemn undertaking to set right the mischief done by his neutrality. Rama Raya was too strong to be attacked openly. The only resource that the Muslim kings could have was stratagem. After their latest defeat at his hands, the Nizam Shah and the Qutb Shah were naturally expected to sue for peace, and they took advantage of this and pretended to petition him for peace. At the same time they also seem to have got into touch with the Muslim officers in Rama Raya's service. Rama Raya who fully believed that these kings were suing for peace, neglected to take the necessary precautions to safeguard his army and camp. When the allies found that their plan was working successfully, they concerted measures to deliver an attack. Though utterly unprepared to meet the attack, Rama Raya boldly faced the enemy and fought so vigorously that victory appeared to favour him; but two incidents are said to have occurred that changed the fortune of war. In the first place, according to one version, two prominent Muslim nobles who were in Rama Raya's service and had under their command about 1,50,000 men, deserted their master. Secondly, in the midst of the confusion caused by the desertion of Muslim nobles, a chance shot from one of the guns of Hussain Nizam Shah carried off Rama Raya's head⁵⁶. The Vijayanagara army immediately gave up fighting and in great panic they attempted to flee. But they were surrounded and cut down to pieces. The army was so completely wiped out that there were no men to defend the capital,⁵⁷ which was taken and given over to plunder and destruction.

Thus, with that day—the day was Tuesday, 23rd January, 1565—ended one of the most glorious chapters in India's history. But strangely enough, the Hindu rulers failed to learn from even so great a disaster as this defeat and destruction. Within not more than three years, Rama Raya's son Tirumala

Other Wars

invoked the aid of Ali Adil Shah against his uncle. The sultan first marched to Vijayanagara and then sent an army to Penukonda. Penukonda resisted the army whereas Tirumala appealed to Nizam Shah, who invaded Bijapur and brought about the retreat of Adil Shah. Soon after this, in 1568, Tirumala was called upon by Nizam Shah to join him and Qutb Shah against Bijapur and did so. But the Adil Shah made peace with his Muslim neighbours and fell upon Tirumala. He laid siege to Adoni and sent a force to Penukonda. Penukonda again faced his army with success, but Adoni fell.

**Siege of Goa
(1571)**

In 1570, Bijapur, Ahmadnagar, the Zamorin of Calicut, and the king of Achin in Sumatra, leagued together to drive the Portuguese out of the east. According to the arrangements, Ali Adil Shah was to take Goa, and Murtuza Nizam Shah (1565-1588) Chaul in Kolaba. The Bijapur army is said to have numbered 1,00,000 fighting men, with 35,000 horses, 2,140 elephants and 350 pieces of cannon of extraordinary size. To oppose this overwhelming force, there were not more than 700 European soldiers, which number was raised to 1,000 by the enlistment of 300 friars and priests. During March and April 1571, the Goa garrison was reinforced by several squadrons of fighting men. With this they attacked the Bijapur army, ruining their works, burning villages and killing numbers of men. About the middle of April, a fight took place near Goa, which ended in a victory for the Portuguese. The siege dragged on till August, when Ali Adil Shah retired, with a loss of about 12,000 men, 300 elephants, 4,000 horses and 6,000 draught bullocks. Chaul was similarly defended against the Ahmadnagar army with no less heroism and consequently the position of the Portuguese was greatly strengthened. Though their league against the Portuguese proved a failure, it led to a more friendly feeling between Bijapur and Ahmadnagar.

**Attempt to
take Penu-
konda**

In 1576, Ali Adil Shah, in an attempt to take Penukonda, laid siege to the fort from Adoni. But Penukonda stood a three months' siege, within which time Sriranga, the Penukonda ruler, bought over one of the Shah's lieutenants. As a result of this, the Sultan suffered a defeat.

Character

In 1580, Ali Adil Shah was assassinated in a brawl with one of his servants. The king was gentle and good-natured, and of a very religious turn of mind. He was fond of the company of learned men, whom he invited to Bijapur from Persia and elsewhere, and sent them well-rewarded. It is said that he was not particular about his dress, it only costing him about two 'hons'. He used to dress as a fakir, calling himself 'Ali Sher Qulander'. He was a munificent patron of architecture and many of his buildings at Bijapur remain to this day. According to Ferishta, the Jama mosque, the large masonry pond near the Shahpur gate, the city wall and the water-courses which formerly

carried water through all the streets of the city were constructed during Ali's reign. A word or two about the personal relations of Ali Adil Shah with Rama Raya would not be out of place here, as they would prove helpful to understand his character better. Ali, as we know, was the 'adopted' son of Rama Raya and it appears that throughout his life he was loyal to his adoptive father. Though Ferishta makes the Adil Shah (and naturally enough, the Golconda and the Ahmadnagar historians make the Qutb Shah and the Nizam Shah, respectively) responsible for the combination of the Muslim rulers against Vijayanagara, according to the Bakhair referred to already, the actual responsibility rests with the Mahaldar of Bijapur, while the Adil Shah is shown loyal in his alliance with the Hindu ruler. The very fact that he remained neutral even in the midst of war and had to be won over by persuasion and cajolery of his Muslim colleagues, shows that this war had been forced upon him and that he had joined it because he had no alternative. Almost upto the end of the battle, he kept hovering between his allegiance to a Hindu friend and his obligation to his Muslim colleagues. At the last moment, however, he succumbed to religion and decided to fight. Thus, the part played by Ali in this battle clearly reflects the indecisiveness of a conscientious person who hesitated between two sentiments.

Towards the close of his reign, ambassadors from the Delhi emperor, Akbar, (1556-1605) visited Bijapur. Perhaps, in the Mughal court plans were already on foot for the conquest of the Deccan.

Ibrahim was only nine years old at the time of his uncle's (Ali Adil Shah) death, and therefore a regency was formed whose head was Chand Bibi, the widow of Ali Adil Shah. The first eight or ten years of Ibrahim's reign were disturbed by the struggles for power of the leading nobles. Kamal Khan, the Prime Minister, was detected in an attempt to usurp the whole power of the State, and under the orders of Chand Bibi, was executed by Kiswar Khan, who became now the leading noble, and to render his power more secure, he confined Chand Bibi, under circumstances of great personal indignity, in the fort of Satara. The Abyssinians in the army effected her release, and Kiswar Khan was forced to fly. He was shortly after assassinated at Golconda.

**Ibrahim Adil
Shah II
(1580-1626)**

In 1582, taking advantage of the confusion at Bijapur, the kings of Ahmadnagar, Golconda and Bidar laid siege to the capital. In the face of foreign danger, the nobles rallied round the king, united their forces, and obliged the besieging armies to retire. The supreme power was now grasped by Dilawar Khan, who had taken the leading part in ridding the kingdom of the invaders. Dilawar Khan ruled the kingdom for eight

years with ability and success. He concluded a peace with the kings of Ahmadnagar and Golconda. During this period, Bijapur seems to have enjoyed great prosperity. Two English travellers, Fitch and Newberry, described it as a very large town and as rich as it was large. The houses were lofty, handsome and built of stone. Most of the inhabitants were 'idolators' and idols were very numerous in the groves about the city. There were numbers of elephants and great stores of gold, silver and precious stones.

In 1592, Ibrahim, who was wearied of the tutelage under his powerful minister, joined a party opposed to Dilawar Khan. The latter fled to Ahmadnagar, where his cause was espoused by Burhan Nizam Shah and an army was entrusted to his leadership to invade Bijapur. This army was met by Ibrahim in person who induced Dilawar Khan to come to his camp, and, contrary to his usual upright and open conduct, ordered him to be seized, and sent him as a prisoner to Satara where he soon after died. Ibrahim's power was now established and he was able to give his attention to the spread of his kingdom. In the Karnataka and Malabar areas, war was carried on with varying success for some years, and the limits of the kingdom were steadily extended. In 1594, the king's brother, Ismail, revolted, and Burhan Nizam took advantage of the confusion and invaded Bijapur. In the campaign which followed, Burhan died, and his son, Ibrahim Nizam Shah, was killed in a battle fought with the Bijapur troops. With these happenings, the campaign was closed and Ibrahim returned in triumph to Bijapur.

**Mughals in
Ahmad-
nagar**

The troubles which now befell Ahmadnagar are interesting in connection with Bijapur as they first led to the Mughal interference with Deccan affairs. On the death of Burhan Nizam, Ahmadnagar was divided into two parties—one headed by Chand Bibi who had retired to Ahmadnagar sometime before, the other by Mian Manju, the head of the Deccan party. Mian, despairing of success, wrote to Prince Murad, the son of the Emperor Akbar, who was then in Gujarat, to come to his help. The Mughals had long been on the watch for an opportunity of interfering in Deccan politics and Murad was ordered by the emperor to move on to Ahmadnagar. In December 1595, the Mughal troops appeared before the city of Ahmadnagar. The siege was resisted heroically by Chand Bibi, who, clad in armour, supervised the defence of the fort. Several messengers were sent to her nephew, the Bijapur king, imploring aid; but no aid was forthcoming till it was too late. Prince Murad, after reducing the garrison to the greatest misery, offered to raise the siege if Berar was ceded. The siege was raised and the Mughal army proceeded to take possession of the new territory. Ibrahim of Bijapur appeared shortly after at Ahmadnagar,

but was too late to do anything and without interfering with the Mughals, he returned to his capital.

Next year, the Bijapur troops came in contact with the Mughals at the battle of Sonepur and though Bijapur was defeated, dissensions in the Mughal army prevented them from taking advantage of the victory. Two years later, Ahmadnagar was again besieged by the Mughals and despite her gallant defence, Chand Bibi was forced to capitulate, and was murdered in a tumult which followed the surrender⁵⁸.

After his defeat at Sonepur, Ibrahim Adil Shah took no active part in the affairs of the Deccan. Alarmed at the growing power of the Mughals, who had obtained Berar and were steadily spreading in the Deccan, he made overtures to Emperor Akbar and an alliance was concluded in 1601. It was also agreed that Ibrahim's daughter should be given in marriage to Prince Daniyal, the Emperor's son and the viceroy of Berar. The Emperor sent Mir Jamal-ud-din Hussain from Agra to Bijapur to receive the Bijapur princess. As he did not return soon, a second envoy, Asad Beg⁵⁹, with orders to stay at Bijapur only one day, was sent out later. Among the presents from Bijapur to the Emperor on this occasion were rare jewels and choice elephants. After receiving rich presents for himself and the Emperor, Asad Beg set out with the bride and the celebrated historian, Muhammad Kasim Hindu Shah, surnamed Ferishta⁶⁰. When the Bijapur party reached the south bank of the Bhima, the princess, who objected to the marriage, declined to go further. Finally, however, Asad Beg continued the march with the princess and brought her to Ahmadnagar where the party was received by Prince Daniyal.

**Alliance with
Mughals**

About 1602, Ibrahim resolved to remove the seat of government from Bijapur to a suburb about three miles west of the city, and set about building palaces and gardens for his residence and his court, and called the new capital Navraspur. When all arrangements were nearly complete, the king was warned by astrologers that the removal of the seat of government would be fatal to the kingdom. He obeyed the warning and kept his court at Bijapur, but as he had completed the new palaces at Navraspur, he spent most of his time there.

**Attempt at
change of
capital**

During Ibrahim's reign, the Bijapur kingdom reached its greatest territorial and political power; the capital was enriched by many splendid buildings, and became the resort of many learned men, including the celebrated Ferishta. In 1626, Ibrahim died leaving a full treasury, a flourishing country, and an army whose strength is stated as 80,000 horse and upwards of 200,000 foot.

**Conditions
in 1626**

Character

Ibrahim is said to have been very solicitous of the people's welfare. He was passionately fond of music and a great patron of learning and fine arts. He himself was a poet and painter of no mean order. A great lover of Hindu music and philosophy, he had about 300 Hindu poets, philosophers and musicians at his court. He is even said to have worshipped at the temple of Narasimha, which still exists in the Ark-kill. He was called Ibrahim Jagatgir (Jagadguru) on account of his leanings towards Hinduism. Ibrahim strove hard to evolve a distinctive Deccan culture incorporating the best in indigenous and foreign traditions. In short, his memory is cherished as a 'man of high culture and a glorious king who ruled the longest and the best of all the Adilshahs'.

Mahmud Adil Shah (1626-1656)

Ibrahim was succeeded by Mahmud Adil Shah, who ruled from 1626 to 1656. Of the three great parties that existed in the Bijapur kingdom, the Arab-Persian was nearly extinct at the accession of Mahmud Adil Shah; the Abyssinian was also on the decline. It was only the Deccani party that was now in power. In addition to these three, the Marathas were fast rising to military and political power. In the early part of the seventeenth century, the Maratha party rose to notice both in Bijapur and in Ahmadnagar, and contributed largely to the destruction of both the kingdoms.

Treaty with Ahmadnagar

In 1626, the death of Malik Ambar deprived the Nizam Shahi kingdom of its chief stay and hastened its overthrow by the Mughals. In 1631 Mahmud Adil Shah entered into a treaty with Murtuza Nizam Shah of Ahmadnagar and sent an army to his assistance. Malik Ambar's son, Fateh Khan, assassinated Murtuza Nizam and made his submission to the Mughal Emperor Shah Jahan.

Siege of Bijapur by Mughals (1631)

In 1631, a Mughal army under Asaf Khan besieged Bijapur. Mahmud Adil Shah delayed his operations by a variety of well-planned devices. Sometimes, he entered on negotiations himself and held out hopes of at once yielding to Shah Jahan's demands; at other times, he engaged Asaf Khan in intrigues with the chieftains who pretended to make bargains for their defection. The siege lasted for twenty days during which the supplies of the besiegers were cut off. Great distress prevailed in the Mughal camp and Asaf Khan was forced to raise the siege.

Siege of Bijapur again (1635)

The Bijapur king made one more effort to prevent the Mughals becoming paramount in Ahmadnagar, and in this he was assisted by Shahaji Bhonsle, father of Shivaji, who was one of the leading Maratha estate holders in Ahmadnagar. In several battles with the Mughals, the Bijapur troops were defeated. Unable to meet the invaders in the field, the king had to fall back on his capital, in order to prevent the advance of the Mughals.

The whole country for twenty miles round the city, including Ibrahim's pleasure palaces at Shahpur, was laid waste, and the enemy was deprived of food, forage and water. The ruin of his country deeply affected Mahmud, and he made overtures of peace to the Emperor Shah Jahan. The terms of peace were fairly favourable to the Bijapur monarch. He was confirmed in the frontier districts of Kalyan and Bidar, the country between the Bhima and the Nira rivers, and all the Konkan as far as Bassein was given to him. On the other hand, he agreed to pay a yearly tribute of Rs. 20 lakhs to the Emperor and to cease association with Shahaji, who was still up in arms against the Emperor. Shahaji shortly after submitted, and was allowed to enter the service of Mahmud Shah. In 1637, Shahaji was sent by Mahmud to lead an expedition into the south. He was so successful in the expedition that the limits of the Bijapur kingdom were extended to the Bay of Bengal.

During Shahaji's absence in the south, Shivaji, his son, occupied fort after fort and gradually possessed himself of a large territory. His capture of the hill-fort of Torna near Poona in 1646, and the discovery of a treasure emboldened Shivaji openly to defy the authority of Mahmud Adil Shah. In 1648, he cut off a convoy with treasure passing from Kalyan in the Konkan to Bijapur, and as this was followed by the seizure of some fresh forts, Shivaji was declared a rebel. Shahaji, who was then in the south, was recalled to Bijapur and confined in a dungeon, the door of which was partially built up with the threat that the door would be closed for ever if his son did not submit immediately. Hearing of his father's critical position, Shivaji applied to Shah Jahan, who agreed to admit him into the imperial service and assured him that he would protect his father's life. In 1652, Shahaji was released and in 1653, was sent to his southern estates to quell a disturbance. Shivaji was now free to act against Bijapur, most of whose army was engaged in the south.

Rise of Shivaji

During the twenty years of comparative rest which ended with his death in 1656, Mahmud Shah was busily engaged in building several water-works, among them the Mamdapur lake, and in adorning his capital with buildings. The chief of Mahmud Shah's buildings were the Asar Mahal with its high roof supported on massive wooden columns and its curiously painted rooms and gilded ceiling and walls, and his own mausoleum called Gol Gumbaz, the dome of which is stated to be the largest in the world.

Conditions in 1656

In 1639, the French traveller Mandelslo visited Bijapur. He noticed that the chief exports of the kingdom were pepper to Surat, Persia and Europe, calico in exchange for silk stuffs to the neighbouring provinces of 'Hindustan', Golconda and Coro-

Travellers : Mandelslo and Tavernier

mandal, and provisions, rice and wheat through Goa to 'Hindustan.'

The grain trade was in the hands of Vanjaris who, with as many as 1,000 beasts at a time, moved about with their families. Their wives were so expert in managing the bow that they served them as guards against robbers. At Bijapur there were many jewellers who dealt in pearls which were not so cheap as in some other places. He also says that the king, who, though a tributary to the Mughal emperor, could raise 200,000 men, was famous for his artillery of which he had a greater store than any Indian prince. Among his guns was one great piece of brass whose ball weighed eight hundredweight and required 540 pounds of fine powder. The caster of this cannon was an Italian, who is said to have been the most wicked of men who, in cold blood, killed his son to consecrate the cannon. The traveller notices that in 1638 the Bijapur king was at war with the Portuguese, who, contrary to their agreement, had seized some Bijapur vessels carrying pepper to Mecca and Persia.

According to Tavernier (1648), the traveller and diamond-merchant who visited Bijapur in 1648, the Bijapur king was always at war with the Mughals. He notices that the king had two tributaries or *naiks*, one of Madura and the other of Tanjore. The two great marts in the kingdom were Raybag for pepper, and Vengurla in Ratnagiri for cardamom. Much of the prosperity of Bijapur was due to the encouragement given to merchants and traders to settle at the capital. The Netherland Company, which as a rival of the Portuguese was always patronised by the Bijapur kings, enjoyed free trade through the whole kingdom and had many store-houses in different places. Besides encouraging trade, Mahmud Shah did much to reform the revenue administration of his provinces. He took example from the proceedings of Malik Ambar and of the Mughals. The latter were introducing into their Deccan acquisitions the system of Todar Mal, upon which the collection of the land revenue over a great part of the Mughal empire was based. Mahmud Adil Shah died in 1656. He was not a warlike prince and he seldom quitted the neighbourhood of Bijapur. In spite of the king's weakness, the kingdom reached its greatest prosperity. Vijayanagara had been disintegrated. Mysore was conquered and in that quarter of India the power of Bijapur was supreme.

Character

We do not know much of the personality and character of Sultan Mahmud except that he was of a good nature and of a kindly disposition. But looking to the grand buildings and great water-works which were built by him, he appears to have been a man of imagination, loving pomp and grandeur.

Mahmud Shah was succeeded by his son Ali Adil Shah II, a youth of 19. At the outset of his career he had to face a Mughal attempt to destroy his kingdom. Prince Aurangzeb was now in the south, desirous of overthrowing Golconda and Bijapur. He had a personal enmity against the late king Mahmud Shah, who had kept a friendly intercourse with Dara Shukoh, Aurangzeb's elder brother. On the death of Sultan Mahmud in 1656, his son, Ali Adil Shah had ascended the throne without any reference to the Emperor of Delhi, and without the observance of any homage. For this reason it was declared that the new king was not the son of Mahmud, and that another king must be named by the Emperor—in other words, that Bijapur had lapsed to the empire. This was a most unwarrantable claim and was humiliating to Bijapur. The war was a wanton aggression, destitute of apology. As the young king refused to submit to his orders, Aurangzeb invaded the kingdom. The frontier fortresses fell one by one, and Khan Muhammad, the leading Bijapur general who was bought over, remained inactive. Within the city were factions and treachery, with a young king whose authority was hardly established; without, there was a relentless foe who pressed the siege with the fiercest energy. A long defence was impossible, and succour was hopeless. The king prayed for terms, offering to pay a large sum, and agreeing to almost anything short of surrender. Aurangzeb was inexorable, and resolved on the complete overthrow of Bijapur. The siege was carried on with such vigour that, in spite of a most stubborn and united defence, Bijapur would have fallen, had not Aurangzeb, hearing that his father lay at the point of death, concluded a hasty peace, raised the siege and hurried to Delhi.

**Ali Adil
Shah II
(1656-1672);
Aurangzeb's
invasion**

Aurangzeb was not the only enemy by whom Bijapur was assailed. Shivaji was still in rebellion. Before 1657, he had gained considerable territory which had belonged to Bijapur, and by professing 'submission' to Aurangzeb, had been confirmed in the lands he held. He kept steadily encroaching, and when Aurangzeb raised the siege of Bijapur, the city was too much torn by factions to admit of measures being taken to oppose Shivaji. On the death of Khan Muhammad, the chief power was in the hands of Afzal Khan, a military officer of rank, and as Shivaji's progress continued, Afzal Khan volunteered to lead an army against the rebel. In 1659, he set out on his expedition, at the head of an army of 5,000 horse and 7,000 choice infantry, a good train of artillery, besides a large supply of rockets. Expectation of submission drew the Bijapur general into the defiles which surround the Mahabaleshwar hills. Afzal Khan reached Wai, 20 miles north of Satara, within a fortnight. Failing to bring Shivaji out of his stronghold of Pratapgadh the Bijapur general opened negotiations

**Shivaji's en-
croachments**

with him through a Maratha Brahmin named Krishnaji Bhaskar and invited him to a conference. Shivaji received the envoy with respect and understood that the Bijapur general had mischief in his mind, which was confirmed by what Shivaji had learnt from Gopinath, his own envoy to the Khan. This put Shivaji on the alert and he proceeded to meet him in a conference, apparently unarmed, but with concealed weapons and clad in armour, with a view to defending himself, if necessary. It has been unanimously held by the Marathas that as the two embraced each other the strong and stalwart Bijapur general held the short and slim Maratha chief's neck in his left arm with an iron grip and with his right hand tried to thrust a dagger into the body of Shivaji, whose hidden armour, however, saved him from harm. Shivaji immediately killed Afzal Khan by rending his body with his 'bagh-nakh' or gloves with steel claws. According to others, notably Khafi Khan and Grant Duff, Shivaji is charged with having "treacherously murdered" Afzal Khan, who, in their opinion, did not first try to strike Shivaji. The Maratha writers have justified Shivaji's treatment of Afzal Khan as an act of self-defence. The contemporary writers seem to concur with this—J. N. Sircar, for instance, says: "The weight of the recorded evidence, as well as the probabilities of the case, supports the view that Afzal Khan struck the first blow and that Shivaji only committed what Burke calls, a 'preventive murder'⁶¹".

The Bijapur army, round which the Maratha troops had been noiselessly closing, was attacked and almost cut to pieces. This 'audacious' act greatly enhanced Shivaji's prestige among his countrymen. He followed up his victory by the capture of several forts. But Bijapur resources were unimpaired and a campaign followed in which Fazl Khan, son of Afzal Khan, greatly distinguished himself. It was impossible to subdue Shivaji; defeated in one quarter, he at once began rising in another. The struggle dragged on till 1662. Then it was deemed advisable to come to terms and a treaty was signed securing him his possessions, the nominal sovereignty being still with Bijapur.

Conditions
between
1662 and 1666

During the years between 1662 and 1666, Bijapur seems to have been at peace. Neither Shivaji nor the Mughals made any attack on the kingdom which was still rich and prosperous, though shorn of its former greatness. Several travellers about this time refer to the large suburbs of Bijapur filled with the shops of gold-smiths and jewellers⁶². The city walls were completed and several new bastions were built. About 1660, according to the Dutch traveller, Baldaeus, the Bijapur kingdom was no less than 250 leagues long and 150 broad. The king, though formerly independent, after a lengthened war, had been made vassal to the great Mughal. The kingdom abounded in saltpetre works⁶³.

Aurangzeb (1658-1707), who had by this time succeeded to the imperial throne, resolved to subdue Shivaji and capture Bijapur. In 1665, Raja Jaysingh was sent into the Deccan with an army and he succeeded in inducing Shivaji to come to terms. One of the terms was that Shivaji should join with the Mughal army in an attack on Bijapur, and in 1666 the two armies invaded the kingdom. Ali Adil Shah endeavoured to stave off the danger by promising to pay arrears of tribute, but the Mughal general was not to be propitiated and the army steadily advanced on the capital. Hindus and Muslims of Bijapur united to oppose the invader. The country round the capital was laid waste and no supplies were obtainable, and water was scarce. In addition, plague broke out among the besiegers, and Jaysingh, seeing no prospect of taking the city, raised the siege and retreated to Aurangabad pursued by the Bijapur horse. Though Bijapur was successful in repelling this attempt, the king knew well that his State could not for long withstand the Mughal power. Two years later in 1668, a treaty was concluded by which the Bijapur kingdom was shorn of still more of its greatness and the river Bhima became its northern boundary. In the same year, an agreement was made with Shivaji, under which the Bijapur king engaged to pay him Rs. 3 lakhs a year in return for his refraining from levy of the *chauth* and other impositions. During the next four years, little of importance happened in Bijapur. In 1672, the king died, after a chequered reign of sixteen years.

Jaysingh
attacks Bija-
pur (1666)

At this time, Sikandar, the last king of Bijapur, was a boy of five years. The affairs of the State were entrusted to a regency whose head was Khawas Khan. A rivalry among the other ministers was stirred by some dependents in league with Shivaji. Everybody was more intent on strengthening his own position than on strengthening the State. Shivaji, who held that the death of Ali Adil Shah freed him from his agreement, began fresh operations. He had by this time assumed the title of Raja. Quarrels among the Bijapur leaders continued, and in 1675, Khawas Khan, unable to hold his position, opened traitorous negotiations with the Mughal viceroy. His treason was discovered and the people rose and murdered him.

Sikandar
Adil Shah
(1672-1686)

An alliance was concluded with the Emperor in accordance with which one Malik Barkhurdar came to Bijapur, nominally in token of friendship and courtesy, but really to perplex the regent and draw the nobles to the Emperor's party. The Mughal power grew steadily stronger and the task of governing Bijapur became more difficult day by day. Shivaji was still carrying on his operations against the State. He besieged and took the forts of Ginji and Vellore which were held by the Bijapur

troops. He also made an alliance with the king of Golconda for the conquest and division of all the southern territory of the Bijapur kingdom. The state of the Bijapur army was not satisfactory. Their pay was in arrears and the troops were disorderly.

**Ogilby's
account**

According to the English geographer, Ogilby (about 1680), Bijapur had many jewellers who traded in diamonds and pearls, brought from Golconda and sold to Surat and Cambay merchants. The arms used by the soldiers were broad swords, pikes, lances, bows and arrows, shields and darts. Their defensive arms were coats of mail and coats lined with cotton. When they marched afield, they carried calico tents in which they slept. The king had many great guns in his magazine and about 200 cannons, demi-cannons, and culverines. The land had no written laws, the king's will being the law. At the capital, civil justice was administered by the high Sheriff or kotwal and criminal cases by the king. The criminals were executed in the king's presence with great cruelty, being thrown often before elephants and other wild beasts. A debtor who failed to pay his debt within the period fixed by the judge was whipped and his wife and children were sold by the creditor as slaves.

**Siege of
Bijapur by
Mughals
(1679)**

In 1679, Bijapur was once again besieged by the Mughals. Masud Khan, the wealthy Abyssinian holder of Adoni and now a Bijapur general, applied for aid to Shivaji, who, on the promise of the cession of the Raichur Doab, agreed to help him. He advanced with a large army towards Bijapur and then marched north and crossing the Bhima carried on operations against the Mughal dominions as far as Aurangabad. Dilawar Khan did not relax his efforts to capture the city, and reduced the defenders to such straits that Masud Khan entreated Shivaji to come to the rescue of Bijapur. Shivaji set out for Bijapur, but on the way got the alarming news that his son Sambhaji had revolted and joined the Mughals. He directed his army under Hambirrao to pursue its march to Bijapur and retired to Panhala. The Maratha general hovered about the Mughal army, harassing it and cutting off its supplies, while Masud Khan defended the city with stubbornness, and towards the close of 1679 Dilawar Khan raised the siege. Shortly after, Shivaji arrived at Bijapur and the Raichur Doab was ceded to him. He died shortly after in 1680. He was succeeded by his able and brave but thoughtless son, Sambhaji. Aurangzeb, now free from the one great obstacle to his designs on the Deccan, began vast preparations for the overthrow of the southern kingdoms. The chief power in the Bijapur kingdom at this time seems to have been shared between Shirza Khan and Syed Makhdum. One of the first measures of the new ministry was to attempt to recover from Sambhaji part of the territory near the Krishna of which his father had

gained possession. This attempt was almost as unsuccessful as it was injudicious. Sambhaji never forgave it, and instead of joining Bijapur against the Mughals, he held steadily aloof, and Bijapur lost the one ally whose help might have enabled it to hold out against the Mughal Emperor.

In 1683, Aurangzeb left Delhi, with a vast army, intent upon conquering the Deccan. He advanced to Burhanpur and then to Aurangabad, sending his sons, Mu'azzam and A'zam, with separate armies to capture important fortresses in the north and west of the Deccan. In 1685, the campaign against Bijapur was begun. Once more in Bijapur, the presence of the Mughals put an end to the rivalry of individual parties and the troops led by Shirza Khan defeated the Mughals in several skirmishes and forced them to the north of the Bhima. The officers of the Bijapur army were equal, if not superior, to those of Aurangzeb, and the cavalry, led by its hereditary chiefs, was braver and better equipped than any in India.⁶⁴ Towards the end of the year, operations were renewed and Prince A'zam again moved forward with a large army. Contrary to their former tactics, the Bijapur troops did not oppose the prince on the frontier, but retired before him to the capital. This change of tactics was judicious. Little rain had fallen and scarcity prevailed, while what grain had grown round Bijapur had been gathered into the fort. The scarcity of water, forage and food made the city difficult of access from the north, while the capital itself possessed abundance of good water and was well stored with grain. The Mughal army had to draw all its supplies from the Emperor's camp at Sholapur and to convey supplies to the besieging troops was a task of great danger.

**Aurangzeb's
March**

Meanwhile, the Emperor who was directing operations against Hyderabad and finding Bijapur likely to make considerable resistance, concluded a treaty with Hyderabad and, gathering all available troops, marched to Bijapur. He found the place partially invested by his son's army, and his own completed what was wanting. The Bijapur troops fought with great obstinacy, but the Emperor knew that the fall of the city was only a matter of time. Gradually, the supplies ran short and the defence grew less vigorous. Though several breaches had been made, the Emperor refrained from an attempt to storm the city. He was aware that if his troops stormed the outer walls, the citadel could still offer an obstinate resistance. His anticipations of surrender were well-founded and on the 15th of October, 1686, the garrison, reduced to the last extremity, capitulated. The Emperor entered the conquered city in state. The unfortunate king Sikandar, only in his 19th year, made his submission and is said to have been brought before the Emperor in silver chains, more like a captive rebel than a vanquished sovereign. From this day, Bijapur

**Overthrow of
the Bijapur
kingdom**

was blotted out of the roll of Indian kingdoms and the Adil Shahi dynasty, after enjoying kingly powers for a little less than 200 years (1489-1686), ceased to exist.

**The Mughals
(1686-1723)**

The chief officers of the Bijapur court were taken into the imperial service and a command of 7000 horse with the title of Rustam Khan was conferred on Shirza Khan. After the fall of Bijapur, Aurangzeb marched towards Golconda, leaving the Bijapur country in charge of a Bijapur officer, who, on behalf of the Emperor, was appointed military governor or *faujdar*. Golconda also fell in 1687. The overthrow of Bijapur and Golconda raised the number of Mughal provinces in the Deccan from four to six. Two Mughal officers, one military with the title of *faujdar* and the other with the title of *khalsa diwan* were appointed to the Bijapur country.

**The Plague
(1687-1690)**

Aurangzeb remained at Bijapur for two years after its capture and carried on operations in the south of Bijapur. In 1689, plague broke out in his camp and his queen died of the disease. So fierce and sudden was this plague that a hundred thousand people are said to have fallen victims to it, many of high rank, and those who recovered were maimed for life. So numerous were the victims that the usual burial rites could not be performed and the dead were thrown into carts and hurried into the spaces beyond the town. In one day, 700 carts full of dead bodies are said to have passed through the Shahpur gate. Trade ceased and the whole city was given over to mourning. At first, the Emperor refused to leave, but when his family was attacked, several of the princes sickened, and his wife died, he retired to Akluj. After the Emperor left, the fury of the plague, which had been raging for three months, abated. The city was completely free from it after three years. When the disease stopped, the Emperor caused a census of the city to be taken. The population was said to amount to 984,000, though a few years before the two cities of Bijapur and Shahpur were said to have contained nearly 2,000,000 people.

**The Maratha
Raid (1696).**

In 1696, the Marathas, who had gained strength under Rajaram, appeared under Shantaji Ghorpade and raided the Bijapur territories. A large army was sent from Bijapur under several leaders to stop these raids. Their advance tents had scarcely been pitched when Shantaji's troopers were on them, cut off the advance guard and swarmed the main body before these people had time to get ready.

**Austerity of
Maratha
soldiery**

From the time of Shivaji onwards (right upto the British period), the Bijapur country (along with other parts of northern Karnataka) was subjected to operations by the Marathas. Here

is a description of the austerity followed by some of the Maratha soldiers, which was in contrast with the wealth and unwieldy size of the 'moving Mughal city'. It also reveals in some measure the secret of their varying success against their opponents. They set off with little provision, no baggage except the blanket on their saddles, and no animals but led horses, with empty plunder bags. If they halted during the part of the night, they slept with their bridles in their hands; if during the day, while the horses were fed and refreshed, the men slept with little or no shelter from the heat, except under a chance bush or tree. During the time of rest, their swords were by their sides, and their spears were generally stuck in the ground at their horses' heads. When they halted on a plain, groups of four or five might be seen stretched on the bare earth, sound asleep, their bodies exposed to the noon day sun, and their heads in a cluster, under the flimsy shade of a black blanket or a tattered horse-cloth stretched on the point of their spears.⁶⁵

In 1703, Chin Kilich Khan, who about twenty years later established the family of the Nizams of Hyderabad, was made governor of Bijapur. Shortly before his death in 1707, Aurangzeb appointed his third son, Kam Baks, to be governor of Bijapur to which place he soon went. On the death of the Emperor at Ahmadnagar, Bahadur Shah's title to the imperial throne was disputed by his two brothers, A'zam in the north and Kam Baks in the south. After quelling the rebellion headed by A'zam in the north, Bahadur Shah marched to the south against Kam Baks who had assumed the signs of royalty. Inducements were offered to Kam Baks, but as these concessions did not satisfy him, Bahadur Shah attacked him and he was slain in a battle near Hyderabad.

**Bijapur
Governors
of this time**

Sambhaji's son Shahu, who was Aurangzeb's prisoner since 1689, secured his release after the demise of Aurangzeb. Soon after he became free, he established himself in Satara in 1708 and rapidly strengthened his position. He had some troubles with Kolhapur and also the Savanur Nawab. After a treaty, these troubles ended and Shahu gained some fortified places in Bijapur.

In spite of this, the Bijapur territory north of the Krishna remained with the Nizam, who placed it under one Nasir Jang. It continued under him till his rebellion in 1744, when it passed into the hands of Nizam-ul-mulk's grandson, Muzaffar Jang. The country south of the river was managed by the Savanur Nawab acting as the Nizam's deputy. In about 1746, the Bagalkot and Badami regions were given by the Nawab to the then Peshwa in accordance with a treaty between the two. In 1757, these two districts were placed in charge of Malhar Rao Rastia, who sent one Krishnaji Vishwanath as his deputy.

**Nizam,
Savanur
Nawab and
Peshwa**

**Battle of
Udgir (1759)**

On the death of the great Nizam-ul-mulk in 1748, Hyderabad was disturbed by dissensions among his sons and by the intrigues of the French General, M. Bussy, who took a leading part in Hyderabad politics. In 1759, when Nizam Salabat Jang's army was mutinous and the landholders of Bijapur were pressed to find funds to meet the demands of the discontented troops, the Peshwa Balaji and his cousin Sadashiv Bhau entered the Mughal territory and completely defeated Salabat Jang and his brother Nizam Ali at Udgir. Under the treaty which followed this victory, the greater part of the province of Bijapur passed to the Marathas. Part of Hungund remained with the Nizam, but even on this the Marathas' claim to a fourth of the revenue was acknowledged.

**Haidar Ali's
march on
Bijapur**

In 1764, taking advantage of the terrible defeat of the Marathas at Panipat (7th January, 1761), Haidar Ali, who had lately raised himself to the position of the ruler of Mysore, spread his kingdom north across the Malaprabha and the Ghataprabha to the banks of the Krishna. A Maratha army under Peshwa Madhavrao (1761-1773) and his uncle Raghunatharao succeeded not only in driving Haidar and his general Fazl Ulla Khan out of these parts but in inflicting on him such severe reverses that in 1765 he was forced to come to terms. After the death of Peshwa Madhavrao and the murder of the young Peshwa Narayanarao (1773), when the opposition of the Poona ministers burst forth against him, Raghunatharao, the then Peshwa, entered into a secret alliance with Haidar giving him the country south of the Krishna on condition that he acknowledged Raghunatharao as the head of the Maratha confederacy, paid him tribute and aided him with men and money.

**Under Haidar
Ali and Tippu
(1778-1787)**

Accordingly, in 1776, Haidar crossed the Tungabhadra, repulsed with heavy loss the combined armies of the Marathas and the Nizam, and in 1778 by the capture of Gajendragad, Jalihal and Badami, made himself master of the whole country south of the Krishna. He left the conquered country under the management of local desais and consented to receive from them their accustomed tribute, on condition of prompt payment of a further sum equal to their yearly revenue. According to the arrangement, Bagalkot again passed into the hands of the Savanur Nawab as Haidar's vassal. During the time, in spite of the levy of heavy contributions, the country was well-governed and improved. In 1784, Nana Phadnavis (1776-1800) and the Nizam made a secret treaty to recover from Haidar's son, Tippu, the territory which both had lost by Haidar's encroachments. The Nizam set too high a value on his assistance; and though he was promised Bijapur after the country north of the Tungabhadra was won from Tippu, he refused to take the field unless Ahmadnagar and Bijapur were actually made over to him in advance.

The hitch in the terms of the treaty between the Nizam and the Marathas gave Tippu time to strengthen his northern outposts. But Tippu's siege of Nargund and his treachery to its chief, the forced conversion of Hindus and the threatened attack on the Nizam stirred the Marathas and the Nizam to action. In 1786, they decided to attack the whole of Tippu's territories and it was further agreed that their first efforts should be directed to the recovery of the country between the Krishna and the Tungabhadra. A detachment of 25,000 troops, chiefly horse, was sent to south Belgaum near Kittur, while the main army under Nana Phadnavis marched towards Badami, in south Bijapur. Before the confederates reached Badami, spies were sent to watch Tippu's movements and to ascertain the strength of his army and his materials of war. Though the spies never returned, reports reached the confederates that Tippu had marched with a large army. It was agreed, if the report was correct, to put off the siege, but to camp near Badami until the rains had fallen, when the swelling of the river would secure them from interruption. When news was received that Tippu had returned from Bangalore to Srirangapatna, preparations were made to besiege Badami, a fortified town built on the plain with a citadel in the body of the place and further protected by two hill-forts, one on each flank. After three weeks' battering, as the town-walls were little injured, it was determined to try an escalade. In spite of the difficult position, the confederate army attacked with great courage and mounted the walls in several places. The garrison fled to the forts above, closely followed by the assailants, but the pursuers failed to enter the fort. So furious and persevering was the attack that the garrison offered to surrender provided their lives were spared. The fort was taken and left in charge of an officer of Rastia and the confederate army moved south. Though the confederates encountered a series of defeats at the hands of Tippu, in 1787 the fear that the English would join against him led Tippu to pay tribute and to give up all claims to south Bijapur. The whole of the territory was ceded to the Marathas, except a part of Hungund which was restored to the Nizam.

During the twelve years, 1778 to 1790, the country, under Rastia's agents, Yashvantarao and Krishnarao, was on the whole prosperous, in spite of a few ravages by the Maratha armies. Krishnarao used to encourage agriculture by starting ploughing matches etc., and showing marked consideration to hard-working husbandmen. In this way, every inch of arable land was brought under tillage and the country was full of people, some rich and many happy and contented. This condition continued till the terrible famine in 1790-91. This famine, aided by the occasional passage of the Maratha armies, broke the bonds of society and set men plundering their neighbours.

Conditions
towards
close of 18th
century

In 1795, after the defeat of the Nizam at Kharda, his share in the Hungund region went to the Marathas and with this transfer, the well-being of the villages in this part is said to have decreased due to over-taxing and many rice-lands falling waste. Badami and Bagalkot areas are also said to have faced the same condition. In the south-east, in addition, there were the depredations of the desais, naiks and other estate-holders from the Nizam's territories; the Katkai or systematic pillage by these became a regular feature and lasted till as late as 1818. The horrible effect of these on agriculture in this area can easily be seen by a reference to Marshall's Statistical Report (1820); the land under full tillage in the village of Hungund, which was 9,000 acres in 1778, had fallen to 200 acres by 1820.

About 1797, or a year after the accession of the last Peshwa Bajirao (1797-1817), began a series of operations by the Marathas. The main force seems to have been turned against Bagalkot, partly for its reputed wealth, but chiefly on account of the grudge which the Peshwa bore to the Raste family. Scarcely a year passed without an army appearing on the north of the Krishna waiting until the river became fordable, and then spreading through villages and pillaging them. The village officers also took to the same mode of life and plundered their neighbours and one another. The fort and the garrison at Bagalkot saved some of the villages round it, and in 1810, when they passed from Raste to the Peshwa, they were still a valuable possession.

To this condition caused by the Maratha armies, was added the disordered state of the country brought about by the constant quarrels among the Peshwa's estate-holders and officers. Of these estate-holders and officers, there were five: Madhavrao Rastia of Badami, Malaji Ghorpade who held as his estate the districts of Tumba, Indi and Almel, Parashuram Pandit Pratinidhi who held Bagewadi and Bijapur, Daulatrao Ghorpade of Gajendragad and Ganapatrao Pense, who was the Peshwa's officer, holding as his estate the districts of Mudkavi and Hungund.

From 1800 to
1818

In 1802, the Beda chief of Surapur marched to Nalatvad, about 12 miles south-east of Muddebihal and plundered it. In 1804, the Peshwa Bajirao sent orders to his governor of the Karnataka region to wrest the districts of Badami, Bagalkot and Jalihal from Madhavrao Rastia, who claimed these districts as manager or *Kamavisdar* in return for Rs. 40 lakhs advanced to the Poona Government. Through General Wellesley's influence, Rastia kept possession of these districts for six years longer. In 1806, Parashuram Srinivas Pratinidhi claimed the sole management of Bagewadi, Bijapur and other

estates that belonged to Nana Phadnavis. His claim was disputed by his mother and her manager and their differences grew so bitter that the young Pratinidhi began to back his claims by force. Bajirao Peshwa pretended to mediate between the parties and decided the matter against the Pratinidhi. The young Pratinidhi was confined by his mother in the fort of Masur in Satara and his followers were scattered and peace was restored. But after his release, he again defied the Peshwa and secured a large body of followers whom the Peshwa's tyranny had made ripe for insurrection. But he spoiled his cause by his cruelty to such of his mother's adherents as fell into his hands. He met Bapu Gokhale, the governor of the Peshwa, in a battle and was defeated and taken prisoner. A part of his estates was left for his support and the rest passed to the Peshwa. As part of the Pratinidhi's estate, Bagewadi fell into Bapu Gokhale's hands, who, by arbitrary exactions, became the wealthiest of the Peshwa's officers. Under Gokhale, Bagewadi sank very low and the people were impoverished. Sir James Mackintosh, who visited Bijapur in 1808, reports that the country north of Bijapur was a 'desert.' "For fourteen miles the only living creatures were some pretty parroquets, a partridge, a share, and a herd of deer". In 1810, Bajirao deprived Rastia of Bagalkot and Badami. But in 1811, under the advice of the British Government, the whole sub-division of Bagewadi, except three of its best villages, namely, Bagewadi, Masvinhala and Girnala, was restored to the Pratinidhi.

When Rastia's estates in south Bijapur came into the hands of the Peshwa, the collection of the revenue was, as in other parts, entrusted to contractors, who, in spite of the ruined state of the country, immediately raised the government demand and employed the cruelest measures to enforce their exactions. As a result of this, several villages were deserted. This ruin and desolation was not confined to the south, as the same is said to have been repeated in Muddebihal. In 1817, shortly after the treaty of Poona, Madhavrao Rastia was restored to his estates in Muddebihal and other parts of north Bijapur.

In November 1817, war broke out between the English and the Peshwa. In February 1818, General Munro marched towards Badami at the head of twelve companies of infantry, three troops of horse, four companies of pioneers, four long guns, four field pieces and one howitzer. He reached Badami on the 13th and battered the lower defences till the 17th, when the breach was deemed practicable. There was some opposition from inside the fort. On the 18th morning, his army surmounted the breach and General Munro was in possession of all the Badami fortifications. On the 22nd, General Munro took Bagalkot without resistance. From Bagalkot he opened a communication with the chief inhabitants beyond

**General
Munro (1818)**

the Krishna urging them to drive out the Peshwa. As a result of these military arrangements which were successful beyond expectation, the whole of Bijapur was easily occupied by the British by 17th May, 1818.

**Conditions in
1818**

In 1818, the condition of south Bijapur was ruinous. This was partly owing to the Maratha raids, the effects of which were still visible, and partly due to the disastrous farming system introduced by Bajirao in 1810. The country was almost empty. Nearly forty-five villages on the banks of the rivers Krishna, Malaprabha and Ghataprabha, which had been the scenes of the Maratha raids, were miserably poor. Parts of the rich black soil had been over-run with thorn brakes. Except in little stony crofts near villages and nooks about river banks, there were no signs of tillage. The ruin caused by Bajirao's revenue contractors was so complete that, wretched and harried as they had been, the people were better off at the beginning of his reign than at its close. Under Bajirao, disorder increased from year to year. Several of the landholders lived by open plunder; certain villages were entirely supported by robbery; and the police, instead of attempting to keep order, joined with the plunderers and profited by the confusion. At Bijapur, the splendid public buildings had suffered greatly. The Peshwa's governors, bent on enriching themselves, had carried off the beautiful open-carved palace windows and doors, wrecked the floors and ceilings for their timber and scraped bare the gilded walls⁶⁶.

**Territorial
additions
between 1818
and 1858**

Since the conquest of the district by the British in 1818, several territorial additions were made by lapse and escheat. Thus, in 1837, Govindrao of Chinchani died without heirs and his Bijapur estate of Anwal lapsed to Government. Similarly, in 1839, Appa Saheb of Nippani, in 1848 Appa Saheb, Raja of Satara, and in 1857, Trimbakrao Patwardhan of Kagwad died without heirs and all their estates lapsed to Government. In addition to these, some other territories were gained by way of confiscation and exchange, *e.g.*, fifteen of the Nargund Chief's villages (1858) and fifty villages of the Horti, Ukli and Halsangi sub-divisions (1842), respectively.

**Bijapur City
and the
Satara State**

"The devastation of Bijapur" says the Bombay Gazetteer (1884), "dates from its transfer to the Marathas"⁶⁷ (in 1760 after the Battle of Udgir). The Mughals, who knew the worth of the Bijapur buildings, had regarded them with veneration and handled them tenderly. "Under the Mughal rule, the palaces and other buildings in the Ark-killa remained as if their royal masters had left them the day before. With the Marathas matters were sadly different". The Bijapur territory was included in the country assigned to the Raja of Satara in 1818 on the overthrow of the Peshwa. Under the Satara

Rajas, as under the Peshwas, the decline of the city continued unabated. In 1819, when Elphinstone visited Bijapur, 'all was desolate'. In 1826, Grant Duff found Bijapur 'a city surrounded with lofty walls of hewn stone'. But 'within all was solitude, silence and desolation'. It is said that during the Satara rule, palaces and private houses in Bijapur were unroofed just for the sake of their noble teak beams. Windows and door-frames, with their exquisitely carved lattice work, were carried away in cart-loads and almost inconceivable damage was done to the public buildings. The Raja himself, Pratapsimha (1818-1839), while visiting the city, was struck with the gilding on the walls of the palaces, especially in the Sat Mazli, and conceiving that they contained a treasure of gold, he ordered all the gilding to be scraped off and an army of workmen was employed for the purpose. Their labour was productive of no result as the gilding fell away in dust. Matters, however, improved during the reign of his successor, Shahaji (1839-1848). Many of the more important public buildings, which from neglect were falling into ruin, were put in repair.

While on the one hand the British territories were growing in extent year by year as a result of lapses and confiscations, on the other, discontentment was mounting slowly among the ruling princes for the same reason, which ultimately resulted in the famous revolt of 1857. Instances of pre-1857 revolts are also not wanting. Several risings took place in Bijapur district.

**Risings against
British rule**

In December 1824, some days after Mr. Thackeray was killed in the rising at Kittur, one Divakara Dikshita, with two supporters, Ravji Rastia and Balappa Takkalki, gathered some followers and marched on Sindgi. He took a small fort, established a *thana*, made arrangements for collecting the revenue and "committed other lawless acts". But the revolt ultimately met with failure, as a result of the activities of some traitors. One such traitor, Annappa Patke by name, while attempting to give information to the authorities, was seized and killed by the rebels. When the news of the rising reached Dharwar, the Collector sent a small detachment to Sindgi. The town was soon taken, the leaders were seized and punished and Annappa's 'loyalty' was rewarded by the grant of a plot of land to his widow.

In 1840, a blind man named Narasimha Dattatraya, or 'Narasappa' as he was locally known (a close associate of Raja Pratapsimha, the revolutionary prince of Satara, who was dethroned by the British in 1839), with a following of 125 Arabs from the Nizam's territory, attacked the fort of Badami with a view to wresting it from the British. After taking possession of the town, he proclaimed himself king and began to administer the sub-division. But within a week of his installation, a small

British force under Mr. A. Bettington came to Badami, infested it, and after a slight skirmish, caught Narasappa and his followers. Thus, the Badami rising also ended in failure.

There was an abortive attempt at revolt by one Basalingappa of Chandkavte and a rising by the brave Bedas of Halagali, near Mudhol, against the enforcement of the Disarming Act, 1857.

Basalingappa, a former Deshmukh of Chandkavte and Sirasetti in Bijapur, had planned to act in concert with Venkatappa Nayaka of Surapur. He had engaged men for military service and proclaimed the arrival of Nana Saheb. But unfortunately, the plot was discovered before it was executed. Basalingappa and his son were captured and on searching their house at Jingi and the fort at Kotnal some arms and a large quantity of lead were found. Kotnal was dismantled, Basalingappa was tried for 'treason' and his estate confiscated.

Halagali was a village predominantly inhabited by Bedas or hunters, every one of whom had kept fire-arms for hunting as well as protection. The Disarming Act of 1857 required the registration of all arms and permitted no person to retain arms without licence. This was too much for the freedom-loving Bedas of Halagali and every one of them refused to submit to the order issued under that Act. Soon, they started a propaganda and the Bedas of the surrounding villages like Badni Mantur and Algundi began to pour into Halagali with all their arms. When the matter was reported to the British authorities, Lt. Col. Malcolm sent a force under Lt. Kerr to the scene of the revolt. When all efforts to win over the Bedas by peaceful methods failed, on the 29th November 1857, the village was surrounded and the inhabitants were summoned to lay down their arms and surrender. The Bedas refused and chose to give battle. In the severe fight that followed, many Bedas died a heroic death fighting to the last and several were taken prisoners. The village was set on fire, when the Bedas are said to have suffered a veritable hell. According to Malcolm himself, who admits that the Bedas gave a tough fight, at least a hundred persons died during the conflict. Malcolm returned to Kaladgi with 290 prisoners. Thirteen of the imprisoned Bedas were publicly executed at Mudhol on the 11th December and six others at Halagali three days later.

There was some disturbance at Jamkhandi also. The British, who suspected the Ruler of Jamkhandi to have had his hand in the rising, arrested and kept him under detention at Belgaum. This was followed by a series of searches and arrests at Jamkhandi. When later, Channusingh, the head of the Jamkhandi army, declared that it was he and not the ruler that was responsible for the commotion, the ruler was released and Channusingh hanged.

With the coming of the British rule, it must be said, the days of internal warfare between kingdoms were over. Until 1864, the Bijapur territories formed parts of other districts and it was only in 1864 that it emerged as a separate district with Kaladgi as its headquarters. In 1867, the Superintending Engineer for the Southern Division, Col. St. Clair Wilkins, proposed that the headquarters of the district should be shifted from Kaladgi to Bijapur as it was more central and its climate and water more wholesome. His proposal was accepted and plans and estimates for adapting the old Bijapur buildings for offices and residences were completed in 1867. But the severe famine of 1877 entailed heavy expenditure on relief measures and the work of repairs had to be held over till 1879. After the conversions were carried out Bijapur became the district headquarters in 1885.

Revival and Progress

The Bijapur Municipality which was established in 1854 made its own substantial contribution to the revival and progress of Bijapur. A railway line was laid, throwing Bijapur open to the railway traffic and connecting it with the other bigger towns in the then Province of Bombay.

After the suppression of the freedom struggle in 1858, a feeling of despondency had enveloped the country and the people for sometime accepted the inevitable. Gradually, with the spread of modern education and amenities, a fresh intellectual ferment began in India. The past glories and achievements of this ancient land were unfolded by the labours of scholars. This, on the one hand, instilled in the educated class a pride in their country and, on the other, set them thinking about the causes of its downfall. They were also now able to compare their country's condition with that of England and other western nations which were fast advancing.

Political Awakening

This position at first led to attempts at removal of social evils and unwholesome religious practices and a number of reform bodies as also institutions with public education as their objective rose in the country. The declaration of Mahadev Govind Ranade, a pioneer social reformer, that we could not be fit to exercise political rights unless our social system was based on reason and justice is revealing in this context. The Kannada-speaking areas had been fragmented and made parts of various political divisions. As a result, they became subject to influences emanating from different centres of activities. The Prarthana Samaj of Bombay and the Sarvajanic Sabha and the Deccan Education Society of Poona exercised some influence on the Bijapur district and other

parts of the Bombay Karnatak. The Karnatak Vidyavardhak Sangha and Lingayat Education Association of Dharwar and later the Basaveshwar Vidyavardhak Sangha of Bagalkot and Shivayoga Mandira near Badami were founded and launched on a useful career of public service in educating the people.

Meanwhile, the Indian National Congress had been established. The newly started journals voiced in some measure the dissatisfaction of the people. Mr. A. O. Hume, who was closely associated with the National Congress, paid a visit to North Karnatak in 1893 and this gave an impetus to public activities in the area.

Swami Vivekananda had infused a new self-confidence in the people and had raised their morale by his inspiring speeches and writings. His visit to Belgaum had enthused the people of the Bombay Karnatak. The trio 'Lal, Bal and Pal,' were leaders of the radical group of the nationalists and they had a good following in the North Karnatak area. In 1903, the Bombay Karnatak Parishat was held at Dharwar to give a fillip to political awakening. Lokmanya Tilak's name was already a household word in the North Karnatak districts. In 1905-1906, he toured the area. His stirring speeches and writings in the 'Kesari' and 'Maratha' had their impact on the district as elsewhere in the region. His fearless articles in their original and in their Kannada translation were avidly read by the people.

The partition of Bengal had become a national question and a wave of resentment had swept the country. The Arms Act and the Vernacular Press Act had been enacted to suppress the rising tempo of national feeling. As a reaction to repressive measures, secret organisations had made their debut to terrorize the British rulers. Tilak had called for the use of Indian-made goods to retrieve Swadeshi industries, boycott of British goods and national education aimed at creating a spirit of sacrifice and love of motherland. Agitation and sacrifice were the means of achieving Swaraj which was the birth-right of Indians.

Swadeshi and Swaraj

The ideas of Swadeshi and Swaraj spread in the district and the people took up the cause enthusiastically. For want of facilities for higher education in the district, aspiring youths had to go to Poona or Bombay and the public-spirited among them, like Srinivasarao Koujalgi, Hanumantharao Koujalgi, Hanumantharao Mohare took the opportunity to come into contact with nationalist leaders there and to observe or participate in their activities. They imbibed a new spirit and when they returned home they became leaders of the new movement for Swaraj in the district.

Swadeshi industries were started. The use of sweet-oil instead of kerosene for lamps was encouraged. A campaign against consumption of liquor was started. Badami was one of the places where a weaving factory was set up. To chalk out a programme for development of Swadeshi industries, an industrial conference was held at Dharwar in 1907. A report dated 18th August 1908 in "Karnatak-Vritta" says that the Swadeshi movement and the boycott of foreign goods were going on well in Bagalkot and that it was proposed to start a Swadeshi Vyaparottejak Samstha at Bagalkot.*

A national school commenced working at Bagalkot to spread towns and also the Swadeshi oath was taken by the active nationalism on the lines advocated by Tilak, meetings were held in the towns and also the Swadeshi oath was taken by the active nationalists. Ganesha and Shivaji festivals and later the Basava Jayanthi festival began to be celebrated on an elaborate scale with the object of inculcating a new spirit for social and political regeneration. In the princely States of Mudhol and Jamkhandi also youths were propagating the ideas of boycott and Swadeshi and a few even tried their hand at manufacturing crude bombs **.In Jamkhandi a 'Mushti Fund' was collected and sent to the patriotic sufferers in Bengal.

The alien rulers tried to meet the challenge of the nationalists by repressive steps such as the Seditious Meetings Act and the Indian Press Act. As a result, the publication of Kannada journals like the "Rajahamsa," "Dharwar-Vritta", "Chandrodaya" and "Hindustan Samachar" had to stop and the "Karnatak-Vaibhava" of Bijapur ceased writing on political affairs for the time being.

Tilak returned in 1914 after serving a prison sentence for six years and held a series of political conferences, one of which was at Belgaum, which helped to arouse the nationalists of the Bombay Karnatak. A Swaraj samstha was started at Bagalkot.

The advent of Gandhiji on the Indian political arena changed the tenor of the agitation and made it a mass movement with new methods of struggle. The 16th Bombay Provincial Conference was held at Belgaum in 1916 and was attended by Tilak,

**Satyagraha
movements**

* "History of Freedom Movement in Karnataka", Vol. II, by Prof. G. S. Halappa, Mysore Government Publication, 1964, p. 107.

** "Karmayogi Hanamantharayaru" by Ranganath Diwakar and R. B. Kulkarni, Koujalgi Hanamantharao Smarak Nidhi, Hubli, 1958, pp. 32 and 33.

Gandhiji and other top leaders. Resolutions affirming the resolve for achieving Home Rule and calling for raising a volunteer army were passed. Just two years thereafter, Bijapur was the scene of the 18th Bombay Provincial Conference presided over by Vithalbhai Patel and Gandhiji and Sarojini Naidu were among those that attended. This meeting gave a fillip to nationalist activities in the district and other parts of the Bombay Karnatak. It called for starting a military college in India for Indians and withdrawal of the Press Act and the Arms Act.

The resurgent spirit aroused by the Lokamanya was still fresh among the people of the district and when Gandhiji gave his national call, there was a magnificent response. The message of non-co-operation and Satyagraha was carried from town to town and from village to village by the nationalist youths and pamphlets and booklets containing articles and light songs on patriotic themes were distributed. Several lawyers in the district gave up their practice to join the non-co-operation movement. Hanumantharao Koujalgi's insistence on his right to wear the headgear he liked and his consequent tussle with a British district magistrate was symbolic of the spirit of resistance to humiliation. It called forth comments by Gandhiji in his "Young India" and by Tilak's "Kesari" and other leading journals. For an article written in the "Karnatak-Vaibhava", its editor Hanumantharao Mohare was imprisoned. Bagalkot continued to be a main centre of national educational activities and another national school was started at Bijapur.

**Constructive
Programme**

The constructive programme relating to Khadi and village industries, removal of untouchability, anti-drink campaign, fostering of Hindu-Muslim unity and the like was earnestly taken up in the district. It being a cotton-growing area, the call of the spinning wheel had an encouraging response there. The Harijan welfare activities received a stimulus by the establishment of a Harijan Balikashrama at Bijapur. At Dharwar in 1921 when there was a public protest against police high-handedness in connection with picketing of liquor shops, there was firing, which killed three persons and wounded several. This caused a wave of resentment especially in the Bombay Karnatak districts. The towns of the district observed the 18th day of each month as a National Day, it being the day of imprisonment of Gandhiji in 1922. The Hindustani Seva Dal, a volunteer army, took its birth in the Bombay Karnatak with its all-India headquarters at Hubli. It trained up a large number of youths into a disciplined body of non-violent volunteers to help carry on various national activities and it played a notable part in the struggle for independence. A volunteer-training course was conducted at

Sitimani in the Bijapur district and for the Belgaum session of the Indian National Congress held in 1924, Bijapur sent a contingent of volunteers. The district continued to pay great attention to training of volunteers.

Prior to the momentous Belgaum session of the National Congress presided over by no less a personality than Mahatma Gandhi, Bijapur played host to several conferences of importance namely, Karnatak Provincial Conference, Karnatak Khilafat Parishat, Bhagini Mandal Parishat, Volunteer Conference, Karnatak Sahitya Sammelan as also a Khadi exhibition. These helped to awaken the people to their duties, rights and claims. At the Belgaum session, Gandhiji gave a call for action and struggle, and emphasized the value of the constructive programme for nation-building. It was attended by a large number of people from the Bijapur district also and it helped them to prepare themselves for the next steps. The top national leaders, who had gathered at Belgaum, toured the North Karnatak districts and impressed upon the people the necessity for national unity and vigorous endeavour for Swaraj. **Gandhiji's call for action**

Hardekar Manjappa, a devoted nationalist worker who had been spreading the messages of the Lokamanya and Gandhiji through his journals, Dhanurdhari and Khadi Vijaya or Udyoga, and through his books, speeches and constructive work in other parts of the Karnatak, now shifted the scene of his working to Almatti on the Krishna in Bijapur district, where he set up a Vidyalyaya to train youths on ideal lines. From this place, he now published his new journal "Sharana Sandesha" and a new series of nationalist books which helped to enlighten the people and to make them action-minded.

Pandit Nehru in 1928 and then in 1929 Sardar Patel, who had successfully led the Bardoli Satyagraha, visited North Karnatak and prepared the people for the coming civil disobedience movement. The towns and important villages of the district observed 26th January 1930 as the Independence Day or Poorna Swaraj Day on which an oath of dedication to win freedom at any cost was taken. When Gandhiji launched his historic Dandi march, Mylar Mahadevappa representing the Karnatak area, was in the group that followed him. Salt and Forest Satyagraha, picketing and non-payment of taxes were resorted to in the Bombay Karnatak districts. In the first four months of this movement in the district, about 200 Satyagrahis were convicted. Newspapers refused to furnish the security demanded and for this reason and owing to the arrest of the editors, "Udaya" and

"Karnataka-Vaibhava" of Bijapur were among the journals that suspended publication.* In 1931, Dhanashetti Mallappa of Sholapur, which has a close connection with Bijapur, was hanged on a charge of killing policemen. The sacrifice of this patriot stirred the feelings of the people in the district.

**'Quit India'
upsurge**

Gandhiji toured the North Karnatak districts in 1934 in connection with Harijan welfare work and gave an impetus to constructive programme in the area. After four years of active political movement, the constructive aspects began to be attended to with great zeal. Pandit Nehru and Rajendra Prasad also later visited the region to help intensify the nationalist activities. After the popular ministries resigned owing to differences on the issue of war, individual Satyagraha was launched and was continued for 14 months. In this struggle, over 1,400 nationalists were imprisoned in the Karnatak areas and of these about 250 were from the district of Bijapur. This was a prelude to the 'Quit India' upsurge. On the eve of his arrest in August 1942, Gandhiji had given the following message to a representative of Karnataka: "I hope that in this yajna all Karnataki will play their full part".

Spontaneous demonstrations and hartals followed. In Bijapur, even before Gandhiji's arrest, leading local workers had been put behind prison bars. On the first day, a Government officer's daughter and a Harijan worker led the procession of students in Bijapur. Since most of the top leaders at the centre and in the provinces had been already imprisoned, the workers were left without guidance and they thought that their duty was to paralyze the machinery of the alien Government without, however, causing violence to any persons. The railways were dislocated between Bijapur and Hotgi and between Bijapur and Bagalkot. There were cases of disruption of postal communications and of burning of governmental properties and records.

Mylar Mahadevappa, a trusted lieutenant of Gandhiji, and two of his comrades had been shot dead at Hosaritti in Dharwar district.

The police resorted to firing at Bailhongal in Belgaum district killing seven. These and other events that were taking place in the neighbouring districts had their impact on Bijapur district and the agitation went on unabated. Special judges were appointed to try the cases and an entire brigade of soldiers had been rushed to the Bombay Karnatak area to help the civil power. The epic

* "History of Freedom Movement in Karnataka", Vol. II, by Prof. G. S. Halappa, Mysore Government Publication, 1964, p. 200.

struggle waged by the people of India with grim determination convinced the alien rulers that it was no longer possible to hold this nation in bondage and then followed the transfer of power.

In the Jamkhandi State, a popular public organisation called the 'Lok Sabha' had been set up in 1917 to put forward the wishes and grievances of the people before the Rajasaheb. The political events that were taking place round about had naturally their impact on the Jamkhandi and Mudhol States also and the ideas of Swadeshi and constructive programme had made some headway in them. The 'Lok Sabha' in Jamkhandi was later transformed into Jamkhandi Praja Parishad with responsible government as its main demand. There were organised attempts at redressal of grievances as in the case of the raiyats of Takkalaki in 1939. In Mudhol, the activities of the Praja Sangha received considerable impetus after the Deccan States People's Conference held at Kudachi in 1937 under the presidentship of K. F. Nariman. The people of Mudhol now strove for attaining their objective of responsible Government. In Jamkhandi, the Rajasaheb had liberal views and had made education free, had provided modern amenities like electricity and had also brought about administrative reforms. He introduced a Representative Assembly in 1938, consisting of 16 elected and 14 nominated members. A fully responsible government was ushered in, in 1947. When the question of the future of the princely States came up, the ruler of Jamkhandi was one of the first princes to offer to merge his State in the Indian Union.

The political awakening and the rapid development of regional languages had created an urge in the country for a redistribution of provinces on a homogeneous linguistic basis. In response to this, the Indian National Congress, after the advent of Gandhiji set up its organisational units on more or less a linguistic basis. The All-Parties Conference held in 1928 asked for formation of linguistic provinces and the Nehru Report also recommended the proposal.

The Kannada-speaking areas had been dismembered into bits and had been subjected to several administrations. This situation had hampered all-round progress of the region. Therefore, there was a vigorous movement for bringing the fragmented parts together, as in other parts of the country such as Andhra and Maharashtra. After the achievement of Independence, the movement for re-organisation of States gained further momentum and in 1953 a separate Andhra State was formed.

The Prime Minister made a statement in Parliament on 22nd December 1953 to the effect that a commission would be appointed to examine "objectively and dispassionately" the question of the reorganisation of the States of the Indian Union, so that the

welfare of the people of each constituent unit as well as the nation as a whole was promoted. Accordingly, the States' Reorganisation Commission was appointed and this body submitted its report in September 1955, which recommended, among other things, unification of the Kannada areas under one administration.

After considering the report, the Government of India introduced a bill in Parliament for the reorganisation of the States in India and for matters connected therewith. The States' Reorganisation Act, 1956, among other things, provided for the formation of a new Mysore State and declared that from the appointed day *i.e.*, 1st November 1956, "there shall be formed a new Part 'A' State to be known as the State of Mysore comprising the following territories :—

- (a) the territories of the existing State of Mysore ;
- (b) Belgaum District except Chandgad Taluka and Bijapur, Dharwar and Kanara Districts, in the existing State of Bombay ;
- (c) Gulbarga District except Kodangal and Tandur Taluks, Raichur District except Alampur and Gadwal Taluks, and Bidar District except Ahmadpur, Nilanga and Udgir Taluks and the portions specified in clause (d) of sub-section (1) of section 3, in the existing State of Hyderabad ;
- (d) South Kanara District except Kasargod Taluk and Amindivi Islands, and Kollegal Taluk of Coimbatore District, in the State of Madras ;
- (e) the territories of the existing State of Coorg ;

and thereupon the said territories shall cease to form part of the said existing States of Mysore, Bombay, Hyderabad, Madras and Coorg respectively."

Thus, the district of Bijapur, along with other Kannada-speaking areas, became a part of the new Mysore State on 1st November, 1956.

ARCHAEOLOGY

An account of the archæological finds relating to the pre-historic period in this district has already been given at the beginning of this chapter. This section, therefore, consists of a brief historical sketch of the archæological remains of the later periods in this region.

Probably, no other district in the State (or for that matter even in the whole of India) presents such a grand variety of

architectural styles as does Bijapur, which contains monuments of all types—right from prehistoric dolmens to the most minutely finished structural temples. As for the architectural styles, the district not only presents temples belonging to both the northern and the southern styles, but also possesses temples belonging to a school of architecture, called the Chalukyan style which later developed into what is known as the Hoysala architecture in the southern part of the State. In addition to these, there are the grand buildings left by the Adil Shahi rulers, representing the Muslim and mixed schools of architecture.

The most important places from the point of view of Hindu temples in the district are Mahakuta, Aihole, Badami and Pattadakal. Of these, Aihole has the unique honour of being the birth-place of the Chalukyan style of temple-building. Aihole, though now a small village, was probably once the capital (or the 'first settlement') of the early Western Chalukyas and contains no fewer than seventy temples dating from A.D. 450 to 650, and the crumbling walls of a fort belonging to the same or a still earlier period—the whole complex bringing before our mind's eye all its past glory and grandeur. With Aihole as the centre this school of architecture radiated in all directions, the most important places that closely continued the work started at Aihole in this district being Badami and Pattadakal.

**Chalukyan
architecture**

According to some scholars, Chalukyan architecture is the result of the perfect blending of the then prevalent two schools of architecture, *i.e.*, the northern or the Indo-Aryan and the southern or the Dravidian. But a closer study of these temples, especially the earlier ones, cannot but reveal that the Chalukyan builders, in addition to drawing freely from both these schools, added a number of new features and novel details in order to develop a separate style of their own. In the details of the tower, for instance, the Chalukyan builders took both the ideas of the storeyed, horizontal and bilaterally symmetrical arrangement from the south and of the perpendicular, reduplicating and radially symmetrical arrangement from the north; but they reduced the height of each storey and added to their number on the one hand and added a great variety of ornamental details to the tower on the other, using sometimes the miniature tower itself for the purpose of decoration. In the matter of size, number of apartments and general outlines, it may be said that the Chalukyan artist leaned more towards the southern than towards the northern school.

During the early Chalukyan period, temple-building had not yet made great advance and it is therefore but natural that the temples of Aihole fail to exhibit the wonderful sharpness and finish of the later temples. Some of the earlier temples of Aihole are

extremely simple, containing only two parts—a hall and a porch, not even having a separate shrine as such. But simple though they are, on account of their bearing upon future development, they are invaluable for the study of Indian architecture. As for the ground plan, in the earliest temples it is plainly square or oblong and in the later ones, it is oblong but with a number of projections and recesses—a feature which finally resulted in the latest examples (and also in the Hoysala temples) in the fully multi-cornered or star-shaped plan. The same remarks of simplicity and lack of details are applicable to the sculpture of this period as well. In addition to the art itself being in its infant stage, there seems to be another reason responsible for these features of the early architecture and sculpture, at least in this region. That reason lies in the material used, which, in this period, was the red or yellowish red sand-stone which is not so much adapted to sculptural work, and which cannot stand the forces of nature so well, as that wonderful greenish or blueish black horn-blende used by the later Chalukyan and the Hoysala artists. But certainly, what the sculpture of this period loses in lacking minute details and sharp finish, it gains in being bold, natural and completely free from the conventionalised forms which constitute the very characteristic feature of the later work. Percy Brown's observation (in his 'Indian Architecture', Vol. I) about the Virupaksha temple of Pattadakal which belongs to this period is worth quoting in this connection. Says he: "The Virupaksha temple is one of those rare buildings of the past in which the spirit still lingers of the men who conceived it and wrought it with their hands."

Aihole temples

The earliest structural temple at Aihole seems to be the one known as the Lad Khan's temple, assigned to about A.D. 450.⁶⁸ This is a very simple structure, consisting of a single pillared hall, with a porch on one side and a cell on the other, not as a separate chamber but built within the hall itself against its back-wall. This feature, together with its massive, heavy columns, makes the temple have more in common with cave-architecture than structural. The temple on the neighbouring hill, called the Meguti (meaning the temple above), which is of a later date (about 630), shows considerable progress in the art of temple building. It is a Jaina temple, purely Dravidian in style, incomplete, perhaps having suffered a lot at the hands of time. Very different from these two temples is the Durga temple, of about the same age as that of Meguti. It is remarkable for its likeness to the Chaitya caves and it was perhaps an experiment seeking to adapt the Buddhist Chaitya to a Brahmanical temple. The temple is an apsidal structure (60' by 36') with a portico 24' deep, standing on a high plinth with many mouldings. Surrounding the temple is a pillared verandah broadening in the front, the pillars in the front being adorned

with beautiful pairs of human figures in full relief. The images in the niches outside are of both Shaiva and Vaishnava deities. The shikhara is of the northern type. The temple known as the Huchchimalli Gudi, which is similar to but smaller and simpler than the Durga temple, contains a new feature, namely, a vestibule or *antarala* between the cella and the main hall.

Badami also possesses a number of temples of this as well as of later ages. The oldest temple in Badami is perhaps the one called 'Malegitti Shivalaya'; it is also the best, aesthetically, in the town, being 'finely proportioned and magnificently located.' Another small temple is remarkable in having a curious and an unusual image of Lakulisha, a form of Shiva. It is said that this image is found in a number of temples in Central India and Rajasthan. Behind the Bhutanatha group of temples, built of sandstone on the bank of the lake, is a huge rock on which are carved the images of numerous gods of all the faiths—Vaishnava, Shaiva and Jaina. In addition to these temples, there are two hill-forts at Badami of considerable archaeological interest, being among the earliest forts in the Deccan. Badami was originally fortified by Pulikeshin I of the early Chalukyas in A. D. 543; but additions were made in the subsequent centuries almost right down to the close of the Vijayanagara period, as is shown by an inscription (in the 'Malegitti Shivalaya' at Badami) dated A.D. 1543 and recording the construction of a bastion. Until as late as 1845, the fortifications of this town consisted of a lower fort comprising a bastioned mud-and-stone wall, with a loopholed parapet, a deep and broad ditch and a single entrance with a strong gateway, defended on the north and south by two hill-forts. The north fort, larger and stronger of the two, is about 900 feet around, on detached masses of steep rock. The passage to the fort lies over a series of stone steps and a number of narrow gateways, built between rocks. The ascent is very winding. On the top are a few store-rooms, a magazine and four cisterns. The south fort stands on the summit of a bluff crag, the rock of the fort being sheer and separated from the main hill by a chasm about 30 to 60 feet deep and 18 to 30 feet broad. There are two lines of work, defended by bastions. The passage to this fort is more difficult and dangerous than that to the other fort. There are no recognisable remains of any buildings on the top. Water supply, through only one cistern, is poor. Both these forts, which were in a very commanding position, were dismantled in 1845.

The main archaeological interest of Badami, however, lies in its old cave-temples. These rock-cut temples are four in number—two Vaishnava, one Shaiva and one Jaina—all in an excellent state of preservation and very rich in mythological sculptures. All these are of the same type, each comprising a pillared verandah, a

columned hall and a small square cella cut deep into the rock. The front of these caves is more or less unassuming, whereas the interior is treated with great skill and care in every detail. One note-worthy feature of these is the running frieze of 'ganas' in various amusing postures carved in relief on each plinth. 'The workmanship in these caves is marked by a high degree of technical excellence'.⁶⁹ Of the principal figures which entirely dominate their respective compositions in these caves, observes a great art critic: "The weightiness of their monumentalised bodies and their condensed energy, pent up within the body along with the dynamic extension of the composition, lend to the reliefs of Badami a meaning and significance unknown to Sarnath. They make the live rock the cradle of their superhuman energy and aboriginal vitality."⁷⁰

Badami paintings

There are a few fragments of paintings also in one of these caves, cave No. III (cave No. II also contains slight traces), which are said to be the earliest Brahmanical paintings so far known. Though the cave itself is Vaishnavite, the paintings seem to depict Shaivite subjects, the most important and the best preserved being that of the betrothal of Shiva and Parvathi. The technique follows that of Ajanta and Bagh, but the style hardly conforms to that of any of them, not even the last phases of Ajanta with which these Badami paintings are supposed to be contemporaneous. "The modelling of Badami" says S.K. Saraswati, "is much more sensitive in texture and expression and the outline much more soft and elastic. With the slackening of the contour the figures exhale an intimate warmth and delicacy of feel and atmosphere that is unknown to the last phases of Ajanta". As to how these works, along with the other classical Indian paintings of the age, reflect the contemporary cultural level, the same scholar observes: "As to the rest, namely, the joyous and radiant naturalism, the poise and balance, the sensuous charm and disciplined grace, the intensity of mundane experience and the noble reserve and spiritual detachment, the physiognomical norm, etc., are all products of the age characterised by a highly urbanised intellectual and sophisticated culture to which the paintings belong"⁷¹. These remarks are applicable to other contemporary forms of art as well, namely, architecture and sculpture.

Pattadakal temples

The next stage in the development of Chalukyan art is marked by the temples at Pattadakal. If Aihole is interesting because of its being the cradle of Chalukyan architecture, Pattadakal is interesting in having the best temples of the early Chalukyan age and in exhibiting temples in both the northern and the southern styles standing side by side with one another. There are in all ten temples here, four built in the northern style and six in the southern. The Papanatha temple (c. 680) among the former

and the Virupaksha temple (c.740) among the latter are the most notable. "The temple of Papanatha in its plan and elevation alike exhibits shortcomings due to uncertainty regarding the correct relation of the different parts of the temple structure to one another"⁷². The temple is 90 feet long and too low for its length. The outer walls carry a close and monotonous repetition of canopied niches representing shrines. But the inside of the temple is very rich in sculpture, which, *inter alia*, contains some beautiful amorous couples wearing dresses in various styles. The temple of Virupaksha, however, is undoubtedly one of the grandest temples of the period, in all respects. According to Nilakanta Sastri, the design and execution of this temple "was most likely due to workmen brought from Kanchipuram and to their direct imitation of the Kailasanatha temple which had come into existence in the Pallava capital some decades earlier."⁷³ "There is a bold beauty" says Percy Brown "in the appearance of the Virupaksha temple as a whole, which is best seen in the exterior". It is a comprehensive scheme, consisting not only of the central structure but also of a detached 'Nandi' pavilion, both contained within a walled enclosure entered by an appropriate gateway. The square *shikhara* rises in clearly defined storeys, each of considerable height. The studied grouping of its parts, on the whole, produces a very pleasing total effect, the heaviness of the stone-work being relieved by sufficient sculpture of high quality.

Of the places known for Muslim architecture in the district, Bijapur naturally is the most important. The Adil Shahi rulers had made Bijapur 'one of the most magnificent cities in the whole of India'. As it had to meet the needs of both a large town and a fortified centre of administration for nearly two centuries (1489-1686), Bijapur had all the constituents of a mediaeval State capital—fort, gateways, palaces, mosques, tombs, tanks, towers and so on. **Muslim architecture**

The architectural remains of Bijapur can be conveniently studied in two groups—military and civil—the military architecture being represented by the huge system of fortifications and the civil by the innumerable buildings and tanks and other water works. The fortifications of Bijapur consist of an outer fort enclosing the town and an inner citadel or the Ark-killa as it is called. The walls of the outer fort, the total length of which is about $6\frac{1}{4}$ miles, are massive and strong, surrounded by a deep moat 40 to 50 feet broad and strengthened by as many as 106 bastions of various designs; 30 to 50 feet in height and with an average thickness of 20 feet, these walls actually seem to consist of two stone walls, 20 to 30 feet apart, with the intervening space filled with earth and covered with a masonry platform. The work of construction was started in 1565 and took $2\frac{1}{2}$ years **Military architecture**

for completion, though additions were made down to the overthrow of the kingdom in 1686. Of the 106 bastions, 10 are guarding the gateways and the rest are distributed throughout the length of the walls.

The bastions of the Bijapur fort are remarkable for their variety in design and details. It is said that each of the nobles attached to the kingdom had been entrusted with the construction of a bastion and curtain-wall and that this explains the great diversity in the plan and execution of the different sections. On each of the leading bastions was set a stone tablet commemorating its construction; some of these still remain. Of these 96 bastions, three—the Serzi, the Landa Kasab and the Farangi by name—are specially remarkable for their size and strength. Built in 1658, the Serzi Buruj is not very high, but has a great diameter and is very strong. Moreover, it is on this that the great bronze gun of Bijapur, the Malik-i-Maidan ⁷⁴ (meaning the 'Monarch of the Plain'), described in the *Bombay Gazetteer* of 1884 as 'till recently almost the largest piece of ordnance in existence and a splendid specimen of founder's skill' ⁷⁵, is placed. It is furnished with bomb-proof powder chambers and water-tanks. The Landa Kasab, in the south of the Fateh gate, is the most formidable of all the bastions on that side. Built in 1609, this bastion appears to have been heavily attacked by Aurangzeb in 1686, who, with all his artillery, could, however, do little damage to the tower. Farangi Buruj, deriving its name from its Portuguese builder, built in 1576, is by far the most interesting of all the bastions in the Bijapur fort. It consists of a hollow, semi-circular tower inside a strong battlemented curtain wall, along which are a number of small, raised platforms for cannons. The tower rises 30 feet, above the platform of the walls, its top being led to by two flights of steep stone steps.

Originally, there were five large gateways and one postern gate; four of the former are still in use, the fifth having been closed and converted into Government offices. They were: 'Mecca' (in the west), the Shahpur (in the north-west), the Bahmani (in the north), the Allapur (in the east) and the Managoli (in the south), the last also being called 'Fateh Darwaza' from Aurangzeb's victory over Bijapur and his march into the city through it. All the gateways were excellently built and immensely strong, each one flanked by two massive circular towers and guarded above the door by a battlemented wall. Each gateway had two sets of doors, one inside the other. They were so constructed that, if the outer was forced open by the enemy, the protruding battlements afforded cover to the besieged who could shoot at the enemy, tampering with the inner, from behind also. The doors themselves were of thick wooden beams 6 inches square, fastened together with iron clamps, strengthened with

massive bars and bristling with 12 inches iron spikes. The exact plan of the Mecca gate, said to be the strongest and the most complex of all, cannot be understood now, on account of its being closed and converted. The citadel, situated almost in the centre of the fort, is defended by a strong curtain with several massive bastions and a rampart mound and a ditch. Many of the stones used for building the wall seem to have been taken from the pulled-down Hindu temples.

Coming to the civil side of the Bijapur architecture, there are innumerable beautiful buildings, mosques, tombs and tanks in and round about the city, standing as testimony to the glory that Bijapur once was, and to the love of art and architecture of the enlightened line of the Bijapur kings. Some of the important of these structures are described under Bijapur in the Chapter on 'Places of Interest'.

Civil
architecture

If at Aihole and Pattadakal we see the meeting and mixing of the northern and the southern schools of Indian architecture, giving rise to a new style altogether, at Bijapur we can witness a beautiful mixture of the Indian (particularly the Deccan) and the Persian schools of architecture giving rise to what is known as the Deccan school of the Indo-Saracenic architecture. If E. B. Havell saw 'a closer affinity between these South Indian temples (of Pattadakal) and the Parthenon of Greece', James Fergusson compared the Bijapur buildings with those of Agra and said: "With the same advantages, the architect of Gol Gumbaz would certainly have produced a far grander building, and the architect of Ibrahim Roza one more picturesquely magnificent than the Taj".

The Adil Shahi kings of Bijapur professed to be of Turkish origin; but except for the use of the symbol of the crescent on the finials of their larger monuments, the actual style of their architecture shows very few 'direct' attributions from this source. The building art in Bijapur evidently developed out of the earlier constructions of the Bahmani rule in the Deccan; but it is the Bijapur masons, with their ripe experience, that were responsible for the march that Bijapur stole over its contemporary kingdoms. A comparison may be made in this connection between the buildings of Golconda and those of Bijapur. The course and development of these two kingdoms were remarkably analogous—both having similar origin and at about the same time, both destined to be dominant powers in the south, both having been ruled by enlightened kings and both coming to an end at the same time, at the hands of the same power. Both the kingdoms got their styles of architecture through the constructions of the Bahmani rulers; yet, there is considerable contrast between the architectural achievements of the two

powers. At Golconda, says Percy Brown 'in spite of a dynasty of cultivated rulers, the building art they had inherited, under their hands lost itself in the production of a type of structure of uninspiring appearance and excessive in detail, while at Bijapur under outwardly similar conditions, the art immediately proceeded to find itself and develop into the most aesthetically and constructionally competent manifestation of architecture in the whole of the Deccan' 76.

Building operations in Bijapur began during the first half of the sixteenth century, by the construction of the citadel, a fortress containing a palace, imperial buildings and two small mosques built from destroyed temples. As the power of the Adil Shahs increased, around the citadel formed gradually a city, which in the course of time, was enclosed within strongly fortified walls which were completed about 1565. At the beginning of the seventeenth century, when the Adil Shahi dynasty was in its prime, expansion became necessary and there arose suburbs like Shahpur on the north, Ainapur, and Nauraspur on the west. Bijapur continued to be grand until 1686 when its spirit was broken by its unconditional surrender to the Mughals. But it was not until nearly a century later that the city began to fall into a state of decay. 'Its demolition was hastened by the marauding forces of the Marathas, who stripped its buildings of all available materials, and it was after this act of spoliation that the disintegrating process of time brought about its desolation'.

There are certain characteristics which are typical and unmistakable features of Bijapur architecture. The most important of them is that all-important feature, the dome, which is almost spherical in shape in the case of the smaller structures and buildings of average proportions and more or less hemispherical in the case of larger ones, and which rises above a band of conventional petals. Then there is the arch, the shape of which too is distinctive; it has lost the angularity of its Bahmani prototype and assumed more graceful contours. 'The typical Bijapur arch is of the four-centred variety, not unlike that of the Tudor Gothic, but fuller in its curve.' In common with all the Deccani styles, the pillar is rare in the architecture of Bijapur, its place being taken by substantial masonry piers, usually rectangular in section. Finally, there is the cornice, remarkable for its size and projection and for the numerous decorative brackets which support it.

If these are the more conspicuous architectural components of the style, 'the sculptured patterns which embellish these elements are most of them so individual in character that they constitute a definite school of plastic art.' According to Brown, 'Originally handed down from the earlier Deccani examples,

in spirit as well as in substance, this ornamentation is similar to that found in other manifestations of Islamic art, but it also includes motifs of an unusual and original kind.' 'Among these' he says 'is one very prominent pattern in the arch spandrels, consisting of a voluted bracket holding a medallion, and above the arch a foliated finial, all singularly graceful; with this typical design are also rosettes, conventional hanging lamps, running borders, and interlaced symbols either carved in stone or moulded in stucco.' A comparison of these features with those of the later Chalukyan architecture will easily show that many of these details were introduced by the local Hindu artists. "Towards the end of the fifteenth century, however", says Nilakanta Sastri in this connection, "the Deccan reasserted itself and the influence of pre-Muslim styles appears strongly in the architecture of Bijapur on which Indian artists were employed in considerable numbers."

There are really many first rate structures in Bijapur, but among the most important buildings may be reckoned the Jami Masjid, one of the earliest and the most powerfully simple monuments; the Ibrahim Roza, one of the most elaborate buildings; the Gol Gumbaz, showing the style in its most grandiose form, and the Mehtar Mahal, depicting it in its miniature.

Jami Masjid, which was constructed during the reign of Ali Adil Shah I (1558-80), is considered to be the finest example of Bijapur architecture in its more restrained and classical mood. Also, being an early example, it displays clearly the connection of the style with that of the Bahmani period of the previous century. Though incomplete, the mosque presents an imposing appearance and a noble example of the builder's art. It is a large structure, its plan forming a rectangle 450 feet by 225 feet, and the immense pile forming its exterior has been treated with great originality and skill. To relieve the monotony of their long unbroken surfaces, the builder has introduced two rows of arcades within the walling, one above the other, the lower being merely ornamental and the upper open, forming an arched corridor. The interior parts have also been handled equally carefully and skilfully, showing a marked improvement over the mosque in the fort of Gulbarga which had been built exactly two centuries ago. The dome of the Bijapur mosque is not stilted but hemispherical in contour, its apex rising up into a massive metal finial crowned by the symbol of the crescent. The sanctuary is simple but dignified, 'complete in itself and independent of any overlay of applied art.'

The Gol Gumbaz stands at one end of the city and the Ibrahim Roza at diametrically the other end. They stand diametrically opposite in the matter of style too, displaying thereby the versatility of the Bijapur workmen. If Gol Gumbaz is remarkable for its size and simplicity, Ibrahim Roza is known for its lightness and

**Jami
Masjid**

**Gol Gumbaz
and
Ibrahim Roza**

ornamentation. In point of time, Ibrahim Roza is earlier (completed in 1626) than Gol Gumbaz (round about 1650). Ibrahim Roza is said to be the most elaborately carved of all the Adil Shahi buildings. One extremely curious feature in the Ibrahim Roza is its flat ceiling, made up of square slabs of stone without apparent support. Cousens calls it "a most daring piece of work carried out in defiance of ordinary rules of construction" and Fergusson is quoted to have said "nine builders out of ten will tell you that such a flat roof as that in the Ibrahim Roza will not stand"⁷⁷. But it has stood and has stood as an eloquent testimony to the builder's skill. Ibrahim Roza was commenced under similar circumstances as the Taj Mahal of Agra (commenced in 1630) and architecturally, Havell finds a close connection between the two. He not only suggests that Ibrahim Roza must have been among the 'famous buildings' which were discussed by Shah Jahan's master-builders before the general scheme of the Taj was decided, but even hints that some of the builders employed at Delhi and Agra were from the South.

Ibrahim Roza is not a large composition, "as it was wisely foreseen that any structure of such an elaborate nature if executed to a large scale would most likely never be finished." "The whole work" says Percy Brown "was however carried out with an eye to completeness, for every part, whether structural, technical, ornamental, or merely utilitarian, appears to have been thought out and provided for in a most meticulous manner before even a stone was placed in position. From the accuracy of the inscription carved on its walls, to the size and position of the stone hooks in the stables, each item seems to have received its due share of expert consideration, with the result that in addition to its remarkable aesthetic qualities, as an example of man's handiwork, his building approaches perfection as near as is humanly possible". Again he says: "Among several skilful expedients is the disposition of the arches in the arcade as two of these on each face are narrower than the others, thus providing a subtle variety in the voids, evidence of marked architectural competence."

The most remarkable achievement in connection with the Gol Gumbaz is its dome, said to be largest in the world, with the whispering gallery, 109 feet above the floor and hanging out 11 feet from the walls. This unique feat of engineering skill has evoked the unstinted admiration of all European experts. Ibrahim Adil Shah, in building the Roza, had carried the decorative style to its utmost, leaving no chance for his son to surpass him in this line. Mahmud Adil Shah, therefore, is said to have struck a new line altogether and thought of a building as massive as the Roza was decorative and the result was the Gol Gumbaz. This monument, despite its vast size, has been based upon the simplest architectural forms. Externally the body of the building is a great cube with a tower

attached to each corner, over which is placed a large hemispherical dome, much of its satisfying appearance being due to the excellent proportions existing between its main components. Among the supplementary elements are the fine projecting cornice with its deep shadow and closely set brackets, the arcade of small arches above it, the formality of which has been relieved by skilful spacing, and finally the bold foliation at the base of the dome wisely concealing the point of its juncture with the drum. These and other architectural accessories are, as Brown observes, not only in themselves works of art but are disposed so as to take their correct place in the composition, thus producing a total effect, well-balanced and satisfying to the eye. The interior of the Gol Gumbaz consists of a single chamber, but of majestic proportions. The noticeable architectural features in this hall are the tall pointed arches forming the sides which give support to the circular platform above acting as the base of the dome.

To quote Percy Brown again : "The Mausoleum of Muhammed Adil Shah is unquestionably one of the finest structural triumphs of the Indian builders, if only on account of its stupendous proportions Unlike most of the other buildings in Bijapur it seems fairly evident that to give æsthetic pleasure was not its intention. It was erected with the object of creating awe and amazement in the mind of the spectator by means of its immense scale and majestic bulk. And these ideals have been abundantly fulfilled. Yet its architectural qualities are also considerable as proved by the skilful composition of its various parts, the harmonious combination of arches, cornice, arcade, foliated parapet and fluted drum, all disposed in an artistic and effective manner upon a structural foundation of simple forms with coherent strength". The tomb building proper, however, is only one item in an architectural scheme of considerable magnitude, which comprises a mosque, a *nagarkhana* or drum-house and a gateway, a dharmashala or rest-house and other structures generally associated with an imperial mausoleum. All this is contained within a walled enclosure.

Another small but exquisite structure in Bijapur is the **Mehtar Mahal**, presumed, on the basis of the architectural style, to have been built some time in the reign of Ibrahim Adil Shah II. The building, a square of 24 feet with its minarets rising 50 feet high, abutting the Jumma Masjid road, is, in fact, not a palace (as the word 'Mahal' might lead one to expect), but only an ornamental gateway leading to a garden and a small mosque. "The fineness of the workmanship is astonishing" says Percy Brown writing about this in 'The Indian Architecture', Vol. II, "the stone being manipulated as if it were plastic clay".

Amidst the innumerable Muslim buildings of Bijapur, there is

in the Ark-kill, curiously enough, a Hindu temple dedicated to god Narasimha, where Ibrahim Adil Shah II, known for his leanings towards Hinduism, is said to have worshipped.

Water works

A special mention must be made in this section of the admirable water-works of Bijapur. Considering the number of tanks and cisterns in the city, one feels convinced that the water-supply arrangements were extensive and efficient. In its hey-day, Bijapur was full of tanks, wells, fresh water canals and fountains. Water was brought into the city from two sources—Toravi water-works in the west and the Begam Talao, a large reservoir in the south. From Toravi, water was conducted through a system of subterranean channels and distributed throughout the city in cisterns, while the water from the Begam Talao was brought through a network of specially constructed double mortar-coated earthen pipes, specimens of which can still be seen in the Bijapur museum.

Bijapur paintings

Another important fine art in the development of which Bijapur played a vital role was painting. Almost every Bijapur ruler was either himself a distinguished painter or a great patron of the art of painting. It is, however, difficult to say exactly in what state the Deccan school of painting was at the beginning of the Adil Shahi period, the earliest paintings of the Bijapur school being available in the illustrated 'Nujum-ul-ulum' of 1570. An analysis of these early Bijapur (and also, we may say Ahmad-nagar) paintings shows various influences at work. We can easily trace in them the traditions of at least three schools of painting, namely, the Vijayanagara, the Western-Indian and the Persian. A number of portraits and other paintings of this period, especially of the time of Ibrahim II who was himself a gifted painter and calligraphist, have come down to us, as part of private collections as well as of museums. By the end of the sixteenth century, the Bijapur school came under the definite influence of the Mughal school, as can be seen from the paintings belonging to the latter half of Ibrahim Adil Shah II's reign. There is some evidence that Mughal paintings were reaching Bijapur by 1620; it is recorded in Jahangir's memoirs that he sent his portrait to Ibrahim II. There are traces of European influence also on Bijapur painting during Mahmud Adil Shah's period. The surviving mural paintings in Asar Mahal indicate that Mahmud Adil Shah had invited Italian artists to his court. At the time of Ali Adil Shah II, painting was still active, but had lost its former splendour, while the paintings of the period of Sikandar Adil Shah, the last ruler of the dynasty, show no speciality whatsoever.

There is an interesting controversy regarding the place of origin of the famous early Ragamala paintings. That they are of Deccani origin is clear. Dr. Geotz in 'The Art and Architecture

of Bikaner' traces their origin to Ahmadnagar. Basil Gray (in 'The Art of India and Pakistan') hovers between Ahmadnagar and Bijapur. Dr. Moti Chandra, however, opines that these paintings are probably of Bijapur origin and could be dated to the period of Ibrahim Adil Shah II whose accomplishment in music and knowledge of ragas we have already discussed above⁷⁸. These pictures are distinguished by angular draftsmanship, elaborate costume after the Deccani style, careful representation of architecture and flowered background. Comparing the role of Ibrahim Adil Shah II with that of Akbar, his contemporary, Dr. Moti Chandra remarks: "In short, if Akbar gave a new direction and outlook to painting in the north, it was Ibrahim who brought the Deccani painting to a perfection which could claim for it an important niche in the temple of Indian art"⁷⁹.

NOTES ON CHAPTER II

1. R. V. Joshi : *Pleistocene Studies in the Malaprabha Basin*—p. 33 and p. 102.

2. R. S. Panchamukhi : *Progress of Kannada Research in Bombay Province, from 1941 to 1946.* pp. 49 and 50.

3. *Karnataka Darshana* (R. S. Panchamukhi's article on *Pre-history and Archaeology of Karnatak*). pp. 70 and 71.

4. A detailed description, with illustrations, appears in the *Annual Report on Kannada Research in Bombay Province for the year 1939-40.*

5. Smilar paintings or carvings are discovered in the Vindhya and Kaunar ranges and in the southern part of the Mirzapur District, U. P. (*Archaeological Survey Memoir No. 24.*)

6-8. *Annual Report on Kannada Research in Bombay Province for the year 1939-40.* p. 22.

9. The early Western Chalukyas are also known as the Western Chalukyas of Badami, as against the later Western Chalukyas, who are also known as the Western Chalukyas of Kalyana. The adjective 'Western' distinguishes this family from an offshoot of the same which ruled from Pishtapura in the present Andhra Pradesh and which, therefore, came to be called the Eastern Chalukya family.

10. A. K. Majumdar : *Chalukyas of Gujarat.* p. 6.

11. D. C. Sircar : Chapter on 'the Chalukyas in the Classical Age' (Vol. III of *the History and Culture of the Indian People*). p. 228.

12. *Karnataka Darshana.* pp. 30-31.

13. D. C. Sircar : *The Classical Age.* p. 227.

14. For the latest translation of the inscription, see *Epigraphia Indica* Vol. VI.

For the earlier translation by J. F. Fleet, see *Indian Antiquary*, VIII, pages 243-245. Ravikirti, who composed the text of this inscription, was a poet patronised by Pulikeshin II. Ravikirti himself says that he had attained the fame of Kalidasa and Bharavi by his poetry.

15. The name also appears in the forms Polekeshin, Polikeshin and Pulikeshin, and according to D. C. Sircar (*The Classical Age*, p. 231), may be a hybrid 'Kanarese-Sanskrit' word meaning "tiger-haired". But it is also possible that it is a double word consisting of the two parts 'Puli' meaning tiger and 'Keshin' meaning 'lion'.

16. Pulikeshin's original capital has been variously suggested as Paithan (*Historical Inscriptions of Southern India—1932*, p. 21), Ajanta (*Bombay Gazetteer—1884*, Vol. XXIII, p. 380), and Aihole (Cousens: *Chalukyan Architecture of the Kanarese Districts*).

17. It may be noted here that out of these three titles, the first two were common to all the Chalukya kings—the first from the very beginning and the second from Pulikeshin I onwards.

18. *Epigraphia Indica* Vol. XXVIII, p. 60.

19. Details of the Badami caves are given under Badami in the chapter on 'Places of Interest.'

20. This may have been a Nala Settlement or the southernmost province (in the Bellary-Kurmoal area) of the Nala empire which had its main territories in the Bastar-Jeypore region (D. C. Sircar: *The Classical Age*, p. 232).

21. It appears from an inscribed stone of the fifth or sixth century brought from Vada in Thana district in Maharashtra State, that a Maurya king named Suketuvarma was then ruling in the Konkan. Traces of the name Maurya remain in the surname, More, which is common among some Marathi families.

22. *Bombay Gazetteer* (1884) Vol. XXIII, p. 381.

23. After the local ruling house was overthrown, this area was placed by Pulikeshin II in charge of his younger brother Kubja Vishnuvardhana who became the founder of the celebrated Eastern Chalukya dynasty.

24. This has not been accepted by all scholars. The other view held is that Pulikeshin II had assumed the title 'Parameshwara' long before his war with Harshavardhana, but after saving his homeland from enemies round about and restoring Chalukya sovereignty in the kingdom (D. C. Sircar: *The Classical Age*, p. 237). R. C. Majumdar, quoting Hiuen Tsang, further opines that Hiuen Tsang's statement implies rather that Harsha failed in his object to conquer the enemy than that he suffered any decisive defeat (*The Classical Age*, p. 105).

25. According to a probable reconstruction of this phase of the Chalukyan history by K. A. Nilakanta Sastri (*A History of South India*, p. 145), there were three major conflicts between Pulikeshin II and the Pallavas, during the first two of which Pulikeshin was on the offensive. The first consisted of a pitched battle near Pullalur, 15 miles north of the Pallava capital, with Mahendravarman, in which the latter was defeated. The second was as a result of an attack by Pulikeshin on the Pallava kingdom, in which the Pallava king Narasimhavarman with the help of a Ceylonese prince Mana Varma, defeated him in several battles. The third and the final was an invasion by the Pallava king on Badami, in which he became the master of the fort and 'Pulikeshin II must have fallen fighting'.

26. Vijayabhattacharika has been identified with the poetess Vijayanka or Vijjikka, who has described herself as the dark Saraswathi and whom the great critic, Rajashekhara, has placed next only to Kalidasa in style.

27. *The Classical Age*. p. 245.

28. Another important event in the reign of this king is worth mentioning here, though it is not directly connected with the history of this district. The Tajikas or Arabs, who had settled themselves in Sind and conquered the neighbouring lands, were making a push in the Deccan and were stopped effectively by Pulikeshin, a scion of the Gujarat branch of the Chalukya dynasty. Vikramaditya II, in appreciation of this, conferred upon him appropriate titles.

29. *South Indian Inscriptions*. Vol. XI. Part I. No. 31.

30. According to some, Manyakheta continued to enjoy the status of a capital not only during the reign of Taila II, but upto as late as Jayasimha II (1015-1042). A record from Kakhandki in Bijapur district, dated A. D. 993, refers to Ahavamalla (Taila II) as ruling from Manyakheta.

31. The Kalachuris or Kalachuryas have the title of *Kalanjarapuradhisvara*, that is, Supreme Lords of Kalanjara, the best of cities. The original stock therefore started from that city, now the hill fort of Kalanjara in Bundelkhand. An account published by General Cunningham (*Arch. Sur. Report IX. 54*) shows that in the ninth, tenth and eleventh centuries a powerful branch of the family held Bundelkhand which was Chedi. This family seems, from their era which is called the Kalachuri or the Chedi era, to date from as early as A. D. 249. Their capital was at Tripura now Tevar about six miles west of Jabalpur. Members of this Tripura family of Kalachuryas several

times intermarried with the Rashtrakutas and Western Chalukyas. Another branch of the clan in the sixth century had a kingdom in the Konkan from which they were driven by the early Chalukya king Mangalesha, uncle of Pulikeshin II (610—642). The Kalachuryas call themselves Haihayas and claim descent from Yadu through Kartavirya or Sahasrabahu Arjuna (*Bombay Gazetteer*, Vol. XXIII-1884, p. 389. n. 4.). One of this branch is said to have come to Karnataka and settled at Mangalivada (modern Mangalvedhe) in the Sholapur district of the Maharashtra State in the beginning of the ninth century A.D. (P.B. Desai: *Kalachuris of Karnataka*).

32. *The Historical Inscriptions of Southern India* (1932). p. 110.

33. Basaveshwara's name is also written as Basavanna.

34. Aradhyas were Shaivites worshipping the Linga.

35. There is some controversy about the reason for the conflict between Bijjala and Basaveshwara, centering ultimately round Bijjala's religion. It was long believed that Bijjala was a Jaina and therefore rose against Basaveshwara. But it has now been conclusively proved that he was not Jaina but Shaiva in faith (P. B. Desai: *Karnatakada Kalachurigalu in Kannada Sahitya Parishat Patrike*, Vol. XXXVI, Nos. 1-2; M. Govinda Pai:—*Muru Upanyasagalu*) and the conflict between himself and Basaveshwara was due not to the difference in faith but to the difference in views. Basaveshwara was a reformist directing his attacks against the rigidity of Brahmanical dogmas and practices, while Bijjala, like all the members of the Kalachuri house, was a staunch follower of orthodox Shaivism. (*Epigraphia Indica* Vol. XXIX. p. 143).

36. *Inscriptions of Kolhapur and Northern Karnatak*. Ed. K. G. Kundangar. No. 14.

37. The Hoysalas who are best known as the Hoysalas of Dwarasamudra (Dora or Dhora Samudra) in old Mysore, ruled from about 1022 to 1342. Their name is also written Hoysana, Poysal and Poysana. They are said to belong to the lineage of Yadu and seem to be connected with the Yadavas of Devagiri (1185-1312) as they both have the family titles of Yadava-Narayana and of Dwaravati-Puravaradhishwara or Supreme Lord of Dwaravati, apparently Dwarasamudra, the modern Halebidu (*Bombay Gazetteer* Vol. XXIII. p. 391. n. 5.)

38. Briggs' *Ferishta*. Vol. I. p. 307.

39. *Journal of the Bombay Branch of the Royal Asiatic Society*. Vol. I. p. 373. Foot-note 3.

40. *Journal of the Bombay Branch of the Royal Asiatic Society* Vol. I. p. 373. Foot-note 3.

41. *Ibid.* 373-374.

42. *Barani*, p. 468.

43. This is according to Ferishta (Vol. II, pages 284-285). But this has been questioned recently. It was Major King who first expressed a doubt on the veracity of the episode, when he published an epitomised translation of the *Burhan-i-Massir* in the *Indian Antiquary*. *Burhan*, which is earlier than Ferishta's work, does not contain any reference to the Gangu episode. The origin of this word in Hasan's name is said to be in the word 'Kakuyah' which connects him with the royal family of 'Kakuyids' which ruled Isfahan and Hamadan for some time and the scions of which went to and settled in Ghazni and Ghor. (H.K. Sherwani: *The Bahmanis of the Deccan*, pp. 49-50).

44. *Ferishta*. I, p. 282.

45. Briggs' *Ferishta*, Vol. II, pp. 422-423. An inscribed slab, found at Halsangi in the Indi taluk bears the words: "The boundary of Sultan Ala-ud-din Ahmad Shah" and it is rightly supposed to have served as a boundary mark of that king. Its historical significance lies in the fact, that it establishes the tradition of Muslim rulers of India to fix stone slabs carved with their names on the boundary of their territories and that Bijapur formed part of the Bahmani kingdom in the reign of Ala-ud-din Ahmad Shah II (1435-57), (*Ancient India*, No. 5, p. 59).

46. *Bombay Gazetteer* (1884), Vol. XXIII, pp. 400-401.

47. *Bijapur Architecture*, pp. 12-13.

48. Sherwani: *The Bahmanis of the Deccan*, p. 230.

49. According to Ferishta, Khwaja Gavan, who was connected with the family of the Shah of Persia, alarmed by the intrigues and the jealousies at the Persian court, left his native land, travelled as a merchant through many countries, and formed the acquaintance of the learned men of each. Partly for trade and partly to visit the learned men of the Deccan, Khwaja Gavan landed in 1455 at Dabhol in Ratnagiri and travelled to Bidar. Ala-ud-din Bahmani II (1435-1457) was charmed by his learning and information and raised him to the rank of a noble. Under Ala-ud-din's successors, he received title after title until he became the first man in the

State. He was a strict Sunni, very learned and liberal, an accomplished writer, and a profound scholar. He left a library of three thousand volumes. In his habits, he was simple and frugal. He slept on a bare mat, and the only cooking pots in his kitchen were common earthen pipkins. What he gained during his life over and above his bare support, he gave in charity (Briggs' *Ferishta* Vol. II. pp. 510-512).

50. The following table gives the names and dates of the Bijapur, Ahmadnagar and Golconda kings from 1489 to 1686 :—

<i>Bijapur</i>		<i>Ahmadnagar</i>	
Yusuf	1489-1510	Ahmad	1489-1508
Ismail	1510-1534	Burhan I	1508-1554
Mallu	1534-1535	Husain	1554-1565
Ibrahim I	1535-1557	Murtuza	1565-1588
Ali I	1557-1580	Miran Husain	1588-1589
Ibrahim II	1580-1626	Ismail	1589-1590
Muhamad	1626-1656	Burhan II	1590-1595
Ali II	1656-1672	Ibrahim	1595
Sikandar	1672-1686	Bahadur	1595-1600
		Murtuza	1600-1631
		Hussain	1631-1632

Golconda

Kuli Kutb Shah	1512-1543
Jamsid	1543-1550
Ibrahim	1550-1581
Muhammad Kuli II	1581-1612
Muhammad	1612-1635
Abdullah	1635-1672

51. K. A. Nilakanta Sastri : *A History of South India*. p. 271.

52. *Ibid.* p. 272.

53. 3,000 Muslim soldiers, thus dismissed by Ibrahim, are said to have been taken by Rama Raya of Vijayanagara into his service. (K. A. Nilakanta Sastri : *A History of South India*. p. 275).

54. Quoted from *Bombay Gazetteer* (1884). Vol, XXIII p. 414, which reads rather too much in Ferishta's statement, and remarks in the next sentence : This seems doubtful as inscriptions in South Bijapur show that the Vijayanagar kings had not lost their hold on this part of the country.

55. This is a document purporting to have been written by one Ramji Tirumal who was at the court of Vijayanagara on the eve of this battle. The language of the document is a popular form of Kannada and from its character, Dr. S. Krishnaswami Aiyangar infers that its author was the agent of a court where the official language was Kannada (*Poona Oriental Series, No. 74. Ancient India and South Indian History and Culture. Vol. II. p. 173*).

56. According to another version, Rama Raya fell prisoner into the hands of Nizam Shah who immediately decapitated him and had his head raised on a spear for the Hindu troops to see (K.A.N. Sastry : *A History of South India, p. 283*). It is further stated that Rama Raya's head was carried to Ahmadnagar and for many years shown as a trophy on the day of the battle (*Bombay Gazetteer. 1884-Vol. XXIII. p. 418*). It is also stated that an imitation head was cut in stone and set in the wall near the main gateway of the Ark-killa in Bijapur and that when, in 1825, Bhau Saheb, Raja of Satara, visited the city, he ordered this stone-head to be removed and thrown into the Taj Bavdi. 'Confirming this', says Henry Cousens, 'is the fact that, subsequently, when the bauri was being cleaned out for the first time in its history, perhaps, a large stone head.....was discovered in the mud at the bottom. It is now in the local museum'. (*Bijapur Architecture, p. 9*). According to the Bakhair, however, it is Adil Shah who, on request by Rama Raya himself and after some deliberation, shot him dead. He is further said to have sent the bones of Rama Raya to Benares for being deposited in the river Ganga.

57. *Further Sources of Vijayanagar History. Chapter XXI. pp. 263-290.*

58. According to Colonel Meadows Taylor, the character and deeds of no Muhammadan Princess of the Deccan live so brightly at Bijapur and Ahmadnagar as those of Chand Bibi. A portrait of her at Bijapur, apparently painted by a Persian artist, a work of art and probably a true likeness, shows her in profile, very fair, with blue or grey eyes, a thin aquiline nose and other refined features, a resolute womanly air, and a light graceful figure. (*Architecture of Bijapur, p. 36*).

59. This Asad Beg describes Bijapur as a grand city of merry-makers, with lofty buildings, healthy climate and a clean and neat market place containing rich and beautiful shops (Elliot and Dowson, Vol. VI, p. 152).

60. Ferishta was born at Astrabad on the borders of the Caspian Sea, according to one account, in 1550 and according to another in 1570. His father, Ghulam Ali, a learned man, had been appointed Persian teacher by Murtuza Nizam Shah of Ahmadnagar to his prince, Miran Hussain. When Gulam Ali died, Ferishta was patronised by Murtuza. Though young he was the king's counsellor and was captain of the guard in 1588 when Murtuza was deposed. On Miran Hussain's murder in the same

year, Ferishta came to Bijapur. In 1592, he was with the Bijapur army during the war with Ahmadnagar. Ibrahim asked him to write a history of the Deccan and assured him all help. In 1604, he escorted the princess Sultana and was present at her marriage with prince Daniyal. In 1605, on Akbar's death, Ibrahim sent Ferishta to condole with Jahangir and to congratulate him on his accession. He probably died in 1611 (Briggs' Ferishta, pp. xxxix-xlvi).

61. *Shivaji and His times.* (4th Edition. 1948), p. 73.
62. Thevenot's *Voyages*, Vol. V, p. 376. Thevenot seems not to have been at Bijapur. He probably got his information from Tavernier, who visited the city in 1648.
63. Churchill's *Voyages*, Vol. III, pp. 540-554.
64. Orme's *Historical Fragments*, p. 143.
65. *Bombay Gazetteer* (1884) Vol. XXIII, p. 439.
66. Silcock's *Bijapur*, p. 48.
67. *Bombay Gazetteer* (1884) Vol. XXIII, p. 598.
68. K. A. Nilakanta Sastri: *A History of South India*.
69. *Ibid*, p. 432.
70. S. K. Saraswati: *The Classical Age*, p. 526.
71. *The Classical Age*, p. 546.
72. K. A. Nilakanta Sastri: *A History of South India*, p. 432.
73. *Ibid* p. 433.
74. This is one of the most interesting historical objects in Bijapur. Its measurements are length—14 ft. 4 ins; diameter at breach 4 ft. 11 ins., at muzzle 5 ft. 2 ins. and at the bore 2 ft. 4½ ins.

It is estimated to weigh about 55 tons. The gun was cast at Ahmadnagar. There are two inscriptions on it, one recording that it was cast by Muhamad bin Hasan Rumi in 1549 and the other recording the conquest of Bijapur by Aurangzeb in 1685-86. It was brought to Bijapur by the Bijapur general Murari Pandit in 1632 from the hill fort of Parandah and was placed on the

Serzi Buruj specially built for that, mounted upon a wrought-iron 'Y' shaped support which turns on a pivot let into the centre of a stone platform. This gigantic piece of curiosity, it is said, was proposed to be taken to England by the Britishers, but the idea was given up as impracticable. 'How it was placed in its present position is a question that no man yet has been able to satisfactorily answer' (James Douglas : *A Book of Bombay*, p. 438).

75. *Bombay Gazetteer* Vol. XXIII, p. 570. In fact, however, the gun known as the Landa Kasab placed on the bastion of the same name, is apparently bigger than this. The Landa Kasab gun measures 21 feet 5 inches in length and 4 feet 5 inches in diameter at the muzzle ; but weighs less, about 47 tons. Moreover, while the Malik-i-Maidan was cast, this gun, like most of the iron guns of that period, was manufactured by fagotting iron bars together.

76. *Indian Architecture*. (Islamic Period) Chap. XIII.

77. *A Book of Bombay*, p. 438.

78. *Centenary Souvenir, Bijapur Municipality* : Article on *Portraits of Ibrahim Adil Shah II*, p. 53.

79. *Ibid.* p. 54.