

CHAPTER II

HISTORY

FOR nearly fifteen hundred years or more, the district of Gulbarga or Kalburgi, as people of the district call it, has had its influence on the historical and cultural life of the Deccan plateau. Several of the important ruling dynasties of the Deccan had their capital in this district. The capital of the Rashtrakutas was Malkhed, which is twenty-two miles from Gulbarga towards the east. In the same manner, Kalyana, the capital city of the later Chalukyas and Kalachuris, formed part of the Gulbarga district till the distribution of taluks at a later date. Gulbarga city itself was selected as capital by Ala-ud-din Bahman Shah. It remained the seat of the Bahmani Government from 1347 to 1424, when during the reign of Ahmad Shah Wali (1422-1436) the capital was shifted to Bidar. The Bahmani kings, during this period, ruled over the Deccan plateau from the Krishna river to the Tapti river and from the Western Ghats to the Telangana area. These facts, therefore, have naturally left their indelible impression on the history and culture of these parts.

Historical importance of the district

Near some villages of Jevargi taluk on the Bhima river, Rajan-Kollur in the Shorapur taluk, Vibhuthihalli in the Shahapur taluk and at Hagaratgi and some other places in the district, we come across relics of an ancient, probably pre-historic, civilisation, the nature of which is still not clear. These pre-historic remains consist of cromlechs, kistavaens and cairns.

Pre-history

Cromlechs are constructed with three flat stones placed edge-ways in the ground enclosing three sides with a fourth stone at the top as a cover, its one side, usually the north or the north-west, being open. Several of such cromlechs at Rajan-Kollur are surrounded by circles of stones. Captain Taylor opines that they are altars or covered temples in which funeral ceremonies were performed.

Cromlechs

Kistavaens found here are described as being similar to those in England and Wales. They form the majority of monuments at Rajan-Kollur and Hagaratgi. One peculiarity with these kistavaens is that each of these has a circular aperture in one stone or monolith,

Kistavaens or Closed Cromlechs

apparently, as Captain Congrove suggests, for the introduction of urns with ashes and bones mixed with charcoal, from time to time. Neither the cromlechs nor the kistavaens contain images of worship.

**Cairns or
Barrows**

Cairns consist of circles of large stones, sometimes single and sometimes double, enclosing a space under which is a grave or graves, and stone-chests in which bodies and sometimes funeral urns have been deposited. They are common to England, France, Germany, Central Asia and parts of India. These cairns are to be found in Jevargi, Andola, Kodekal, Hunsgi, Malgatti, Rastapur, Maddarki, Chikkanahalli and Nellugi, all belonging to the Gulbarga district.

It seems certain that these cromlechs, kistavaens, cairns and other remains have been built by an ancient Dravidian race, which fact carries the antiquity of the district as far back as three thousand years.

**Legendary
History**

There are a few places in this district connected with legendary history, of which two may be mentioned, *i.e.*, Sagara and Chhaya.

Sagara or the modern Shahapur takes its name from a famous king of Ikshvaku lineage. It is said that somebody had administered poison to his mother and that therefore he was born with *gara* (Sa+gara), *i.e.*, poison. He got the lost kingdom of his father and performed the horse sacrifice here. He begot 60,000 sons by his first wife, who in subsequent years were lifted to the heavens by the penance and adventurous deeds of their grandson, Bhagiratha.

Chhaya is a famous place of pilgrimage on the bank of the Krishna river. This place is associated with the name of a wife of the Sun-god. The legend says that the first wife of the Sun, Samjna, unable to bear his burning radiance, created a woman, Chhaya, resembling her own form and left for her father's house, leaving her replica at home with her husband. Chhaya lived with the Sun as his wife. The Sun was under the impression that it was his real wife. The mystery was somehow revealed afterwards and the Sun joined his original wife, leaving Chhaya-Devi. Chhaya was now helpless. After sometime, the Sun was full of remorse and said that in order to atone for the wrong which he did her, he would touch her feet every morning and "even now the first rays of the rising Sun touch the feet of her image" at this place.

**Chalukyas of
Badami**

After the extermination of the great Satavahana dynasty in about 200 A.D., the entire region under their sway disintegrated into a number of small principalities. These principalities reigned till the middle of the sixth century A.D., when the Chalukyas came on the scene to establish a strong and unified rule in order to

bring about order amidst general confusion. During the intervening period, no single dynasty wielded power over the Deccan region. But probably the area of the present Gulbarga was held by the Vakatakas. They extended their influence over a wide area including a portion of the Bellary district. During the later part of the fifth century A.D., the Vakataka power lost its hold and finally fell between 515 and 550 A.D.

With the fall of the Satavahana empire, and the consequent disintegration, the Chalukyas of Badami undertook the supreme political task of consolidation and unification. In this mighty endeavour, they did succeed to a remarkable degree and all the credit of consolidation goes to Pulikeshin II who brought about peace and order in the troubled land. The origin of the Chalukyas is obscure in detail. Ever so many myths and legends are associated with their emergence. Recent findings in the matter, according to Sri N Lakshminarayana Rao of the Government of India Epigraphy Department, have disclosed that the Chalukyas were of local origin. There is reason to believe that the Chalukyas of Badami were indigenous and belonged to Karnataka.

It has been established that Jayasimha and Ranaraga were the earliest monarchs of the Chalukyan dynasty. Among the many who sat on the throne, the name of Pulikeshin I (535-566 A.D.) stands prominent. He was the son of Ranaraga and during his eventful reign, he fortified Badami and made it his capital city. Kirtivarman succeeded Pulikeshin I and reigned from 566 A.D. to 598 A.D. In this period, the king attacked the Nalas, Mauryas and Kadambas. At the instance of this king, a cave temple was built in Badami. Mangalesha came to power after Kirtivarman and expanded the kingdom in the north and the west. Intrigues and pulls for the capture of the throne threatened to destroy the power of the Chalukyas. Pulikeshin II succeeded Mangalesha and ruled the country with exceptional courage and determination. He was undoubtedly the most illustrious ruler of the dynasty and remained in power for 29 years. Immediately after ascending the throne, he put down all internal conflicts and then turned his attention towards his conquests. He subjugated the Kadambas, the Gangas, the Alupas, the Pallavas, the Cholas and many other ruling houses. The brilliance of his conquests, coupled with his extraordinary bravery, gave him the title of Supreme Lord. About A.D. 642, Pulikeshin II was defeated and probably killed by the Pallava king, Narasimha Varman I. Vikramaditya I ascended the Chalukyan throne after the glorious era of Pulikeshin II, and met with innumerable obstacles, in his attempts to put down internal chaos and disorder. He gave a crushing blow to the Pallavas and defeated the Cholas, the Pandyas and the Keralas. Vijayaditya was the next monarch in the Chalukyan line. This king fully restored the old power and prestige of the dynasty. Vijayaditya's eldest son Vikramaditya II was installed on the throne

Early Chalukyan rulers

and he ruled from 733 to 744 A.D. He destroyed the power of the Pandyas, Cholas, Keralas and the Kalabhras. Kirtivarman II succeeded Vikramaditya and was responsible for the end of the Badami Chalukyas. Being a weakling, he could not hold together the extensive kingdom. Most of the feudatory rulers became bold and restive. Dantidurga, a feudatory, made the final assault on Kirtivarman II. Kirtivarman had to confine himself to the southern portions of his kingdom. After continuing for a couple of years, he was finally overthrown by the Rashtrakuta king, Krishna.

Emergence of Rashtrakutas

The Rashtrakutas were of Kannada origin, as has been proved by Dr. Altekar. They professed to be descendants of the Rathikas, a clan which inhabited Western Deccan, since the times of Ashoka. It is on record that the Rashtrakutas flourished during the sixth and the seventh centuries A.D. as feudatories of the Chalukyas of Badami. The dynastic rule of the Rashtrakutas begins with their elevation to sovereignty under Dantidurga in 753.

Dantidurga's family originally belonged to Lattalura (Latur) in Osmanabad district. He ascended the throne in 753 A.D. This king was able, ambitious and sagacious and became the overlord of the Deccan in less than fifteen years. His first encounters were during the campaign initiated by his feudal lord Vikramaditya II. When Vikramaditya II died in 747 A.D., Dantidurga embarked upon a bold career of conquest. He took care to see that his annexations were, as far as possible, not at the cost of the Chalukyan empire. He wiped out the Gurjara kingdom of Nandipuri (Nandod) and appointed his nephew Karkka to rule over the region. He then led an expedition into Malwa. Next, he met his opponents in eastern Madhya Pradesh and brought the area under his political influence. By A.D. 750, he had become the master of the present central and southern Gujarat and the whole of Madhya Pradesh and Berar. After becoming the undisputed master of the whole of the present Maharashtra, he died sometime before 758 A.D.

Krishna I

Krishna I came to the throne after Dantidurga. He was an uncle of Dantidurga. He soon turned his attention towards the Chalukyas. It was Krishna's might that brought the mighty Chalukyan empire to a close. After achieving this great military victory, he proceeded against the Gangas of Mysore. Many expeditions of his proved fruitful and as a consequence the whole of the Hyderabad region was included in the Rashtrakuta Empire. He also brought under his sway southern Konkan. He was not only a conqueror but was also a builder. The famous rock-cut temples of Ellora bear eloquent testimony to his devotion to art and religion. Krishna I died about A. D. 773.

Govinda II, the eldest son of Krishna I, succeeded to the throne in 773 A.D. He had been nominated as Yuvaraja by his father and had shown his valour by defeating Vishnu-varadhana IV of Vengi. Forgetting his duties and obligations as a king, he abandoned himself to a life of pleasure and practically left the whole administration to his younger brother Dhruva. Sensing that his brother took undue advantage in order to gain ascendancy, Govinda II removed Dhruva from the administration. Then began a series of conflicts between the reigning monarch and his brother. Govinda II refused to abdicate and put up resistance. **Govinda II**

Dhruva ascended the throne defeating his brother in a conflict and assumed the titles of Nirupama Kali Vallabha, Dhara-varsha and Sri Vallabha. Soon after he assumed power, he set about on a mission to punish those who helped his brother Govinda II. It was at this time that he ventured to annex the whole of Gangavadi, which he did after bloody battles. He then proceeded against the Pallava ruler, Dantivarman, and came to an agreement with him. After this, he humbled the ruler of Vengi. He held the entire Deccan and wanted to be the overlord of Northern India as well. The Gurjara-Pratihara king, Vatsaraja and Dharmapala of Bengal were fighting in the Ganga-Yamuna Doab for the possession of imperial Kanauj. Dhruva defeated both the contestants and his supremacy was so great that none could challenge him in the country. **Dhruva**

Govinda III, the third son of Dhruva, succeeded his father. The new king was drawn into a number of conflicts. Marching to the south, he annexed some territory and overran Nolambavadi. In A.D. 809, there was a combined onslaught on the Rashtrakutas by the Gangas, Pallavas, Pandyas and Keralas. Govinda III defeated all of them. **Govinda III**

Amoghavarsha I (814-878) succeeded his father, Govinda III. He had a long rule of 64 years. During his reign, he had to contend with the Gangas, but barring these encounters, his reign was on the whole peaceful. It is said that he wrote the great work in Kannada called *Kavirajamarga*. This is a work of prosody and even today is in constant reference. It also gives a glowing account of the Kannada country between the Godavari and the Cauvery and of the culture of the people who inhabited this region. The following is a free rendering of some lines from the book : **Amoghavarsha I**

The region between the Cauvery and the Godavari is called the Kannada country, the most beautiful land on the surface of the earth. Apt are the people of that land in speaking as if accustomed to verse and in understanding it when spoken ; they are really ingenious ; they are skilled in the usages of poetry without

making a special study of it. Not only small children, even the dumb are able to understand words of wisdom.

Amoghavarsha's name is associated with the development of the capital city of Manyakheta. There are different theories about this. While the capital city is said to have been greatly improved by Amoghavarsha, some historians suggest that Vishnuvardhana (the eastern Chalukyan king) constructed a rampart to the city.

Amoghavarsha professed the Jaina religion. He also wrote a Sanskrit work called *Prashnottara Ratnamala*. This king was also known as Nrupatunga.

Krishna II

Krishna II, son of Amoghavarsha, succeeded to the throne. Soon after he assumed power, he had to meet a vigorous attack by the Chalukyan King, Vijayaditya of Vengi, who subdued the Nolambas and the Gangas and then attacked the Rashtrakuta dominion. Vijayaditya ravaged the whole kingdom. Krishna invaded Vengi after the death of Vijayaditya but was defeated by the new ruler Bhima. But these deficiencies in battle were made good in another direction. Krishna II marched his armies to the north and defeated the king of Malwa and reconquered Southern Gujarat. Krishna was a Jaina. It is said that Krishna II had political relations with the Cholas. One of his daughters was married to Aditya I, a Chola king. After the death of Aditya, his son Parantaka had to contend with Krishna II who sustained a crushing blow. The wars that Krishna II waged generally ended in failure.

Indra III

After a long rule of 36 years, Krishna II died in 914 A.D. He was succeeded by his grandson Indra III, whose father, Jagattunga, predeceased Krishna. Soon after Indra's accession to the throne, he declared war against the Gurjara-Pratihara Emperor, Mahipala. The capture of Kanauj, the imperial city of northern India, was a notable achievement and greatly enhanced the might of the Rashtrakuta arms. Mahipala fled and Indra sent his own Chalukya feudatory, Narasimha II, in pursuit. The war with the Vengi rulers continued in the reign of Indra also, but with no decisive success on either side. Indra III died prematurely in 922 A.D.

Amoghavarsha II

After the death of Indra III, Amoghavarsha II came to the throne. This king did not survive long and fell a prey to the foul play of his younger brother Govinda IV. Govinda was a lover of pleasure and could not maintain himself on the throne for long. Chalukya Bhima II of Vengi inflicted a number of defeats on the Rashtrakuta army and there were rebellions throughout the land. Ultimately Govinda was deposed.

Amoghavarsha III

Amoghavarsha III, an uncle of Govinda, assumed the imperial power. This king had a high reputation for exceptional character

and integrity. Soon after he ascended the throne in 936 A.D., he vanquished his enemies who were plotting to overthrow him. His reign lasted only for three years. As Amoghavarsha III was religious by temperament, he did not take any active part in the day-to-day administration. The whole administration was carried on by his able son, Krishna.

Krishna III succeeded to the throne on his father's death **Krishna III** towards the end of 939 A.D. Soon after he ascended the throne, he invaded the Chola kingdom in collaboration with his brother-in-law Butuga ruling in Gangavadi. The two brothers-in-law led an expedition to the south, and captured Kanchi and Tanjore. Parantaka, the Chola king, repulsed the invaders. Krishna III marched on Rameshwaram, where he set up a pillar of victory. In A.D. 963, Krishna III led an expedition into Northern India in which Narasimha, the successor of the Ganga ruler Butuga, offered valuable assistance. Later on, he led an expedition into Malwa against the Paramara ruler Siyaka and occupied Ujjayini. Krishna succeeded in bringing Vengi effectively under his control. He was one of the ablest kings of the dynasty. He was the lord of the whole of Deccan in the full sense of the term.

Krishna III had no issue living and was succeeded by his younger brother, Khottiga, in 967 A.D. **Khottiga** Khottiga died of a broken heart after his kingdom was invaded and the capital city plundered by the Paramara king, Siyaka, in 972 A.D.

Khottiga was succeeded by his nephew, Karkka II, son of **Karkka II** Nirupama, and during his reign, a feudatory belonging to the Chalukya family, Taila II, declared his independence and occupied the Rashtrakuta kingdom in 973 A.D.

The period of Rashtrakuta ascendancy in the Deccan from **Brilliant** about 753 to 973 A.D., constitutes perhaps the most brilliant **period in** chapter in its history. No other ruling dynasty in the Deccan **history** played such a dominant part in the history of India till the rise of the Marathas as an important power in the 18th century. No less than three of its rulers, Dhruva, Govinda III and Indra III carried their victorious arms into the heart of Northern India and by inflicting severe defeats upon its most powerful rulers, changed the course of history. Their success in the south was equally remarkable and Krishna III literally advanced as far as Rameshwaram in the course of his victorious career. All the great powers of India, the Pratiharas, the Palas of the north, the Eastern Chalukyas and the Cholas of the south were subjugated by them at one time or the other. They no doubt suffered reverses at times, but on the whole their military campaigns against powerful adversaries were repeatedly crowned with brilliant success.

The Rashtrakutas befriended the Muslims and gave them all facilities for settling in their territory. They allowed them to build mosques and to be ruled by their own governors. Whatever one might think of the political wisdom of the Rashtrakutas, their attitude was undoubtedly a manifestation of that spirit of religious tolerance which characterised India, but was rare in that age elsewhere in the world. It may be safely said that the Rashtrakutas of Manyakheta were the heirs of the Chalukyas of Vatapi in the imperial sovereignty of the Deccan.

**Chalukyas
of Kalyana**

Taila II (973-997 A.D.) ruled for 24 years. He established himself first at Manyakheta and then changed his seat of Government to Kalyana. His fame rests on his heroic achievements. His deeds are summed up thus: "Having at the beginning extirpated many Rattas (Rashtrakutas), slain the valiant Munja, taken the head of the Panchala by the terror of his pride of arm in battle, and taken over the office of the Chalukya kingdom, King Taila rendered the whole circuit of the earth absolutely thornless for twenty-four years, beginning with the year Shrimukha". Munja, referred to in the inscription, was the King of Malwa, who, when he crossed the Godavari in his final expedition, was taken captive and executed. Taila II found in Ganga Panchaladeva, who had made himself master of the kingdom of the Ganga Marasimha II, a strong rival. However, in a battle fought between the two, Panchaladeva was defeated and killed by Bhutigadeva, governor of Kogali 500 under Taila II.

The most illustrious king among the later Chalukyas of Kalyana was Vikramaditya VI. The famous poet, Bilhana, who flourished in his court has given a glowing description of the life and achievements of this great monarch. The great jurist Vijnaneshwara lived about the same time at Kalyana. Perhaps the greatest name in the sphere of legal literature (Dharma Shastra) is that of Vijnaneshwara, who adorned the court of Vikramaditya VI. His *Mitakshara*, a commentary on Yajnavalkya's *smriti* is an important treatise on law accepted in South India. Numerous inscriptions of that time found in Mysore, Andhra and Madras States testify to the accuracy of the statements made by Bilhana about his patron. With the permission of his father (Someshwara I), Vikramaditya is said to have repeatedly attacked the Cholas and plundered Kanchi, and to have lent his assistance to the king of Malwa who came to him for help to regain his kingdom. Inscriptions of his time claim that he conquered Gujarat, Dahala, Konkana, Maru, Nepala, Barbara, Kashmir, Sind, Turushka, Abhira, Nallura, Vidarbha and Vanga, but these seem to be exaggerated statements. His dominions extended as far as Tumkur district in the south, Godavari district in the east and the river Narmada in the north. His vassals included the Hoysalas, Kadambas, Pandyas, Sautaras, Sindas, Yadavas and Kakatiyas.

In 1083 A.D., he sent an ambassador to the court of the Ceylon king, Vijayabahu.

Vikramaditya, immediately after he had firmly established himself on the throne, began a new era bearing his own name in the year 1076 A. D. This era called "Chalukya Vikrama Varsha" is cited in all his records instead of the Saka Varsha which was (and is) in vogue in the Karnataka country. Vikramaditya VI had a long and brilliant reign of over 50 years. None of his successors was as powerful as he. Consequently, about 1155 A. D., one of the feudatories of the Chalukyas, Kalachurya Bijjala, usurped the Chalukya throne and he and his descendants continued to hold it till about 1184 A. D. Subsequently, two subordinates of the Chalukyas, the Yadavas of Devagiri and the Hoysalas of Dwarasamudra, gradually grew powerful and occupied the Chalukya territories.

The rulers of the Chalukya family were great patrons of literature, art, architecture and sculpture. One of the famous styles of Indian architecture is the Chalukya style. The Vaishnava and Jaina rock-cut temples at Badami, the structural temples of Aihole, Pattadakal, Gadag, Haveri, Lakkundi and Kuruvatti and the Channakeshava temples at Gulbarga and Mannur may be cited as the examples of the Chalukyan architecture.

Sanskrit and Kannada literatures flourished to a very great extent under the Chalukya rulers. Some of the famous literary giants of Kannada, such as Pampa, Ponna, Ranna, Durgasimha and Nagachandra rose to eminence under their generous encouragement. Another well-known literary figure of the early Chalukya period was Vijaya Mahadevi or Vijjika. She is known to have composed a number of verses in Sanskrit, showing very high poetic merit. One of her verses says that she would bow only to three poets, viz., Brahma, Vyasa and Valmiki, but would place her left foot on the heads of later composers. Another verse says: "Not knowing that I am dark like the blue lotus, Dandin has wrongly said that Saraswathi is all white". She was perhaps also known by the name of Saraswathi.

The Kalachuryas who usurped the throne of the Chalukyas claim their descent from the Kalachuris of Central India; they were also called Haihayas. That Bijjala, the greatest of this line, usurped the throne of the Chalukyas is evident from two inscriptions found at Harsoor and Kalgi villages of the Gulbarga district. Inter-marriages also appear to have been common between the Kalachuris and the Chalukyas, the Rashtrakutas and the later Chalukyas. Bijjala seems to have ruled from about 1155 to 1167 A.D. from Kalyana. The period, though short, is an eventful one and is of interest from having seen the great propagation of the Veerashaiva faith which has become prominent throughout the

**Kalachuryas
of Kalyana**

Kannada-speaking territories. The Veerashaiva renaissance under Basaveshwara ushered in a new era in the religious and philosophic literature of Karnataka. The Vachana style of composition, the throwing open of the portals of the treasures of spiritual wisdom to the masses irrespective of caste and creed and the introduction of the Shivabhakti element in Kannada literary works were some of the important features of the renaissance in the religious and social life of Karnataka.

Bijjala had four sons, Sovideva (or Raya-Murari, Bhujabala Malla, Someshwara), Sankama Deva, Ahavamalla and Singhana. All these four succeeded to the throne, one after the other. Singhana was the last king of the dynasty and he ascended the throne in 1184 A.D. according to the Minajgi inscription in the Bijapur district. In the same year, the Western Chalukya sovereignty was restored by Someshvara IV, the son of Tailapa III. This Someshvara is believed to have ruled upto 1198 A.D. from Banavasi and other places. He could not regain the territories lost by his forefathers, with the result that the Chalukya dynasty was finally overcome by the other rising chiefs, the Hoysalas, the Yadavas and the Kakatiyas.

There were severe struggles between the Hoysalas and the Sevunas (also called Yadavas of Devagiri) for the possession of the Chalukya-Kalachurya dominions. In a final struggle, the Sevunas forced the Hoysalas to retire to the south of the Tungabhadra. The Sevunas, in course of time, became masters of all the western Deccan (including the district of Gulbarga and its neighbourhood) having their capital at Devagiri or modern Daulatabad. The struggle between the Hoysalas and Yadavas on the one hand and with the Kakatiyas of Warangal on the other hand weakened the power of the Hindu kings of the Deccan and offered an opportunity to the Muhammadan invader to conquer the whole expanse of South India.

At this time, Ala-ud-din Khilji had seized the throne of Delhi by murdering his father-in-law, Jalal-ud-din, the Sultan. Ala-ud-din sent to the south his general, Malik Kafur, who annexed portions of several Hindu kingdoms. But a considerable portion of the Yadava kingdom did not accept this new rule and Singeya Nayaka and his son, Kampili Raja, proclaimed their independence and formed the kingdom of Kampili comprising the present districts of Bellary, Raichur and Dharwar. The unchallenged march of the Muhammadan General, Malik Kafur, had been stemmed for a time by the Hindu chief, Kampili Raja and his son Kumara Rama of Kummatadurga near Hospet. Kumara Rama's struggle to save the Deccan from the second Muslim invasion ended in his own disaster, as recorded in the 'Paradara Sodara Ramana Charite' of Nanjunda. Kampili kingdom was, however, conquered at the time of Muhammad-bin-Tughlaq and its fall left no hope for the

small Hindu chiefs to assert their power in those unsettled political conditions. But, in a very short time, circumstances had shaped themselves favourably for the rise of a new Hindu power. The Hindu subjects revolted and staged a regular freedom movement. Two sons of Sangama, namely Hukka (Harihara I) and Bukka I, who had been officers under Kampili headed this movement and proclaimed themselves kings in the ancestral territory of Kampiliraya. Their kingdom was first confined to the limits of the Hoysala country and in course of time included the whole expanse of land between the three seas except the small Muhammadan States of the Deccan which had risen after the break-up of the Bahmani kingdom. The empire of Vijayanagara had a career of about 300 years, being ruled by three families, one succeeding the other—(1) Sangama dynasty followed by the Saluva 'usurpation', (2) the Tuluva family and (3) the Aravidu dynasty. The empire rose to great eminence under Devaraya II of the first dynasty, whose conquests in the Tamil and Telugu countries established and extended the influence of the empire over a wide area. This continued with rising success, until the invincible power of Krishnadevaraya was acknowledged as supreme in the whole of South India and the Deccan. The might of the Hindu power under Aliya Ramaraya was soon to be laid low by the combined forces of the four Muhammadan kingdoms of the Deccan and the power of Vijayanagara was shattered on the battle-field of Rakkasa-Tangadgi in A.D. 1565.

The genesis of the Bahmani dynasty may be traced to the several insurrections that broke up the Delhi empire towards the close of the rule of Muhammad-bin-Tughlaq. The officers in the province of Daulatabad had failed to collect the revenue due to the empire. When the emperor's punishment seemed imminent, some of the rebels contrived to escape to Gulbarga under the leadership of Hasan Gangu, who styled himself Zafar Khan. Gathering for himself a large army, he went to Daulatabad, where Nasir-ud-din, who had been earlier proclaimed as king of the Deccan by the rebels, abdicated in favour of Hasan, who proclaimed himself the ruler in August 1347 A.D. and assumed the title of Sikandar-i-Sani Ala-ud-din Hasan Bahman Shah-al-Wali. The title "Bahman Shah" is mentioned in the Gulbarga mosque inscription and it is also found on the coins of the dynasty. The originator of the family was supposed to be a half-mythical figure of Persia called Bahman. But a different account is given by Ferishta who says that Ala-ud-din called himself Gangu Bahmani in memory of a Brahmin whose servant he had been. Soon after his accession at Daulatabad, Bahman Shah selected Gulbarga as his capital. He reigned for eleven years and most of his time was spent in waging wars or in negotiations, both of which were destined to extend his territory. At first, he had to meet opposition from the nobles who still professed their loyalty to the Tughlaq sovereign.

**Bahmani
Dynasty**

There was a local Hindu revolt under the leadership of one Pocha Reddi, who also professed loyalty to the Tughlaq cause. It was with much difficulty that Bahman Shah got the revolt quelled and Gulbarga reduced by means of catapults. Thus, "although Gulbarga had been proclaimed as the capital of the Deccan on the occasion of Bahman Shah's accession, the court had evidently remained at Daulatabad, as the possession of Gulbarga was regarded as precarious".* But by alternately using force and kindness, he overcame these nobles. He consolidated his rule in the Bijapur district also; parts of the Konkan coast road and passes leading to them were controlled by Gulbarga. Bahman Shah's kingdom had two powerful neighbours—Warangal and Vijayanagara. The proximity of these two Hindu kingdoms was the cause of the chronic warfare of the next hundred years that characterised the history of the Deccan. Kapaya Nayak of Warangal was defeated by Bahman Shah and was forced to pay tribute. In 1349 A.D., Bahman Shah attacked the territory of Vijayanagara, but there has been some controversy about the result of this campaign. Muslim accounts say that he conquered all the territory upto the Tungabhadra, but Hindu sources assert that Harihara I inflicted a decisive defeat on the Sultan. Whatever the truth of this matter may be, it is certain that Bahman Shah had become unquestioned master of an extensive territory at the time of his death. This territory extended to the sea on the west and on the east to the fortress town of Bhongir.

He adorned the capital with a number of fine buildings. He put the administration of the country on a sound basis by dividing it into four provinces called Tarafs, each under a Governor. Ahsanabad-Gulbarga along with Raichur and Mudgal formed one province. The province of Gulbarga, which included Bijapur, was considered to be the most important of all the provinces and the Governor was chosen from among the persons who commanded the confidence of the king and hence was called Malik Naib or Viceroy.

Mahmud I

Bahman Shah died in 1358 A.D. and was succeeded by his son Mahmud I, who was a sound and industrious administrator. Mahmud instituted a council of eight ministers. He took strong measures for suppression of brigandage and decentralised the administration. Gulbarga gained in importance by the splendid court maintained by Mahmud I. In the beginning of his reign, he was content with the silver throne which belonged to his father, but in 1363 A.D. he replaced this by a magnificent turquoise throne sent to him by the Ruler of Telangana. This throne was made of ebony and got its name because it was originally covered with an enamel

*H. K. Sherwani—The Bahmanis of the Deccan, p. 72.

of turquoise colour. Mahmud's successors added fresh jewels and ornaments to it till there was nothing visible except precious stones. The great mosque of Gulbarga was completed during his time. This is the only mosque in India which has no open court-yard. Mahmud continued the wars with Telangana and Vijayanagara. The King of Vijayanagara demanded the Krishna and Tungabhadra Doab. Mahmud consistently refused this demand, but Bukka invaded the Raichur Doab in 1362 A.D. Mahmud had to concede the Vijayanagara demands. His campaign in Telangana lasted for about two years and concluded with a treaty fixing Golconda as the boundary between the Bahmani Kingdom and Telangana. After this campaign, there was a period of peace and prosperity; Mahmud reorganised his artillery on efficient lines and began to use it in fights against the enemy.

In 1375 A.D., Mahmud was succeeded by his son, Mujahid, **Mahmud II** who reigned only for a period of three years. The chief event of his reign was the campaign against Vijayanagara. While returning from this campaign, he was murdered by one Daud Khan who made himself king in 1378 A.D. Within a month of his accession, he was assassinated by Mujahid's partisans and Mahmud II, grandson of Bahman Shah, was proclaimed king. Mahmud II was a very cultured person and attracted a number of men of piety and erudition to his kingdom. When his kingdom was visited by a famine, he made efficient arrangements for the transport of foodgrains from Gujarat and Malwa, though it is sad to observe that his relief measures were confined only to his Muslim subjects. He died in 1397 A. D. and was succeeded by his elder son, Ghiyas-ud-din, who was a self-centred and indiscreet young man of seventeen. Within two months, he was dethroned by an unscrupulous Turkish adventurer called Tughalchin, who raised to the throne Ghiyas-ud-din's half-brother, Shams-ud-din Daud, and made himself regent of the kingdom. The sons-in-law of Mahmud I and a grandson of Bahman Shah now stepped into the picture and tried to redeem the royal line from being dominated by a foreign adventurer. They succeeded in over-powering Tughalchin and the late king's cousin, Firuz, ascended the throne as Sultan Taj-ud-din Firuz Shah in November 1397 A.D. Ghiyas-ud-din who had been deposed and blinded by Tughalchin was brought to Gulbarga and Tughalchin was produced before him and slain by him.

Firuz had an eventful reign of twenty-five years. He was **Firuz Shah** a man of vigour and had an alert mind; he carried out three campaigns against Vijayanagara in 1399, 1407 and 1417 A.D., but it cannot be said with certainty whether he was successful in these campaigns. Firuz was an enlightened ruler and gathered around him philosophers, poets and historians. He constructed the new city of Firuzabad on the Bhima river and occasionally used it as his capital. He developed two principal ports which attracted ships from various countries. He was an accomplished linguist and

calligrapher. He made his brother Ahmad his chief minister and regulated the administration in an efficient manner. Towards the end of his reign, he was troubled by both Vijayanagara and Telangana ; added to this, was the rift between him and the famous saint Khwaja Syed Mahmud Gesu Daraz, also called Bande Nawaz Gesu Daraz who declared that the Sultan's brother Ahmad would be the next ruler instead of Hasan, the son of Firuz. Eventually, it did happen that Ahmad besieged the capital and ascended the throne at Gulbarga in September 1422 A.D. Firuz died within a few days.

Ahmad Shah

Ahmad Shah conferred rich endowments on the saint who had prophesied his accession to the throne and also rewarded his other friends with offices and other positions of power. It was during his reign that the Egyptian grammarian, Umar-al-Makhzumi-a'd-Damamini, visited Gulbarga, where he copied out his Arabic grammar. The king encouraged the influx of learned men, poets and statesmen from abroad. Ahmad was a pious and God-fearing person. Immediately after his accession, he campaigned against Vijayanagara to avenge the defeats of the previous reigns. A battle was fought on the banks of the Tungabhadra and was followed by great devastation of the Vijayanagara country. Ahmad next led a raid into Gondwana and entered into an alliance with Khandesh. He stayed in Bidar for some time and was so struck by its situation and climate that he decided to build a new city there called Ahmadabad-Bidar. This became the new capital of the Bahmani rulers.

Ala-ud-din II

Ahmad was succeeded in 1436 A.D. by his son, Ala-ud-din II, who surrounded himself with a number of foreigners ; the mutual jealousies between the Deccanis and the foreigners were a source of constant trouble during his reign. In 1453 A.D., Ala-ud-din II was confined to his palace with an injury in the leg and this resulted in rumours being spread that he was dead. The Governor of Telangana rebelled and invited the king of Malwa to invade Berar. Ala-ud-din took the field in person, and forced the king of Malwa to retire. The Governor of Telangana was defeated and captured by Mahmud Gawan who was then rising to power. Ala-ud-din II died in 1458 A.D. He built a big hospital at Bidar. He also built a number of mosques with the material acquired from the Hindu temples that he destroyed.

Humayun

He was succeeded by his eldest son, Humayun, who had been known for his cruelty ; his savagery earned for him the title of tyrant. About this time, the ruling Muslim aristocracy had split itself into two rival groups, the Deccanis and the 'Paradesis'. The Deccanis were domiciled Muslims and they looked upon their land as their particular preserve and viewed with suspicion every foreigner entering the Deccan as a future rival and a competitor for position at court. The 'Paradesis' were not natives of the

Deccan. They came to settle down here, some at the invitation of the Bahmani Sultans and others of their own accord. These were mainly Arabs, Persians and Turks. Most of them, who came as traders, settled down and took part in the politics of the country. Some of the Sultans showed a particular preference to these foreigners, which created in the minds of the Deccanis a feeling of grievance. The majority of the foreigners were Shias while most of the Deccanis were Sunnis. Humayun also favoured the foreigners and he made Mahmud Gawan, the Governor of Bijapur. Though the Deccanis were not altogether excluded from office, they harboured a feeling of resentment. There were two rebellions, both of which were suppressed with unexampled ferocity. The Sultan perpetrated deeds of great violence and, when he died in 1461 A.D., his subjects heaved a sigh of relief. It is said that he was assassinated while asleep.

Humayun's son, Nizam Shah, was only eight years old and his mother managed the affairs of the State with the help of Khwaja Jahan and Mahmud Gawan. During this time, the Hindu ruler of Telangana as also Mahmud Khilji of Malwa invaded his kingdom. The former was turned back, but the invasion of Mahmud posed a serious danger. The Bahmani forces had to sustain a defeat and the capital had to stand a siege. Ultimately, the ruler of Gujarat came to the help of the Bahmani kingdom and the combined forces were successful in compelling the Malwa army to retreat. The young Sultan died suddenly in July 1463 A.D. and was succeeded by his younger brother, Mahmud III, then nine years old. The Regency Council carried on the Government during the king's minority, as it had in the previous reign. Differences soon arose between Khwaja Jahan and Mahmud Gawan. The queen-mother sided with Mahmud Gawan, who had taken great care to educate the king on right lines. He was appointed Vakil-ul-Sultanat or Prime Minister and remained in supreme authority till his execution in 1481 A.D. Mahmud Gawan was an able administrator and by fighting successfully against Orissa and Vijayanagara, he enlarged the boundaries of the kingdom from Orissa to Goa. He brought under the Bahmani sway the whole of northern Karnataka. The Sultan himself showed a great military leadership in his campaigns which earned for him the title of 'Lashkari'. The new conquests enriched the resources of the kingdom. Nikitin, the Russian traveller, who visited Bidar in 1470 A.D. described it as "the chief town of the whole of Mohammedan Hindustan".

**Nizam Shah
and Mahmud
III**

The Bahmani kingdom now extended from sea to sea; of the four provinces, two were held by Mahmud Gawan and Yusuf Adil Khan, both foreigners and the two others, Telangana and Berar, by Malik Hasan Nizam-ul-Mulk and Fathullah Imad-ul-Mulk. The leader of the foreigners was Yusuf, who gathered around himself many foreigners. In 1472 A.D., the Rajas of

**Mahmud
Gawan's
Execution**

Belgaum and Bankapur tried to recover Goa for the Hindu empire. Mahmud III and Mahmud Gawan marched against Bankapur, which surrendered and its territory was annexed and given to Mahmud Gawan's charge. Soon after, the queen mother, one of the few remarkable women that had appeared in the ruling dynasties of mediaeval India and whose advice was often sought by her son, died. She had been a steady supporter of Mahmud Gawan, who felt her loss perhaps much more keenly than even her son did. Mahmud Gawan now spent over three years in Telangana and completed its subjugation. The province which had become very big was divided into two, with capitals at Rajamahendry and Warangal. This was a part of the scheme of general reform of administration planned by Mahmud Gawan. Shortly thereafter, Mahmud Gawan divided the vastly over-grown tarafs into eight, under separate Governors. The power of the tarafdars was also curtailed. Mahmud Gawan also improved the pattern of revenue administration by organising a proper survey and assessment. These reforms made him unpopular with the Deccanis. Matters came to a head in 1481 A.D. when the Deccani party contrived to get Mahmud Gawan's seal affixed to a forged letter purporting to invite the king of Orissa to invade the kingdom. This letter was placed in the Sultan's hand. Mahmud Gawan was thus falsely accused and he was put to death by the Sultan's order. The death of Mahmud Gawan 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. He might have healed the feud between the two parties. This great crime was the immediate cause of dissolution of the Bahmani kingdom. The 'Paradesis' refused to stay in the capital and even some responsible persons of the Deccani party openly disapproved the action of the conspirators and joined the camp of Yusuf Adil Khan. There was also a plan to assassinate Yusuf Adil Khan, but he was alerted in time so that he could retire to Bijapur.

Taking advantage of the continued dissensions and struggle between different sections of the nobility of the Bahmani kingdom, the Bijapur forces captured Gulbarga and drove away its Governor. The forces of disintegration were now in full swing. Mahmud Shah was succeeded by four kings, who were kings only in name. The last king was Kalimullah and after him, the Bahmani dynasty came to an end, making way for the five independent Sultanates of the Deccan.

Bahmani Administra- tion

The Bahmani administrative system was modelled on the Islamic pattern. The king was the supreme power. In theory, his authority was unlimited, but in practice he depended on the advice of his ministers in deciding questions of State policy. The chief minister was called 'Vakil-ul-Sultanat'. All orders issued by the king passed through him and bore his seal. The minister

for finance was called 'Amir-e-Jumla'. The external affairs minister was called 'Wazir-e-Ashraf'. Ala-ud-din Bahman Shah divided his kingdom into four divisions called Tarafs and each division was under a Tarafdar. During the early days of the Bahmani rule, these Tarafdars were held in check by the strong personality of the king who spent a major portion of his time in touring the various divisions and in supervising the administration of his officers. Mahmud Gawan re-divided the kingdom into eight Sar-lashkarships in order to control the power of the Tarafdars. Usually, one and sometimes more of these Tarafdars were also ministers at the Bahmani court. Mahmud Gawan was the Vakil-ul-Sultanat and also Tarafdar of Bijapur division. The sub-division of a taraf was known as sircar, which in its turn was divided into paraganas. A paragana consisted of a certain number of villages.

As pointed out by K. A. Nilakanta Sastri, the Bahmani rule was by no means an attractive chapter in the history of the Deccan. Several of the Sultans of the line were drunkards. Faction and strife characterised court life and sometimes led to terrible blunders like the execution of Mahmud Gawan. Some of the kings were bigots who did not have sympathy for their subjects who were mostly Hindus. The army often sucked the country dry and the people were helpless. The wars with the neighbouring States were marked by sickening horrors.

When the capital of the Bahmani kingdom was shifted to Bidar, Gulbarga lost its importance and remained only a provincial centre. When Yusuf Adil Shah became the ruler of Bijapur, Gulbarga came into his possession and remained with the Adil Shahi kings until the Mughal conquest of the Deccan. At this stage, it would be of interest to know that the heroic exploits of Krishnadevaraya of Vijayanagara also included a campaign against Bijapur in 1523. Enraged at the "machinations of one Asad Khan Lari, a wily courtier of Ismail Shah who had been sent to Vijayanagar to conclude a treaty"*, Krishnadevaraya invaded Bijapur territory and captured Gulbarga and razed its fortress to the ground. He also liberated the three Bahmani princes (sons of Mahmud II Bahmani) who had been imprisoned in the fort of Gulbarga by Ismail Adil Khan, son of Yusuf Adil Khan. There are Persian inscriptions of Adil Shah in Gulbarga which bear testimony to the fact that after the battle of Rakkasa-Tangadgi, Ali Adil Shah effected the repairs of forts with the help of the booty captured from Vijayanagara.

The Mughal emperors from the time of Jahangir and **Mughals** Shah Jahan had an eye on the Deccan States. With a view to subjugating the whole of the Deccan, the Mughal armies advancing southwards first absorbed Berar and then Ahmadnagar. The

* A History of South India by K. A. Nilakanta Sastri, p. 271.

kingdoms of Golconda and Bijapur were then outside their clutches. When Aurangzeeb was appointed Governor of the Deccan he marched as far as Gulbarga and laid siege on Bijapur taking advantage of the death of its ruler Muhammad Adil Shah in November 1656 and the consequent crowning of Ali Adil Shah II, a youth of 18 years and the only son of the late ruler. After capturing Bidar in March 1657, Aurangzeb sent a large force under Mahabat Khan to ravage the Bijapur territory upto Kalyana and Gulbarga. Though the Bijapur army put up a very obstinate fight, the heavily armed Mughal army was successful in plundering Bijapur and laying its villages waste upto Gulbarga and also capturing the fort of Kalyana.

After the fall of Kalyana, the king of Bijapur opened negotiations for peace with Shah Jahan. Thereupon, the Emperor ordered Aurangzeb to return to Bidar with his army. Shortly afterwards, Shah Jahan fell ill and Aurangzeb had to retreat from Kalyana and hasten back to Delhi.

Thus, the storm of Mughal invasion having blown over temporarily, the Bijapur State next showed a revival of power for some time under Ali Adil Shah II. But, with his death in 1672 and the consequent crowning of his son, Sikandar, a boy of four, the glory of Bijapur started declining. The incapacity of the selfish regents of the infant ruler threw the monarchy into confusion and disturbances broke out on all sides. This was taken advantage of by Bahadur Khan, the Mughal Emperor's Viceroy in the Deccan, who marched with a huge force and conquered some districts of Bijapur including Gulbarga in July 1677.

As soon as Aurangzeb assumed the reins of administration after a fratricidal war, he settled all matters concerning North India and turned his mind towards the Deccan. During the latter half of his rule, he himself came to the Deccan and spent more than twenty years here. At this time, the supremacy of Bijapur kingdom had already declined owing to the risings of Shivaji and other factors.

Bedar Rajas

Gulbarga district was now under the sway of the Bedar Rajas. The Bedars were once serving under the Vijayanagara rulers and their chiefs became vassals under Bijapur after the fall of the Vijayanagara kingdom. The Bedars were a virile and hardy people and were known for their valour and love of freedom. They had their earliest capital at Sagar and then at Wagingeri. When this was lost to the Mughals, they shifted their capital to Shorapur (Surapura), lying in the fork between the Krishna and the Bhima. They were defending Bijapur against the attack of the Mughal Emperor. After the fall of Bijapur, they became semi-independent and became a menace to the Mughal army. Aurangzeb had a very hard time in quelling their attacks. Every time, the

Bedars used to sally forth and attack the Mughal army with deadly accuracy causing heavy casualties in the Mughal camp. A prolonged struggle followed between the Mughals and the Bedar Rajas. In the end, however, the latter had to yield to the Mughals. But they succeeded in getting the sanads from the Mughal court for all the privileges that they were enjoying during the period of the Bijapur Kings. Thus, though they became subservient to the Mughals, they retained sway over the Gulbarga district and collected ten per cent of the revenue.

The Asaf Jahi dynasty was founded by Nizam-ul-Mulk Asaf Jah, a distinguished general of Aurangzeb. After a long service in the Delhi Empire, distinguished alike in war and in political sagacity, he was appointed Subedar or Viceroy of the Deccan in 1713 A.D. In 1719 A.D., he was sent to Malwa as its Subedar. But the Sayyid brothers who were influential at the court in Delhi, appointed Sayyid Dilawar as Subedar of Malwa. At the same time, the Subedar of the Deccan was instructed to move northwards in order to attack Nizam-ul-Mulk. The Nizam first defeated Dilawar at the battle of Ratanpur in 1720 A.D. Then he defeated the Deccan Subedar at Bijapur. By this time the Sayyid brothers had fallen from grace. Nizam-ul-Mulk was appointed Wazir at Delhi. Growing weary of the intrigues at court, he resigned his post and returned to the Deccan, reaching Aurangabad in July 1724 A.D. The Emperor now appointed Mubariz Khan as the Viceroy of all the areas of the Mughal Deccan. The Nizam had to defeat this new rival in October 1724 A.D., before he could take possession of Hyderabad and settle down as the master of the Deccan. He began to function virtually as an independent ruler from now on. He was given the title of Asaf Jah. He had little difficulty in asserting his position against the degenerate and weak occupants of the throne of Delhi. But he had to repel the inroads of the Marathas who were harassing the western portion of his newly acquired territory. At the time of his death in 1748 A.D., he was fairly well-established in the Deccan. However, the Peshwas were successful in extracting *chouth* from him. In this way, Gulbarga district was under three masters—the Nizam of whose dominions it formed a part, the Peshwas to whom it had to pay *chouth* and thirdly, the Rajas of Surapura to whom it was obliged to pay the *dahija* or ten per cent of the revenue.

Asaf Jahi
Dynasty

After Asaf Jah's death in 1748 A.D., there was a contest for succession between his second son, Nasir Jung and his sister's son, Muzaffar Jung. This dispute between the uncle and the nephew brought the English and French on to the scene. Dupleix came to the help of Muzaffar Jung and the English allied themselves with Nasir Jung, who marched to the south in 1750 A.D. and besieged the fort of Ginji with the aid of the English. Very soon, Muzaffar Jung surrendered to his uncle who, however, had to march again

to Ginji which was now occupied by a French contingent. He died in the course of fighting. Muzaffar Jung was proclaimed Nizam. After his death in 1751 A.D., Salabat Jung, a brother of Nasir Jung, was proclaimed Nizam. The new Nizam who owed his elevation to D'Bussy, the French general, depended entirely upon the Frenchman who dominated Hyderabad politics at this time. War broke out between France and England in Europe and their representatives in India also started hostilities. Meanwhile, Nizam Ali, another brother of Nasir Jung, rebelled and the Nizam who could not do anything without external help, concluded an important treaty with the English in May 1759 A.D. This treaty marked the end of French influence in Hyderabad and the beginning of English influence. The Nizam was obliged to make Nizam Ali his Prime Minister and the latter ultimately deposed him and became the Nizam. During the rule of this Nizam, the English gained more and more power in Hyderabad State. In 1766 A.D., the Northern Circars were ceded to the British on condition that the Nizam was to be furnished with a subsidiary force in times of war and should receive six lakhs of rupees annually when no troops were required. The Nizam also promised to assist the British with his troops. In 1790 A.D., an offensive and defensive alliance against Tippu Sultan was concluded between the Nizam, the Marathas and the British. On the fall of Srirangapatna in 1799 A.D., the Nizam participated in the Treaty of Mysore that divided the territory and his share was increased because the Peshwa withdrew from that treaty. In 1800 A.D., a fresh treaty was concluded by which the subsidiary troops were augmented by two battalions of infantry and one regiment of cavalry for the payment of which the Nizam ceded the districts of Cuddapah, Kurnool, Anantapur and Bellary. Nizam Ali died in 1803 and was succeeded by his son, Sikandar Jah. During the rule of this Nizam, the English became masters of large tracts of territory in the Deccan and Hyderabad State was completely surrounded by the territories of the Company. Sikandar Jah was a pleasure-loving person and several unscrupulous persons took advantage of the situation and fully exploited it. Raja Chandulal was the Prime Minister of the State for nearly thirty years, and it cannot be said that this period was marked by good government for the State. In 1829 A.D., Sikandar Jah died and was succeeded by his son, Nasir-ud-dowla, who is said to have been a humane and broad-minded ruler. In 1853 A.D., Salar Jung I became the Prime Minister of the State. In the same year, a fresh treaty was concluded with the British. The pay of the contingent troops had fallen into arrears and the districts of Berar and Osmanabad and the Raichur Doab yielding a gross revenue of fifty lakhs of rupees a year were ceded to the British. In return, the British agreed to maintain an auxiliary force and the Nizam was released from the unlimited obligation of service in times of war. The Nizam died in 1857 A.D. On his death-bed, he is said to have told his son, Afzul-ud-dowla, that as the British were always friendly with the

Nizam, he should continue to be faithful to the British. Afzul-ud-dowla followed his father's advice and all through the troubled days of 1857 A.D., he and his minister, Sir Salar Jung, stood by the British.

At this stage, it would be of interest to recount the heroic efforts made by Venkatappa Naik, the Bedar Chief of Surapura to save his State from the designs of the British and the Nizam to annex it. After the death of his father in 1841, Venkatappa Naik succeeded him to the throne of Surapura. As he was still a minor at that time, the British took advantage of it and appointed Meadows Taylor as Political Agent to the State with the 'additional responsibility' of looking after the young man's education and training. After attaining majority, Venkatappa Naik took over the administration of the State and improved it considerably. He was known for his valour and administrative ability.

Surapura
State

But, in the meantime, Dalhousie, the British Governor-General, proposed to Venkatappa Naik that he should entertain a British Officer to advise him in matters of State, involving an annual expenditure of Rs. 20,000. The Raja refused to accept the proposal. He disliked this intervention of the British in the affairs of his State. The policy of the British Government and especially of Dalhousie, of eliminating the old princely States, had already sown the seeds of discontent and resentment among Indians. Venkatappa Naik, who was also aware of this fact, decided to stake his all for the defence and freedom of his land. He began to strengthen his army by enlisting also Arabs, Rohillas and others.

But the British Government, which had already set a watchful eye on his activities, was aware of these preparations. It charged him of misrule in his own State and of contemplating a rebellion against the British and conducted an enquiry in this regard. Venkatappa Naik refuted the charges levelled against him. At this time, Salar Jung of Hyderabad also lodged a complaint against Venkatappa Naik with the British Resident at Hyderabad stating that the agents of the Bedar chief were actively engaged in enlisting Arabs and Rohillas for the Surapura army. The British, who feared that there would be an insurrection by the formidable Bedars under the leadership of Venkatappa Naik, made thorough preparations and marched the British troops into Surapura. The Bedars put up a stubborn fight in which Captain Newberry, the British Army Officer who led the attack was killed. The British brought in reinforcements and attacked the fort again. Though the Bedars gave a valiant fight, the treachery of a close confidant of Venkatappa Naik, enabled the British troops to capture the fort.

Bedars' Heroic
Struggle

Venkatappa Naik, who realised that all was lost, left Surapura and proceeded to Hyderabad where he expected to gather Arab and Rohilla mercenaries for an attempt to regain his kingdom. But his expectations were not fulfilled. A few followers who had accompanied him also left him and he was caught and handed over to Salar Jung, who, in turn, made him over to the British. A trial was conducted and he was sentenced to transportation for life, which was reduced to four years' imprisonment by the Viceroy. Besides, the Raja was given hopes of restitution of his kingdom, if he showed evidence of improved relations with the British. But he was not destined to survive the disgrace of capture and imprisonment. It is said that he shot himself dead with the revolver of the officer who was taking him to the place of imprisonment. Thus ended the valiant fight of Surapura against alien interference in its affairs and the British made over the principality to the Nizam.

In 1858 A.D., the Nizam received thanks from the British Government for his act of friendship and a new treaty was signed in 1860 A.D. by which Osmanabad and the Raichur Doab were restored to the Nizam. In 1869 A. D., Afzul-ud-dowla was succeeded by his son, Mir Mahboob Ali Khan, who was then only three years old. Sir Salar Jung I and Nawab Shams-ul-umra were made co-regents and the advice of the British Resident was taken in all matters. The regency continued until 1884 A. D. During the reign of Mahboob Ali Khan, many improvements were made. In 1893 A. D., the cabinet and the legislative council were formed and for the first time in the annals of Hyderabad, non-officials were also allowed a voice in the work of administration. Mahboob Ali Khan died in 1911 A.D. and was succeeded by Mir Osman Ali Khan, the last ruler of the dynasty. After the resignation in 1914 A. D. of the Prime Minister, Salar Jung III, the Nizam took the reins of Government in his own hands and dealt with the heads of various departments without any intermediary. During the first World War, he expressed the traditional loyalty of his house to the British Government by rendering it assistance in all forms. After 1911 A.D., Hyderabad made some progress and the public services of the State were completely Indianised.

Police Action

India's independence in August 1947 was closely followed by the integration of the Indian States. But the Nizam refused to fall in line with the other States. This shocked the people of Hyderabad State, who started an agitation for the accession of the State to the Indian Union. This in the beginning was non-violent, but when the National flag was declared to be foreign and the arrested leaders were accorded bad treatment in the prisons, it took a violent turn. Meanwhile, there arose an injurious militant organisation in the State called the Razakar organisation. This was followed by a year of terror throughout the State. Appeals of

several responsible persons to the Nizam to take measures to disband the Razakar organisation fell on deaf ears. The Razakars even committed aggression against the Indian Union. The Government of India could no longer sit silent. It tried negotiations, but this proved fruitless. By the beginning of the year 1948, it became clear that the Nizam was actually on the war path and from the middle of the year, the Government of India began taking defensive steps. The Nizam appealed to the United Nations Organisation but found no support there. At last, on the 13th September 1948, the Government of India started its police action against Hyderabad. The Union forces pierced Hyderabad State at several points. The Nizam ordered a cease-fire on the 17th and permitted the free entry of Indian forces into the State. On the 18th September, Hyderabad was reborn. This meant practically the end of the Asaf Jahi rule in Hyderabad. The Nizam was continued as the Rajapramukh of the State upto the 1st November 1956, on which day the re-organisation of States automatically brought about its dis-integration. The State was divided into its three linguistic components, and Gulbarga district, which was one of the three Kannada-speaking districts of the State, formed part of the new Mysore State.

Until recently, it was the general belief that Hyderabad and its rulers were the bulwark of strength to the British empire and that the first war of Indian independence failed because of the great help rendered to the English by the late Sir Salar Jung representing Hyderabad Government. But now it has become clear that it was not the people of the State, but the ruler alone that formed the main source of strength to the British. This portion of the Deccan, including Gulbarga district, was not aloof from the flames of the freedom struggle that were raging elsewhere in the country in the 19th century. There is enough evidence to show that there were many patriots, both among the commoners and the zamindars, who thought and acted wholly in consonance with the spirit of the freedom struggle. Gulbarga district had also its own share in this struggle. Public opinion in the State, including Gulbarga district, was considerably strong against British domination in Hyderabad. Due to the extravagant financial commitments on account of the stationing of the contingent forces and the acts of unscrupulous men like Chandulal, mal-administration had set in and this gave rise to a number of disturbances in the State. The British Residents were very prompt in quelling these disturbances. When it came to the question of introducing reforms in the administration, they applied the policy of non-interference. Thus, the aspirations of the people and their opposition to the contingent forces assumed the form of a freedom struggle. There were no pronounced radical movements in this part during the early period. However, the area was being mainly influenced by events taking place in the neighbouring regions. With the improvement in the administration of the State

**Freedom
Struggle**

as a result of the efforts of Salar Jung I, Hyderabad attracted a number of talented people from outside also. With the spread of education, an enlightened middle class came into existence. The press, both English and Urdu, made its appearance about this time. A number of enlightened persons like Aghornath Chattopadhyaya, Mulla Abdul Qayum and Ramachandra Pillay were attracted to Hyderabad. They helped in bringing about a public awakening throughout the State.

The Government of the Hyderabad State looked upon the emergence of the Congress with considerable apprehension, because the spread of liberal and nationalistic ideals would expose the feudal nature of the Hyderabad administration. But after the Belgaum Congress, held in the year 1924 under the presidentship of Mahatma Gandhi, the desire of the people of the Hyderabad-Karnatak area to fight for the country's freedom was intensified. The non-co-operation struggle which began in 1930, had also its effect on the people. The Government banned the Hyderabad State Congress in September 1938. The earnest attempts of the Congress leaders at bringing the Hyderabad Government to reason and to the acceptance of the modest demands of the Congress having ended in failure, the Congress took recourse to satyagraha. The Arya Samajists also started an agitation demanding equal religious rights. The Congress launched the 'Quit India' movement in 1942 and a large number of nationalists suffered a great deal in the cause of freedom. The Hyderabad State Congress under the able presidentship of Swami Ramananda Thirtha played a very important part in the struggle and also in bringing about the reorganisation of the State.

As a result of the relentless struggle of the Indian National Congress, based on truth and non-violence, India attained independence on 15th August 1947. But this freedom was only partial, for nearly a third of the country consisting of 600 and odd princely States remained outside the pale of free India. Thanks to the iron will and statesmanship of Sardar Vallabhbhai Patel, these States were integrated with the Indian Union. But Hyderabad State alone stood aside for some time and it required valiant struggle of the people of the State and determined action of the Government of India to make it fall in line with the other States.

Even with the accession of Hyderabad to the Indian Union, the problems of the people of the Hyderabad-Karnatak did not find solution. The movement for the unification of the scattered Kannada-speaking areas and the formation of a United Karnataka gained momentum in tune with the agitation for the formation of linguistic States in the country. The people of Hyderabad-Karnatak naturally desired to become a part and parcel of a unified Kannada State. The Hyderabad-Karnatak Parishat, a

cultural organisation of the Kannadigas of the area, played a notable part in this regard.

With the enactment of the States' Reorganisation Act in 1956, the long-cherished and ardent desire of the people of the Hyderabad-Karnatak region was fulfilled and the three Kannada-speaking districts of Gulbarga, Raichur and Bidar formed part of the new Mysore State, with effect from 1st November 1956.

It is interesting to note that there has been, through the ages, a kind of inter-play of Muslim and Hindu cultures in Gulbarga, each influencing the other and enriching it. The Muslim rule over the centuries had its influence on the habits and customs of the people who were mostly Hindu. Quite a number of Muslims themselves were descendants of Hindu converts. Even the Muslims who claimed descent from foreign immigrants lived in closeness with the Hindus for generations. It was inevitable therefore that there was a reciprocal influence. Many social practices of the Muslims such as marriages were closely influenced by the Hindu society. Even the caste distinctions characterising Hindu society spread to the Muslim aristocracy. In matters of dress, food, language, music, art and architecture, there was considerable mutual influence. Even in religious matters, there was this mutual influence perceptible, as is indicated by Sufism on the one hand and the doctrines of the medieval Hindu saints on the other. The Muslim saints were revered by the Hindus and the Hindu saints and ascetics were held in high respect by the Muslims. In the field of scholarship and literature, Muslim scholars studied Hindu philosophy and sciences such as Yoga, Vedanta, medicine, astrology, arithmetic and chemistry. Some Muslim rulers were great patrons of Hindu scholars and a few Muslim scholars wrote in the Indian language. Gulbarga played a notable role in the development of what is known as Deccani Hindi. A few Hindus wrote in the Persian language. This would lead us to conclude that, in so far as scholarship in the sciences and humanities was concerned, there was great inter-play between the two systems. However, it should be noted that this mutual influence touched mainly the external elements of life. The Hindus continued to retain their habits of social exclusiveness and the Muslims their religious zeal.

**Mutual
cultural
influence**

Sufism may, in a way, be compared to the *Bhakti* cult prevalent in Hinduism. The Muslim mystics were men of deep religious feelings; they led ascetic lives and laid great stress on the practice of self-discipline as preparing the human being for the intuitive knowledge of God. This doctrine was not only widely propagated in the Islamic world outside the country but was also further developed on Indian soil. Nizam-ud-din Auliya was one of the greatest Sufis in the country. He laid emphasis on the element of faith as a means of the realisation of God. It has been suggested by some that the views, beliefs and practices of the Sufi

**Influence of
the Muham-
madan Sufis**

sect of Islam had some influence on Hinduism in the Deccan. Among the similarities, may be mentioned the physical exercises like the restraining of the breath, the service to the Guru or teacher, the recitation of sacred words and the belief in the union with the Supreme Being through *Bhakti*. But these similarities ceased to be important in so far as the orthodox sections of the Muslims and the Hindus were concerned. The moderate wings of the two religions might perhaps have provided a common meeting ground. Whatever might have been the benefits from the moral, spiritual and philosophical points of view, their historical importance was limited by the fact that the number of Indians directly affected by them could not have been very large.

Jainism

Of the several theories regarding the advent of Jainism in South India, the Bhadrabahu theory seems to be the popularly accepted one. Bhadrabahu was a disciple of Mahavira. He led a great migration to the south and was thus responsible for the spread of Jainism in Karnataka. The Jaina religion seems to have enjoyed considerable patronage at the hands of the Chalukya rulers who were quite tolerant towards other religions also. Jainism rose to predominance during the time of the Rashtrakutas. A good many literary works were composed during the Rashtrakuta period. The *Harivamsa* of the Digambara Jainas is said to have been composed by Jinasena during the reign of Govinda II. Amoghavarsha I was one of the greatest patrons of the Digambara Jainas. Besides *Kavirajamarga* which is the earliest known Kannada work on rhetoric, the authorship of *Prashnottara Ratnamalika*, a book on morality written in Sanskrit, has also been assigned to him. The last verse of this work says that Amoghavarsha voluntarily abdicated the throne. This work is said to have been translated into the Tibetan language also, which shows that his reputation had spread beyond the confines of the country. Jainism, during the period of the Western Chalukya revival, ceased to be the predominant faith that it was once. The faith suffered a set-back during the later period. The Jaina temples found in Malkhed, Seram, Hunsi-Hadagalli and several other places in the Gulbarga district bear testimony to the fact that the whole of the district was under the influence of the Jaina faith once upon a time.

Shaivism

Vikramaditya VI was probably professing the Jaina faith in his early years. In later life, he seems to have been a Shaivite. An inscription at Kalhattipura in Chickmagalur district refers to Nijarudrapada as his guru. Another inscription at Chinnatumbalam in Bellary district mentions the Rajaguru, Someshvara Pandita. One of his queens caused certain grants to be made to the God Keshavadeva at the Agrahara of Rudravadi in the Gulbarga district. When Vikramaditya VI was ruling at Kalyana, the Shaiva creed received a further impetus. The Kalamukha ascetics gained more and more royal favour and the gifts of land and villages

made to them increased their popularity. But it must be said that during Vikramaditya's time there was catholicity in religious outlook. Jainism, Shaivism, Vaishnavism and even Buddhism which still claimed a few votaries, received support at his hands, and several inscriptions of his reign testify to this fact. We have a comprehensive picture of religious catholicity obtaining in those days in an inscription of Belagave, the capital of Banavasi, which was adorned by Vikramaditya VI for some time.

The Buddhists seem to have also held their place in that city equally with the Jainas, Shaivas and Vaishnavas. The place was a great centre for religious and philosophical training. The Vedantic schools had come into prominence, the Kalamukha ascetics were spreading the tenets of the Pashupata faith and the Vaishnavite faith was showing signs of gaining ground. Kalyana was a city of great beauty at the time of Vikramaditya, who was a liberal patron of the arts and learning.

During this period, the number of Vaishnava temples constructed was not very great. But this does not mean that the Vaishnava cult was totally absent. Since it was a period of further development of Shaivism, we find a number of Shaiva temples being constructed. But some of the kings did construct Vaishnava temples. The Channakeshava temple at Gulbarga, the beautiful idol of Channakeshavaswami at Pattasavalgi in Aland taluk and the Channakeshava temple at Mannur may be said to be the remnants of the constructive activity of the Chalukyan kings of Kalyana. The Vaishnava cult got a definite fillip during the reign of the Yadava kings. There was a perceptible increase in the devotion to Vishnu or Vitthal. The districts of Gulbarga and Raichur were included in the Devagiri kingdom.

Gulbarga has a large number of architectural monuments of the Bahmani Sultanate, though monuments of the earlier dynasties are not found extensively. A temple in the precincts of the Gulbarga Fort and a ruined site at Nagai in the Chittapur taluk and some Jaina temples at Malkhed and Seram are said to represent Chalukyan architecture.

A significant feature of several of the Bahmani monuments at Gulbarga is that though the Sultanate itself was founded as a challenge to the Tughlaq power, they are built on the same orthodox Tughlaq pattern with sloping walls and flat domes. Easily the most important of the monuments is the big covered mosque, the Jami Mosque, constructed during the reign of the second Sultan of the Bahmani dynasty. This big mosque, which is 216 feet by 176 feet, is unlike any other mosque in India, in that it is entirely roofed on the model of the mosque of Cordova in Spain. The roof is divided into a number of gables and arches, the latter in the form of domes. A remarkable feature of the interior of the

mosque is that its three sides are supported by wide arches adjoining which are seven corridors, all leading to the central niche in such a way that a person from any part of this big enclosure would be able to see the Imam on the pulpit.

Another monument is the mausoleum of the great saint Khwaja Muhammad Gesu Daraz, popularly known as Khwaja Bande Nawaz. This mausoleum, the construction of which was started by Ahmad I, is regarded with great esteem and veneration by both Hindus and Muslims. With its adjoining tomb of the saint's son, it is a perfect specimen of the Perso-Deccani architecture. It gives an impression of being a double-storeyed structure though in fact it is not. The interior of the mausoleum of both father and son have roofs of a vaulted pattern with ten shallow domes. The main tomb of the saint is of great dimensions and its interior is ornamented with excellent paintings in the Persian style.

Half a mile away from the tomb of the saint can be seen Firuz's tomb. The Tughlaq style of sloping walls has disappeared. Firuz's tomb may be said to be the acme of engineering skill. He built a large city on the banks of the Bhima and called it Firuzabad. The architecture of Firuzabad has incorporated unique structural ideas.

A couple of furlongs from the south gate of the Gulbarga fort, there is a group of three monuments, one of which contains the remains of Bahman Shah, the founder of the dynasty. Of the other two monuments, one with two tall minarets and an imposing entrance is connected with Sheik Sirajuddin Junaidi and the other with Mahmud II, the fifth of the Bahmani kings. Just as Bande Nawaz's tomb is supposed to guard the destiny of Gulbarga city at one end of the town, the temple of Sharanabasaveshwara, built about 150 years ago, over the tomb of the sage Sri Sharanabasaveshwara at the other end of the town, is also believed to protect Gulbarga.

The fort of Gulbarga, originally built by Raja Gulchand, and afterwards strengthened by Bahman Shah is a remarkable structure containing fifteen towers. The forts of Firuzabad, Chincholi and Chittapur are also worthy of mention.

Besides Gulbarga, the structures at Aland, Firuzabad, Gogi, Kodikal and Sagar may be taken as representing the Bahmani architecture.
