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**CHAPTER-IV: ISLAM UNDER BAHAMANI AND ITS OFFSHOOTS**

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It is well-known that Ala-ud-din Khalji invaded Deogiri in 1296 and defeated its ruler Ramdev Rao Yadav. Amir Khusrau makes it appear that having seen all the country from the hills of Ghazni to the mouths of the Ganges reduced to subjection and having effectively destroyed the prevalence of the 'Santanism' of the Hindus by the destruction of their temples and providing in their stead places for the criers to prayers in mosques, Ala-ud-din was consumed with the idea of spreading the Muhammadan religion in the Deccan and South India.<sup>1</sup>

Islam in Dvarasamudra

After the annexation of Deogiri Ala-ud-din's general Malik Kafur invaded South and reduced the southern Kingdoms. It is that holy place of the Hindus, which the Malik dug up from its foundations with the greatest care "And the heads of the Brahmans and idolaters danced from their necks and fell to the ground at their feet, and blood flowed in torrent. The stone idols called Ling Mahadeo, which had been a long time established at that place, upto this time, the kick of the horse of Islam had not attempted to break." The Musalmans destroyed all the lings, and Deo Narain fell down, and other gods who had fixed their seats, raised their feet, and jumped so high, that at one leap they reached the fort of Lanka, and

in that affright the lings themselves would have fled had they had any legs to stand on." Much gold and valuable jewels fell into the hands of the Musulmans, who returned to the royal canopy after executing their holy project, on the 13th of Zi-lkada, 710 H. (April 1311 A.D.). They destroyed all the temples at Birudal and placed the plunder in the public treasury.<sup>2</sup>

#### The Sack of Srirangam by Malik Kafur

In the account of the campaigns of Amir Khusru there is no reference to the sack of this temple (temple at Srirangam) by name but there is a clear statement that Malik Kafur sacked all the temples in the country round Kandur. We have for satisfactory reason identified Kandur with the Khandapuram of Sanskrit, and Kannanur of Tamil literature, which became famous as the capital of Hoysala Somesvara under the name Tiruvikramapura. If the Pandya was defeated at Kannaur, the temple of Srirangam could not have escaped ordinarily the ravages of the Muhammadans, having regard to the fact that the temple had been the recipient of the magnificent and vast benefactions of Sundara Pandya, not to mention a host of others before him.<sup>3</sup>

The more important of these, however, seem based upon the inscription in the temple, some of which may not be available at present. This work has a few paragraphs devoted to the sack of Srirangam and the carrying away of the idol of Ranganath, apparently under Malik Kafur. The invading armies spread along

the whole country and made a general sack of the temples carrying away the idols as well. The temple was entered into and all the property was carried away including the idol of gold.

There is another sack of Srirangam referred to in the same work and of a later date certainly when the idol of Ranganath had to be taken towards the South and ultimately brought back by way of Malayalam to Calicut and across to Tirupati.<sup>4</sup>

Malik Na'ab's victory over Balala is said to have resulted in the establishment of Islam and the construction of a stone mosque in the kingdom of Dwarasamudra. Therefore, the establishment of Islam and the erection of a mosque must be regarded to the realm of pious fancy.

Ferishta mentions that Malik Naib defeated Balala, took him prisoner, and ravaged his territory. They found in the temples prodigious spoils, such as idols of gold, adorned with precious stones, and other rich effects, consecrated to Hindu worship on the sea-coast, the conqueror built a small mosque, and ordered prayers to be read according to the Mahomedan faith, the Khootba to be pronounced in the name of Alla-ood-Deen Khilji. This mosque remains entire in our days at Setu Bund Rameswar (The Rameshwar, here alluded to, must be the point of that name in Canara South of Goa, and not that at Adam's Bridge on the gulf of Manar. Foot Note 214).<sup>5</sup>

Malik Naib's Second Expedition Towards Deogir  
and the Rise of Islam in that Territory

When the emperor (Ala-ud-din) came to know of Ram Deva's death and the rebellion of Bhilam he sent Malik Naib. He ordered him to march quickly with his troops against Maharashtra, remove the rebellious Bhilam from his position and sack his camp and territories, should he fall a prisoner and send him to the capital. Malik Naib was further ordered to remain there, consolidate his position and administer properly that newly acquired territory, construct there a Jami Masjid, demonstrate Islam, demand the revenue from the peasants and trample the estates of the rebels.<sup>6</sup>

Malik Naib pulled down their temples and built mosques in their places; he erected in obedience to the commands of the Sultan a great mosque at Devagiri and named it after him. He strove to establish Islam in the land of Marhatta, and under his rule Devagiri became a great Muslim centre in the Deccan.<sup>7</sup>

S. Krishnaswami Aiyangar states in the words of Col. Haig, "Kutub-ud-din Mubarak Shah marched to Deogir, defeated Harapala in the battle, took him prisoner and flayed him alive ... This means that the Mahratta country was brought directly under Muhammadan rule, and the country was distributed among a certain number of Muhammadan governors. Kutub-ud-din Mubarak Shah

remained during the rainy season at Deogir engaged in bringing the Maratta country for the first time under Muhammadan rule, and in building the great mosque which still stands at Deogir. This structure is a monument of the establishment of Islam in the south. The numerous pillars which support its roof are purely Hindu in design, and were evidently taken from some temple which stood on or near the spot where the mosque now stands. The effects of the Hindu carvings in the temple of Monotheism is most incongruous, perhaps designed so, for Kutub-ud-din Mubarak, who was three parts debauchee and one part theologian, evidently intended them to bear witness to future ages of the downfall of Hinduism and the establishment of Islam. The emperor, during his stay in Deogir, established military posts throughout Gulbarga, Sagar and Deorasamudra country and parcelled out the Maharashtra among Muhammadan Jagirdars.<sup>8</sup>

#### Khusru Marched From Deogir to Ma'bar

Khusru Khan stating that the Khalifa who sent me to this country ordered me to demand three conditions from the Hindus: first that they should make profession of the faith in order that its tidings may be proclaimed throughout the world; second that, in the event of refusal, a capitation tax should be levied; and the third is, if the compliance with this demand is refused to place their heads under the sword. It is my recommendation that the Rai come forth and place his head upon the ground; in

front of the royal pavilion.

These terms meant conversion to Islam, or the surrender of all property and agreement to pay Jazia, or death in the alternative, terms quite similar to those offered by Malik Kafur before. The Raja (Harpal Deo of Warangal) agreed to surrender all his wealth and to pay tribute, and after he satisfied the Khan that he had secreted no treasure, the Khan accepted the terms.<sup>9</sup>

When Khusru Khan marched from Deogir to Ma'bar, it was seen that he acted in the same way as Malik Naib Kafur had done ... On his arriving in Ma'bar the rains came on, and he was compelled to remain. There was in Ma'bar a merchant, named Taki Khan (Siraj-Ud-Din Taqi)<sup>10</sup> a Sunni by profession, who had acquired great wealth, which had puried by paying the alms prescribed by his religion. Relying on the fact of the invading army being Musulman, he did not fall. Khusru Khan, who had nothing in his heart but repacity and villany, seized this Musalman, took his money from him by force, and put him to death, declaring the money to belong to the treasury.<sup>11</sup>

#### Islam Under Tughlaq

S. Krishnaswami Aiyangar mentions that the accession of Ghiyasuddin Tughlak marks the beginning of a period that promised an order of administration for Hindustan, and a re-assertion of

the hold of the Muhammadans upon the Dekhan and South India Kingdom.<sup>12</sup>

Ulugh Khan (the eldest son of Ghiyasu-d-din) marched at the head of an army to Ma'bar, captured the king of Madura, and took possession of his government and laid the foundation of the Muslim rule in the country.<sup>13</sup>

Muhammad Bin Tughlaq

His Sending the Khalq (Here Khalq stands for Muslim) to Deogir

Isami mentions as follows:

"Since the emperor was suspicious of the (Muslim) population of the city and had poison-like bitter feelings which he had concealed for a long time, he came out eventually in his true colours of injustice and tyranny; and behaving like Zahhak killed many people. When he found that it did not result in the diminution of the population he evolved a mischievous plan secretly in order to destroy the city in a month's time. Accordingly, it was announced that whoever was loyal to the emperor should vacate the city immediately and move in the direction of Maharashtra, and who obeyed the royal order would receive much gold from the emperor whereas he who failed to carry out the order would have his head cut off with the sword and his property would be confiscated."<sup>14</sup>



Isami further states that, this order came like a fire blowing up the city in flames and compelling all the people to leave their houses. All the people wept on leaving behind their dear ancestral homes.

Women who had been in Purdah and had never seen the sun outside, had been in seclusion in their houses, had not seen the gateway and did not know the way from the portico to the gate as well as many pious recluses who had retired into secluded and peaceful quarters and were indifferent to the threats of the Kotwal were dragged out of their houses, the police pulling them by the hair and inflicting on them tortures and afflictions.

The class of saints who had been living in dark hovels, away from the din of the world, and were so indifferent to this world that they did not bother to choose between a king and a camel - the gallows and pearls being equal in their eyes - all these people terrorised by the police came out of the city.

In this way, they walked with loud lamentations like a person to be buried alive.<sup>15</sup>

Isami further says, "I saw that many people (Muslims) were struck with sorrow and remained in this state for three days and nights. The third day they packed off in caravans and parties, and set out in the batches performing an irksome journey and treading over very hot soil under the

burning sun. ... As a result, many a delicate person expired on the way like the pilgrims of Mecca expiring en route. The babies suckled hitherto on the breast, did for want of milk and the adults, unable to obtain water, died of thirst."<sup>16</sup>

Although only a tenth of the population (i.e., the Muslim population of Delhi) reached Deogir, yet they were able to turn the city into a fertile and prosperous land.<sup>17</sup>

### Converts

The Rai of Campila on his part, was determined to fight to the finish. He performed the rite of Jauhar - burnt all his property, wives and daughter (Rehla of Ibn Battuta, p. 97) and then fought the last and the most desperate battle with the royal forces and died fighting on the battlefield. When Ahmad Ayaz occupied Anegundi, he directed one of its leading inhabitants to identify the persons who had been killed and whose bodies lay on the battlefield. When the man looked at a head dotted like a flower with Shafts, he shrieked as if in deep agony. "This is the head of our Rai", he told the anxious inquirers. Ahmad Ayaz ordered the head to be placed in a tray of gold and the skin to be served from the body and filled with straw. Eleven sons of the fallen Rai were captured and taken to the Sultan, who treated them exceedingly well, in consideration of their good descent and the noble conduct of their father'. All of them embraced Islam.<sup>18</sup>

Ibn-i-Battuta met three of them, Nasr Bhakhtiyar and Abu Muslim, and developed a friendship with Abu Muslim, who was known as Muhrdar, because it was his duty to seal the water which the Sultan used to drink (Rehla of Ibn-i-Battuta, p. 96). That Sultan Mahmud bin Tughluq selected him for such a delicate and responsible duty shows an high appreciation he had for the fallen Rai's steadfastness, chivalry and loyalty to a guest.<sup>19</sup>

Another important element in the governing class of Muhammad bin Tughluq consisted of converts from Hinduism. Azizuddin Khammar (the distiller) and Qawalmul Mulk Maqbul belonging to this category. Azizuddin was probably connected with some Vintner family and was, on this account called Khammar. Barauni is very critical of his low family status. Ibn-i-Battuta saw him as a tax-collector at Amroha but subsequently he was appointed governor of Malwa. No convert from Hinduism had a better career in the service of the Delhi Sultanat than Qawamul Mulk Maqbul. He belonged to the Hindu nobility of Warangal; the Sultan converted him to Islam, found him efficient in spite of his illiteracy, and saw to his promotion. He held various posts, including in succession the governorship of Multan, Badaun and Gujarat. When the Sultan died, Maqbul was working at Delhi on the Naib Wazir of the whole empire. Some members from the ruling Hindu families were also included in this category. The sons of the Rai of Kampila, who embraced Islam or were brought up as Musalmans, belonged

to this group.<sup>20</sup>

The Khan-i-Jahan was from Telang and his name before his conversion to Islam was Kannu (flower). He was a man of the greatest honour in his own community and had a position of distinction before the Rai of Telang. Muhammad bin Tughluq captured the Rai and sent him to Delhi, but the Rai died on the way. Khan-i-Jahan came obediently to Muhammad bin Tughluq and recited the oath of affirmation (Kalima). The Sultan gave him the name of Maqbul (accepted) and treated him with a favour. Later on, when the Sultan saw all signs of intelligence and wisdom in Khan-i-Jahan, he appointed him Naib Wazir for the city of Delhi and opened the door of promotion to him.<sup>21</sup>

#### Islam Under Bahamani

Mujahid Shah Bahamani: He was a religious man. Ferishta mentions that "At the age of nineteen, Mujahid Shah succeeded to the throne; immediately after which he made a pilgrimage at the tomb of Shaik Boorhan-ood-Deen, and having chosen Sheikh Zein-ood-Deen for his spiritual guide, returned to his capital. ..." <sup>22</sup>

He repaired the mosque at Setta Bund Rameswar, or Ramiserum situated opposite Ceylon. But Ferishta mentions that Rameswar near Sudashewgur, on the western coast South of Goa. John Briggs gives details about the Setta Bund Rameswar. (He mentions: Never having seen the sea, it was quite natural, the

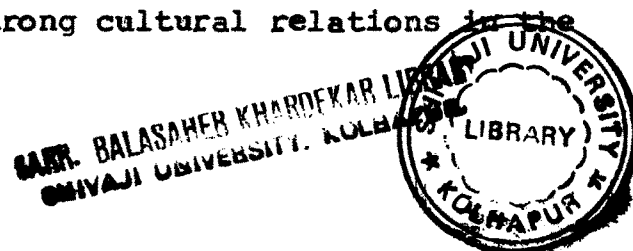
king should avail himself of this opportunity of visiting Rameswar. I was informed by a native on whom I think I can rely, that a very ancient Mahomedan mosque still exists, and is only monument of that race in the neighbourhood. As the place is within our jurisdiction, it would be an object of curious research of a variety of the circumstances, for in an historical point of view it is not without importance. The erection of the mosque in the reign of Ala-ud-din Khilji is alluded to in his reign. Vol. I, p. 214 Ferishta states that it was standing in his days; and it seems probably to be the same to which my information alluded)<sup>23</sup> which had been built by the officers of Ala-ud-din Khalaji. He broke down many temples of the idolaters and laid waste the country; after which he hastened to Beejanuggur (Vijayanagar).<sup>24</sup>

#### Taju'd-Din Firoz

Ferishta mentions that, Feroze Shah, becoming reconciled to Narsing Ray (the Raja of Kehrla) gave him address of honour, richly embroidered with gold and receiving one of his daughters into his harem, together with a present of fortyfive elephants and a considerable sum of money.<sup>25</sup>

#### Firoz's Marriage with Deva Raya's Daughter

The marriage of the Sultan with Deva Raya's daughter in 810/1408 must have resulted in strong cultural relations in the



Bahamani kingdom.<sup>26</sup> The marriage ceremony took place as follows. The Raya agreed to give his daughter in marriage to the Sultan with Bankapur as her dowry, and to pay ten lakhs of huns, five mans of pearls, fifty elephants and a thousand male and female slaves adept in the art of reading, writing, music and dancing.<sup>27</sup> After the bride had been brought to the royal camp, the Sultan rode in State to the Raya's palace at Vijayanagar, a distance of nearly twenty miles. Old enimities were forgotten and the cavalcade marched over velvet and brocade, which had been spread over ten miles of the route by Deva Raya's orders. When the Sultan arrived at the central square of the city, he dismounted and walked on foot to the palace, surrounded by the nobles of Vijayanagara and the relatives of the ruler. He was his father-in-law's guest for three days, after returning he sent for the lovely parthal from 'Mudkal' and had her married to his son, Hasan Khan.<sup>28</sup>

Ferishta mentions that, though the Rayas of the Carnatic had never before given their daughters in marriage to any persons but those of their own caste, and deemed it degrading to intermarry with strangers, yet Dew Ray out of necessity, complied; and preparations for celebrating the nuptials were made by both parties.<sup>29</sup> (The Hindoo princes must have been reduced to the lowest state of humiliation to give their daughters to Mahomedans. State policy, however, on the part of the Hindoos, compelled them to submit, while the effect of the

practice, though only adopted for the gratification of the basest passions on the part of the Moslems, was calculated to reconcile them to the Hindoos, and tended in a great measure, to soften down that a crimonious hatred which belonged to both parties previously to forming these connections.)<sup>30</sup>

### Muhammad Shah Bahamani-II and the

#### Age of Mahmud Gawan

Ferishta mentions that, Mahomed Shah gave orders to break down an idolatrous temple, and killed some Brahmins, who officiated at it, with his own hands, as a point of religion. He then gave orders for a mosque to be erected on a foundation of the temple, and ascending a pulpit, repeated a few prayers, distributed alms, and commanded the Khootba to be read in his name. Khwaja Mahmood Gawan now represented that at his majesty had slain some infidels with his own hands, he might fairly assume the title of Ghazy, an appellation of which he was very proud. Mahmood Shah was the first of his race who had slain a Brahmin.<sup>31</sup>

#### Shai'ism

Mahmud Gawan was himself a Shiah. The reaction which set in after the minister's murder must have fanned the progress of the faith in the Deccan, for Yusuf 'Adil, the so called adopted son of Mahmud Gawan, declared Shi'ism as his creed on a Friday

in Zi'l-Hijjah, 908/June 1503 and three years later, in 911/1506 actually ordered the Shi'ite Khutbah to be read from the pulpit of the great mosque in Bijapur. As a matter of fact Sultan Muhmud though remaining a Sunni after the tradition of his forefathers seems to have definite leaning towards the priority of the claim of fourth Caliph of Islam, and it is said that when he was overwhelmed by the defeat and desporience he cried out for 'Ali'.<sup>32</sup>

Dr. Nazim says, it was left to his son and successor, 'Ali Adil I' to declare shi'ism to be the state religion of Bijapur.<sup>33</sup>

#### Boundaries of Bahamani Kingdom

were

The boundaries of the Bahamani kingdom/now touching the Bay of Bengal in the east and the Arabian Sea in the West. The kingdom then comprised mainly the table land of the Deccan upto the western Ghats, a small portion of Tilangana and Raichur Do'ab and the four provinces carved out by Muhammad I were Berar, Daulatabad, Ahsanabad - Gulbarga and Tilangana. The onward march of the kingdom during the century, especially during Muhamud Gawan's ministry, was phenomenal, and the Bahamani Empire now embraced the whole of the Konkan coast in the West, Goa in the Southwest, the utmost limits of the Andhra-desa in the east and the river Tungabhadra in the south, while its direct dominion included Berar and its frontier touched Khandesh which will



presently be seen, had become a Bahamani protectorate.<sup>34</sup>

### Muslims in Vijayanagar Empire

Robert Sewell says, "Deo Roy upon this gave orders for the entertainment of Mussulmauns in his service, allotted them Jahgires (Estates) erected a mosque for their use in the city of Beejanuggur and commanded that no one should molest them in the exercise of their religion. He also ordered a Koran to be placed before his throne, on a rich desk, that the Mussulmauns might perform a ceremony of obeisance in his presence, without sinning against their laws. He also made all the Hindu soldiers learn the discipline of the bow; in which he and his officers used such exertion, that he had at length two thousand Mussulmauns and sixty thousand Hindoos, well skilled in archery, besides eighty thousand horse and two hundred thousand foot, armed in the usual manner with pikes and lances."<sup>35</sup>

Russian traveller Nikitin in 1468-74 during the reign of Narasimha-I evidently alludes to the Muslim archer-horsemen when he states that the Khorasasanians mounted in full armour, man as well as horse, were sent after the infantry in the forces of Vijayanagar. During Krishna Deva Raya this contact continued probably in A.D. 1520 in the triumphant battle of Raichur he dealt a crushing blow to Adil Shah of Bijapur. Paes, an eye witness, gives a graphic account of these Muslim forces in

Krshna Deva Raya's army. Witnessing a grand review of the royal army, Paes saw them with their shields, "Javelins and Turkish bows, with many bombs and spears and fire-missiles" and he observed that he was "astonished to find among them who knew so well how to work these weapons ..."

Nuniz, another eye-witness, records that Krsna Deva Raya sent those "Moors" in his service to lead the vanguard of his army Acyuta Raya. ... Nuniz also adds that Acyuta Raya brought every year 13,000 horses of Ormuz from Arab merchants.<sup>36</sup>

Rama Raya had in his service an Abyssinian officer Ambur Khan who, for some unknown reason, was turned out of his estate which was made over to prince Ibrahim of Golconda. In this way, Rama Raya was on friendly terms with Ibrahim Qutb Shah of Golconda as can be seen from a letter from the former to the latter. The expeditions and the alleged depredations of Rama Raya brought about the confederacy of the Deccani Muslims which proved fatal in A.D. 1565. This defeat was mainly brought about by dastardly desertion of two Muslim generals in the Vijayanagar army during a crucial movement in the course of that battle.<sup>37</sup>

H.K. Sherwani tells us that, we are also told that as early as 1430 there were ten thousand Muslims in the Vijayanagar cavalry and that one of the companions of Deva Raya himself was a Muslim named Ahmad Khan - a fact which clearly reminds us that in Ahmadshah's time the line of demarcation in Deccan could

not have been purely command by any means.<sup>38</sup>

### King's Treatment to Foreign Ambassadors

'Abdur Razzaq the Persian ambassador gives us the details of the manner in which the emissaries were summoned and received, the rations that were allotted to them, and how they were dismissed from the royal presence. "They then brought to tray and gave me two packets of betel, a purse containing 500 fanams, and about 20 miskals of camphor, and obtaining leave to depart, I returned to my lodging. The daily provision forwarded to me comprised two sheep, four couples of fowls, five mans of rice, one man of butter, one man of sugar, and two Varahas in gold. This occurred every day. Twice a week I was summoned to the presence towards the evening, when the king asked me several questions respecting the Khakan-i-Sa'id, and each time I received a packet of betel, a purse of fanams, and some miskals of camphor."<sup>39</sup> But the Hindu rulers do not seem to have always been as generous towards foreign ambassadors as Deva Raya II had been to 'Abdur Razzaq. Nuniz tells us the following about the ambassador, whom he calls "Matucotam" from the court of 'Ali 'Adil Shah. "As soon as he had thus settled himself the ambassador sent to inform the king (Krishna Deva Raya) of his arrival, and begged that His Highness would grant him an audience and despatch him without delay. The King replied that he would see him, but told him that he should not

be impatient since he himself had but now arrived, and that he would give him leave to depart as soon as the time had arrived. And with this the ambassador stayed there a month without the King sought to see him, nor having asked to know why he had come; he went every day to the palace and seeing the way in which the King acted towards him, he determined to speak no more but to wait till the king summoned him."<sup>40</sup>

### Islam Under Adil Shahi

#### Religious Policy of Adil Shahi Kings

Ferishta states that, Yoosof Adil Shah having read the Khootba according to the ceremonial of the Sheeas, and established their tenets at Beejapoor, many of the principal chiefs, such as Dariya Khan, Fukhr-ool-Moolk, Toork and others embraced the same tenets as their sovereign; but some being rigid Soonies refused, and even expressed a wish to quit his service. Yoosoof Adil Shah, when informed of the state of public feeling permitted each person the free exercise of the doctrine "My faith for myself, and your faith for yourself",<sup>41</sup> Ferishta further states, all the Soony nobles were also allowed to read the Khootba, within their own Jageers, in the names of the Sahiba, and no opposition was made to the exercise of their own mode of worship publicly. But in spite of these indulgences the King found it necessary to observe a strict Wat over the chief of the Soony persuasion.<sup>42</sup>

But Ibrahim Adil Shah was against his father's policy. Ferishta says, "Ibrahim Adil Shah, on his accession to the throne, having rejected the names of the Imams from the Khootba, restored the exercise of the Soony rites, and commanded that no person should in future wear a scarlet cap of twelve points, which had been adopted by all the troops of his father, in imitation of the Persians."<sup>43</sup>

Ferishta gives an account of religious policy of Ali Adil Shah. He says that, Ally Adil Shah from his childhood, was remarkable for his ready wit and various accomplishments. While yet a youth, his father Ibrahim, one day in his presence, praised god who had given him grace to abandon the heretical precepts of his father and grand father and embrace the orthodox religion.<sup>44</sup> Ferishta further states that when Ibrahim Adil Shah was taken ill, and his end appeared near, the Prince (Ali Adil Shah) frequently ascended the pulpit in a mosque, and read the prayers after the ritual of the sheeas, and sometimes Kamil Khan himself officiated. Of his disposition towards the Seea religion he gave immediate proofs, by issuing orders for the Khootba to be read throughout his dominions in the names of the Imams, as in the reign of his grandfather; at the same time, he ordered forty persons to be employed in his train as carriers, to utter curses against the Sahiba, agreeably to a ceremony adopted by those of the Sea persuasion; so that curses were uttered in the mosques, at the public

audiences, and in the king's presence whenever he happened to be abroad.<sup>45</sup>

### Islam Under Nizam Shahi

The founder of the Nizam Shahi dynasty was a Brahmin. Ferishta gives the details about the founder of the Nizam Shahi Dynasty. He says that "Ahmud Nizam Shah was the son of Mullik Naib Nizam-ool-Mulk Bheiry, originally a Brahmin of Beejanuggur (Vijayanagar), whose real name was Timappa, the son of Bheiroo. In his infancy he was taken prisoner by the Mahomedan army of Ahmud Shah Bahmuny, when being admitted among the number of the faithful, and having received the name of Hussun, he was brought up as one of the royal slaves. The King was so struck with his abilities, that he made him over to his eldest son, the prince Mahomed, as a king of companion, with whom he was educated, and attained eminence in Persian and Arabic literature. From his father's name Bheiroo, he was called Mullik Hussun Bheiro."<sup>46</sup>

It is said that the ancestors of the Nizam Shahi kings were natives of the town of Patry; but for some cause one of them, a Coolkurny (Kulkarni) quitting his birth-place, removed to Beejanuggur and settled. When the family attained real power, its relations came to Ahmudnugur, and expressed a desire to recover their ancient rights in the village of Patry, situated

within the territory of Berar, but close on the Nizam Shahi frontier.<sup>47</sup>

Dr. Radhey Shyam gives the following information about the origin of the founder of Nizam Shahi: "Sober history records that Malik Ahmad who later on styled himself as Ahmad Nizam Shah Bahri, was the son of Malik Hasan, Malik Naib of the Bahamani Kingdom (He relates that during the reign of Muhammad Shah Bahamani III (1463-82) his noble in one of Vijayanagara campaigns captured a beautiful damsel worthy of the royal bed-chamber. Unlike other ladies of the harem she not only excelled in beauty and other outward manifestations of physical appearance, she was gifted with charming modesty and unusual fidelity. She became the object of attraction for the Sultan who showered unlimited favours on her. Intense love and close affection brought in its train the desire for biological process which have birth to a prince whom he named Moti Shah and later on called him Ahmad. The royal astrologers cast the horoscope of the child and prophesied that the stars indicated royal destiny for him, but for the time being he should be sent away from the capital. The Sultan was much depressed, but bowed to destiny. He decided to send the prince and his mother to Malik Hasan Humayun Shahi, entitled Majlis-i-Ala Mansab-i-Mualla a Malik Naib, who was holding the fief of Mahur and Ramghir. Like a devoted servant Malik Hasan took pains for the education and upbringing of the prince. When he grew young, after the

death of Sultan he came to be known as the son of Malik Hasan.<sup>48</sup>

### Islam Under Qutb Shahi

Qutbu'l-Mulk: Dr. H.K. Sherwani mentions that Sultan Quli had ordered certain alteration to be made in the Jami 'Masjid of the Fort, which he had built some years previously, and had gone there to supervise the work personally on a Thursday towards the end of Jamadi I, 950/ August 1543, when it so happened that he dropped his handkerchief which had the names of the twelve Imams inscribed on it. Regarding this as a bad omen he immediately retired to the palace and postponed his visit to the site for a few days. It was not till Sunday 2/6/950 - 2/9/1543 that he went to the mosque after this, and while he was in the act of offering his 'Asr prayers' he was struck with a sabre by Mir Mahmud Hamadani and killed there.<sup>49</sup>

Shi'ism: Although Qutbu'l-Mulk belonged to the Qara Qyunlu, well known for their Shi'ism, a creed which was perhaps fanned by the fact that their opponents, the Ag Quyanlu happened to be sunnis, this cannot be said to have influenced either his loyalty to the Bahamani throne or his general policy. As has been discussed elsewhere Shi'ism had been slowly creeping into the Deccan ever since the influx of the afaqis in the fifteenth century, and Firoz Shah Bahamani as well as his son 'Alau'd-din Ahmad I were definitely inclined towards it. The tendency gathered strength with the passage of time till Shihabu'd-din



Mahmud, though remaining as Sunni after the tradition of his ancestors, had a definite leaning towards the priority of 'Ali over his three predecessors in the caliphate.<sup>50</sup>

H.K. Sherwani further states that it was when the Bahamani centre had become palpably weakened and Shi'ism proclaimed the state religion first of Bijapur and then of Ahmadnagar, that Qutbu'l-Mulk took steps to spread the creed in his dominions as well. As he is himself quoted to say, it was only after the accession of that great Shiah Shah Isma'il Safawi to the throne of Iran in 1501 that Sultan Qali introduced the Shi'ah Khutbah and gradually replaced the names of the three Imams. He would introduce the Khutba of the twelve imams in his dominions. It was no doubt out of respect for the greatest Shiah monarch of his day. Shah Ismail, that his name was introduced in the Khutbah as well. Shi'ism was thus established as the religion of the Qutb 'Shahis and went on flourishing till the sceptre passed from them to the Mughals by the emperor Aurangzeb after the fall of Golkonda, but it has nevertheless left an indelible mark in the life and customs of Deccani Hindus as well as Muslims whether Shi'ah or Sunni.<sup>51</sup>

#### Imad Shahi

Ferishta states that the first person who became distinguished in this family was descended from the Canarese infidels of Beejanuggur. Having been taken prisoner in the wars with that

country, when a boy, he was admitted among the body-guard of a Khan Jehan, the commander-in-chief, and governor of Berar. As he grew up he discovered abilities and courage, which attracted the notice of his master, who ultimately became so much attached to him, that he nominated him to offices of distinction. After the death of Khan Jehan, he repaired to the court of Mahomedabad Bidur, and in the reign of Mahomed Shah Bahmuny, through the influence of Khwaja Mahmood Gawan, he received the title of Imad-ool-Moolk, and was subsequently raised to the office of Commander of the forces in Berar. In the year A.H. 890 (A.D. 1484) he declared his independence.<sup>52</sup>

#### Barid Shahi

Ferishta mentions that "In his (Kasim Bereed) reign he distinguished himself by his bravery against the rebel Marrattas residing between Peitun and Chakun, whom he was deputed to reduce. One action in particular took place, in which Kasim Bereed was victorious, and having slain Sabajee Marratta, the king gave the deceased chief's daughter in marriage to Kasim Bereed's son, Ameer Bereed, as a reward of his services. Sabajee's territory was also conferred to him; and upward of four hundred Marrattas who were connected with the late chief, entered his service, many of whom he persuaded to embrace the faith (Islam)."<sup>53</sup>

Battle of Talikota 23.1.1565

H.K. Sherwani mentions as follows: "As will be seen later, I have conclusively proved that the battle was fought neither at Talikota nor between the two villages Rakasgi and Tangadi south of Krishna but at the village Bannihatti, 12 miles south of the river. I, therefore, originally named the battle after the river as it fell almost midway between Talikota and Bannihatti. But Radhey Shyam in his book The Kingdom of Ahmadnagar, p. 133, while accepting my argument quite rightly avers that the name of the actual site, Bannihatti, should indicate the battle."<sup>54</sup>

End of the Great Hindu Empire and the Door  
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As regards the duration of the conflict the struggle was certainly long drawn, and it is not a mere coincidence that the period of the time from the mobilisation of the allied army on 24.12.1564 to the day the battle was fought i.e., 23.11.1565, which amounts to thirty three days, coincides with the period of the war as given by most of our Telugu documents. It is plain that the battle was not the only pitched engagement of the war, and it is not necessary to prolong the conflict to April 1565, on scanty evidence, especially when there is a corroboration on the part of Keladinpavijayam, that Ramraja lost his life in January 1565.<sup>55</sup>

Caesar Fredericke, who visited Vijayanagar immediately after the conflict, definitely says that the Raya of Vijayanagar had two prominent captains or commanders in the army who were "Moores" or Muslims, and each of them had as many as sixty to eighty thousand men under his command<sup>56</sup> (Caesar Fredericke left Venice in 1563 and travelled from Ormuz to Goa and then proceeded to Vijayanagar via Khambayat which was then a great emporium of trade. He calls Ramaraja and his two brothers "three tyrants" who had placed the "lawful king" in confinement).<sup>57</sup>

H.K. Sherwani further mentions that "Several Maratha detachments" who had joined the allied forces, and "shortly after we find a body of six thousand Maratha cavalry in the army of Bijapur. It is plain that, with thousands of Muslims in the Vijayanagar army and thousands of Hindus in the army of the allied forces, the war must have lost its communal sting if such a thing ever existed."<sup>58</sup>

He further states that, a modern protagonist of the continued existence of the might of Vijayanagar at least till the first decade of the seventeenth century, has to accept the fact that some of the results of Talikota could not be undone. The capital was irretrievably lost and the door open to the Muslim penetration further south became strengthened.<sup>59</sup>

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