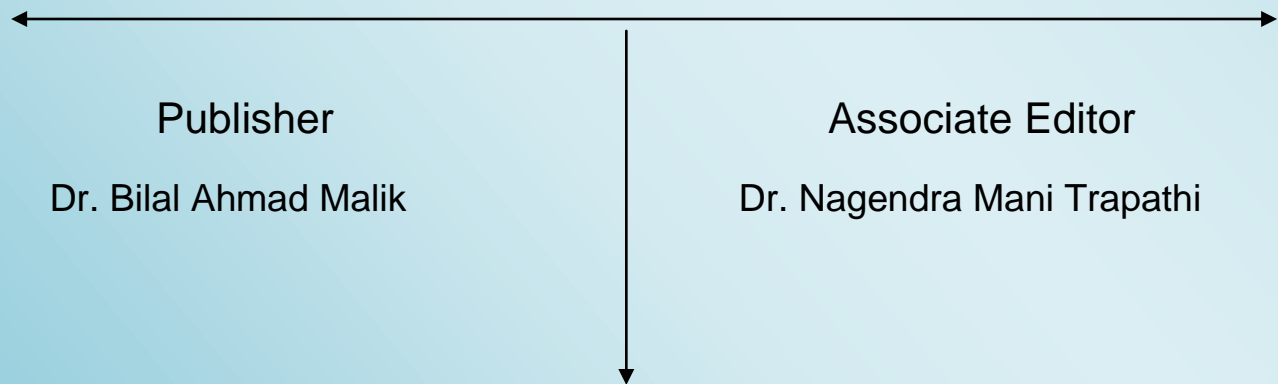


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A STUDY OF LITERARY SOURCES UNDER BAHMANI KINGDOM

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INTRODUCTION

History is a record of the past events .When there is no sources no history. Literary sources play a significant role to reconstruct the history. Under the Bahmani Kingdom we found the Persian and sources. They primary sources written the Persian language.

TARIKH-I FIROZ SHAHI

The author of this work, Ziyau'd- Din Barani, may be said to be our chief chronicler of the period ending in the 6th. regnal year of Firoz Tughluq (1357), is one of our main authorities for the storm and stress leading to the dependence of the Deccan. As his surname shows he was born at Baran, the modern Bulanshahr, and lived from 1265 to 1357, the year of the completion of his great work which he had commenced in 1333. He was a disciple of Hazrat Nizamu'd-din Auliya and admirer of Muhammad Bin Tughluq whom he accompanied to the Deccan on one occasion. He is therefore an eyewitness of the some of the events he describes, though the picture he draws is rather one-sided especially with regard to the personality of Muhammad Bin Tughluq or of Firoz Tughluq.

FUTUHU'S- SALATIN

This history of contemporary events in the Deccan in the poetic form was compiled by Maulana 'Isami who migrated from Delhi to the Deccan at the time of establishment of Daulatabad as the second capital of the Empire in 1327 when he was 16. He says that to started composing his chronicle of 12000 verses on December 10, 1349 and completed it in a remarkably short space of five months on may 14, 1350. It covers the period of the struggle of the Deccan for independence. Having lived under the aegis of the first Bahmani, he is full of praise for that monarch and at times describes him in very exaggerated term.

RIYAZU'L-INSHA

The Riyaz'l-Insha is the collection of the letters of the Bahmani wazir Khwaja Mahmud Gawan written either on his own behalf or on behalf of his master the Bahmani Sultan. The collection has now been printed under the able editorship of S.C. Husain.

It is strange that no one before the present writer had utilized collection as a source of book of the history of the Deccan in spite of the mass of information contained in it. Of the two small brochures so far published on the Khwaja's life only the late Mr. 'Aziz Mirza has given any account of the Riyaz, but even he has dealt with it only as a work illustrating the ornate style of Persian prose in fashion in the middle of the fifteenth century.

There are altogether 148 letters in the collection out of which 84 have a direct bearing on the historical atmosphere in which they were written, while the letters to foreign potentates and ministers of foreign states are also of great historical significance. The material contained in the collection throws light on Mahmud Gawan's private life, Bahmani diplomatic relations, military campaigns, factional politics and party animosities of the period. They are couched in highly ornate style, full of similes and metaphors, and interspersed with Qur'an, the Hadith and numerous Arabic and Persian writers. It is no wonder that the work has been regarded as the 'Gardens of Diction' as its name signifies, rather than a historical source book.

Of the 148 letters 14 are addressed to the ministers of the Deccan from the battlefields, 13 to ministers of foreign countries, 11 to rulers of Indian Sultanates, and 32 to rulers of non-Indian kingdoms. Apart from these, there are letters to the Khwaja's own relatives and men of learning in some of which the writer has included long descriptions of events in the Deccan.

Here the question naturally arises regarding the authenticity of the Riyazu'l-Insha and of its contents. The first thing to remember in this connection is that the authenticity of these letters has never been doubted either by European or Oriental writers. Then, apart from the internal evidence which is amply forthcoming, there is an irrefutable internal evidence of their authenticity.

ZAU'U'L LAMI

The author of this work, Muhammad b. 'Abdi'r-Rahman a'sSakhawai, was born in 1428 and lived up to 1497, and thus his life corresponds almost exactly with that of Mahmud Gawan. His work, a'z-Zau'u'l Lami ' li ahl-I Qarni't Tasi' or the Dictionary of Eminent Men of the Ninth Century AH., a voluminous work in ten volumes,

contains a fairly long notice of the life of Mahmud Gawan and quite useful information regarding the more important personalities of the Deccan contemporary with him.

ZAFARU'L-WALIH

This is one of the few books on the history of India in the Arabic language. The author . 'abdu'l-lah el-Makki, surnamed Hajjiyu'd-dabir, arrived at Ahmadabad, the capital of the Sultanate of Gujarat, in 1555 at the age of 15, and became employed in the household of the nobleman, Ulugh Khan the Abyssinian, four years later.

BURHAN-I MA'ATHIR

This book was compiled by Syed 'Ali Tabataba at the bidding of Burhan Nizam Shah in 1000/1592, a few years before Ferishta wrote his chronicle. Up till very recently the book was only in a manuscript form and it was parts of his manuscript which were rendered into English by King as 'The History of the Bahmani Dynasty'. It was published by the Persian Texts Society of Hyderabad.

The compass of the Burhan is much narrower than that of Ferishta, for the former deals only with the History of the Deccan especially of the Kingdom of Ahmadnagar and its antecedents. So far as the Bahmanis are concerned, the author seems to have drawn more or less on the same sources as Ferishta; still there is no doubt that he is far more balanced and accurate than his contemporary in his descriptions and review of

GULSHAN-I IBRAHIMI

Muhammad Qasim Hindu Shah, surnamed Ferishta was born at Astrabad on the Caspian Sea in 1552 and died at Bijapur in 1623. He was brought to Ahmadnagar when still a child but emigrated to Bijapur when he was past 40, taking up service there at the court of Ibrahim 'Adil Shah II in January 1591.

He has given a long list of books , 32 in number, on which he has drawn for compiling his work, of which three, namely Adhari's Bahman Nama Mulla Muhammad Iari's Siraju't-Tawarikh. Mulla Dawud Bidri's Tuhfatu's Salatin and Mulla 'Abdu'l-Karim Hamadani's Life of Mahmud Gawan, dealt with the history of the Bahmani Deccan, but unfortunately all have been lost. It took him five years, 1606-1611, to complete the book, and this period is none too long for the mass of detail furnished in it.

TARIKHE SULIAN MUHAMMAD OUTB SHAH

It is popularly known as Tarikhe Qutb Shahi and is written by an anonymous scholar. It is the history of the Qutb Shahs from their rise to the first five years of Sultan Muhammad Qutb Shah's period that is 1025/A HJ 1616 AD. IH K Sherwani is of the opinion that this is the most authentic history of the early Qutb Shahi period'. The author who preferred to be anonymous admits that he began the work to honour the desire of the Sultan.

The introductory part deals with the ancestry of the Qurb Shahis. The genealogy given by the author coincides with the genealogy written over the fly-leaf of the manuscript *Kanzul Laughat* by Sultan Muhammad Qutb Shah himself. This confirms the identity of Sultan Quli and his tribe Qara Qulyan. The style of the work is one of those rare works of history which are brief, direct and least ornate. The author mainly deals with political events and narrates them in graphical details. He is very conscious of dates and has tried to arrange the events in correct chronological order.

Above the literary sources which help to construct the history of Bahman kingdom. The above sources in Persian and Arabic language. The books deal with all the political and administration aspects of a particular period.

Riyazul insha

The *riyazul insha* is the collection of the letters of the Bahmani wazir Mahmud Gawan written either on his own behalf or on behalf of his master the Bahmani Sultan. The collection has now been printed under the able editorship of S.C Husain. The particular manuscript which I have utilized is from the rich library at Habibganj in the Aligarh District and was lent to me by the owner the late lamented Nawab Sadr yar Bahadur.

There are altogether 148 letters in the collection out of which 84 have a direct bearing on the historical atmosphere in which they were written, while the letters to foreign potentates and ministers of foreign states are also of great historical value. They throw light on Mahmud Gawan's private life, Bahmani diplomatic relations, military campaigns, factional politics and party animosities of the period. They are couched in highly ornate style, full of similes and metaphors and interspersed with lines from poems, qasidas and ghazals as well as extracts from the Quran, the Hadith and numerous Arabic and Persian writers. It is no wonder that the work has been regarded as the gardens of *insha* as its name signifies rather than a historical sources book.

On the 148 letters 14 are addressed to the minister of the Deccan from the battlefield 13 to ministers of foreign countries 11 to rulers of Indian sultanates and 32 to rulers of non Indian kingdom .Apart from these are letters to the Khwaja, s own relatives and men of learning in some of which the writer has included long descriptions of events in the Deccan.

Here the question naturally arises regarding the authenticity of the Riyazul Insha and of its contents. The first thing to remember in this connection is that the authenticity of these letters has never been doubted either by European or oriental writers. Then, apart from the internal evidence of their authenticity .Among the four letters in the collection addressed to Muhaamad II and Bayazid II to the Shahs of Persian and others princes and eminent Men with their Replies, from 848 to 915 a manuscript of which is preserved in the British Museum. or 61.the letter in question is on fol.45 with the reply from the sultan conqueror on fol 47 to 49 .the preface to this manuscript contains a note in Turkish to the effect that the kishdar or purseBearer Muhammad el qudsi found the book on sale and induced the Raisu-l- Kuttab or head of the secretariat to purchase it in the imperial archives .This note is dated 1165 /1752.

Rieu the learned compiler of the catalogue of perian Manuscript in the British Museum says that These letters really from a proportion of the vast catalogue of imperial letters the Munsha,atu s salatin ,compiled by Nishanji ahmed Faridun “ The Munsha atu ,s salatin was published in constantipole in two volumes aggregating 1226 closely printed pages in 1264 65 . and the letter in question is found on page 2,8 of the first volum .alouth without doubt the main body of the letter in the manuscript and the printed compendium is identical it is evident that the letters in the printed volume has not been copied from the collection picked up by muhammed el Qudsi at an auction hall in 1165 but, s is categorically stated at the end of the second volume the material was copied from the complete manuscript in possession of a certain Muhammad Labib .Even the minor difference between the two go to prove that they came from different sources .

We thus know that the letter no 144 in the Riyazul –i- Insha a work then unknown in Turkey is identical to a large extent with the corresponding letters in two distinct collections namely the latter’s on fol, 45 of the B.M collection and that on p .258 of the first vol of the Munsha ,at .the conclusion is therefore irrefutable that the letters is genuine and that the collection in which it is found consist of letters these 145 letters is written with the feeling of the man who was the main actor or victim of the facts contained in it full of all the details so dear to him .

Zau, u, lami

The author of this work Muhammad Abid r rahman a sakhwai was born in 1428 and lived up to 1497 and thus his life corresponds almost exactly with that of Mahmud Gawan .His work A z- zul Lami li ahi Qarni T Tasi or the Dictionary of eminent Men of the ninth century AH. A voluminous work in ten volumes contains a fairly long notice of the Mahmud Gawan and quite useful information regarding the more important personalities of the Deccan contemporary with him.thus the facts which Sajhawi records may be relied upon more than those recorded by later chronicles.

Burhan -i- Maathir

This book was compiled by syed ali tabtaba at the bidding of Burhan Nizam Shah in1000 /1592 a few years Ferishta wrote his chronicles .up till very recently the book was only in a manuscript form and it was parts of this manuscript which were rendred into English by king as the history of the bahmani Dyansty . it was publish by the perian texts society of Hydeabad.

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