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RELATION BETWEEN BAHAMANI SULTANS AND KHAWAJA BANDA NAWAZ



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Short Profile

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ABSTRACT:

The present study was conducted "Relation Between Bahamani Sultans and Khawaja Banda Nawaz". The aim of research study was to assess the Bahamani Empery is famous for Sufisum in South India during the Firuz Shah period Khwaja Banda Nawaz came to Gulbarga he livid for long time in Bahamani at Gulbarga. In this Bahamani Sultan had good relationship with Khwaja Banda Nawaz. Khwaja Banda Nawaz had created good automispear in Gulbarga. Between Hindu and Muslim. A survey was

conducted using government reports, news papers and books ext., in the research.

KEYWORDS

Bahamani Empery, Relation Between, democratic, liberal, value oriented society, unity, integrity, comer stone, culture, Gulbarga, Muhammad bin Tughluq, Governments, Systems, India, relationship and Practices ext.,

INTRODUCTION:

The purpose of history is not only knowing and understanding the past but also helping to complete what has begun. India is great country with a glorious past and with cultural ethos and values unique in the whole world. Which has set its destiny as revealed in religion art and literature and towards building secular democratic, liberal and value oriented society with unity and integrity as the corner stone of its culture.

The armies of the Delhi Sultanate first came in contact with the Deccan in the time of Alauddin Khilji, but the invasions of the Deccan, either by Alauddin Khilji or by his generals like Malik Naib Kafur, were in the nature of forays carried out more for the purpose of getting hold of the great wealth for which the Deccan was reputed, than for building up a vast empire. It was really Muhammad bin Tughluq who was able not merely to conquer practically the whole of peninsular India but also to set up a regular administration in the south. The provinces of his vast empire included the southern regions consisting of the provinces of Daulatabad, Tilangana, Jajnagar, Dwarasamudra, Maharashtra and Kampli. The name given to a province was Iqlim, while an Iqlim was divided into Madinas and Shahr (urban districts) and Shiqs (rural districts). The governor of a province was called a Wali, the chief officer of a Shiq was Shiqdar who was aided by Amils or Nazims, while the officers in the charge of Sadis approximately

Consisting a hundred villages each, were called Amiran-i-Sadah or officers controlling a hundred. These Amiran-i-Sadah were not merely revenue collectors but also fairly important military commanders in direct charge of local levies, and while the Walis and the Shiqdars were, in a way, hidden from the public gaze, these Amirs constituted the government as the people knew it. It was therefore not difficult for them in time of emergency, to take umbrage under a certain bond of sympathy on the part of the generality of the public, especially when they began to smart under the indignities suffered by them on the rise of the nobility created by the Sultan Muhammad bin Tughluq.

RELATION WITH BAHAMANI SULTANS AND KHAWAJA BANDA NAWAZ :

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 Alauddin Hasan, who styled himself Zafar Khan. Gathering for himself a large army, he went to Daulatabad, where Nasiruddin, who had been earlier proclaimed as king of the Deccan by the rebels, abdicated in favour of Alauddin Hasan, who proclaimed himself the ruler in August 1347 A.D and assumed the title of Sikander-i-Sani Alauddin Hasan Bahman Shah-al-wali. The title 'Bahman Shah' mentioned in the Gulbarga mosque inscription and it is also found on the coins of the dynasty. During the reign of Muhammad Shah-III the 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. Muhammad Shah-III 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, viz., Bijapur Adil Shahis, Golconda Qutub Shahis, Ahmednagar Nizam Shahis, Bidar Barid Shahis and Berar Imad Shahis.

TAJUD-DIN FIRUZ SHAH (FIRUZ SHAH BAHAMANI) NOV 16. 1397:

Firuz Shah was one of the most learned Indian Sovereigns. He was a good calligrapher and poet (poetic name Uraji or Firozi) among other Public works he undertook the construction of an observatory

on the chain of hills near Doulatabad. The Called Balaghat which could not be completed due to his death.

Hazrat Khwaja Syed Muhammad Gesu Draz was a sufi (saint) and was deeply related with the Bahamani Kings and the people of Gulbarga. He was the son of Syed Yusuf. Who came to Doulatabad in the reign of Muhammad Tughlaq. Hazrath was born on Jan 30.1331 and Started living near Gulbarga "Jama Masjid". He died on Nov 01.1422 AD at the age of 105 years.

Ahmad Shah I Wali (1422-1436) :

Also known as Ahmed Shah al wali Bahamani and Shihab-Ud-Din Ahmed I he was the son of Ahmed Khan and Grandson of Bahaman Shah. At the beginning of his reign he suffered the shock of the Death of "Hazrat Khwaja Syed Muhammad Gesudaraz". He shifted his capital from Gulbarga to Bidar. He made Khalaf Hasan Basri his Wakil –E- Sultanate (Prime minister). He contrasted the Tomb of Gesu Daraz at Gulbarga and Buildings at Bidar.

Khwaja Banda Nawaz and Books:

The Khwaja Muhammad Hussaini Gesudaraz Bandanawaz was liightly respected by the ruling dynasty of the Bahmanis. Ahmed Shah Wall was his professed disciple. Descendents of this divine have played leading roles in the political and religious activities during this period. Many of them were married in the royal families and became councilors of the sovereigns. As torch bearers of the light of religion they formed a link between the religious minded masses who had implicit faith in them, and the sovereigns, whose confidence and trust they enjoyed. Khwaja Banda Nawaz was not merely a divine or a Sufi; he was also a scholar and a writer of great repute. Usually his widespread popularity as a Sufi Saint has eclipsed his merits and excellences as a poet. But nothing can be farther from truth than this popular misconception. Even Col. Haig, the reputed historian of the Bahamanis, is not, free from this prejudice his unwarranted remark that Khwaja Banda Nawaz was an 'ignorant' and 'unlettered' saint cannot be justified even on the ground of its being a reaction of the over-critical and rational mind of an occidental historian. It merely reveals his ignorance of facts. The Khwaja was a leading exponent of the doctrines of popular mysticism through parables. He was a great missionary of Islam, making a serious effort for coordinating theology and mysticism. With the immediate objective of giving a lucid exposition of his system of mysticism, the Khwaja Bandanawaz wrote a number of treatise and pamphlets. His pamphlets on religion and Sufism alone number over thirty. He is the author of a number of comprehensive works on Theology, Commentary and Philosophy.

Kitab-i-Khatima:

In this treatise on mysticism, the practical and demonstrative aspect of the mystic lore has been emphasized, and the Kitab-i-Khatima can therefore be regarded as a very useful book on practical mysticism. In this book, Khwaja Banda Nawaz has pointed out the mystic implications and subtleties in many religious commandments regarding ablution, prayer, fast, etc., and has further elaborately stated the physical and mental requisites for 'ecstasy' (Sama). In the later part of the work scrupulous regulations have been laid down for observance by a pupil and a seeker of divine knowledge. This intricate system of purgation and purification of the soul, its direction on the spiritual path by suppression and curbing of carnal instincts of a spiritual pilgrim 'Salik' is a marvel in itself and speaks

admirably for the fastidiousness of Khwaja Banda Nawaz for thoroughness and perfection in mysticism.

Jawame-ul-Kalim:

This book is a compilation of day-to-day verbal discussion preferably replies given in answer to the queries put to the Khwaja Bandanawaz by his disciples, compiled by Khwaja Bandanawaz's eldest son, Sayed Muhammad Akbar-i-Hussaini in the form of a diary. The book therefore is a joint production, in so far as, it is written by Akbar-i-Hussaini and also includes an introduction, and a few laudatory fragments composed by the compiler

Anis-ul-Ushshaq:

The poetical compositions of the Khwaja Bandanawaz were compiled at his instance by one of his disciple and named Anis-ul-Ushshaq. The introductory part dealing with Hamd, Naat and Manaqib are in Arabic and again repeated in Persian. The poet wrote under a double nom-de-guerre; Muhammad and Abdul Fath while in some ghazals he employs "Gcsudaraz" his popular appellation, and even his Laqab "Sadruddin". Khwaja Bandanawaz was an orthodox Sunni, and his Diwan contains a few eulogistic odes written in praise of the four aliphs. A few poems in praise of Shaikh Nasiruddin Chiragh-i-Delhi the Spiritual Guide of the Khwaja Bandanawaz have also been composed.

CONCLUSION:

Bahamani Empery is famous for Sufisum in South India during the Firuz Shah period Khwaja Banda Nawaz came to Gulbarga he lived for long time in Bahamani at Gulbarga. He made sufisum in Gulbarga preached sufis principal in simple language he also well know in Urdu literature there for he called father of Dakhani Urdu. In this Bahamani Sultan had good relationship with Khwaja Banda Nawaz. Khwaja Banda Nawaz had created good automispear in Gulbarga. Between Hindu and Muslim.

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