

Brief History of Tipu Sultan and his connection with Kolar.

According to the research of Encyclopedia of Islam the ancestors of Tipu sultan belong to Hasan bin yahya (1469) who was appointed as the Sharief (King) of Mecca by Osmania sultanate. He belongs to one of the famous Tribes of Mecca called Quraish to which Prophet Mohamed (PUA) belong. Mohamed bin Hasan's son Ahmed married to the daughter of King of Yaman in Sanaa. The King had no male issues. After his death, Son in law became the ruler of Yaman. After some time the Ministers of the late king of Yaman made a conspiracy and killed him. After the death of his father, his son Mohamed bin Ahmed flew to Baghdad and as a businessman, he married to the daughter of Tahir Aafindi. Abul Ghani was one among the three children he had. Due to some political reason Abdul Ghani's son Hasan flew from Baghdad and took refuge in Afghanistan. Then he came to India, at Ajmeer where he married to the daughter of Mutavalli (Manager) of famous Shrine of Khwaja Mueenuddin chisti (Rah). She gave birth to a Male child Mohamed Bahlool.

Vali Mohamed one of the sons of Mohamed Bahlool. in the year 1626 came to Gulbarga along with his son Mohamed Ali during the period of Sultan Mohamed, son of Mohamed bin Ibrahim of Bijapur. This was the golden period of Bijapur . In Gulbarga his son Mohamed Ali was married to the daughter of the Mutavalli (Manager) / employee of Banda Nawaz gesu-e-daraaz's shrine. After the death of Vali Mohamed, Mohammed Ali moved to Bijapur along with his seven brothers and got an opportunity to serve the defense force of Adil Shah. When Moghals invaded Bijapur, all his seven brothers were killed. After the death of his brothers in the war he was much disgusted and disappointed and came to Kolar. The ruler of Kolar Shah Mohammed was familiar to him. He appointed him as a manager of his property and sanctioned him some land. He got married and settled in Kolar, a male child namely Fateh Mohamed who was the grand father of Tipu Sultan was born to them. Like this the grand mother of Tipu Sultan was from Kolar originally.

In the year 1667 Mohamed Ali died leaving his four sons namely Mohamed Imam, Mohamed Ilyas, Ali Mohamed and Fateh Mohamed. After the death of the father the four brothers went in search of jobs to different places. Fateh Mohammed came to Arcot during the reign of Nawab Saadat Ali Khan. On the recommendation of Khiledar Ibrahim Khan, he was

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appointed in the defense services of Nawab. He was a commander of a contingent which contained fifty Artillery guns, five hundred cavalry and four hundred soldiers. Hyder Saheb the elder son of Saikh Mohamed Ilyas was an employee in the defense of Maharaja of Mysore. On his pressure Fateh Mohamed quit Arcot and Joined the Military force of Maharaja of Mysore as a Nayak. (Nayak was rank of the Post in the Military of Maharaja). After some time dispute arouse in the council of ministers of Maharaja, and Hyder Saheb also died. All these situations made Fateh Mohamed disappointed and he returned to Kolar. Meanwhile two male children took their birth namely Shahbaaz and Vali Mohamed. Vali Mohamed died during his childhood. As Fateh Mohamed was unemployed during his stay at Kolar, so he came to Sooba e Sira which was the capital of Deccan conquered territories of Mughals, the Nawab of Sira, Darga Khuli Ali gave a warm welcome to Fateh Mohamed and appointed him as a Khiledar of Doddabalapur which was a key place in the Sooba -e- Sira. He was a commander for 100 cavalry and 200 soldiers. In the year 1722 at Boodikotta, a male child was born who was named as Hyder Ali. After the death of Nawab of Sira, Darga Kuli Ali, a conterversy for the rulership arouse between Abdur Rasool Khan (who was the real heir of Nawab) and Zahir Khan. Zahir Khan forcibly became the ruler. A civil war broke out. Fateh Mohammed was a strong supporter of Nawab Darga Quli Ali. In this civil war he supported Abdur Rasool Khan but in vain. Abdur Rasool Khan and Fateh Mohamed lost the battle and both of them killed in the Battle of Gummanahalli. In the year 1728 Zahir Khan became the ruler of Sira.

Now here is a controversy about the mother of Hyder Ali. Meer Husain Ali Kirmani the Author of Nishan-e-Hyderi says that Fateh Mohamed was having only one wife, and she gave birth to three male children. She was the daughter of PeerZada Syed Burhanuddin of Tanjore. But according to the research of Encyclopedia of Islam Fateh Mohamed had two wives, one from proper Kolar from whom he had two sons, which has been figured. The second wife was from Sira who was the daughter of Zameendar Akbar Ali Khan, to whom only a male child was born, That was Hyder Ali. But with reference to col. Wilks Mahmood of Bangalore writes that Fateh Mohamed had three wives. One from Kolar who died there only with no issues. The Second and Third wives belong to the family of Nawaet. The Background of this marriage is some what like this. The family of Nawaet was going from Konkan to Arcot. On the way dacoits looted and killed all the members of the family. Only a Lady along with his son and two daughters escaped

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from the hands of dacoits, later they took shelter in Kolar. At that time Fateh Mohamed was in Kolar. He came to the rescue of this family and married the elder daughter of Nawaet Family. After some days she died. Later he married the younger daughter who gave birth to Shahbaz and Hyder Ali.

According to some historians, Akbar Ali Khan Zameendar of Gummanahalli had a daughter called Majeeda Begum. At the time of his death, Akbar Ali was a debtor of Darga Quli Ali Khan the Nawab of Sira. He sent Fateh Mohamed to Akbar Ali Khan in order to collect the debt. The widow of Akbar Ali Khan could not repay the debt. On hearing the tragedy of widow of Akbar Ali Khan Fateh Mohamed offered himself to become the son in law of the widow and promised to repay the debt. The widow accepted the offer and gave her daughter Majeeda Begum to Fateh Mohamed in the marriage. She gave birth to Hyder Ali in the year 1133 Hijri/1721A.D. at Boodi Kotta. Fateh Mohammed loved his sons very much. He wanted one more son from Majeeda Begum. During her pregnancy he sent her to the famous Fakir (Saint) Hyder Ali Shah and asked to pray for a Male child. Fakir did so and asked her to give his name after the birth. Accordingly, Fateh Mohamed gave the name to the newborn child as Hyder Ali. Later he became Nawab Hyder Ali Khan Bahadur.

When Fateh Mohamed died in the battle of Gummanahalli, he was not able to clear the debt because of a sudden broke out of civil war between the heirs of Nawab, which was about Rs.18,000/= The heirs of the rulers of Sira began troubling the widow and children of Fateh Mohamed. Luckily at that time Ibrahim saheb the uncle of Hyder Ali was an employee of Maharaja of Mysore. He narrated the atrocities of the rulers of Sira on the family of Fateh Mohamed to the Maharaja. In turn Maharaja of Mysore gave warning to the rulers of Sira that he would take necessary action if they were not going to free the hostage family. The Nawab of Sira released them. This family via Bangalore went to Shri Ranga Patanam, the then capital of Mysore. Shahbaz was 11year old and Hyder Ali was 6year. During their young age they were not able to get the proper military training from their father because of his untimely death in the battle field.

According to Narendar Krishn Sinha in his Book "Hyder Ali", he says that for the first time Shahbaz joined the military services of Abdul Wahab who was the Jagirdar of Chittore and younger brother of Nawab of Arcot Mohamed Ali. Shahbaz trained his younger brother Hyder

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Ali in Chittor where he was a commander of 200 cavalry. At that time Maharaja of Mysore was a puppet in the hands of his Ministers. The whole administration was in the hands of Nanjraj (who was also his Father in law) and his younger brother Devraj. Nanjraj appointed Sahabaz as an officer in the military of Mysore on 50 cavalry and 100 soldiers. Hyder Ali was also appointed as commander of a small contingent. Like this the young and able soldiers joined the forces of Maharaja of Mysore on the recommendations of his uncle who were already there in the Service of the Maharaja.

At the age of about 19 years Hyder Ali married to the daughter of Syed Shahbaz Shah Miyan of Sooba-e-Sira. The marital expenses was borne by vazir Nanjaraj of Mysore. She gave birth to a female child. Afterwards she was paralyzed. On the request of his first wife Hyder Ali again married to the daughter of Meer Muinuddin, (Governor of Cuddappah) Fathima Begum alias Fakhrunnisa, who gave birth to a male child on 20th Zilhajja 1163 Hijri/ 20th November 1750 at Devanhalli which is located at a distance of 22 miles towards North East of Bangalore. He was named after his grand father as Fateh Ali, the other name given to him after the name of famous soofi saint of Arcot Tipu Mastan Vali on whose shrine Fathima Begum prayed for a male child, as Tipu sultan. He got fame with the Name given by her mother in the later stage. An another child namely Kareem shah alias Safdar Shikoh was also born but he was mentally weak.

The birth of Tipu Sultan proved lucky to Hyder Ali. Minister of Mysore Nandraj was very much impressed by his bravery, firmness and experience in the battle field, and appointed him as the Governor of Dindigal in the year 1752 to curb the revolt of Zameendars or Palegars of that place. He was a Military commander of four thousand soldiers, one thousand five hundred cavalry. He successfully curbed the revolted palegars. When Gopal Rao Maratha attacked Mysore, Hyder Ali was successful in retreating him. Due to this bravery the Maharaja of Mysore was very much impressed and immensely happy and appointed him as the commander in chief for his Army and gave a title of Khan Bahadur. From that day Hyder Ali became Hyder Ali Khan Bahadur. After some time Basalat jung of Hyderabad who was very much in the clutches of Marathas, In order to get rid off from the trouble, he sought the help of Hyder Ali. Hyder Ali agreed to help him on the condition that he must recommend his name as the Nawab of Sira to the Emperor of Delhi. Basalat Jung agreed the condition. According to that agreement Hyder Ali Khan Bahadur became the Nawab of Sira. At a stretch his small kingdom of Mysore extended to

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about 80,000 square miles. The kingdom of Mysore was also came under his jurisdiction and control, Maharaja of Mysore became subordinate to him. But he never treated him as his subordinate king, instead of that, during Mahanavmi he use to give all respect to Maharaja what was given early during his employment in the military service.

When Tipusultan attained the age of 5 Hyder Ali made an arrangement for his education. Tipu Sultan learnt Arabic, Persian, Kannada and Urdu language. Along with religious education he was acquainted with the Military training. At the age of 15-16 he proved himself as a real heir of the throne as a Prince and a brave soldier. He accompanied his father in the war fields. In the company of HyderAli within two years he became an able Military Commander and general and a great scholar. According to the wishes of HyderAli in the year 1774 Tipu sultan married Sultana Begum, the daughter of Imam Baksh Nayata. But his mother Fathima Begum was in favor of Ruqayyia Begum the daughter of a Senior Military officer Lala Miyan Shaheed chirkoli. After a long discussion in the Palace it was decided to marry both the girls with an interval of one Hour on the same Night. Ruqayya Begum died in the year 1792, whereas Sultana Begum was alive even after the death of Tipusultan in the Battlefield. He had 12sons namely Fateh Hyder, Muizuddin, Abdul Khaliq sultan, Muizuddin Sultan, Mohamed Subhan Sultan, Shushrullah Sultan, Ghulam Ahmed Sultan, Sarvaruddin Sultan, Mohamed yaseen Sultan, Jamaluddin Sultan and Muneeruddin Sultan.

In the year 1782 on December 7th HyderAli died. At that time Tipu sultan was engaged in putting an end to the revolt of Nayars of Malabar. After hearing this News he returned to Shri Ranga Patnam. On 20th Muharram 1196 Hijri/ 27th December 1782 A.D. he occupied the throne and became the Ruler of Mysore. This News was sent throughout the State. Poornaiah became Deewan and Meer Sadiq became the finance minister. Tipu sultan ruled Mysore till his last breath, His main aim was to drive out the British from Indian soil who were exploiting it politically, economically and socially. He never allowed them to exploit his region in any field. This irritated the British and began a conspiracy to put an end to remove this thorn from their way of success to conquer India. HyderAli and Tipu sultan fought four Mysore wars against British, First two wars were lost by British to HyderAli. In the year 1792 third Mysore war was lost by Tipusultan and gave half of his kingdom to the allied forces of British, Maratha and

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Nizam of Hyderabad and an heavy amount of Rs.3 crore 30 Lakhs of war expenditure. In this war he mortgaged his two sons to British till the whole amount was paid to the allied forces, they were Abdul Khaliq (8) and Muizuddin (5). In the 4th Mysore war Tipu Sultan was killed in the Battlefield of Shri Ranga Patana and become the first martyr of India's Independence on 4th May 1799. After his death Shri Ranga Patna the then capital city of Mysore which was like a heaven to the public of his Kingdom became a hell. The whole city was looted and burnt by the allied forces. And the people of the residential areas including woman children and old age people were brutally murdered. Even the Palace of Tipu Sultan was blasted by the Artillery guns and smashed to the ground. The belongings of Tipu Sultan the treasure, his throne and the godowns were plundered.

After the downfall of Shri Ranga Patna a meager amount of 2,24,000 pagodas per annum was sanctioned as an allowances to the family members of Tipu Sultan, and they were exiled to the fort of Vellore in Tamil Nadu. After a revolt by the sons of Tipu Sultan against the British Government, it was curbed severely, then they were exiled to a far-off place called Kolkatta. In a strict watch and ward again they were shifted from Vellore. Till now the family members are living there in a colony in a miserable condition.

Tipu Sultan was a great lover of architecture of Historical Monuments, such as Mosques, Temples, Shrines and fortress. We can see the monuments build by Tipu sultan through out his kingdom. In Kolar also we are having his monuments like Shahi Mosque, Eidgah-e-Shahi, and the shrines of his relatives etc., are in existance.

KARNATAKA'S CONTRIBUTION IN THE DEVELOPMENT OF URDU LANGUAGE AND LITERATURE

The Urdu language which is having an international status today took its birth in Karnataka, before the Muslim Invasions on India. Travelers, Merchants and Preachers of religion came to south India through the sea routes on the harbors specially on Calicut and Kasargodu from where they entered south Indian kingdoms.

If you look at the map of Indian Sub continent you can see that river Narmada divides this continent in two parts North and South India. This is a vast area where Urdu Language and literature developed because of its environment, weather was suited to it, for nearly 350 years it was irrigated the human brain. In olden days there was only one way to go to Deccan that was Gujrat. History proves that when Delhi Sultan conquered the regional provinces and make it a part and parcel of their own province the Ameers, Unemployed officers, and Military officers gave preference to outward area than inward area of the country. This process continued for centuries, the people migrated from north to south and south to North.

The Historical process like migration, business relation, cultural and social relations made Gujrat and Deccan very near and they were good friends at that time. King of Malwa Mahmood Khilji attacked Deccan and coqured Bahmani's capital Bidar. Mother of Nizam Shah Bahmani Maqdooma Jahan, requested help from the king of Gujrat Mahmood Bageda who in turn send 20,000 cavalry and drove out Mahmood Khilji and his army from Bidar. Alauddin Khilji conquered Gujrat and Deccan and this helped these two regions to came nearer. Alauddin for the Administrative convenience, conquered provinces of Gujrat and Deccan was divided in to circles, each circle consist of 100 villages and a Turkish Sardar was appointed. This Sardar came from north was called Ameer Siddah who has to look after revenue, law and order situation, and was in charge of defense also. Later these Ameers established themselves with their relatives and kin and the administration was going smoothly. These Ameers of various districts with their relatives talked their own language in their respective homes. But when they came together in contact with the local people they talk in a language which was a mixed one. Nearly 30-32 years past like this Gujrat and Deccan became their native country. For the new generation which took its birth here it has an

imagination of North India as a far of country.

After the downfall of Khiljies, Tughlaq dynasty came into existence. During the period of Muhammed Tughlaq (1325-1351) who is having an intention of conquering the whole world and wanted to establish peace and firmness in his dominion decided to shift his capital from Delhi to Doulat Abad (Devagiri) In the Year 1327 he ordered to shift the whole population of Delhi to Devagiri. In obedience to the order, the whole population along with movable properties migrated to Devagiri, not even a single dog or a cat remained in their homes says Ziauddin Barni.

Now think of the situation, Alauddin Khilji made them to reside a number of families from north India to rule the Deccan, Gujrat and Malwa and Muhammed Tughlaq, took the whole Delhi to Devagiri, we can think of the changes which took place in the field of culture, Social and linguistics and long duration influence on it? Arabs in the sub continent chose such language which was having its own influence on wider parts of the country. By their conquest they spread it very fast from north to south and east to west. Official language was Persian. But the normal terms of life was settled in this new Language.

Not even half a Century was past on this linguistics and cultural changes. Ameer of Siddah who were having a very close relationship among themselves, revolted against Muhammed Tughlaq and took over the control of Whole Deccan and selected One Ameer Alauddin (1347 A.D.) as their king who took a Title Bahmani and founded a new Kingdom. Now the power of the Government came in the hands of Turks from North India. But feel proud of themselves calling Deccani. In the foundation of this new kingdom emotions of enmity of north was also added. In this emotion of enmity they give prominence to all those elements which belongs to south and different from north particularly in the field of politics. Bahmanies showed interest in local festivals and Melas. In order to have a co-ordination, co-operation, unity cultural and social and more deeper in its nature. They gave patronage to a new language called Deccani which in later stage became Urdu. Adopting all these methods the south had build a cultural defense wall against north and both these parts were separated for a long duration. As a result for about more than 300 years this language accepted linguistics and cultural influences and developed independently. The language of the united front to which we call Deccani Urdu, its literature, in the history of urdu literature has a permanent sign or a Land mark.

The other reasons to develop Urdu language and to become International language are:-

- 1) In Deccan there were 3 Major Languages Telgu, Kannada and Marathi. There were other minor languages also but there were no common language which can link the regions and classes in order to settle matters, to develop social contacts and culture. Muslims who brought

this Masnavi many Idioms and phrases were used which proves that this language is centuries old, and during a few centuries it has gone through various evolutionary points and now it is in a position for use in a literary stage. Unnecessary widening of the same things was also not seen. But as much as comprehensiveness has been adopted.

In the same period when Kadamrao Padamrao was written, the son of Haji Dawamuiddin Makki Renounced the worldly life and went to Haj, for about 12 Year he resided in Madecna and then he returned and laid foundation of a family which was engaged in guidance in the spiritual and morals. He was Meeranji.

Meeranji Shamsul Ushaaq (902 Hijri/1496 A.D):- Successor of Shah Kamaluddin Biyabani who was a descendent of Jamaluddin Moghribi from Khwaja Bande Nawaz Gesudaraz. During his period Bahmani Kingdom was on decline. Political unity was shattered and because of class war national integration was shattered to pieces. The centre was weak. Various soobedars almost declared independent. During his life itself Bijapur Adil Shahi dynasty (1490) was established. The weak king Mahmood Bahmani (1482-1518) was ruling the center. During his period Bidar become Independent and became the capital of Bareed Shahi Kingdom (1487). In Barar Imad shahi (1487), Ahmed Nagar Nizam Shahi (1490) kingdoms were established. Khutub shahi kingdom was established later that is in the year 1512 A.D. Thus Bahmani kingdom lost its hands leg eyes nose and ears.

Contacts of Bijpur with Gujrat were always strong. The literary trends of Gujrat entered Bijapur Throughsoofies. This literary trend very much pleased Shah Meeranji and he adopted it.

Topics of Meeranji was theosophy or Tasavuf. Poetry was used by him to preach public and guide his pupils. His 4 long and short poems came to light. Khush Namah, Khush Naghz, Shahadatu Tahqeeq and Maghze Margoob. Here those subjects came to light which will become a special philosophy of tasavuf at Shah Burhanuddin Janam and Ameenuddin Ala advented these philosophy and completes. Approach of Meeranji was ordinary, but not literary. At every step we feel that he trying to express his some ideas in the form of poetry now a days which is common. The words according to the necessity will be used in a form. We feel that by digging a big hill he is making a way. These people with their efforts made the river of language to come on the way of expression. Today it will we feel that is meaningless and useless. If these people in that period would not have mixed their calibers in the language and they have not done any new

experiments in language and expressions, like Saraswati, the river of this language was also dried up in the middle. Hindi people are trying to take this literature and transcribing it into Devnagri and taking back the history to centuries with the help of Urdu's baisakhies. These are not the samples of Ninth Century Hijri Urdu language (clutches). But they are the mile stones with the help of the above capital we are going to study the various cultural waves and influence. We can see that who has influenced our thoughts and expressions, we also try to see that which are the influences which roses expanded and vanished. When we want to observe the capacity of a flying plane we have to see it in a continuous manner like that for Urdu rivayat. If you want to see it for long distance and understand it we have to see the flying poer of their language and expressios.

Upto 9th century the roots of this language in Deccan, Gujrat and Malwa went deeper and this has become not only a combined language but a series of books came into existance which directly address the public. Those works which have been taken from persian language now it was taking from Urdu. Ashraf Biyabani has done it in this period and tried to fulfil the need of the time.

At the death of Meeranji Shamsul Usshaq (902 hijri/1496A.D.) Ashraf biyabani was 38 years old (1459-1528 A.D.) He was the eldest son of Syed Shah Zainuddin Rifai Biyabani- After completing his education he took over the throne of khilafat in the year 1489 and the successor in the year 1503 we will come across 3 books of his Lazimul Muftadi, Wahid Bari and Nousarhar and in some books we will also come to know about another book Akhiruzzaman. These are in the poetic form. He called his language Hindavi.

During Bahmani Period Urdu spread almost in the whole kingdom and become the sole one and the only imp language. In various parts this great kingdom a pleasant environment was created which paved the way for future literary creation. The seed which flourished in this period and become a tree, the fruit of that tree was enjoyed by the successor of Bahmani Sultanate. Adil Shahi, Khutub Shahi kingdoms grabed the precious stone of remaining three kingdoms and become the only representative. In the whole world this period was of Kings, Sultans, Shalzadas and Ameers. The whole literary cultural and social developments were stick on to them. Whichever the things appreciated by these people or king the whole society appreciated the same. The central figure was king.

1490-1685

DECCANI LITERATURE

The downfall of Bahmani kingdom had almost begun during the reign of Mohammed Shah Bahmani (1462-1482) a prince of osmania sultans came to Deccan via Iran in order to get shelter and save his life. He met Prime minister Mahmood Gawaan (1481). On his recommendation he was admitted to the contingency of the king's private army. The prince was very clever, handsome, mannerful and industrious. On his own caliber he developed and got the titles of Majlis-e-Rafee, Malikus-shark. In the year 1485 he got the title of Adil Khan and become Soobedar of Bijapur then a sooba in Bahmani Kingdom. During the period of Mahmood Shah Bahmani (1482-1518) clashes and civil wars began and the situation was out of control. Various soobas of the sultanate declared their independence. So he also declared Independence. Prince of Osmania Sultans was the founder of Adil shahi dynasty, Yusuf Adil shah. From his childhood he was interested in poetry, he was a poet and wrote poems in persian, he used to respect the Ulemas, literary persons etc., When he become king he invited laureats from iran, Arab, Rome and far of places and gave the important posts at his court.

Kings of this dynasty from Yusuf Adil Shah to Ibrahim Adil Shah, Ali Adil Shah II, Sultan Mohamed Adil Shah, Ali Adil Shah II were the kings who gave patronage to literature. Literature developed and it adorned the dynasty. Deccani got the royal patronage and it was declared single national language. Office procedure was done in this language. Royal Durbar gave equal importance to Deccani Poets along with Persian poets.

Period of Ibrahim Adil Shah II Jagat guru was peaceful. Literature and music developed. Gujrat was captured by 8 years before because of the changed conditions the literary persons wanted to shift from gujrat to nearby regions where they could have some importance and patronage too. Bijapur was having almost equal in cultural linguistic status. So many of the gujrati poets and writers migrated to Adil Shahi dynasty that is Bijapur where they were recognised and given some important status.

During the reign of Adil Shahis, in the field of creativity, Art and Architecture, Calligraphy and literature got importance. In the field of literature that is historical and religious subjects also got their due

place. But poetry got greater importance. This was a media to express all kind of emotion, whether it is love and affection, epic, soofism or morale. This society gave much importance to poetry and believed that the name of a poet will remain for ever if he adopt this art.

Burhanuddin Janam son of Meeranji Shamsul Ushaq was his successor. He was the founder of special literary trends and Tasavuf. He continued the trends of writing and compilation which was a media to preach the people. Wasiyatul Hadi, Basharatuz zikr, Sukh shela, Munfaitul eiman, Farman az Deewan, Hujjatul Bakha and Irshad Namah were his poeticworks. Kalamatul Haqaiq and Wajoodia were prose works. He has also written Geet, Dohre and Ghazals. His subject was Moral and Tasvuf. His main intention of writing was to guide his followers.

The death of Burhanuddin Janam occurred during the period of Ibrahim Adil Shah II (1580-1627) was master in music so he was called Jagat guru. His mother tongue was Deccani History music and poetry were the favourite subjects. He also mastered in the contemporary literature. As it was done by his ancestors he also liked the company of learned people. Because of his patronage to the literary persons many poet laureates and learned persons gathered in Bijapur and showed their caliber in the field of Literature which is giving fragrance to the human minds even today. Mohamed Khasim Farishta, Rafiuddin Shirazi, Mulla zahoori, Malik qumi, Abu Talib Kaleem sanjar kashi, Shaik Ilmulla muhaddis, Shah Sibghatulla and other learned persons came from distant alien lands and joined this Darbar Of Bijapur. Ibrahim Adil Shah II was very much interested in poetry and music. Whenever he got liesure he used to spend his time in writing poetry and music. Kitabe Nauras is the best example of it. It was written in the year 1579. According to Ragas 59 Geet and 17 Dohras were written. In accordance to ragas geet and dohras were written. This was a Gujrati method which we find in shaik Bajan, Gam Dhani and Mahmood Daryayee. It was followed by Janam. Difference is, his subject was Tasavuf and morale. Ibrahim's subject was love. In the history of music Kitab-e Nauras is a mile stone. When we go through these geets we will come to know a picture of a lover who was successful in his life and was drinking wine from the glass of life. Ibrhim's lovers body made of silver, lips are of apple, body of sandal, eyes are bottle of wine, ears are golden glass, talks is pearl and face is moon. Poet is love with her. The colour of dress is also dissolving in geet.

Dar Muqam Bhairo Naouras.

Pyare chanada akhon Kanth din dooi dukhi

Man cahe so nis bhai ham tum ke hain ab sukhi

All the lyrics of Kitab-e-Nouras represent his soul, his favourite things, his belief, desires and thought were depicted from these geets. He wrote in a geet that in the world two things are needed one is Tambur and another is a beautiful woman. He used to call his Tambur as Moti Khan. Yet in another place he writes about knowledge or wisdom O Ibrahim, one who is in need of education he has to serve the Teacher of Music (saraswati) In a geet he described his picture from which we can guess his nature or temperament He is like a darvesh and having royal and patronage of education.—“ Saaz in one hand and a book in the other hand from which he is singing songs from nouras. Dress is saffron, Teeth are black and Henna on his nails. He is an artist and a lover. In his neck there is crystal necklace. His favorite rider is elephant. His favourite city is vidya pura (Bijapur). Father of Ibrahim is God Ganapthi the father of education. Mother is sarswati. Apart from Nouras he has written many other lyrics which are not available now. Prof Masood Hasan Khan has copied a couplet in Ibrahim Namah and said that Boudh Prakash was another Book of Ibrahim Adil Shah.

Because of the patronage of Ibrahim Adil Shah II Persian language and literature developed. Deccani also developed side by side. In the same period Abdul had written Masnavi ' Ibrahim Namah' in the year 1603. In this poem he has written about Ibrahim, it is like a biographical sketch. Praising the king he has written “ I have not heard the name of any king who is giving education and wealth to the asker. But here I saw both of them are ready every time at his feet.

1640-1627

The trends of education and literature which started during the period of Jagat Guru continued in the period of Sultan Mohamed Adil Shah 1627-1656. In Deccan Bijapur and goconda were the peaceful sultanates. Slowly the literary persons of Ahmed Nagar, Barar and Didar migrated here. These two sultanates became the centre for learned persons. The 30 years period of Mohamed Adil Shah is very important from this aspect. During this period we will come across Meerza Muqem Muqemi, Saanaati, Rustumi, Hasan Shooqi, Malik Khushnood, Shah Daval, Khush Dahan and Ameenuddin Aala. The persian writers Zahoor ibne Zahoori “Mohamed Namah”, Rafiuddin Shirazi “ Ahwale Salateen-e-Bijapur” and Fizooni Astarabadi “ Fatoohat-e-Adil Shahi are the Important work of that time. During the period of Jagat Guru and Mohamed Quli Qutub Shah there were good relation between their kingdoms, the same trend

continued in this period. As a result of this the environment to flourish education and literature was pleasant.

1657-1675

Ali Adil Shah II pen name is Shahi son of Sultan Mohamed Adil Shah, he was the 8th king of Adil shahi dynasty. He was trained under Khadeeja Sultan Shar Banu. He was well versed in literature, poetry and music. His grand father was Jagat Guru the grand son become Ustad Alam. In his 19th year he ascended the throne. Conspiracies cought hold of the whole society. Marathas were trying to capture whole of Deccan. Mughals were waiting for an opportunity. Adil shah fought against all these and victoriously he came out. He defeated mughal General Jai Singh in 1666. In this period also he patronised education and literature. In his Durbar many learned persons were gathered like Abul Maali, Syed Noorullah, Abdul Nabi, Syed Kareemulla and Nusrati. Shahi was basically a poet, he has written masnavies, Khaseedas, Ghazals elegies, Geet, kabat and Dohras.

Mohammed Nusrat Nusrati (1674)

Nusrati was a born poet. He was trained on sound lines. Good education was given to him. Deep study made him a perfect and wise man. People used to call him ' Mulla Nusrati'. His family occupation was military service, but with poetry he reached the Durbar and got the title of Malikus Shora. He died in the year 1674. He didn't die a natural death. Because of the jealousy the foes of Mulla Nusrati who were not in a position to withstand his fame and glory, and as Nusrati had written satire of them and they were in a large number made conspiracy and murdered him.

Gulshane Ishq was his first masnavi, Until then Saiful Mulook-o-Badeeul Jamal was only a love poem written by Mulla Ghavasi and it got its fame through the literary field of that period. In the same footsteps Nusrati wrote Gulshane Ishq. The plot w love of Manohar and Madmalti. This story was famous in Deccan for a long period. Various poets tried to bring it in writing. But they were not successful like Nusrati. This was written on the suggestion of Nabi Bin Abdul Samad.

Like Gulshane Ishq Ali Namah was written on the suggestion of Khazi Kareemulla and Shah Noorullah. These two personalities were highly educated and famous throughout Bijapur. Ali Namah is an Epic(Razmiah). Ali Adil Shah II adorned the throne, the first Ten Years were very critical for him and he

spend all this ten years in wars. Ali Namah is a poetic History of those ten Years. In this Razmiah Masnavi he has covered almost all the details of wars and his conquest it is a first hand information of wars and conquests because he himself had accompanied Ali Adil Shah in those happening.

Taareeq-e-Sikandari, original name was written in the year 1672. After the death of Ali Adil Shah II his five year old son became the successor. Shivaji captured the fort of Panala. Khawas Khan sent his commander Bahlool Khan; he fought the war bravely and defeated Shivaji. The New king had occupied the throne only a few months before and this was the first victory of the new king. The whole of Bijapur celebrated this victory. Nusrati made it a subject of poetry and wrote this Masnavi.

Syed Meeran Miyan Khan Hashim or Hashmi Bijapuri (1697) was a famous poet of Ali Adil Shah II. He wrote a masnavi called 'Yusuf Zulaikha'. He lost his eye-sight in boyhood itself. Even though he was blind he was a good poet. He has written Masnavies, Khaseedas and ghazals. He has written one 'Meraj Namah' also. All his contribution to urdu literature is an astonishing factor in the history of Urdu literature.

After these poets, the next generations of poets gave much importance to religious factors. No important literary work was seen in the later period. In the year 1685 Sikandar Adil Shah surrender to Aurangzeb Alamgeer. After the conquest of Bijapur it was easy for Alamgeer to conquer Golconda. Now North and South become one whole part of the Mughal empire. Deccani lost its importance and a standard language was about to form a standard language throughout the country.

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