



RELIGIOUS CONDITION UNDER THE ADIL SHAH'S OF BIJAPUR

DR. RATNAKAR DEVIMDRA

Guest lecturer, Department of History, Govt. First Grade College Chincholi, Dist: Kalaburagi-585307

INTRODUCTION

The region of Bijapur is famous of the Adil Shahi Dynasty which ruled for two hundred years. The Adil shahi dynasty's of Bijapur was established by the governor of Bijapur, Yousuf Adil Shaha who declared independence in 1489. It was Yusuf Adil Shaha who waged war against Hindu empire of Vijayanagar, which lie to the south of the River Tunga bhadra and the other neighboring Muslim kingdom. During his rule Portuguese commander captured that Adil Shahis favorite residence of Goa. In the 1510 AD Ismail Shaha Succeeded Adil shah but being a minor in age he was assisted by Kamal Khan. But very soon he had surrender to the inevitable truth of death due to an internal conspiracy and was succeeded by Ibrahim adilshah Ist The following succors of the Adil shahi dynasty was Ali Adil Shah. In a matrimonial alliance he tied the not with daughter of Husain of Nizam Shah of Ahmad Nagar Chand Bibi.

Adil Shah was assassinated in the 1597 AD and the throne was passed on to Ibhahim Adil Shah II, who being aminor was looked by his mother Chand Bibi while the other ministers ruled the kingdom. At last the Adil Shahi dynasty collapsed like a house of cards in 1626 AD when Ibrahim Adil Shah was killed in a battle between Bijapur and Ahmed Nagar and the empire was annexed by the Mughal monarch Aurangeb.

RELIGIOUS CONDITION

Adil shahi dynasty made a significant contribution to the arena of art and architecture, language, literature and music. The religious tolerance of the monarchs' of the Adil shahi dynasty was also remarkable. The adil Sjai kings were tolerant towards the Hindus and did not interfere in the matters of their religion.

The faith of Adil shahi sultans was fluctuating either they followed the shiha or sunni sect of Islam. Yusuf Adil shah, Ismail Adilshah, Mallu Adilshah, Ali Adil shah-I and Ali Adil shah II were shahis, while Ibrahim Adil shaha-I and Ibrahim adil shaha II, Muhammad Adil shah and Sikandar Adil shah Became Sumnis. Ali Adil shah-I and Ibrahim Adil shah-II were greatly interested in Hindus priests and Sanyasis. All The Adil Shahi Sultans Were Liberal and they granted religious freedom to their subjects Ibrahim-II was genius; he even surpassed his

contemporary Akabar in his liberalism. He was always found in the company of the sufis, and to whom he regarded as his guides. Dr. Moti Chandra is of the opinion that the sultan might have also come into contact with the Nathphantic saints of that period¹. He used to visit yogi Rukmangada pandit and was to considerable extent influenced by Hindu Philosophy². In his kitab-e-Nauras we notice couplets in praise of Saraswati, Ganapati, Shiva, his consort Parvati and Bhairava. Some of his epigraphs also begin and end with an invocation to Ganapati and Krishna. During his time the Narasoba temple at Bijapur was constructed. Ibrahim-II was well known for his secularism, in 1614 by a special order he reinstated the annual fair associated with Hindu deity Khanderao or Malhari at Naladurga³. Gokarnavivarna a palm leaf manuscript preserved in the Madras Oromta; Library, records the donation by Sharif Malik to Gokarna temple.⁴ In 1618-19 Ibrahim II made some land endowments for the upkeep of a Hindu temple at Chinchwad, near Pune.⁵ It is learnt from the farmān dated 2nd August 1657 that for the maintenance of the old Mahalaxmi of Kolhapur, since long the Adil Shahi sultans annually granted 10 hours.⁶

Like Ibrahim Adil Shahi II father, Muhammad Adil Shah was also tolerant towards all classes of his subjects. A letter preserved in the Sringeri Matha, Mangalore District of Karnataka written in 1640 to Swami Sachchidananda Bharati by Rindullah Khan states that he directed the Adil Shahi officers to go in accordance with the orders of Swami in collection of produce from the lands of the temple. The letter concludes by stating "Swami arrange to dispatch letters every now and then as to how far you require help from us. Another document from the same Matha dated 1656 records that Asadullah Khan, an Adil Shahi officer of Penugonda region made the grant of Julunti village with all its revenue income on gold, tank, crops, etc. to the Sringeri Swami. In 1640 Muhammad Adil Shah issued a Farman, granting land to the temple of Vithoba of village Satvali in Lanje taluka of Ratnagiri district. It is recorded that Muhammad Adil Shah made an endowment to the Kankeshwar temple and to its puja for his maintenance. He gave dated 1678 ordering the Havaladar and other officials of Fort Badami that the revenues of village of Chulungud be spent for the celebration of Jatra of local deity Banashankari⁷. In the kingdom a considerable size of Christian population lived. Captain Meadows Taylor and James Fergusson note that there was a free movement of missionaries in the Kingdom. In Chittapur, Raichure and Mohall small churches attached with schools existed, converts were mostly distillers and weavers possessed the Farman's issued by Ibrahim Adil Shah II and Muhammad Adil Shah, which contained land endowments, collection of grains and clothes and some percentage of revenue upon the local custom duties and excise. In Dhabol region a custom prevailed that if a Hindu died without a son, his property was attached to the state. This practice had caused great hardship, and a petition being presented to Muhammad, was stopped in 1651. This benefited a lot to the Hindu community.

In the Kingdom the duties of pandrapur, Kolhapur, Tuljapur, Hippargi, Saudatti, etc. were famous for pilgrimage. In the vicinity of Bijapur itself there are many temples, which can be traced to the Adil shahi period. The Hanuman temple of Kumatgi and another temple on roadside of Burhanpur village are of Native. The Hindu subjects celebrate their religious and social festivals like Ugadi, Holi, Deepavali, Dasara, Yellammavas, Karhunnive, etc. without hindrance from the state. Moreover, Yusuf married a Maratha lady Bubuji Khanum. Ali Adil shah Ist mother was a Hindu. Dasu pandit and savantrao Naikwari gave their daughters respectively to Ibrahim Adil shah II and his younger brother prince Ismail Adil shah.⁸ The Sufis of Bijapur threw their lot for syncretism in the Kingdom. It was because of their efforts we notice peace and tranquility in the state.

CONCLUSION

Adil shahis of Bijapur were famous ruler in medieval India as well as they had served over the Deccan particularly in Bijapur. They had ruled from 1490-1686 for two hundred years. During this period nine rulers ruled in Bijapur and made Bijapur as a famous Kingdom in Deccan. They given more contribution to the religious aspect and had created religious harmony between the Hindus and Muslims. Yusuf Adil shahis great Position in Medieval period.

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