



SUFISM AND DECCAN BAHMANI SULTANATE

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ABSTRACT –

The present research paper is intended to decide the connection between the Nimatullahi Shiite Sufi dervishes and Bahmani Shiite Sultanate of Deccan which without a doubt is one of the key components help to clarify the spread of Sufism followed by development of Shi'ism in South India and in Indian sub-mainland. This relationship was mutual and in expansion to Sufism, the Bahmani Sultanate has likewise profited with it. Besides, the scientist made effort to decide and to examine the compelling variables on this connection and its productive outcomes. Besides, a short reference to the historical backdrop of Muslims in India which appears to be fundamental is introduced.

KEYWORDS - Nimatullahi Sufism, Deccan Bahmani Sultanate, Shiite Muslim, India.

INTRODUCTION:

Islamic culture has entered twoly and in various periods in the Indian subcontinent. One of them was the continuous appearance of the Muslims around eighth century in the district and maybe the Muslim traders came from southern and western Shore of Malabar and Cambaya Bay in India who spread Islamic culture in Gujarat and the Deccan locales and they can be considered as the pioneers of this development. Obviously, numerous elements helped the advancement of Islam in India which proceeded intensely from the second century AD counting the basic strict laws and liberal convictions of Islam for social association especially in those various pieces of India which were going through emergency and agitation around then. The showing up of serene Arab dealers who were not just never look for political force, yet additionally had helped the flourishing furthermore, prosperity of the people, the area to those nations in which the influx of Islamism was formed such as Iran that was associated with the south of the Indian subcontinent through the ocean and furthermore the characterized standing framework in the Hindu custom which helped Islam by fairness and brotherhood motto to have a incredible ubiquity among the lower classes of Indian culture in request to free them from their group and cast framework. Of alternate manners by which Muslims could have more impact in the subcontinent were military attacks once in a while in little gatherings and now and then in huge measurements like Sultan Mahmud of Ghazni's successes which occurred in the fourth century.

In the mean time, Shia Muslims resulted in these present circumstances locale alongside other furthermore, maybe the underlying step of Shiite Islam to the subcontinent can be followed back in Ghurid (Shansabānī) Dynasty. Thisdynasty was delegated to oversee Ghor region by the Caliph of Muslims' structure, Imam Ali's (PBUH) and were persevering on the Shia so that dismissed and refused the regular substation of the Ahl-I-Be it (PBUH) during Umayyad period. This presence was expanded in the third century AD with the movement of one of the relatives of Imam Ali (PBUH) from Hijaz to Multan. This gathering has set up joins with nearby rulers and expanded Shiites in the Indian

subcontinent; this was proceeded until at last this gathering joined the Ismailia and they killed by Sultan Mahmud of Ghazni in the fifth century Advertisement and afterward proceeded as Sufism.

Consequently, the presence of Sufis in India can be certainly considered until the fifth century and the confirmation is Ibn Battuta's report in the eighth century through his passage to Malabar which shows the Sufi Muslim places of worship and religious communities that are inferable the presence of Iranian Ascetics in Kalkot and Kollam Ports. (Battuta 575) However, one of the major and significant elements that impact the improvement of Sufism in the subcontinent was the Shiite rule of Bahmani Sultanate in Deccan which is talked about momentarily in this examination paper.

DISCUSSION:

One of the times of Muslim assaults to south India which shaped the Bahmani Sultanate and government in Deccan was Muslim assaults in the time of Sultan Alauddin Khilji (Rule: 1296-1316) which at long last acquired fruit after twenty to thirty years in the Muhammad container Tughluq (Reign: 1325– 1351) and this land was vanquished by the Sufi Muslims. In the interim, Deccan was one of the significant pieces of south India which was constantly considered by Muslims and the social furthermore, strict development particularly Sufism can be seen in the locale.

Factors, for example, Muhammad canister Tughluq's viciousness and crackdown towards the residents of India in the south, the shift of the capital from Delhi to Daulatabad of Deccan, forceful movement of individuals to that city and the shortcoming of the standard of Muhammad canister Tughluq in the last decade of his standard had driven to the autonomy of this locale and subsequently gave the foundation of the standard of Shiite Bahmani Sultanate. The pioneer of the freedom of Deccan can be thought of as Hassan Gangu Bahmani. He was among the Afghans who served the Tughluqi Sultans in Delhi. As commandant, he was called "Zafar Khan". Aladdin Bahman Shah presented himself name after Bahman's descendants (Artaxerxes), child of Esfandiar, of the fanciful rulers of Iran. He was called "Abu'l Muzaffar Bahman Shah". In Friday 24 Rabi al-Thani in the year 748 AH, he founded Bahmani Dynasty by overcoming Daulatabad city in the wake of assembling troops and backing of other commandants.

After him, seventeen of his sons had managed Deccan for about one hundred eighty years. Of them, eight had dwelled in Gulbarga city. During Bahmani Sultans who were considered as Shi'ite rulers, numerous researchers and Sufis from Iran and other Islamic countries had moved to Deccan and surprisingly some of them found the top political and managerial positions.

It should be said that the relocation of Iranian Sufis and researchers to India had occurred from quite a while past, yet it was added to this movement in this time. Different reasons including political viciousness and crackdown of administering governments on Shiite individuals in Muslim terrains, Muslims intrusion to India and their victories, and the arrangement of Muslim government especially Shiite of governments right now that fortifying the position of the Shiites in the area, Moghul intrusion to Iran that occurred in the seventh to the thirteenth century and prompted the relocation of thousands of researchers, specialists and Sufis to India, the Indian rulers' gladly received and backing of migrants, the rebellion and horrendous inward conditions particularly in Iran which continued from the late Safavid to the Qajar era, the showdown among Sufis and law specialists in the Safavid time frame also, from that point onward, the Uzbeks' assaults on Iran who were Sunni rulers and had brutal conflicts with Sufis and Shiite clerics, and at last, the Iranian-Islamic culture could situate these incredible masterminds in Bahmani Sultanate and later standards like Adilshahi, Qutubshahi, and Nizamshahi where they arrived at top administrative positions.

The connection among Sufis and Bahmani Sultanate was a common relationship; since Sufis utilized the liberty for their promotion in their open government and Bahmani rulers were likewise profited with the Sufis to legitimize their standard. As mentioned, mysticism had been there in Deccan

before the foundation of the Bahmani Sultanate in the Deccan which had entered India by means of ocean and from north; Sufis who were from Qadiriyya, Chistiyya and Junaidiyya Sufi administrations.

The Sufis were feeling the squeeze at the hour of Muhammad ibn Tughluq and affected by Ibn Taymiyyah legal advisers in his rule; especially when he moved his capital from Delhi to the Deogiri city and called it Daulatabad later. Therefore, in this regard, he carried numerous Sufis alongside researchers there and this prompted numerous conflicts in the lessons of moved Sufis also, the Sufis living there in Daulatabad. Over the long run, these issues were addressed by the Sufis. Subsequently, at that point of arrangement of the Bahmani Sultanate, Daulatabad and Khalidabad urban areas were the social occasion spots of numerous unmistakable Qadiri, Chisti and Junaidi Sufis. (Masomi 163) At the hour of the foundation of Bahmani Sultanate, this rule gone to Sufi for some reasons and thought about an uncommon place for their poise and position; the absence of government dependence on legal advisers because of their reliance on the previous governments, the unique spot that Sufis had found due to their broad ad and their great habits with individuals also, because of their outcast by Tughluqis, (Mirkhord 101-303) as well as their battling against disparity and segregation and their work in cordiality (Shah 18-28), which constrained Bahmani Sultanate to consider them to legitimize their new government and the otherworldly affiliations that a few rulers of this tradition had towards the incomparable Sufis seniors had played an significant job in this pursuit.

Thus one might say that the Sufis had framed the fundamental strict, political, and social mainstays of this administration. Truth be told, they were considered as the connection between the public authority furthermore, individuals. Obviously, it ought to be noticed that the cooperation of Bahmani lords with Sufis and the other way around was distinctive at various occasions what's more, sometimes this relationship was so close that, in expansion to family ties, Bahmani kings visited Sufi sheikhs in their cloister and surprisingly got the forecast of their issues. From one viewpoint, and assignments, Sufis associated with relations and the legislative and authoritative obligations; conversely, a few of the time, this relationship arrived at its base and the Sufis not exclusively didn't enter government works but additionally rejected to acknowledge lords' gifts or acknowledged them hesitantly. Yet at times they remained against the abundances of lords and overlooking their strict laws and held their autonomy in strict issues.

Bahmani Sultanate's relations with various of Sufi orders particularly with Chishti Order and Seyed Mohammad Gesu Daraz who was considered of its extraordinary figures and was regarded by Bahmani rulers continued until the promotion of Ahmed I, the 10th ruler of Bahmani tradition; Ahmed I shifted the capital from Gulbarga to Bidar after his increase which its helpful results were referenced before and accumulated the social powers also, his administrators who were frequently of Afaqis and consequently expanded their numbers contrasted with Dakhnis

The demise of the best allies of his rule, Gesu Daraz was considered as a substantial misfortune for him. After the demise of Gesu Daraz, he came searching for an incredible Sufi to hand-off on him to raise individuals' help of himself after the demise of his incredible supporter. This separation was a magical conviction he had. Maybe for this reason, he prevented Sheik Azeri's movement, the artist laureate of the court, from Bidar to Esfarain also, mentioned him to remain in Bidardue to his pity and misery of the demise of Gesu Daraz and not to expand his misery by leaving Bidar.

For accomplishing his requests, Ahmad I followed Sufis who were steady with individuals from strict, ethnic and racial perspective all together to maintain his impact and attract Afaqis kingsin his standard. Therefore, he went to Iran and since he knew about that country's well known Sufi, Shah Nematollah (834-730) by Nizamudin Farooqi, otherwise called Sheik Khojan, (Vaezi 288-308) he sent Sheik Habibullah Junaidiwho was the Sayed Nematollah's disciplealong with Mir Shams al-Din Qomi and a gathering of older folks with gifts and presents to Sayed Nematollah in Kerman to pass on the King'sdevotion to him and welcome him to visit Deccan.

As it referenced before, Ahmed I discovered extraordinary commitment to him notwithstanding the interest of the standard to the extent he requested to write what's more, to specify Seyed Nematollah's name over his talks what's more, orders. And surprisingly in the year 833 AD, simply a year before the demise of Shah Nematollah, the Decca ni king accepted Shiite religion and changed the Bahmani Sultanate official religion which up to that point was Sunni however with Tafazolibelief to Shiite. This had provided a exceptionally prolific ground for the development of Shia and its ceremonial sentences later, particularly in the end of the Bahmani Sultanate period.

Shah Nematollah additionally sent Mula Qutb al-Din Kermani to Deccan who was one of his followers. Ahmad Shah who had not however satisfied his requests sent Khwaja Imad al-Din Semnani furthermore, Saifollah Hassan Abadi to Shah Nematollah and demand the presence one of his offspring there (Masoom Alisha 13), however, Shah Nematollah didn't consent to send Sayed Khalil Allah, his lone child because of his dedication however rather he sent one of his relatives named Mirza Noorollah to Ahmad Shah's court. Deccan Sultan with every one of the rulers exited Bidar city to welcome furthermore, to accept Noorollah and went with him with deference to the city and even established a town named Nematabadat his meeting with him and granted him the title of "Malak ul-Mashayekh" (Lord of Elders) which itself demonstrates the position of this line for Sultan Ahmed.

Mirza Noorollah because of absence of knowledge of the political also, social circumstance in the Deccan, lack of familiarity with the Decca ni language, absence of correspondence with individuals and society and absence of impact and effect on the Afaqis rulers couldn't give the Deccan Sultanate's aims and just met the Sufi interests of the Sultan. In this manner, Ahmad Shah focused his regard for Shah Nematollah and sent various gifts for Nematollah cloister expenses for Kerman. (Bafqi Mostowfi 37-45). Of course, this dedication or connection was not one way however shared and Shah Nematollah allowed the Sultan to accomplish the honor to be one of his supporters. (Kermani 307) Shah Nematollah passed on in Kerman in 834 AD and Ahmad I put forth loads of attempts in his burial service and assembled Shah Nematollah's burial place in Mahan, Kerman which was finished during Ahmad Shah II's period.

After the passing of Shah Nematollah, his child Syed Burhan Uddin Khalilollah who was 59 years of age turned into the pioneer of Nimatullahi administration. After Deccani ruler's much demands, he leave his child Mir Shah Shamsedd in Hosseini for himself in Mahan, Kerman and he went to Bidar alongside his two different children in particular Mohib al-Din Habibullah and Mir Habib al-Din Mohibullah and a gathering of lovers.

The information on their appearance to Bidar had been reached to Shah Noorollah, Syed Burhan Uddin other son earlier in the Deccan and they heartily invited by individuals and the ruler. All along, the connection relationship set up with the Deccan court and Habibullah became Ahmad Shah's child in law and Mohibullah became Ahmad II's child in law. Such connection marriages continued among Nimatullahi Sufi dynasty and illustrious family during Bahmani Sultans periods. (Tabataba 81-138) and this was one reason for fortifying relations of the Sufis with the standard.

From their appearance into the Deccan, Nimatullahi Sufis had adopted an unexpected technique in comparison to different Sufis and took part truly in the leader and the governmental issues. For instance, Habibullah was skillful leader in combats and gave numerous administrations to the Bahmani Sultanate and even he was titled 'the nonconformist'.

The regard that Nimatullahi Sufis has among individuals and the nobility, was more because of their connections to the line than their profound advantages and this standing and regard broadened what's more, advanced to different grounds especially Iran and prompted the migration of the incited researchers, writers and large numbers of the Iranian Sufis to the Deccan and expanded the Afaqis population in the Deccan.

Maybe the most celebrity who needed to join Shah Mohibullah and relocated from Iran to Deccan was Mahmoud Gavan. Khwaja Mahmoud Gavan was considered as one of the incomparable Gilani researchers of his time who was a financial specialist also, due to his cozy relationship with Shah Mohibullah was thought of and intrigued by Deccan sultans.

He entered the court of Bahmani Sultanate during Ahmad Shah I and arrived at the situation of the Ministry toward the end of Homayoun Shah Bahmani period. After the passing of Homayoun Shah and the crowning ritual of his sibling, Mohammad Shah, who was just ten years old, Khwaja Jahan Turk and Khwaja Mahmud Gawan managed the public authority under the oversight of the Sultan's mom. The Khwaja Jahan Turk's immoderation in excuses and awards of the rulers and laxity in repelling Mahmoud Khalaji's attacks caused Sultan Muhammad by his mom's order issued his execution order in 870 AH.

Moreover, by the Sultan's mom pulled out from legislative issues, Khwaja Mahmoud turned into the sole force practically speaking. (Hendushah 347) By the few triumphs on the western boundaries, he improved the economy of Deccan and framed a unified government by managing the managerial framework and diminished the force of the nearby lead representatives.

Khwaja Mahmoud's force has expanded direct that after his demise and the exchange of capacity to the Deccani rulers and the conflicts among Deccan is and Afaqis, the Bahmani Sultanate had went downhill and the authority of their standard was finished.

Because of the expert in controlling the standard on one hand and because of his inclinations in Sufis, particularly the Nimatullahi Sufis, he made significant commitments to them in his period. As far as, his nearby relations with Sufis, for example, Sheik Sadr al-Din Rawasy, Khwaja Ubaidullah Ahrar, Rumi, Jami and surprisingly his greeting for them to come to Deccan are written history.

King Quli Qutub Shahis was someone else who was thought of as a Shah Nimatullahi supporter in Deccan and played a key job yet to be determined of force. He was the author of the Qutub Shahis administration. He was a survivor of Aq-Qoyunlus who came to India with valuable gifts after the elimination of their standard in 883 AD by Aq-Qoyunlus to gain ground upheld by Deccan Bahmani Rulers. King Quli went to the court of Muhammad Shah Bahmani III and passed effective situations because of his ability in bookkeeping and the craft of calligraphy and since Deccani kings respected Turks.

Toward the finish of the rule of Sultan Mohammad Bahmani by the landowners' resistance and the local individuals of Telangana and his suppression by the rulers, Quli took advantage of the chance and was prepared to stifle the rebellion and was ready to vanquish it. After the demise of Sultan Mohamed III and the deficiency of Bahmani Sultanate power around there, he announced the freedom also, settled the Qutub Shahis rule there in 918 AD.

Furthermore, Due to their Irani and Shi'ite foundation and the Sufi interests and deference of Shah Nematollah Vali, Qutub Shahis had put forth an excess of attempts for the advancement of their thoughts and convictions. What's more, obviously, because of a similar nationality with Safavid Turks, they had set up great political ties with them to the extent they mentioned Shah Ismail Safavid's name in the messages. (Saedi Shirazi 81) If we thought about these nearby relations other than the impact of Irani Nematollahis in the Safavid court and even connection relations with the Safavid administration, the open promoting space for Nimatullahi Sufis can be incompletely figured out.

Nimatullahi Sufis, because of their specific regard in the court, in the military and among the people, actively participated in all political, social and military issues and they had played key jobs in practically all issues including the crowning ritual of Deccan rulers by the Nimatullahi elderly folks' hand. (Tabataba 75- 123) These Sufis assumed the significant part so that their no devotion to new ruler, could sabotage his rule and people's disbelief. Of other significant jobs of Nematollahis at the Bahmani's court was the levels of influence between the two Deccanis also, Afaqis groups that in some cases drove to Afaqis survive on Deccan is by the Shiite migration and strengthening in the rule and in some cases by

battling against Bahmani kings to keep up with the balance like Habibullah's uproar, child of Khalilollah, Shah Nematollah Vali's grandson against Homayoun Shah also, the choice of Hassan Khan, his more youthful sibling to the throne which at last prompted Habibullah's killer.

Notwithstanding all the referenced assumed parts in the political, social, financial and social conditions, the ascent of the Nimatullahi Sufis in India had two significant social outcome; extension of the exercises of this gathering of Sufis in the protest climate with them let to advance the development of the Shi'a in the south of India. Additionally, notwithstanding fascination of native Indians to Shiite religion, it helped the movement an enormous number of Shiites to the locale Shia actually chose and remained as the authority religion in certain standards of the regions until the breakdown of Bahmani Sultanate.

Then again, Iranians intrigued by this tradition, made significant commitments to the advancement of the Persian language around here. The evidence of this reality is the most seasoned Persian content that Abdul Aziz ibn Shir Malik Vaezi as a composition named "The life and Works of Shah Nematollah Vali" had composed and advertised to Ahmad Shah II.

Shah Khalil Allah passed on just about twenty years after his movement to Deccan. After him, eight of his grandsons reached to the incredible position of Nimatullahi pupils that their set of experiences is obscure and vague. (Soltani Gonabadi 152-153) After this period, the direction on the way of Nimatullahi disciples went out from Shah Nematollah's age. The leadership of this line came to Sheik Mahmoud Deccani (d. 1100 AH), Sheik Sham-e-Din Deccani (d. 1160 AH) and Reza Ali Shah Deccani (d. 1215 AH) individually. Two of the seniors of the Reza Ali Shah time specifically Syed Mir Abdul Hamid Masoom Ali Shah Mir and Seyed Tahir Shah Deccani were shipped off Iran to spread Nimatullahi Sufism by his order and another section in the existence of this line had started after a time of delayed force in Iran.

CONCLUSION -

It tends to be inferred that the steady import of Islam followed by Shiite Islam in the Indian subcontinent in the main hundreds of years AD, the common connection between Nimatullahi Sufism and Bahmani Sultanate that was considered as Shia rules of that land, has caused extra advancement and improvement of Shi'ism in India. Furthermore, in this collaboration, notwithstanding the authenticity of the standard through this connection among individuals which was considered as the public authority's significant interest in this issue, it has brought innumerable and productive political, monetary, social and social advancements for the Nimatullahi Sufis including involving different legislative positions from pastoral to power positions, the monetary flourishing by their carried out programs, the development of Persian language in the nation and the manifestations of significant works of writing, workmanship and religion to name not many.

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