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TRADE AND COMMERCE OF ECONOMIC CONDITIONS

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ABSTRACT

Under recent conditions of economic competition, customer/worker interactions increasingly are a source of profitability in service firms. Companies may employ refined methods for making these interactions a source of information about workers'



performance. This paper investigates how managers and employers use customer feedback to monitor, evaluate and discipline service workers. We argue that management by customers may deepen and complicate authority and power relations in the workplace, and may also give rise to new forms of workplace

conflict.

KEYWORDS : Trade, Commerce, Economic Conditions, economic competition.

INTRODUCTION

With the political advent of the Muslims in the Deccan a new aristocracy had arisen in this region. Under the Khiljis and Tughluqs this aristocracy was almost entirely of the faith of the rulers. But with establishment of the Bahmani kingdom in 1347 A.D there was a sprinkling of Hindus who rose to eminence; and though they could be called members of the Bahmani aristocracy they did not seem to have wielded much influence at the Royal Council Table. Almost all during the Bahmani period the ministers who took part in the administration and along with them Muslims. The Ghorpades of Mudhol, the Nimbalkars of Palthan, the Manes of Mhaswad, the Ghatges of Malawadi and a few other families came on the scene at the beginning of the reign of the first Bahmani ruler, 'Alauddin Hasan Bahman Shah', and most probably they were his associates in throwing off the Tughluq yoke. But they

do not seem to have acquired any place as ministers, and their role was more as military leaders while their administrative role was limited to their respective Jagirs .

The Bahmani society was heterogeneous composed of Hindus (Brahmins, Lingayats and others), Jains, Muslims, Christians and Jews (the Christians and the Jews mostly settled on the western coastal belt). A considerable size of the Christian population dwelt in the capital as well .

In the Bahmani kingdom the Marathas dominated in the north-west, the Lingayats, Jains and other Hindu communities dwelt in the south. The Muslim communities of Afaquis and Deccanis formed the ruling class, hence their population concentrated in the capital, its suburbs and big and small towns of the parganahs. In the surrounding villages of the capital and big towns, in the villages the Muslim remains like mosques, Dargahs, and Idgahs can be seen. In the exterior and far off regions these remains are seldom seen. The Brahmins belonged to religious and administrative class, therefore found in every town and village of the kingdom.

Land:

The vast majority of the population lived in villages and agriculture was their main occupation. Great prestige attached to ownership of land, and everyone, whatever his occupation, aimed at having a small plot he could call his own. The village was thus primarily a settlement of peasants, and its assembly an association of landlords. A periodical redistribution of the arable land of a village among its inhabitants prevailed in many parts of the country till comparatively recent times. Besides the landowners, great and small, there was a fairly large class of landless labourers, an agrarian proletariat, who assisted in the operations and shared the proceeds of agriculture; some of them were in a condition of serfdom, and all of them had less to do with the management of local affairs than the landowners. The artisans of the village had shares from the common land of the village, which were of the nature of the retainers or inducements to them to stay in the village, ready to take up work as it came to them, the wage of each engagement forming the subject of separate negotiation between the parties. There was also a staff of menial servants from the outcastes who were like wise rewarded by shares in the common land. Day labour was usually paid in the form of kind, and even the small peasant was ready to hire himself out in his spare time. Tenancy cultivation was quite common, especially on lands belonging to temples and other corporate institutions, the terms of the tenancy being fixed either by the terms of the original endowment or by separate negotiation in each case.

Trade and Commerce:

In most of the common industries the rule was production for the local markets; but the movement of individual merchants forms one part of the country to another, and the highly developed organization of mercantile corporations in different parts of it, provides adequate evidence of a brisk internal trade in certain sorts of goods. Spinning and weaving formed a major industry which occupied considerable numbers, and guilds of weavers were generally in a flourishing condition and took an active part in many local concerns. The export of the finer varieties of cloth from various parts of the country is proved by records during the entire period covered by this survey. Warangal specialized in the manufacture of carpets which were much sought after, and other places had specialities. The metal industries and the jeweler's art had reached a high state of perfection. Iron was used for making arms.

It is not possible to give a detailed account of the conditions of internal transport. There was as little scope then as now for the use of natural waterways for the carriage of merchandise in the interior, and there is no evidence that canals were made for any purpose other than irrigating agricultural lands. Roads are mentioned in inscriptions from all parts of the country, and no maintain them, great and

small; in good repair was part of the duty of local authorities, the villagers being generally expected to give their labour free. The breadth of a man road was about twenty four feet; but there were also tracks, only slightly better than foot-paths, which were apparently impossible for wheeled traffic. There was regular coastal shipping. Up-country, merchandise was carried in carts, on the heads or shoulders of men, and on the backs of animals. The roads were not always safe and brigandage increased in unsettled times.

Currency:

The Deccan province, after a series of revolts extending over four years, became finally severed from the Delhi kingdom in 1347 A.D (A.H. 748). Certain copper coins in the Delhi style, bearing this date, have been attributed to Nasiruddin Ismail, the first officer to assume the state of royalty. But in the same year he was superseded by Sultan 'Alauddin Hasan Bahman Shah, founder of a dynasty which ruled till 1518 A.D, when its bloodstained annals as an independent kingdom closed, though nominal sovereigns supported the pretensions of royalty until 1525 A.D. The earliest known coin of the dynasty bears the date A.H. 757. The kingdom at the height of its power under Muhammad Shah III (1463- 82 A.D) extended from the province of Berar in the north to the confines of Mysore in the south, and east to west from sea to sea. Until the time of Alauddin Ahmad Shah II (1435-57 A.D) the capital was Gulbarga, renamed by the founder of the kingdom Ahsanabad; Ahmad Shah moved the seat of government to Bidar, which henceforth, under the name Muhammadabad, appears on the coinage in place of Ahsanabad. No other mint names have been found.

The Bahmani coins are generally circular with legends on both sides. Some coins are rectangular in shape . But they are rare. Usually the legends consist of high sounding titles, quotations from Holy Quran, the names of the issuer and at times his father's name, the name of the mint and the date of the issue. At least three mints, Ahsanabad (Gulbarga), Muhammadabad (Bidar) and Fathbad (Daulatabad) are known from the period. Now let us review the coins of each Bahmani king.

We have records of both the gold and silver tankas of Muhammad-I and the copper jitals coined by this king. One of the gold tankas in the cabinet of the Hyderabad Museum reads:

Transliteration:

Obverse: Sultan-ul-Ahad-o-Zama hami millat Rasool Al-Rahman.
Reverse: Abu Al-Muzaffar Muhammad Shah Ibn-i-Bahman Shah Al-Sultan.
Margin: Jarb, Hijra, Fathabad,

The silver tanka reads:

Transliteration:

Obverse: Sultan-ul-Ahad-o-Zama hami millat Rasool Al-Rahman.
Reverse: Muhammad Shah Al-Sultan Ibn-i-Al-Sultan.
Margin: Jarb-ba-hijra, Ahsanabad,

A part from the information gleaned from the coins that the accession title of Muhammad's son and successor, Mujahid, was Alauddin after the accession title of his grand father⁷, there is nothing to note till we come to the fifth of the line whose name is given by Ferishtah as Mahmud Shah. Now we possess both the gold and silver coins of this peace-loving and learned monarch of the Deccan whose twenty years' rule is marked, among other things, by invitations to many prominent men of learning from over the seas. In spite of the king's eminence in the world of learning there have been doubts even

as regards his correct name as well as his parentage, and these doubts were apparently created by a divergence in the statements of Ferishtah and Sayed Ali Tabatabai, but a reading of his coins, which have exceptionally clear inscriptions, is enough to set these doubts at rest. His coins read as follows:

Transliteration:

Obverse: Sultan-ul-Ahad-o-Zama AbuAl-Muzaffar.
Reverse: Muhammad Shah Al-Sultan Ibn-i-Sultan.
Margin: Jarb-ba-hijra, Ahsanabad,

Silver tanka:

Transliteration:

Obverse: Al-Nasir-ud-din Al-Dayan Al-hami-ul-Ahal-ul-Imaan.
Reverse: Al-Wasik-hi-tayeed Al-Rahman Abu Al-Muzaffar Muhammad Shah Al-Sultan.
Margin: Jarb-ba-hijra, Ahsanabad

While the inscription of the tanka clearly states that the name of the king who ruled in 775 and 781 hijra was Muhammad Shah, the inscription on the copper coin might incline us to believe that his name was Mahmud especially when Ferishtah tries to prove that the name is mentioned in Futuh-us Salatin. But the Futuh-us-Salatin, if by this is meant Isami's book, which was completed as early as 750 H., and the only Bahmani whose name could naturally be mentioned in it was Bahmani Shah whose contemporary he was.

It is remarkable that while the next two Sultans, both sons of Muhammad Shah-II reigned only for seven weeks and five months respectively and were all that time under duress, they managed to coin money in their names. The cabinet of the Hyderabad Museum possess both the silver and the copper coins of Ghiyasuddin Tahamtan Shah, which read:

Silver tanka:

Transliteration:

Obverse: Al-Mustantik-ul-khan Abu Al-Muzaffar Ghiyas-ud-duniya-wa-din.
Reverse: Tahamtan Shah Al-Sultan Ibn-i-Al-Sultan.

Copper fuls:

Transliteration:

Obverse: Al-Muyeed-ba-Nasr-ullah.
Reverse: Tahamtan Shah bin Muhammad Shah.

While the inscription of the tanka clearly states that the name of the king who ruled in 775 and 781 hijra was Muhammad Shah, the inscription on the copper coin might incline us to believe that his name was Mahmud especially when Ferishtah tries to prove that the name is mentioned in Futuh-us Salatin. But the Futuh-us-Salatin, if by this is meant Isami's book, which was completed as early as 750 H., and the only Bahmani whose name could naturally be mentioned in it was Bahmani Shah whose contemporary he was.

CONCLUSION

Security is a major issue in online payment system as there are various internet threats which

affect the security system of internet and increase risk. The current authentication technique for online payment system is not very secure to protect user from identity theft, as a result any attacker gain the access on confidential information of user like credit card number or account password and make illegal transfer of fund. It is proved from our background study that single factor authentication increases risks posed by phishing, identity theft, fraud and loss of customer confidential information. Financial institution should implement an effective authentication to reduce fraud and make strong customer authentication a necessary to enforce security to assist financial institutions to detect and decrease user identity thefts.

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- 9.The name is derived from the port Lar, on the Persian Gulf, where this coin was first struck.
- 10.Copper coins of Firoz Shah Bahmani and Mubarak Shah are both rectangular and circular

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