

**Historical Ports and Sarai's in Adil Shahis of
Bijapur Kingdom
(Special reference to Bijapur City)
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ABSTRACT:

The current study research is an attempt on my side to highlight the significance of Sarais, who were part of the Adil Shahi Kingdom and made substantial contributions to the Deccan during the medieval period. To Sarais: Travelers would pause at a Sarai, a halting station or roadside inn with a centuries-old history, at the end of a day's journey. It's possible that many of them will be found along key transportation routes across the nation. Sarais were used not only by the common public but also by army soldiers traveling. This kind of vehicle was referred to as a Sarai or caravanserai. These buildings were common throughout the Islamic world, but especially in Mughal India.

KEYWORDS:

Sarais Caravan Sarai, Khudawandpur, Mustafa Khan Sarai, Shahpur Sarai.

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SARAI'S IN ADIL SHAHIS OF BIJAPUR KINGDOM

The Kingdom of Bijapur held a significant role in several domains during the Middle Ages on the Indian subcontinent, including political, cultural, economic, and so forth. The Great Mughals of North India held the second-largest geographical region within the empire. During the reign of Sultan Muhammad Adil Shah (1626–1656), the country attained to glory. The Treaty of 1636, which was signed by the Sultan and Emperor Shah Jahan, gave the Bijapur State complete concession in the south. Up until that point, the kingdom's southern boundaries were limited to the area surrounding Tunga Bhadra, or more accurately, Penukonda in the Andhra Desha region. Great ports on both coastlines were brought under the sovereignty of the State of Bijapur. We may consider the Bijapur Kingdom to be a sort of major attraction for people from every aspect of life, but especially for those looking for fresh chances and opportunities in

the fields of economic development, science, and the arts. The kingdom prospered in every aspect of life as a result.

Relating to our study, the kingdom had all sorts of economic activities and it ever planned for the progress of trade and commerce as it had flourishing agriculture, industries, and other means of income. In his historical work *Bosateenus Salateen*, Miza Ibrahim Zubairi cites the figures of the annual income of the Bijapur State from main sources as under;

Parganah (district units) sources Rs. 78461, 870=1 ½ Annas

Income from port towns Rs. 96500, and

The tribute amount for the vassal chiefs was Rs. 52561,649=00

(in the Sabhasad Bakhar it is estimated that the Bijapur's territories in the south called Carnatic, captured by Shivaji yielded 20 lakh Hons (one Hon in gold was equal to 40 rupees at that time). Earlier to the capture of these lands by Shivaji this region yielded more than the cited amount to the Bijapur treasury)

The state, the kings, the ministers, the elites, and the big and the small businessmen, are actively involved in commercial activities. They knew that the flourishing trade was the backbone of the economy of the state. Therefore, the state made all sorts of arrangements for the inland and the foreign traders to have their businesses in every nook and corner of the kingdom.

The following port towns and the marketplaces that were eminent in the kingdom are listed here;

1. Chaul (Following Ahmednagar's Nizam Shahi Kingdom's disintegration, the Bijapur State came into prominence)
2. Dabhol (Mustafaabad, known after its capture by the Bahmanis)
3. Rajapur (it is situated near the sea, and through its connected river the trade was carried on.)
4. Vengurla (it was an important port in the north of Goa)
5. Goa (from 1489 to 1510 this port was under the Adil Shahis, however in the second battle fought against the Portuguese, Sultan Yusuf Adil Shah lost it to the former)
6. Karwar (in the campaigns in the post-Talikota battle, 1565, the Bi-

- japur army captured this port and other adjacent ports in its south)
7. Bhatkal (in succession to the port of Karwar, the Adil Shahis took its control)
 8. Port Novo (it was included in the Bijapur Kingdom after the capture of the southern areas of the Carnatic areas of Tamil lands)
 9. Nagpattan (which is situated on the Bay of Bengal coast) was included in the kingdom because of the Bijapur military personnel in the south.)
 10. The Minor Ports; Dasvipattan, Kalpatti, Islampur (Muzaffarabad), Salsi, Kharipattan, Harharsa, Salmar, Samuli, Sadadwa (Muhammadabad), Kharanga, etc.

Capital City of Bijapur

Even to this day exist many Sarais and Khans, independently or attached to the mosques and tombs. Taking into account their size and importance, here the discussion of them in descending order.

Mustafa Khan's Sarai

Intending to provide the essential facilities to the travellers and visitors to the capital city of Bijapur the prime minister and the Adil Shahi generalissimo Nawab Mustafa Khan constructed a Sarai in his name. he intended to give humanitarian services and assistance to the people who had come from far off lands of Arab, the Africa regions and the European Continent. The Sarai was a top-class inn in the capital where all facilities and amenities were provided to the inmates. It had a spacious kitchen as well. The stable for the horses, The parking space for the carts and other manual vehicles. From the inscription that occupied a top space of the main gate of the Sarai one may understand the intention of Nawab Mustafa Khan, why he built the Sarai.

The English versions of the Arabic and Persian texts are presented below.

This is the Translation of the Arabic phrase

“They entered it in security”. The English versions of the Arabic texts are presented as one of the verses of the Holy Quran. Almighty God says, “They entered it in security”. It means, the people who were granted Heaven after their judgement in the doomsday, were blessed and they sought entry into Heaven. Hence, they would enter and live in security in

the Heaven. Now there would not be any matter of insecurity and apprehension of any sort. Thus, the Nawab says to the people who sought entry into his Sarai, “they entered it in security”. The builder inscribed this verse twice, namely on the right and left of the epigraph in pen pendular lines. He felt writing of the inscription did not suffice once; hence he wrote it twice and assured the entry seekers the double guarantee of security of their lives and property in his Sara.

In the inscription, after the Quranic Verse comes the horizontal four Persian lines in very large letters that their English translation as follows; “For comfort of all people, rich and poor, this Sarai surnamed The Sarai of Muhammad (his master Sultan Muhammad Adil Shah) is the medicine of felicity, belonging to the Padshah (the emperor), the asylum of religion, Abu-al-Muzaffar, the Abu-al-Mansur, the Sultan the Adil Shah of the period, was built by Abu-al Bari Muhammad Mustafa Khan Lari; and this was in the year 50 after 1000 from the Prophetic exile (AH. 1050, corresponding to the Christian Era, 23rd April 1640”.

This Persian portion of the inscription mentions the entitlement of the Sarai after the name of the Sultan. Here the name and the construction date of the Sarai are mentioned.

Ibrahim Rauza Sarai

After Mustafa Khan’s Sarai, the well-furnished and well-established Sarai in the capital was the Sarai of Ibrahim Rauza. It was not built separately for the purpose; however, it was made within the entire structure of Ibrahim Rauza. The main Rauza structure is surrounded by four walls in almost square. While the eastern and western Sarai cells are accessible from the inside of the building, the front Sarai cells are reachable from both the outside and the inside.

A stone hook for utilizing horses or other animals is fixed in every pillar of the wide and diverse Sarai cells. There is an open reservoir for the animals on the western side of the wall that has been filled with water from the adjacent Hayyal. The Ibrahim Rauza was surrounded by enough vegetation to provide the animals with food.

After Nawab Mustafa Khan Sarai, the Sarai of Ibrahim Rauza looks secure and well-furnished with all amenities for the inmates. Seeing the nature of its builder, Sultan Ibrahim Adil Shah-II (1580-1617), we may assume that this Sarai as in the case of Nawab Mustafa Khan’s Sarai,

was also used by the travellers and traders free of cost.

Jamia Mosque Sarai

The capital city of Bijapur had four Jami Mosques constructed by its descending rulers from time to time. The first is the Karimuddin Mosque in the citadel, where no evidence of Sarai cells is found. Because of this, even though Bijapur served as the Khalji Empire's provincial capital at the time, it was not a significant town or a hub for any significant political or economic activity.

The second, Yusufia Jami Mosque, that had come up during the reign of the founder of the Adil Shahi dynasty, Yusuf Adil Shah. This mosque was attached with arched Sarai cells around the structure. However, today, no remains of the Sarai we find here, on account of the extension of the mosque space, etc. The third, Ibrahim Adil Shah-I's Jami Mosque, that had a few Sarais situated by the two sides of the northern gate, and on its opposite side facing the south direction. Within the structure, few cells remained within the four walls of the mosque. The last, was the Great Jami Mosque of Sultan Ali Adil Shah-I which had been built in the year 1575 under the supervision of Kishwar Khan-I, a minister, and commander-in-chief of the Bijapur armies. This mosque has the arched Sarai cells on the plinth platform of the mosque. Such Sarai cells are evidently can be seen from the middle of the north side to the end of the eastern side of the mosque. Here, around the mosque, during the Adil Shahi period, there were flourishing markets. The presence of these highly trained chefs close to the mosque indicates an elevated level of activity among humans in the immediate vicinity. We have references that the travellers resided in the Sarai cells down to the reign of the last king of Satara State Raja Shahji, also called Appa Saheb (1839-1848). He also made some good arrangements at this Jami Mosque.

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