
The Influence of 14th Century Iranian Poet Khwaja Shamsuddin Muhammad Hafiz's Lyrics on the Inscription on Sufi Saint Hajarat Pir Shahduddin Baba's Tombstone at Panhala Fort in Deccan, India

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Abstract: The hill fort Panhala became popular after the 11th century CE. Some architectural developments took place in the fort during the period of Bahamani and Adilshahi sultanates. Bahamanis expanded their rule up to Deccan and commanded the western coastal line. Panhala has played a significant role during the process of change in the sultanates. Due to its geographical proximity to Deccan, several mystics also came to mid Deccan and settled at different places. Sufi Saint Hajarat Pir Shahduddin Khatal Janjani (1376-1397 CE) was also one of the popular mystics who preached monotheism and greatly influenced the multi-religious localities. Bahamani king Mohammad Shah-II (1378-1397 CE), the then ruler of Gulbarga also invited famous poet Khwaja Shamsuddin Muhammad Hafiz (1318-1388 CE) to Gulbarga court for the presentation of his poetry, but due to some unavoidable circumstances he could not come to India. However, he managed to send some couplets to Sultan. Panhala was under the rule of Bahamani and Adilshahi sultanates from 1347-1660 CE. Khwaja Hafiz's forwarded couplets have similarity to life event of Sufi Saint Shahduddin Baba's past, childless marital life, pain after the death of his beloved son "Masoom Sahib". Baba died in Panhala in 1397 CE and the inscriptions on his tombstone contain popular lyrics which were mostly sung in the memory of his son. The lines inscribed on the tomb are originally the lyrics by Khwaja Hafiz of Iran in the 14th century CE. Later, the mosque was constructed over the place after 159 years, during the Adilshahi sultanate in 1556 CE.

Keywords: Panhala, Bahamani, Sufi, Monotheism, Tombstone, Deccan, Iran

Introduction

Forts comprise the special feature of defense in the medieval and political history of India. During this period, forts played a significant role in the political, cultural and social life of our country. To conquer the forts various dynasties fought massive wars. There are thousands of forts located in India. Generally, there are three types of forts: Sea, Hill, and Land forts. There are more than three hundred forts in Maharashtra. Hence, Maharashtra is often called as the 'Land of Forts.'

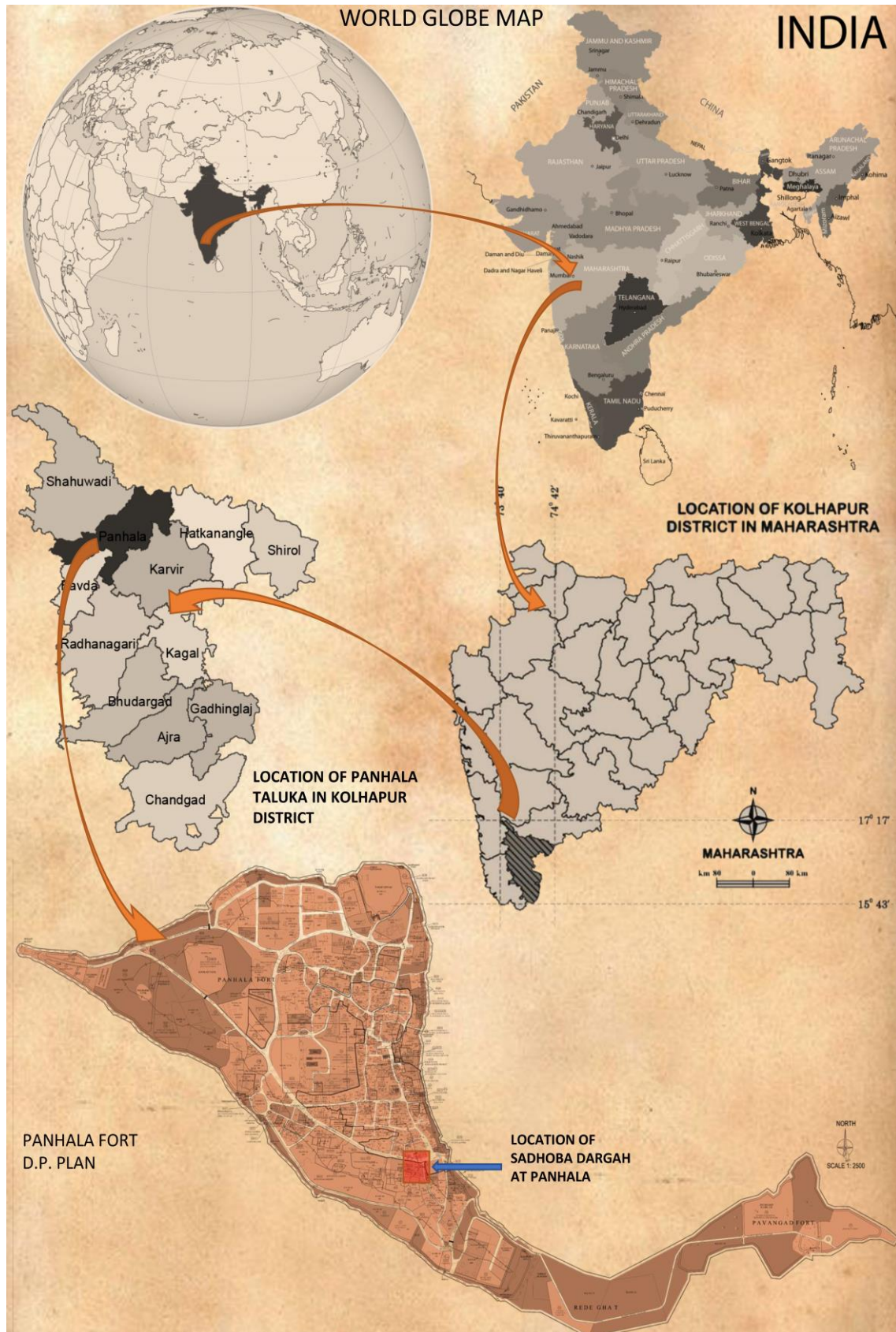


Figure 1: Location Map of Panhala

The western hill range known as Panhala-Vishalgad range separates the Warana basin from Kasari valley is one of the tributaries of Panchaganga. Panhala western line is formed of several columnar basalts with top of laterite table-lands. The hill ranges have steep slope which were formerly covered by natural vegetation. The flat tops are dissected. Hence most of the parts have very thick layer of laterite rock. These areas call as “*saada*” are neither brought under cultivation nor they remain favorable for vegetative growth.

Panhala is situated 20 km to the North West side of Kolhapur city in the ranges of Sahyadri. Panhala town is placed in the Fort and located about 16°45' N and 74° 05' E parameters, at a height of 941 meters above sea level (Figure 1).

Its height from the Eastern Kolhapur Plateaus is 390 meters. Tents are made available here with modern amenities for accommodation. Pleasant atmosphere coupled with hilltops, deep valleys, broken cliffs and columnar basalt gives it a fascinating view. Panhala is divided into two parts: One inside the Fort is called “*Huzurbazar*”, i.e., the main fort land. The other one which is situated at the base fortress is called as *Pettas* like *Raviwar Peth*, *Mangalwar Peth*, *Guruwar Peth*, *Nebapur*, *Apati*, *Rakshi*, *Budhwar Peth*, etc.

One can enter the fort Panhala from eastern side through “*Char Darwaja*” (Four Doored Gate) or Konkan via Ambaghat or through “*Tin Darwaja*” (Three Doored Gate) from *Masai* Plateau. Circumference of the Fort is 7.2 km and the adjoining cliffs of the hills about 9 to 12 m in height are made up of vertical columnar basalt. In some places, there are fortified structures and bastion.

The word Panhala is the combination of two words- “*Pannag-aalay*”. The term Pannag refers to *Naag* (Indian King Cobra) and Aalay means the house. Therefore, Panhala means the Land of King Cobra. It is one of the important ancient forts as far as the history of Maharashtra is concerned. The fort is extremely significant in terms of the cultural heritage of Maharashtra. The citadel part of the fort contains the remains of destroyed palaces. The massive granaries named Ganga, Yamuna and Saraswati had huge grain storage capacity of 25,000 Kandis (Mostly 2.5 Cr kg). Several manmade caves, permanent water resources and springs, gateways and ramparts are found in the fort. Chatrapati Shivaji Maharaj entered Panhala first time on 28th Nov 1659. He was greatly impressed to see the wide plane surface of fort, its huge gateways, massive grain storages, huge water ponds and wells, ancient administrative buildings and religious monuments constructed by different dynasties like *Shilahara Raja Bhoj-II*, *Bahamani* Period and also *Adilshahi* period. Fortification extended and protected with “*Pad-Kote's*” (sub protection boundary walls) by *Maratha* King Chatrapati Shivaji Maharaj.

From 1st Century CE to 1050 CE, Panhala was under the rule of different dynasties such as *Satvahana*, *Andrabrutya*, *Kadambas*, *Rashtrakutas*, and *Western Chalukyas*, but the hills around the fort were fortified by walls during the period of *Shilahara* King Bhoj II in

1191 CE. After that *Yadava* and *Bahamanis* ruled from the fort, Panhala is the principal stronghold situated on the ancient trade way, and it was used with the local and outsider merchants and traders, Fort has guarding the caravan Deccan the Arabian sea coast. Most of the present monuments having inscriptions date back to *Bahamani*, *Adilshahi* and *Maratha* period; they are preserved well in the fort.

The fort (Figure 2) has witnessed several historical events including the killing of Malik Uttujjar by *Shankarraya* (1453 CE), successful escape of Chatrapati Shivaji Maharaj towards Vishalgad, martyrdom of Baji Prabhu Deshpande and Shiva Kashid during the battle, second attack of Kondaji Farjand with only 60 soldiers and recapturing the fort and making it a part of the Swarajya, in 1673 CE. After the death of Rajaram Maharaj at Sinhagad in 1700 CE, Aurangzeb attacked Panhala in 1701 CE. After several attempts and engaging in spot wars he succeeded in capturing Panhala in the Mid-April 1701. To control the rebellion of the Kolhapur State, East India Company attacked Panhala Fort under the command of General Delemonte on 1st December 1844. During this battle, massive eastern gate of fort known as “*Char Darwaja*” (Four Doored Gate) was destroyed by artillery attack.



Figure 2: Bird's Eye View of Panhala from Western Gateway “*Tin Darwaja*”

History of Early Sufis and Sultanates

Hajarat Pir Sayyad Muhammad-Bin-Sayyad Shahduddin Khatal Janjani (Shahduddin Baba): At the entrance of the Panhala Fort, we come across a white dome at the roadside shrine of Shahduddin Baba (1376-1397 CE). It is on the left side of the entrance. Locals living in the vicinity of the fort call it “*Sadhoba Dargah*” or “*Khizre-E-Mahal*” (Figure 3). It has big domed rooms above the tombstone of Shahduddin Baba placed beside his son “*Masoom Sahib*” and wife “*Masabi*”.

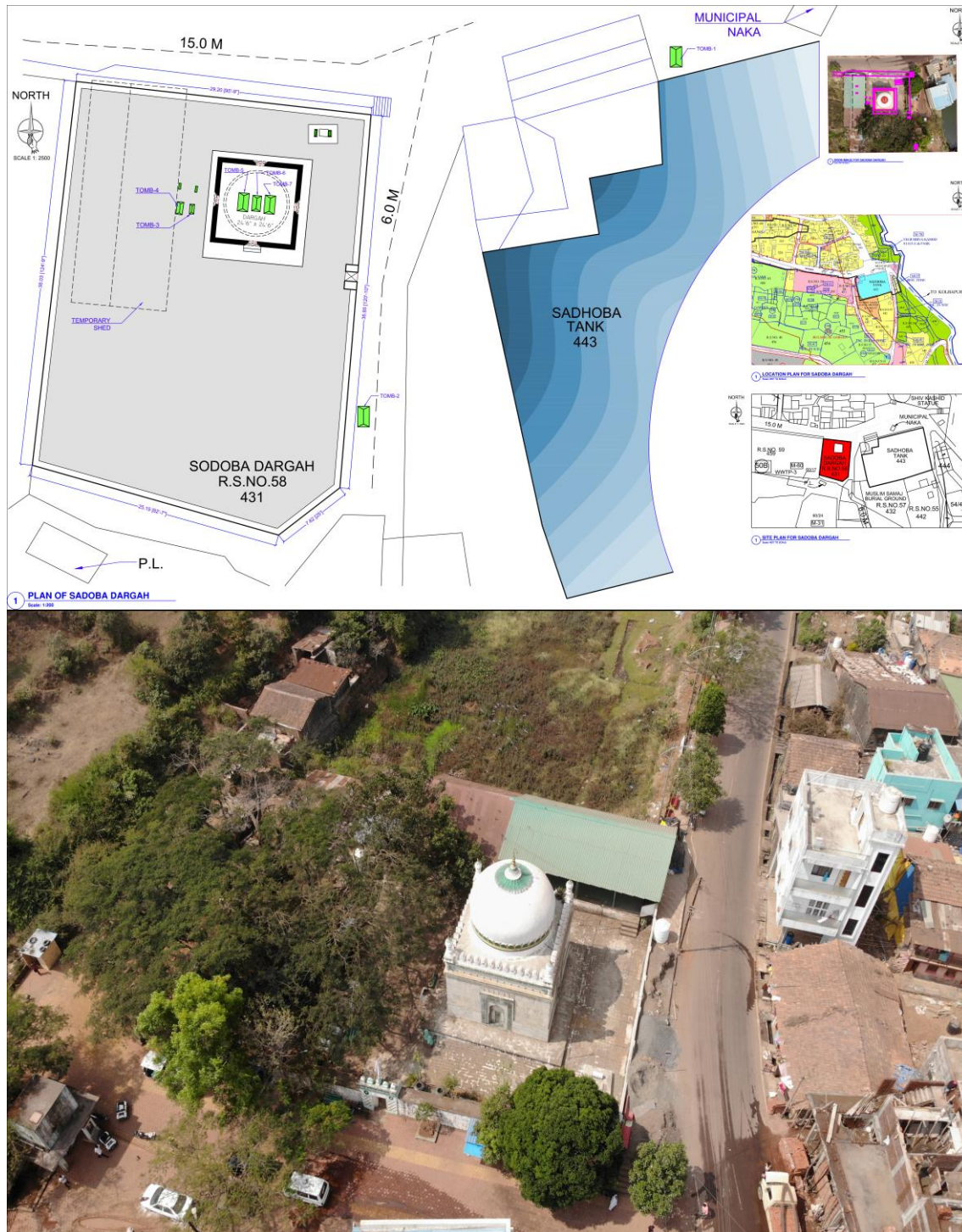


Figure 3: Detailed Plan and Top View of Sadhoba Dargah

Sufi saints or mystics are mainly divided into three cults. Chishti is one of the cults among them. Baba belonged to the chisti cult of Sufis. He came to Panhala in 1376 CE after the death of his father (Figure 4). He established the first Muslim settlement in Nabipur (Nebapur) as a Petthas of the fortress. He preached the monotheism and strongly advocated liberal values in society. His whole family belonged to the *Sufi* sect.

His father Hajarat Pir Hisamuddin Khatal Janjani (Majare Sharif-Pune) belongs and holding royalty of Janjan famous city of Iran, was the follower of monotheism and dedicated him to the cause in Pune region and died in 1375 CE in Pune. Khuldabad near Aurangabad was the main site of the *Sufi* sect in the southern India. Burahanuddin Garib Shah of Khuldabad, who was the descendant of Prophet Muhammad Paigamber's daughter Fatimah, and son-in-law Hajarat Ali, was the mentor of Shahduddin baba's father. He follows genealogy of '*Tablig*' from Muhammad Salallah Alayhi S-Salam. The Arabic phrase '*alayhi s-salām*' which translates as "peace be upon him"

1. Hajarat Ali Alayhi S-Salam
2. Hajarat Imam Husain Rjiyallahu
3. Hajarat Imam Jainulladin Rjiyallahu Anhu
4. Hajarat Imam Baafir Rjiyallahu Anhu
5. Hajarat Imam Jafar Siddik Rjiyallahu Anhu
6. Hajarat Imam Musa Kajim Rjiyallahu Ta-alla Anhu
7. Hajarat Ismail Rahimtullah Alayhi
8. Hajarat Abdullah Rahimtullah Alayhi
9. Hajarat Mansur Rahimtullah Alayhi
10. Hajarat Mussafar Rahimtullah Alayhi
11. Hajarat Ishaf Rahimtullah Alayhi
12. Hajarat Tahir Rahimtullah Alayhi
13. Hajarat Abdul Ajij Rahimtullah Alayhi
14. Hajarat Abdul Kasim Rahimtullah Alayhi
15. Hajarat Mujahiddin Rahimtullah Alayhi
16. Hajarat Yusuf Rahimtullah Alayhi
17. Hajarat Suleman Rahimtullah Alayhi
18. Hajarat Isa Rahimtullah Alayhi
19. Hajarat Muhammad Rahimtullah Alayhi
20. Hajarat Ahmad Rahimtullah Alayhi
21. Hajarat Husain Janjani Rahimtullah Alayhi
22. Hajarat Nujubuddin Janjani Rahimtullah Alayhi
23. Hajarat Jayauddin Janjani Rahimtullah Alayhi
24. Hajarat Ajmuddin Janjani Rahimtullah Alayhi
25. Hajarat Ali Akbar Janjani Rahimtullah Alayhi
26. Hajarat Hisamuddin Janjani Rahimtullah Alayhi

After the death of Hajarat Hisamuddin Janjani Rahimtullah Alayhi, his two sons continued his work in Panhala and Belgaum as well. He received a royal patronage in 1347-1375 CE due to his father's devotion and the increasing popularity of the Sufi sect, during the reign of Bahamani king Allauddin Bahaman Shah (1347-1358 CE) and Muhammad Shah-I (1358-1375 CE). Baba's mother hailed from Miraj. She was the daughter of Miraso Wali and Sister of Shamsuddin Wali from "*Shamnameera*", a famous Dargah in Miraj. Baba accompanied his mother family at Miraj. Hazarat Pir

Shahduddin Baba received royal patronage under the rules of *Bahamani* kings, Mujahidin Shah (1375-1378 CE), Dawood Shah (1378-1378 CE), Mohammad Shah II (1378-1397 CE), Ghiyath-Ad-Din-Shah and Shams-Ad-Din Shah (1397 CE). During this period Baba's residence was at Panhala (1376-1397 CE).

After his marriage, he spent many years without a child. He had a child after several years, but unfortunately the child named "*Masoom Sahib*" suffered an untimely death and his grief stayed with him till his last breath. Baba's affectionate love for his son is very much evident in the Persian inscriptions over the tombstones of both.

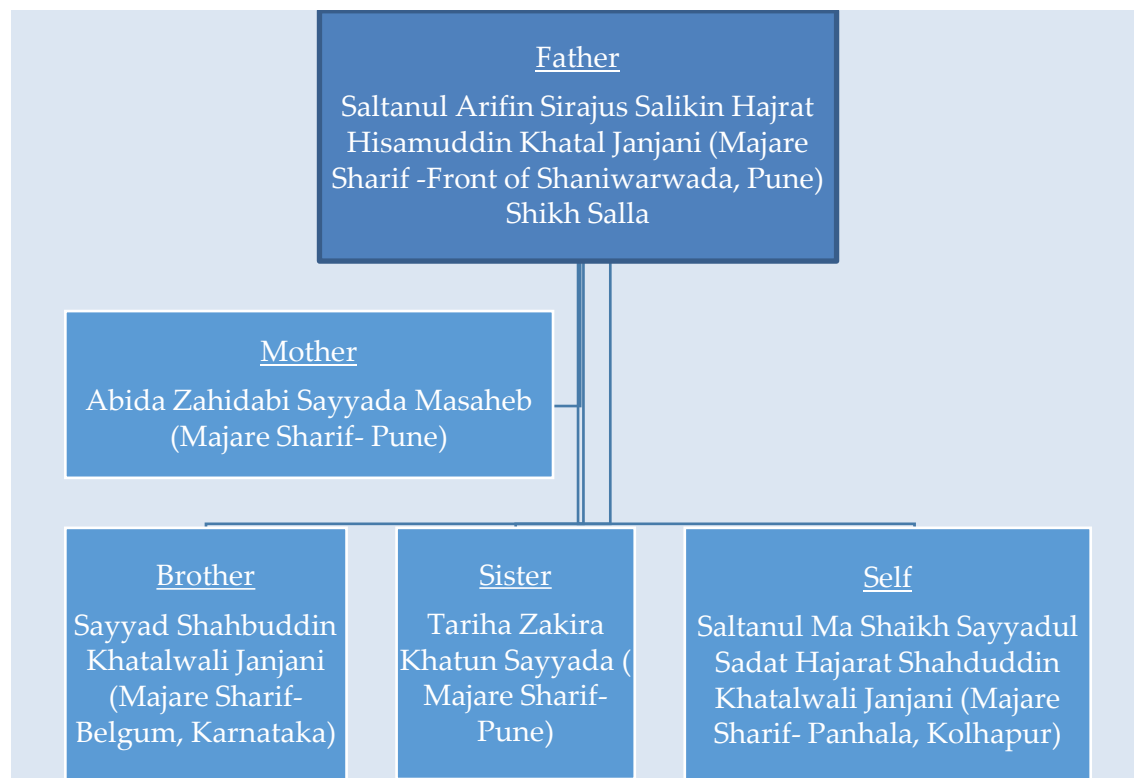


Figure 4: Family Tree of Sufi Saint Hajarat Pir Shahduddin Khatal Janjani

Baba always described himself as a poor man and preached the brotherhood. The *Bahamani*, Adilshahi, Mughal and Maratha rulers visited this shrine and conferred titles and donations to this shrine. On 26th May 1701 Alamgir Aurangzeb Badshah also visited the Panhala Fort and the shrine of Baba and gifted gold coins to Mujawars and royal sword and '*Dand Patta*' to Baba's *dargah* (Figure 5).

Shahduddin Baba has almost become a legend in the region. Locals talk of many miracles performed by Shahduddin Baba. He was born and died on the same day as per the Islamic calendar. Hindus and Muslims celebrate "*Urs*" (festival) on this day. The unity of Hindus and Muslims is very much evident in this celebration. This shrine stands for the medieval Hindu –Muslim unity and the religious harmony. During the Maratha period, this shrine was used for solving jurisdictional conflicts. In any critical situation, faith in Baba played a crucial role in judgments. There was a simple

procedure of judgment. The name of the plaintiff and the defendant used to be written in two separate papers and these papers used to be placed in front of Baba's tombstone. Then a little child was asked to pick up one of the papers. Then it goes without saying that the judgment used to be delivered in favor of the person whose name used to appear in the letter picked up by the child. The judgment copy used to be given to both the parties with the oath taken in the name of Baba. These judgment papers are still available with the people living in the surrounding of Panhala area.

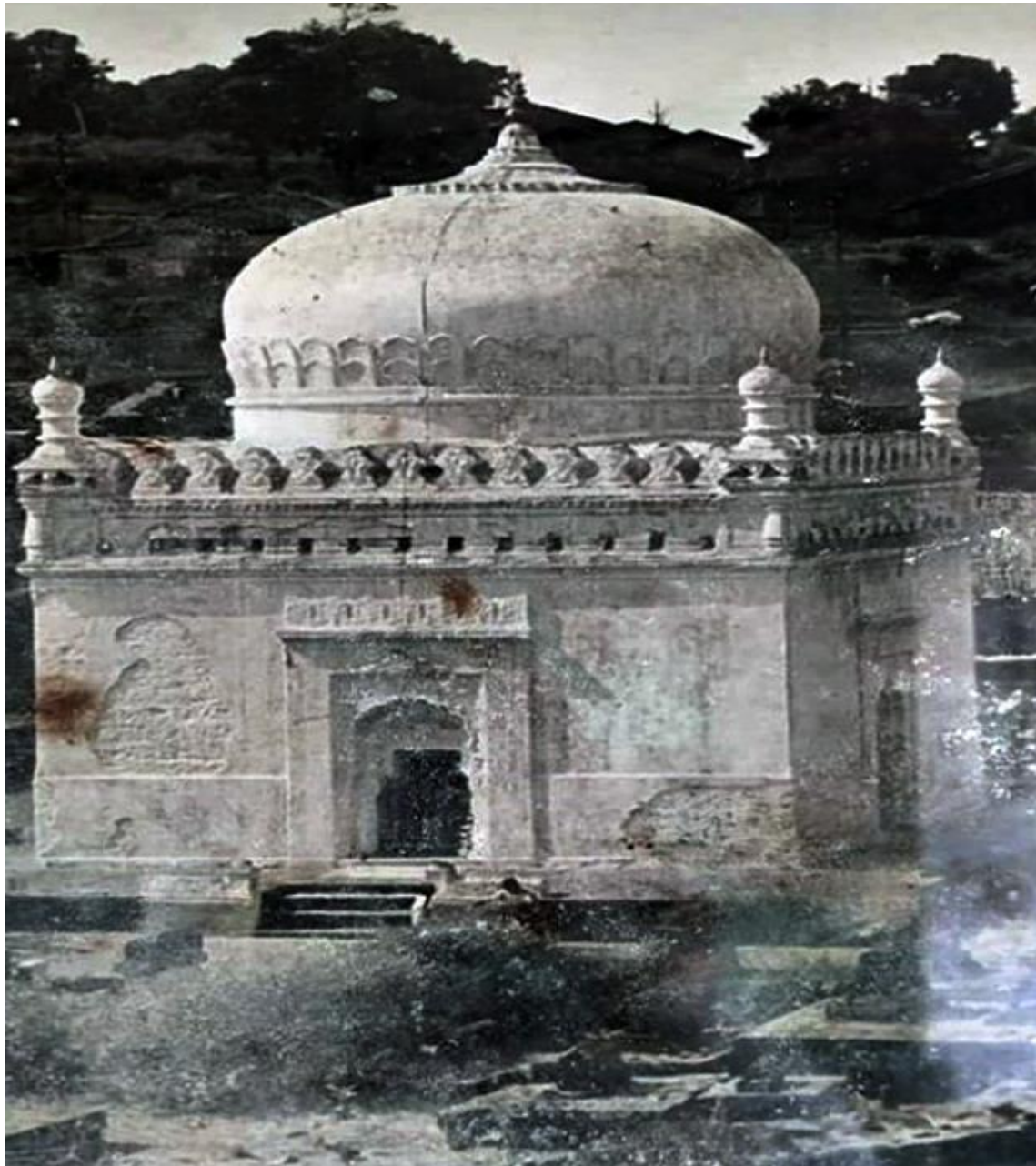


Figure 5: Old Photograph of Sadhoba Dargah

His Highness of Kolhapur Chatrapati Shahu Maharaja awarded a land of Gude village which is near Panhala to Baba's shrine for daily worship and maintenance. In the

vicinity of shrine, a number of inscriptions are carved comprising the names and years of the rulers, commanders and the builders who devoted themselves for the fort of Panhala. Some of inscriptions refer to the eternal philosophy of life by Persian prose commencing by Mathnavi poems by Nizami Ganjavi 12th century Persian poet and the margin lines in Persian prose Rubaiyat of Umar Khayyam. One of the inscriptions says that everything in this world perishes except the God. It states that God alone remains inexhaustible. These types of graphs advocate immortal philosophy of life.

Bahamani Sultanate

After encroaching towards Deccan, Delhi's Sultan Allauddin Khiljis commander Malik Kafur gave the custody to Palegars on defeating Yadavs in 1318 CE, and Panhala become a part of Sultanate along with Vishalgad (Khelana), so that surrounding region also came under Sultanate and Bahamani kingdom (1347- 1527 CE) with it and rested this fort to Maratha Palegar (Shirke). Under the rule of Bahamani King Muhammad Shah I (1358-1375 CE), Shahduddin baba first time entered into Panhala area and established first Muslim settlement Nabipur (Nebapur) as Pettas of Panhala.



Figure 6: Location Map of Bahamani Sultanate

Mohammad Shah II (1378-1397 CE) developed his administration with peace and justice and established social and cultural development in his dynasty. He was the king who invited the International deliberates in his court at Gulbarga. He also invited Iranian famous poet Khwaja Hafiz sending invitation letter and gifts through his official authority Mir Faizullah-Anju.

Firoz Shah Bahamani (1397-1422 CE) ruled Miraj and surrounding area and Southern Maratha Palegars (local kings) protected their territories for several years up to Mid-15th century. Afterward, Allauddin Bahamani- II (1435-1457 CE) sent his commander Malik-ut-Tujjar towards Panhala and Vishalgad (Khelana) but he failed in battle against Maratha Palegar Shankar Raya and Shirke killed Malik-ut-Tujjar in a dense forest near Vishalgad (Khelana). After few years, Muhammad Shah Bahamani-II (1463-1482 CE) sent his minister Mahammud Gavan to defeat Maratha Palegars of Panhala King Shirke and Khelana's Shankar Raya, and tried to make them independent. Mahammad Gavan succeeded to defeat them and after Shirke had taken shelter of Bhairavgad (1493-1494 CE). Defeating rebellion by Bahamani Subhedar Bahadur Gilani at Miraj, Mahmood Shah-II (1482-1518 CE) had pardoned him on Kasim Barid's Bidar in (1487-1505 CE) request and went to Malwa. One of the noted stone inscriptions at Panhala placed with gateway of *Somale* pond (*Someshwar Talav*) named *Bab*-House had been built under the rule of Adil Khan Gazi and the suggestion of Malik Haidar Iskandar Bahadari in 1511 CE.



Figure 7: Bird's Eye View of Sadhoba Dargah and Sadhoba Talav

Adilshahi Sultanate (1527 - 1660 CE)

Panhala Fort went under the custody of Bijapur's Adilshahi first ruler Yusuf Adilshah (1489-1510 CE) after descending Muhammad Shah Bahamani-II (1463-1482 CE). With meaningful Persian stone inscriptions found at Panhala, it can be shown that Ibrahim Adilshah-I (1534 - 1558 CE) took meticulous efforts to build and develop new remarkable structures like "*Andhar Bawadi*" three floors water reservoir (in 1539-40 CE), Gate of the fort known as "*Tin Darwaja*" (in 1547 CE), Spring of permanent water

source for fort named *Nagzari* (in 1548 CE), as well as construction of a shrine over the tombstone of Shahduddin baba, Son Masoom sahib and grave of baba's wife Masabi by his main Khawas Malik Khizre Muhammad, so this place is known as "*Khizre-E-Mahal*" (in 1556 CE). He also constructed the rock cut pond near Hajarat Pir Shahduddin baba's dargah, known as "*Houze-E-Khizre*" or "*Sadhoba Talav*", (in 1557 CE), at Panhala (Figure 7). During the period of Ibrahim Adilshah-I, the security and maintenance responsibility of the Fort was bestowed upon the Adilshahi Officer; namely, Dawood Aka. At the time when Ahmednagar Sultan Burhan Nizamshah-I (1508 - 1553 CE) set siege on Bijapur (in 1553 CE), Ibrahim Adilshah-I took shelter at Panhala Fort. Ibrahim's son Ali Adilshah-I (1558-1580 CE) also built remarkable structures in fort like massive gate extended part of "*Char Darwaja*" (in 1577 CE).



Figure 8: Khwaja Shams Uddin Muhammad Hafiz

Meanwhile he continued construction of another bastion gate named “*Wagh Darwaja*”, but his sudden death delayed construction till continued (1585-86 CE) under the rule of Ibrahim Adil Shah-II (1580-1627 CE). Ibrahim Adil Shah-II also made memorable buildings for cultural diplomacy in Panhala like Kalavantin Mahal “*Naiykinichya Sajja*” (in 1602 CE), Sadare-E-Mahal “*Sajja Kothi*” (in 1607 CE) and “*Ibrahimpura Masjid*” (in 1620 CE), and Adilshahi Kings prominently developed art and architectural beauty of the Panhala Fort and its diplomatic value in the empire.

Iranian Poet Khwaja Shams Uddin Muhammad Hafiz

The great philosopher of Persian literature and poetry “Shams Uddin Muhammad” (Figure 8) was born at Shiraz, in south-central Iran, most probable in around (AD 1315-20). As a student, he learnt the Quran by heart, so he is known as Hafiz (a title given to those who had memorized the Quran by heart, it is claimed that Hafiz had done this in fourteen different ways). He had two elder brothers. At the age of 10 years his father Baha-Uddin who was a coal merchant died, leaving him and his mother with much debt. Hafiz and his mother went to live with his uncle (also called *Saadi*). Hafiz had love for learning, whatever time he could scratch off from his work in a drapery shop and baker’s shop, he spent this time for his studies. Out of his earnings he gave one third to his mother, the other one-third to his teacher and remaining one third to poor and needy, even though he continued his love for ‘Sheikh-e-Naubat’, as the manifest symbol of her creator’s beauty. Hafiz married in his twenties, he had one child. When in his twenties, still working at a bakery, Hafiz delivered bread to a wealthy quarter of the town and saw Sheikh-e-Naubat, a young woman of incredible beauty. Many of his poems are addressed to her. In his early thirties, Mubariz Muzaffer captured Shiraz, and among his various deeds, he ousted Hafiz from his position of teacher of Qur’anic studies at the college. At this time, he wrote protest poems. Hafiz created the best literary and Gnostic concepts in the form of eloquent and pithy lyrics. His concepts surpassed those of other contemporary philosophers, thinkers and scholars.

His marvelous poems, not complying with the existing norms of his time, contributed a valuable and unique treasure to the Persian literature. He made excellent use of allusions, metaphors, parables and other figures of speech, never achieved before or after him. Hafiz is one of the rare poets capable of expressing the lovers' grief, the feelings of burning butterflies, a candle's sigh and a nightingale's love with great eloquence. He has preserved his words in an ocean of accessible and unique definitions and images, which are an honor for the Persian culture.

The poetic heritage of Hafiz includes approximately 4500 verses, 550 lyric-poems, several long elegies, short couplets and a few pieces of 9th-century inscriptions. His lyrics, attributed to divine grace and the complete messages of the great Quran, have always been held in great esteem by Persian speakers, enthusiasts and Muslims. People's respect for this great poet is so great that his Divan is found in almost every house. Before beginning any new venture, or when hesitant about any particular decision, people consult his Divan to seek a convincing answer, which they often find.



Figure 9: Tomb of Khwaja Shams Uddin Muhammad Hafiz

Hafiz received invitations from the royal houses of India, Iran and Arabia to visit their countries. Two Indian kings tried their best to induce Hafiz to see their court. One of them was Mohammad Shah-II (AD 1378-1397), a great patron of art and culture. He even sent the traveling expenses and ship to take Hafiz. Hafiz found in the ghazels a well-developed art-form; it has been an instrument of many famous poets and each of them has contributed to his turn something towards its evolution. Limited by circumstance and tradition to a comparatively short length convenient for singing, it had begun its life as a poem of love and wine. The outstanding characteristic of the poems of Hafiz's first period is that each deals with a single theme. This theme is elaborated to the poet's content and satisfaction; but he does not introduce, as he always did later, a second or a third theme to combine with the first. He sings of spring rose Nightingale, wine, youth and beauty.

In the phase of sixties, he composed more than half of his ghazels, and continued to teach his small circle of disciples. His poetry at this time, talks with the authority of a master who is united to God. Hafiz died in late 1388 CE at the age of 69 years in Shiraz southwest Iran, in *Musalla* Gardens along the bank of Ruknabad river in Shiraz, which is referred to as Hafizieh (Figure 9).

Influence of Khwaja Hafiz Shirazi's Poetry on Hazarat Pir Shahduddin Baba Tombstone Inscription at Panhala

Khawaja Hafiz is a merciful and the most popular Persian poet in the 14th century in Iran, as a poet, Hafiz's poem is erotic yet spiritual, and symbolic, filled with idols of wine and sweetheart, beloved, nightingales and roses. Hafiz was a *Sufi* poet who expressed his poetic love for the divine and the unity of union with him. Along with many Sufi masters, Hafiz uses wine as a symbol of love. The intoxication of the two is such a perfect comparison. Hafiz talked about the hypocrisy and hypocrisy that existed in society and more clearly than many poets have shown. This success encouraged him, he began to write songs in Persian and his fame exceeded. Hafiz was soon invited by the dynasties of India, Iran and Arabia to give his best.

Bahamani King Mohammad Shah-II (1378-1397 CE) composed some of his best poems, he could speak Persian and Arabic tongues fluently, and he never fainted with the help of wealth and never subjected to grief. During his period many Iranian and Arabic poets came to Deccan (Southern India) and accommodated with him. Once in the court his main Vazir Mir Faizullah Anjoo presented *Guzzle* in front of *Sultan*, and *Sultan* was much more impressed with the composition and meaningfulness of this lines. Sultan gifted thousands of gold coins to him and permits to visit his homeland and settle. Sultan's fame for this charity and honesty escalated far and wide.

These stories of his generosity spread so far that the famous poet of Shiraz Khwaja Hafiz decided to visit the Deccan (South India). As soon as *Vazir* of Sultan Mir Faizullah Anjoo learnt of this, he sent a bounty and a letter from himself on behalf of Sultan. In it he promised him that "If you come to Gulbarga, you will be given your favorite farewell and you will be assured of safe secured travelling back to Shiraz". After he got the promise of hope, he was allowed to come to the Sultan Mohammad Shah-II court at Gulbarga.

He distributed some of the gifts sent by Sultan to him to his relatives and creditors and he left Shiraz and reached Lar safely. Highway robbery was very frequent in those days and so the poet deemed it more prudent to lend the remainder to a friend. Thus, being again penniless, he proceeded to Humorz with two Persian people who were named Khwaja Jainool Abi Din Hamdani and Khwaja Mahammad Kajiruni, there he embarked on the ship sent by the Sultan to take him to India: but a storm arose. The sight of a boundless sea frightened him out of his wits, his heart sank, and the next moment found him on the shore singing the praise of God and the beauties of Shiraz to the kind Vazir Mir Faizullah Anjoo, he passed some couplets to Sultan.

During the same period Hajarat Pir Shahduddin baba (1376-1397 CE) appeared and rendering his work of monotheism and cosmopolitanism in society nearby Panhala, and he lived childless life after the death of his beloved son “Masoom Sahib”. He remembered his past and used to express his sad feelings in poems, therefore the meaningful Persian inscriptions given below show the love of Masoom Sahib and Baba's tombstone (Figure 10).



Figure 10: Tombs of Sufi Saint Hajarat Pir Shahduddin Baba (Left), His Son Masoom Sahib (Middle) and Baba's Wife Masabi (Right) Inside the Baba's Dargah

“The coolness of my eyes, the fruit of my heart. He called into existence until he needed him and thus, he made affairs grievous to me”.

خنکای چشمم ، میوه قلبم . او وجودش را فرا گرفت تا زمانی که به او احتیاج داشت و بنابراین امور را برای من دردناک کرد

“A bulbul drank the blood of a heart, and thereby gained a rose. He spent a hundred years of misery in grief over his memory”.

یک لایمپ خون یک قلب را نوشید ، و در نتیجه یک گلاب بدست آورد . او صد سال بدبختی را در خاطره های خود سپری کرد

(Translation of the above two tombstone inscriptions by Colonel J. W. Watson, acting political agent, Kolhapur Southern Maratha Country and published in Bombay Gazetteer Vol 24, Kolhapur District in 1886, Page no. 424).

Above two lines of meaningful expression of Hajarat Pir Shahduddin baba for his beloved son, appear in Panhala fort on baba and his son's tombstones at *dargah*. More than 100 years back, they were covered with sandalwood cream and soft silk cloth to take care of religious monuments. These lines are original lyrics by Khwaja Hafiz which may convey and driven by his forwarded couplets and followers who listen to these odes of Hafiz sprayed in Deccan through *Bahamani King* Mohammad Shah-II. And an expression of same meaningful line is also in Hafiz's odes belonging nightingale and rose in these sad feelings which may be impacted and graced to Baba's life properly given below.

"A bulbul drank his own heart's blood; his joy was in a rose. Then envy's blast with hundred thrones assailed his heart repose".

یک لامپ خون یک قلب را نوشید، و در نتیجه یک گلاب بدست آورد. او صد سال بدبختی را در خطر های خود سپری کرد

(These odes maintained on page no. 107, odes number LXX, in the book of "Hafiz of Shiraz" selections from his poems translated from Persian to English by Harman Bicknell in 1875).

Conclusion

Panhala the unique medieval fort of Deccan, is situated in Sahyadri hill range with its intact monuments and architectural influences. After the 11th century different dynasties constructed massive architectural work and more the fort stronger from every point of view for its traditional, social, cultural, political, strategic and protection aspect.

14th Century popular poet Khawaja Hafiz of Shiraz composed much more meaningful lyrics which may drive coolness and peace of mind. Hafiz created the best vocal and Gnostic concepts in a clear and rustic way. His concepts far surpass those of other contemporary philosophers, thinkers, and scholars. His magnificent poems have given rich and unique treasures in Persian literature, not following the current rules of our time. He made great use of hints, metaphors, parables, and other figures of speech that he had never achieved before or after.

The sultans of the Deccan were great patrons of Persian poetry, and some were known as poets themselves. Of the many poets who came from Persia and Central Asia to India seeking their fortunes *Bahamani King* Mohammad Shah-II (1378-1397 CE) was a fan of poetry and he invited best artists of the world to give their best in his court. We noted that he called Khwaja Hafiz to India, but he could not come, but his popular poems keep on impacting the king's court at Gulbarga. The lyrics are mostly sung in the society and adopted. The most heart touching lines are permanently used in routine life or joys or sad moment. This poem is a messenger to express the inside emotions or sentiments for any beloved. It is affected and influenced by Hajarat Pir Shahduddin baba's life and his past, which may convey sad emotions by using nightingale and rose composition to express their sad emotions, which might have

appeared on Panhala fort baba's and his son's tombstones at the *dargah*. Words engraved over the tombstone inscription are:

"A bulbul drank the blood of a heart, and thereby gained a rose. He spent a hundred years of misery in grief over his memory".

یک لایمپ خون یک قلب را نوشید، و در نتیجه یک گلاب بدست آورد. او صد سال بدبختی را در خطر های خود سپری کرد

Original Lyrics of Khawaja Hafiz is as below:

"A bulbul drank his own heart's blood; his joy was in a rose. Then envy's blast with hundred thrones assailed his heart repose".

یک لایمپ خون یک قلب را نوشید، و در نتیجه یک گلاب بدست آورد. او صد سال بدبختی را در خطر های خود سپری کرد

The above two lines of similar meaning are important archaeological evidence at Panhala fort site in Deccan, which is medieval international cultural influence driven from Iran to Deccan in the 14th century. Adilshahi dynasty of Bijapur, from 1489 CE onwards, Panhala was fortified with great care, Ibrahim-I, Ali-I and Ibrahim-II took a lot of interest in Panhala and its fortification. As under study important as it corroborates the statement Ferishtas (1547-48 CE) Ibrahim-I visited Panhala on a pleasures trip, and after some period took shelter in Panhala. And evidently the seat of the Government from Panhala fort and shows not only architectural style of monument but also numerous Persian inscriptions are engraved over the tombstones and monuments. *"Teen Darwaja"* gate panel inscription influenced and refers to the eternal philosophy of life by Persian prose commencing by Mathnavi poems by Nizami Ganjavi, the 12th century Persian poet, and the margin has on the Top, Bottom Right and Left lines in Persian prose *"Rubaiyat"* of Umar Khayyam in forms of *"Nasta'liq"* Characters. The calligraphers of the period were greatly influenced by the Iranian experiments and were greatly influenced by the Iranian experiments and style, particularly in the form of circles, dots, composition and orthographical aids. The architectural and artistic evidence suggests that religious bonds and the long-standing commercial links between Iran and the Deccan provided important conduits for cultural traditions. Initially enthusiasm for Persian architecture, calligraphy, illumination, and painting was probably restricted to court circles in the Deccan, but eventually some imported features were fused with local traditions in a distinctive regional style. Persian craftsmen seem also to have been employed by the most powerful *Bahamani* and *Bijapur* sultanate ruler; numerous inscriptions are combined with ornamental medallions and interstitial designs of floral sprays. In the inscriptions prayers appropriate to a tomb are juxtaposed with texts more characteristic, or Sufi monastery disturbed conditions in Persia in the middle decades of the 15th century seem to have encouraged skilled craftsmen to emigrate to both India and Turkey, so that particularly close parallels to the paintings and inscriptions of the tomb are found in illuminations, book bindings, and preparatory sketches from the archaeological aspect. Fort has to embrace these tombstone inscriptions, and Persian influenced icons

and symbols are unique and important as far as Deccan medieval historical and cultural influence in Iran and the Deccan is a concern. Now days some loose slabs of inscriptions are kept nearby Hajarat Pir Shahduddin baba's shrine. Some of them are kept in Archaeological Museum at Town Hall, Kolhapur.

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