



Revisiting the Forts- An Approach to Enhance Religious Activities in the Fort Premises- A Case study Of Daulatabad Fort

Ar. Shilpa Dhawale, Dr. Supriya Nene

Allana College of architecture, Camp, Pune-411005, India

D. Y. Patil School of Architecture, Ambi, Pune-412105, India

ABSTRACT

The forts are one of the important military typologies since ancient times. The forts are military typologies designed for defense in warfare for the protection of the kingdoms. The Daulatabad fort in Maharashtra is one of the most substantial fort and, is one of the most unique examples of military strongholds of the medieval period. The earlier name of the fort in the Yadava period was “Deogiri” infested by Muslim rulers from Hindus, in the 12th century AD, from that period, till the British period, there were many changes and additions of structures by the several rulers. During the 10th and 11th centuries, in the pre-Yadava period, Devgiri was a religious centre. The paper aims to study the religious places in the Daulatabad fort. There was no fort without religious spots. The religious spots in the forts of Daulatabad were the center of faith not only for royal families but also become the center of faith and reverence for general people. The religious sites within the forts played an important role in preserving and recharging the cultural heritage up to the centuries in Daulatabad. These became the cause of cultural and religious concord between the royal families and the general people. These religious centers always released the message of prayer, peace, and wish for prosperity from the royal family. These religious spots in the fort precedes are faithful with links between the royal families and general people which ensued to be the cause of welfare rule in the region. The paper is associated to the religious spots from various periods and their historical grandness of the same. This paper is an effort to explore the dignity of the historical and religious spots within the forts of Daulatabad fort in Deccan.

Keywords- Bahamani, Military Technology, Daulatabad, Yadava period, Deccan, Religious

I. INTRODUCTION

The term Deccan is the corrupted form of the word “Dakhan” which in itself corrupts the form of Dakshin. The “Deccan” was known to the ancients as the Dakshin path or “Great Southern Highway” or entranceway from the north. (Dr. G. Yazdani, 2007). This term historically designated the region south of the Delhi Empire. Rising in the Western Ghats, the combined water courses effectively cut off the southernmost part of the peninsula from the Deccan. Daulatabad is located on a conical granite hill arising about 200 meters above the landscape, located in Deccan. The fort of Daulatabad, anciently known as Devgiri, has been discerned by all scholars as perhaps the strongest piece of military architecture of medieval Deccan (Marshall 1928 and Toy, 1957). The earlier name of the fort in the Yadava period was “Deogiri” The fortress of Deogiri is a rock situated in a plain, the rock has been excavated and a castle built on its summit. (Dr. Dulari Qureshi, 2004) The Sultan wanted to make Devgiri his capital because it was centrally situated and equidistant from Delhi, Gujrat, Lakanati, Telangana, Malabar, Dwara Samudra, and other important places. (Source: Shodhganga, Thesis on Daulatabad.)

For centuries, it also served as a hub for Hindus, Jains, Muslims, and members of the Nath sect. Its enormous, motionless walls no longer pose a menace, but rather draw tourists interested in history. Muhammad-bin-Tughlaq, Ghiyasuddin Tughlaq's eldest son and the Sultan of Delhi, made the dramatic decision to relocate the capital in 1323 C.E. As a result, Deogiri received a new name because Daulatabad meant the "city of wealth." As you approach Daulatabad Fort on the road from Aurangabad to Ellora, you'll notice how majestic a structure it is and how it commands the surrounding terrain. The Yadava king Bhillama V founded the metropolis known as "Deogiri," or the "Hill of Gods," in the 11th century C.E.

Hasan Gangu's Bahmani tyrants now had authority over Daulatabad as well. The Nizam Shahis of Ahmednagar took Daulatabad by 1499 CE, and in 1607 CE they proclaimed it their capital. The fort was enlarged in 1633 C.E., and more buildings were later retraced as ownership of the fort changed hands and dynasties. By way of various sculptures of gods and goddesses from the Brahmanical pantheon, the Jaina Tirthankaras, architectural components of both secular and non-secular character, copper utensils, etc., the remnants occasionally discovered in the fort complex reveal the existence of multi-cultural religious activity at Daulatabad. The lower city complex, which consists of main lanes and by-lanes, has also been revealed by the excavations conducted within the fort complex between 2003 and 2007.

II. RESEARCH AIM

The nature of the research is the study of religious spots on the Daulatabad fort and for the same, the literature is critiqued to understand the transformation of the fort and religious places over a period of time under the various ruler's Site visits have been carried out to study the surviving condition of the religious spots within the fortified site. Considering the great history of the Deccan land forts and their transformation over a period of time, there is very less research done in this knowledge domain. The study of religious places in the forts, and inferring the sociocultural aspect of the various rulers are important to study. This research is an effort to explore the dignity of the historical and religious spots within the forts of Daulatabad fort in Deccan.

III. THEORY AND BACKGROUND

The fortifications are structures and military typologies created for defense in conflict. In the beginning, the fortification was thought to be crucial for defense against wild animals. Due to the danger of hostile attacks, it became increasingly vital to build protective fortifications for cities and towns as well as to keep armies on hand to defend them as housing advanced and developed. Evidently, the design and development of fortifications were greatly determined by the advancement of firearms and armament.

As may be seen by the distribution of forts in Rajasthan, Maharashtra, and numerous South Indian states, forts were often built near the centre of various kingdoms. From the Vedic era to the 17th century, India's towns and cities received more attention for their defenses. With the passage of time, the nature of fortifications does not seem to have changed radically though certain changes were essential to suit new armament in the offensive and defensive strategies of warfare. The Indian landmass was usually divided into legion kingdoms.

The kings who ruled over them displayed the hugeness and richness of their courts through the beautification of the forts of important cities and towns. Important fortified cities and palaces of ancient and medieval India, therefore, present an unnerving and aesthetically

Beautiful appearance that still attracts worldwide attention and appreciation. This is believed to be the result of the due importance given to fort planning in the Shilpa Shastras, the basic books of the Hindu artisans. The architects who specialized in the branch of fort architecture were known as Durga Karina. (Forts of Karnataka)

HISTORY OF FORTS

All types of fortifications are typically referred to as Durgas in ancient and mediaeval Indian literature. The Sanskrit word "Durham," which means difficult to breach and denotes the implication of a strategic location, a strong wall, and a moat to make it an impregnable stronghold, appears to have been the source of the word "Durga."

Indian literature, including the Vedas, Kalpasutras, Smriti Shastras, Niti Shastras, Puranas, the Shilpa, and Vastu Shastras, frequently makes reference to forts and fortified towns. This large body of research sheds a great deal of insight into the growth and evolution of fortifications in India. The Vedas include the oldest mentions of forts and fortified cities. As the necessity for protection grew during the next period, significant advancements in fortification techniques were created. The art of warfare also gained importance, which is discernible from the fact that the Dhanurveda is known to be a branch (Upaveda) of Yajurveda that expounds on the classification of various kinds of forts.

BAHAMANI FORTS IN DECCAN

The Forts in the Bahamani period are typical examples of medieval Deccan forts representing Bahamani-style military architecture. The invention of cannons in the 14th century rendered medieval-style fortifications completely useless. The Bahmanis appear to have imitated the Delhi Sultans' governmental setup. The king was in charge, and next came wakil, wazir, bakhshi, and qazi. Very strong Bahamian references from the 14th century onwards, after the introduction of Gunpowder technology, in the Bahamani period, many of the forts in the Deccan were renovated as per the requirements and adapted to new weapons, such as cannons and artillery. New forts were built by considering the new Military technology. The Bahmani kingdom was divided into four a taraf or provinces, namely Daulatabad, Berar, Bidar, and Gulbarga, each administered by a tarafdar, during the reign of Mutiammad 1.

Other places on the fort- These forts bear the administrative areas, palatial complexes, ammunition storage, and water bodies. (Major T. W. Haig, 1907 Historic landmarks of the Deccan) Forts in India were closely connected to networks of trade and communication (Gommans 2002).

IV. RESEARCH METHODOLOGY: LITERATURE REVIEW AND CASE-STUDY METHOD

CASE STUDY OF DAULATABAD FORT

As the person approach Daulatabad Fort on the road from Aurangabad to Ellora, will notice how majestic a structure it is and how it dominates the surrounding terrain. The Yadava king King Bhillama V founded the metropolis known as "Deogiri," or the "Hill of Gods," in the 11th century C.E. King Bhillama V successfully waged war against the Kalyani Hoysalas, Paramaras, and Chalukyas. Up to 1296 A.D., the Yadava kings kept Deogiri as their seat of government (Tejas Garge) Hasan Gangu's Bahmani tyrants now had authority over Daulatabad as well. The Nizam Shahis of Ahmednagar acquired control of Daulatabad in 1607 CE, and in 1633 CE they designated it as their capital.

The Bahmani Kingdom is supposed to have been founded in 1347 by Hasan Gangu Bahamani, also known as Abul Muzaffar Ala-Ud-din Bahman shah. Hasan Gangu's Bahmani tyrants now had authority over Daulatabad as well. The Bahmani kings were in charge of putting in place some safety precautions and fortifying the fort of Daulatabad by building the Kalakota and double walls of Mahakota with intimidating gates and powerful bastions. Besides this, Ala-ud-din Bahamani built a number of public buildings, most notably the Chand Minar.

Fort one of the most potent forts in the mediaeval Deccan was Daulatabad, which was built on a 200-meter-high conical hill. Two moats and three encircling fortress walls with tall gates and bastions at regular intervals make up the defense system. The whole size of the fort complex, including all of the fortress walls, is around 95 hectares. As the fort was passed from one hand to the next and from one dynasty to another, it was later expounded and new structures were constructed.

In addition to the moat and fortification wall, the Daulatabad Fort now includes a number of buildings, including stepped wells (baolis), the courthouse (kacheri), the Bharat Mata temple, the elephant tank (Hathi), the Chand Minar, the Aam Khas building (hall of public audience), the royal baths (hammam), Chini Mahal, Rang Mahal, Baradari on the hilltop, water cistern (dark passage). To the south of the Rang Mahal are ten incomplete rock-cut caverns that date back to the Yadava era.

The episodic finds in the fort complex show that Daulatabad once hosted a variety of religious activities. Thanks to a variety of Brahmanical pantheon god and goddess statues, the Jaina tirthankaras, secular and non-secular architectural elements, copper kitchenware, etc. The lower city complex, which comprises of main lanes and by-lanes, has also been revealed by the excavations conducted within the fort complex between 2003 and 2007.

RELIGIOUS ACTIVITIES IN THE FORT

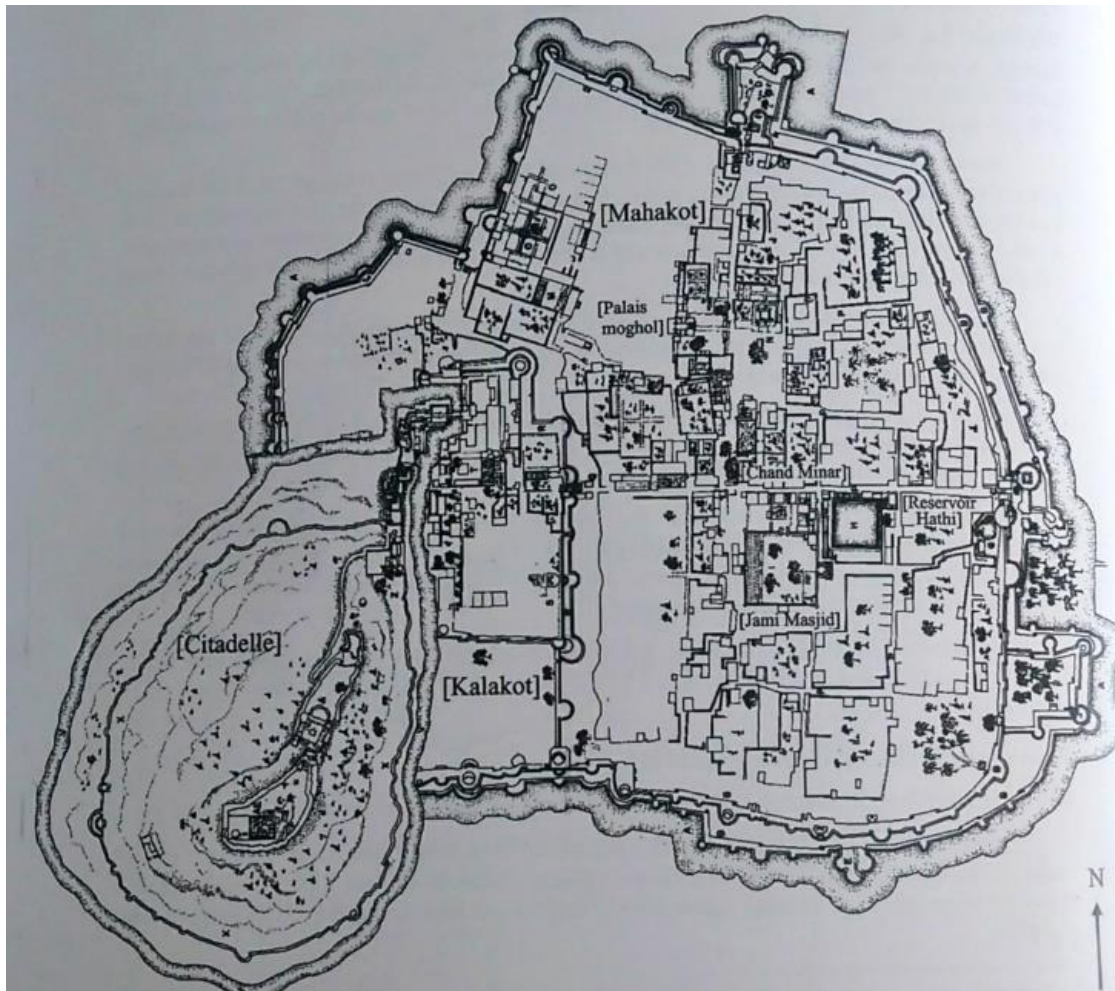
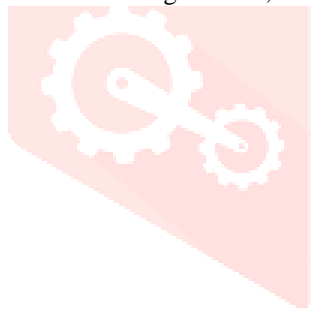


Figure no.1, Map of the fort (Source- Four forts of the Deccan by Jean Deloche)



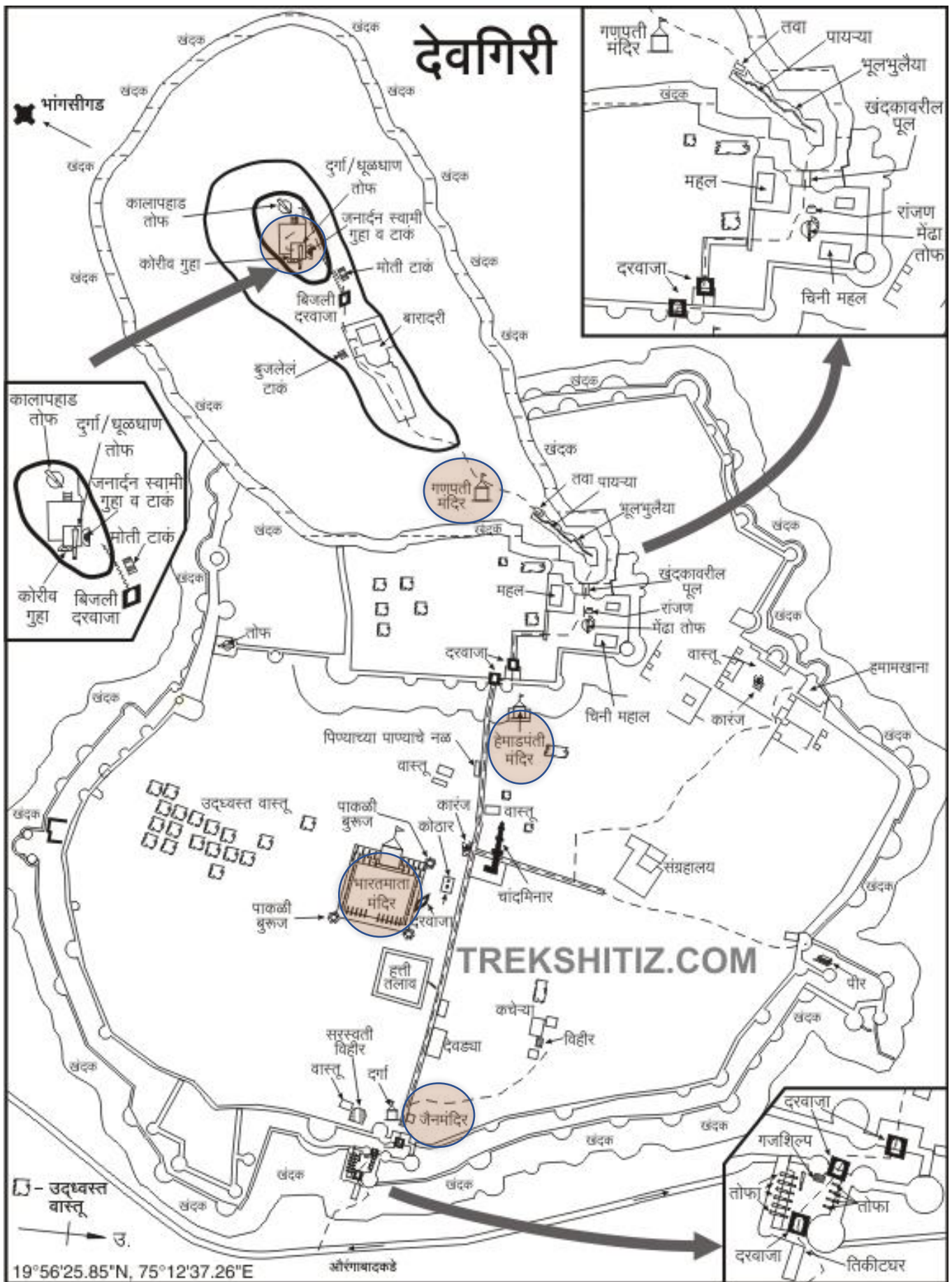


Figure no.2-Map of religious spots on Daulatabad fort

(Source- http://trekshitz.com/Ei/Devgiri_%28Daulatabad%29-Trek-Devgiri-Range.html)

Demarcated circles on the map are the religious spots on the fort;

1.Cave temples of Devgiri Fort

Caves are located on the eastern ridge of the fort, around 400 steps from Kalakot Darwaza. Caves are extremely in ruined condition and blocked today by a thick growth of wild bushes and trees. There are around

5 caves on the forts and mostly from the pre-Yadva period the caves probably contained Jain sculptures and belonged to Jain origin.

2. Jain temple dedicated to Goddess Kali

This temple is situated towards the left of the minar and was converted to a mosque. It was an active mosque and was also used for festive occasions like Ramzan Id and Bakri Id

3. The Bharat Mata Temple

One of the oldest and most significant buildings, this temple honours India and has buttresses (also known as pseudo-minarets) on each of its four corners. It is designed like a mosque and has entrance from three sides. The architectural remnants that were used to build this mosque unmistakably show that they were taken from temples built during the Yadava dynasty, between the 10th and 11th century C.E. A mosque known as Jama Masjid was constructed during the rule of Qutubuddin Mubaraq Khilji (1318 CE) by reusing pillars, brackets, and capitals as well as the stone scraps from temples (Friday Mosque).

The statue of Bharat Mata is currently located on the centre rear wall, which goes by the same name. Sultan Alauddin Bahamani (Ahamadshah-II) built the Chand Minar as a monument to his triumph over Gujarat in 1435 CE. It has four floors with spiral stairs inside, is made of stone, and is adorned with colourful tiles. There are a few tiny windows placed at regular intervals for ventilation and light. A mosque and a Nagar Khana are located on either side of the minar.

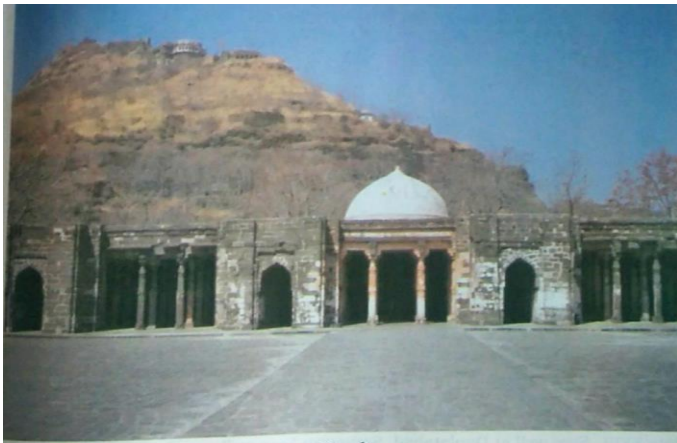


Figure 3-Jama masjid- Bharat Mata Mandir (Source-Author)



Figure 4- Bharat Mata statue (Source-Author)

4. Temple and mosque near Kala kot

Around fifty feet from Kala kot gate towards the north is another pillared temple converted into mosque.

5. Bhavani Temple

A short distance to the right of the third gateway are the remains of what once is an elegantly Hindu temple dedicated to Goddess Bhavani. The central part of the temple is occupied by a flight of steps leading to the roof of the temple which is flat.

6. Dargah shah Aziz Quattal

The dargah is in a bad condition. Towards, its west is a mosque.

7. Step wells

The step wells of Daultabad offer a rich variety of the Hindu water system. Step wells of Daulatabad have immense artistic and architectural value. Four step wells are prominently seen presently.

8. Ganpati temple

Ganpati temple is located in Kalakot area, once we pass from the rock cut passage. The temple is in good condition and taken care by Khandagale family.



Figure no.5-Ganpati temple



Figure no.6-Ganpati idol in the temple

9. Dargah Momin arif Stepwell

Size of this step well is 80 feet by 40 feet. The water of these baolis comes from natural springs. In this well there are a number of flight of steps, galleries and platforms.

10. Sarswati Step well

This well is dedicated to Goddess Saraswati and is situated in the interiors of the fortified walls.

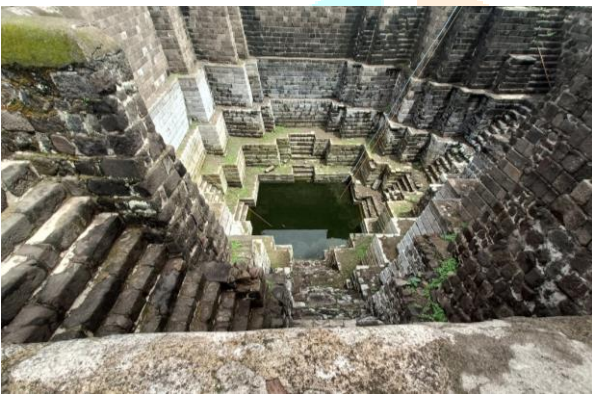


Figure 7-Step well at Daulatbad, Saraswati Step well

V. INFERENCES

History of the fort as per the chronology and architectural planning of Daulatabad fort, the various emperors made changes and created a great history, and built the structures as per their culture and requirements. As per the observation, the offensive transformation of Daulatabad's present environmental hazards and pinpoint natural reserves are being rapidly turned into commercially managed tourist destinations. Daulatabad fort in the last few decades has witnessed a dramatic increase in tourist pressure which has resulted in the debasement of its environment. There has been no dearth of rules and regulations, or a formulation of conservation and preservation policy either by the union or state government. Researchers have begun digging into the conservation of heritage destinations and creating awareness amongst archaeologists, and tourism departments to control adverse growth in and around the monuments especially those under the Archaeological Survey of India. Another problem is parking space created immediately outside the walls of the fort on either side of the main gate, the brick kiln exactly behind the fort, bordering the Chandminar. Some structures are illegally occupied, without any maintenance ensuing in collapsing on the structures and vegetation growth above and around the domes. Religious and Palatial building and their problems of conservation since Daulatabad have been under the domination of at least seven different dynasties, it is but natural that each of them leaves memorable imprints of their royal period, each distinctive in its own architectural styles. Many of the structures in the fort are in dilapidated conditions. Graffiti work is another problem, visitors enciphered their names on the structures.

VII. CONCLUSION

The religious spots within the fort premises played an important role in preserving and maintaining the cultural heritage up to the centuries in Deccan. These religious spots in the fort premises are the reason for cultural and religious harmony between the king's family and the citizens. These religious places in the fort premises pass the message of prayer, peace, and wish for prosperity from the royal hides of forts. Many times these temples provided faithful links between the royal families and general people which resulted in the cause of welfare rule in the region. Nowadays, the forts are converting into ruins gradually but these religious spots attract the people, although almost they are not in good condition.

The various festivals and programs held in these religious places as per the religion and culture are not only the protector of the cultural stream but also they are strengthening social unity.

The bonding of the local people with these religious places to secure and make these temples and mosques sites safe. These religious spots can be gathering places for the people to revive the historical memories of the forts and associated royal families.

It is also important that these spots require repair and protection because of the execrable condition in which they are. A little attention from the government and volunteer organizations can improve the condition of these sites which will certainly strengthen the cultural, religious, and harmonic relations of the surrounding societies.

REFERENCES

1. Brice Martin, 1999, Forts and Fortress, Published in Chancellor Press, London.
2. Deloche Jean, 2007, Studies on fortification in India, Place of publication: Pondicherry, year of publication: 2007
3. Dokris Uday, 2016, The War Architecture and Shivaji Raje, Academia publications
4. Garge Tejas , 2014, A thousand years of might, Daulatabad Fort, Research Paper- Academia
5. Gribble J.D.B., History of the Deccan, 1896, Digital library of India.
6. Haig T.W., 1907, Historic landmarks of the Deccan, printed at the pioneer press, Allahabad
7. Mate M.S. 1988-89, Daulatabad—an archaeological interpretation, published by: Vice Chancellor, Deccan College Post-Graduate and Research Institute (Deemed University), Pune
8. Mujumdar Deepanjan. 2015 The Fortress of Daulatabad, Publication Name: <https://www.sahapedia.org/the-fortress-of-daulatabad>
9. Markal Stephan 1994, Once the Capital of India, -The great fort Daulatabad, Publication Name: Orientations 25:2 (1994): 47-52
10. Paradkar, M. 2020, Durgavidhanam, Nilchampa Prakashan, Pune
11. Qureshi Dulari, 2004, Fort of Daulatabad, Published by – Bhartiya Kala Prakashan, Delhi.
12. Deloche Jean, 2009, Four forts of Deccan, Published by Institute of France, Pondicherry