CHAPTER VI
CONCLUSIONS

From the analysis of the preceding chapters it is evident that, Bidar district is rich in ancient cultural traditions as well as in historical associations. Located in the northeastern corner of the state, with Andhra Pradesh to the east and Maharashtra to the north and west, Gulbarga district lies to the south. It was the meeting place of several shades of culture from the very beginning.

It was under the imperial rule of Chalukyas of Badami and later Rashtrakutas with Mayurkhandi (Morkhandi) as their reignal capital in present Bidar district ruled over the territory. Basavakalyan was the capital of Kalyani Chalukyas and Kalachuris. For a short period after Kalyani Chalukyas the area of Bidar was under the sevunas of Devgiri and Kakatiyas of Warangal. The region came under the Bahamani dynasty in 1347 CE at Gulbarga. About 1429 CE the Bahamanis shifted their capital from Gulbarga to Bidar, which was strategically stronger and has a better climate. In 1430, Ahmad Shah Wali Bahamani took steps to develop the city of Bidar and its fort was rebuilt. After break up of Bahamani Kingdom in 1527 CE Bidar became Capital of Barid Shahi’s who ruled up to 1619 CE up to 1656 CE. Bidar was a part of Adil Shahi Kingdom. On the conquest of Deccan by Aurangzeb in the mid 17th century CE, Bidar became part of Mughal Empire. After the death of Aurangzeb, Bidar came under the control of Nizam of Hyderabad. The Hyderabad state ruled by this dynasty included Bidar area also and its rule
continued up to 1948. With the reorganization of states in 1956 CE Bidar became a part of unified Mysore state which later was renamed Karnataka.

As such, Bidar District has major and strategic forts at **Bidar**, **Basawakalyan**, as they were the reignal capitals of Chalukyas of Kalyana and Bahamanis and Barid Shahis. There are also minor forts at **Mantala** and **Morkhandi** in **Basavakalyan taluka** Bhalki, Bhatamba in Bhalki taluka and **Hankuni, Humnabad** and **Hallikhed (B)** in **Humnabad taluk**.

Sultan Ahmad Shah Wali Bachamani (1422-36 C.E.) transferred his capital from Gulbarga to Bidar for various reasons such as its fine climate, central position and natural defenses and renamed it as Muhammadabad. Athanasius Nikitin, a Russian traveler, who was in the Deccan with the assumed name of Khwaja Yusuf Khurasani from 1469 to 1474 C.E, spent many months at Bidar as a Parsian Shia. He has described Bidar as “the chief town of the whole of Mohamedan Hindusthan.” The town was about 24 kms long. There was brisk trade in horses, cloth, silk and pepper. The court of justice was situated within the fort of Bidar, the nobles lived a luxurious life.

Bidar fort is considered one of the most formidable forts in the country and is an interesting bulwark. Sultan Ahmad Shah Bahamani constructed a large and strong fort at Bidar between 1426 and 1432 C.E on the site of an ancient fort, which is even today known as the **Purana Qilla**. It is situated in the eastern part of the town and has within it ruins of palaces, mosques and other buildings which had been built of trap rock. Stone and mortar were used to build the fort walls. The fort is entered from the southeast by a zigzag passage.
protected by three gateways. The entrance gate has a lofty dome, the interior of which had been painted in bright colours. Traces of these paintings can be seen on the pilaster. The external circumference of the fort is about 4 kms.

There are about 37 bastions, some large guns on the big bastions, which contain the names of their designers and rulers under whom they were made. One of them is 4.72 metres long, 63.5 cms and 48.26 cms in bore. There is a very huge gun-bastion in the fort. On the eastern side of the bastion is a shrine named after Veerasangayya, the shikhara of which has a modern appearance. It contains the samadhi of Veerasangayya, a local hero who was a Veerashaiva devotee. There were a large number of magazines in the fort for storing arms and explosive materials, the remains of which may still be seen behind the ramparts near all the important bastions.

There are about seven gates besides the main entrance from the city side. They are (1) the Mandu Darwaza, (2) the Kalmadgi Darwaza, (3) and (4) anonymous (5) the Delhi Darwaza, (6) the Kalyan Darwaza and (7) the Karnataka Darwaza. A good view of the Kalyan Burj, which stands in the west, can be had from the court of the Delhi Darwaza. Towards the south of the Kalyan Burj, is the Petla Burj. It was called so, on account of its curtains. The Lal Burj or the red bastion was built out of red masonry. About three-fourths of a furlong from the Lal Burj is Kala Burj, it was called, so as it was built of dark trap masonry. The object of these burjs was to strengthen the defense line at this point for the protection of the Takht Mahal against cannons. Munda Burj is to the west of the town and is octagonal in shape. Its roof has been destroyed.
There was arrangement in the fort to pour out boiling oil on the invaders outside. There were separate parts reserved for storing gunpowder. There are many tunnels inside the fort, there was a deep well, which was the source of supply of drinking water. The fort is surrounded by a big triple channel moat with partition walls hewn out of the solid rock. The rock is laterite, which by weathering has assumed a dark brown color. The width of the moat between the glacis and the first partition-wall is 32 feet 6 inches, between the first and second partition-walls 36 feet 4 inches, and between the second partition-wall and the scarp 41 feet 9 inches. The depth of the moat is 30 feet, and the height of the scarp above the rock-base on which it is built varies from 32 feet 8 inches to 43 feet. A *Karez* was laid out for water supply to Bidar town and a line of manholes commencing from Fateh Darwaza to the moat of the fort can still be seen.

There are several monuments within the fort. They are;

**Takht Mahal** (Throne Palace) had two side pavilions with lofty arches. It had a spacious hall, at the back of which was the Sultan’s room. The building had stately dimensions and exquisite surface decorations. The coronations of several Bahamani and Barid Shahi Sultans were held here.

**Tarkash Mahal**, said to have been built for a Turkish wife of a Sultan. From the remains of the decorative work found in the ornamentation of the walls, it can be said that the Mahal was built or extended by the Barid Shahi Sultans who had kept large harems of ladies of different nationalities.
Rangeen Mahal, literally means the colored palace. Its walls were originally decorated with tiles of different colors. The walls of this Mahal are very thick and are of black stone. It is noted for its artistic quality.

Shahi Matbakh (royal kitchen) adjoins the Rangeen Mahal towards the west. Originally, it appears to have been the residence of a prince or some dignitary. The Shahi Hammam (royal bath) is situated very near the royal kitchen. Quite close to the royal bath there was a Lal Bagh (red garden) so named on account of a beautiful layout or due to the red flowers grown there.

Gagan Mahal (“heavenly” palace) was originally built by the Bahamani kings and some alterations and additions were made by the Barid Shahi rulers. It has two courts, the outer court was used by the male staff and guards. In the inner court also, there are rooms in either side of the covered passage for the accommodation of the guards. The main building of the palace was for the use of the Sultan and his harem.

Diwan-i-Aam (Hall of Public audience) was also called Jali Mahal. It is situated to the west of the Zanana enclosure. The building has two entrances one through the east and the other through the west. At the backside of the main hall, there are three rooms. The central room was probably the Sultan’s chamber where he sat before coming into the audience hall. The spacious halls adorned with tile work were perhaps meant for ministers and other top officers of the court.

Solah Khamb Mosque, which is said to have been built in 1423-24 C.E by Qubli Sultan, is on the western side of the Lal Bagh and is known so as it
has 16 pillars in the middle part of the prayer hall. It is also called Zanana Masjid as is it situated near the Zanana enclosure. It was an important mosque as the Friday prayers and state functions of a religious character were held here. There is a well beyond the southern wall of the mosque.

**Old Naubat Khana** appears to be the residence of a commander of the fort. It has a spacious hall with a room to the west and a platform in the front. The hall has beautiful windows in its back through which a good view can be had of the city wall and the buildings of the town on that side. The platform, which is in front of the building, is very extensive and was a place of pleasantness.

In view of the considerable strategic importance of the town, there must have been old enclosure walls, which were however, demolished. The present ramparts and bastions of the town appear to have between added during the 15th century C.E. The town is entered by five gateways, they are;

**Shah Ganj Darwaza** was originally called Makki Darwaza (Mecca Gate). During the time of Nasir-ud-Daula Bahadur a grain market by name Shah Ganj was constructed and the gate was renamed as Shah Ganj Darwaza. The Munda Burj is very near to this gate.

**Fath Darwaza** is situated at a distance of about one km from the Munda Burj. This important entrance to the town was constructed with great care. The name, which means victory gate was given by Aurangzeb when his army marched through the town triumphantly in 1656 C.E. Its former name was Nauras Darwaza.
Mangalpet Darwaza is at a distance of about a kilometer from the Fath Darwaza. It was rebuilt in 1850 C.E. Its doors are strengthened by iron bars and are studded with iron spikes.

Dullhan Darwaza is to the north of the Mangalpet Darwaza, Dulhan literally means a bride. Dulhan darwaza therefore signifies either the bride of the gateways or the gateway associated with some unknown bride. It appears to have been rebuilt in recent times, its wooden doors are missing.

Talghat Darwaza is situated at a distance of roughly one km from the Dulhan Darwaza and is the most picturesque of all the gateways of the town. It has two lofty arches, one on each side of its inner and outer faces.

There are other secular and religious monuments within the town fortifications they are;

Chaubara - This is an old cylindrical tower, constructed probably as an observation post. It rises to about 22 meters above the ground-level commanding a fine view of the entire plateau from the top. A winding staircase of eighty steps leads from the northern side to the top of the tower.

Madrasa of Mahmud Gawan is an imposing building of the Bahamani period. It is a unique monument both in plan and in the general style of architecture. In the reign of Muhammad III (1463-1482 C.E), Khwaja Muhammad Gilani (Mahmud Gawan) built this Madrasa (college) at Bidar in 1472 C.E. Arabic and Persian languages, theology, philosophy, mathematics, etc were taught to students in this madrasa. They were given free boarding
and lodging facilities besides free education. The teaching staff also lived with the students.

**Jami Masjid** comprises a court hall measuring, a prayer hall which is divided into seven arches has an imposing façade towards the court. The central one is slightly larger in dimensions. The arch heads, supporting the ceilings, rest on low but massive columns. The *mihrab* from where the Imam conducted the service has a pentagonal plan at the base projecting from the hall. The chain and pendant device of the Barid Shahi architecture can also be seen.

There is a small dome called the Mint to the south of the *Madrasa*. The little building might have been used for minting of coins in a larger structure, which was probably adjacent to it. However, now there is no trace of the latter.

**Takht-i-Kirmani** is very near to the *madrasa* towards the fort. It is called so as it contains a couch which was associated with the saint Khalil-ullah Kirmani. The gateway has a large arch. The main arch has four smaller arches, built in its sides. The smaller arches have been arranged in two rows, one above the other. It is noteworthy that a series of form of *rudraksha* beads have been engraved along the border of the arch head. There is a hall measuring 9.46 meters by 10.98 meters and it is divided into three apartments by arches. In the centre of this hall, the couch is placed on a wooden platform, which is well-carved and gilded in the Persian style. The local people highly rever this couch and a large number of people visit it during the month of *Muharram*.
Bidar had four schools for physical training and military instructions called Talim Khanas in the four quarters of the city. Here, the pupils were taught wrestling, club exercises and fencing. These Talim Khana were also called Tahdid Khana (punishment houses), as the culprits received punishments under the surveillance of the staff of these institutions. They still exist in name and are called;

1. Manhiyar (bangle-seller's) Talim, situated in the northern part of the city,
2. Abbas Pansali (water-miller's) ki Talim, situated in the southern part of the city,
3. Siddiq Shah ki Ta'lim, situated in the western part of the city and
4. Nur Khan ki Talim, situated in the eastern part of the city. The schools give instruction in wrestling, club-exercises, and fencing, such as are displayed during the mock-fights of the Muharram festival in India.

There were also Khanqahs (monasteries) in Bidar town they were;

The Khanqah of Hazrat Nur Samnani with a large hall, which was used for accommodating the disciples and a mosque for their praying. The hall has a cell at its back in which perhaps the Shaikh used to meditate.

The Khanqah of Hazrat Shah Abu'l-Faid with a large enclosure.

The Khanqah of Shah Wali-Ullah-al-Husaini with a spacious hall with three arched openings.

The Khanqah of Shah Ali Husain Qutb is near that of Shah Wali-Ullah-al-Husaini.

The Khanqah monastery of Mahbub Subhani with several building among which a mosque is of special interest. There is a monastery of this saint, which
is called **Chhoti Khanqah** as it is the smaller one. It has a gateway, a mosque and a hall with a court in front of it.

The **Khanqah** of **Makhdum Qadiri** close to the **Chhoti Khanqah** of Mahbub Subhani. This has several buildings within an enclosure. The main block has a double hall with five arched openings.

**Basavakalyana fort**, earlier known as Kalyana fort, is located in Bidar district in the Indian state of Karnataka. Its historic importance is dated to 10th century when, the capital of Western Chalukyas was also shifted from Manyakheta to Kalyana.

The fort is strategically built as a defense structure in a camouflaged setting, which is not discernible till the enemy is at close quarters of the fort. This gives advantage for the defense forces holed up in the fort to repulse enemy attacks. This strategy of locating the fort in naturally camouflaged locations was popular in the forts built in the Deccan.

In the Kalyan or Basvakalyan fort, as an economy measure, the defences of the fort were built by inter-connecting large boulders scattered on the hills with strong fort walls. The fort was made defensively complex with guard rooms and barbicans, which was a novelty at that time. The fort consisted of three concentric irregular fort walls. The fort has seven gates, out of which five are in good shape. At the entrance to the fort, there is solid arch with balconies on the flanks accessed by series of steps on either side. The fort walls encircling the central courtyard have guardrooms, which are also combined with many bastions and mounted by cannons (some of the cannons are also
ornamented). Cannons are also lined along the approach path to the citadel. The fort walls are engraved with images of Yalis. At the top of gateways, openings are seen, which were likely used to douse the enemy with boiling oil. Another defense measure is the deep moat that surrounds the fort. The citadel is centrally located within the fort, on a high ground.

The main door to the citadel is known as the Akhand Darwaza built with four red stone slabs. From a doorway, up a flight of steps is the passage to the Rajmahal palace (mostly in ruins). Adjoining the palace is a temple that does not have any deity. There is a square pond in front of the temple. Behind the temple to the west is the Rani Mahal (queen’s palace), from where there is an exclusive approach to the temple.

Also seen within the fort precincts are: an empty pond with pillar of a fountain at the centre, a platform used during Muharram prayers, two deep wells on the northeast and western sides with inclined ramps for the oxen or horses to draw water, secret narrow passages to underground chambers for emergency escape during enemy attacks, the Talim Khana (a chamber used as a gymnasium), a cannon popularly called the ‘Khadak Bijli Thopu’ (literal meaning sharp lightning cannon) on the second bastion and a long cannon placed on a circular battlement on the southern wall.

Apart from the major forts at Bidar and Basavakalyan there are also some minor forts in the district which are discussed as follows;

**Manthala** about 15 kms south-west of Basavakalyan town on the National Highway 9, has ruins an old fort located on the left side of a road of an old
village of Matala or Mantala. There are remains of entering into the such as a huge arched gateway to the north, another gate to the fort with arched door on the eastern direction and a residential quarters.

**Morkhandi**, which is at a distance of about 16 kms west of Basavakalyan town, has remnants of an old fort an old gateway built in black stone, remnants of an old fortification of pre-Muslim period, consisting of gate and platforms small room like passages on either side.

**Bhalki** an important town situated is about 40 kms northwest of Bidar town has a fort said to be built by Ramachandra Jadhav. The fort built in black stone is irregular rectangle in shape the walls of the fort on all sides about 35-40 feet in height and about 200-250. It has a gate on the western portion of the fort has a big bastion. Inside the fort there is a Gadi Ganesh Mandir, a mahal of about 25 ft height by 35 ft in length and breadth on all four sides and ruins of spacious rooms.

**Bhatambra** is about 8 kms north-west of Bhalki town. It has an old, large and strong fort. The fort is built in black stone and is in square shape with seven bastions, four bastions at each corner of the fort and one in the centre at east west and southern wall. In the fort there is a square shaped building, a pavilion with two storeys built in black rock stone and dilapidated rooms adjacent to the pavilion.

**Humnabad**, previously called Jayasingapura, situated at a distance of 52 kms southwest of Bidar town, is the taluka headquarters. It has fort, which
encircles the Veerabhadreshvara temple square in shape with wall and a round bastion on all four corners.

Some 10 kilometers away from Humnabad is the village Hankuni, though does not find mention in any historical records, this village has a minor but massive fort in rectangular shape.

Hallikhed (B), a large important village, situated about 22 kms northeast of Humnabad town. It does not find mention in any historical records so far. But, it has a small fort in rectangular shape. There are four bastions to the fort, one each at the four corners of the walls. The entrance on the east which is large seems to be of Muslim period is in double storey and has an arched doorway. The second storey has large rooms with arched open doors.

From the architectural appearance the massiveness of these forts, it can be said that, these minor forts might have been a frontier outpost or garrison held by some provincial governors. Unfortunately, the fortification walls are now being under demolition and destruction.

Bidar district is rich in ancient cultural traditions as well as in historical associations. The district provides many attractions to scholars, pilgrims and others by its Hindu monuments of ancient period in the district. These are located in various villages of the five talukas i.e., Bidar, Basavakalyan, Bhalki, Humnabad and Aurad.

Aliabad about seven kms North-west of Bidar town has a small temple dedicated to Ishvara, also called Rameshvara, in front of which there is a natural water-spring and a pond called “Papanash”..
An inscription from **Andura** situated about 14 kms west of Bidar belonging to the period of Chalukya king Jadekamalla II (1139-49 C.E.) mentions about the existence Naraneshvara temple, which was being visited by members of the Chalukyan royal family. The temple cannot be traced but there are relics of an old temple in the village.

**Jharani Narasimha** is an old Hindu temple dedicated to Narasimha. It is excavated in a tunnel and now just above adjacent to it there is the Farah Bagh Mosque. The length of which from the steps to the shrine is about 91 metres the breadth being about 2 meters. There is a, roughly carved image of Narasimha on a stone wall at the end of the cave.

About three kms from the Bidar town on the Bidar Udgir road there is **Nanak Jhira Sahib of Guru Nanak** (1469-1539 C.E.), Guru Nanak visited Bidar and stayed below a rock. It has become widely famous as Guru Nanak Jhira Sahib with its recently constructed sprawling and splendid Gurudwara complex.

**Kamthana**, a village which lies about eleven kms south-west of Bidar town, has a noted old Jaina basadi dedicated to Parshvanatha of pre-Muslim rule.

The Sinda feudatories ruled in **Ranjolkheni** area which lies about 19 kms south-west of Bidar town and constructed several fine places of worship like temples dedicated to Hajjeshvara, Hemeshvara, Bibbeshvara and Brahmeshvara. Among these temples one temple called Nanjundesvara
temple exists in the village has a nartakiya mantapa or an outer hall with sixteen carved pillars of ancient times and a garbhagaha with a linga.

**Aurad** is about 42 kms north of Bidar town, it is the headquarters of the taluka, has a well-known ancient temple of **Amareshvara** where two ancient carved pillars.

**Sangam**, is about 32 kms southwest of Aurad, lies at the confluence (sangam) of the Karanja and the Manjra rivers has an ancient shrine of **Sangameshvara** with mantapa of carved ancient pillars and a garbhagaha consisting a linga on a small platform. Santhpur, lies about 11 kms southeast of Aurad. It has an ancient temple of Mahadeva.

Basavakalyan the capital of the later Western Chalukyas (of Kalyana) attained great celebrity as the metropolis of an empire, as a centre of wealth and prosperity, as a seat of learning and as an abode of spiritual wisdom hallowed by illustrious saints like Basaveshvara, Allama Prabhu, Akka-Mahadevi etc. From a few epigraphs that have been hitherto found at Kalyana, it is evident that there were temples of Bhimeshvara, Madhukeshvara, Hatkeshvara, Mahakaleshvara, Pampeshvara, Someshvara, Malayavati, Narayan, etc in the city. Most of the many splendid monuments of Kalyana of the Chalukyan times do not now exist.

Near this **Parusha Katte** in Basavakalyan where Basaveshvara used to sit and give alms to the needy persons and also sometimes initiated his disciples and composed 'vachanas', can be seen relics of a Chalukyan temple like designed pillars ad images of Hindu gods and goddesses. There were
also a temple of Ishvara called Tripurantakeshvara and Nandi on the bank of Tripurantaka tank, **Prabhudevara Gaddige** of Allama Prabhu Deva. There are many laterite caves nearby the lake, in which, it is stated, sharana saints, used to meditate they are **Akka Nagamma’s Cave**, **Arivina-Mane** or **Basaveshvara Mahamane**, **Nulia Chandayya’s Cave**, **Ghanalinga Rudramuni’s Cave**, **Vijnanesvara Cave**, **Madivala Machayya’s**, **Honda (pond)**, **Bandawara Oni** in near Sastapur, **Kambli Matha** named after Kambli Nagadeva, **Mahanta Matha** (also called Gosai Matha) is situated near, the fort, **Sadananda Saraswati Matha** with Peetha is the chief seat of Ananda Sampradaya founded by a seer and mystic named Sadananda, exist in Basavakalyan.

**Chandakapur** a village about 20 kms south-west of Basavakalyan town had shrines of Ramalingeshvara, Somalingeshvara and Revanasiddeshvara. Among the above temples the Ramalingeshvara of Chalukyan (of Kalyana) only exists. The temple consists of three halls a Pillared Mukha Mantapa or sabha mantapa, an inner hall mostly Nandi mantapa where the nandi is missing and a garbhagriha with the linga.

**Gorta (B)** has been called Gorante in inscriptions is situated about 18 kms north-east of Basavakalyan town. It was an agrahara village, from the inscriptions it is also evident that there were temples Rudreshvara, Nagareshvara, Malleshvara temples and Jain basadis. But presently there is only one old Mahadeva temple constructed in rock stones. It has chambers a ruined outer mantapa, Nartakiya Mantapa, nandi mantapa and Garbhagriha.
has an ancient linga, which is installed on a single stone platform of two feet with beautiful elephants lions followed by floral designs carved on it.

**Mirkhal** located about 19 kms north of Basavakalyan town, has ancient temples of **Ishvara** and **Narayana**. The **Ishvara temple** might be the Someshvaradeva temple mentioned in the inscriptions. The Ishvara Temple which is situated at the entrance of the village is an East facing temple with three chambers, the Nartakiya mantapa, Nandi Mantapa and **Garbhagrha**. **Narayana temple** is located at the extreme corner of the village facing east. At present only two chambers of this temple namely the outer chamber and **Garbhagrha** are existing. This Narayana temple cannot be said with surety that it is Narayana temple because it has some features of Shaiva temple. Besides, in this village there are seven huge wells or Kunds (small stone built wells). One such well which is behind Narayana temple discussed above is of architectural importance.

**Morkhandi** about 16 kms west of Basavakalyan town is known for ruins of an ancient Chalukyan temple constructed on the bank of a tank. There are only a dilapidated mantapa and a **Garbhagrha** which has no image. The village has also relics of a Jaina basadi (temple), Siddheshwara temple in the village which in architectural style seems to be of Muslim or later period.

**Muchalam**, (now called Muchalamb and Muchalambi) a Kalahalli (village) in Rajanarayananapura in an inscription is about 12 kms northeast of Basavakalyan town, the inscription also records a grant made to Rameshvara temple of Mucchchalambi, it had shrines dedicated to Ramalingeshvara and
Mahadeva also. Of these, the Ramalingeshvara temple exists in the village, it seems to have been a trikuchala temple with a nartakiya mantapa, a nandi mantapa and Garbhagraha. There is an old well to the left of the temple.

**Narayanapur** is an important ancient village three kms east of Basavakalyan town. The village has been mentioned as Tribhuvana-tilaka Shri Rama Narayanapura Rayanarayanapura and Viranarayanapura in inscriptions. The village has a Shiva temple of the Chalukyan times, constructed with a trikuchala (three-cell) style consisting a Garbhagraha and two pillared mantapa. There is another temple on its left side is of the same style and similar ornamentation. This temple is in ruins has only outer mantapa in existence, the Garbhagraha is complicity dilapidated with a linga still existing in the dilapidated Garbhagraha.

**Partapur** about three kms northeast of Basavakalyan town is known for ruins of Shiva temples of the Chalukyan times. It has an old temple of shiva, which has a pillared mantapa and a Garbhagraha there is no idol in the Garbhagraha.

**Ramteerth** which is some 20 kms west from Basavakalyan, has an old but recently renovated and rebuilt temple of Ramalingeshvara. The present Garbhagraha is enclosed by a modern wall in which ancient pillars of Kalyana Chalukyan times are fixed in the walls. There are relics of this ancient times like miniature stones of pillars, madanikas, ceiling stones, image of dancing Shiva (nataraja).
**Rajeshvar** is a large village about 20 kms south-east of Basavakalyan town. It has a temple of Ramalingeshvara. It is a dvikuta structure (Two chambered temple) with an outer mantapa or Nandi mantapa and a Garbhagraha. There is another attached to the above temple to its right side, which consists of a nandi mantapa and a Garbhagraha.

**Shivapur**, a small village about two kilometers southeast of Basavakalyan town, is noted for its old temple of Siddheshvara also called Kundaleshvara, situated on the bank of a lake. is in dvikuta consisting of an outer mantapa and a Garbhagraha.

**Umapur** a small village situated at 18 kms southwest of Basavakalyan town two temples of same architectural style. These temples are in Trikutas design with a large shikhara on the Garbhagraha depicting the Nagara styles of architecture. There is a Garuda stambha and a large well in front of the first temple. They have highly ornamented pillar with floral designs on the floor, a vimana Nandi mantapa, Garbhagraha with a linga and idol of Shiva Parvati.

**Hulsoor** is an important circle situated about 15 kms north of Basavakalyan on the Basavakalyan-Bhalki-Aurad road though does not find mention in any of the historical records so far has four ancient temples two of pre-Kalyana Chalukya period and two of Kalyana Chalukya period. They are; a Veerabhadreshvara temple and three Shiva temples. The Veerabhadreshvara temple is an old temple mostly pre-Chalukyan (Kalyana) period which is renovated recently. The ancient Shiva temple of Kalyana Chalukya period is completely dilapidated with an outer chamber, a completely dilapidated
garbhagraha, which has an ancient linga. Another spacious but dilapidated temple. The temple is built on a wide, high and designed plinth, it has an outer hall open without vimana (ceiling), garbhagraha.

**Bhalki** an important town situated about 40 kms north-west of Bidar town is the headquarters of the taluka and has been called as Bhallunke, Bhaliki and Bhalikki in inscriptions. The Bhalkeshvara temple has an outer hall with a pillar of ancient period.

**Khanapur** popularly called Mailar is a small village about 26 kms southeast of Bhalki town, has an old and well known temple dedicated to Mailaralingeshvara (Mailara Mallanna) called Mahabhairava Mailara in an inscription. Situated in the midst of fine natural surroundings on the bank of a pond at a short distance from a stream is in dvikuta and has an arched outer hall with pillars of two types, which seem to be of Rashtarkuta or early Kalyana Chalukya period with additions of later 17th-18th century C.E.

**Khatak-Chincholi** a village at a distance of about 24 kms southwest of Bhalki town has a Veerashaivu Matha called Hulikunte Matha which is said to have been founded in the 13th century.

**Humnabad** previously called Jayasingapura or Jayasimhapura situated at a distance of 52 kms south-west of Bidar town, is the taluka head quarter is said to have been built by king Jayasimha in 1040 C. E. There is a well-known old temple of Veerabhadreshvra here facing east with outer hall having seven carved pillars of pre-Chalukyan (of Kalyana) or early Chalukyan (of Kalyana).
period and garbhagraha with idol of Veerabhadra, shikhara on the Garbhagraha.

**Hilalpur** which is about 12 kms, northeast of Humnabad town has the ruins of a Chalukyan temple. **Jalasangi** an ancient village situated about 10 kms northeast of Humnabad town has a beautiful temple of Ishwara, which is in ruins on the bank of the tank in this village. It is a three chambered structure having a Nartakiya mantapa, a Nandi mantapa and garbhagraha with a linga.

There are groups of Monuments of tombs and shrines of Muslim rule in the Deccan belonging to Bahamani Sultans, Barid Shahis Sultans, Governors of Adil Shahis, Mughals, Nizam of Hyderabad and their contemporary Sufi saints outside orbit of the forts and the town enclosure of Bidar and Basavakalyan. They are located on the roads to Ashtoor, Hyderabad and Naubad in Bidar, on the main road from the fort to National Highway at Basavakalyan and other places in the district.

Apart from the forts and monuments within them, ancient Hindu temples Bidar district has magnificent monuments located around the main towns and far away places.

**Ashtoor** is about four kms east of Bidar town in the low lands. Several majestic mausoleums of their period are found in this place. They are;

**Tomb of Ahmad Shah al-Wali Bahamani**, a square shaped vast and lofty building with very thick walls with three entrances from north, east and south. The dome of this tomb is three-fourths of an orb in shape with an 'Octagonal base at the roof-level. There is a large hall with arches on all sides.
Tomb of Ahmad Shah’s queen, situated to the east of his tomb and is constructed in the same pattern. The entrance into it is from the south. It contains five graves, one of which is said to be that of Ahmad Shah's queen.

Tomb of Ahmad Shah’s son, is also built in the same style. Its interior has remains of stucco works of floral designs and religious texts. The ceiling is decorated with paintings in the same way as in his father’s tomb.

Tomb of Sultan Alaud-Din Shah II perhaps, constructed by Sultan Alaud-Din Shah II himself in advance has tile panels and carvings on the black stone margins of arches. There are three entrance arches from the south, east and north. The dimensions of the square base of this monument and of its dome are the same as those of the tomb of Ahmed Shah-al-Wali.

Tomb of Sultan Humayun stands by the side of the tomb of Sultan Alaud-Din Shah II. Its roof was destroyed by lightning some years back. The arches of this monument are of a different shape. Tomb of Malika-i-Jahan is the tomb of the wife of Sultan Humayun Shah. This monument lies to the south-west of the tomb of her husband. This is a smaller building.

Tumb of Sultan Nizam Shah situated to the west of Sultan Humayun’s tomb, Its massive walls are built of trap masonry. It has three entrances from the east, north and south. Tomb of Sultan Muhammed Shah III resembles the tomb of Nizam Shah. But the sizes of the arches are different to a small extent.

Tomb of Muhammad Shah Bahamani was constructed by Muhammad Shah Bahamani himself during his life time. It is as stately as the earlier tombs
of the Bahamani Sultans. It has massive walls and small arches arranged in three rows. The base of the dome in the roof is octagonal

**Tomb of Sultan Wali-Ullah** lies among the main group of the Bahamani tombs, it has strong walls. There are remains of a parapet. A small door in the south forms the entrance. **Tomb of Sultan Kalim-Ullah** is situated close to the tomb of Sultan Wali-Ullah and is similar to it in pattern.

**Chaukhandi of Hadrat Khalil-Ullah**, who was the preceptor of Ahmad Shah. The tomb of saint Khalil-Ullah erected on a high place, which has many steps near the tombs of the Bahamani Sultans.

Besides these monuments, the visitor can also see the tomb of Shah **Rukh Khan**, the well, which came to light recently in the low land to the south of the sepulchre of Ahmad Shah, the tombs on a platform under a neem tree, the tomb of **Shah Raju**, etc.

The Baridi or Barid Shahi tombs lie about two kms west of Bidar town on Chidri and Udgir Raod. There were formerly gardens around them. The first tomb is of **Qasim Barid** and it resembles the sepulchres of Wali-Ullah Bahamani and Kalim-Ullah Bahamani.

**Ali Barid** too built his own tomb, which shows great improvement upon the Bahamani mausoleums. It a large dome with a circular base decorated with niches and mouldings. A mosque consisting of an open court, a cistern, a prayer hall and an arcade, is attached to his tomb.

The tomb of **Ibrahim Barid** is of the same type as that of his father, Ali Barid, and likewise presents a stately appearance. In this building, there are
three graves, the central one being that of Ibrahim Barid and the other being of his wives.

The tomb of Qasim Barid II faces the grave of Ibrahim Barid. The tomb of the wife of the Sultan is also by the side of her husband’s tomb here. Khan Jahan, who was the son of Qasim Barid, might have constructed his mausoleum during his own lifetime. It is built with well-chiseled masonry and has steps on all four sides and surrounded by a small moat. The dome rests on a circular drum.

Apart from the monuments within the forts of Bidar and Basavakalyan, and the Royal tombs, there are another group of monuments is situated within an ambit of six miles from the towns of Bidar, Basavakalyan and in other talukas of the district. They present considerable variety, comprising of gardens, tanks, water-channels, tombs, and places of worship of different faiths. It is difficult to observe the chronological order in describing these monuments, for their geographical positions do not indicate any dynastic influence, and the choice of site has been more or less a matter of individual taste, in some cases led by religious associations. In such circumstances for the convenience of the visitor it has been thought best to follow the roads which emerge from Bidar, and proceed in different directions, and to make a divergence from the road whenever any monument is situated away from the former. Hence a geographic approach is adopted in describing these monuments starting from Eastern region of the Bidar town and moving on in clockwise direction of the town. These monuments are;
**Farah Bagh**, or Garden of joy, was given to a beauty spot of Bidar where water oozes out from the bosom of the rock and the valley below is divided into natural terraces and clothed with luxuriant verdure. The place is situated about a mile and a half to the south-east of Bidar approached from the Mangalpet Darwaza. The garden laid out by the Mughal governor, Mukhtar Khan, in 1082 H. (C.E. 1671) has fallen into complete ruin. Nearby, towards the west, adjoining the southern wall of the mosque is the doorway of the temple dedicated Narasimha in a tunnel. Its Iron gate and cusped arch head have a modern appearance. It is also called *Jharani Narasimha* by the Hindus.

The **Habsi Kot**, or the fortress of the Abyssinians, is a hillock situated close to the town of Bidar towards the east, being separated from the latter by a narrow gorge. There are some tombs of the Abyssinian nobles who were employed at the court of the Bahmani and Barid Shahi kings.

The Dargah of **Hazrat Shah Abu'l-Faiz** is situated at a distance of about a mile from the Mangalpet Darwaza, towards the south. The railway line forms a loop round the monument, and the domes of the shrine present an impressive sight. The tomb is situated within a large enclosure. To the west of Shah Abu'l-Faiz's tomb is the family vault of the saint, which comprises a hall crowned with a dome in the middle and a rectangular apartment on each side. In front of the family vault of the saint is the tomb of **Ashuri Begam**, wife of Nawab Nizam Ali Khan. The tomb is built in the open, but it has a stone enclosure around it. The enclosure has panels of jali-work (Netted work) which is quite artistic. **Hazrat Shah Ali** was the great-grandson of Hazrat Shah Abul-Faiz in
the direct line and his tomb of the former is a replica on a slightly smaller scale of his Hazrat Shah Abul-Faid's mausoleum.

At the south-eastern end of the platform the tomb of another saint, **Shah Abul-Hasan**, is built. He, like Shah Abul-Faid, belonged to the Chishtiya order of Sufis. The building is comparatively small. There are several tombs of the descendants and disciples of Shah-Ali and Shah Abu'l-Hasan on the platform and also a large graveyard at the back of the shrine of the Shah Abu'l Hasan. Below the platform, towards the north-west of Hazrat Shah Ali's tomb, is an enclosure containing four graves wherein the principal successors of the saint are buried. Farther westward is a mosque which was apparently built for prayers as an adjunct to Shah 'Ali's tomb.

The shrine of **Hazrat Amir Hamza Qadiri** is located about 100 meters farther west from the above group of tombs. The Dargah of **Banda Ali Shah Majdhub** a dervish saint, the **Chaukhandi of Mir Kalan Khan**, associated with the name of Mir Kalan Khan, who was the governor of Bidar for a long time (first under the Mughal emperor and afterwards under Asaf Jah I) with graves members of his family who died before him (while his own body owing to his special devotion to Multani Badshah, was buried within the enclosure of the saint's tomb) and the tomb of **Khass Mahal**, the daughter of Hazrat Abul-Faid (who was married to Amir Barid) are all situated in the vicinity of Bidar on the right side of the road coming from Hyderabad.
The Tomb of **Hazrat Nur Samnani** is situated at a distance of about 2 miles southeast of Bidar, on the verge of the plateau. Shah Nur came from Samnan to Bidar during the Bahmani period exercised considerable influence.

The tomb of **Mahmud Gawan** the celebrated prime minister of the Bahamanis who was beheaded under tragic circumstances by orders of Muhammad Shah III, is about one km from Gornalli on a hillock amidst a cluster of neem trees has a platform, with a square design. There are also several small-size tombs here which are perhaps of his relatives and teachers of his *madrasa* which he had established at Bidar. About a km south-west of the tomb of Mahmud Gawan, there is a pretty mosque with a rectangular court.

**Kali Masjid** is situated at a distance of roughly one km to the south-west of Bidar railway station on Chidri Road. Diffusion of Hindu and Muslim workmanship can be seen in the building.

About 150 meters in a westerly direction from the Kali Masjid, is the tomb of **Shah Ali** which is situated on the left side of the Chhidri road. The tomb is incomplete and stands in a large enclosure.

The Tomb of **Shaikh Badr-ud-Din Qadiri** is situated on the northern side of the Chhidri road, close to Barkhwurdar Beg's mosque. The gateway is in a ruinous condition now, but on entering through it the visitor will notice a cemetery with a large number of graves among which the tomb of Shaikh Badr-ud-Din is prominent.
The tomb of Makhdum Qadiri is situated on the Bidar-Chidri road with another tomb, much smaller in dimensions than the former and a mosque the facade of which is lavishly decorated with stuccowork. Farther along the cart-track which skirts the tomb of Hazrat Makhdum Qadiri and goes to the village of Chhidri, the tomb of Shah Ali Qadiri may be visited. The tomb has a mosque attached to it which.

Tomb of Abdullah Maghribi is of a saint of that name who lived during the period of Barid Shahis. This tomb built on a platform has a large enclosure and is crowned by a dome. Barber’s tomb-this is an elegant structure built in the shape of a pavilion.

About 12 kms northeast of Bidar town has a lofty tomb of Fakhr-ul-Mulk Gilani who was one of the dignitaries of the Bahamani court. The monument is erected on a high, spacious and long-stepped platform.

Apart from the monuments in the suburbs of Bidar, there are some more Muslim monuments of historical importance in the district. They are;

Quazi’s Mosque or Peer’s Dargah is on the way to the Basavakalyan fort through the main road, there is a graveyard of the family of the former Nawab of Kalyan. It includes a big mosque and a tomb of a fakir named Peer Pasha. This place is also called “Peer Pasha Bungalow”. The tomb has a big hall of pillars of the Clalukyan style, in which there are other small tombs also.

Sher Sawar or Bagh Sawar Dargah situated very near to the present inspection bungalow at Basavakalyanis the tomb and shrine of Syed Tajuddin born in Khorasan, a city of Iran, and came to Kalyan in 1387 C.E when the
Bahamani king Muhammad Shah II was ruling from Gulbarga. On the main road in the bazaar there is a large Jami Masjid which is said to have built during Mohammad bin Tughluk.

About 21 kms north-west of Humnabad town is Dargah Ghodwadi Shareef, a well known Muslim (Sufi) saint named Ismail Qadri in whose honour an urus is held every year in the month of Muharram.

Thus, it can be concluded that the Hindu and Muslim rulers who ruled the area since ancient period contributed immensely for the enrichment of Education, culture and religion of their interest. Bidar has ancient monuments like forts staring roughly from the period of Rashtrakutas to the Bahamanis and later on repaired and strengthened by governors Adil Shahis, Mughals and Nizams of Hyderabad.

Apart from building the forts, these rulers contributed for the enrichment of education by giving grants to educational institutions like agraharas, monasteries Khankas of mahajanas and Sufi saints and Madrasas. They also built temples dedicated to different gods, mosques and shrines of sufi saints.