Bidar is a district 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.

The History of Bidar goes back to third century B.C.E since the great Mauryas. After the Mauryas, Satavahanas, Chalukyas of Badami and later Rashtrakutas (with Mayurkhandi or Morkhandi their as capital in present Bidar) district reigned over the territory. Basavakalyan was the capital of Chalukyas of Kalyana and Kalachuris. For a short period after Chalukyas of Kalyana, the area of Bidar was under the sevunas of Devgiri and Kakatiyas of Warangal.

The Western Chalukyas or Chalukyas of Kalyana ruled most of the western Deccan, between the 10th and 12th centuries CE. This dynasty is also called, the Kalyani Chalukya after its regal capital at Kalyana, todays Basavakalyan in Karnataka and alternatively the Later Chalukya from its theoretical relationship to the sixth century Chalukya dynasty of Badami. The dynasty is also called Western Chalukyas to differentiate them from their contemporary Eastern Chalukyas of Vengi, a separate dynasty. Prior to the rise of the Chalukyas, the Rashtrakuta Empire of Manyakheta controlled most of Deccan and central India for over two centuries. In 973 CE, seeing confusion in the Rashtrakuta Empire after a successful invasion of their capital by the Paramara of Malwa, Tailapa II a feudatory of the Rashtrakuta ruling
from Bijapur region defeated his overlords and made Manyakheta his capital. The dynasty quickly rose to power and grew into an empire under Someshvara I who moved the capital to Kalyani.

For over a century, the two empires of southern India, the Western Chalukyas and the Chola dynasty of Tanjore fought many fierce wars to control the fertile region of Vengi. During these conflicts, the Eastern Chalukyas of Vengi, distant cousins of the Western Chalukyas but related to the Cholas by marriage took sides with the Cholas enabling their domination in the region. Vast areas between the Narmada River in the north and Kaveri River in the south came under Chalukya control. During this period the other major ruling families of the Deccan, the Hoysalas, the Seuna Yadavas of Devagiri, the Kakatiya dynasty and the Southern Kalachuri, were subordinates of the Western Chalukyas and gained their independence only when the power of the Chalukya waned during the later half of the twelfth century CE.

The Western Chalukyas developed an architectural style known today as a transitional style, an architectural link between the style of the early Chalukya dynasty and that of the later Hoysala empire. Most of its monuments are in the districts bordering the Tungabhadra River in central Karnataka. Well known examples are the Kasivishveshvara Temple at Lakkundi, the Mallikarjuna Temple at Kuruvatii, the Kállehsvara Temple at Bagali and the Mahadeva Temple at Itagi. This was an important period in the development of fine arts in Southern India, especially in literature as the Western Chalukya kings encouraged writers in the native language of Kannada, and Sanskrit.
Delhi rulers first headed by Allauddin Khilji and later Muhammed-bin-Tughluq took control of entire Deccan including Bidar. About the middle of the 14th Century CE the Officers of Sultan stationed in Deccan rebelled and this resulted in the establishment of Bahamani Dynasty in 1347 CE at Gulbarga. There were frequent warfare between the Bahamnis and Vijaynagar Kingdom. About 1429 CE the Bahamanis shifted their capital from Gulbarga to Bidar, which was strategically stronger and has a better climate. In 1430 CE Ahmad Shah Wali Bahamani took steps to develop the city of Bidar and its fort was rebuilt. Mohamed Gawan, who came to Bidar from Gilan in 1453 CE, won the heart of sultan by his sincerity, honesty and scholarship. He lead a life of austerity and used to spend most of his leisure time in company of learned in his Madarasa and in reading books. He served under four Bahamani kings. He was appointed as minister, later as deputy of the kingdom. He excelled as a Prime Minister of the Kingdom. He extended the boundaries of the empire and brought about administrative reforms. Mohammad Gawan was a distinguished lover of learning and he founded the great Madarasa at Bidar in 1472 CE which attracted teachers and students from various parts of east. But unfortunately he met with tragic end. Some of the nobles who did not like his reforms and prestige enjoyed by him conspired to kill him. On the orders of Muhammad Shah, Gawan was executed on 5th April 1481. Soon after the Sultan learnt the truth, he was stricken with repentance, fell ill and died shortly. The administrative period of Mohammad Gawan is the Golden period of Bidar History. After break up of Bahamani Kingdom in 1527 C.E Bidar became
Capital of Barid Shahi’s who ruled up to 1619 C.E. Up to 1656 C.E. 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 Aurangazeb, Bidar was under Nizam’s control. In 1713 C.E. Asaf Jah a Mughal general was appointed as the subedar of the Deccan. He had the title of “NIZAM-UL-MULK” and he founded the house of the Nizams of Hyderabad 1724 C.E. The Hyderabad state ruled by this dynasty included Bidar area also and its rule continued up to 1948. The history of Bidar with lot of ups and downs and stories of treachery and bloodbath, is also marked by good administration and development of art, architecture and literature. With the reorganization of states in 1956 CE Bidar became a part of unified Mysore state which later was renamed Karnataka.

Bidar district has many historical monuments such like forts, Hindu temples from ancient period to 17th century CE, popular Bahmani and Barid Shahi tombs, Gurudwaras, Madarsas, tombs several dargahs of Sufi saints in and around Bidar, Basavakalyan taluka Humnabad taluka and Aurad Taluka. The history and monuments of Bidar district are discussed and analysed in the proceeding chapters with authentic citations and references.

**Scope of Research.**

Thematically the Scope of present research will cover the history and monuments in Bidar District in the form of forts, temples, mosques, tombs etc, chronologically it covers the history and monuments in the district during the period from 1st century to 1700 CE and geographically the area of Bidar district including Bidar, Aurad, Basawakalyan, Bhalki and Humnabad talukas.
Importance of the Research.

Bidar district has a rich historical and cultural heritage since very ancient period. The rulers of ancient period have contributed to its rich historical and cultural heritage, but unfortunately, they are subject to carelessness of Historians. Many of the ancient monuments of the district are either not covered or ignored by historians in their works. While dealing the history of the district the historians have taken into note only local Bidar town, fort, Islamic monuments and only some Hindu monuments near and around it. The Importance of the present study lies in the fact that it aims to bring to light the historical and cultural places in the district most of which are either in ruins not covered in any historical works and their contributions to Indian history and culture.

Research Methodology

As far as the Research Methodology is concerned historical Research method including Collection of Sources, Criticisms, Synthesis, and Exposition are followed.

The historical monuments were visited and surveyed personally for collection of primary sources and Archeological Museums were also visited. Bidar district Gazetteer was referred and places of historical importance as mentioned in it were surveyed and explored. Informations were also gathered about the existence of ancient monuments in and around the places of interest mentioned in it. With the help of resource persons working as teachers in schools, colleges and other elder people from all the talukas and important villages of Bidar district who were aware of ancient monuments, informations
were sought regarding monuments if existing in the villages not covered in the district gazetteer. Personal and first hand observations and notes of the monuments were made. Research works in the form of Theses, projects were also consulted, secondary source of information were collected from various libraries.

External and internal criticisms were made to establish the authenticity and objectivity of the sources. The information were synthesized in the most appropriate approach i.e., first thematic approach was adopted followed by geographic approach and alphabetic order of place names of villages where the monuments exist was adopted as it was quite difficult to follow chronological approach. As far as the style of exposition is concerned, a simple style of analysis is adopted in explaining the history and the monuments.

**Aims and Objectives of the Research.**

The present research was undertaken with a set of some aims and objectives. The aims and objectives thus formulated were as follows:

1. To study the political history of the Bidar District.
2. To analyse the historicity of the places in Bidar district
3. To study the Forts such as of Bidar, Basavakalyan, Bhalki, in Bidar district.
4. To bring to light the existence of minor forts at Manthala, Morkhandi, Humnabad, Hankuni and Bhatambra in Bidar district.
5. To study and bring to light the Hindu Monuments like Temples and educational centers like agraharas etc in Bidar district.
6. To study and bring to light the Muslims Monuments like, Mosques, Tombs Khanqas, Madrsas etc., in Bidar District
Hypotheses of the Research.

The research process begins and ends with the hypothesis. It is core to the entire procedure and therefore, is of the utmost importance. A hypothesis can be formulated in several ways yet it always performs the basic function of predicting the outcome of the investigation. The hypothesis usually occurs after inductive reasoning, in which the researcher performs a series of observations in order to form a theory. This hypothesis is then part of the first stage of the research process. A hypothesis ensures the entire research process remains scientific and reliable. The hypotheses thus formulated for the present research are as follows;

1. Bidar district has a long history since the earliest times.
2. Many historical dynasties who ruled from North Karnataka made enormous contributions History and culture of Bidar district.
3. Bidar district was the centre Political activities throughout its history and had capital cities of mighty empires and feudal dynasties.
4. Bidar district has strategic major and minor forts held by emperors, kings and chieftains
5. Bidar district has rich architectural splendours of Hindu ruling dynasties.
6. Bidar district has rich architectural splendours of Muslim ruling dynasties.

Chapterisation

The tentative scheme of chapterisation of research is as follows.

Chapter I is Introduction will explain Scope, Importance, Aims and Objectives, Hypothesis, Research Method and Chapterisation of the Thesis

Chapter II is Political History of Bidar District in which the Political history of Bidar district is discussed in short. As such, this chapter is an attempt to explore the history of Bidar district since the earliest to the 17th
century CE. i.e., till the end of Mughal rule in India in general and Barid Shahi dynasty in Bidar.

**Chapter III Forts in Bidar District** brings to light the forts of Bidar district and their histories under the period of study. This Chapter has covered under it the history and the structures of the forts of Bidar district namely the forts of Bidar and Basavakalyan and monuments within the forts and enclosure of town fortification. The existence of minor forts at Mantala and Morkhandi in Basavakalyan taluka, are proved which were hitherto not noticed by historians, at the same time study of minor forts at Bhalki, Bhatambra, in Bhalki taluka, Hankuni, Humnabad and Hallikhed (B) in Humnabad taluk, which are not elaborately dealt by historians are also made in this chapter.

**Chapter IV** is Hindu Historical Monuments in Bidar District historical temples and Hindu educational centres in Bidar district under the period of study are brought to light. This chapter covers the temples and agraharas in the district starting from Bidar taluka, followed by Hindu Historical Monuments in Aurad Taluka, Basavakalyan Taluka, Bhalki Taluka and Humnabad Taluka.

As such this chapter deals with Hindu monuments and temples at and around Bidar like Aliabad, Andura, Jharani Narasimha, Gurudwara Nanak Jhira Sahib in Bidar, Jain basadi at Kamthana, Nanjundesvara temple, remains of ancient temples of Hajjeshvara, Hemeshvara, Bibbeshvara and Brahmeshvara temples at Ranjolkheni, Agrahara of Shamrajapur etc in Bidar Taluka,
This chapter also deals with Hindu monuments and temples at and around Amareshvara temple at Aurad, Sangameshvara temple at Sangam and Mahadeva temple at Santhpur in **Aurad Taluka**. Temples at and around Basavakalyan such as Parusha-Katte, Prabhudevara Gaddige, Basaveshvara Mahamane, Nulia Chandayya’s Cave, Rudramuni’s cave, Vijnaneshvara cave, Madivala Machayya’s honda (pond), Mahanta Matha, Sadanandasarasaswati Matha, Ramlingeshvara, temples at **Chandakapur**, Mahadeva temple at **Gorta (B)**, Mahadeva temple at **Mirkhal**, Mahadeva temple at **Morkhandi**, Ramlingeshvara temple at **Muchalam**, Shiva temple and other ruined temples at **Narayanapur**, Shiva temple at Partapur, Ramlingeshvar temple at **Ramteerth**, Ramlingeshvara temple at **Rajeshvar**, Siddheshvara (Kundaleshvara) temple at **Shivapur**, Ummaheswara temple at Umapur, Jaina basadi at **Umapur**, Veerabhadreshvara temple and three Shiva temples in **Hulsoor** in Basavakalyan Taluka are dealt in this chapter.

This chapter also deals with Hindu monuments and temples at and around Hindu Historical Monuments in Bhalki Taluk such as, Bhalkeshvara temple Bhalki, Mailaralingeshvara temple Khanapur, Hulikunte Matha Khatak-Chincholi in Bhalki taluka, Veerabhadreshvara temple in **Humnabad** relics of Shiva temple in **Hilalpur**, Ishvara temple **Jalsangi**, are also dealt in this chapter.

**Chapter V Muslim Historical Monuments in Bidar District** will discuss about Tombs of Bahamani and Barid Shahi Sultans, religious buildings like Dargahs, Madrasas, Maqtab and mosques in Bidar district.
Muhib-Ullah and Shah Habib-Ullah at **Malkapur** in **Bidar** are also dealt in this chapter.

Quazi’s Mosque or Peer’s Dargah, Sher Sawar or Bagh Sawar Dargah, the Qureshi Mosque, Jama Masjid, Quazi’s Mosque or Peer’s Dargah, at **Basavakalyan**, and Dargah of Ismail Khadri at **Ghodwadi** in **Humnabad Taluka** are also dealt in this chapter.

**Chapter VI** is **Conclusions** which forms findings of the researcher from the above chapters.