

CHAPTER II HISTORY

Bidar, forming the northern tip, is the northern most district of Karnataka situated 740 km north of Bengaluru, 130 km north-west of Hyderabad and 116 km from Kalburgi (Gulbarga). Bidar has a glorious past. Ancient Basava kalyan and medieval Bidar were widely renowned for their splendors and as a seat of learning, cultural attainment and political power. The unique radical reformist movement launched by a galaxy of Sharana pioneers and Sufi saints originated here in Bidar area and it had a profound effect on the entire region through the centuries. The district has its own charms and marvels with pleasant climate throughout the year.

Origin of Name: The name '*Bidar*' appears to be derived from "*BIDIRU*" which means bamboo. The place seems to have been known for bamboo cluster in the past, came to be known as "*BIDAROORU*" and later became "*BIDARE*" or "*BIDAR*". Though there are other versions about its origin, the name "*BIDAROORU*" seems to be more near one and authenticated by contemporary literary works.

Legend has associated Bidar with the ancient kingdom of Vidarbha, to which references are found in early Hindu literature. But the situation of the latter kingdom has been determined by modern research and it is now

considered that Vidarbha occupied the Country which is called Berar. The rulers of the kingdom are supposed to have been vassals of the Andhra Rajas whose dominions covered the plateau of the Deccan and at times extended over a much wider area. Bidar, which is some two hundred miles south-east of Paithan, the capital of the Andhra kings, must have been included in the territory of the latter, and it has been associated with Vidarbha, apparently because of the similarity in names – Bidar and Vidarbha. The identity of Bidar with Vidarbha was, however, a common belief in Ferishtah's time, for he when referring to the romances of the early rulers of Bidar, describes the love story of Nala and Damayanti and the latter was undoubtedly the daughter of Raja Bhima of Vidarbha.

PRE - HISTORY

Despite the efforts put forth by various scholars in Karnataka during the last 100 years, some of the areas still remain unexplored and therefore there are gaps in the pre-historic knowledge of the region. There are sub-regional gaps also within the Karnataka region itself as regards the tracing of human culture in its different facets. Some river valleys, although full of archaeological potentials, are not surveyed totally. One such important but untapped river valley was the Manjra valley, a southerly tributary of the river Godavari flowing through the Bidar district. Elsewhere in Maharashtra, Telangana and Andhra Pradesh the same valley has revealed the existence of human culture from Paleolithic period. Equally important is the fact that it has yielded fauna of Pleistocene period, which greatly helps us in understanding the Paleo-ecological conditions of that period. But, the flowing area of the river in the Karnataka region was studied near Sangama. Since the river valley is sandwiched between the Godavari in the north and the Krishna in the South, here we have clear-cut evidences of the contacts between proto-historic cultures of the two river valleys. The Manjra valley area must have played a major role in transmitting these cultural influences. The valley appears to have been rich in archaeological remains. In order to fill the long felt regional cultural gap between habitations in the valleys of the Godavari and the Krishna, the area was selected for a detailed study. The aim is to bring to light the various cultures that existed here from the earliest times and to assess the role played by the valley in transmitting the cultural influences.

Previous Archaeological Work in Bidar Region: Some antiquities of the region under study are referred to here and there in the Karnataka State Gazetteer Bidar District and Antiquarian remains in Hyderabad State etc. A few Neolithic artifacts, flakes, cores etc., were found in the north-western end of the Bidar fort behind the tomb of Bibi Bandagi and also near Chamkora, Papanash and Aliabad. Besides, some Cairn Circles of the Iron Age Megalithic culture are noticed at Alwai about 6.5 km from Chillargi in Bidar district. These finds were noticed some decades ago.

The finished and unfinished stone tools from the factory sites of Middle Paleolithic age in the Manjra valley near Sangama, in Bidar district have been noticed by Badam. However, in most of these works, the region is treated in a general way as a part of North Karnataka or the Deccan. No attempt has been made to study systematically the culture of the region in detail. Especially, the pre-history of the region was a total blank.

It is against this background of the researchers and publications about this important region that the area of the Manjra-Karanja, the only important river system in the region, was selected by R.M.Shadaksharaiah during 1990s, for intensive survey primarily to trace and study the pre and proto-historic remains in relation to that of the neighbouring regions. With these problems in view, a village to village survey of antiquarian remains was carried out in the valleys of Manjra and Karanja covering 300 villages in adjacent taluks of Bidar, Bhalki, Aurad, Basavakalyana and Humnabad. Subsequently, the remaining 350 villages of Bidar district were also surveyed. Among these villages about 350 localities yielded antiquities of Middle Paleolithic, Mesolithic, Neolithic (in Chalcolithic stage), Iron Age-Megalithic, Early Historic and late Medieval period; a large number of inscriptions, sculptures and several temples unfortunately in very bad state of preservation.

It may be pointed out that a few fossilized hydrophyte species at Nagur-Babji in Aurad taluk, were studied jointly by Dr. Mannikeri and Dr.B.K.Wodeyar of the Geology Department, Karnataka University Dharwad. Besides, Dr. K.R. Alur (Dharwad) has studied a part of the lower jaw probably of an elephant and a piece of fossilized bone with cut mark found at Jamalpur in Aurad taluk, two fossilized teeth of a carnivorous animal found at Eklar in Aurad taluk which were collected by the author.

The tools of the Middle Paleolithic and Mesolithic order, generally found in small numbers sometimes along with flakes, fragments, etc., is noteworthy. Regarding the Neolithic, it is for the first time that the Neolithic habitation sites along with other cultural remains have been traced in both Manjra and Karanja valleys. But they are not too many as they are in the Krishna and Bhima valleys. Similarly only in three localities, one or two pits resembling megalithic burials but disappeared in course of time were traced; it was not possible to ascertain the probable number of megaliths that existed there. In a few other sites remains of pottery probably of megalithic fabric have been found along with other cultural debris.

EARLY HISTORIC SITES

In the region under study, the remains of early historic phase have been found in almost all the above said Neolithic chalcolithic habitation sites. Besides, some of the sites are found with the remains of the Early Historic and Medieval time. In these sites are usually found the pottery, shell bangle pieces, beads, terracotta figurines etc. the russet coated white painted pottery are found at Chitta, Yenkura, Sanganala and Bhatambra. At Lanjawada a fragmentary dice, shell bangle pieces etc. were found. The locations of these sites are given here.

1. Kamathana (Bidar taluk): The village is located on the ancient site itself. Therefore, the site has been disturbed and the modern debris is thickly spread on the site. A few cultural remains of the Early Historic and the Medieval time are found scattered here and there. A few pottery of the Early Historic time have been collected from the area.

2. Anadur (Bidar taluk): Southern outskirts of the village. The modern cultural debris is thickly accumulated over the site. Therefore, a few remains of the Early Historic period are found scattered here and there in the village.

3. Bhudera (Bidar taluk): An ancient habitation site is situated on the western side of the village. The site is under cultivation. The extent of the site is about two hectares in area. The soil is brownish black. The cultural debris such as waste flakes-pottery and bone pieces are found scattered in the site. The pottery mostly belongs to Early Historic and Medieval time.

4. Chimkod (Bidar taluk): An ancient habitation site is located on the western side of the village. The site is under cultivation. Owing to closeness of the village much modern debris is mixed with the remains on the site. The cultural debris such as waste flakes, pottery of the Early Historic and Medieval and modern period is found scattered in the site. The extent of the site is about 2 hectares in area.

5. Bidar (Bidar taluk): An ancient site is situated on the southern side of Bidar town. The site is inclined towards the city. It contains mostly the Medieval debris such as pottery, bone pieces etc. Two more such sites are situated in the fortified area, i.e. near a park and on the western side of the town.

6. Janwada (Bidar taluk): An ancient habitation site is situated on the western side of the village. Numerous flakes, waste cores and blades are found scattered in a plain land on the eastern side of a village. The soil of an ancient habitation site is blackish brown. The extent of the site is about two hectares in area. The pottery of the Early Historic period and a few flakes and blades of the middle Paleolithic and the Mesolithic time have been collected from the site.

7. Khanapur (Bidar taluk): There is an ancient site located on the north of the village. The place is also called Mailara. The site is locally called Halu. Numerous cultural debris of the Medieval and late Medieval period is found scattered in the site. It may be noted that the site contains several dilapidated house of the late Medieval period. The area is thickly covered with shrubs and trees of *Neem*, *Accacia arabica* etc. A *nala*, tributary of the river Manjra is located on the east of the site. The soil is reddish brown. A few potteries have been collected in the site.

8. Humnabad (Humnabad taluk): An ancient site is located on the eastern part of the village. Owing to closeness of the habitation only a few pottery of the Early Historic and Medieval time are found.

9. Karpakalli (Humnabad taluk): An ancient site is located on the southern part of the village. The extent of the site is about two hectares in area. The soil is blackish brown. Scattered pottery of the Early Historic and Medieval period are found in this site.

10. Udabanahalli (Humnabad taluk): An ancient site is located on the southern part of the village. It is called 'Kambada hola'. In the site are found scattered waste flakes, and pottery of the Early Historic period etc. A *nala* is just by the side of the site.

11. Bhimalkhed (Humnabad taluk): A part of the village is located on the ancient site. Owing to closeness of the habitation only a few ancient remains such as pottery of the Early Historic period have been found in the site. Remaining are of late Medieval and modern times.

12. Chitguppa (Humnabad taluk): An ancient site is located on the eastern outskirts of the village. The site is under cultivation. The extent of the site is two hectares in area. The soil is blackish brown. A few Early Historic potteries and numerous Medieval potteries etc., have been found in the site.

13. Mirkal (Humnabad taluk): An ancient site is located on the eastern side of the village. The site is about 1 hectare in area. It is under cultivation. A few pottery of the Early Historic period have been found in the site.

14. Halbarga (Bhalki taluk) : The old village is situated over the ancient habitation site. It may be noted that a few waste flakes are found scattered in and around the area. Besides, a few pottery of the Early Historic period are found scattered in the area.

15. Nitturu (Bhalki taluk): An ancient site is located on the eastern outskirts of the village. A few trenches have been laid by the local people in the site. Owing to closeness of the village the modern debris is thickly mixed with the remaining on the site. Therefore only a few pottery of the Early Historic period have been found scattered in the area.

16. Alawai (Bhalki taluk): The village is situated over the ancient habitation site. Only a few pottery of the Early Historic period are found scattered in the locality since the modern debris is thickly accumulated over them.

17. Saigaon (Bhalki taluk): The village is located on the ancient habitation site. Only a few pottery of the Early Historic are found scattered in the site because, the modern debris is thickly accumulated over the site.

18. Basavakalyana (Basavakalyana taluk): There are two ancient habitation sites in the locality. One is just near Jai Shankar colony and the other is just on the northern side of the fort. They are designated as locality nos. A and B.

Locality No. A : The site is about two hectares in area. The soil is brownish red. Numerous pottery of the Early Historic and Medieval period have been found in the site. It may be noted that while laying the foundation at a depth of 0.55 cm and icon of Parshvanatha of c.11th century A.D had been unearthed.

Locality No. B: The site is under cultivation. The extent of the site is about two hectares in area. The soil is brownish grey. The Medieval pottery etc., are thickly found scattered in the site.

19. Gorta (Basavakalyana taluk): A part of the village is located on an ancient site. Owing to closeness of the habitation the modern debris is accumulated over the ancient site. Only a few waste cores and pottery of the Early Historic period have been found in the site.

20. Ujalamba (Basavakalyana taluk): The village is located on an ancient site. Owing to closeness of the habitation only a few pottery of the Early Historic period have been found. Remaining finds are of modern period.

21. Chandakapur (Basavakalyana taluk): A part of the village is located on an ancient site. Owing to closeness of the habitation only a few pottery of the Early Historic period have been found. Remaining finds are of modern times.

22. Yadlapur (Basavakalyana taluk): An ancient site is located on the western outskirts of the village. Owing to closeness of the habitation only a few remains such as pottery of the Early Historic period have been noticed. Remaining finds are of modern.

23. Hippargi (Basavakalyana taluk): An ancient site is located on the western outskirts of the village. The site is about one hectare in area. Owing to closeness of the village only a few remains such as pottery of the Early Historic period have been noticed. Remaining finds are of late Medieval and modern period.

24. Sangam (Aurad taluk) : An ancient habitation site is located on the north-east of the village. The site is under cultivation. The soil is ashy grey. The river Manjra is on the south of the site. The site contains the cultural debris such as pottery etc. The pottery belongs to the Early Historic and Medieval period.

25. Nidoda (Aurad taluk): An ancient habitation site is located on the bank of the river Manjra and on the southern outskirts of the village. The extent of site is about two hectares in the area. The soil is ashy grey. The site is under cultivation. In the site are found waste flakes, pottery, bone a piece etc., Most of the pottery belongs to Early Historic to modern period. A few pottery of the Early Historic period have been collected from the site.

26. Murga (Aurad taluk): An ancient site is on the east of the village. It is about two hectares in area. The soil is brownish grey. The site is under cultivation. In the site a few pottery of the Early Historic and more number of Medieval periods have been found. A few waste flakes were also found.

27. Santhpur (Aurad taluk): An ancient site is located on the eastern outskirts of the village. The site is disturbed here and there. The extent of site is about two hectares in the area. The soil is blackish grey. Owing to closeness of the village the site is admixture with numerous debris of Medieval and modern period. A few potteries of the Early Historic period and waste flakes have been found.

28. Kheda (Aurad taluk) : An ancient site is located about one km away from the village. The site is under cultivation. The extent of site is about two hectares in the area. The soil is blackish grey. A few flakes, waste cores and a few pottery of the Early Historic period have been found in the site. A few pottery of the black and red variety have also been collected from the site.

29. Biri (Bhalki taluk): An ancient habitation is situated near the village. The extent of the site is about two hectares in area. The soil is ashy grey. A huge quantum of modern debris is mixed with the site as the village is closely by. The cultural debris found in the site consists of waste flakes, pottery and bone pieces. The pottery belongs to the early historic Medieval and modern periods.

30. Kamalnagara (Aurad taluk) : The old village Kamalnagara is located on an ancient habitation site. Most of the modern remains are admixed with the ancient remains on the site. Only a few potteries of the Early Historic and Medieval period have been found in the site.

31. Kotagyala (Bhalki taluk): An ancient habitation site is situated on the eastern outskirts of the village. The extent of the site is about two hectares in area. The soil is blackish grey. The site which is under cultivation lies near by a tributary of the river Karanja. The cultural debris ranging from Early Historic to Medieval period is found scattered in the site. Owing to closeness of the village a large quantity of modern debris is mixed with the remains on the site.

32. Belur (Basavakalyana taluk): An ancient habitation is located on the northern outskirts of the village. The site is under cultivation. The extent of the site is about two hectares in area. The soil is blackish brown. A well is being dug in the site. A few pottery of the Early Historic period and few potsherds of Medieval periods have also been found in the site.

33. Mirkal (Basavakalyana taluk): An ancient habitation is located on the southern side of the village. Besides, many houses are situated on the site. Owing to closeness of the village modern debris is mixed with the remains on the ancient site. Only a few potteries of the Early Historic times have been found.

34. Hulsoor (Basavakalyana taluk): An ancient pre historic site is located on the eastern part of the present village. Although the site is disturbed as a few pits were dug here and there by the villagers, and due to excavation for building a fort; yet a few pottery of the Early Historic period have been found in the site. The soil is blackish grey. Most of the Early Historic sites are greatly disturbed, and the brick structures or coins etc., which are greatly found in Early Historic sites, are hardly found in the region. The extent of the site is ranging from two hectares in area.

THE SATAVAHANAS

Bidar covered the epoch making rule of important dynasties. The Satavahanas hegemony commenced about 230 B.C and continued up to 220 A.D i.e., for about four and half centuries. Pratihana i.e., Paithan in Aurangabad district of Maharashtra was the capital of the Satavahanas

for a considerable period. The Satavahanas family of Andhra Jati (kula) established an independent kingdom in west and east of south India in the first century A.D. Dr. K.G. Gopalcharya has described them as Kshatriyas while Dr. Rayachaudhary has regarded them as Brahmanas with a little admixture of Naga blood. The majority of the scholars, however, have accepted them as Brahmans. There is also difference of opinion among the scholars regarding the chronology of Satavahanas. However, it is generally accepted that Simuka laid down the foundation of the greatness of this dynasty in the late first century B.C and the dynasty ruled up to the middle of the third century A.D.

Important rulers: While many of the Satavahana rulers were insignificant, the remaining few were really powerful monarchs, who may be conveniently divided into three groups as early, middle and later. In the first category, Simuka, Sri Satakarni-I and Satakarni-II were powerful sovereigns. In the second group, Kuntala, Pulumayi and Hala and in the third Gautamiputra Satakarni and Yajnasri were important. Simuka was the founder of the dynasty. He was succeeded by thirty rulers. Simuka destroyed the Kanvas of Magadha and the Sungas of Vidisha. He was succeeded by his brother Kanha also known as Krishna who included Nasik to his kingdom.

Sri Satakarni-I: Simuka was succeeded by son, Sri Satakarni-I, whose figure was sculptured in relieve at Naneghat along with the figures of his father Simuka, his queen Naganika, a Maharathi and three princess. He proved an illustrious king, conquered western Malwa, Vidarbha, parts of south India, but not Kalinga and performed one Rajasuya and two Ashwamedha Yajnas. He has been described in the inscription of his queen as the lord of "Dakshinapatha", and as "the wielder of the unchecked wheel" (aprahihata). After his death, his wife ruled as the guardian of his minor son. At that time, the Sakas snatched away Malwa, Kathiawar and North West part of the south from the Satavahanas. It seemed that the entire south India would probably be lost to the foreigners. The situation however was saved by Gautamiputra Satakarni (106-130 A.D) who proved to be the greatest ruler of the Satavahanas.

Satakarni-I, had a severe conflict with the king of Patliputra. After this episode, there was decline of the Satavahana power for about fifty

years. Kuntala, who was a mighty ruler, re-established the authority of the Satavahanas over large regions. There are several references in Indian literary traditions to a branch of the Satavahanas family ruling in Kuntala which included the Bidar area. Rajashekhar's 'Kavyamimamsa' refers to a ruler of Kuntala named Satavahana. The Puranas and the Kamasutra of Vatsayana mentions king called Kuntala Satakarni. Hala too is called the lord of Kuntala and his name is associated with the well-known Prakrit anthology called Gathasaptashati.

Gautamiputra Satakarni: Gautamiputra Satakarni successfully fought against all foreigners, the Sakas, the Prathians and the Greeks and snatched away from them Gujarat, Kathiawar, Western Rajputana, Malwa, Berar and north Konkan. He also extended his empire towards south India. Probably, the rulers of far south accepted his suzerainty because he claimed a sort of suzerainty over the whole of trans-Vindhyan India. But during his last days, he became invalid. The Sakas, therefore, succeeded in recovering most of their territory from him before his death in 130 A.D. His achievements are recorded in glowing terms by his mother, Gautami Balasri, in an inscription at Nasik engraved after his death.

Pulumayi-II: Gautamiputra Satakarni was succeeded by his son Pulumayi-II who completed the conquest of Andhra Pradesh. But, he failed to resist the Sakas who captured Gujarat, Saurashtra, Malwa, Rajputana and north Konkan from him. Pulumayi-II has been regarded as the first Andhra king. He increased the strength of the navy of the Satavahanas which resulted in increased foreign trade through the sea. There were probably four or five more Satavahana rulers after Pulumayi-II, but their time did not prove glorious. The internal conflicts and the attacks of foreigners precipitated in the disintegration of the kingdom of Satavahanas. Pulumayi overpowered the Kanvas and added Magadha to the Satavahana Empire. But by this time the Kushanas has risen to great power in the north-western India. This shattered the suzerainty of the Satavahanas in the trans-Vindhyan regions. Gautamiputra's dominion extended from Vidarbha in the north to the river Krishna in the south to Konkan in the west and Andhra in the east.

Sri Yajnasri: The last great ruler of this dynasty was Sri Yajnasri (C. 174-203 A.D) recovered some of the provinces lost by his predecessors. He

renewed the struggle with the Sakas and made heroic efforts to hold together the various parts of the Satavahanas as Andhras and Andhrabhrityas in the sense that they rulers of Andhra who were subordinate of the ruling dynasties of Pataliputra at sometime or other. He was the last great ruler to retain control of both the western and the eastern provinces. After the fall of the Satavahanas their empire was split up into several small kingdoms, such as those of the Abhiras, Trikutas, Nagas, Ikshvakus, Vakatakas, Chutus and Pallavas.

By the middle of the 3rd century A.D the Satavahana kingdom was divided into five small kingdoms. But this vast kingdom was later dismembered and the Kannada speaking region came under the Trikutakas, Abhiras, Chutus and Pallavas, Bellary and Dharwad were the sites of Satavahana civilization. "Kuntalaswami" is the name generally given to the Satavahana kings in the inscription which are to be found mostly in Karnataka. There was a noticeable development of Prakrit literature during the rule of Satavahana kings. Buddhism received great encouragement and patronage though the kings followed the Brahmanical religion. Stupas and viharas were built on a large scale. Jain teachers like Kundakundaacharya spread their religion among the people. There was a large amount of trade carried with the Roman Empire during the period. Some scholars believe that the arts of Ajanta paintings and the Amravati sculptures had their origin during the time of Satavahanas. Afterwards the Vakatakas rose into prominence in south India and the Satavahanas became negligible in the politics of south India.

THE VAKATAKAS

After the disintegration of the Satavahana Empire about the third century A.D, the Vakatakas became a strong power and established their authority over large parts of the Deccan. It appears that they extended their sway from the river Narmada to the river Krishna including the Bidar area. Vindiyashakti (c. 255-275 A.D), a Brahmin of Vishnu-Vridha gotra, was the founder of this dynasty. Their main centres were in the Vidarbha region. Vindhyaashakti's son Pravarasena-I (c. 875-335 A.D) has been called a samrat i.e., an emperor, He performed several Vedic sacrifices. He and other early Vakatakas styled themselves as Hariti-putras (i.e., of the lineage of Hariti). It is curious that the Chutus, the Kadambas and the Chalukyas

have also called themselves as Haritiputras) . None of his successors in the dynasty was a samrat. After Pravarasena-I, the kingdom was divided into four sub-states among his sons. About 380 A.D, Vakataka Rudrasena-II married Prabhavati, a daughter of the Gupta emperor, Chandragupta-II. She brought strong Gupta influence into the Vakataka kingdom. Vindhyaasena of the Basim branch (Vatsagulma) of the Vakatakas is credited with having conquered some northern parts of what was known as Kuntala.

Relationship with the Kadambas: Pravarasena-II (C.410-440) assumed the title of Kuntalesha and entered into a matrimonial alliance with the powerful Kadamba king Kakusthavarma of Banavasi by conducting the marriage of his heir-apparent Narendrasena with the latter's daughter Ajitabhatarika. This son-in-law of the Kadambas ascended the throne in c. 440 A.D of the main Vakataka family. From then onwards, there was intimate relationship between the Vakatakas and the Kadambas as evidenced by the fact that Narendrasena's son Prithvisena-II mentions his Kadamba maternal grand-father in the Vakataka genealogy. It appears that the Kadambas helped Narendrasena in overcoming the Nalas and extending the Vakataka dominion. It is obvious that it was because of this position that an epigraph of Ravivarma Kadamba (c. 485-519?) states that his kingdom extended up to the river Narmada which meant that the sphere of influence of the Kadambas had stretched forth to the river Narmada. The last great Vakataka ruler was Harisena (c. 475-510 A.D). The Vakatakas encouraged literature and arts. It was during their period that the distinguished Vidarbha reeti of composing Sanskrit poetry came to be looked upon as the finest style. Several important Sanskrit and Prakrit works were written in this age. A few years later, the Vakatakas faded out of history, and then the Chalukyas of Badami came into existence as the dominant power in the Deccan.

THE CHALUKYAS OF BADAMI

A brilliant chapter opens in the history of the Deccan and the whole of South India with the emergence of the Chalukyas of Badami (Vatapi) to imperial status. It has been proved on the basis of many facts that they were an indigenous dynasty of Karnataka. According to N. Lakshminarayan Rao, they appear to belong to the same stock as the Kadambas. With rise of the Pulikesi-I, the Chalukya king of Badami (540-566 A.D) commenced

a new epoch in the history of Karnataka. The empire attained the zenith of glory during the reign of Pulikesi-II and he kept no less a person than Harshavardhana of Kanauj at a safe distance, in victorious encounter with him on the banks of the river Narmada. With Vatapi (Badami) as their capital, the Chalukyas brought about the political unification of Karnataka, while fighting with their mighty adversaries. Important Rulers of the Chalukyas of Badami are as follows:

Pulakesi-I : With the rise of Pulakesi I, the Chalukya king of Badami (540 -566 A D), commenced a new epoch in the history of Karnataka. Pulakesi-I alias Ranavikrama, the son of Ranaraga, was the first Chalukya ruler who assumed the title of Maharaja and performed the Ashvamedha sacrifice. He founded the city of Vatapi, constructed its fortress and overthrew the Kadambas. His son Keertivarma-I (also called Kattiyarasa) (566-596 A.D) made conquests of wide stretches of territories including the Central Deccan, Konkan, Eastern Andhra, Talakad and Dakshina Kannada area. The next Chalukya monarch was Mangalesha (596-610 A.D) who was the younger brother of Keertivarma-I. His outstanding political achievement was victory over the Kalachuryas, Kalachuris or Katachuris also known as Haihayas who ruled over a large region consisting of parts of Maharashtra. He commenced the work of consolidation of the empire by putting down the unruly element within the kingdom and by expanding his authority outside. The Nalas, the Mauryas, the Kadambas and the Gangas were all subdued. The Chalukya ruler occupied Banavasi, he subdued the chiefs of Maurya lineage who were ruling in Konkan and their territory was placed in charge of Dhruvaraja Indravarman of the Bappura family. Pulikesi-II, the son of Keertivarma-I, who was the rightful heir to the throne, had to wage a war against his uncle Mangalesha, who was the regent during the former's minority. Owing to the civil war, there was disorder and chaos in the vast kingdom and many feudatories had sought to rule independently.

Pulakesi-II: Pulakesi-II (C. 610-643 A.D), was too young to shoulder the responsibility of the kingdom at the time of the death of his father, Mangalesha , the younger brother of the deceased monarch succeeded to the throne in 596 A.D. Pulikesi II ascended the throne in 610 A D. He was a doughty warrior, effectively subdued all the refractory chiefs. An epigraph states that his prowess was such that several rulers became his vassals

of their own volition. He married a daughter of the Ganga king, Durvinita. A most memorable event of his reign was that he inflicted a severe defeat on Harshavardhana, the great sovereign of Uttarapatha (North India), who was attempting to extend his sway to the Dakshinapatha (Deccan), whereupon the Chalukya monarch assumed the title of Parameshvara. This decisive battle took place in the area of the river Reva near the Vindhya. Thence forward, the river Narmada became the frontier between the two great kingdoms of the north and the south. Pulikesi-II then turned his attention to conquer the eastern and southern parts. The rulers of Kalinga and Kosala submitted to him. The whole of Vengidesha (Andhradesha) was taken over and he marched to Pullalur in the south near Kanchi, the capital of the Pallavas who were defeated and compelled to retreat. He crossed the river Cauvery and made the Cholas, the Pandyas and the Cheras his "joyous allies". The Chalukyan Empire extended from the western sea to the eastern sea and from the river Narmada in the north to the river Cauvery in the south. The power of the Chalukyas was esteemed highly throughout India. Thus Pulikesi II assumed the title of Dakshinapatheshvara (the lord of Southern India). He placed his younger brother Kubja-Vishnuvardhana at Vengi as his viceroy who later on became the founder of a ruling dynasty.

Vikramaditya-I: In about 655 A D Vikramaditya -I the third son of Pulikesi II freed the Chalukya empire from the Pallava occupation and thus relieved the empire of the eclipse caused by the three kings, the Cholas, the Pandyas and the Keralas kings. Vikramaditya-I (c. 655-681) retrieved the situation by his valiant endeavours and rescued the Chalukyan kingdom from the misfortune into which it had fallen. He regrouped the Chalukyan forces and recaptured Badami and reestablished the Chalukyan sovereignty for which he had to fight many battles continuously with the assistance of his brothers and sons. In order to demonstrate that the Chalukyan power and prestige were fully restored, he carried his arms right into the interior of the Pallava kingdom, occupied Kanchi for some time and camped near Tiruchirapalli in 674 A.D after overpowering the Pallava forces.

The Chalukyan epigraphs repeatedly declare that the Pallava king bowed down before the victorious Vikramaditya-I and that the Chalukya monarch humbled also the pride of Cholas, Cheras and Pandya rulers. The conflict between the Pallavas and the Chalukyas continued during

the later successive rulers also. Vikramaditya-I was succeeded by his son Vinayaditya (681-696 A.D) who was also a renowned warrior and was known as Yuddhamalla and had valorously assisted his father in his various exploits. He is stated to have defeated the lord of Uttarapatha and captured Palidhvaja and other regal insignia and that he levied tributes from Parasika and Simhala. According to D. C. Sarkar, it is not improbable if a Persian chief and a Sinhalese prince had taken refuge in the Chalukyan court in view of the troubled conditions in their respective countries at that time. Vinayaditya thus appears to have completely restored the imperial honour and dignity of his forefathers.

Arab Invasion repulsed: The next king was Vijayaditya (697-733 A.D) who was followed by Vikramaditya-II (733-745 A.D). During the latter's period, the Arabs, who had captured and were ruling Sind, invaded Gujarat in great force with the object of extending their power right into the Deccan. But they were successfully repulsed by a Chalukyan prince named Avanijanashraya Pulikesi, son of Dharashraya Jayasimha Varma, who was governing Gujarat. In recognition of this signal service to the kingdom, the Chalukyan emperor conferred upon him the titles of 'Anivartaka-nivartayitr' repulser of those who were hard to be repulsed) and 'Dakshinapatha Sadhara' (Pillar of Southern India).

Invincible Karnataka Bala: Vikramaditya-II captured Kanchi and he is stated to have donated heaps of gold to the temples there. An inscription of his is found in the Rajasimheshvara temple of Kanchi. He married Lokamahadevi, a princess of the Kalachurya family, who built the Lokeshvara (Virupaksha) temple at Pattadakal. Another princess of the Kalachurya family, who was also, married to this Chalukyan king, was Trailokyamahadevi who too constructed another great temple called Trailokeshvara there. Keertivarma-II, who succeeded Vikramaditya-II, was the last ruler of this family which was overthrown by the Rashtrakutas.

The Chalukyas organised the first great extensive kingdom of Karnataka which unified and integrated various parts of the country south of the river Narmada and bequeathed a rich cultural legacy. Their civil government and armed forces were highly well-organised. The vast army that they organised won resounding renown as invincible Karnataka-Bala. The Chalukya princes, who had been deputed to govern Andhra and Gujarat

were permitted to found their own dynasties and helped the blossoming of regional cultures in those provinces.

THE AGE OF THE IMPERIAL RASHTRAKUTAS

Dantidurga was the first king to bring the Rashtrakuta family to prominence. By the time of Keertivarma-II, the resources and energies of the Chalukyas had been considerably diminished owing to the frequent wars they had to wage. Dantidurga Rashtrakuta, who was the son of a princess of the Gujarat branch of the Chalukyas, became an eminent feudatory of the Chalukyas of Badami and was growing strong in the Ellora region. As pointed out by A.S. Altekar, the term Rashtrakuta had by now become a designation of an officer of a territorial division in the Deccan, like the Gramakuta which denoted the village-headman. It was also being used as a hereditary title by a few subordinate chiefs during the period of the Chalukyas of Badami. A lithic record of Dantidurga dated in the year 742 A.D found at Pippalala (modern Pimpral) in Chandanapuri-84, which is situated about 72 km from Ellora, mentions him as Mahasamantadhipati (feudatory). He had partaken in the victorious Chalukyan expedition against the Arabs who had invaded Gujarat from Sindh as already alluded to, and also against the Pallavas and had proved himself to be an intrepid military leader and had assumed the title of "Khadgavaloka". He had carried his arms into parts of Gujarat, Malwa and Mahakosala (Chhattisgad) and had annexed those northern areas and had thus consolidated this position by about 750 A.D. He performed the Hiranyagarbha Mahadana ritual at the famous holy place of Ujjaini in Madhya Pradesh. As he sought to supplant the Chalukyan branch of Gujarat, there was armed conflict between Keertivarma-II of Badami and the latter emerged successful. By this, Dantidurga became master of all the northern territories of the Chalukyan Empire. By about 755, when Keertivarma-II was ruling the remaining parts of the Chalukyan dominions, Dantidurga breathed his last.

Krishna-I: Dantidurga who had no son, was succeeded by his uncle Krishna-I. In 757 A.D., Keertivarma-II, marched against Krishna I in the Sholapur area was completely defeated and was probably killed in the battlefield. Thus ended the glorious epoch of the Chalukyas of Badami. Thereafter the Rashtrakutas became supreme in the Deccan. Krishna-I established his authority over Konkan and then advanced into southern

Karnataka up to Manne in Bangalore district after breaking down the resistance of the Gangas. However, the Ganga king Sripurusha was permitted to continue his rule over the rest of his dominion as a vassal. Next, an expedition fitted out under the leadership of Govinda-II inflicted a defeat on the Chalukya king of Vengi about 769 A.D. It is not yet definitely known as to which was the chief seat of the Rashtrakutas during the early period. There are various inferences about it and also in regard to the beginnings and early career of the Rashtrakutas. It appears that Ellora (Aurangabad district), Mayurkhindi (Nasik district) or Markandi (Chanda district), Kandhara (Nanded district) and Paithan (Nasik district) were their earlier centres. In several of the epigraphs, the Rashtrakutas have described themselves as Lattalura-Puravaradheeshvaras. From this, it is deduced that the place of their origin was Lattalura (modern Latur) which was a part of Karnataka, from where they had gone to northern parts of the Deccan.

Dhruva: Krishna-I was succeeded by Govinda-II (774-778 A.D.), a pleasure-loving king, who transferred the royal authority to his younger brother Dhruva. A copper plate inscription of the latter dated in the year 775 A.D. has come to light. Dhruva, who was a capable and ambitious prince, ascended the throne in 778 AD. He carried out a brilliant military campaign deep into north India and vanquished the Gurjara-Pratihara king Vatsaraja, who was ruling over Malwa and Rajasthan, and also king Dharmapala of Bengal, who were vying with each other for possessing Kanauj which had a nominal ruler named Indrayudha of the Kanyakubja dynasty. Dhruva's army rested on the banks of the river Ganga and the river Yamuna, and on its way back, it made incursions into the Vengi kingdom. The Chalukya ruler of Vengi again acknowledged the Rashtrakuta paramountcy, and gave his accomplished daughter Sheelabhatarika (Sheelamahadevi) in marriage to Dhruva. Then Dhruva imprisoned Shivamara, the Ganga chief of Talakad and nominated his own son Stambha as the Governor of Gangavadi. After thus consolidating his power, Dhruva led a successful expedition against the Pallavas. Thus the Rashtrakutas emerged as the most dominant paramount power in all India.

Govinda-III: Dhruva chose his third son Govinda-III as his successor superseding the latter's two elder brothers, and Govinda became the

sovereign in 793 A. D. Stambha released the Ganga ruler, and claiming the throne for himself, revolted with the assistance of 13 chiefs including Pallava, Pandya, Chola and Ganga. However, there was reconciliation between the two brothers, and the Ganga prince Shivamara was put back in prison, and Stambha was reappointed as the Governor of Gangavadi. Govinda-III turned his attention to the north and he appointed his younger brother Indra as his Governor in southern Gujarat and Malwa. At this time, Chakrayudha was the titular ruler of Kanauj. The Rashtrakuta army marched into the northern region and overcame 'the resistance of Nagabhata-II, who was the Gurjara Pratihara king. Chakrayudha of Kanauj capitulated to the triumphant Rashtrakuta monarch. Dharmapala, the king of Bengal, and various other rulers of north India, who were reduced, acknowledged the Rashtrakuta suzerainty. Then the victorious Rashtrakuta troops reached out to the foot of the Himalayas. The northern campaign seems to have been concluded about 800 A.D.

Taking advantage of the pre-occupation of Govinda-III in north India, the Pallavas, the Pandyas, the Cheras and the Gangas joined together and raided the Rashtrakuta territories. The Rashtrakuta monarch launched a counter-attack on the forces of the four kings and subjugated them.. Govinda-III proved to be the mightiest ruler of the Rashtrakuta dynasty and none could challenge his supremacy. There was no other kingdom in India which was so extensive and had such formidable strength as that of the Rashtrakutas. Thus, the Rashtrakutas were at their zenith and were the paramount peer in all-India.

Amoghavarsha Nrupatunga: Amoghavarsha I built the city of Malkhed which became the permanent capital of the Rashtrakutas empire. Being the minor son of Govinda-III, succeeded to the throne in 814 A.D. He is well-known as Amoghavarsha-I Nrupatunga. His cousin Karka, who was recalled from Gujarat where he had been the Rashtrakuta Governor, was appointed as his regent. Karka proved equal to the task by quelling the revolts and made the position of Amoghavarsha secure by about 821 A. D. Amoghavarsha developed the city of Manyakheta (modern Malkhed in Kalburgi district) and its fortifications and made it the famous capital, the work of which had already begun during the time of his father. The recalcitrant elements in the Vengi, Ganga and Gujarat territories were put

down by Amoghavarsha who well managed to keep the empire intact.

Amoghavarsha, who was a peace-loving monarch given to cultural pursuits, adopted a policy of reconciliation and goodwill towards his various feudatories and also towards the Pallavas. He married his daughters to the princes of the Gangas of Talakad and the Pallavas of Kanchi. His records state that nothing was dearer to him than the welfare of his people. He was a great lover of literature and scholarship and extended patronage to savants like Shakatayana, Mahaveeracharya, Veerasena, Shrivijaya, Jinasena, and Gunabhadra. He was the greatest patron of letters among the Rashtrakuta sovereigns. The authorship of Kaviraja-marga, the earliest yet known Kannada literary work, is ascribed to Nrupatunga. "Prashnottaramala", another literary work, is also assigned to him, but it is not extant. He had inclination towards the Jaina faith, and also extended help to all the sects. A record states that he offered one of his fingers to goddess Mahalakshmi in order to avert a calamity which had threatened his subjects. Sulaiman, an Arab traveller, has placed Amoghavarsha on par with other contemporary emperors of China, Baghdad and Constantinople and has stated that he was the most powerful king of India and that he was generous and tolerant. Amoghavarsha had two sons, Krishna-II and Duddhayya the latter of whom was a Governor as disclosed by an epigraph. After a long reign of 64 years, Amoghavarsha abdicated his throne in favour of his son Krishna-II and devoted himself to religion.

Krishna-II: Krishna-II (Kannara), who came to the throne in 878 A. D., had to face serious threats to the integrity of his kingdom. Soon after his accession to power, Bhoja, the Gurjara-Pratihara king, made an incursion into the Rashtrakuta dominion, but the march of his army was halted by the prince of the Gujarat branch of the Rashtrakutas who repelled and pursued the Gurjara-Pratihara forces back into Malwa, and occupied Ujjain. At this time, the Chalukyas of Vengi also encroached upon the Rashtrakuta territory and defeated the Nolambas and the Gangas who were vassals of the Rashtrakutas. But soon Krishna-II launched a counter-offensive and overpowered the Chalukyan troops and took the Chalukyan ruler Bhima captive. In this enterprise, he received help from the Kalachurya prince Shankaragana whose sister he had married. Later, he wedded also her younger sister. Krishna-II gave his daughter in marriage to the Chola king

Aditya-I. However, the next Chola ruler Parantaka-I was hostile to Krishna-II.

Successors of Krishna-II: Krishna-II was followed by his grandson Indra-III in 914 A. D. (915 A, D.?) The latter too had married a Kalachurya princess. The Paramara ruler, who raided the northern part of the Rashtrakuta kingdom, was beaten back. Indra-III now led an expedition into the north, crossed the Yamuna, and captured Kanauj by defeating Mahipala who fled from the city. However, he raised the siege and did not occupy the territory. In this venture, he was assisted by the Chalukyan prince of Vemulavada. He was followed by Amoghavarsha-II, Govinda-IV and Amoghavarsha-III whose reigns were only for short periods. Govinda-IV, who was a lover of pleasure, was repeatedly defeated by the Chalukyas of Vengi. He was deposed by his uncle Amoghavarsha-III who had attained a reputation by his character and integrity.

Krishna-III's Triumphs: Amoghavarsha-III was aged and had a religious bent of mind and left the affairs of the kingdom to the care of his capable son Krishna-III (Kannara) who succeeded his father on the throne in 939 A.D. His mother was a Kalachurya princess and he too married a Kalachurya princess. By this time, the Cholas had completely supplanted the Pallavas and had subdued the Pandyas of Madurai, They had given shelter to Rashtrakuta Govinda-IV, who had been dethroned and were posing threats to the Rashtrakuta paramountcy. Hence in order to chastise them, Krishna-III, in collaboration with his brother-in-law Ganga Butuga, led a campaign against the Chola king Parantaka and occupied Kanchi and Tanjavur and marched right up to Rameshvaram where he not only erected a pillar of victory but also assumed the title "Kachchium-Tanjaiyum-Konda" For some years thereafter, the Chola kingdom was under the sway of the Rashtrakutas.

A significant bilingual memorial stone of 10th century A.D came to light recently at Oratti in Chingleput district of Tamil Nadu. It contains two panels, the upper one in Kannada and the lower one in Tamil. The two epigraphs mention that Kenchaya, a local chief, offered his head to the deity Mahadeva. This confirms the fact that the Rashtrakutas were in possession of this Tamil territory during this period.

Krishna-III granted the governorship of Banavasi-12000, Belvola-300 and neighbouring areas to the Ganga ruler and consolidated his position in the south. He then subdued the Chalukyas of Vengi, seized Kalanjar and marched to Ujjayini where the Rashtrakuta banner was hoisted. Consequently, the Paramara ruler of Malwa acknowledged the Rashtrakuta paramountcy. A Kannada inscription found at Jura near Jabalpur in Madhya Pradesh lauds the triumph of the Rashtrakuta arms in northern India. This victorious adventure was also undertaken with the assistance of the Gangas. The Rashtrakuta power and prestige were again at the pinnacle during the reign of Krishna-III who was an indomitable warrior. He bore the title; of sakala Dakshinadigadhipati (the Lord of the whole of southern India). Since Krishna-III had no issue surviving he was succeeded by his younger brother Khottiga in 967 A. D. The new ruler was already aged and had no initiative or capacity. During his reign, the Paramaras invaded his dominion and attacked Manyakheta which they sacked. The Ganga ruler Marasimha-II, who was related to the Rashtrakuta family, rushed his army to the rescue of Manyakheta and repelled the Paramara forces there from and chased them to the Vindhya. Khottiga, who felt disgraced, died of a broken heart soon thereafter in 972 A.D.

Khottiga had a son named Kannaradeva (Krishna-IV) who ruled only for a very short time as revealed by an inscription discovered recently at Harishi, dated 972 A.D. He was followed by Khottiga's nephew named Karka-II who was soon overthrown by a feudatory named Chalukya Tailapa-II who had married a Rashtrakuta princess named Jakabbe. This Tailapa proclaimed his independence and occupied Manyakheta in 973 A.D. To mark his triumph, he performed Brahmanda-Kratu Mahadana during the first year of his reign. Karka-II fled to the remote region of Banavasi in the west where he managed to survive as the chief of a small area right up to about 991-992 A.D. In the meanwhile, Ganga Marasimha had made a futile attempt to restore the power of the Rashtrakutas by placing Indra-IV who was his own sister's son and grandson of Krishna-III. After the death of Ganga Marasimha in 975 A.D., Indra-IV was helpless and faded out. This sounded the end of a resplendent period in the history of India. It is noteworthy that hitherto no other power based in the Deccan had played such a predominant part in all-India. Verily it was the Age of the Rashtrakutas in India. In their heyday, they were the unchallenged paramount power in all-India.

A wonder of the world: Besides the various traditional religious sects, Jainism had a notable following during the Rashtrakuta period. There were also a considerable number of Buddhists. Architecture, sculpture and painting received liberal patronage from the Rashtrakutas. The Kailasanatha temple at Ellora which was modeled on the structural Virupaksha temple of Aihole, is the most marvelous, stupendous and unique rock-cut temple which has been hailed as one of the wonders of the world. The arts of the Rashtrakuta times have their own distinctive features, and they had reached a high degree of thoroughness. A complex of more than 20 structural temples of the later Rashtrakuta times situated at Sirivala (its ancient name was Srivolala) in the Gulbarga district, which is adjacent to the Bidar district, was discovered recently. A lithic record found there of the period of Krishna-II dated in 939 A.D. alludes to the governor of the area named Buddha and to Nalgamunda of Sagaranaadu called Chandayya and registers some grants to one of the temples. The Bidar area, which is very near, to Manyakheta (Malkhed), must have been under the direct control of the Rashtrakutas. Pushpadanta, who was patronized by the Rashtrakutas, is considered to have attained a high standard in composing poetry in Apabhramsha and he is looked upon as the greatest Apabhramsha poet.

The Rashtrakuta times witnessed the splendid efflorescence of Kannada literature at the hands of mainly Jaina writers. The Kaviraja-marga is a work on poetics and it is even today in constant reference. It also gives a glowing account of the Kannada country and of the culture of the people who inhabited it. The Vaddaradhane, which is the earliest known prose work in Kannada, was also a product of the Rashtrakuta period. There are indications which helped to surmise that Kannada was cultivated as literary vehicle during the earlier centuries. However, literary works of those times have not survived.

THE CHALUKYAS OF KALYANA

The Chalukya rule opened up a new epoch in the history of Karnataka and South India with an array of competent rulers who were able to expand their kingdom to its maximum and exhibit their superiority of strength against the contemporary rivals. They were responsible for the all round development of the region in economic, religion, literary, artistic and cultural fields.

Tailapa-II: Taila-II (Tailapa, Tailappa, Tailappayya or Tailaparasa), referred to already, brushed aside the enfeebled Rashtrakutas and emerged as the new sovereign at Manyakheta. He was the founder of the third imperial power on the soil of Karnataka which had been made the core of an extensive Chakravarti-Kshetra for the first time by the Chalukyas of Vatapi (Badami). Under the Rashtrakutas, several minor ruling families, which claimed relationship with the Chalukyas, were subsisting as their subordinates. Chalukya Taila-II, who claimed to be a direct descendent of the main line of the Chalukyas of Badami, was governing the area of Melpati in 957 A.D. It is found that later in 965 A.D., the Rashtrakuta monarch Krishna-III conferred Tardavadi-1000 on Tailaparasa, as evidenced by a lithic record of Mutaagi in Bijapur district, dated in that year, describes him as Samadhigata - Panchamahashabda, Mahasamantadhipati, Ahavamalla Satyashraya Kulatilaka, From this, it is obvious that by that time, he had risen to a high and influential status. Tardavadi referred to in the epigraph is modern Tardavadi in Bijapur district. Various inscriptions of the Chalukyas of Kalyana as also an account found in the Kannada literary work Gadayuddha of poet Ranna trace the descent of this Taila-II from Bhima-I who was the brother of Keertivarma-II, the last ruler of the Chalukyas of Badami. Taila-II is mentioned as the eighth in the line from Bhima-I. Vikramaditya, who was the father of Taila-II, had married Bontadevi who was a Kalachuri princess of Tripura.

After occupying Manyakheta, Taila had to engage himself in continuous struggles against those who opposed the resurrection of the Chalukyan authority. The Gangas, who had matrimonial alliances with the Rashtrakutas, were hostile to the new Chalukyan sovereign. However, the Ganga power was torn by a succession fight which made the task of Taila-II less hurdle some, and he was able to rout the forces of the Gangas by about 975 A.D. The Gangas now acknowledged the suzerainty of the Chalukyas of Kalyana. By about 992 A.D., Rajaraja Chola, who was intervening in Nolambavadi and in a succession struggle among the Chalukyas of Vengi, was also defeated by Taila-II. The ambition of the new Chalukya ruler was to bring under his control all those territories which had been held by his forefathers. He had to lead several expeditions to the north in the course of which he won victories over the Latas of southern Gujarat, Gurjaras of northern Gujarat and the Chedis and the Paramaras of Malwa. About 996

A.D. the Paramara ruler Munja was ultimately vanquished and killed in battle after a protracted conflict. The chief of the Sevunas (Yadavas) named Bhillama, who became a feudatory of Taila-II, assisted the latter in his campaigns against the Paramaras. Taila-II, who had thus several martial achievements to his credit, assumed the titles of Ranaranga-Bheema, Nija-bhuja-chakravarti (emperor by the might of his own arms) and Rattagharatta (grind mill to the Kattas). The period of his reign of 24 years was occupied by ceaseless warfare for consolidation and stabilization of the new Chalukyan power. The Rashtrakuta princess Jakabbe had borne him two sons, Irivabedanga Satyashraya and Dasavarma alias Yashovarma.

Irivabedanga Satyashraya: Irivabedanga Satyashraya succeeded his father Taila-II in 997 A.D. The Cholas raided the southern borders of the Chalukya kingdom and killed Dasavarma in a battle. Then in 1004 A.D., the Cholas invaded in great force Gangavadi, captured Talakad and subjugated the Gangas. Rakkasa-ganga, however, ruled as a feudatory of the Cholas up to 1024 A. D. The Cholas then marched deep into the Chalukyan territory up to Donur in Bijapur district. But they were soon repelled. Irivabedanga sent expeditionary forces against the Chalukyas of Vengi, the Silaharas of Konkan and the Paramaras of Malwa in order to secure the Chalukyan position in the east, west and north respectively.

Vikramaditya-V: The next Chalukyan monarch was Vikramaditya-V (1008-1014 A.D.), son of the late Dasavarma. The Cholas, who had entrenched themselves in Gangavadi, now made a bid to extend their over lordship to the north of Gangavadi, but met with no success. According to a literary work entitled Ayyanavamsha charitakavyam, Ayyana, a younger brother of Vikramaditya-V ascended the Chalukyan throne, ruled for a short time and renounced kingship. This appears to have happened between 1014 and 1015 A.D.

Jayasimha-II: Jagadekamalla Jayasimha-II, another younger brother of Vikramaditya-V, was the monarch from 1015 to 1044 A.D. This sovereign had to face several catastrophes. Some sources indicate that there was an understanding among the Paramaras, Kalachuris, Chalukyas of Vengi and the Cholas to encircle the Chalukyan kingdom and to launch simultaneously fierce actions against the Chalukyas of Manyakheta. The Paramara king made inroads into the northern and western regions of the Chalukyan

kingdom and fought a severe battle on the banks of the Godavari, which ended in a victory to Jayasimha. The Paramara chief had occupied parts of Konkan from which he was dislodged after a tough fighting. From the south, the Cholas advanced through the Banavasi region and the Raichur Doab up to Kollipake (Kulpak) in the present Telangana, which was a subsidiary capital of the Chalukyas of Manyakheta. Eventually, the Chola forces were driven back, and to mark his success against the Chola invasion, Jayasimha assumed the title of cholagra-kalanala.

It was during the reign of this king that Kalyana came into prominence. The earliest mention of Kalyana as a capital is found in 1033 A.D. A Haihaya (Kalachuri) named Revarasa is found administering the Gulbarga area at this time. One of the queens of Jayasimha named Bijjaladevi¹⁹ who was probably a prince of the Kalachuri family, was governing the Manvi area in Raichur district. His another queen named Somaladevi was administering Alande-1000 in Gulbarga district. Akkadevi, who had the title of Ranabhairavi, a sister of Jayasimha-II, was married to Mayuravarma Kadamba of Panumgal (modern Hangal), is found to be governing the Kisukadu tract. The king had given his daughter Avvalladevi in marriage to Sevuna Bhillama-III who was a feudatory. Jayasimha-II and his chief queen Suggaladevi had come under the influence of the precepts of the distinguished Shaiva saint Devara Dasimayya.

Someshvara-I (1044-1068 A.D): Someshvara-I, the eldest son of Jayasimha-II, was crowned king in 1044 A. D. About 1048 A.D, Kalyana was made the metropolis of the kingdom in place of Manyakheta. His reign was full of turmoil and conflicts. Vengi had become a bane of contention between the Chalukyas and the Cholas. The Chalukyas of Vengi, although they were the cousins of the Chalukyas of Kalyana, had not acknowledged the suzerainty of the latter, but had relationship with the Cholas who were nursing continuous hostility towards the Chalukyas of Kalyana. The Vengi ruler Rajaraja Chalukya, who was the son of a Chola princess, had married a daughter of his maternal uncle Rajendra Chola-I. Someshvara-I embarked upon a campaign against Vengi. But his march was hampered in the vicinity of Vengi by the Chola forces, and an inconclusive battle was fought. The next year, in 1045 A.D., the Cholas carried their arms into the coastal Andhra and forced their way into the Chalukyan dominion and

pillaged Kollipake which was a subsidiary capital of the Chalukyas. But very soon Someshvara-I was able to reassert the Chalukyan suzerainty over Vengi.

An inscription of 1047 A.D. claims that he subdued Vengi and Kalinga. His son Bhuvanaikamalla Someshvara-II is styled as Vengipuravareshvara in several records dating from 1049 to 1054 A.D. Rajaraja, the Chalukya ruler of Vengi, continued to be a vassal of the Chalukyas of Kalyana to the end of his reign. It is seen that Narayana Bhatta, a noted scholar, was resident representative of Someshvara-I at Vengi and he helped Rajaraja's court-poet Nannaya Bhatta in composing a Telugu Mahabharata.

North and West expeditions: In the meanwhile, the attention of Someshvara-I was distracted by events taking place in the north and the west where the integrity of the Chalukyan kingdom was being threatened. Therefore, he led expeditions against the Paramara king Bhoja and seized his capital Dhara. The Chedi (Kalachuri) chief Karna was also subdued in this campaign. The two Silahara families of Konkan and Karhad, and Sevuna Bhillama, who had become refractory, were suppressed. In these northern enterprises, Vikramaditya-VI, the younger son of Someshvara-I, distinguished himself as a doughty warrior. He reinstated Paramara Jayasimha on the throne of Malwa by intervening in the war of succession which had followed the death of Bhoja about this time.

The Cholas resumed their incursions and advanced up to Koppam (Koppal in Raichur district?) where a fierce battle was fought in 1054 AD. Rajadhiraja, the Chola monarch, was killed in the battle-field and the Chola army was put to flight. But Rajadhiraja's brother; Rajendra-II regrouped the Chola forces and launched a counter attack on the Chalukyas and slew several of the Chalukyan commanders, and did the unusual act of crowning himself as the new Chola king on this battlefield itself, according to the Chola epigraphs. About ten years later in 1064 A.D., there was another battle fought between Veerarajendra Chola and Someshvara-I at Kudala-Sangama in which the Cholas were routed. To commemorate this victory, the Cholagonda Shripurusha temple was constructed at Annigeri. Someshvara-I, who was suffering from an incurable disease, ended his life by drowning himself in the Tungabhadra.

Someshvara-II (1068-1076 A.D): Bhuvanaikamalla Someshvara-II, the eldest son of Someshvara-I, became the next sovereign in 1068 AD. Soon thereafter, Veerarajendra, the new Chola king (brother of Rajendra Chola) who laid siege to Gutti, was repulsed. Someshvara-II made an unsuccessful attempt to intervene in a tug of war of succession to the throne of Malwa. This failure was a blow to his prestige. Vikramaditya-VI, with the assistance of the Kadamba chief of Goa and his own younger brother Jayasimha, proceeded against Veerarajendra Chola. The latter now sought reconciliation with the Chalukyas and gave his daughter in marriage to Vikramaditya-VI, sometime after suppressing the rebels, but after the return of Vikramaditya-VI, the kingdom. Therefore, Vikramaditya-VI rushed to Gangaikonda cholapuram and helped his brother-in-law Adhirajendra, who was the rightful claimant to the Chola sovereignty, to ascend the throne, after suppressing the rebels. But after the return of Vikramaditya-VI, Adhirajendra was assassinated.

The Eastern Chalukya prince Rajendra-II, son of Rajaraja Narendra and Ammangadevi, daughter of Rajendra Chola, marched to the Chola capital and proclaimed himself as the monarch of both the Vengi and Chola kingdoms in 1070 AD., and assumed the titles of Rajakesari and Kulottunga I. The Eastern Chalukya kingdom of Vengi and the Chola kingdom were amalgamated and the Vengi Chalukyan prince became its emperor. Thus it can be stated that the Eastern Chalukyan lineage, which was founded by Kubja-Vishnuvardhana, brother of Pulikesi-II, continued to rule over a larger united kingdom.

Vijayaditya, who was the brother of Rajaraja-Narendra of Vengi and had married a Kalachuri princess, was supported by Someshvara-II, but Vijayaditya could not hold his own there and had to flee from Vengi. This meant another failure of the policy of Someshvara-II. Being ease-loving, he neglected the affairs of the kingdom and proved himself incapable and unpopular. Because of this, the relations between him and Vikramaditya-VI were strained, and the loyalty of the subordinate chiefs was divided. Chalukya Kulottunga Chola-I who sided himself with Someshvara-II, fought two unsuccessful battles with Vikramaditya-VI. At this grave hour when the interests of the Chalukya kingdom were at stake, Vikramaditya-VI, who had earned a high reputation and was supported by many feudatories, put his elder brother Someshvara-II under restraint, and took over the kingly powers in 1077 A.D.

Vikramaditya-VI (1077-1127 A.D): Vikramaditya-VI inaugurated a new era of reckoning known as Chalukya Vikrama-Varsha from the date of his coronation (26th February 1077 A.D) in place of the Shaka era which was prevalent. His long reign of 50 years was relatively peaceful one as that of Amoghavarsha-I Nrupatunga of the Rashtrakuta dynasty. He appointed his younger brother Jayasimha as the governor of Banavasi-12000, Santalige-1000, Kogali-1000, etc. However, Jayasimha, who nursed a higher ambition, revolted against his brother and sought the help of Chalukya Kulottunga Chola-I. But his rebellion was abortive and he was taken a prisoner. Another younger brother of Vikramaditya, named Vishnuvardhana-Vijayaditya also called Keertivarma, was the author of a Kannada book entitled Govaidya which is a treatise on the veterinary science. Vikramaditya-VI, as was usual with his forefathers, led military expeditions into Lata and Malwa thrice in order to secure the northern frontiers of the kingdom. Jagaddeva, a Paramara prince, gave up his claim to the Paramara throne and came to the court of Vikramaditya-VI and became a trusted follower.

Vikramaditya sent a cordial embassy to Vijayabahu, the ruler of Sri Lanka, who was an adversary of Kulottunga-I. The several feudatories of the Chalukyas had a wholesome fear of the prowess of Vikramaditya. He won over the loyalty of some of the chiefs who were subordinate to Vengi and extended his influence into the Vengi territory. He led an expedition to Kanchi and put Kulottunga-I to flight and restored Chalukyan suzerainty over Vengi. As a result of this, many of his inscriptions have been found in Vengidesha. A dandanayaka of Vikramaditya named Anantapala was governing the Guntur region in 1116 A.D. and onwards, and there are Vikramaditya's lithic records in also the coastal districts of Vengi.

Extension of suzerainty: Thus he had restored the Chalukyan authority over the Vengidesha and his suzerainty extended from the western sea to the eastern sea. His kingdom extended up to Nagpur as shown by an inscription found at Seetabuldi near Nagpur. In the south, the Hoysalas of Dorasamudra, who had risen to considerable power, were now augmenting their strength under their capable prince Vishnuvardhana, who had seized Gangavadi by ousting the occupant Chola forces from Talakad. After this, Hoysala Vishnuvardhana inflicted a defeat on an expeditionary force of the

Chalukyas at Kannegal about 1117-18 A.D., then advanced into Hangal, Bellary and Belvola areas and crossed the Tungabhadra. But by a flanking movement, Vikramaditya's forces encircled Vishnuvardhana's army, vanquished him at Halasuru and Hosavidu about 1122 A.D. The Hoyasala chief continued to acknowledge the Chalukyan paramountcy.

Ramarajya: Vikramaditya-VI was a lover of arts and literature and extended munificent patronage to men of erudition. He was a great adept at the arts of both peace and war. The enlightened and prosperous rule of Vikramaditya attracted to his court a number of scholars, the most eminent among whom were Bilhana, who had migrated from Kashmir and wrote *Vikramankadevacharita* and *Vijnaneshvara*, who was the author of *Mitakshara*, a celebrated work on Hindu Law. The former has described the reign of Vikramaditya as *Ramarajya*, and *Vijnaneshvara* has eulogized Vikramaditya as a peerless monarch of whom was neither seen nor heard of. Both of them have sung the glories of the capital city of Kalyana in most superlative terms. An epigraph recently discovered at Gorta in Basavakalyan taluk reveals that one Rudra Mishra was looked upon as a Sadguru by the Chalukyan sovereign. Rudra Mishra, who had performed many yajnas, hailed from an illustrious learned family of Bagewadi in Tardavadi Nadu. He was the son of Govardhana Bhattopadhyaya who was the son of Rudra Bhatta. It is found that Bagewadi (present Basavan Bagewadi in Bijapur district) was by now already a famous centre of learning (agrahara).

Another epigraph found at Aland states that Vikramaditya's reign had turned the Kali Age into the Kruta Age. There is abundant evidence which shows that Vikramaditya had, by his beneficial acts for the welfare of his people, won immense popularity and enjoyed high prestige. Two lithic records dated in the years 1100 A.D. and 1106 A.D., which were recently discovered at Bhalki (the ancient name of which was Bhallunke) have disclosed that Kumara Hemmadideva was a Sinda mahamandaleshvara under Vikramaditya-VI. The first one has revealed that Hemmadideva had made certain donations to the temples of Bhalki. The second one has stated that the residents of Bhalki had made a monetary allotment to a teacher of Bathasangi village. Kumbara-Gundayya, a celebrated sharana, was a native of Bhalki. Verily, Vikramaditya-VI was the loftiest peak among the Chalukyas of Manyakheta and Kalyana. His piriyaasi (chief

queen) Chandaladevi, who was a Silahara princess of Karhada, was highly accomplished in fine arts and has been called as *Nritya-Vidyadhari* and *Abhinava-Sharada* for her attainments in dancing and music. Several of his other queens like *Lakshmidivi*, *Jakkaladevi*, *Malleyadevi*, etc., have been entrusted with the work of administering some territorial divisions. Another of his wives named *Savaladevi* was a daughter of *Kalachuri Jogama* who was a feudatory governing *Tarikadunadu* with *Mangalavedhe* as its centre. A daughter of *Vikramaditya-VI* born of *Chandaladevi* was wedded to *Kalachuri Jogama's* son named *Permadi*. *Bijjala-II* was the son of this couple. This *Permadi* taking advantage of the close relationship with the royal family had begun to reckon his own regnal years. An inscription of the *Vikramaditya-VI* found at *Ranjol* (also known as *Ranjolkheni*) in *Bidar taluk* confirmed that *Ranjol* was the chief town of *Attali-Nadu* which was being administered by the *Sindas*. The ancient name of *Ranjol* was *Renjeru*.

Someshvara-III (1127-1139 A.D): After *Vikramaditya-VI*, his son *Someshvara-III* came to the throne in 1127 AD. He had the epithets of *Sarvajna-Bhupa* and *Bhulokamalla*. The former appellation indicates that he was a man of deep learning. The authorship of a valuable encyclopedic literary work entitled *Manasollasa* (also called *Abhilashitartha-Chintamani*) is attributed to him. There is evidence to show that being a peace loving ruler, he moved out of the capital only on a few occasions. In 1127 A.D., a Chola subordinate named *Nambayya* is found administering the *Kollipake* area. This means that now it had slipped out of the control of the Chalukyas. The same was the case with the southern part of *Vengi* about 1130 A.D. In the southern parts of *Karnataka*, the *Hoysalas* were building up their strength.

Someshvara-III is found camping at *Banavasi*, *Navileyakuppa*, *Hulluniya Teertha* (modern *Galaganath*), etc., in the course of what is described as a *digvijaya* in the south. This was probably with a view to counteract the expansionist thrust of the *Hoysalas*. At the instance of a *Kadamba*, he gave grants to the temple of *Kedareshvara* at *Balligave* which was the centre of the *Kalamukha* sect. During the early part of his reign, grants made in the coastal *Andhra* were authorized in his name. From this, it is clear that his officers were exercising authority on his behalf there. Later on, there was revolt in that region. To suppress it, *Someshvara-III* appears

to have personally led an expedition to that outlying area and fought an unsuccessful battle on the Godavari. A lithic record dated in the year 1130 A.D., which came to light recently at Gorta in Basavakalyan taluk, states that on that day the renowned Jaina saint Tribhuvanaseana also known as "Abhinava Ganadhara" attained Parmatma-tattva and eulogises his merits. An epigraph found at Narayanapura which is dated in the year, 1132 A.D. records grant of a land to a Shiva temple by king Someshvara-III.

Jagadekamalla-II (1139-1149 A.D): Someshvara-III was followed by his son Jagadekamalla-II on the throne about 1139 A.D. He was known also as Perma and Tribhuvanamalla Permadideva. In his northern expeditions he appears to have been largely assisted by the Hoysalas, for one Ballala is found placed on the throne of Malwa. Now the affairs of the kingdom were in disarray. The Hoysalas in the south, the Sevunas in the north and the Kakatias in the east, who were the three of the important vassals of the Chalukyas, were restive and were pursuing their own expansionist policies. They were enlarging their territories at the expense of the smaller feudatories, ignoring the Chalukyan suzerainty. The Kadambas of Goa were also acting independently. Hoysala Vishnuvardhana again ventured into the Banavasi and Hangal regions. But Barmadeva and Madhava, two generals who were brothers serving under Jagadekamalla, effectively chastised the Hoysalas and the Kadambas. According to inscriptions, Dandanayaka Kesiraja played a heroic role in subduing the feudatories. He and Veerapandya of Nolambavadi led successful military expeditions to Gujarat, Malwa and Kalinga and restored the Chalukyan prestige. The loyalty and enterprise of these generals appear to have been responsible for holding the various parts of the empire together for the time being.

Kalachuri Bijjala-II, who was a nephew of King Someshvara-III and cousin of Jagadekamalla-II, had grown up with 'the Chalukyan princes' at Kalyana. He had succeeded his father during the time of Someshvara-III as a feudatory in the Mangalavedhe region. He is now found to be governing Karhada area in 1142 A.D. and Tardavadi region in 1147 A.D. An epigraph of Jagadekamalla-II found at Muttagi dated in 1147 A.D. describes Kalachuri Bijjala-II as Mahamandaleshvara Kumara Bijjaladevarasa. The latter two terms unmistakably indicate his close association with the royal family and his prestige. Several epigraphs relating to the Sindas dating

from 1100 to 1138 A.D. have been recently discovered at Bhalki,, Gorta, Gorchincholli, Andura and Inchur in this district. They were feudatory chiefs (Mahamandaleshvaras) of Attali-Nadu under the Chalukyas of Kalyana. Their main seat was Ranjol (its old name being Renjeru) in Bidar taluk. It is learnt from these records that the Mailara-linga (Mahabhairava) temple was constructed at Khanapur (Mailara) by the orders of king Jagadekamalla-II. They give also some particulars about the coronation of this monarch.

Taila-III (1149-1162 A.D): The successor of Jagadekamalla-II was his younger brother Trailokyamalla Taila-III. It has been earlier observed that the process of decline of the Chalukyan Empire had already set in. It was beyond the capacity of this ruler to reverse the ominous trends and rejuvenate the strength of his patrimony. The needs of the time were martial qualities and statesmanship of a high order which he did not possess. All the peripheral vassals defied the authority of their suzerain and were ruling independently for all intents and purposes. To make this state of affairs worse, Kalachuri Bijjala-II, who has been already referred to, had become very powerful by about 1153 A. D. He won over several of the feudatories to his side and established a firm hold on the region of the Chalukyan capital itself. An epigraph of Bijjala-II found at Chikkalige dated in 1157 A.D does not mention the reign of Taila-III at all. In another inscription of Bijjala of the same year discovered at Haveri, he is described Maharajadhiraja-Bhujabala Chakravarti Kalachurya Bijjaladeva. None of the other important Samantas also makes any reference to the rule of the suzerain. Taila-III is found camping at Annigeri in 1157 A.D. and then he fled to the Banavasi tract. The very next year, he proclaimed his son Tribhuvanamalla Someshvara-IV as his successor. Nor this heir apparent could assert himself at this juncture, but had to flee with some other scions of the family and take shelter with the Pandyas of Uchchangi, the Santaras and the Cholas of Nidugal who were loyal feudatories. Nothing further is heard of Taila-III after 1162 A.D. Finally in 1162 A. D., Bijjala declared himself as the independent monarch of the whole of the Chalukyan Empire.

THE KALACHURIS

The Kalachuryas (also called Kalachuris, Katachuris and Haihayas) were an ancient and distinguished family who first rose to power in Central India about the sixth century A. D. They had Mahishmati (modern Omkara-

Mandhata) situated on the bank of the Narmada as their capital. They had brought under their sway parts of Malwa, Gujarat and Maharashtra. It has been already noticed that Kalachuri Buddharaja was one of the princes vanquished by Chalukya Mangalesha of Badami. Later, the Kalachuris captured the important fortress of Kalanjara in Bundelkhand and commenced calling themselves as Kalanjarapuravadheeshvara and made Tripura (modern Tewar) near Jabalpur as their capital. The region ruled by the Kalachuryas of Tripura was known as Chedi and Dahala which lay in the present Madhya Pradesh. They attained considerable power and had matrimonial alliances with the Chalukyas of Badami, the Rashtrakutas of Malkhed, the Chalukyas of Kalyana, the Chalukyas of Vengi and various other royal families.

With shrewdness and tenacity, the Kalachuryas survived political crises of the suzerain-powers and were one of the long-lived dynasties. Some of their branches, which were under continuous pressure from the powerful Gurjara-Pratiharas, fanned out to other parts also like Gorakhpur (Uttar Pradesh) and Chhattisgarh and Raipur (Madhya Pradesh). Another branch migrated to the Deccan about the early part of the ninth century and settled down at Mangalivada (Mangalavedhe, in the present Sholapur district) which was not far from the main centres of powers in the Deccan. Uchita (925 A.D.) is the earliest known member of the Kalachuris of Mangalavedhe. After him, there were eight chiefs including Permadi (c.1118-1130 A.D.) who were all feudatories. Permadi, who was an ambitious samanta, made attempts to gain an upper hand in the empire and had matrimonial alliance with the Chalukyas.

Bijjala-II (c.1130-1168 A.D): As has been already mentioned, Bijjala-II (also called Bijjana), the son of Kalachuri Permadi, was closely related to the Chalukyan royal family, being the daughter's son of the great Vikramaditya-VI. It may be also recalled here that the mother of Taila-II, the founder of the dynasty of the Chalukyas of Kalyana, was a Kalachuri princess. It appears that Bijjala had grown up in the royal household at Kalyana in the company of the Chalukyan princes and had intimate knowledge of who was who in the royal circle and of the political affairs of the kingdom. Bijjala, who had a long illustrious family heritage and, in addition, close bonds of kinship with the Chalukyas, and had taken a

leading part in martial enterprises of the Chalukyan dominion, and had the title of Rayasamuddharanam (uplifter or savior of the monarch), dreamt of taking over the reins of government at Kalyana himself when he found that the kingdom was disintegrating and Taila-III was a weakling who had brought upon himself disgrace (as already alluded to).

In an epigraph found at Harihara, Bijjala is mentioned as the guardian of all the armed forces of the kingdom. He had become the de facto ruler by enlisting the collaboration of Mahapradhana-dandanayaka Kasapayya, Mahapradhana-senadhipati-dandanayaka Mailarayya Mahprachanda-dandanayaka Mahadeva, Samanta Vijayaditya of Silahara family, Dandadhinatha of Nagarakhanda, etc. His commanders are significantly described as antahkaranarupas of Bijjanadeva. He occupied the imperial throne at Kalyana in 1162 A.D., probably soon after the demise of Taila-III. (It is noteworthy that more or less a similar role was played, a few decades earlier, by the Eastern Chalukya prince Rajendra-II (Kulottunga-I) who was the daughter's son of Rajadhiraja Chola).

Truncated kingdom : Bijjala had continuous conflict with several of the feudatories like the Hoysalas, Pandyas of Uchchangi, Sindas and Nidugal chiefs who did not recognise Bijjala's suzerainty. Some of these vassals were championing the cause of Chalukya Someshvara-IV and other scions of the Chalukya family to whom they had given protection. In 1162 A.D., Bijjala is found camping at Balligave having gone there in order to consolidate his hold over the region. He made grants to the renowned Dakshina-Kedareshvara temple of Balligave, which was an important centre of the Kalamukha sect, and also to other places of worship at Abbalur. A year later, Bijjala's son-in-law Barmmarasa, who was related to Kasapayya who had governed the Balligave region earlier, was appointed as the governor of Banavasi which, was the southern-most province controlled by the Kalachuris. In the south of Banavasi, the Hoysalas had by now made their position formidable. Being preoccupied with the problems nearer home, Bijjala does not appear to have made serious attempts to re establish control over the Sevunas and the Kakatiyas who were now acting independently.

RADICAL REFORMIST MOVEMENT

Advent of Basaveshvara : This period was marked by an unprecedented socio-religious upheaval which developed into a revolutionary mass

movement seeking to bring about radical reforms and to reconstruct the society on the basis of certain new human values. This phenomenal upsurge was led by Basavanna (also known as Basava, Basaveshvara, Basavesha, Basavaraja and Basavadeva), and other towering personages like saint Allama Prabhu, Channabasavanna, Akka-Mahadevi, Siddharama, Madivala Machayya . The life-story of Basaveshvara has come down to us in various versions. Without entering into any controversy, his life, mission and work may be narrated in short as follows.

It is generally believed that Basaveshvara was born in 1131 A.D. (Vaishakha Shuddha- Akshaya-Tritiya Rohini Nakshatra), hailed from a highly cultured and distinguished Brahmin family of Bagawadi (modern Basavana-Bagewadi in Bijapur district). His father Mandageya Madiraja (also mentioned as Madarasa) was a chief of a large, important and renowned agrahara town (settlement of Brahmins endowed by rulers to help pursuit of religious practices, learning and teaching). It was a part of the Tardavadi region ruled by the Kalachuris. At a short distance from Bagawadi, there were other notable agraharas of Ingaleshvara (extolled as Karnata-Kashipura), Managooli (Managoli) and Muttage (Muttagi). Madiraja is described as Gramanimani and Puravaradheeshvara which would mean that he was a chieftain. Basavanna's mother Madalambike (also called Madambe, Madalambe: and Madambike), who was a deeply religious-minded lady, hailed from Ingaleshvara which had come under the influence of bhakti-marga (path of devotion) preached by the renowned saint Revanasiddha.

Samayachara: Basaveshvara was a precocious child given to contemplation and reasoning. He declined to undergo the Brahmanical initiation (upanayana) ceremony which was denied to large sections of the people and also to the females and to wear the yagnopaveeta which was the symbol of performance of yajnas which in those days sometimes involved animal sacrifice, and left home. He took up residence in the vicinity of the temple of Sangameshvara at Kudala- Sangama (also called Kappadi Sangama) at the confluence of the river Malaprabha and the river Krishna, which was a cosmopolitan centre of learning, and pilgrimage where Samayachara, a dissenting religious path of liberal views, had begun to rise. He stayed there for about ten years and studied various shastras.

While perhaps Jataveda Muni was his deeksha-guru , Sthanapati Ishanya Yogi was his Shiksha-guru . His pious elder sister Akka Nagamma and her husband Shivaswami were looking after him at Kudala-Sangama which was probably the native place of the latter.

Channabasavanna, who played a leading role in the movement later, was the son of this couple and thus nephew of Basaveshvara. It is believed that he was born about 1144 A.D. at Kudala-Sangama. Basaveshvara used to engage himself in deliberations on serious subjects with scholars, and found that the existing social usages and religious practices were ridden by inequalities, rationality, dogmas, ritualism and superstitions. About this time, Basaveshvara's elder maternal uncle Baladeva, who was minister at Kalyana, gave his daughter Gangambike in marriage to Basaveshvara.

About 1150-51 A.D., Basaveshvara went over to Mangalavedhe and joined service at the court of Bijjala who was ruling there as a powerful feudatory. Siddharasa, younger maternal uncle of Basavanna, was the chief treasurer of Bijjala there. Basaveshvara quickly rose to high positions by virtue of his brilliance and earnestness. He had already commenced the propagation of his cherished ideas of socio-religious reforms. Siddharasa's wife Padmagandhi had brought up Bijjala's brother Karna whose mother had died while he was a child, along with her own only daughter Neelambike (also called Neelalochane or Mayidevi). After the death of Siddharasa, Bijjala appointed Basaveshvara as his minister and chief treasurer, and gave Neelambike (whom he had looked upon as his adopted sister) in marriage to Basaveshvara. Shortly thereafter, about 1154 A.D., Basavanna shifted to the imperial capital of Kalyana where he was appointed as prime minister and chief treasurer of the realm after the death of Baladeva mentioned earlier. At this time, Bijjala was becoming very powerful in the Chalukyan Empire, and later in 1162 A.D., he declared himself as the emperor.

Anubhava Mantapa: Basaveshvara was actuated by lofty secular and spiritual ideals. His residence, which was called Mahamane (Great Abode), was the rendezvous of seekers of social and religious reforms and spiritual truths, and of saving of consecrated food. His egalitarian views, saintliness, transparent concern for the enlightenment and welfare of the so-called low castes and outcastes, piety, charity and spiritual vision made him widely popular. Like-minded men and women (including some princes

and other eminent personalities) even from distant parts like Kashmir, Bengal, Orissa, Gujarat, Kerala, etc., came to Kalyana attracted by his teachings. Contemporary Vachanas state that he performed a number of miracles. The Anubhava-Mantapa (Spiritual Parliament) was established by him. Hundreds of Sharanas (i.e., those who had dedicated themselves to service of humanity and God), men and women, irrespective of their status in life, took part and carried on discussions there freely. Sage Allama Prabhu, who was renowned for his spiritual profundity, was its president. Channabasavanna, who has been called shatshala-janana-chakravarti (great master of the knowledge of six-fold spiritual path), was the vice-president, of the Anubhava-Mantapa. Sonnaligeaya Siddharama, Akka-Mahadevi, Madivala Machayya, Moligeaya Marayya, Haralayya, Madhuvarasa, Aydakki Marayya, Nuliya Chandayya, Mukhtayakka, Ghattivalayya, Shivalenka Manchanna, Musudiya Choudayya, Dohara Kakkayya, Kugina Maritande, Hadapada Rechayya, Hadapada Appanna, etc., were prominent among the sharanas who were participating in the deliberations of the Anubhava-Mantapa.

Basaveshvara and the galaxy of his companions denounced the compartmentalization of the society into castes and sub-castes and its various connotations including 'untouchability' and threw open the portals of the treasures of wisdom to all the people by their vachana writings and preaching's in the regional language and brought into actual practice what they taught. They used the term Shiva for the absolute Supreme Being, and not in the sense of one of the Trimurtis or gods. They described those who were immersed only in worldly affairs as bhavis (worldly) as distinguished from bhaktas (spiritual-minded). They were opposed to priest craft and hypocrisy, exploitation and inequalities, and steadfastly preached egalitarian values.

Kayaka and Dasoha principles: Eradication of the sense of high and low based on birth and wealth was aimed at. None was higher and none was lower. All occupations were deemed equal. It was declared that devoted work was real worship (Kayakave-Kailasa); dignity of labour was upheld and each one was required to do Satyashuddha Kayaka (true and pure, i.e. earnest and honest work) with dedicated spirit as a means of one's living and salvation. Accumulation of wealth by individuals was looked

down upon as unrighteous. One should neither exploit others nor live as a parasite. Earnings should be through right means. Excess should be shared with the less fortunate. One must be considerate to others as much as one expects from others. Fellow-feelings and compassion were deemed essential. Secondly, the tenet of Dasoha (which literally means "I am at your service") was expounded. It is a principle of distribution of wealth. As a token of the principle of Dasoha, a practice of serving free food to students and others has continued even to-day among monasteries of this tradition.

Upright conduct in every walk of life was emphasized as imperative. Women were given equal rights and opportunities with men both in secular and religious fields. Violence was condemned as unethical. Intoxicants and unwholesome food were to be abjured. Elaborate ritualism, which was possible only for the rich, was rejected and a very simple form of worship of ishtalinga and a six-fold spiritual path shatshtala of sadhana through bhakti-marga were recommended. God was one though he was called by many names (Devanobba, Nama halavu). World was considered as real, as distinguished from the theory of illusion.

Profound transformation: These preaching are pursued with vigour and zeal filled the people who came from various strata of the society with a new awareness and enlightenment, and a host of profoundly transformed persons emerged from the neglected castes that could speak, act and write freely and boldly like seers and sages. Their vachana compositions have been likened to the Upanishads. Some of the other renowned vachanakaras were Ambigara Choudayya (fisherman), Okkalu Muddayya (agriculturist), Bahurupi Choudayya (actor), Soddala Bacharasa (store-keeper), Lingamma (barber's wife), Adayya (trader), Urilingapeddi (ex-"untouchable"), Dakkeya Bommayya (drummer), Rayasada Manchanna (messenger), Rayamma (messenger's wife). Shivanagamayya (ex-"untouchable"). Kurubara Gollala (shepherd), Telugesha Masanayya (cowherd), Aydakki Lakkamma (cleaner of rice), Kalavve (wife of an ex-"untouchable") etc. A number of fallen women and men were also rehabilitated and reformed. They assumed normal worthy life and began to earn their livelihood in a legitimate way. It is stated that a few of them even became authors of vachanas. The caste-barriers were broken down. Many people felt emancipated from the thralldom of superstitions, ignorance and inequalities. Education and knowledge ceased

to be the close preserve of a few people. They found in Basaveshvara and his esteemed associates their benefactors and saviors.

Some of the well-known other sharanas were Ajaganaa (agriculturist), Varadaniyamma (a smith's wife), Oleya Shantayya. (palm-leaves-gatherer), Aggavanigeeya Honnayya (water-carrier), Kalaketa Bommayya (actor), Amugideva (weaver), Madara Dulayya and Madara Channayya (shoemakers). Turugahi Ramanna (cowherd), Sujikayakada Ramitande (tailor), Medara Ketayya (basket-maker), Bachikayakada Basappa (carpenter), Vaidya Sanganna (physician), Animisha (prince), Kinnari Bommanna (piper), Jodar Madanna (soldier), Talavara Kamitande (village official), Ganada Kannappa (oil-miller), Kirata Sangayya (hunter), Malahara Kayakada Chikkadevayya (grass-rope maker), Sattige Kayakada Ramitande (umbrella-maker), Kannada Kayakada Ammideva (mirror manufacturer), Kadir Kayakada Remmavve (spinner) (woman), Kottanada Remmavve (paddy-pounder) (woman), Varadaniyamma (weaver's wife), Nannayya (ex-"robber"), Kottanada Somawe (paddy-pounder) (woman), Konde Manchanna (ex-"spy"), Hendada Marayya (toddy-tapper), etc. Kalyana became the centre of this unique protestant movement and the spiritual capital of the country. With the passage of time, the traditionalists began to view with increasing grave alarm the rapid and phenomenal growth of this mass reformist movement.

Attack on roots of casteism: About this time, a marriage was solemnized by Basaveshvara between the daughter of Madhuvarasa, who was a minister and formerly a Brahmin, and the son of Haralayya (shoemaker) who was an ex-"untouchable". Such frontal attacks on the roots of casteism upset the conventionalists. They carried tales to Bijjala that not only, the age-old practices of varnas and jatis were in peril, but also his own future was at stake. They worked to heighten his prejudice and poisoned his mind against Basaveshvara and his associates and prevailed upon him to make use of his powers to suppress the sharana (Veerashaiva or Lingayata) movement. (It has been now established that Bijjala was not a Jaina, but had Shaiva traditions and his family had Nandi (Shiva's vehicle) as its royal insignia). Bijjala, who was pursuing his own political ambitions relentlessly, did not want such extra ordinary events and the social status quo to be disturbed, ordered the massacre of Madhuvarasa, Haralayya and

Sheelavanta, the bridegroom, This atrocity caused widespread resentments and protests. Basaveshvara renounced his official positions and after making attempts to prevent tragic events, proceeded to Kudala-Sangama where he became "one with God", about the end of 1167 A.D. According to P. B, Desai, Basaveshvara had severed his connection with Bijjala sometime before the latter arrogated to himself the imperial Chalukyan throne.

It appears that Bijjala abdicated the throne and nominated his younger son Rayamurari-Sovideva as his successor and persuaded Channabasavanna to become prime minister in order to pacify the ruffled feelings of the followers of the movement. But Bijjala's actions against the Chalukyas and the sharanas had created a lot of animosity against him, as a result of which Jagaddeva, who was assisted by Mallideva, (also called Molleya) and Bomana, put Bijjala to death. This was about March 1168, i.e., about three months after the passing away of Basaveshvara, Bijjala's successor let loose a reign of terror and launched violent persecutions. Confusion reigned supreme in the capital. Insurrections and street fights became common occurrences. Many of the insurgents and sharanas were pursued by the troops of Bijjala's successor.

Bijjiga Shirachchedaka: Gutti had been repeatedly attacked by Bijjala's army since Guttarasa of Gutti owed allegiance to the Chalukyas. Mallideva of this Guttarasa family is clearly mentioned as Bijjiga-Shirachchedaka i.e., be header of Bijjala. Jagaddeva has been described as a mantri. In the context of the circumstances, it appears very probable that he had been a counselor of the Chalukyas. Bijjala's forces had suppressed a Santara chief named Jagadeva sometime earlier. Another Jagadeva Dandanayaka, a commander, is mentioned in a lithic record of Maradipur. One Bomman (Bommayya, Bommiddeva or Bommarasa) became prominent later as a general of the Chalukyas and won fame as the restorer of the Chalukyan power. His brother Narasimha killed another Kalachuri ruler named Sankama-II. These facts signify that supporters of the cause of the Chalukyas, who were biding for their time, brought about the end of Bijjala.

Basaveshvara and his associates, who put forward a new philosophy of life based on democratic values which had a mass-appeal, were free thinkers, humanists, radical reformers and men of action. They brought about a new epoch in the history of India. Mahatma Gandhi while

addressing a distinguished gathering at Belgaum in 1924 observed that he was practicing some of the principles, enunciated by Basaveshvara 800 years back, and that the latter, who was for castelessness, carried out whatever he preached. Gandhiji added that removal of untouchability and the Kayaka principle were very important. Prof. P.B. Desai, who, after a special study, wrote "Basaveshvara and His Times", has observed: "In the historical portrait of Basaveshvara revealed here, we obtain glimpses of a child with extraordinary perception, a boy of uncommon aptitude, an adult of revolutionary ideas and ideals, a youth of unswerving faith and action, a high dignitary of state, adept in administration, a heroic leader of a new religious movement, an unyielding advocate of social reforms, a courageous fighter against orthodoxy, ignorance and vested interests, a relentless crusader against shams and superstitions, an upholder of dignity of man, a champion of equality of persons with faith and character, an establisher of a new religious and social order, a literary genius, a mystic and a saint who fulfilled his mission and left a trail of its flame for the enlightenment of posterity" Prof. K. S. Srikantan has pointed out: "It is no exaggeration to say that the message of Shri Basava is like a reservoir into which all previous thoughts flowed in and from which all later thoughts flowed out. Kind like Buddha, simple like Mahavir, gentle like Jesus, bold like Muhammad, Basava strikes us almost as a wonder of creation. But, what attract us most to him are those teachings of his in which he anticipated 'the greatest of modern thinkers-Karl Marx and Mahatma Gandhi. There is no doubt that Basaveshvara and his colleagues would be gratefully remembered and revered as beacon-lights by mankind for ages to come.

Rayamurari Sovideva (1167-1176 A.D): After the death of Bijjala, there was a scramble among several Kalachuri claimants for the Chalukyan throne which belonged to none of them. There was a chain of internecine fights among Bijjala's brother and sons. Sovideva, a younger son of Bijjala (also called Someshvara and Rayamurari-Sovideva) assumed power at Kalyana in 1167 A.D. as per the wishes of Bijjala who had nominated him as his successor. But this succession was hotly contested by Mailugi, a younger brother of Bijjala, and Karna, who was the son of Vajradeva who was the eldest son of Bijjala. These claimants commenced their own rule independently. But Sovideva, with the assistance of general Madhava, referred to earlier, triumphed over others for a time. He exercised Kalachuri

control over some areas like Ballakunde, Nadagihal and Balligave. An inscription found at Kukanur states that Sovideva was ruling from Madeganuru (modern Madinur), from which it appears that he had chosen this place as his alternative capital owing to the unstable political situation at Kalyana.

Sovideva's Successors: Sovideva's younger brother Sankama-II succeeded him and was in power for three years (1177-1180 A.D). He had a capable general named Kavana who extended the sway of the Kalachuris. According to an epigraph, Sankama-II was killed by a Chalukya general named Narasimha, brother of Bammarasa. His successor was Rayanarayana Ahavamalla (1180-1183 A.D.), brother of Sankama-II. In the meanwhile, the sympathizers of the Chalukyas mounted pressure against the Kalachuris by regrouping their forces by winning over some feudatories to their cause. By 1181 A.D, they were able to recover some parts of the kingdom, but the Sevunas from the north, the Kakatiyas in the east and the Hoysalas in the south were relentlessly pushing forward and overrunning the regions contiguous to them. But Ahavamalla managed to keep under his control Banavasi and Belvola areas till 1183 A.D when he was succeeded by another son of Bijjala named Singhana. In 1183-84, Singhana surrendered the Belvola and Banavasi tracts also to Chalukya Someshvara- IV and acknowledged the Chalukyan supremacy, and thus ended the Kalachuri interregnum of about 22 years (1162-1184 A.D). However, Veera-Bijjala, son of Rayamurari Sovideva, is found governing at Mangalavedhe till 1193 A.D. which had been their home town.

RESURRECTION OF CHALUKYAN POWER

Someshvara-IV (C.1182/83-1200A.D): General Bammarasa (also called Brahmadeva) valiantly led the forces of the Chalukyas and took a pre-eminent part in the restoration of Someshvara-IV to power. Hence, Bammarasa has been hailed in an epigraph as Chalukya-rajya-pratishthapaka (establisher of the Chalukyan sovereignty). By about 1182-83, the Chalukyan authority was restored over some area. General Narasimha, who has been already alluded to as the slayer of Kalachuri Sankama-II, was a younger brother of general Bammarasa. It is curious to note that the father of these two brothers named Dandanatha Kavana, who has been also already referred to, was a staunch supporter of the

Kalachuris and has been described as Kalachuryarajya samuddharana. He and his son Bammarasa met on the same battle-field about 1185-1181 as leading generals of the two opposing forces in which the Chalukyas were successful.

Banavasi became the chief seat of Chalukya Someshvara- IV and only a few parts north of the Varada was under his sway in 1183-84. By about 1200 A.D., the Chalukyan power faded out in this region and Karnataka became an arena of struggle for power mainly between the Sevunas of Devagiri and the Hoysalas of Dorasamudra.

Chalukyan legacy : The Chalukyas of Kalyana like their predecessors from the days legacy of Pulikeshi-II unified vast regions between the Narmada and the Cauvery with Karnataka as the core of their chakravartikshetra. At times, they extended the sway beyond these two great rivers and took effective interest in the affairs of the regions of Madhya Pradesh and the remote south in order to secure their frontiers and maintain their lines of defense. The vast, Deccan region has inherited several common social and cultural characteristics from those times. In the words of N. Lakshminarayan Rao, the beneficent sway of about four hundred years of the glorious dynasty of the Chalukyas of Badami and Kalyana enriched Karnataka culture beyond measure, so much so that to speak of the Chalukyas is to speak of cultural heritage of the Kannada people . The guilds of merchants were well developed during the period of the Chalukyas of Kalyana.

Now the nomenclature '*Ayyavole-500*' had become so famous that traders in various regions were using it as a mark of their good-will and were even sometimes describing themselves as the descendants of the renowned '*Ayyavole-500*'. Some of the guilds were also known as Nanadeshi and Veera-Bananju. The merchant-guilds used to maintain their own armed guards for protection and transportation of their commodities. They used to have trade relations with distant places and also with some overseas countries. The records of the period disclose that trade and commerce were flourishing well. An inscription at Kalyana states that merchants who had come from several regions had gathered at a religious function held to donate grants to a temple.

Artistic excellence: The building activities, for which the Chalukyas of Badami had earned renown, were continued and further developed by the Chalukyas of Kalyana. While the monuments of the earlier period were concentrated at certain places, the later Chalukyas spread out their constructions in a vast region. In the Bidar district, only a very few of their structures and sculptures have survived the ravages of the later times, notably at Narayanapura, Shivapur, Jalasangi and Mailara (Present Khanapur) (See chapter XIX). On the outer wall of the temple of Jalasangi, there is a charming figure of a lady who is depicted as having completed incising of an epigraph in Sanskrit language and in Kannada script, which pertains to the period of Vikramaditya-VI. This is a rare and marvelous piece of sculpture. Some master pieces found outside this district are Mahadeva temple, which has been called a Devalaya-Chakravarti at Itgi, Mallikarjuna temple at Kuravatti, Kashi-Vishveshvara temple at Lakkundi, Tripurantaka temple at Balligave, Someshvara temple at Gadag, Dodda-Basappa temple at Dambal, Kalleshvara temple at Bagali and Mukteshvara temple at Chandanapur.

During this period, sculptural excellence and delicate ornamentation received particular attention. Many enchanting modanike (bracket figures) and scenes from the epics and the Panchatantra were carved. By far the largest numbers of iconographic representations of this time are of Shiva, Veerabhadra, Bhairava, Durga and Kali, and there are some highly impressive figures of Shiva in the dhyanamudra and in the posture of cosmic dance as Nataraja. These remarkable artistic traditions were inherited by the Hoysalas who further developed them.

Patronage to learning: In this area, there were several agraharas, brahmapuris, ghatika-sthanas and monasteries in places like Kalyana, Bhallunke (Bhalki) and Gorta which were patronized by kings, noblemen, traders and merchant-guilds. They imparted education in various branches of learning and were equipped with libraries, and some of them had arrangements for free feeding and residential facilities. An inscription found at Martur (Gulbarga district) describes. One Vijnanadeva as pramaradhya-bhattaraka and that Vikramaditya-VI bowed his diademed head at his feet. This Vijnanadeva's original name was Kancha who hailed from Maseyamadu agrahara of Attali-Nadu (Bidar area), He was of Kaushika gotra. Probably

this eminent savant was the same as the famed jurist Vijnaneshvara who wrote Mitakshara.

Another scholar sarvakratuyaji-bhattopadhyaya Somayaji of Rudravadi agrahara has been also mentioned as a paramaradhyaya of the same monarch. It appears that king Ayyana, besides Someshvara-III, was also a man of high learning and was devoted to religious pursuits. Sanskrit and Kannada literatures flourished to a great extent under the Chalukyas of Kalyana who munificent helped men of learning and arts. Some of the literary luminaries of Kannada during this period were Pampa, Ranna, Durgasimha, Nagavanna, etc. (see Chapter XV). Probably Machiraja, one of the Mandalikas of Jayasimha-II, patronized a Brahmin poet, Chandraraja who composed Madanatilaka. The Kannada script was further refined and received its elegant round shape. A number of epigraphs, which throw a flood of light on the affairs of the period, have come down to us. Three highly important Sanskrit works were Vikramankadeva-charita of Bilhana and Mitakshara of Vijnaneshvara and Manasollasa of Someshvara-III. Bilhana, who hailed from Kashmir, specifically mentions that he was attracted to Kalyana by the high culture of the people and matchless liberality of their sovereign.

Enduring impact of new epoch: A new age dawned in the field of Kannada literature. This ancient language achieved a massive strength and power of expression of nuances of thoughts and ideas since persons of all strata of the society were enabled and encouraged to write. As a result of this, there was production of a large body of vachana literature which came to be looked upon as vachana-shastra. The vachanakaras were not professional writers or those who were seeking patronage of the powers-that-be, but were independent thinkers who expressed themselves boldly with the high objectives of enlightening the people and reconstructing the society.

Various sects of Shaivism, which were prevalent during the period, such as Pashupata, Lakuleesha and Kalamukha, joined the main stream of Veerashaivism. After the reverses at Kalyana, the leading sharanas dispersed to many places and various regions and further strove to develop the protestant movement remaining within the broad framework of the Sanatana Dharma. It is found that a sharana was propounding the tenets

of the movement in the court of Mansingh Tomar of Gwalior (1486-1516 A.D). There are a number of references to sharanas in old Hindi literature also. Many Veerashaiva monasteries began to help promotion of education among the weaker sections of the society and to implement the programmes of social and religious reforms, enunciated by the pioneer sharanas.

Consequently, among the common people, a wider understanding and outlook, a spirit of enquiry and strength to resist injustice and oppressions were generated. Several ruling families were also influenced by the movement which had its impact on their subjects. Large sections in Karnataka and some in the neighbouring regions joined the fold of the protestant movement formally or came under its influence informally in some degree or other. These factors in course of time helped to broaden the bases of the society and reduced caste rigours, parochialism, clannishness and economic disparities. As pointed out by K.A. Nilakanta Sastri, this movement prepared the way for the foundation of the Vijayanagara Empire. It was the forerunner of the reformist movements of Mahanubhavis of Maharashtra in the 13th century, Ramananda and Kabir in the 14th century and of Guru Nanak in the 15th century. During the Vijayanagara period, the movement gathered renewed strength and there was a renaissance.

Sevuna offensive against Hoysalas: After the decay of the power of the Chalukyas of Kalyana by about 1200 A.D., the Sevunas (Yadavas) of Devagiri launched upon a series of severe offensive actions for the possession of the territories of the Chalukyan Empire. The Sevunas overran all the western and central Deccan including the areas of Bidar and Gulbarga. The Bidar tract was under the control of the Sevunas during the period from c. 1200 to 1312 A.D. Ramachandra, the Sevuna ruler (1271-1312 A.D.), with the assistance of general Saluva Tikkama, mounted a fierce offensive against the Hoysalas in 1276 A.D. and his army encamped at Belavadi, about eight kms to the north of the Hoysala capital. But the Sevuna forces were beaten back and the invasion ended in an utter rout of the attacking forces. However, the Sevunas continued to hold on to large parts of the north Karnataka area.

Singhana, who was the most illustrious monarch of the Sevuna dynasty, ascended the throne in 1200 A.D. and reigned for a long period of 47 years. At this time, the Krishna and the Malaprabha rivers had

formed the boundaries between the Sevuna and the Hoysala powers. The ambition of the Sevuna monarch was to establish an empire in the Deccan. In the pursuit of this objective, he had to contend with the Hoysalas in the south. He made several inroads into the Hoysala territory. The Sinda chief of Erambarage, who was a vassal of the Hoysalas, submitted to him. He seized Belvola, Huligera, Masavadi and Pangal in Mahabubnagar district of Telangana, and marched to the northern border of Banavasi, and then made a bid for the whole of the Hoysala kingdom. But eventually, he was forced to withdraw to the north of the Tungabhadra. By 1220 A.D., Singhana's forces were in occupation of Gulbarga, Raichur, Tardavadi and Belgaum. His kingdom now thus extended from Khandesh in the north to the Chitradurga area in the south and from the west coast to Adoni in the east. The Sevuna power was at its zenith during this period.

Singhana was succeeded by Krishna (1247-1261 A.D.) who continued Singhana's policy which was to extend the Sevuna territory in all directions. He gained some success against the Silaharas of north Konkan, the Paramaras of Malwa and the Vaghelas of Gujarat. Krishna's brother Mahadeva was the ruler from 1261 to 1271 A.D., who continued the hostilities with the Hoysalas, the Silaharas and the Paramaras. He was followed by Ramachandra (1271-1312 A.D). This Sevuna sovereign made fierce attempts to crush the power of the Hoysalas. There was a tough opposition from the Hoysala side and his army was forced to retreat. His military operations against Gujarat were also a failure.

Allauddin Khilji's invasion: It was during the reign of this Sevuna king Ramachandra that the Deccan experienced its first invasion by the Muslim forces from the north where the Sultanate of Delhi was well entrenched. The Slave (Qutb) dynasty had been supplanted by the Khiljis in 1290 A.D. Allauddin Khilji, the nephew and son-in-law of Jalaluddin Khilji, was appointed the governor of Kara. Allauddin had heard much of the wealth and prosperity of the Sevuna kingdom and had obtained information about the Deccan by sending spies. He marched with a picked army at great speed from Kara on 25th February 1296 A.D. and attacked Devagiri and pillaged it. Ramachandra's resistance proved futile and he was driven to conclude a treaty and pay a huge amount of gold. But his son Shankaradeva, who was away from the capital, hurriedly returned and made a counter-attack on

Allauddin's forces. Allauddin overpowered him also and compelled Ramachandra to agree to even more severe terms. This defeat shattered the political prestige of the Sevunas. Allauddin returned to Kara on 1st June 1296 A.D with fabulous booty.

Annexation by Delhi Sultanate: Now the Kakatiyas in the east and the Hoysalas in the south began to press forward. Prataparudra Kakatiya extended his western borders and occupied Medak, Bidar, Gulbarga and Raichur. Ballala-III, the Hoysala monarch recovered Santalige, Banavasi and Kogali from the Sevunas. In 1307 A.D. Allauddin Khilji sent an expedition under Malik Naib Kafur who overran the Sevuna kingdom and took Ramachandra prisoner. However, on agreeing to be a vassal of the Sultanate of Delhi, he was released. Then again when Malik Kafur was sent to the Deccan against the Kakatiyas in 1308 A.D. As this new ruler was an opponent of Allauddin Khilji, Malik was exacted from Ramachandra for these aggressive actions.

Shankaradeva referred to earlier succeeded Ramachandra in 1311 A.D. As this new ruler was an opponent of Allauddin Khilji, Malik Kafur again led an expedition, vanquished and killed Shankaradeva. But the invader had to hurry back to Delhi owing to the illness of Allauddin Khilji, Haripala, the son-in-law of Ramachandra, led a revolt, but he was soon put down in 1317 A.D by Mubarak, the son and successor of Allauddin. In 1318 A. D, Haripala was suppressed and was flayed alive, and the Sevuna dominion was annexed to the Delhi Sultanate. This was the end of the Sevuna power.

The Sevuna rulers were patrons of art and literature. Kamalabhava, who wrote "Santeshvara-purana", a champu work in Kannada, lived during the period of Singhana. Sarangadeva, the author of "Sangeetaratnakara", and Changadeva (grandson of the renowned astronomer Bhaskaracharya) and Anantadeva, who were astronomers, flourished at the court of Singhana. Jalhana, who edited "Sookti-Muktavali" and Amalananda, who wrote "Kalpataru", were patronized by Krishna. The Sevunas gave grants to temples, ascetics and men of learning. Many agraharas were established and education was promoted. Rajaguru Sarveshvaradeva, a Kalamukha preceptor, who was an upholder of the Lakulish-Agama, is mentioned in one of the records of Krishna. Several other Kalamukha gurus are also referred to in Sevuna epigraphs. The Sevuna rulers extended help to institutions of

various religious sects. It is interesting to note that Siddharama's vachanas have been cited in some of the Sevuna inscriptions. Veerashaivism continued to flourish during the period of the Sevuna rule.

Muhammad bin Tughluq seizes Bidar: There was political turmoil at Delhi in which the Khilji dynasty was overthrown, and Ghiyasuddin Tughluq came to power in 1321 A.D. This new Sultan of Delhi despatched a military expedition under the leadership of his son prince Ulugh Khan (the future Muhammad-bin-Tughluq) against the Kakatiyas of Warangal. Ulugh Khan laid siege during 1321-22 A.D to the fort of Warangal and overcame the long resistance of Prataparudra who was taken prisoner. During this campaign, Ulugh Khan seized the Bidar town and the surrounding area which was at this time a part of the Kakatiya kingdom. An epigraph of Ghiyasuddin Tughluq discovered at Basavakalyan, which is dated in the year 1321 A.D, has disclosed that Kalyana was also one of the places which were taken over by Ulugh Khan. This lithic record refers to Kalyana as a kasba (a minor town) which shows that by this time the importance of Kalyana had dwindled. Historian Ferishta has stated that Ulugh Khan captured Bidar and some other places of the area wherein he stationed military garrisons. From this, it is evident that the Bidar town had come to the fore as an important place of the region. Muhammad-bin-Tughluq succeeded his father in 1325 A.D. Soon thereafter, in 1326 A.D. Bahauddin Gurshap, a cousin of Muhammad-bin-Tughluq, who was the governor of the Sagar province (Gulbarga area) rose in rebellion in 1326 A.D. But his revolt was crushed by the officers of the emperor and Bahauddin fled to Kampili.

Another lithic record also found at Basavakalyan dated Shaka 1248 (1326 A.D) mentions Maharajadhiraja Shri Sultan Muhammad and Mahapradhana Mallika Kamadin. The latter is identified with Qivamuddin Qutlugh Khan who was the governor of the province in which this area was included. This inscription relates that the Shivalinga in the local Madhukeshvara temple was re-installed and worship was resumed by the efforts of the citizens of Kalyana.

Change of Capital: The Sultan renamed Devagiri as Daulatabad and made it the second capital of his empire with a view to controlling his far-flung provinces, and nominated Qutlugh Khan as his viceroy at Daulatabad.

He also appointed Shihab-i-Sultani (entitled Nusrat Khan) as the governor at Bidar on the condition that he should send revenue of a lakh of tankas to the imperial treasury, annually. But Nusrat Khan did not fulfill this condition and also rebelled in 1345 A.D. Thereupon, the Sultan ordered Qutlugh Khan to chastise him. Qutlugh Khan captured Nusrat Khan and dispatched him to Delhi as a prisoner. Amir Ali (Alishah) was deputed from Daulatabad to recover the revenue from the Bidar region. But this officer organised an army and occupied Bidar and Gulbarga on his own. Qutlugh Khan again marched upon Bidar and imprisoned Amir Ali and sent him to Delhi.

Muhammad-bin-Tughluq was expecting very heavy revenue exactions which his officers found it difficult to carry out. There were frequent revolts in several other provinces also. Malik Maqbil, the governor of Warangal, had been expelled from there by the local Hindus. These unsettled conditions annoyed the Sultan who now sought to create a new officialdom by recruiting commoners in place of the Amirs whom he found to be mismanaging the affairs of his kingdom. Qutlugh Khan, who was unable to control the situation in the Deccan, was recalled to Delhi about 1345 A.D, and the Sultan's own brother Alimul-Mulk was appointed in his place. The Sultan issued stern orders for execution of all recalcitrant "centurions" called "Amir Sadahs" or Yuzbhashis who were revenue-cum-military officers in charge of groups of a hundred villages each. Following this, 89 "centurions" were cruelly put to death.

Revolt of Amirs: All these factors led to a general rebellion by the Amirs at Daulatabad under the leadership of an Afghan nobleman named Ismail Mukh. The rebels overpowered the loyalist forces and proclaimed independence of the Deccan. They chose Ismail Mulk as their new Sultan who assumed the title Nasiruddin Ismail Shah. The royal treasury at Daulatabad was seized and much money was distributed to the troops and the Deccan was divided into fiefs among the leading Amirs. When Muhammad -bin Tughluq heard about this, he set out to the Deccan in person at the head of an army. He laid siege to the Daulatabad fort which was in possession of the rebels. The warfare continued for three months with no decisive result. By this time, the situation in Gujarat had become more serious. In order to quell the insurrection there, the Sultan marched

to Gujarat with some of his armed forces, leaving the rest of the army to continue the siege of Daulatabad.

Taking advantage of this situation at Daulatabad, Hasan, one of the rebels, accompanied by a few "centurions" fled to Gulbarga and Sagar where he defeated Tughluq's forces and occupied the tract. He obtained help from Kapaya Nayaka of Warangal and attacked Bidar with 25,000 horses and 15,000 infantry and vanquished the royalists. He further strengthened his army and made it formidable by gathering all the rebels in the region and marched to Daulatabad and expelled the imperial forces from there. Hasan, who thus proved to be the most capable and successful military leader among the rebels, was now proclaimed as the sovereign of the Deccan and was honoured with the title of Zafar Khan by the rebels in place of Nasiruddin Shah, an old man who volunteered to relinquish the kingship in favour of Hasan. Zafar Khan ascended the throne at Daulatabad on Friday 3rd, August 1347 A.D and assumed a new title and name as "Sikandari-i-Sani Abul Muzaffar Sultan Allauddin Hasan Bahman Shah al-Wali".

Vijayanagara Empire: In the meanwhile, eleven years earlier in 1336 A.D, a most momentous historical event took place in the Deccan. That was the founding of Vijayanagara kingdom which played decisive role. Its chief objective was to stem the onslaughts of the Muslim invasions from the north and to prevent the conquest of South India by aliens. Its lofty ideals were to uphold and foster the time honoured values of indigenous culture. It was organised and established by five Sangama brothers headed by Harihara with wide foresight and vision, it expanded rapidly and extended from sea to sea, and restored order where there was chaos and instilled hope where there was pessimism. But for the formidable barrier erected effectively by this mighty kingdom, the power of the Bahmanis would have spread to farthest limits of South India.

THE BAHMANIS

Allauddin Hasan Bahman Shah chose Gulbarga as his capital where he had first obtained his foothold and had connections from early life. For strategic reasons, he must have considered this place as safer which was also at a greater distance from Delhi than Daulatabad which had become a hot-bed of intrigues of the old nobility and was nearer to Vijayanagara, the new Hindu independent kingdom against which he wanted to contend.

The originator of this family was supposed to be a half mythical figure of Iran called Bahman. There have been several conflicting versions about the origin of his family and his title. Ferishtah relates that Allauddin called himself Gangu Bahmani in memory of a Brahmin astrologer named Gangu whom he had served, and that on becoming the Sultan, he made the Brahmin the chief of his treasury. However, from the available records of the period, no references to this Brahmin Gangu have come to light. An epigraph in Gulbarga mosque contains the words Bahman Shah, and this title is also inscribed on the coins of the Bahmani rulers. According to Yazdani, this was the most appropriate appellation which the courtiers of the Sultan could suggest taking into account his sense of gratefulness to the Brahmin Gangu and the identity of the Persianised form, Bahman, of the caste's name Brahman, with the name of the great Persian king Bahman, son of Isfandyar. At Gulbarga, even now there is a street named Baihmanipura, the majority of the residents of which are Brahmins, and some of them claim that they are the descendants of Gangu.

Alauddin Hasan Bahman Shah (1347-1358): Alauddin Hasan Bahman Shah waged several wars and conducted negotiations calculated to extend his territory. He sent expeditions to various parts of the Deccan such as Kalyana, Akkalkot, Qandhar, Kotgir and Miraj in order to subdue the factions which were opposed to the new regime. The important fort of Kalyana was reduced after a siege of five months by Qir Khan. This Qir Khan later rose against the king, but was suppressed and beheaded by the Sultan himself. One of the trusted generals named Sikandar negotiated with Kapaya Nayaka of Warangal and made him to acknowledge the suzerainty of the Bahmani Sultan. The area lying between the river Krishna and the river Ghataprabha which was at this time under a Hindu chief named Narayana, who had owed allegiance to the Tughluqs, was also subjugated by Bahmani forces. In 1349 A.D., Alauddin invaded the dominion of Vijayanagara and plundered its northern parts. Five years later, as a result of an understanding with the Sultan of Madurai, he again attacked Vijayanagara. Whereas Muslim accounts claim for him the conquest of all the area up to the Tungabhadra, the Vijayanagara sources assert that Harihara-I (1336-57 A.D) inflicted a defeat on him.

It is evident that the Raichur Doab had by this time already become a bone of contention between the two kingdoms. It is found that there was the demand for the return of the Raichur Doab by the next Vijayanagara king in 1361 A.D., which will be referred to later. It appears that the Raichur Doab was in possession of the first Bahmani king before the close of his reign in 1358 A.D. Bahman Shah consolidated his rule in the Bijapur area also and he exercised control over the Konkan coast road and passes leading to them. Feeling exalted by the series of triumphs, he dreamt of leading expeditions to north India and of occupying the Tughluq throne of Delhi itself. But his counselors restrained him and advised him to consolidate his gains instead of attempting conquest of far-flung areas in the north. At the time of his demise, Alauddin had become the master of an extensive kingdom which extended to the sea on the west and as far as Bhongir on the east and bounded by the Penganga and the Krishna (or the Tungabhadra) on the north and the south. He divided his kingdom into four provinces called tarafs, each under a governor. Bidar was one of them and its governor received the title of Azam-i-Humayun (the auspicious chief). The Bidar town began to flourish as a provincial headquarters, and it figures as one of the great cities of the Deccan. The Sultan adorned the capital city of Gulbarga with several fine buildings.

In Isami's account, he says that, there were two traits of the King's character one justice and benevolence. He was very fond of hunting and even when engaged in this pasture he would pay full attention to all those who approached him with a petition. He wished to inculcate the same habit of leading the hard life to which he had been accustomed, and used to say that he sometimes went out hunting so that the nobles might also get used to hardships. He was one of the first Muslim kings who ordered that no jiziah should be levied from non-Muslims in lieu of military service, and he also allowed agricultural produce of all kinds and domestic animals to enter the kingdom free of tax. Evidently he took an interest in the archaeological remains found in the Deccan and it is related how that he visited the Ellora caves on 25.10.753/4.2.1352 taking with him those who could read the inscriptions, and understand the significance of the frescoes and statuary on the walls. He was not only benevolent towards the people of the country, both Hindus and Muslims, but even had a rubat or rest-house built at Mecca in 1354, thus his fame spread far and wide.

Muhammad Shah-I (1358-1375 A.D): After Alauddin Hasan Bahman Shah, his eldest son Muhammad-I ascended the throne in 1358 A.D. with the help of his father-in-law Malik Saifuddin Ghorī who was appointed prime minister, the new monarch consolidated the power of the kingdom and put the administration on a semi-civil basis and introduced several reforms. He minted large quantities of gold coins. When some of the local bankers melted down the new coins, the Sultan is stated to have caused their massacre and replaced them by Khatriis from the north. It is stated that gunpowder was "freely used in the siege of Adoni" against the Vijayanagara army by this Sultan in 1365 A.D. Because of use of gunpowder as a means of warfare, the military architecture began to undergo changes to suit the requirements.

Subjugation of Telangana, the Nayaka of which was being continuously helped by Vijayanagara, was planned, and the campaign against it lasted for two years. The Azam-i-Humayun of Bidar was sent at the head of an expedition against Warangal. A series of battles were fought which ended in the disastrous defeat of the, Nayaka of Warangal who was forced to pay heavy ransom and to cede the Golconda area. Azam-i-Humayun of Bidar was appointed as the governor of Golconda. The ambassador of the Nayaka of Warangal brought the indemnities of war to Bidar where they were received by the Sultan. The Raya of Vijayanagara, who had brought the Goa tract under his control in 1366 A.D., was insisting upon the return of the Raichur Doab and threatened to join the Sultan of Delhi against him.

Affront to Vijayanagara: Muhammad Shah issued a draft on Vijayanagara treasury for making payments to three hundred musicians and dancers from Delhi, being pleased by their performance when he was in a drunken state. Enraged by this affront, the ruler of Vijayanagara crossed the Tungabhadra and captured the important Mudgal fort, Muhammad marched to Adoni. A fierce battle took place at Adoni. The Vijayanagara army resorted to guerilla warfare for sometime. Muhammad took to indiscriminate slaughter of the inhabitants of the area and declared that he would not stop the same until the draft was honoured by the Raya. Moved by this, the king of Vijayanagara consented to the demand and ended the war. The war of nerves was to continue in successive centuries. The great Jami Masjid of Gulbarga, which is the only mosque in India that is entirely roofed without an open courtyard, was completed during this period.

Afaquis and Dakhnis: The next 22 years saw the reign of five Sultans during which there were several murders of claimants for the kingship. Now there was an additional influx of Iranians, Turks and Arabs. During these years, there was a new political development in the Bahmani kingdom. Two parties of the nobles and their followers took shape. One was that of Afaquis, who were new foreign adventurers that had come from various west Asian countries, and the other was of the Dakhnis. The Habashis (Abyssinians) later joined the latter faction in opposition to the Afaquis. This caused tension, ill-feeling and intrigues among the nobles.

The other main event of the reign of Mujahid, who succeeded Muhammad-I in 1375 A.D., was that he demanded from Vijayanagara the fort of Bankapur, a busy commercial town. When the Raya issued a counter demand, Mujahid led a campaign against Vijayanagara. He was assassinated by his cousin Dawood Khan who proclaimed himself Sultan in 1378 A.D. This usurper was killed within a month, and Muhammad-II, grandson of Alauddin Hasan Bahman Shah, became the king. This monarch, who was himself a scholar, brought many scholars to his court. When there was a famine in his kingdom, he made arrangements for transport of food grains from upper India. He established some schools for orphans at Bidar. He appointed the old statesman Saifuddin Ghori as his chief counselor. His reign of 19 years was relatively peaceful. On his death in 1397 A.D. his son Ghiyasuddin, who was only 17 years of age, became the Sultan. Within two months, he was dethroned by an unscrupulous Turkish adventurer named Taghalchin who crowned Ghiyasuddin half-brother Shamsuddin. Dawood, and became himself the regent. But soon Taghalchin was slain. Shamsuddin Dawood was captured and deposed by Firoz Khan who ascended the throne in 1397 A.D.

Firoz Shah (1397-1422 A.D): Firoz Shah Bahmani who was a man of vigour and scholarship ruled for 25 years. He gathered many learned men from the overseas and patronized them. He constructed a new city on the bank of the Bhima and named it as Firozabad and occasionally used it as his capital. The construction of his buildings was to some extent influenced by indigenous architecture. He developed two sea-ports which attracted ships from various countries. Firoz Shah carried out three military campaigns against Vijayanagara in 1399, 1407 and 1417, but it

cannot be said with certainty whether they were much successful. But he reoccupied the Raichur Doab and separated it from the Gulbarga province, and appointed one Fulad Khan as its first military governor. Firoz Shah Bahmani allied himself with the Velamas of Nalgonda against the Vemas of Kondavidu who were being helped by Vijayanagara.

There was a rift between the Sultan and the renowned saint Khwaja Sayed Muhammad Gesu Daraz who had migrated from Delhi to Gulbarga about 1400 A.D. Sayed Muhammad Gesu Daraz declared that the Sultan's brother Ahmad Khan, who had become his disciple, would be the next sovereign instead of Hasan Khan, son of Firoz Shah. This was against the wishes of the Sultan who wanted his son to succeed to the throne. Ahmad successfully overpowered, in the vicinity of Bidar, an expedition sent against him by the ruler. Eventually, he besieged the capital and routed the royal forces and became the new Sultan at Gulbarga in September 1422 A.D. This was a few days before the death of Firoz Shah. Soon thereafter, Ahmad's supporter Hazrat Gesu Daraz also passed away. This saint wrote several treatises on religious tenets in the Dakhni language which helped the development of this language as a literary medium.

Ahmed Shah (1422-1436 A.D): Immediately after his accession, Ahmad Shah Bahmani campaigned against Vijayanagara and Telangana. A battle fought on the bank of the Tungabhadra with Vijayanagara was followed by devastation, slaughter and enslavement in the Vijayanagara territory, which were stopped only when Vijayanagara paid a heavy ransom. It is stated that among the prisoners carried away by the Sultan were two capable Brahmin youths, who were converted to the Muslim faith, of whom one became later the first independent Sultan of Berar while the other one also rose to a high position whose son founded the Nizam Shahi dynasty of Ahmednagar. Then Ahmad Shah led a march into Gondwana and entered into an alliance with Khandesh. On his way back, he stayed at Bidar for sometime and was struck by its elevated situation on the brink of a plateau and by its finer climate.

Then he removed the chief seat of the kingdom from Gulbarga to Bidar which was already a well-protected stronghold of the Bahmanis. Perhaps he also wanted to extricate himself from Gulbarga where there had been many conspiracies. Against reigning monarchs as also regicides. Bidar

was more centrally situated in the extended Bahmani kingdom and was strategically stronger and was farther away from Vijayanagara with which there was frequent warfare. Ferishtah praises the water springs, scenic charms and salubrious and invigorating climate of Bidar. The old Hindu fortress was renovated and expanded and was made suitable for mounting cannon, and a lofty palace was constructed. Soon, a resplendent city arose with magnificent buildings and strong fortifications. The Sultan renamed the city as Muhammadabad. He erected a fine building over the tomb of his preceptor Muhammad Gesu Daraz at Gulbarga which is visited by a large number of the saint's devotees, Muslim as well as Hindu, even to this day.

The Sultan appointed Khalaf Hasan, who was an eminent Arab trader in horses and who had helped him to win the throne, as his prime minister. He organised a special contingent of 3,000 foreign archers. A number of immigrants from the overseas were also welcomed and encouraged to settle down. Members of the Kirmani family, which had come from Iran, had matrimonial alliance with the royal family and wielded much influence at the court of the Sultan. Some Iranians were also appointed to key positions, whose language was also the official medium of the kingdom. These actions made the dissensions between the foreigners and the Dakhnis more acute. The Shia doctrine received impetus in the Deccan during this period.

Military adventures in north and east: Ahmad Shah Bahmani carried his arms also into Malwa and Gujarat in the north where inconclusive battles were fought. A peace treaty was entered into with the Sultan of Gujarat. The princess of Khandesh was married to Alauddin, son of Ahmad Shah. The independent Sultanate of Khandesh was situated between the Deccan on the one hand, Malwa and Gujarat on the other. Another large-scale military expedition was organised against the principalities in Telangana, and most parts of that region were subjugated. One Sanjar Khan was appointed as military governor of this newly conquered territory.

The king nominated Alauddin, his eldest son, as his successor and appointed his other sons as governors and made all sons to promise him that they would not indulge in feuds against one another after his death. The qualities of Ahmad Shah have been eulogized by contemporary writers. The famous Egyptian grammarian Muhammad ad-Damamini who visited Gulbarga where he copied out his Arabic grammar, in the very early part of

the Sultan's reign, testifies that the king was popular and learned. He is said to have invented several new designs in artillery technique. He had a sense of chivalry and was also regarded as Wali (saint). He had love for music and extended liberal patronage to men of learning and encouraged athletics. He lies buried at Ashtoor near Bidar. His son Alauddin constructed a stately dome over the tomb of his father. Even now an annual *urus* is celebrated according to the Hindu calendar at his mausoleum and a *Veerashaiva Jangama* inaugurates the ceremonies in accordance with Hindu customs.

Alauddin Ahmed-II (1438-1458 A.D): Alauddin-II, who succeeded to the throne in 1436 A.D., surrounded himself with a number of Afaquis (foreigners) whose number further increased during the period. He appointed a foreigner named Dilawar Khan Afghani as his prime minister. An epigraph dated in the year 1436 A.D. discloses that a Vijayanagara officer was administering the Mudgal-Nadu in the Raichur Doab. Military operations were launched against Vijayanagara under the leadership of the Sultan's brother, Muhammad Khan, who met with some success. But on his way back from the Raichur Doab, he raised the banner of revolt against the Sultan and claimed half of the kingdom. He captured some forts. However, he was chased and subdued and was given a jagir.

His father-in-law Nasir Khan of Khandesh aided by the rulers of Gujarat and Malwa attacked Berar. However, the intruders were thrown back by a force of Afaquis headed by Khalaf Hasan referred to earlier. He explicitly gave precedence to the Afaquis over the Dakhnis and the Habashis. This widened the cleavage between the two factions. A mixed force of Dakhnis and Afaquis sent under Khalaf Hasan to suppress refractory chiefs like the Raja of Sangameshvar in the western part met with a military disaster, and Khalaf Hasan was killed. This increased the ill-will between the Afaquis and the Dakhnis who blamed each other for the debacle. The result of this episode was that Afaquis gained an upper hand in the affairs of the kingdom.

Vijayanagara Prince slain: The Raya of Vijayanagara in order to recover the Raichur Doab mounted an attack on Mudgal about 1442-1443 A.D. and pushed up to the bank of the river Krishna. This caused much anxiety to the Sultan who had to mobilize the forces of all his governors to beat back the Vijayanagara army. The eldest son of the Vijayanagara king

Devaraya-II was slain by the Bahmanis. The Vijayanagara force captured two chief officers and some troops of the Sultan. When the Bahmani Sultan threatened that the lives of two lakh common men would be the price of his two officers, the Vijayanagara king released the prisoners.

There was an insurrection in the Telangana area caused by the Sultan's brother-in-law Jalal Khan who declared himself the Sultan in 1454-55 A.D. He obtained help from the Sultan of Malwa. Mahmud Gawan, an Afaqi (who was to rise to a great stature later) was commissioned to quell this rebellion. He was successful in this mission. There is a reference in "Gurucharitra" that the Sultan, who was suffering from a malignant wound, met the renowned saint Swami Narasimha Saraswati of Ganagapur (Gulbarga district) who cured him.

Alauddin was a pleasure-loving monarch and he had the gift of the gab. He could be easily misled by crafty nobles. As he was unable to handle the Afaqi-Dakhni problem tactfully, it further aggravated during his regime. While the majority of the Afaquis were Shias, most of the Dakhnis were Sunnis. Alauddin established a hospital at Bidar and granted it a large endowment for defraying its expenses. He constructed an elegant palace.

Humayun Shah (1458-1461 A.D): Alauddin-II, who died in 1458 A.D, had designated his eldest son Humayun as the next Sultan. The savagery of this new ruler, who was of volcanic temper, earned for him the title of zalim (tyrant). He smashed the conspiracy to enthrone his younger brother Hasan Khan and appointed Mahmud Gawan as prime minister, commander in-chief and governor of Bijapur. Sikandar's rebellion in Telangana was suppressed by Mahmud Gawan. The Sultan's brother Hasan Khan, who had been imprisoned, had escaped and had declared himself the Sultan. He was captured, and by the order of Humayun was served as food to hungry tigers, and his followers were thrown into boiling cauldrons and fed to wild beasts. An army of the Gajapati ruler of Orissa, who had annexed a large part of Telangana, penetrated into the interior of the Bahmani kingdom right up to Gulbarga and had camped within 16 km of Bidar, but the intruding force was made to retreat. Humayun was murdered while asleep by a maid servant in 1461 A.D. at a young age.

Nizamuddin Ahmed-II (1461-1463 A.D): Since Humayun's son Nizamuddin Ahmed-II was only eight years old, his mother, who was a shrewd lady, was managing the affairs of the kingdom with the help of Mahmud Gawan and Khwaja-i-Jahan Turk. Now there were invasions of the kingdom by the Gajapati ruler of Orissa and the Sultan of Malwa. The first was repulsed. There was a fierce battle between the forces of Malwa and the Bahmanis in which the boy king led the army himself with the help of Mahmud Gawan and Khwaja-i-Jahan, but it ended in the rout of the Bahmani army. Mahmud Khilji, the Sultan of Malwa, now advanced to Bidar itself and invested its citadel. This caused much panic in the city, and the court was removed to Firozabad, situated on the bank of the Bhima. The fortress of Bidar was defended by Mallu Khan Dakhni. At this crucial stage, the regency summoned the help of the Sultan of Gujarat. A Bahmani force led by Mahmud Gawan joined the Gujarat army at Bir, marched to Bidar in unison and expelled the invader (1461-62 A.D). But the next year witnessed another attack of the Deccan by the Sultan of Malwa. This time also, the ruler of Gujarat came to the rescue of the Bahmanis, as a result of which the invasion was warded off.

Muhammad-III (1463-1482 A.D): The young Sultan Nizamuddin Ahmad-III died suddenly in 1463 A.D and was succeeded by his younger brother Muhammad-III who was only nine years of age. Therefore, the same regency council carried on the government of the kingdom for some time. There were differences between the queen mother and Khwaja-i-Jahan who had also lost the sympathy of many of the nobles by his rash actions. He was murdered in 1466 A.D. Mahmud Gawan, who had proved his mettle as a capable administrator and military leader, was now appointed the prime minister. Khwaja Mahmud Gawan spent three years in subjugating the Telangana area. In Orissa, there was a fight for succession to the throne between Hamvira and Purushottama. Mahmud Gawan sided with Hamvira to assist whom a Bahmani army marched to Orissa. On its way back, it occupied the Rajamahendry area. After some fighting with the Sultan of Malwa, Gawan, who had led an expedition against him, concluded a peace treaty with him.

Khwaja Mahmud Gawan embarked on military operations against the Konkan region, and wrested, after much fighting, the Goa area from

Vijayanagara and established a garrison there. An understanding was entered into with Vijayanagara in respect of operations against Kapileshvara of Orissa. These successful campaigns enhanced the prestige of Mahmud Gawan further in the kingdom. He had realised that the cleavage between the Afaquis and Dakhnis was harmful and made efforts to hold the balance between them. The Hindu chief of Belgaum who was restive was conciliated and made an Amir of the kingdom. Belgaum was taken over and a Jagir was granted to Khwaja Mahmud Gawan, Bankapur was annexed to the Bahmani kingdom.

Khwaja Mahmud Gawan's reforms: Now the Bahmani kingdom extended from the western sea to the eastern sea. The pattern of revenue administration was improved by organising survey and settlement and the dominion was divided into eight provinces, each under a governor whose powers were curtailed. The eight provinces were Gulbarga, Bijapur, Warangal, Rajamahendry, Junnar, Daulatabad, Gawil and Mahur. Some tracts were placed directly under the king, and they were known as Khas-e-Sultani. It was ordered that only one fort should be under the direct control of a governor and the chiefs of all other forts were to be appointed directly by the Sultan.

Mahmud Gawan was a distinguished lover of learning and founded the great Madrasah (an institution of higher learning) at Bidar in 1472 A.D, which attracted teachers and students from various parts of the east. Food and dress were provided free of cost to the students here and a fine library of about 3,000 books was organised in this college. The imposing and spacious building of this institution, which is considered as an architectural gem, still stands as an impressive landmark at Bidar. A Russian traveller named Athanasius Nikitin who was in the Deccan from 1469-1474 A.D, had described Bidar as a chief town of the whole of Muhammadan Hindustan and a centre of people from all parts of India. He has stated that the sea-ports of Mustafabad-Dabul were a large market for horses. He saw the Sultan going in for Eid prayers wearing embroidered garments with a head dress and with a glittering diamond and riding with golden saddle. The nobles were living in great luxury. Khwaja Mahmud Gawan's mansion, he says, was guarded by a hundred armed men and ten torch-bearers at night, and that the Prime Minister Mahmud Gawan

used to dine with five hundred invites. Mahmud Gawan initiated and maintained cordial relations between the Bahmani Sultanate and various foreign Muslim kingdoms like those of Gilan, Iraq, Egypt and Turkey. He took measures to curb corrupt practice and increase the revenues of the kingdom and improved the system of administration of justice.

A noteworthy event of this reign is the literary munificence of Mahmud Gawan, the minister. He was himself a very learned man, a good writer both in prose and verse, and had few equals in his knowledge of mathematics. The Riyaz-ul-Insha and some poems from his pen are still to be found in a few libraries of the Deccan. He used to send every year valuable presents to several learned men in Khurasan and Iraq, for which the princes of those countries bestowed honours upon him. Maulana Abdul Rahman's letters to Mahmud Gawan have been incorporated into the volumes of his works, and a poem by the Maulana was written in praise of the minister. Mahmud Gawan had the honour of having his biography written by Mulla Abdul Karim Sindi.

His literary beneficence was, it is related, so widespread that there was scarcely a town or a city the learned men of which had not derived advantage from him. There are in the Deccan many remains of public works accomplished by him with his own resources, amongst which may be mentioned the famous college at Bidar, built by him two years before his death. The college had a mosque attached to it in order that religion might go hand in hand with secular learning. At the time of Ferishtah, the whole college was as entire as if just finished, but nowadays it has lost much of its beauty through mutilation by an explosion of gunpowder, which took place when Aurangzeb used it as a magazine and a barrack.

These works of Mahmud Gawan stand out as a brilliant example of what a single individual with his own unaided resources could achieve. He was imbued with a spirit of such great self-sacrifice as is rarely met with in a man. His income was very large, "equaling those of many kings," but his beneficence was so great that after his death only a small sum was left in his treasury. He lived the life of an ascetic, sleeping on a bare mat and using earthen utensils, thus combining plain living with high thinking.

Execution of Mahmud Gawan: Many of the nobles did not like the reforms and the great prestige enjoyed by Khwaja Mahmud Gawan and they resorted to plots in order to undermine the high regard that the Sultan had for him. Malik Hasan, who was a leader of the Dakhni party, conspired with Zarif-ul-Mulk Dakhni and Miftah Habashi against Mahmud Gawan. A letter purporting to have been written by Mahmud Gawan to Purushottama of Orissa inviting him to invade the Bahmani kingdom was forged. They got Mahmud Gawan's seal affixed to this letter by bribing his secretary. This concocted letter was shown to the Sultan who was in a drunken state at Kondapalli where he had camped on his way back from an expedition in the east. The monarch summoned Mahmud Gawan and without listening to his remonstrations that he was innocent, immediately ordered the execution of the veteran statesman. Mahmud Gawan, who was an old man of 73, knelt in prayer when he heard this order and was beheaded instantaneously on 5th April 1481 A.D. Several of his friends like Sayed Khan Gilani were also put to death. Soon thereafter when the Sultan learnt the truth about the whole episode, he was stricken with repentance and sent the late prime minister's coffin to Bidar with royal honours. This tragic end of Mahmud Gawan was a grievous blow to the Bahmani kingdom. Mahmud Gawan first came to Delhi as a young trader from Gilan in Iran and arrived at Bidar in 1453 A.D. By dint of his sterling qualities he rose to great heights. He led a life of austerity, and used to spend most of his leisure time in the company of men of learning in his Madrasah and in reading books.

Ferishtah has stated that there was a dreadful visitation of famine for two consecutive years, resulting in depopulation of many places owing to deaths and migrations. He has recorded that Muhammad Shah killed with his own hands some Brahmin priests of a temple which he demolished "as a point of religion" and that it was the belief of the Dakhnis that this act was inauspicious and culminated in the dissolution of their dynasty. He further states that Mahmud Gawan advised the Sultan to assume the title of Ghazi since he (the king) had slain some 'infidels' with his own hands. The Sultan died in 1482 A.D. when he was only 29 years of age. He had nominated his son Shihabuddin Mahmud as the next Sultan. The new ruler being a boy of only 12 years, a regency council was formed with the dowager queen as its chief.

Massacres: Malik Hasan (Nizam-ul-Mulk), who was the leader of the Dakhni group of nobles, became the prime minister of the new sovereign. He caused a cold-blooded massacre of the Turks in the capital. There was a revolt in Telangana. Malik Hasan led an expedition to quell it. In his absence, there were machinations to do away with him. He returned to Bidar and getting scent of the plot, plundered the royal treasury. But his friend Dilpasand Khan betrayed him, strangled him to death and presented the latter's head to the Sultan in 1486 A.D. Thus ended the career of Malik Hasan (Nizam-ul-Mulk) who had brought about the murder of Mahmud Gawan. The young Sultan gave himself up to pleasures and neglected the affairs of the kingdom. He now allied himself fully with the Afaquis and also gave his two sisters in marriage to a family of Afaquis. In 1487 A.D. the Dakhni party made an attempt to put an end to the life of the Sultan, but it was foiled by the intervention of the foreign troops. As a reprisal, a massacre of the sympathizers of the Dakhni group was ordered, and it went on for three days.

Now Qasim Barid Turk, who held Kalyana, Udgir, etc., as his fiefs and was the police chief of the capital, and a leader of the Afaquis, was appointed the prime minister (vakil-i-sultanate) of the king. This new prime minister was an unscrupulous opportunist who had sided with whichever group was in good books of the king.

Revolts: Malik Ahmad, son of Malik Hasan (Nizam-ul-Mulk), now took advantage of the situation and occupied several forts in Maharashtra and defeated the royal forces near Jeur Ghat in 1490 A.D. He founded the city of Ahmednagar where he settled down. In order to humiliate and dislodge Yusuf Adil Khan, the governor of Bijapur who was responsible for exercising control of the Bahmanis on the Raichur Doab, Qasim Barid is said to have sided himself with Vijayanagara which now again seized the forts of Raichur and Mudgal. But Yusuf Adil Khan again invaded the Raichur Doab and recovered the forts. Bahadur Gilani, who was the police chief of Goa, occupied many forts in the Konkan and southern Maharashtra and hoisted the banner of revolt against the Sultan. Now the king sought and obtained the help of his tarafdars, and the royal forces led by the king himself inflicted defeats on the rebel and killed him in 1494 A.D. Qutb-ul-

Mulk, a capable noble, was appointed as its tarafdard (governor) in 1495 A.D, and he consolidated his own position there.

The Vijayanagara army inflicted a defeat on the Bahmani garrison at Kandukur. The Bahmani king led an expedition to Raichur with the assistance of Qutb-ul-Mulk, the governor of Telangana, for reasserting the Bahmani authority there. The tarafdars made vain efforts to curb the efforts of Qasim Barid and to extricate the Sultan from his hold. Because of the weakness of the government at Bidar, the tarafdars were now wielding authority independently. In 1505 A.D, Qasim Barid died and his son Amir Ali Barid was appointed the prime minister. The new vakil-i-sultanate also could not rise to the occasion and was disliked and ignored by the governors.

Krishnadevaraya's exploits: Krishnadevaraya Raya, who ascended the throne of Vijayanagara in 1509 A.D, carried on victorious campaigns in several directions. He occupied Raichur and Mudgal after fighting severe battles and seized Udayagiri, Kondavidu, Venukonda, Rajamahendry, Nalgonda, Khammamet, etc. Owing to his brilliant military operations, the Bahmanis lost control of the east coast and also parts of Telangana, and the Bahmani territory shrunk to a considerable extent.

The central authority was tottering and there was a state of disorder when Shihabuddin died in 1518 A.D. The next four Sultans, who were on the throne from 1518-1538 A.D, were puppets and virtual prisoners in the hands of the Baridis. The tarafdars of Bijapur, Ahmednagar, Berar and Telangana were now practically independent though, however, they occasionally expressed their loyalty to the Bahmani throne. Ahmad Shah-IV, who was the nominal ruler from 1518-1520 A.D, finding that the privy purse allowed to him was inadequate, even cut up the crown and sold away its parts. He complained to Ismail Adil Shah of Bijapur about the ill treatment meted out to him by his prime minister, but was in vain. The next Sultan was Alauddin Shah (1520-1523 A.D). As he was venturing to assert himself, he was dethroned by Amir Barid.

Yavana Rajya Sthapanacharya: When Krishnadevaraya Raya was engaged in his Orissa campaign, Ismail Adil Shah of Bijapur had again taken over Raichur. Therefore, the Raya besieged the fortress of Raichur

in 1520 A.D and seized the camp of Adil Shah who barely escaped with his life on his elephant. Later in 1523 A.D, Ismail Adil Shah of Bijapur was demanding restoration of the tracts seized from him by Krishnadeva Raya. It was agreed that Ismail Adil Shah and Krishnadevaraya Raya should meet at Mudgal parleys, but Ismail did not turn up while Krishnadevaraya kept up his promise. The Raya marched forward deep into the Bahmani territory and attacked Firozabad on the river Bhima and Sagar and thence to Gulbarga and the capital city of Bidar itself where he liberated the three surviving sons of the late Sultan Mahmud Shah Bahmani, who had been imprisoned by Prime Minister Amir Barid and put the eldest of them on the throne. He brought the other two sons to Vijayanagara where they were treated with honour and given protection. In token of this, Krishnadevaraya assumed the title of Yavana-Rajya-Sthapanacharya (established of Muslim kingship). The Bahmani prince whom Krishnadevaraya Raya enthroned appears to be Waliullah who ruled for three years. This new Sultan, who defied Amir Barid, was poisoned, and his brother Kalimullah was crowned in 1526 A.D. This was a momentous year in the history of India when Babur after his mounding victory at Panipat in 1526 A.D founded the Mughal kingdom. The titular Bahmani Sultan Kalimullah sent a secret message to Babur offering him the possession of Berar and Daulatabad regions. When this became known, Kalimullah fled in panic to Bijapur and then to Ahmednagar where he died.

Disintegration: In 1527 A. D, the Adil Shah of Bijapur attacked Bidar and humbled Amir Ali Barid and he was forced to cede Kalyana and Qandhar to Bijapur. Kalimullah's son Ilhamullah, realizing that he had no hope of reviving the power of his forefathers, went away to Mecca on pilgrimage, and nothing more was heard of him. Thus, the Bahmani dynasty faded out of history in about 1538 A.D. Their kingdom disintegrated into five smaller independent Sultanates, Barid Shahi of Bidar, Adil Shahi of Bijapur, Nizam Shahi of Ahmednagar, Imad Shahi of Berar (with Elichpur as its capital) and Qutb Shahi of Golconda by declarations of independence by respective governors of the regions. While the Barid Shah held sway over the capital city of Bidar and a small area round about it, Adil Shah of Bijapur controlled most parts of northern Karnataka. The Nizam Shah of Ahmednagar and Imad Shah of Berar ruled over various parts of Maharashtra and the Qutb Shah of Golconda possessed Telangana.

BARID SHAHI DYNASTY

Amir Ali Barid, who was the prime minister, was the de facto ruler of Bidar, and the crowned Bahmani Sultan was the king only in name. Because of the wily handling of the affairs, Amir Ali Barid was called the fox of the Deccan. Now after the disappearance of Kalimullah, Amir Ali Barid started functioning as an independent Sultan. In 1542 A.D, the Nizam Shah of Ahmednagar entered into an agreement with Amir Ali Barid and invaded the territory of Adil Shah of Bijapur. Amir Ali Barid assisted him in the capture of Pareda, Sholapur and Belgaum and in pillaging Bijapur. But soon, the allied forces of Ahmednagar and Bidar met with severe reverses and they were vanquished at Gulbarga and Daulatabad. Amir Ali Barid died in 1543 A.D and was succeeded by his son Ali Barid (1543-1579 A.D). The latter was the first to assume royal appellation of Shah.

In 1545 A.D the Nizam Shah of Ahmednagar seized Udgir, Ausa and Qandhar from Ali Barid of Bidar. Now Ali Barid joined hands with Adil Shah of Bijapur and assisted him in besieging Ahmednagar. The Nizam Shah of Ahmednagar marched on Kalyana with the assistance of a contingent sought and obtained from Aliya Ramaraya of Vijayanagara. The Adil Shah of Bijapur made a futile effort to bar the advance of the Vijayanagara troops. He led his army in person for defense of the fortress of Kalyana. The combined forces of Ahmednagar and Vijayanagara inflicted a crushing defeat on Adil Shah's army.

Ali Barid captured alive: Sadashiva Nayaka of Keladi, who headed the expedition on behalf of Vijayanagara, stormed and seized the fort of Kalyana and captured Ali Barid alive and produced him along with the seven constituents of royalty before the Vijayanagara ruler, for which he was awarded the title of Shatrusaptanga-Harana. Now Aliya Ramaraya reoccupied the Raichur Doab, while Nizam Shah of Ahmednagar captured Sholapur from Adil Shah of Bijapur in 1552 A.D. The Nizam Shah with the help of Imad Shah of Berar was making inroads into the Adil Shahi territory and even besieged the fortress of Gulbarga in 1558 A.D. Now the Adil Shah solicited and secured the help of Aliya Ramaraya to put down a rebellion in his kingdom and in his wars against Ahmednagar for recovering of lost areas of Kalyana and Sholapur during the years from 1559 to 1561 A.D. The Nizam Shah of Ahmednagar was continuously defeated by the allied

forces of Bijapur and Vijayanagara. In 1561 A.D, the Nizam Shah made overtures to Ramaraya and asked for his help. In 1562 A.D, the Nizam Shah with the help of Qutb Shah of Golconda invested the fortress of Kalyana. On the other hand, the Adil Shah of Bijapur was assisted by Vijayanagara and also by Ali Barid Shah of Bidar. Sholapur and Kalyana were captured for Bijapur. The forces of Nizam Shah were put to flight and pursued upto Ahmednagar itself which suffered losses. Thus the five Sultanates of the Deccan were seeking intervention of Ramaraya now and then in order to strengthen their own respective position and power.

Pitched battles: The Nizam Shah of Ahmednagar and the Adil Shah of Bijapur decided to give up their dissensions to protect their mutual interests against Vijayanagara and entered into matrimonial alliances. Hussain Nizam Shah took the leading part in preparing a grand design of aggression and destruction of Vijayanagara. The Qutb Shah of Golconda was also brought into this axis. Ali Barid Shah also joined hands with the three other Sultans. Thus a formidable confederacy of the four Deccan Sultanates was formed for launching a concerted onslaught on Vijayanagara. The four monarchs led their armies in person and held a conclave at Bijapur and then marched against Vijayanagara in 1565 A.D. On the north bank of the Krishna in Bijapur district, pitched battles were fought near the villages of Rakkasagi and Tangadgi. Ramaraya commanded at the centre and was opposed by Hussain of Ahmednagar. Since the tide of war was going against them and they were forced to retreat, and Vijayanagara had proved too strong, the Sultans pretended to petition Ramaraya for cessation of hostilities and peace.

The Vijayanagara ruler believed that they were really suing for peace and did not take adequate precautions. When the Sultans found that their ruse had the desired effect, they broke their plighted word and treacherously and suddenly delivered concerted attacks. Although thus taken unawares, Ramaraya faced them undauntedly, and his army fought so fiercely that victory seemed to be in sight for him. But at the nick of time, the two Muslim generals of Ramaraya betrayed and deserted his camp along with their divisions and joined the ranks of the Sultans by turning against their own master and created great disorder among the Vijayanagara forces. This finally decided the crucial issue and resulted in disastrous rout of

Vijayanagara. Ramaraya, an aged man of more than 70 years, who was personally directing the military operations, was captured in the battle-field. He was beheaded by Hussain Nizam Shah of Ahmednagar and his head was raised on a spear for striking terror into the hearts of the Vijayanagara troops. It was Tuesday 23rd January 1565 A.D. It is stated that not less than a lakh of persons were killed in the battles and in the pursuit that followed.

During the next few years, Ali Barid Shah was aligning himself sometimes with Bijapur and other times with Ahmednagar which engaged them in mutual struggle for possession of the former Bahmani territory in north Karnataka and Maharashtra. In 1579 A.D, the Nizam Shah of Ahmednagar made an attempt to seize Bidar, but it was foiled by the Adil Shah of Bijapur. Ali Barid Shah was a noted calligraphist and had a literary interest. He constructed a pretty mausoleum for himself. It has some fine, coloured epigraphs. The Rangin Mahal, which has attractive decoration is another nice structure left by this Sultan. Since Bijapur and Ahmednagar during this period had their own internal troubles, Bidar had some respite. After Ibrahim Barid Shah, his younger brother Qasim Barid-II came to the throne in 1587 A.D. The latter ruled for only three years and died in 1590 A.D. By ignoring the claim of his infant son, another relative of the late Sultan became the ruler under the title of Amir Barid-II. After about ten years, this Sultan was dethroned by Mirza Ali Barid, another scion of the royal family who seized power and declared himself the Sultan.

Malik Ambar Habashi: Malik Ambar Habashi, leader of the Abyssinian group at Ahmednagar, who had become a powerful general, now led an assault on Bidar. After some fighting, Mirza Ali Barid paid him war indemnity and saved the situation. Mirza Ali Barid was followed by Amir Barid-III in 1609 A.D. The Adil Shah of Bijapur sent an expedition against Bidar and took it over in 1619 A.D. Amir Barid and his sons were made captives and taken to Bijapur. They were given a jagir for the maintenance of their family. This annexation of Bidar to Bijapur territory meant the end of the career of Bidar as an independent kingdom. Thenceforward, Bidar formed a part of other kingdoms.

During the Bahmani and Barid Shahi regimes in the area, strong Muslim aristocracy and elite arose. There was frequent immigration of

foreigners of various nationalities from West Asia into this region. The Muslim faith and institutions, Arabic and Persian languages and culture received munificent patronage. A number of Sufi saints came and settled down in and around Bidar. Even to this day, there are many tombs of distinguished Sufi saints, which are visited with reverence by both Muslims and Hindus. They propagated their faith and helped to support the Muslim rule. However, it was a dark age for the indigenous language, literature, arts and culture. Indo-Sarcanic architecture received much impetus during the period and we find that a number of stately mausoleums and mosques were constructed. In addition, we have the massively built forts of Bidar and Kalyana (Basavakalyan) and the renowned Madrasah of Khwaja Mahmud Gawan which is indeed a striking landmark at Bidar, The 'Dakhni', which was also called Hindi and Hindvi and became the inter regional link language, was nurtured and developed here in its earliest stages. This was a highly important development. There was some socio-cultural give and take, understanding and fusion. The elegant Bidari-ware handicraft was introduced and patronized, and it became a reputed specialty of Bidar. Nikitin, the Russian traveller who visited the Bahmani kingdom, has described the plentiful luxury in which the nobles lived and has stated that the people lived in poverty.

Adil Shahi Rule: Yusuf Adil Khan, who had migrated from Constantinople and joined service in the Bahmani kingdom, rose to high positions. He was appointed as governor of Bijapur by Khwaja Mahmud Gawan. Later, he became an independent ruler of the Bijapur region after the disintegration of the Bahmani kingdom. He married a daughter of Mukunda Rao Maratha of Indapur. It was during the sixth ruler of his dynasty, namely, Ibrahim Adil Shah-II (1580-1627 A.D) that the Bidar area was annexed to the Adil Shahi kingdom. This Sultan was a benevolent ruler and was fond of music and philosophy. He was called Ibrahim Jagatgir (Jagadguru) because of his learning towards Hinduism. He was a man of culture and his memory is cherished as the best of all the Adil Shahis. The Mughals by now were making inroads into the Ahmednagar territory and had seized its northern parts. Their further advance was stemmed by the adroitness of Malik Ambar, who was the chief of Habashis at Ahmednagar. He sought alliance with Ibrahim Adil Shah-II who readily extended his help since it was in the interest of the Bijapur kingdom to see that the

Mughals were warded off from the northern parts of the Deccan. Malik Ambar obtained assistance from Qutb Shah of Golconda also and put up a heroic resistance against the heavy odds of the Mughal advance into the Deccan. But, however, the Mughal envoys were also making diplomatic moves offering their friendship and help to the Sultans of the Deccan and were shrewdly trying to drive a wedge among its rulers. As a result, now there was hostility between Bijapur and Malik Ambar. The latter, having entered into an agreement of neutrality with Qutb Shah of Golconda, attacked Bidar and pillaged it. He then marched to Bijapur and invested it. Now, the Mughal troops came to the rescue of Bijapur.

Malik Ambar marched back and inflicted a defeat on the combined Mughal and Adil Shahi forces at Bhatvadi at a short distance from Ahmednagar in 1624 A.D. Thereafter, he led another expedition into the Bijapur territory and made an unsuccessful bid to capture Bijapur. Ibrahim Adil Shah died and was succeeded by Muhammad Adil Shah in 1627 A.D. Now in the Adil Shahi kingdom, the influence of the Afaquis was very little and the Dakhni party was powerful. In 1631 A.D, a Mughal army led by Asaf Khan occupied Bhalki and Gulbarga and laid siege to Bijapur. But it was repulsed. However, the Mughal raids continued and proved a menace to Bijapur. Hence Muhammad Adil Shah agreed to pay a tribute of 20 lakhs of rupees to the Mughal emperor and acknowledged his overlordship in 1636 A.D. In return, Adil Shah's sway over the border tracts of Kalyana, Bidar, Chitaguppa and Bhalki was confirmed and some parts of the Ahmednagar kingdom were also ceded to Bijapur. The same year witnessed the complete conquest of Ahmednagar kingdom by the Mughal emperor Shah Jahan, and acceptance of suzerainty of the Mughals by the Qutb Shah of Golconda. Thus the Mughals were well-entrenched in the Deccan by this time.

Prince Aurangzeb was now appointed as viceroy of the Deccan. Shahji Bhonsle, father of Shivaji the great, who had proved his mettle as a valiant military leader in the Ahmednagar kingdom joined service in Bijapur. Shahji's military campaigns in the south on behalf of Bijapur were highly successful. Thereby, the limits of the Bijapur kingdom were largely extended. By this time, his son Shivaji was rising by capturing fort after fort in the Maharashtra area. Muhammad Adil Shah was succeeded by his son Ali Adil Shah-II (1656 - 1672 A.D).

Aurangzeb captured Bidar: Aurangzeb captured Bidar and Kalyana after a long siege in 1656 A.D. He obtained from Bidar booty of twelve lakhs of rupees, ammunitions of the value of eight lakhs of rupees and 230 guns. He got the khutba read in the name of his father in the mosque of the fort. He renamed Bidar as Zafarabad and Shahjahani coins were issued bearing the mint-nama as Zafarabad. Iftikhar Khan, a Mughal commander, was appointed its governor. Aurangzeb then stormed Bijapur itself in order to secure complete overthrow of the Adil Shahi rule. But hearing that his father was on death bed, he raised the siege and hurried to Delhi. A Mughal army led by Jai Singh (1665- 66 A.D) made a futile invasion on the Bijapur kingdom. Mukhtar Khan was a distinguished Mughal governor at Bidar about 1671-72 A.D. He strengthened the defenses of Bidar, and won the appreciation of Aurangzeb. He fixed inscriptional tablets to the gates of the city and the fort. He has left an epigraph at Bidar on the small Farh Bagh Mosque which he constructed after demolishing a temple, and laid out a garden on the fascinating spot there, close to the Narasimha-Jhira. This inscription is considered to be a fine specimen of nastaliq and a masterpiece of the art of calligraphy.

Shivaji was now acquiring by his brilliant military operations tracts after tracts of the Bijapur kingdom. Mulla Ahmad, the Adil Shahi governor of Kalyana, who had been dislodged by Shivaji, joined the Mughals. There were several such defections to the Mughal camp. When Ali Adil Shah died in 1672 A.D, his kingdom was in a state of disorder. His son Sikandar Adil Shah (1672-1686 A.D), which was a boy of five years of age, succeeded to the throne. During his minority, a regency headed by Khawas Khan was administering the kingdom. There were dissensions among the nobles. Khawas Khan, who opened negotiations with the Mughals, was murdered in 1675 A.D by Bahlul Khan, the leader of the Afghan party, who became the chief of the regency.

Bidar of those days: Thevenot, who visited Bidar in 1667 A.D, has related that the city had a garrison of 3,000 men, half horse and half foot, with 700 gunners. The garrison was kept in a fine order because of the importance of the place in the Deccan and since there was always the apprehension of surprise attacks. The city was encompassed by walls which had battlements and towers. They were mounted with great cannons, some of which had the mouth three feet wide. The governor of the

area was a Persian with a fine personality. He moved about with elaborate paraphernalia.

In 1679 A.D, Bijapur was besieged by the Mughal commander, Diler Khan who devastated the area. But his campaign was a failure owing to the intervention by the Maratha troops. Aurangzeb, the Mughal emperor, led in person with a vast army to the Deccan and marched to Bijapur, and the Adil Shahi army capitulated to him in 1686 A.D, and thus the Bijapur region, which included the Bidar area, became one of the Mughal provinces. Thereafter, Aurangzeb turned his attention to Golconda and marched through Sholapur and Bidar to the capital of the Qutb Shahis. The Mughal army laid siege to the fortress of Golconda which was defended by the Qutb Shah for full eight months, whereafter it was subjugated by the Mughals. This was the last Sultanate of the Deccan which was overthrown by Aurangzeb. The Adil Shahs, whose court language was Persian, also patronized the Dakhni language and helped its further development. Aurangzeb continued to stay in the Deccan personally directing ceaseless operations against the Marathas who by their guerrilla tactics were harassing and exhausting the Mughal form.

Bedar harass Mughal forces: The virile and hardy Bedars, who had their main centres at Sagar and then Wagingere (Wakinkhera) and Shorapur (Surapura) in the Gulbarga area, were now attacking the Mughal army and causing heavy casualties. They were known for their valour and love of freedom. They were trying to assert themselves and to carve out a kingdom for themselves in the region. The Mughal forces seized Wagingere in 1705 A.D and then the Mughal camp was moved to Devapura near the Krishna wherefrom Aurangzeb proceeded to Ahmednagar. The Bedar chief of Shorapur was given a sannad by the, Mughal court granting him the privileges which he was enjoying under the Adil Shahis of Bijapur.

In 1707 A.D, Aurangzeb passed away at Ahmednagar without fulfilling his ambition of destroying the Maratha power. After him, there was a struggle among his sons for succession to the Mughal throne. Bahadur Shah, who became the Mughal emperor, nominated Dhul-Fiqar-Khan who was wazir and the most influential noble of the empire as his viceroy in the Deccan, and the latter's associate Dawood Khan Panni was appointed his

deputy. He was permitted to remain at Delhi and exercise his authority in the Deccan through his deputy.

The next emperor Farrukh-Siyar appointed Mir Kamruddin Chin-Qilich Khan, who was the leader of the Turani (Turkish) party at Delhi as against the Irani party, as his viceroy in the Deccan and conferred upon him the title of Nizam-ul-Mulk Fath Jang in 1713 A.D with Shukrullah Khan as his deputy. Chin-Qilich Khan was a distinguished general of Aurangzeb and was noted for his political sagacity. One Mansur Khan was made the governor of Bidar which was one of the six divisions of the Deccan under the Mughals. The Nizam-ul-Mulk discontinued the payment, of chouth and sardeshmuki (sirdeshmukhi) which were being collected and made over to the Marathas as per an agreement entered into by Dawood Khan. We made overtures to discontented Maratha chieftains and won over some of them to his side. Bhalki of this district was given as a jagir to Chandrasen Jadhav. The new viceroy improved the finances of the region and re-organised the revenue system. Two years later in 1715 A.D, the Nizam-ul-Mulk was called back to Delhi and Sayed Husain Ali Khan, one of the Sayed brothers, who were very powerful at the Delhi court, was appointed as the new viceroy of the Deccan.

Nizam-ul-Mulk: In 1720 A.D, the Sayed brothers were overthrown by the new emperor Muhammad Shah who again appointed Chin-Qilich Khan Nizam-ul-Mulk as his viceroy in the Deccan. Then in 1722 A.D, the Nizam-ul-Mulk was nominated as the wazir of the Mughal Empire, while Mubariz Khan was appointed as a Subedar of the Deccan. But Nizam-ul-Mulk being wary of the intrigues at the imperial court returned to the Deccan and fought a battle against Mubariz Khan at Shakar-kheda (Fateh Kharda) in 1724 A.D, vanquished and killed him with the help of Peshwa Baji Rao-I and took possession of Hyderabad and settled down as the Subedar of the Deccan.

Asaf Jah: An imperial Farman was issued appointing him as the Subedar of the Deccan and granting him another title of Asaf Jah. He now made attempts to interfere in the affairs of the Maratha kingdom as a result of which the Peshwas sent an expedition against him and inflicted a defeat on him at Palkhed in 1728 A.D. Now Asaf Jha consented to pay chauth and sardeshmukhi (sirdeshmukhi) to the Marathas. Thereafter for some years

there were peaceful relations between the Nizam and the Marathas. Chin-Qilich Khan Nizam-ul-Mulk became the founder of the Asaf Jahi dynasty of Hyderabad. It is stated that the vast Mughal Deccan consisting of six subahs (Hyderabad, Muhammadabad-Bidar, Bijapur, Khandesh, Aurangabad and Berar) under his control yielded a revenue of 160 million rupees, whereas the income of other twelve subahs of the empire amounted to 170 million rupees. He granted the area of Kalyana (now called Basavakalyan) as a jagir to his son-in-law named Nawab Mir Kaland Khan. In 1741 A.D, Nasir Jang, son of Asaf Jah-I, fought a battle against his father at Aurangabad and was taken prisoner. Wasil Khan, the junior, who was the governor of Bidar at this time, extended the Bidar city in the west and constructed a large market, a high wall with three gates and a moat. (That market is called Shah Ganj and the main gateway is known as Shah Ganj Darwaza). Asaf Jah did not cause the Khutba to be read in his name, nor did he adopt sovereign insignia. He and his successors owed allegiance to the Mughal emperor.

French influence in Hyderabad: After the demise of Asaf Jah-I in 1748 A.D, there was a struggle for succession between Nasir Jung, his son, and Muzaffar Jung who was Nasir Jung's sister's son. While the former obtained the help of the English, the latter secured the assistance of the French. Thus two European powers were now involved in the internal politics of Hyderabad. With the aid of the English, Nasir Jung besieged the fort of Jinji which had been occupied by a French contingent. He was shot dead in 1750 A.D in the course of fighting by the Nawab of Cuddapah. Now Muzaffar Jung marched to Pondicherry where he was received warmly and was proclaimed as the Nizam of Hyderabad by Dupleix. But while he was returning to Hyderabad, he was murdered by the Nawab of Kurnool in 1751. Now Bussy, the French officer, who was escorting this Muzaffar Jung now declared Salabat Jung, a brother of Nasir Jung, as the new Nizam and conducted him to Hyderabad. This new Nizam depended entirely upon the French who now dominated the affairs at Hyderabad.

In 1751, a Farman was received from the Mughal emperor granting the Subedari of the Deccan to Salabat Jung. During the same year, there was a war between Balaji Baji Rao and Salabat Jung which was ended at Bhalki and resulted in the ceding of Khandesh to the Marathas. About this

time (17521, Muqtad Khan was the governor of Bidar. Taking advantage of the uncertain situation at Hyderabad, he augmented the strength of his cavalry and infantry, pillaged the area round about and became a rebel. Soon thereafter a detachment of troops despatched from Hyderabad seized Bidar, and a new governor was appointed for Bidar. In the meanwhile, war broke out between England and France in Europe and their representatives in India also started hostilities. Bussy was called away to Pondicherry for joining the French attack on Madras. In 1757, there was a fierce battle at Sindkhed between the Marathas and the Nizam. The Nizam, who was defeated, was compelled to give up the possession of the fort of Naldurg and surrounding territory.

The English replace the French: The English, who had suppressed the French, had now become powerful. Hence the Nizam, who was dependent on external help, entered into a treaty with the English in 1759 which marked the end of the French influence and the beginning of the English influence in Hyderabad. He made over the sarkars of Masulipatam, Nizampatna, Kondavidu and Akulamannada to the British and undertook to have no relation with the French in future. During the next year, the Marathas again inflicted a severe defeat on the Nizam who was forced to surrender Kalyana, Chitapur, Shorapur, Yadgir, Raichur, Gulbarga, Bijapur, Daulatabad and Burhanpur. Nizam Ali, another brother of Nasir Jung, revolted against the Nizam who was obliged to make him the prime minister. But eventually, Nizam Ali dethroned Salabat Jung in 1761 and became himself the Nizam.

Salabat Jung was imprisoned in Bidar fort where he was put to death in 1763. He was buried at Bidar in the graveyard adjacent to Hazrat Multani Badshah's mausoleum. In 1761, Ahmad Shah Abdali, the Afghan invader, dealt a crushing blow to the Marathas in the battle of Panipat. This debacle of the Marathas proved a blessing to the power of the Nizam and saved it from a complete collapse. Now Nizam Ali launched an offensive against the Marathas and recovered some of the tracts which had been earlier lost to the Marathas. By a swift march, he attacked Poona and sacked it. On the other hand, a Maratha army reached the vicinity of Hyderabad and routed the Nizam's troops. There was a peace treaty by which Nizam Ali had to surrender a territory, the revenue of which was 82 lakhs of rupees.

During the rule of this Nizam, the English gained more and more power in the Deccan. In 1766, he ceded the Northern Sarkars (northern districts of Andhra) to the British with the condition that he was to be furnished with the subsidiary force in times of war and should receive six lakhs of rupees annually when no troops were required. The Nizam was also required to assist the British with his troops. In 1770, the Nizam recovered the Kalyana fort from the Marathas after an assault. In 1773, Bidar city and the bank of the Manjra river were the scenes of battles between the Marathas and the Nizam. On this occasion, the Nizam's garrison at Bidar made use of the well known saat gazi gun against the Marathas. It is found that about 1872-73, the Muhammadabad-Bidar subah yielded a revenue of rupees 69, 42, 102, while the total revenue of six subahs of the Mughal Deccan was rupees 18,23,20,756. The Muhammadabad-Bidar subah which as one of the smaller subahs comprised seven Sarkars (districts) which were subdivided into 83 parganas.

Alliance against Tipu Sultan: In 1790, an offensive and defensive alliance was concluded among the Nizam, the Marathas and the British against Tipu Sultan. Since the chauth and sardeshmukhi (sirdeshmukhi) due to the Marathas from the Nizam were in arrears for a long time, the relations between them were strained. The Nizam marched from Bidar and shut himself up in the fort of Kharda which was stormed by the Marathas in 1795. However, there was a settlement and a peace treaty. In 1795, Ali Jah, a relative of the Nizam's family, rebelled against the Nizam and he was backed up by a zamindar named Sadashiva Reddy. They made the Bidar fort as their stronghold and repulsed the detachments sent against them by the Nizam. Eventually, this rebellion was suppressed. In 1798, there was another agreement between the Nizam and the English by which a subsidiary force and a number of guns were assigned to the Nizam on the condition that he should pay a subsidy of 24 lakhs of rupees for maintaining that force.

On the fall of Srirangapatna in 1799, the Nizam participated in the treaty of Mysore which divided the territory, and his share was enhanced since the Peshwa withdrew from the treaty. In 1800, the Nizam entered into another treaty with the English by which the subsidiary troops were considerably augmented for the payment of which the Nizam transferred

the districts of Bellary, Anantapur, Kurnool and Cuddapah. Nizam Ali was succeeded by his son Sikandar Jah in 1803. After the third Anglo-Maratha war in 1818, Peshwa Baji Rao-II was overpowered and deposed by the English, and large parts of the Maratha territory came into the possession of the East India Company. As a consequence of this, the Nizam's territory was completely surrounded by the British provinces. Raja Mahipat Ram, who was the commander of the troops which had been trained by the French, was "creating disturbances" against the British and he was killed in a combat by the British force.

Uprisings: In 1819 and 1820, there were some uprisings in the Nizam's dominion in one of which Deshmukh Shivalingaiah of Udgir played a prominent role. The British troops put down these disturbances. A number of Arabs, Afghans and Rohillas were recruited into the service of the State. In 1829, Sikandar Jah died and his son Nasir-ud-Daula (1829-1857) became the new Nizam. In 1833, there was a very acute famine in the Deccan, which caused grave hardships to the people. In 1838-39, there was a "Wahabi Conspiracy" in Hyderabad. A commission of enquiry which was appointed in this regard, reported that it was anti-British, was opposed to the then ruling Nizam Nasir-ud-Daula and aimed at creating disturbances, and that Mubariz-ud-Daula, the brother of the Nizam, was involved in this. Mubariz-ud-Daula was imprisoned in the Golconda fort where he died in 1854. Metcalfe, who was appointed the British Resident in 1843, brought about, during the same year, dismissal of Raja Chandu Lal who was the prime minister of the State. Chandu Lal had attracted many Sikhs from the Punjab to Hyderabad. The British Residents were interfering even in regard to the appointment of ministers of the Nizam. In 1946, the system of administering the area through military officers as governors was discontinued and the Nizam's dominion was divided into districts. Now Bidar was made the headquarters of a Sadar-Talukdar (commissioner) and later, it dwindled into the position of the seat of a Talukdar (district collector).

In 1847, there was a serious riot between the Sunnis and the Shias of the State in which about 50 persons were killed. The pay of the contingent troops had fallen into arrears and the Nizam owed a debt of about 64 lakhs of rupees to the East India Company. Later in 1852, one Lingappa rebelled

and took possession of several forts in this district. This insurgency was crushed by a detachment of the contingent troops. Under an agreement signed in 1853, the province of Berar, Osmanabad (Naldurg) and Raichur districts yielding a gross revenue of 50 lakhs of rupees per year were ceded to the British. In return, the British consented to maintain an auxiliary force with field batteries. A little later during the same year, Salar Jung-I, who knew English well, was appointed the prime minister of the State. Nasir-ud-Daula breathed his last in 1857 and was succeeded by his son Afzal-ud-Daula (1857-69).

The Great Revolt: This was a crucial period in the modern history of India when the pent-up feelings against the British imperial domination took the form of a great revolt. It appears that the Nizam was urged by some of his advisers to join this rebellion, but on the advice of Salar Jung-I, he became an ally of the British. All through the terrible days of 1857-58, the Nizam and his prime minister backed up the British. But the wide-spread upsurge had its impact on the sentiments of the people of the State. There were thrilling events in the adjoining districts of Gulbarga and Raichur where the Bedar chiefs of Shorapur and Mundargi Bhimrao Nadagowda with his associates respectively were up in arms and waged valiant battles against the British. Raja Venkatappa Nayaka of Shorapur, who was captured, was handed over by Salar Jung to the British. It is said that he shot himself dead. Bhimrao Nadagowda and Kenchana Gowda died fighting at the gateway of the fort at Koppal. About 75 of their companions were blown away by guns. In several other parts of Karnataka like Dharwad, Bijapur and Belgaum also, there were insurgents who raised the banner of revolts against the British. Many Rohillas and other soldiers, who had been discharged from the army service in northern India, had entered the Deccan and joined the restive elements in the Hyderabad dominion.

Tatya Tope and Rao Saheb had sent their emissaries into the Deccan for organising the upsurge in these parts. There were groups of supporters of the revolt at various places, who were urging others also to join the fight against the British imperial strangle-hold. The contingent troops were engaged in fighting these elements for a considerable time. There was a raid on the British Residency and also an attempt was made on the life of Salar Jung-I. It is stated that Nana Saheb, the claimant to the Peshwaship, who

was one of the eminent leaders of the great insurrection, had sent advice to many sympathisers in the Hyderabad State to rise against the British and in accordance therewith some plans had been secretly prepared to organise a concerted upsurge. Ranga Rao, Dilip Singh, Safdar-ud-Daula, a son of Rao Nimbalkar and several others were implicated in this. Ranga Rao stayed for eight days with Saint Manik Prabhu of Humnabad in Bidar district.

In recognition of the solid support rendered to the British during this crucial time, the Raichur district and Osmanabad (Naldurg) district were retransferred to the Nizam, the Bedar principality of Shorapur was also given over to the Nizam and the accumulated debt of Rs. 50 lakhs due to the British by the Nizam was also waived in 1860. At a special darbar, costly gifts were presented to the Nizam, Salar Jung-I and other noblemen as an additional reward for their collaboration during the war of independence of 1857-58. The province of Berar was retained by the British.

Bhalki conspiracy case: Rao Saheb, a nephew of Nana Saheb Peshwa, reached Hyderabad in March 1862 with the objective of reviving the rising against the British. When he was hunted after, he escaped out of the territory. Later, he was caught and hanged at Agra. Many of his associates in Hyderabad were goaled. In 1867, one Rama Rao alias Jung Bahadur collected a number of followers and gave letters of appointment and hoisted the bhagva flag at Ashti in Bidar district. He had a seal on which was inscribed the work Chhatrapati (ruler), and he claimed to be a relative of the Chhatrapati of Satara. He addressed letters to many patels seeking their support for organising an armed force. It was said that he had been sent by Tatya Tope from the north. He and his associates namely Bhimrao, Balakrishna, Vithoba and several others, who were urging the people to rise against the British, were seized near Bhalki in the Bidar district and imprisoned. This episode known as the "Bhalki Conspiracy" was the last echo of the great insurrection of 1857-58, in this region.

Administrative Reforms: After the upheaval of 1857-58 ended, Salar Jung introduced several reforms in the administration of the State. The road communications were improved. The Hyderabad-Sholapur road, which passes through the Bidar district, was completed in 1860. The dominion was divided into five divisions consisting of 17 districts in 1867. By 1868,

the Bombay-Madras railway line which connected some of the towns of the State like Gulbarga and Wadi was laid out. Ten years later, the Hyderabad city was connected to Wadi by a railway line. Attempts were made to curb corrupt practices which were rampant among Government officials.

The system of assessment of land revenue was in a bad shape. Hence a revenue survey and settlement was taken up and the assessment system was recognized on the lines similar to those in the Bombay Presidency. Civil and criminal courts were organised, stamps were introduced and the postal services were systematized. The police, public works, education and medical departments were reshaped. The prime minister was assisted by four Sadar-ul-Mahams (departmental ministers) who were appointed in 1868. Now there was much improvement in the finances of the State. Many qualified persons from the British-governed provinces were recruited to the services in Hyderabad. Several newspapers made their appearance during this period and helped in the formation of public opinion. Salar Jung liberally helped the Aligarh movement started by Sir Syed Ahmed.

In the meanwhile in 1869, Mir Mahbub Ali Khan, who was an infant of three years, succeeded Afzal-ud-Daula as the new Nizam. Therefore, Salar Jung-I was made the regent, but he had to consult the British Resident in all important matters. In 1884, Mir Mahbub Ali Khan was invested with full administrative powers and Salar Jung-II was appointed as his prime minister. During the same year, Persian was replaced by Urdu as the official language of the State. In 1891, rigorous restrictions were imposed on the newspapers. In 1902, Lord Curzon, the Governor General of India visited Hyderabad and signed a fresh agreement with the Nizam whereby the province of Berar was continued to be assigned to the British, but an annual rental of 25 lakhs of rupees was to be paid therefore to the Nizam's government. This was resented by the people. During the reign of Mahbub Ali Khan also, efforts were made to improve the administrative machinery.

Political awakening: The founding of the Indian National Congress in 1885 influenced the thinking of the educated people in the Hyderabad State as in other parts of the country. Secunderabad, the British cantonment, which adjoins the Hyderabad city, had also attracted many young educated men from several parts of India. Some of those, who were in the learned professions, were taking a keen interest in nationalistic activities. Dr. Aghoranath Chattopadhyaya who had come from Bengal as an young

man, and Mulla Qayum, who had spent his early years in Mysore, Ramachandra Pillay and a few others were enthusiastic supporters of the cause of swadeshi. They were warned and had to undergo hardships.

The Hyderabad Government took up a hostile attitude against the Congress and looked down upon patriotic sentiments as sedition. On the other hand, every help was extended to the political and educational activities of Sir Syed Ahmed. The journal "Hyderabad Records", which was started in 1885, carried on a vigorous campaign in favour of the nationalist movement. Branches of the Theosophical Society, Arya Samaj and such other bodies were started at Hyderabad and they helped to create a new awakening. The inspiring speeches and writings of leaders like Lokamanya Tilak stirred the feelings of the local population.

In 1911, Nizam Mahbub Ali Khan was succeeded by Mir Osman Ali Khan who was the last ruler of the dynasty. In 1912, Salar Jung-III was appointed as the prime minister. After his resignation in 1914, the Nizam took the reins of government in his own hands and dealt with the heads of various departments without any intermediary. He pledged all the resources of the State to the British for prosecution of the First World War (1914-1928), for which he was hailed as the "Faithful Ally" of the British and began to be styled as "His Exalted Highness".

The Osmania University was inaugurated in 1919 for imparting higher education with Urdu as its medium. This gave rise to a popular demand for introduction of regional languages as the media of educational instruction. Pandit Taranath, who had come to Hyderabad from Mangalore in 1908, was, for some time, a student of the Nizam's College and the Hyderabad Medical School where he organised the students. He was accused of being involved in the manufacture of country bombs for use in the nationalist agitation. Later, he joined service as a teacher at Bidar Government High School, where he worked for four years from 1910. He was inspired by a patriotic spirit and zeal, and had an extra-ordinary personality. He inspired all those who came into contact with him to fight against injustice and oppression. Later, he was transferred to Raichur where he gave up Government service and dedicated himself entirely to nationalistic constructive work. He helped to bring about a new awakening in the Hyderabad-Karnataka region, and trained up a band of devoted nationalist workers. The marvelous work done

by him for the nationalist cause won high admiration from Gandhiji and other top leaders.

National constructive programmes: The Khilafat agitation received much support and drew into its vortex both Muslims and Hindus. A Khilafat day was observed in March and April 1920 when resolutions were passed and sent to the Nizam for forwarding the same to the viceroy. In the 1930's, the Arya Samaj stepped up its activities in the Bidar district and carried on agitations for asserting civil and religious liberties. Since political activities were not permitted in the State, Hyderabad political conferences were held in places outside the State, like Kakinada, Bombay, Poona and Akola between 1923 and 1931. Inside the State, several items of the national constructive programmes such as boycott of foreign goods and use of swadeshi articles, encouragement to Khadi, propaganda for prohibition of intoxicating drinks and Hindu-Muslim unity were being pursued. Gandhiji visited Hyderabad in 1934 especially in order to give an impetus to Harijan upliftment. His exhortations stimulated and inspired the nationalist workers to strive with more vigour. Many volunteers from the State went out and participated in the freedom struggle.

Struggle for freedom and responsible government: A Hyderabad People's Convention held in 1938, demanded responsible government in the State. Regional Parishats (Karnataka, Telangana and Marathawada) were formed and their sessions were held in 1937-38 for voicing the aspirations of the people. In 1938, a Provisional Committee of the Hyderabad State Congress was formed with the objective of working for the attainment of responsible government under the aegis of the Nizam. But the Nizam's Government banned it. With the consent of Gandhiji, a number of nationalist workers offered individual satyagraha led by Swami Ramananda Teertha, a valiant ascetic who hailed from the Gulbarga district and had his early education at Basavakalyan. He became the first 'dictator' of the Hyderabad State Congress which started functioning on 27th October 1938, though prohibited by the State Government. The Swamiji was a unique figure and had identified himself completely with the people's struggle and had made democratization of the State as his life's mission. His utter selflessness disarming simplicity and dauntless actions in the face of oppression drew to the nationalist movement a number of youths in whom he infused a sense of devotion for the nationalist cause. The freedom struggle in the State was carried on under his direction. Under his inspiration, the students carried

on 'Vande Mataram' agitation. There was a continuous strike by students at Bidar. Singing of 'Vande Mataram', which had been forbidden by the Nizam's Government, was a symbol of nationalist agitation and it was used for rousing nationalistic spirit among the people. Sreenivasa Rao Havaldar of this district was one of those who offered individual satyagraha in 1940.

Tragic happenings at Bidar: During the period from 1930 to 1940, an extremely fanatical communal party called the Ittehad-ul-Muslimeen with its militant wing of volunteers called Razakars came to the fore under the leadership of Bahadur Yar Jung and later of Kasim Razvi. It had the backing of the Nizam's Government. One Siddiqi Dindar, who declared himself to be an 'incarnation' of Channabasavanna (nephew of Basaveshvara), was carrying on a communal propaganda in order to mislead the gullible. The second session of the Nizam Karnataka Parishat was held at Bidar in 1940 under the presidentship of Janardhanrao Desai. During the same year, provoked by the nationalist deliberations, some fanatical dements burnt down about 80 shops in the market-place at Bidar and murdered an eminent advocate named Basavanta Rao. This caused great commotion in the State.

Gandhiji took notice of these tragic happenings and he wrote to Sir Akbar Hydari, who was the President of the Executive Council of Nizam's Government, as under : "You have been giving me stone when I had asked for bread. I fail to see the slightest connection between a simple performance of a promise and the big question of communal unity. And how can unity be brought about in the face of events like Bidar if the papers are to be believed? As you know, I have put a gag on myself regarding Hyderabad, but I feel that I must not do so now, if I am to do my duty to the people of Hyderabad. This treatment of the State Congress and the reported happenings in Bidar has filled me with misgivings" Kashinatharao Vaidya, a nationalist leader, in the course of his letter addressed to the Nizam's Government wrote, inter alia, as follows: "Events of Bidar are an eye-opener. They put the coping stone on what has been going on in the State for some time. There is no security of life or property in the State for those who will not be practically slaves. Bidar in our opinion makes the case for responsible government irresistible. But the immediate object of a good citizen in such a case is to do everything in his power to secure redress and make a repetition of Bidar impossible. Some of us are convinced that violence is no remedy for securing redress and that non-violence is the only

remedy. In the circumstances, we propose in the near future to adopt such means as may suggest themselves to us. You have invited us to consider communal unity the first consideration. May we suggest that no unity is possible unless justice is done in the case of Bidar and a sense of security felt by the injured community? It will never come by ignoring ugly facts”.

Reign of terror and repression: The earnest attempts of the State Congress leaders to bring the Hyderabad Government to reason and to the acceptance of the modest demands of the nationalists having ended in failure, they resorted to satyagraha. The Indian National Congress launched the “Quit India” movement in 1942 and a large number of nationalists suffered a great deal in the cause of freedom. In spite of severe oppression let loose by the Nizam’s Government, the upsurge gathered much momentum and strength under the leadership of Swami Ramananda Teertha. Thousands of residents of the district had to leave the State and take shelter in the neighbouring districts of the Indian Union.

The Arya Samaj workers were, offering satyagraha since their religious activities were not permitted in the State. One of those arrested in this connection died in Bidar jail in suspicious circumstances. The Arya Samaj workers and sympathizers in the district were being harassed and put to severe hardships. In 1942, at Aurad- Shahjahani in this district, one Arya Samajist Shamlal Bansilal was killed and many shops and houses were attacked and burnt. In 1942, the Arya Samajists also carried on their agitation demanding equal religious rights. Five of their workers were shot dead at Humnabad by a gang of religious zealots. Keertana-Kasari Koppal Jayaramacharya performed a series of keertanas at Bidar in his inimitable style and thereby helped to enkindle among the Kannadigas a pride in their heritage and a nationalist spirit through the medium of keertanas. K. S. Raja, who had gone from Bangalore as a nationalist worker, had opened a Kannada school at Bidar and strove for removal of untouchability. When he offered Satyagraha at Hallikhed in 1947, he was belaboured and imprisoned.

The nationalist leaders of the State continued to press their demand for responsible Government, but the Nizam’s government failed to realise the spirit of the times and continued to suppress the political activities. However, in July 1946, the ban on the Hyderabad State Congress was lifted. The three regional parishats merged themselves with the State Congress.

The State Congress demanded that the Hyderabad Government should participate in the Constituent Assembly, grant full civil liberties and install an interim Government. It mobilized the people and became a formidable democratic force to be reckoned with.

In 1946, the Nizam appointed Sir Mirza Ismail as the President of his Executive Council and he continued in that position for about 10 months, during which he made in vain some efforts to bring about reforms and to introduce some democratic elements in the administration. When India attained independence on 15th August, 1947, nearly a third of the country consisting of the princely states remained outside the pale of the Indian Union. But thanks to the sagacious and firm handling of the situation by Sardar Vallabhai Patel, most of the princely states were integrated into the Indian Union.

Nizam’s refusal to join Indian Union: But the Nizam by his Farman dated 26th June 1947 declared his resolve not to participate in the Constituent Assembly and not to join the Indian Union. He also claimed that the removal of the British Paramountcy entitled him to independence. The national flag of India was declared as foreign. All this shocked the people of Hyderabad who sharply reacted against his policy. Hundreds of people hoisted the national flag, took out processions, held demonstrations and offered satyagrahas. Training camps for the nationalist workers were organised across the borders to stem the violent activities of the Razakars. There was a mass struggle against which the Nizam’s Government unleashed a reign of terror.

Atrocities by Razakars: Armed bands of Razakars of Ittehad-ul-Muslimeen was roaming round about terrorising the people, committing murders and arsons and indulging in other depredations. There was absolutely no law and order. Owing to repression and atrocities by the Razakars and the Nizam’s police and military, the people of the district suffered heavily. The appeals of several eminent persons, including Muslims, to disband the Razakars organisations and to dissolve the separate military contingents of the State fell on deaf ears. The Razakars backed up by the Nizam’s military and police committed aggression even against the territories of the Indian Union and there were as many as 150 incursions upto 7th September 1948. Basavaraj Hudgi of this district was one of the accused in the Hyderabad bomb case. He was later shot dead at Panjim (Panaji) in Goa

while participating in the Goa freedom struggle. Manikrao Veerabhadrapa Bhandari of Humnabad was another person involved in the Hyderabad bomb case. Shriyuths Ramachandrappa Veerappa, Sreenivasarao Ekhalikar, R.V. Bidap, Muralidhararao Kamtikar, Hakikataray Umaji of Chitaguppa, Sreenivasa Rao Havaladar, Bapurao Deshapande, Prabhurao Vakil Kamblyvale, Bheemanna Khandre, Ramachandra Bodake, Ramachandra Jaba, Vittal Rao Kukadal, Narasimha Bacha and several others from this district championed the demand for freedom and responsible Government.

The Government of India's negotiations with the Nizam proved futile. The Nizam on the contrary sent an appeal to the United Nations Organisation, but found no support there. At last, on 13th September 1948, i.e. more than one year after India attained independence, the Government of India had no other alternative than to take police action against the persistent misrule and tyranny in the Hyderabad State. The Union forces pierced the State at eight points, one of which was from the Sholapur side through the Bidar district. There was not much of a resistance by the Nizam's military force, and he ordered a cease fire at 5 p.m. on 17th September 1948. On 18th September 1948, the Hyderabad State was reborn. The Nizam signed the Instrument of Accession, and the Hyderabad State became a part of the Indian Union. The personal rule of the Nizam ended. He was then made the Rajapramukh, i.e. constitutional head of the popular Government which was formed in the State.

The movement for the unification of the scattered Kannada speaking areas and formation of a united Karnataka State gained momentum in later years in tune with the agitations for the formation of linguistic states in the county. With the enactment of the States Reorganisation Act, the long cherished ardent desire of the Kannada people of the district was fulfilled. As per an agreement among the legislators of the three linguistic regions of the former Hyderabad State, the Bidar district was trifurcated. While the Nilanga, Ahmedpur and Udgir taluks were joined to Maharashtra, the Zahirabad and Narayanakhed taluks were included in Andhra Pradesh. The remaining four taluks (out of the nine taluks), viz., Aurad, Bhalki, Bidar and Humnabad, were joined with effect from November 1956, to the new Mysore State which was later on 1st November 1973 renamed as Karnataka.

ELECTIONS

BASAVAKALYAN (formerly known as Kalyana or Kalyani) and Bidar had been metropolitan cities of powerful kingdoms. The thrilling events of their history and the great Sharana movement of religious and social reforms, which originated at Basavakalyan, have left a deep impress, and have given to the people of the area proud memories of their forefathers' close association with them. However, the area underwent also a long period of neglect and backwardness. The struggle for emancipation from the feudal yoke and for establishment of democratic Government gave the people of the region a new horizon and a new awakening. In 1956, there was another important historical event, in that the people of the district joined the main-stream of Karnataka in fulfilment of a long-cherished desire. Now a new age has dawned in the life of the people. With the introduction of adult franchise, several political parties and many individuals also appeared on the scene to contest the elections.

The Karnataka Village Panchayats and Local Boards Act, 1959, and the Karnataka Municipalities Act, 1961, gave a new beneficial orientation in respect of local self-government. Elections to the various democratic bodies are keenly contested. There is an unprecedented and widespread awareness of rights and privileges among both the urban and rural dwellers as a result of various democratic measures taken. There is now a vibrant public life in the district.

Representation in Lok Sabha 1957: For the second general elections held in 1957 (which were the first general elections after the district became a part of Karnataka in 1956), the area of this district along with the neighbouring Gulbarga district excluding Shorapur and Shahpur taluks and Yadgir circle of Yadgir taluk was formed into a double-member Parliamentary Constituency, in which a seat was reserved for the Scheduled Castes. The detailed results of the general elections to the Lok Sabha held in 1957 were as under.

Name of the Constituency	Names of contesting parties	No. of valid votes polled	Percentage of votes polled	Successful Party
Gulbarga and Bidar (Double member Consitutency)	(i) P.S.P	60,317	11.36	
	(ii) Congress	139,041	26.17	Congress
	(iii) Congress	1,34,239	25.27	Congress
	(iv) Independent	1,09,124	20.26	
	(v) Independent	88,362	16.64	

Note: Congress: Indian National Congress; P.S.P: Praja Socialist Party

The Indian National Congress had set up two candidates, one for the general seat and the other for the reserved seat. They were opposed by two Independent candidates and one candidate from the Praja-Socialist Party. Both the Congress candidates came out successful. Each of the two Independent contestants also scored a considerable number of votes.

Representation in Vidhana Sabha 1957: In accordance with the Delimitation of Assembly Constituencies Order, 1957, the Bidar district was divided into five Assembly Constituencies with six seats in all. Bhalki with Santhpur (Aurad) was formed into a double-member constituency in which a seat was reserved for the Scheduled Castes. The annexed statement gives particulars of the general elections to the State Vidhana Sabha (Legislative Assembly) held in 1957.

Name of Constituency	Names of contesting parties	No. of valid votes polled	Percentage of votes polled	Successful Party
Bhalki and Santhipur (Double member constituency)	1. Independent	16,087	22.56	Independent
	2. Independent (S.C)	15,718	22.04	Independent (S.C)
	3. P.S.P	14,493	20.32	
	4. P.S.P.	13,444	18.85	
	5. Congress	7,076	9.92	
	6. Congress(S.C)	4,499	6.31	
Bidar	1. Congress	6,314	50.80	Congress
	2. Independent	3,758	30.24	
	3. P.S.P.	2,360	18.96	
Hulsur	1. Congresss	8,578	41.46	P.S.P.
	2. P.S.P	12,114	58.54	Congress
"Kalyani (Now Basavakalayan)"	1. Congress	13,133	58.72	
	2. Independent	5,659	25.32	
	3. P.S.P	3,569	15.96	
Humnabad	1. P.S.P	4,253	24.43	
	2. Congress	7,923	45.52	Congress
	3. Independent	5,229	30.05	

Note: (1) P.S.P = Praja Socialist Party

(2) The figures in regard to electors were not available

There were 17 candidates in all. The Indian National Congress and the Praja-Socialist Party contested all the six seats. While the former secured three seats, the latter won one seat. There were five Independents, out of whom two were successful.

General Elections 1962: For the third general elections held in 1962, the previous double member Parliamentary Constituency comprising the Bidar district and some parts of the Gulbarga district was split up into two single member constituencies in accordance with the provisions of the Two-member Constituencies (Abolition) Act, 1961. The Bidar district was made a single-member Parliamentary Constituency reserved for the Scheduled Castes. Similarly, the double-member Assembly Constituency of Bhalki with Santhpur was divided into two separate single-member constituencies and Santhpur, the newly created single-member constituency), was given the reserved seat meant for the Scheduled Castes. The details of the results of the general elections of 1962 are given hereunder:

LOK SABHA

Name of Constituency candidates	Party affiliations of contesting candidates	No.of valid votes polled	Successful Party
Bidar	1. Congress	95,691	Congress
	2. P.S.P	41,380	
	3. Republican	33,766	
	4. Independent	13,619	

LEGISLATIVE ASSEMBLY

Name of Constituency candidates	Party affiliations of contesting candidates	No.of valid votes polled	Successful Party
Shanthipur (S.C)	1. Congress	9,098	Congress
	2. Republican	7,893	
	3. P.S.P	2,034	
Bhalki	1. P.S.P	12,114	P.S.P
	2. Independent	6,577	
	3. Congress	6,369	
Bidar	1. Congress	14,277	Congress
	2. P.S.P	6,161	
	3. Republican	605	
Hulsoor	1. Independent	13,424	Independent
	2. Congress	13,386	
	3. P.S.P	4,344	
"Kalyani (Now Basavakalyan)"	1. Congress	12,868	Congress
	2. Independent	6,481	
	3. P.S.P	5,343	
Humnabad	1. Congress	11,479	Congress
	2. C.P.I	11,201	

Note: P.S.P = Praja Socialist Party; C.P.I = Communist Party of India; Congress = Indian National Congress

In the Reserved Parliamentary Constituency, the candidate of the Indian National Congress emerged successful obtaining a high proportion of votes, defeating two other party candidates and one Independent. The same party, which had fielded its candidates in all the six Assembly Constituencies, secured four seats. Out of the five contestants of the Praja-Socialist Party in the Assembly Constituencies, a solitary seat was won by it. There were three Independent candidates, one of whom obtained a seat. The Communist Party of India and the Republican Party which entered the field for the first time failed to get any seat.

General Elections 1967: Under the Delimitation of Parliamentary and Assembly Constituencies Order, 1966, there was no change in the number of constituencies in this district, but the reserved constituency was shifted from Santhpur (Aurad) to Hulsoor, and some territorial alterations were made in the Assembly Constituencies. The detailed results of the general elections of 1967 were as follows

Sl. No.	Name of the Constituency	Party Affiliations of contesting Candidates	No. of valid votes polled	Percentage of votes polled	Successful Party
Lok Sabha					
1	Bidar (S.C)	1. Congress	1,36,413	49.45	Congress
		2. Republican	76,003	27.58	
		3. Independent	63,371	22.97	
Legislative Assembly					
1	Aurad	1. Congress	25,965	57.36	Congress
		2. Independent	19,299	42.64	
2	Bhalki	1. Congress	23,210	65.73	Congress
		2. Independent	12,099	34.27	
3	Hulsoor (S.C.)	1. Congress	13,220	53.44	Congress
		2. Republican	10,785	43.60	
		3. Independent	734	2.96	
4	Bidar	1. Jana Sangh	21,514	57.53	Jana Sangh
		2. Congress	15,880	42.47	
5	Kalyani (Now Basavakalyan)	1. Independent	16,019	45.93	C.P.I
		2. Congress	14,488	41.54	
		3. P.S.P	3,345	9.59	
		4. Independent	1,025	2.94	

6	Humnabad	1. Independent	10,115	44.61	Independent
		2. Independent	10,233	28.33	
		3. Congress	7,887	21.83	
		4. P.S.P	1,892	5.23	

N.B: P.S.P = Praja Socialist Party; C.P.I=Communist Party of India; Congress= Indian National Congress

The Indian National Congress fielded contestants for all the seats, one for the Lok Sabha and six for the Vidhana Sabha and won four seats including the two reserved seats. The Bharatiya Jana Sangh, which stepped into the election arena of the district for the first time, secured one seat. The Praja-Socialist Party failed to secure any seat this time. Only one of the seven Independents was successful. The Communist Party of India in its second attempt in the elections of the district won a seat while the Republican Party did not make any mark.

Mid Term Poll to Lok Sabha 1971: In the mid-term poll for the Lok Sabha held in March 1971 after the dissolution of the Lok Sabha, there were four contestants, one representing the Congress (Jagjivan Ram Group) another of the Congress (Nijalingappa Group) and two Independents. In this keen contest, the Congress (Jagjivan Ram Group) won with a big margin. The following table gives the details of this mid-term elections to the Lok Sabha:

Name of Constituency	Party affiliations of contesting candidates	No. of valid votes polled	Percentage of votes polled	Successful Party
Bidar (S.C)	1. I.N.C (Jagjivan Ram Group)	2,07,423	76.34 (Jagjivan Ram Group)	I.N.C
	2. I.N.C (Nijalingappa Group)	54,749	20.16	
	3. Independent	4,074	1.50	
	4. Independent	5,439	2.00	

Representation in Vidhana Sabha 1972: The fifth general elections to the State Assembly were held in March 1972, about one year after the mid-term poll to the Lok Sabha. The Indian National Congress, the Indian National Congress (Organisation), the Bharatiya Jana Sangh, the Socialist Party, the Communist Party of India and many Independents contested in these elections of 1972. The Indian National Congress emerged successful

in four constituencies conceding a seat to the Communist Party of India and another seat to an Independent. The Bharatiya Jana Sangh, the Socialist Party and the Indian National Congress (Organisation) failed to win any seat. The sub-joined table gives details of the results of the general elections of 1972.

Name of Constituency	Party affiliations of contesting candidates	No. of valid votes polled	Percentage of votes polled	Successful Party
Aurad	1. I.N.C	13,376	24.60	
	2. Independent	22,431	41.35	Independent
	3. I.N.C (O)	18,576	34.05	
Bhalki	1. Jana Singh	669	2.16	
	2. I.N.C	22,561	73.09	I.N.C
	3. Socialist Party	7,628	24.75	
Hulsoor (S.C)	1. Independent	252	1.40	
	2. Jana Singh	667	3.40	
	3. Independent	471	2.40	
	4. I.N.C	13,282	67.00	I.N.C
	5. Socialist Party	4,159	21.00	
	6. Independent	954	4.80	
Bidar	1. Independent	220	0.55	
	2. Independent	14,253	5.35	
	3. Independent	439	1.00	
	4. Independent	799	1.98	
	5. Independent	1,184	2.93	
	6. I.N.C (O)	6,862	17.02	
	7. I.N.C	16,562	41.08	I.N.C
Humnabad	1. Independent	86	2.03	
	2. C.P.I	14,376	33.95	C.P.I
	3. Independent	13,175	31.11	
	4. I.N.C (O)	13,935	32.91	
Basavakalyan	1. I.N.C	24,995	55.10	I.N.C
	2. Independent	20,367	44.90	

General Elections to Lok Sabha 1977: General elections were held for the Lok Sabha in March 1977. For the first time, the Republican Party of India (Khobargade) and the Bharatiya Lok Dal fielded their candidates. The Indian National Congress emerged successful in this contest. The following table gives the details of the results of the general elections to the Lok Sabha

Name of Constituency	Party affiliations of contesting candidates	No. of valid votes polled	Percentage of votes polled	Successful Party
Bidar	1. Indian National Congress	1,68,554	55.93	I.N.C
	2. Bharatiya Lok Dal	1,18,324	39.26	
	3. Republican Party of India (K)	12,184	4.04	
	3. Independent	2,340	0.78	

A constituency-wise statement showing the number of electors, the number of persons who voted, and the percentages of voting in the four general elections of 1957, 1962, 1967 and 1971 (i.e., during the year 1952 Bidar district was not a part of Karnataka) for the State Legislative Assembly, and another constituency-wise statement indicating the number of electors, the number of persons who voted and the percentages of voting in the general elections of 1957, 1962, 1967, mid-term poll of 1971 and general elections of 1977 for the Lok Sabha are given below.

Legislative Assembly 1957

Sl. No.	Name of Constituency	No of Electors	No. of Persons who voted	Percentage of voting
1	Bhalki (Double-Member Constituency)	79,367	71,317	45.03
2	Bidar	47,709	12,432	26.05
3	Hulsoor	43,435	20,692	47.52
4	Kalyani (Now Basavakalyan)	31,523	22,361	70.94
5	Humnabad	40,504	17,405	42.95

Legislative Assembly 1962

Sl No.	Name of Constituency	No of Electors	No. of Persons who voted	Percentage of voting
1	Santhpur (S.C)	57,685	20,189	35.00
2	Bhalki	49,610	27,248	54.92
3	Bidar	52,145	22,016	42.22
4	Hulsoor	55,127	34,043	61.75
5	Basavakalyan	54,522	26,310	48.26
6	Humnabad	47,670	24,057	50.47

Legislative Assembly 1967

Sl. No.	Name of Constituency	No of Electors	No. of Persons who voted	Percentage of voting
1	Aurad	67,742	47,673	70.37
2	Bhalki	59,103	37,358	63.21
3	Hulsoor (S.C)	57,802	26,255	45.42

4	Bidar	60,186	39,115	64.99
5	Humnabad	61,970	37,225	60.07
6	Basvakalyan	59,403	38,802	65.32

Legislative Assembly 1972

Sl. No.	Name of Constituency	No of Electors	No. of Persons who voted	Percentage of voting
1	Aurad	84,712	55,925	66.00
2	Bhalki	70,746	31,497	44.52
3	Hulsoor (S.C)	66,656	20,389	30.00
4	Bidar	75,596	41,325	55.00
5	Humnabad	76,097	43,584	57.00
6	Basavakalyan	76,767	46,516	60.00

Lok Sabha-Bidar (S.C.) Constituency

Year	No of Electors	No. of person who voted	Percentage of voting	
1957	7,18,374	5,31,073	36.3	(The Bidar District was included in the Gulbarga constituency which was a double member constituency)
1962	4,16,621	1,95,447	46.91	
1967	4,74,941	2,90,022	61.06	
1971 (Mid-term Poll)	5,19,161	2,82,251	54.37	
1977	6,06,711	3,11,925	51.41	

Note: Kamalapur and Aland circles of Gulbarga district are included in Lok Sabha Constituency of Bidar

Legislative Assembly Results-1972

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Sri Bapur Rao Patil	IND	22,431	41.35
2-Bhalki	Shri Subash Asture	INC	22,561	73.09
3-Hulsoor	Sri Mahendra Kumar Kallappa	INC	13,282	67.00
4-Bidar	Sri Manik Rao Ramachandra Rao Phulekar	INC	16,562	41.08
5-Humnabad	Sri V.N.Patil Neelappa	CPI	14,376	33.95
6-Basavakalyan	Sri Bapurao Anand Rao	INC	24,995	55.1

Legislative Assembly Results-1978

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Sri Manik Rao Patil	INC	36,381	55.22
2-Bhalki	Sri Bhimanna Shivalingappa Khandre	INC	22,806	44.57
3-Hulsoor	Sri Madanlal Bandeppa	INC(I)	14,562	36.08
4-Bidar	Sri Veershetty Moglappa Kushnoor	INC(I)	29,809	57.25
5-Humnabad	Sri Baswaraj Hawgappa	JNP	16,167	29.67
6-Basavakalyan	Sri Bapurao Hulsoorkar	INC(I)	23,827	45.96

Legislative Assembly Results-1983

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Sri Manik Rao Patil	INC	28,218	42.94
2-Bhalki	Sri Bhimanna Khandre	INC	32,239	61.31
3-Hulsoor	Sri Ramachander Veerappa	INC	17,847	49.18
4-Bidar	Sri Narayana Rao Manahalli	BJP	27,756	48.88
5-Humnabad	Sri Baswaraj Havegappa patil	INC	26,528	53.73
6-Basavakalyan	Shri Baswaraj Shankarappa Patil	JNP	27,494	44.40

Legislative Assembly Results-1985

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Shri Gurupadappa Nagmarpalli	JNP	30,972	41.91
2-Bhalki	Shri Kalyan Rao Sangappa Molkere	JNP	27,994	48.96
3-Hulsoor	Smt Shivakanta Chature	JNP	20,468	45.80
4-Bidar	Shri Mohd Laiquddin Buranuddin	INC	25,206	45.24
5-Humnabad	Shri Basawaraj Hawagappa Patil	INC	25,763	49.52
6-Basavakalyan	Shri Basawaraj Patil Attur	JNP	34,556	52.56

Legislative Assembly Results-1989

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Shri Gurupadappa Nagmarpalli	JD	35,508	43.75
2-Bhalki	Dr. Vijayakumar Bhimanna Khandre	IND	32,445	47.69
3-Hulsoor	Shri Mahendra Kumar Kallappa	INC	16,709	29.63
4-Bidar	Shri Narayan Rao	BJP	24,922	31.80
5-Humnabad	Shri Basawa Raj Hawgeppa Patil	INC	29,610	42.18
6-Basavakalyan	Shri Basavaraj Patil Attur	JD	32,404	41.15

Legislative Assembly Results-1994

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Sri Gurupadappa Sanganabasappa	JD	29,479	30.19
2-Bhalki	Dr. Vijayakumar Bheemanna Khandre	INC	35,739	45.11
3-Hulsoor	Sri L.K.Chavan	BJP	28,402	39.45
4-Bidar	Sri Syed Zulfekar Hashmi	BSP	25,433	26.17
5-Humnabad	Sri M.Merajuddin Nizamuddin Patil	JD	25,704	30.61
6-Basavakalyan	Shri Basavaraj Patil Attur	JD	34,728	40.10

Legislative Assembly Results-1999

Place No and Name	Party Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Gundappa Vakil	BJP	31,967	33
2-Bhalki	Prakash Khandre	BJP	47,132	55
3-Hulsoor	Rajendra Verma	BJP	32,189	44
4-Bidar	Ramesh Kumar Pande	BJP	44,270	33
5-Humnabad	Subhash Kallur	BJP	35,438	36
6-Basavakalyan	M.G.MULE	JD(S)	48,166	51

Legislative Assembly Results-2004

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
1-Aurad	Shri Gurupadappa Nagamarapalli	INC	45,621	41.60
2-Bhalki	Prakash Khandre	BJP	52,652	52.01
3-Hulsoor	Rajendra Verma	BJP	29,285	34.00
4-Bidar	Bandeppa Kashempur	IND	67,019	49.37
5-Humnabad	Mirajuddin N. Patel	JD(S)	35,755	33.95
6-Basavakalyan	Mallikarjun Sidramappa Khuba	JD(S)	29,557	27.15

Legislative Assembly Results-2008

Place No and Name	Party Name	Party	Votes secured	Percentage of Votes secured to valid votes
47-Basavakalyan	Basavaraj Patil Attur	BJP	39,015	36.49
48-Humnabad	Rajashekhar Baswaraj Patil	INC	49,603	42.97

49-Bidar South	Bandeppa Khashempur	JD(S)	32,054	32.93
50-Bidar	Gurupadappa Nagmarpally	INC	33,557	37.83
51-Bhalki	Eshwara Bhimappa Khandre	INC	64,492	50.01
52-Aurad(Sc)	Prabhu Chavhan	BJP	56,964	55.61

Legislative Assembly Results-2013

Place No and Name	Candidate Name	Party	Votes secured	Percentage of Votes secured to valid votes
47-Basavakalyan	Mallikarjun Sidramappa Khuba	JD(S)	37,494	29.72
48-Humnabad	Rajashekhar Basavaraj Patil	INC	64,694	47.56
49-Bidar South	Ashok kheny	KMP	47,763	38.25
50-Bidar	Gurupadappa Nagamarpalli	KJP	50,718	44.89
51-Bhalki	Eshwara Khandre	INC	58,012	39.44
52-Aurad(Sc)	Prabhu B Chavan	Bjp	61,826	47.89

Names of Assembly Constituencies coming under Bidar Lok Sabha Constituency:

1) 42 - Chincholi (ST); 2) 48 - Aland; 3) 47 - Basavakalyan; 4) 48 - Humnabad; 5) 49 - Bidar South; 6) 50 - Bidar; 7) 51 - Bhalki and 8) 52 - Aurad (SC)

Aland (SC) and Chincholi (ST) Assembly Constituencies area is included in Kalburgi district.

Sitting and previous MLAs from Bidar Assembly Constituency

Below is the list of winners and runners-up in the Bidar assembly elections conducted from 1957 to 2018.

Year	A.C No	Constituency Name	Category	Winner	Gender	Party	Votes
2018	50	Bidar	GEN	Rahim Khan	M	INC	-
2013	50	Bidar	GEN	Gurupadappa Nagamarpalli	M	KJP	50,718

2009	By Polls	Bidar	GEN	Raheem Khan	M	INC	39,595
2008	50	Bidar	GEN	Gurupadappa Nagmarpally	M	INC	33,557
2004	4	Bidar	GEN	Bandeppa Khasempur	M	IND	67,019
1999	4	Bidar	GEN	Rameshkumar Pande	M	BJP	44,270
1994	4	Bidar	GEN	Syed Zulfekar Hashmi (Baba Patel)	M	BSP	25,433
1989	4	Bidar	GEN	Narayan Rao	M	BJP	24,922
1985	4	Bidar	GEN	Mohd. Laiquddin Buranuddin	M	INC	25,206
1983	4	Bidar	GEN	Narayana Rao Manahalli	M	BJP	27,756
1982	By Polls	Bidar	GEN	M.Kamal	M	INC	17,766
1978	4	Bidar	GEN	Veershetty Moglappa Kusnoor	M	IN-C(I)	29,809
1972	4	Bidar	GEN	Manikrao R. Phuleker	M	INC	16,562
1967	4	Bidar	GEN	C. Gurupadappa	M	BJS	21,514
1962	3	Bidar	GEN	Maqsood Alikhan	M	INC	14,277
1957	53	Bidar	GEN	Maqsood Ali Khan	M	INC	6,314

Sitting and previous MLAs from Bidar Assembly Constituency

Below is the list of runner-up in the Bidar assembly elections conducted from 1957 to 2018.

Year	A C No	Constituency Name	Category	Runner Up	Gender	Party	Votes
2018	50	Bidar	GEN	-	-	-	-
2013	50	Bidar	GEN	Raheem Khan	M	INC	48,147
2009	By Polls	Bidar	GEN	Suryakant Nagmarpalli	M	BJP	28,781
2008	50	Bidar	GEN	Raheem Khan	M	BSP	30,627
2004	4	Bidar	GEN	Syed Zulfekar Hashmi	M	IND	39,784
1999	4	Bidar	GEN	Bandeppa Manikappa Khasimpur	M	INC	42,180
1994	4	Bidar	GEN	Amruth Rao Chimkode	M	JD	21,881
1989	4	Bidar	GEN	Mohammed Laiquddin	M	INC	23,330
1985	4	Bidar	GEN	Narayan Rao Manhalli	M	BJP	22,049
1983	4	Bidar	GEN	Mohsin Kamal	M	IND	21,602
1982	By Polls	Bidar	GEN	N.R.Manhally	M	BJP	13,381
1978	4	Bidar	GEN	Kashinath Gurappa	M	JNP	13,515
1972	4	Bidar	GEN	G. Madivalappa Kheny	M	IND	14,253
1967	4	Bidar	GEN	M. A. Khan	M	INC	15,880
1962	3	Bidar	GEN	R. V. Bidap	M	PSP	6,161
1957	53	Bidar	GEN	Rangnath Rao	M	IND	3,758

The historic region of Bidar in Karnataka houses the Parliamentary constituency of Bidar, which is one of the 28 Lok Sabha seats allotted to this southern Indian state. 1,470,507 is the total electorate count in the Bidar Lok Sabha Constituency (constituency number 7). Out of these 760,212 number of electorates are males and the remaining 710,295 are belong to the female category as the Election commission of India 2009 reports suggest. Bidar came into existence in 1962. It covers the entire district of Bidar, as well as a part of Gulbarga, because of Aland and Chincholi belonging to the latter. Today known as a part of the Hyderabad Karnataka, Bidar has a historic legacy going back to the Bahamani Kingdom, of which it was the capital in AD 1425. Interestingly, the Bidar Sultanate was absorbed by the Bijapur Sultanate in AD 1619 under the viceroyship of Mughal Emperor Aurangzeb. Bidar was reserved for the Scheduled Caste candidates until it was reorganised in 2008 under the Delimitation Commission's orders. Chincholi and Aurad Vidhan Sabha segments are reserved for the marginalized sections of the society. Bidar district is funded by the Backward Regions Grant Fund Programme of the Government of India, as it has been recognized as one of the country's 250 economically-backward regions.

List of winner of MPs Bidar Parliamentary Constituency.

The table below represents the names of all the winning and runner up MPs of Bidar parliamentary constituency of all the years from the starting until now . It also shows the number of votes secured by each MP and the name of the political party they belong to. The current sitting member of parliament of the Bidar constituency is Shri Bhagwanth Khuba of BJP.

Year	PC No.	PC Name	Category	Winner	Gender	Party	Vote
2014	7	Bidar	GEN	Bhagwanth Khuba	M	BJP	4,59,290
2009	7	Bidar	GEN	Singh, Shri N. Dharam	M	INC	3,37,957
2004	1	Bidar	(SC)	Ramchandra Veerappa	M	BJP	3,12,838
2004	Bye Pol	Bidar	GEN	Narsing Halla Suryawanshi	M	INC	1,96,917
1999	1	Bidar	(SC)	Ramchandra Veerappa	M	BJP	3,50,221

1998	1	Bidar	(SC)	Ramchandra Veerappa	M	BJP	3,17,504
1996	1	Bidar	(SC)	Ramachandra Veerappa	M	BJP	2,34,707
1991	1	Bidar	(SC)	Ramchandra Veerappa	M	BJP	2,27,867
1989	1	Bidar	(SC)	Narsingrao Surya Vanshi	M	INC	1,77,828
1984	1	Bidar	(SC)	Nasing Suryavansi	M	INC	1,79,836
1980	1	Bidar	(SC)	Narsing Hulla	M	IN-C(I)	1,58,817
1977	1	Bidar	(SC)	Shankardev Balaji Rao	M	INC	1,68,554

List of runner up of MPs Bidar Parliamentary Constituency.

The table below represents the names of all the winning and runner up MPs of Bidar parliamentary constituency of all the years from the starting until now . It also shows the number of votes secured by each MP and the name of the political party they belong to. The current sitting member of parliament of the Bidar constituency is Shri Bhagwanth Khuba of BJP.

Year	PC No.	PC Name	Category	Runner UP MP	Gender	Party	Vote
2014	7	Bidar	GEN	N. Dharam Singh	M	INC	3,67,068
2009	7	Bidar	GEN	Gurupadappa Nagmarpalli	M	BJP	2,98,338
2004	1	Bidar	(SC)	Narsingrao Hulla Suryawanshi	M	INC	2,89,217
2004	Bye Pol	Bidar	GEN	Basawraj Ramchandra Veerappa	M	BJP	1,83,447
1999	1	Bidar	(SC)	Narasingarao Suryawanshi	M	INC	1,98,188
1998	1	Bidar	(SC)	Babu Honna Naik	M	JD	1,32,871
1996	1	Bidar	(SC)	Tatya Rao Kamble	M	INC	75,294
1991	1	Bidar	(SC)	Narsingrao Hulaji Suryawanshi	M	INC	1,11,642

1989	1	Bidar	(SC)	Prabhudev Kalmath	M	IND	1,38,881
1984	1	Bidar	(SC)	Rajendra Verma	M	BJP	1,20,221
1980	1	Bidar	(SC)	Shankar Dev	M	JNP	53,409
1977	1	Bidar	(SC)	Ramchandra Veerappa	M	BLD	1,18,324

Source: *www.election.in*
