

Changing Scenario of Bidar in 21st Century

Dr. Nalini Avinash Waghmare

Associate Professor, History

Nehru Institute of Social Sciences, Tilak Maharashtra Vidyapeeth, Pune-37

Article Info	ABSTRACT
Article History: Received: 15th Dec 2025 Accepted: 18th Dec 2025 Published: 20th Dec 2025	Bidar district is a mini 'India'. Culturally this tiny district is the cradle of various diverse groups and cults. In and around Bidar there are many historical monuments, which even to this day stand as the grand testimony to architectural beauty and religious harmony that reflects in the socio-cultural life of the people living in Bidar District. Bidar is one of the 27 districts of Karnataka State. Geographically, it resembles the crown of the State occupying its northeastern tip. The district had a glorious past. It was ruled by the Mauryas, Satavahanas, Rashtrakutas, Chalukyas, Kakatias, Khiljis, Bahamanis, Baridshahis, Mughals and the Hyderabad Nizam. The treasure of culture, fine arts and architecture nurtured by successive rulers has contributed to its richness. The great revolution by Shivasharanas in the 12th century, encompassing social, literacy and religious fields emerged on this land. The district was a renowned place of education. The Mohammad Gawan Madrasa is an evidence of it. The social structure in the district is shaped by various cultures and races. The district was a part of the Hyderabad state before it was liberated in 1948. It was merged with Karnataka State in 1956.
Keywords: Bidar, Tourism, Gawan Madrasa, Sufi, Bidriware	
Plagiarism Check Report: Date of Report: Dec 17, 2025 Similarity Index: 3% Remarks: No significant matching text. All citations and matches are properly referenced. The manuscript is considered original.	
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How to Cite: Waghmare, N. A. (2025). Changing scenario of Bidar in the 21st century. IIP: World Journal of Humanities and Social Sciences (IIPWJHSS), 1(IV), 539–545.	

Introduction: Bidar district is a mini 'India'. Culturally this tiny district is the cradle of various diverse groups and cults. In and around Bidar there are many historical monuments, which even to this day stand as the grand testimony to architectural beauty and religious harmony that reflects in the socio-cultural life of the people living in Bidar District. Bidar is one of the 27 districts of Karnataka State. Geographically, it resembles the crown of the State occupying its northeastern tip. The district had a glorious past. It was ruled by the Mauryas, Satavahanas, Rashtrakutas, Chalukyas,¹ Kakatiyas, Khiljis, Bahamanis, Baridshahis, Mughals and the Hyderabad Nizam. The treasure of culture, fine arts and architecture nurtured by successive rulers has contributed to its richness. The great revolution by Shivasharanas in the 12th century,² encompassing social, literacy and religious fields emerged on this land. The district was a renowned place of education. The Mohammad Gawan Madrasa is an evidence of it.³ The social structure in the district is shaped by various cultures and races. The district was a part of the Hyderabad state before it was liberated in 1948. It was merged with Karnataka State in 1956.⁴

Bidar, once an ancient capital, has unfortunately not progressed as expected in modern times. Compared to Bangalore, the distance and lack of connectivity have affected its development. Therefore, government plans and human-centric initiatives have not reached Bidar adequately. Even when people tried their best, progress remained limited. This is the situation of Bidar District. However, the people of the district still aim to maintain cleanliness, welfare, and overall development.

Aims and objectives:

- Thorough study of the Bidar District relation between History and Culture.
- To study the political, economic, social, religious and cultural history of Bidar. More emphasis of cultural background of Bidar.
- Bidar's contribution to Indian art and architecture.
- To study different development centers of Bidar.
- A brief review of Globalization impact on Bidar's socio-cultural life.
- Present organizations spreading culture in Bidar.

Methodology:

- The study will be a descriptive and analytical one. By and large historical approach has been adopted in the description. All the writings and documents of Bidar history and its culture in Kannada and other languages constitute the primary sources. Books, Research articles and critical evaluations by experts and other scholar's opinions constitute the secondary sources. Field work and questionnaires method adopted in the research.

Analysis and Interpretation:

The Bidar changing scenario briefly mentioned as below:

Politics and Political Personalities : Dr. Bhimanna Khandre, Gurupadappa Nagmarpalli, Basawaraj Patil (Humnabad), Basawaraj Patil (Attur), Bandeppa Kashempur, Eshwar Khandre, Prakash Khandre, Rajshekar Patil, Mallappa Dhabhale, Subhash Kaluru, B. Narayan, Mallikarjun Khuba, Prabhu Chouhan, Ashok Kheni, Dharmasingh, Kaseppa Birge, and others are important political leaders of Bidar District. They have served as MLAs, MPs, MLCs, Ministers, and even Chief

¹ See for detail Dr. Indumati Patil, Cultural History of Chalukyan's Basavakalyan, ABD Publishers, New Delhi, 2012, pp.16-21

² Basavaraj, B. History and Culture of Karnataka, Chalukya Publication, Dharwar, 1984, pp.179-180.

³ H.K.Sherwani, Mahmud Gawan, The Great Bahmani Wazir, Kitabistan Allahabad, 1942, pp.117-11

⁴ Bidar district Gazetteer, Government of Karnataka, Government Press, Bangalore, 1977, p.2.

Minister. Despite belonging to different parties, they often prioritized the welfare and progress of the whole district.

Bidar district's Co-operative centers have benefitted from the contributions of leaders like Gurupadappa Nagmarpalli, Basawaraj Patil Attur, and others who developed the Basavakalyan Taluk, educational centres, co-operative institutions, and sugar factories. The Khandre family contributed significantly to Bhalki. Leaders of Humanabad Taluka also worked hard for development. In Bidar town, the establishment of the Medical College is a notable achievement. Although Basavakalyan development slowed at one stage, unity among leaders is essential for completing these goals.

A veterinary university has been opened in Bidar District. The Vachana University of Basavakalyan is also a major achievement.⁵ Altogether, these leaders contributed with confidence and dedication.

Religion and Society: Bidar District is home to people of many castes, categories, and religions like Lingayat, Brahmin, Virasaiva, Jangam, Kuruba, Kabbaliga, Beda, Muslim, Harijan, Christian, Sikh, Kourava, Reddy, Telangana communities, Samagar, Dohar, Goldsmith, Oil-makers, Florists, Komatigara, Potters, Simpiga, Naker, Hanger, and many others. The teachings of the Sharanas encourage all castes and communities to live together with unity and brotherhood.

Important religious centers in Bidar District include: Hiremath Sansthan (Bhalki), Shri Guru Basaveshwara Matha (Hulsoor), Channa Basaveshwara Matha (Harkud), Shri Nagbhushana Matha (Muchlamb), Shri Hirematha (Tadol-Mehkar), Basava Seva Prathisthan (organization) (Bidar), Shri Siddarudh Matha (Bidar), Anubhava Mantapa Trust (Basavakalyan), Shri Basaveshwara Temple (Panchakalyana Kshetra Basavakalyan), Urrilinga Peddi Matha (Beluru), Manik Prabhu Ashram (Maniknagar), Dargah of Hazrat Raja Bhag Sawar (Basavakalyan), Gurudwara Trust (Bidar), Sadhanand Swami Math (Basavakalyan), Bhawava Yoga Kendra (Kouta), and many others.⁶ These centers contribute to the fields of education, literature, and social service and have helped spread the ideals of Basava and the Sharanas to the entire country.

Education: Bidar District has several major educational associations: Karnataka National Education Organization (Bidar), Shri Sharana Basaveshwara Education Association (Gulbarga), B.L.D. Education Association (Bidar), R.R.K. Education Organization (Aurad), Shantivardhaka Co-operative (Bhalki), Kisan Education Mandal (Bhalki), Jagadguru Basavakumara Education Organization (Hulsoor), Shri Basaveshwara Temple Education Society (Basavakalyan), Shri Veerabhadreshwara Education Association (Humanabad), NFHS Education Association (Bidar), Vidyapeeth Trust (Bhalki), Shri Gouraknath Education Association (Gouttara), Shri Ramlingeshwara Education Association (Muchlamb), and others. These institutions provide education from primary level to degrees, B.Ed., and university-level courses.

Government schools run from primary up to high school in almost all villages. Now each taluka also has degree colleges. The district also has one medical college, one dental hospital, and three technical colleges. Basavakalyan hosts a campus of Gulbarga University and the Vachana Sahitya

⁵ Nalini Waghmare, Historical Importance of Bidar District, Karnataka Historical Research Society, Dharwad, 2017, pp.1-5

⁶ See for detail Nalini Waghmare, The Continuity of Tradition: Mathas of Bidar District, Ekvira Publicity, Pune, March, 2015, pp. 124-140.

Academy. A Veterinary University has also been opened in Bidar. Earlier considered an educationally backward region, Bidar has now made significant progress.⁷

Economy: Bidar District's economic development is supported by co-operative banks, sugar factories, private financial organizations, and many women's self-help groups. Banks such as DCC Bank, Canara Bank, State Bank of Hyderabad, State Bank of India, Bank of Karnataka, State Bank of Mysore, and Krishna Grameena Bank operate not only in taluka centers but also in large villages. SBI has recently opened branches in many rural areas. Women's Self-Help Groups in every village have helped strengthen women financially and socially. The district has seven sugar factories including Maruti Khanda Sari Sugar Factory, Bhalkeshwar Sugar Factory, and Indira Gandhi Sugar Factory.

Literature: Bidar District has contributed greatly to Kannada literature, especially Vachana Sahitya and philosophical literature. The district continues to produce eminent modern Kannada writers.⁸

Important writers include : Kashinath Ambalge, J.B. Visaji, Veerendra Simpi, B.B. Poojari, Somnath Yalwar, Deshas Hudagi, B.R. Konda, Sugaya Hirematha, Gurulingappa, Dhabhale, Jagnath Hebbale, Rolkar Narayan, M.G. Deshpande, M.G. Ganganpalli, Basawaraj Balur, Raghushank Bhatamra, Shambulinga Kammana, Gurunath, Akkanna, Srikanth Patil, Kasinath Reddy, Shivakumar Nagwar, Murlidhar Kulkarni, Manik Bhure, Vijinath Bhande, Rajendra Yarnale, Subhana Ambesinge, B.N. Solapure, Bhalchandra Jayashetty, Vikram Visaji, M.M. Boralkar⁹, Chandrakanth Bhatmugre, Manikrao Dhansir, and many others.

Prominent Women writers include: Vijayasri Sabarad, K. Neela, Prema Sisire, Akka Gangabika, Akka Annapoorna, Yoshodhana Sidhbate, Hemalatha Wedde, Shiv Ganga Rumma, Jayadevi, Gayakwad, Arundhati Chandakwatte, Mallama Patil, Laleshwari Wagdhal, Bharati Wasrat, Ansuya Chitkala Mattpatil, Sarika Devi Kalgi, Shanta Astagi, Aruna Sultanpure, Suman Hebbalkar, Maheshwari Hedde, and others. Many authors from the district have won state awards and recognitions.

Folk Literature: Bidar District is rich in folk traditions—stories, songs, idioms, small narratives, and unique folk songs such as Bhulai and Sigi songs. Dr. Jagnath Hebbale documented Bhulai songs¹⁰, and Dr. Rajendra Yarnale worked on Sigi songs. Folk philosophers like Markundi Basawanappa, Dhumansur, Siddhaprabhu, Koluru Husana, Mudabi Mast Alisha, Khadri, Nidwanchi Bhadrashwar, Boargi Rehman, Shivrai Shambhali Babanna Harijan, Kalgapur Siddarmappa, and many others contributed significantly. The district's folk traditions blend Vachana Sahitya, Dasa Sahitya, Marathi Abhangs, and Sufi traditions, creating a culture of devotion, equality, and harmony.¹¹

Music: Bidar has a long musical tradition dating back to the 10th and 11th centuries during the Chalukya period. Important works such as "Manasollasa" by Someshwara III and "Sangeeta

⁷ Somanatha Yalavara and Prema Sirshe (ed), Bidara Zilla Darshana, Prasaraanga, Gulbarga University, Gulbarga, 2005, pp.175-184. (Kannada).

⁸ Virendra Simpi and Jaganath Hebbale (ed), Basavaprabhee: Souvenir of the All India 72nd Kannada Sahitya Sammelana at Bidar 2006, pp.120-130. (Kannada)

⁹ Boralkar M.M., Vishwa Prasadidha Bidrikale, Bombay, pp.51-55. (Kannada)

¹⁰ See for detail Hamsakavi-Dhari-Siri, Kikkeri publication, Bangalore, 2011, pp. 300-312 (Kannada).

¹¹ See for detail, Shakil, I.S. Bidar Jilleya Sufigalu, Osman Education and Charitable Trust, Bidar, 2019, pp.185-205. (Kannada).

Chudamani" by Jagadekamalla II were produced here. The Gotara Music University established during the Bahmani period is historically significant. Even today, music festivals are held at Maniknagar (Manik Prabhu Matha), Harkud (Channa Basaveshwara Matha), and Bhalki Hirematha. Gotara Shri Sharada Music School (established 1959) is still active. Many musicians from Bidar have excelled in Hindustani, Carnatic, Sugama Sangeeta, and Vachana Sangeeta.

A notable musician includes Eshwar Panchal, Shek Hanumia, Rajendra Singh Pawar, Janardhan Waghmare, Rajkumar Hugar, Lokanath Chaglera, Shambulinga Waldhodi, Jagnath Nankeri, Shivanand Avatti, Navalunga Patil, Sidharammayya Mattapatti, L. Sheshappa Gabhur, L. Veerupaksha Swamy, Vijinath Swamy, Veerupaya Swamy, Basappa Biradar, and others. Several have received Karnataka government awards.

Drawing (Art): Bidar District has produced talented drawing artists. Late L. Basawaraj Mugali of Hudagi village (Humnabad Taluk) was a well-known artist. His drawings of Basavadi Sharanas in Anubhava Mantapa, Basaveshwara Temple, and Bhalki Hirematha are admired across the state. Other important artists include C.B. Somashetty, Ashok Rajole, A.K. Joshi, B.K. Badiger, and Adinath Podhar. Drawing schools and university departments exist in many taluka centres.

Folk Arts: Bidar District has many folk arts such as: Goad Purvantige, Moharam, Bahurupi, Goadali, Kolata, Hulivesha (tiger dance), Gangal Mantap, Dondatta, Sanata, Budbudke, Gigi, etc. Gigi artists from Kohinoor village (Basavakalyan Taluk), Husna, Belkeraya Tukupara, and others are famous. Nabilal from Basavakalyan received the Karnataka Janapada Academy Award. Moharam Utsav in Togaluru and Shivani villages is especially famous for its unity people of different communities jointly conduct the rituals, including musical processions, tiger dance, Mazanu dance, and drama. Several Bahurupi artists such as Eknath Gangappa (Mirnawadi village) have earned state-level awards.¹²

Handicrafts: Bidar has traditional handicrafts such as pottery, carpentry, goldsmith, weaving, and more. The world-famous Bidri Art once brought great recognition but has declined in importance recently. Chappal-making is still popular in Kamalnagar and Muchlamb.

Bidriware: Bidar district is the home of the Bidriware industry and the very name Bidri is derived from Bidar. The Bidri articles are well known from their artistic elegance and beauty in India and abroad. This craft was introduced in Bidar during the rule of Bahmanis¹³ and patronized by their successors. It gained such popularity that working centres for it were opened at Murshidabad in West Bengal, Lucknow in Uttar Pradesh and Purniah in Bihar. However towards the end of the 19th century, it showed signs of decay. The Nizam's government during the first of the 20th century did what it could to revive the industry and to save it from extinction.¹⁴

Newspapers: Bidar's newspaper industry has grown steadily. Major Kannada newspapers available are: Vijay Karnataka, Prajavani, Udayavani, Samyukta Karnataka, Vijayavani, Kannada Prabha, Vishwavani, and others. Local papers like Bahiranga Sudhi (edited by Gurunath Gadde)

¹² See for detail Jaganath Hebbale (ed), Bidar Jilla Darshana, Jilla Kannada Sahitya Parishad, Bidar, pp.46-50. (Kannada)

¹³ See for detail Hasoon Khan Sherwani, The Bahmanis of the Deccan, Munshiram Manoharlal Publishers Ltd, New Delhi, 1985, pp.34-52.

¹⁴ Susan Stronge, Bidriware Inlaid Metalwork from India, Victoria and Albert Museum, London, 1985, p.15

and Uttara Karnataka (printed by Shiv Saranappa Walli) also serve the district. Many Marathi papers such as Sanchar, Punyanagar, and Lokamatha are also read here.

Prominent journalists include Manika Bhure, Marthanda Joshi, Sadhanand Joshi, Nagappa Ninnewadi, Somnath Muda, Ashok Rajole, Chandrakant Biradar, Arvind Patil, D.K. Pralhad, Shantling Warlati, Raksha Junna Chandrashekar, and many others.

Bidar as a Tourist Paradise: At Basavakalyan, Bidar and other places there are historical monuments some of which are unique. The Mahamad Gawan build in 15th century is a unique monument in India. Bidar Fort has many important sites. Sculptures found at Narayanpur, Jalsangi, Umapur represent the glory of 11th century. Bidar is World famous for Bidri art. Colour paintings inside Astoor tomb is unique. Rangeen Mahal represents Turkish art. Surrounding Bidar there many natural water springs which attract tourists.

Findings and Conclusion:

- Relation between History and Culture changing Scenario which is found in Bidar. Bidar is a tourist destination. Its climate is gracious. Some of the monuments are unique. Bidri art of Bidar is world famous. Famous institutions like Indian Air Force, Karnataka Veterinary and Fisheries University is situated at Bidar. Bidar represents 'Unity in Diversity'. People belonging to different religious and communities live together peacefully. Bidar district is also known for a unique Self Help Group movement.
- In the 21st century, Bidar is a city balancing its rich historical and cultural heritage with modern developments, known for its Bidri handicraft, its status as a major Sikh pilgrimage site, and its significant role as home to the second-largest Indian Air Force training center. It remains an important agricultural hub, particularly for dry crops like jowar, while also focusing on improving its infrastructure, heritage preservation, and educational facilities.
- Muslims and Hindus lived with great harmony.
- Mahmud Gawan's Madrasa at Bidar was the highest centre of learning and Literature.
- Construction of Roads, Fort and Fortification modernized society and promoted Agriculture and Industry.
- Life in Bidar represents a sort of cultural synthesis. Various cultural shades have mingled and a beautiful example of unity in diversity has emerged. Bidar is also an example of harmonious co-existence. There are many religious and cultural centers spread all over the district.
- Studying folklore as multi-disciplinary subject as well as an inter-disciplinary subject; encouraging research at higher level. It promotes tourism, thus creating employment opportunities for folk artists. It creates environmental consciousness, which is very important in present times.
- This paper will be helpful to write the local history.

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