



Regarding language, kannada is the administrative language and is spoken by the majority of the people. Hindi, Marathi, DakhaniUrdu are also widely spoken and Telugu too is spoken by some people.

## Background

Until recently, Basavakalyan was known as Kalyani, Kalyana And was also called Qasba Kalyanabad in some Bahamani records. Now its known as Basavakalyan. Basavakalyan's history dates back to 3000 years with its name being mentioned in Gurucheritra. The later chalukyas under Tailapa II (973 - 997) defeated the rashtrakutas and established their capital at Kalyana. During the reign of Kalyani chalukyas Tailapa II itself, the fort was constructed in 973 by Nalaraja, inscriptions at the fort establish this fact.

Basavakalyan, with its fort as its headquarters, was the royal capital of the western chalukyas (Kalyani chalukyas) dynasty from 1050 AD to 1195 AD. Someshwara I (1041 - 1068) made Kalyana his capital, recognized as a Kalyani chalukyas to differentiate from Badami chalukyas. Later it was ruled by Someshwara II, Vikram aditya VI, Someshwara III, Jagadeka Malla III, and Tailapa III. During 10 to 12 century this dynasty controlled nearly half of the country. Subsequent rulers such as Kalachuri dynasty, Yadawas, Khiljis, Tuglaq, Bahamani sultan of Bidar, Adilshahi of Bijapur, Sultan of Ahmednagar, the Vijaynagara empire, the Mughals and the Nizams controlled the fort and refurbished it.

## History

Basavakalyan came to prominence towards the close of the 10<sup>th</sup> century AD. When the capital of the later western chalukyas was shifted here from Malakhed. It extended over a large area and attained great celebrity as the metropolis of an empire, and as a centre of wealth and prosperity, as a seat of learning, and as an abode of spiritual wisdom hallowed by illustrious saints like Basaveshwara, Allamaprabhu, Akka mahadevi, Channabasavanna and Siddharama. Vijnaneshwara, the renowned law expert, and the author of the highly valued treatise on law known as **Mitakshara**, was at the court of great and renowned Chalukyan emperor Vikramaditya VI. Vijnaneshwara goes into raptures while describing the splendors of the capital city of Kalyana and exclaims that **“no other city like Kalyana existed in the past or present and would never exist in future”**

The great Sanskrit poet Billana who wrote the **“Vikramankadeva charita”** also adorned the court of Vikramaditya VI and he too sang the glory of this city in glowing terms. The Kalyani chalukyas ruled an extensive empire till the end of the 12<sup>th</sup> century with a break of a few years when Kalachuris had seized power. It was at this place the upsurge of the revolutionary sharana (Veerashaiva) movement led by Basaveshwara, Allamaprabhu and their associates took place. This attracted likeminded persons from various parts of the country. The illustrious Sharanas who came from all strata of the society composed inimitable vachanas here and founded the ANUBHAVA MANTAPA where they carried on deliberations. This protestant movement, which aimed at

radical religious and social reforms, gained formidable popular strength. When the traditionalist and the imperial power headed by Kalachuri king Bijjala clashed with it and made violent attempts to suppress it, there was an upheaval which shook up the empirical authority and triggered a chain of social and political events.

**LAND OF REVOLUTION (Socio-Religious Reform Movement)** Kalyan is the land of the revolution which was led by Basaveshwara and associate sharanas. There is a lot to write about Basaveshwara. He was a well-educated child born in Brahmin family in 12<sup>th</sup> century. In his early age he understood the evils in Hindu Society such as Hindu caste system, untouchability, absence of the right of education for the lower castes, absence of the liberty for women in social life and many more. Basaveshwara instinctively felt that these demons in Hindu society were responsible for its disintegration and downfall. After Buddha, Basavashwara raised his voice against Hindu caste and creed system, and he wanted to bring liberty, equality and fraternity among the people.

This movement initiated by Basavshwara through ‘**ANUBHAVA MANTAPA**’ became the basis of the religion of love and faith. It gave rise to a system of ethics and education at once simple and exalted. It inspired ideals of social and religious freedom, such as no previous faith of country had done. People from different castes, societies, locations, religions and age groups joined in Anubhava Mantapa, of whom approximately sixty were women.

Basaveshwara, born in an orthodox family, was well-acquainted with ritual-ridden, Vedic-religion and caste-ridden social order. A thinker as he was, he gradually realized the futility of both and revolted against them. He declared that mere elaborate rituals carry no meaning. The only emancipation of human being is unstinted devotion to God Siva. He also announced that the man-made segregation of human beings on the basis of caste and sub caste is also meaningless and that all are equal in the eyes of God. He also held that no profession is low or high. He practiced and advocated free inter course between different group of people including the so called lowest class. Because of this, he incurred the wrath of the influential orthodox section of the society who prejudiced the mind of king Bijjala. This led to a rift between the king and Basaveshwara, and the latter ultimately left the kingdom and went to his religious retreat Kudalasangama.

Really speaking Basaveshwara did not intend to start any new creed. His sole intention was to eradicate superstition, to get rid of meaningless and cumbersome rituals and to maintain religious and social harmony based on devotion and compassion. He vehemently advocated the value of labor and declared that everybody should earn his livelihood through hard labor.

On the religious side, Basaveshwara advocated the worship of Ishtalinga as against shavaralinga which was worshiped in temples. For him devotion was an intimate relationship with God and it was totally personal. A pompous ceremony in the temples was not appreciated by him, neither did he appreciate the construction of temples. This stark simplicity and sincerity, compassion for all, and dignity of labour attracted a large number of people towards him. Thinkers like Allamaprabhu and Siddharama came and Akkamahadevi entered into his fold.

Another important feature of Basaveshwara's movement was his direct approach and preaching the people in their own native tongue Kannada. Through its extensive use in preaching and in composing what came into being are known as **VACHANAS**. Kannada stepped down from the throne of classicism and reached the common man. Along with Basaveshwara his numerous followers composed these vachanas which ushered a new era in the history of Kannada. In course of time the religion advocated by Basaveshwara assumed the nature of a creed under the name veerasaiva with its own doctrines and practices like **ASHTAVARNA** and **SHATASTHALA** of the eight covers or "aids to faith and protection against sin and evil" and "six stages of salvation" respectively.

## Fort

1. In the north of the town, there is an old, strong, spacious fort situated on rocky ground. It appears to have been constructed by the Chalukyas of Kalyana, was renovated and altered later. It has ancient gates. Inside, there are



some small cannons, besides a big one measuring about 694 cms, in length which is popularly called as Nav-gaz. There are also several other cannons of which one is 435 cms, and another is 277 cms, in length. There is a shrine having no idol, but it is said to have been dedicated to goddess Lakshmi. This temple was closed during the Muslim rule covering it with stones. Later, it was discovered. The inner shrine and its roof are in good condition and it is adjacent to what is pointed out as a palace of Bijjala. At the top of the frame of the shrine, there is an idol of Ganapati. There is also a wheel which is called “Charka Mota” with the help of which buffaloes were used to draw water from the well. There is a wooden platform, which, it is said, was the court of justice of Bahamani period. On the walls of the fort, some Hindi and jaina icons can be seen. There is a single approach to the fort, which is from the south, “defenses of the fort are so cleverly arranged that it is almost impregnable against the war apparatus of those days. If one takes a walk along the glacis, the several tiers of fortifications, one above the other, present one an impressive sight” (“The Deccan Forts” by J. N. Kamlapur. Bombay, 1961, P. 99). Most of the bastions found here are circular in shape and a few are square or octagonal. Some of the bastions are still mounted with pieces of ordnance few of which are of extra ordinary size.

2. **Basaveshwara Temple** is situated in the central place of the town. A large number of devotees from far and near visit this well-known place of worship. Every Monday devotees gather here for special worship. An annual fair is held under the auspices of Shri Basavaeshvara Devasthanam Samiti of Basavakalyan in the month of Vaishakha.

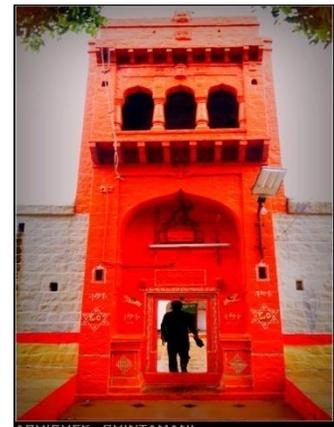
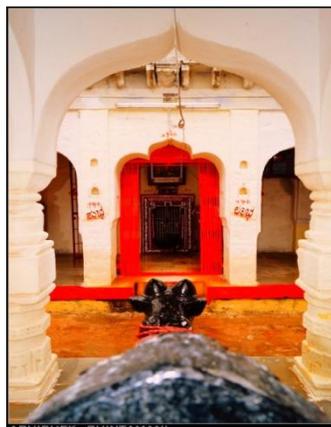


3. **Parusha-Katte** is located to the north of the Basavaeshwara temple. It is a stone platform. Parusha means philosopher's stone. It may be incidentally stated here that the Singiraja Purana mentions



six extra-ordinary parushas (powers) of Basaveshwara. According to a tradition, this spot was hallowed by its use by Basaveshwara who used to sit here and give alms to the needy persons and also sometimes initiated his disciples into his creed and composed vachanas. Near this parusha-katta can be seen relics of a Chalukyan temple. Now a school is being run here by Shri Basaveshwara Devasthanam Samiti, Basavakalyan. An idol of Durga was discovered while digging the earth near this place. Close by there is a mosque.

4. **Prabhudevendra Gaddige**. -Allamaprabhu Deva, the illustrious seer and associate of Basavanna, known for his profound spiritual attainments, is believed to have resided here. He presided over the deliberations of the renowned Anubhava Mantapa.



5. **Tripurantaka Lake**

- This is a well-known ancient lake situated about five kms from Basavakalyan town proper. It is associated with the hallowed memories of the sharanas of the twelfth century. On the bank of this



tank, there is a temple of Ishvara called Tripurantakeshvara and Nandi. A Kannada epigraph which was found here, records that one Basava, a royal washer man of king Tailapa III, made a grant to Madivala Machayya. This inscription is now kept in the fort. There are many laterite caves near the lake, in which, it is stated, sharana saints used to meditate. Close by is a village called 'Tiprant' (derived from the word Tripurantaka). It has a small shrine of Hanuman.

6. **Akka Nagamma's**

**Cave** has some elegant stone pillars, Akka - Nagamma was the sister of Basaveshvara.

Inside this cave, there is another cave which is said to be that of Channabasavanna who was his son.



The local people say that this cave contains the Samadhi of Chalukya Ayyana and his guru.

7. **Basaveshvara Mahamane-ground, Arivina-Gavi and Arivina-Mane** are pointed out behind **Akka-Nagamma's Cave**. Mahamane means great Abode which

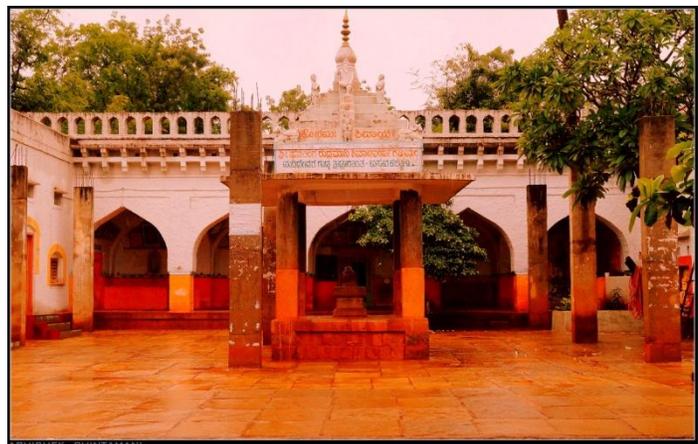


was respectfully called so by the people. It is believed that Basaveshvara resided here. The words Arivina-Gavi signify the cave of knowledge where he is stated to have spent some of his time meditating in seclusion. Arivina-Means House of Knowledge. It is in the

form of an old mantapa by the side of the Arivina-Gavi. It is narrated that numerous sharanas used to visit the Mahamane for spiritual guidance and blessings from Basaveshvara and that a large number of people were daily fed here freely. There is a temple of Ishvara and Nandi and a students' hostel nearby.

8. **Nuliya Chandayya's Cave** is a spacious one. He was famous for his intense devotion to 'Kayaka' and composed many vachanas.

9. **Ghanalinga Rudramani's Cave** is in the midst of a bilva-vana, Rudramuni was a vachanakara sharana contemporary of Basaveshvara. The Pancha sutra Cave is close by.



10. **Vijnaneshwara Cave** is also near Rudramuni's cave. It is said that Vijnaneshwara, the great ancient authority on Hindu Law, used this spot for his sadhana.

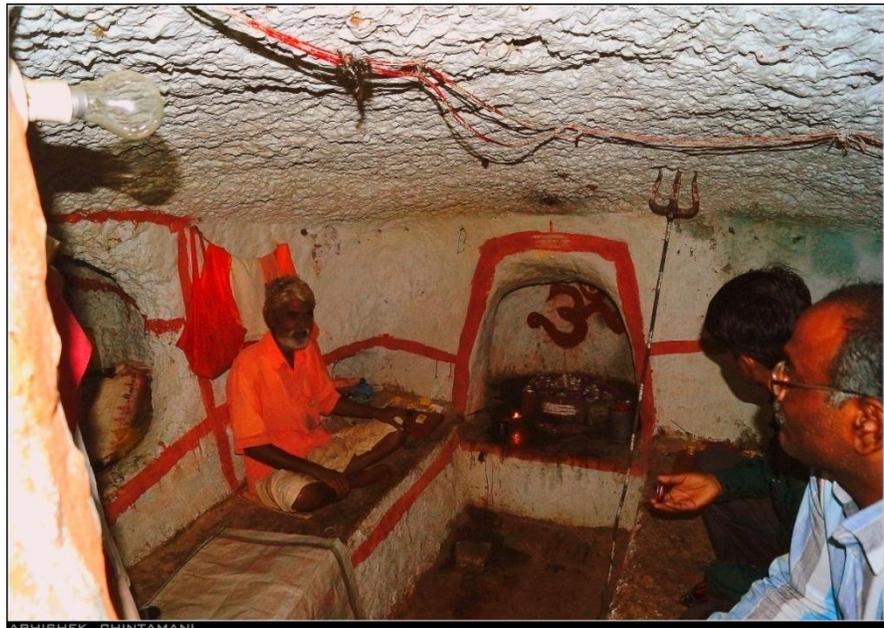
11. **Madivala Machayya's Honda (Pond)** is situated to the south of Prabhudevara



Gaddige. This pond is believed to have been used by Madivala Machayya, a valiant disciple of Basavanna, for washing the clothes of his sharana associates. He was a washer man by occupation. A shrine is dedicated to him here. There are two Shivalingas in its garbha-griha.

12. **Bandavara Oni**

in Sastapur is said to have been the street where there were rest-houses for visiting sharanas, nearby there is a pond called Channabasava-Techtha which is considered



holy and is used for shivapooja.

13. **Kambli Matha** is named after Kambli Nagadeva, a noted sharana. It is said that he used to sit on a blanket spread on the ground and do meditation here.

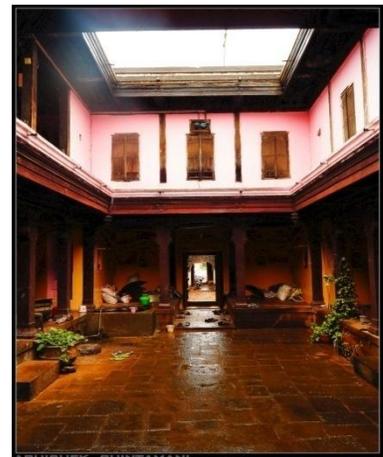
14. **Siddeshwara temple**

is located about two Kms from Basavakalyan town on the way to Shivapur. As saint Siddharama is said to have taken his lingadeekshe here, it has also been called Siddharama temple. A shrine of Revanasiddha is also situated close by.



15. **Basava-Vana** is near Prabhudevara Gaddige. On the occasion of Basaveshwara Eighth Centenary Celebrations in 1967, 770 plants of different categories were planted here in memory of 770 Amara-Ganangalu who lived at the time of Basaveshvara. It is maintained by the Horticulture Department. There is an idol of Nandi here; Anew spacious Anubhava-Mantapa is being constructed behind Rudramuni's cave by the Basava Samiti, Bangalore. Its foundation-stone was laid by the late Maharaja of Mysore. The building is in the shape of huge shivalinga. The shikhara (tower) of this structure can be seen from a long distance. It is proposed to have a central library and a museum, and cottages for sadhakas and visitors. It is said that the renowned ancient Anubhava-Mantapa of the twelfth Century was situated about this place.

16. **Mahanta Matha** (also called Gosai Matha) is situated near the fort. The forefathers of the Gosais is stated to have migrated from the north and established this matha at Basavakalyan, Bhalkeshwara Matha at





Bhalki and the third one at Chittaguppa. They are traders by profession. Their tombs built in north Indian style of architecture are found near Basavakalyan, Bhalki, Chitaguppa and Humanabad.

17. **Sadananda Saraswati Matha** with Peetha is the chief seat of Ananda



Sampradaya founded by a seer and mystic named Sadananda. It is of Dattatraya Paramapara and has much following in Karnataka and neighboring States. A tradition says that Sadananda as a

boy was an ardent devotee of God Vishwanatha of Varanasi and when he came to Kalyan in the course of his pilgrimage, he heard the echo of the namasmarana of Datta and felt a spiritual urge to settle down here as a monk which he did. One Ramananda of Varanasi also came to Kalyana and became his disciple. Swami Sadananda is credited with having performed some miracles by his yogashakti. A Veerashaiva householder built this monastery for the saint. Swami Sadananda Saraswati took “Jeevanta Samadhi” (got entombed as a living person) on a Vaishakha Shuddha Panchami. A monk of a particular order heads this institution by succession. The monastery has a temple which has many images.

There are some relics of a Chalukyan temple on the main road in the bazaar where the large Jama Masjid now stands. In the potter's colony, the ruins of a Jaina temple are found scattered. There is a big mosque in the same place. There is a shrine called Urilingapeddi matha on a small hill near the town, which contains a Samadhi said to be that of Sharana Urilingapeddi. Largely Harijans visit it.

18. **Quazi's Mosque or Peer's Dargah** - On the way to the fort through the main road, there is graveyard of the family of the former Nawab of Kalyan. It includes a big mosque and a tomb of a fakir named Peer Pasha. This place is also called "Peer Pasha Bungalow". The tomb has a big hall of pillars in the Chalukyan style, in which there are also other small tomb. There is a pond behind this monument on the bank of which lie some sculptures of Chalukyan temples. It is believed by the local people that Madhukeshvara and Bhimeshvara and Bhimeshvara temples of the Chalukyan period were situated here.

19. **Sher Sawar or Bagh sawar Dargah** is situated very near to the present inspection

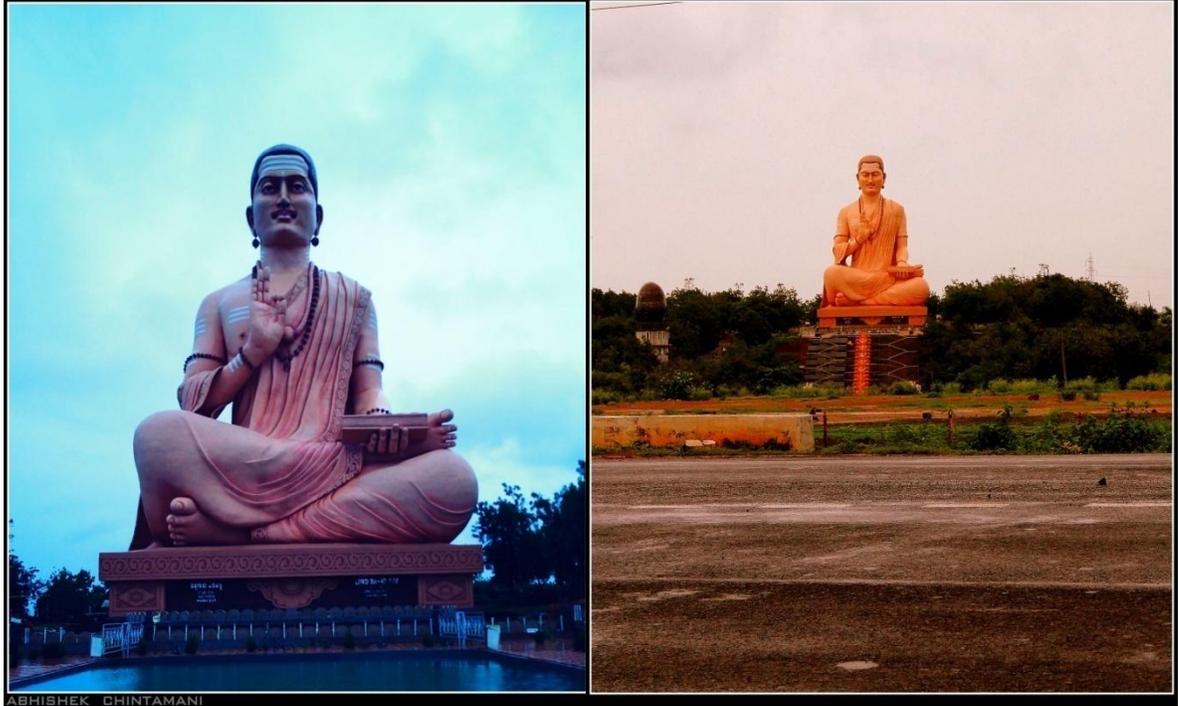
bungalow. Syed Tajuddin was born in Khorasan, a city of Iran, and came to Kalyan in 1387 A.D. when the Bahamani king Muhammad Shah II was ruling from Gulbarga. Legends say that



he rode on lions and used snakes to tame them. He became famous as sher Sawar or Bagh Sawar. His tomb was built by a Bahamani Sultan. An annual urus (fair) is held in the month of Shawwal (three-weeks after the Ramzan) when thousands of Hindus and Muslims gather here to pay homage to his memory.

### 20.108 ft statue of Basaveshwara:

A 108 ft Statue of social reformer Basaveshwara built at Basakalyan in Bidar District, Karnataka in India at a cost of over Rs.9 Crore by Mate Maate



Mahadevi of the Basava Dharma Peetha unveiled by Former chief Minister Jagdish Shetter. Basaveshwara, who came to Basavakalyan, made it his karma Bhoomi and launched the Kayaka movement against social evils such as caste system.

## CONCLUSION

From the above information it may be concluded that Basavakalyan is a historical place that embodies several monuments that reflect the cultural progress of this region under various dynasties. Some ancient structures that represent our rich heritage are the pride of Basavakalyan. Apart from these, Basavakalyan was a centre of learning and spiritual knowledge. It is also the hallowed land which engendered socio religious movement led by lord Basaveshwara and other Shiva Sharanas.

This place also a great potential as a tourist attraction. This fact has been realised by the Government as well as other social and religious organizations. A 108 ft tall statue of lord Basaveshwara has been set up here by the efforts of Maate Mahadevi. **Basavakalyana Development Board (BKDB)** has established a Sharana Sahitya library and Sabha Mantapa in addition to undertaking a good deal of renovation work in the town. Basavakalyan is also a big business centre. A proof of this is the fact that there are thousands of lorries in this place. The day is not far when this place will be humming with tourists not only from India but even from abroad.

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