CHAPTER III

THE HISTORICAL SURVEY OF THE HINDU AND THE JAINA TEMPLES BUILT IN GUJARAT DURING THE MUGHAL PERIOD
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I. Gujarat under the rule of the Mughal Emperors

During the reign of Muzaffar Shah III (1561-1573 A.D.) the Sultanate of Gujarat was annexed into the Mughal Empire under Akbar the Great, the most powerful and celebrated sovereign of the so-called Mughal dynasty. (1)

Akbar was very anxious to bring Gujarat under his control. He marched to Gujarat from Fatehpur Sikri on 2nd July, 1572 and took hold of Ahmedabad, the capital of Gujarat, on 20th November, 1572. Akbar appointed Khan Azam (Mirza Aziz Koka) as the governor

1. In fact Babur, the grand father of Akbar the Great, was related with the Mughals on his maternal side. He never boasted of his Mongol ancestry; he invariably referred to the Mongols with great contempt. On the paternal side he was a descendant from Timur of the Turk race. Naturally he took pride in introducing himself as a Turk. It is, therefore, proposed to introduce Babur
of North Gujarat and put South Gujarat under I'timad Khan. Akbar next turned his attention to Surat, which was the chief stronghold of the Mirzas. He took hold of Surat on 26th February, 1573 and returned to Ahmedabad on 3rd April, 1573. During the stay of ten days in Ahmedabad he made final arrangements for Gujarat, which was now entirely entrusted to the charge of Mirza Aziz Koka. After the festival of 'Id' Akbar left Ahmedabad on 13th April, 1573 for Fatehpur Sikri.

Akbar had hardly reached his destination when he heard of trouble in Gujarat. Akbar left Fatehpur Sikri on 23rd August, 1573 and reached Ahmedabad swiftly within only nine days and charged rebels under Mirza Mohammad Husain. Mirza Muhammad Husain took Surat, Bharuch and Khambhat. United rebels cordoned the governor at Ahmedabad on all sides. Akbar defeated the rebels and took Mirza Muhammad Husain as a

and his descendents as Turks rather than Mughals. But for the sake of convenience we choose to follow the current practice of introducing them as Mughals, which is in vogue since long.
prisoner. After this grand success the Emperor settled administration in Gujarat and returned to Agra on 5th October, 1573. Thus after the second invasion by Akbar the Mughal power was firmly established in Gujarat in 1573 A.D. Thirteen Mughal Emperors successively ruled over Gujarat through their governors.

The Mughal power came to an end in Gujarat in 1758 during the rule of Emperor Alamgir II (1754-1759). At that time Momin Khan was the governor of Gujarat. Peshwa Balaji Bajirao sent Sadashiv Ramchandra with an army to Gujarat. Damajirao Gaekwad and his brother Khanderao accompanied Sadashiv Ramchandra. The Maratha army attacked Ahmedabad and besieged it for about fourteen months (from 7th January, 1757 to 27th February, 1758). At last Momin Khan made a treaty with the Peshwa through Damajirao Gaekwad. Consequently the Mughals lost their main territories in Gujarat to the Marathas on 27th February, 1758.
II. Historical Survey of the Temples

A. The Survey according to epigraphic and literary sources:

During the Mughal rule several old temples were renovated and a number of new temples were constructed in Gujarat (Map.2). Many of the temples bear inscriptions, which record the dates of their construction or renovation. A few accounts are also supplied by literary sources. The main data supplied by the sources of both these types are as follows:

1. Temples built during the reign of Akbar (1572-73 A.D. to 1605 A.D.)

The Vaishnav temple of Sundarvar at Mandvi (Dist. Kacch) was built by Rao Khengaraji of Kacch when he founded the town in V.S. 1631 (1574-75 A.D.). The date is given by BG Vol.V, but the author has not indicated his original source of information.

   Khakhar D.P., Report on the Architectural and Archaeological Remains in the Province of Kacch (FARPK), pp.13f.;
At Akhalol (Dist. Bhavnagar) there is a temple dedicated to Mahādeva. It was built by Karamshanaji Hiraji, who belonged to the Porwād caste, in V.S. 1633 (1576-77 A.D.), as recorded in the inscription.

The temple of Acalesvar Mahādeva at Bedi (Dist. Kacch) was built by Sācorā Brāhmin Gopal Dave in V.S. 1635 (1578-79 A.D.) as recorded in BG.

A Jaina temple situated in the vicinity of the big temple on Shatrunjaya hill was built in V.S. 1640 (1584-85 A.D.). The inscription on the main image of the temple mentions that Thākur Karamasī (wife Bāi (ādi), Thākur Māhava, Thākur Jasu, Thākur Khimā, Thākur Jasuji (wife Jivade), Tejpāl (wife Jejalade) the son of Thākur Māh, Tejpal, the son of Sanghvi

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2-A. Bhāvnagar Prācin Šodh Sangrah (BPSS), No. 54 in list.

3. BG, Vol.V, p.221, The author has not mentioned the original source of information.

Sompura K.F., STG, p.224
Jasu and others built this temple (4) on V.S. 1640, Faguna Sud 13. (4-A)

Nilakantha Mahādeva temple is situated in the Saraspur area of Ahmedabad. The inscription on its Western wall refers to the renovation of the temple by the family of Māli Rāmi during the reign of Emperor Akbar. It was renovated in the presence of Kājī Gazafar and Kāsim, Hājī Havālu Khān Khānā, Raya Mālāji, Saranāji, Zanzanāji, Patel, Talātī and other residents of the village Rihāli (modern Rakhial), on V.S. 1641 Magha Sudā 12, Monday. (5) 1st February, 1585 A.D. 1


4-A. It corresponds to 13th February, 1584 A.D.


Shastri H.G.(Ed.), Gujarat nā Aitihāsik lekh (GAL) pt.5, No.2

6. Shastri H.G. op.cit., p.4
The well-known temple of Ajitanātha on Taranga hill (Dist. Mahesana) was renovated during the reign of Akbar. The inscription on the door-frame of the southern porch attests that during the reign of Akbar, Ganapati, the head-man of Viśalanagari (Visnagar) Saṅgha, restored the temple on V.S. 1642, Aśādha Sudi 10(7) (16th June, 1586 A.D.) by the inspiration of Viśayasenāsūri, the disciple of Viśājayaśūri.

The temple of Pārśvanātha at Gandhar (Dist. Bharuch) is known as Mahāvīra temple. It was built by Śeth Indraji, the inhabitant of Gandhar and the image of Mahāvīra was enshrined therein. After the renovation V.S. 1964 (1907-08 A.D.) the image of Mahāvīra was replaced by the image of Pārśvanātha therein. It makes clear that before V.S. 1664 the main image was of Mahāvīra. The present image of the mulanāyaka- Pārśva-nātha bears the inscription which attests that it was installed by the sangha and was consecrated by Viśayasenāsūri.

   Shastri H.G. (Ed.), *GAL*, pl. 5, No. 3

Vijayasena Sūri in V.S. 1643 (1586-87 A.D.)

Cintāmani Pārvatīnātha temple at Khambhat was built in V.S. 1644 (1587-88 A.D.) by two Śrimalī brothers named Vājiā and Rājiā, who hailed from Gandhar and settled at Khambhat. They were devotees of Hīravijaya Sūri and Vijayasena Sūri. The inscription of the temple gives a detailed account of the various images and the temple. The main image of the temple was that of Cintāmani Pārvatīnātha. It was 41 angulas high and was served by Śesānāga. There was a seven-hooded snake above its head.

The temple contained twelve pillars, six gates, seven devakulikās and figures of two dvārapālas. It enshrined 25 images besides that of the mūlanāyaka. The sanctuary also contained a square bhūmigra (cellar), enshrining huge images of Ādinātha, Mahāvīra, figures of dvārapālas, four Śāmara-dhārakas, an image

of Ganesa and sculptures of ten elephants and eight lions.

Siva temple near Vasai (Dist. Mahesana) known as Akhāda or Pālevāra Mahādeva, bears the inscription on the door lintel of the sanctum. It is dated V.S. 1645 (1588-89 A.D.); it probably records the reparation of the temple. (11)

An inscription in the temple of Adīśvara on Shatrunjay hill refers to the construction of the temple of Supārvanātha at Khambhat. It mentions that Tejapāl Soni erected a temple of Supārvanātha at his native place Stambhatīrtha (Khambhat) in V.S. 1646 (1589-90 A.D.) (12)

Vijay Cintāmani Pārvanātha temple at Stambhatīrtha (Khambhat) was built by Tejapāl Soni. (13)

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11. Annual Report of Archaeological Department of Baroda (ARAB), 1939, pp. 8f; Sompura K.F., STG, p. 216

According to an inscription found in the temple, it was built in V.S. 1646 (1589-90 A.D.), but the said inscription cannot be traced at present.

From the account given in Pātana Caitya Paripāti composed by Lalita Prabhasūri in V.S. 1648 (1591-92 A.D.) it is known that there existed three Jaina temples in Munjapur (Dist. Mahesana). But none of these temples exists at present. (15)

According to the inscription (16) the temple of Neminātha at Jamnagar was built on V.S. 1648 Maṅga - Sud 5. (17)

13. Kavi Rśabhadās, Śrī Hīrasūrīrāsa, p.166 (Śrī Ananda Kavya Mahodadhi Mauktik 5);
   Sompura K.F., STG, p.24
   Sompura K.F., STG, p.225
17. It corresponds to 9th January, 1592 A.D. IE Vol.V, p.386
The small village of Kavi (Dist. Bharuch) contains two Jaina temples, among which one is dedicated to Adinātha. Locally it is known as Sāsu-num Derasar. The inscription in a niche in the temple records that the original temple was built of wood and bricks. Bāgūa Gāndhi of the Nāgar (Vaṇīā) caste, a resident of Vadnagar, newly built it on V.S.1649 Māgasara Sudi 13(18) (6th December, 1592) A.D. (19) and got it consecrated by Vijayasena Sūri, the pattadhara of Hiravijaya sūri. The inscription notes that it is endowed with 52 devakulikās, a lofty spire and a torana. In the inscription it is named 'Sarvajit Prāsāda'.

Raishi Śah Derasar at Jamnagar is also known as Coriwālā Derasar. Raishi Śah built it in 1592 A.D. and it was completed by his son in 1619 A.D., as mentioned

Vishal Vijayaji, KGZ, pp.68ff.
Shastri H.G. (Ed.) GAL, pt.5, No.63
in Dist. Gaz. Jamnagar (20) The original source of information is not given.

Adiśvara temple is the main and the biggest temple on Shatrunjay hill. The inscription on the wall of the entrance of the Vaghan Pole (21) alludes to the renovation of the said temple. It is the largest inscription on the hill, consisting of 67 verses inscribed in 87 lines. The epigraphic evidence attests that Tejapāla Soni, the son of Vacchā of the Ośa caste, undertook the renovation at the instance of Hīravijaya Sūri in V.S. 1649 (1592-93 A.D.). The old temple renovated by Karmā Śāh in V.S. 1588 (1531-32 A.D.) now turned into an entirely new temple. The inscription also gives the architectural description of the temple. It is 52 hastas high.


21. Originally the inscription was fixed on a pillar in the eastern entrance-porch of the temple, but during the personal visit in 1988 it was found on the wall of the entrance of Vaghan pole.
from the ground. There are 1245 kumbhas and 21 lion-figures on the temple. Seventy-two devakulikās surrounded the temple. Four yoginis and 10 dikpālas are installed in their respective position. Four niches, 32 paṇcālikās (figurines) and 32 toranas beautify the temple. The temple contains 24 elephant-figures and 74 pillars in all. The new temple was named 'Nandi-vardhana'. In V.S. 1650 (1593-94 A.D.), Tejapāl made a pilgrimage to Shatrunjay hill and got performed the pratiṣṭhā ceremony at the sacred hand of Hīravijayasūri. (22)

The temple known as 'Śethānuma mandir' at Jamangar is dedicated to Adīśvara. The inscription records that the temple erected in V.S. 1633 (1576-77 A.D.) was ruined by the Mughals sent by Sultan Akbar. It was thereafter renovated by Bhānasāli Ānand, Bhānasāli Araji and other members.

of their families of Śrīmālī caste, at the cost of 31,000 silver coins in V.S. 1651 (1994-95 A.D.). The temple was named 'Vijaya Bhūṣāna' (after the name of Vijayasen Sūri).

Vādīour Pārśvanātha temple in Zaveri street at Patan was built on V.S. 1652, Magha śukla 12 (31st January, 1596 A.D.) The inscription in the temple is composed in prose. It gives the pattaivali of Jinasimha Sūri and the account of the construction of the temple. Ratna Kumvarāji born in the family of minister Bhīma of the Osavāla caste, along with his wife Sobhagade, sister Vāchhi and daughter Jīvanī erected this four-faced temple at the instance of Jinasimha Sūri in V.S. 1652 (1596 A.D.) at Anahillapura Pattana (Anhilwad Patan).


24. The enshrined image of the temple was brought from the village Vādiāpur near Patan. So this temple is known as Vādiāpura Pārśvanātha or Vādi Pārśvanātha

24-A. Shastri H.C.(Ed.), GAL, pt.5, p.35
The image of the mūlanāyaka of this temple was brought from Amizara Pārśvanātha temple in Vadipur, a village near Patan. The Vadipur Pārśvanātha temple was extant at that place, when Burgess and Cousens carried out their survey of the architectural antiquities of northern Gujarat about 1890 A.D. (26) Later on this wooden temple was purchased for the Metropolitan Museum at New York, where it is housed at present. (27) A new temple going by the same name has been erected recently. (28)

According to the inscription a dehāri on Shatrunjay hill was built by Sāha —- and his wife Meghāi (29) on V.S. 1652 Caitra Sud 15 (30).

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28 Sompura K.F., *STG*, p.225

29 Acharya Kanchansagar Suri, *SSGD*, No.560

Samalaji Parsvanatha temple in Shamalaji’s Pole at Ahmedabad bears the inscription recording the construction of the temple by Sanghavi Somaji along with his family members in V.S. 1653 (31) and Alai or Ilahi year 42 (32) (1596-97 A.D.)

The temple 'Ratnatilak' in Kavi (Dist. Bharuch) was built on V.S. 1654 Sravana, Vadi 9 Saturday (12th August 1598 A.D.) (33) This temple is dedicated to Dharmanatha; hence it is known as 'Dharmanatha prasada'. Locally it is known as 'Vahunu Derasar' (34)

The temple bears an inscription which gives a detailed account of its construction. The temple was built by Gandhi Kuvaraji, (35) son of Badhua Gandhi Kuvaraji belonged to the laghu Nagar (vania) caste and was a

33. Shasti H.G.(Ed.,), GAL, pt.5, p.44, No.18
34. Vishal Vijayaji, op.cit., pp.16 f.
35. In the Gujarati translation of the inscription published in PJLS, Vol.II, p.329, the name of the builder is given as Virajji.
resident of Khambhāyata (Khambhat). The construction was supervised by Seth Pītāmbar Virā, Seth Śivaji Boghā, Sūtradhāra Vīrapāla and others residing at Rājnagar (Ahmedabad). The temple was named 'Ratnatilaka', it was endowed with 52 Jīnalayas.

Hampur is a small village in Surendranagar District. In the temple of Bhīd Bhanjana Mahādeva to the east of an old well, an inscription dated V. S. 1655 (1598-99 A.D.) is found engraved below the inscription of V. S. 1588 (1532-33 A.D.). The inscription dated V. S. 1655 records that Umābāi and her sons belonging to the Solanki caste caused a temple of Śiva in Hampur to be built on Sunday, the fifth day of the dark half of Māgha in V. S. 1655 (4th February, 1599 A.D.) when Mahārāṇā Candrasenī was ruling (at Halvad).

Though the wording of the records shows that the temple was built (newly), it was in fact repaired by the lady. For just above this are two records of V. S. 1588 (1532-33 A.D.), which mentions the repairs.

of the temple in that year. Therefore it seems that the temple was once more repaired in V.S. 1655 by Umābāi. (37)

The inscription dated V.S. 1657 (1600-1601 A.D.) found from the temple named 'Ṣatrunjaya-avatāra' located in Moti Khakhar (Dist. Kacch) attests that Rao Bhāramallajit, the king of Kacch, built a temple named 'Rāya Vihāra' at Bhujanagara (Modern Bhuj). (38) The temple is dedicated to Ādinātha at the instance of Vivekaharsagāni.

The above inscription also attests the erection of the Satrunjaya-avatāra temple in Moti Khakhar. The inscription records that Vivekaharsagāni, who preached Jaina doctrines to King Bhāramallajit of Kacch and the Osvala families of Khākhāra grāma, inspired śāh Vayara-sīka and his family to erect a new upaśraya and get

   Shastri H.G. (Ed.), GAL, pt. 5, No. 124
38. Jinvi, J., PJLS., pt. 2, No. 446;
   Shasti H.G. (Ed.), GAL, pt. 5, No. 61
carved the images of mūlanāyaka Adinātha and Vimalanātha. The images were consecrated by Vivekaharsa gani in V.S. 1657 (1601 A.D.). Shortly thereafter the family of Śāh Vīrā of the Osvala caste commenced the erection of the temple on V.S. 1657 Fāgaṇa Vadi 10 (18th March, 1601 A.D.) and it got completed on V.S. 1659. Fāgaṇa Sudi 10 (10th February, 1603 A.D.) It was named Satrunjaya avatāra, Its pratiṣṭhā ceremony was performed by Vivekaharsa gani on V.S. 1659 Fāgaṇa Sudi 10.

The inscription on a pillar attests that the well-known Jaina temple at Bhadresvar (Dist. Kacch) was renovated by Sir Dungarājī, the son of Śri Manimelaji, the King of Bhadresvar, on V.S. 1659 Vaisākha Sud 5 (5th April, 1603 A.D.).

39. Jinvijay, PLS. pt.2, No.446
Shastri H.G.(Ed.) GAL, pt.5, No.81
41. Ibid.,
42. Desai Ratilal Dipchand, Śri Bhadresvar-Vassai Mahāṭīrāḥ, p.154;
Shastri H.G.(Ed.) GAL, pt.5, No.82
Varunesvar Mahādevatemple in Varanama near Vadodara bears the inscription dated V.S. 1661.

It refers to the renovation of the said temple on V.S. 1661 Vaisākha Sudi 3 (22nd April, 1603 A.D.) by Sri Narāyaṇa, son of Audīcyā Brahmin Yādava, in Varanāmapura (modern Varanama).

The Adīśvara temple situated in Manek Chok at Khambhat contains a cellar-temple. According to the inscription on the door of the cellar-temple it was built by Tejalade, the wife of Soni Tejapāla belonging to the Ūkeśa caste on V.S. 1661 (165 A.D.) at the instance of her husband.

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43. Shastri H.G., op.cit., p.142
45. Shastri H.G., 'Varanama nā be Silālekho', Pathik
46. Purunchand Nahar, JLS, pt.2 No.1794; Shastri H.G. (Ed.), GAL, pt.5, No.66, In BPSS the year of the construction of the temple is given V.S.1669 BPSS,172
2 Temples built during the reign of Jahangir
(1605 A.D. to 1627 A.D.)

Jahangir ascended the throne in the part of Agra on 3rd November, 1605 A.D. and died on 7th November, 1627 A.D. During this reign the following temples were built in Gujarat.

According to Sri G.H. Desai the temple of the Goddess at Bharuch was built by Vallabh Bhatt in V.S. 1662 (1605-06 A.D.), but he has not indicated his original source of information. (47)

The village named Kondh near Dhrangadhra contains the Kondheśvar temple. The temple bears an inscription, which gives the genealogy of the kings of the Zālā dynasty. The inscription records the erection of the temple by Kāśīrādevī, the wife of Mahārāṇā Bhīma of the Zālā dynasty, on V.S. 1663 Ś.S. 1529 Vaisākha, Sud 15 Friday (48) (1st May,

47. Desai G.H., Bharuch Śahe r no Itiḥās, p.52; Sompura K.F., STG, p.228
1607 A.D. \(^{(48-A)}\)

Seth Topan built the temple of Lakṣmi Nārāyana at Mandvi in 1607 A.D. Seth Topan was the founder of the town as mentioned in BG, but the author has not specified his original source of information.\(^{(49)}\)

Dharmanātha Jinālaya is situated in Hāthiwalā Khancha at Surat. The image of Dharmanātha was installed during the reign of Jahangir on V.S. 1664 Jyeṣṭha Sud 5\(^{(50)}\) by Śrī Hirāvijaysūrī. The temple was built by śrāvaka śāhīdāsa.\(^{(51)}\)

A dehari on Shatrunjay hill was erected on V.S. 1665 Vaiśakha Sud 7, Sunday\(^{(52)}\) during the regime of Vijayadeva Sūri of Tāpāgaccha as recorded in the inscription. The builder belonged to the Oswāl caste and was a resident of Veḷāul bandar (The port of Veraval)\(^{(53)}\)

\(^{48-A}\) Diskalkar D.B. *op.cit.* , p.275

\(^{49}\) B.G., Vol.V, p.244

Dist. Gaze: Kutch, p.613

\(^{50}\) It corresponds to 9th May, 1608 A.D.\(^{(V-4-V)}\), p.18

\(^{51}\) Śrī Sambhavanātha Stavanāvali ane caritra pp.214 f.
Pārśvanātha temple in Gala (Dist. Surendranagar) bears an inscription, which refers to the erection of the temple.\(^{(54)}\) It was built on V.S. 1668 Fālguna ġukla 2 (23rd February, 1612 A.D.)\(^{(55)}\) by Mehta Dharmadās and his brothers under the instruction of Sri Vijayasena Sūri. Dharmadās and his brothers were the residents of Gala and they belonged to the Vṛddha śākha of the Brīmālī caste.

Śiva temple in Dadar (Dist. Rajkot) bears an inscription, which attests the construction of the temple by Thākur Sadāśiva on V.S. 1669 Fālguna ġukla 3.\(^{(56)}\) (12th February, 1613 A.D.)\(^{(57)}\) It was built during the reign of Jāmāri Ṣatruṣālyeji, the Mahāmāndalika of Emperor Salim Shah (Jahangir).

\(^{52}\) It corresponds to 30th April, 1609 A.D., \(^{53}\) Acharya Kunchan Sagar Sūri, SSGP. No.524
\(^{54}\) Diskalkar D.B.(Ed.), IK, No.113;
Shastri H.G.(Ed.), GAL. pt.5, No.29
\(^{55}\) Diskalkar D.B., op.cit., p.278
\(^{56}\) Diskalkar D.B.(Ed.), IK, No.114;
Shastri H.G. (Ed.), GAL, pt.5, No.30
\(^{57}\) Diskalkar D.B. op.cit., p.279
In Ghogha (Dist. Bhavnagar) the temple of Kālikāmātā is situated. The inscription of the temple indicates that it was erected on V.S. 1672 Maḥaṣaṇḍu 10 (18th January, 1616 A.D.) by Kīkī, the wife of Sonī Haridāsa. The enshrined image of Kālikāmātā is worshipped by Porvād Viśā Vāniyās as their Kuladevi.

A deharī on Shatrunjay hill bears an inscription. It records that it was built by Śāh Khīmājī and Rūpājī, sons of Śāh Bhavān and Rājalade, residents of Ahmedabad and of the Śrimālī caste. On V.S. 1675 Vaiśākha Sudi 12 Friday (62) during the regime of Kalyānasāgarara Sūri of Ancala gaccha.

According to Burgess two temples towards the west of Cauμukh temple in Kharatar Vasā on Shatrunjay hill were built in 1618 A.D. by Sanghāvis - Khīmājī,

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58. The inscription is not traced out during the personal visit.
59. Diskalkar D.B. (Ed.), IK, No. 115;
    Shastri H.G. (Ed.), GAL, pt. 5, No. 32
60. Shastri H.G. (Ed.), GAL, pt. 5, p. 57
61. Achārya Kanchan Sagār Sūri, SSGD, Nos. 20, 111
62. It corresponds to 26th April, 1618 A.D., IE, Vol. VI, p. 38

The given week-day does not tally with the date read by the Ājñātō.
Somaji and Lālājī Śiva of Ahmedabad who dedicated temples respectively to Pārśvanātha and Śāntinātha. Burgess has not mentioned his original source of information.

According to Burgess Ṣāh Lākharāj Kamalsi constructed a temple in Kharatar Vasāhi on Shatrunjay hill in 1618 A.D. But Burgess has not indicated his original source of information.

A small Cauḍākukh temple close to the principal temple of Kharatar Vasāhi on Shatrunjay hill was built by Ṣāh Gopāl Dēvarāj in 1618 A.D, as indicated by Burgess, but he has not indicated his original source of information.

In front of the main cauṇḍākukh temple in Kharatar Vasāhi on Shatrunjay, hill there is a shrine dedicated to Pundarīka. The temple is on the gate. The gate is

63. Burgess J., Temple of Shatrunjay (TS), p.21
64. Ibid., p.21
65. Ibid., p.21
the proper entrance to the sacred enclosers of Ādiśvara temple. Over this gate is a shrine dedicated to Pundarīka, the principal ganadhara of Ādinātha's disciples. It was erected in 1618 A.D. by Surjī Nāthā of Ahmedabad, according to Burgess. But he has not mentioned his original source of information.

As stated by Burgess the temple of Samprati Rājā in Kharatar vasāhī on Shatrunjay hill was built by Śāh Kamīlsī Sonāvalī Bhanasāli in 1618 A.D. but it goes by the name of the temple of Samprati Rājā. The mūlānāyaka of the temple is Ajitanātha. Burgess has not indicated his original source of information.

The Caumukha temple or Caturmukha prāsāda in Kharatar Vasahi on Shatrunjay hill is the principal temple of the tuk. This temple with fortification was built by Porvād Sanghāvī Rūpaji, the son of Somaji resident of Ahmedabad on V.S.1675 Vaiśākhā.

66. Ibid, p. 21
67. Ibid, p. 21
Sudi 13 Friday (16th April, 1619 A.D.), Sanghavi Rūpajī had organised the Saṅgha for the pilgrimage to Shatranjay. The temple was consecrated by Jinarāja Śūrī, the paṭṭādharā of Jinsimha Śūrī, the paṭṭādharā of Jinaśimha Śūrī, the disciple of Jinacandra Śūrī. This fact is mentioned in the inscriptions on the pedestals of four images of the mūlanāyaka installed in the four sides. The inscriptions are almost identical.

The inscription of the Saṅtinātha temple at Jamnagar records that the temple was built during the reign of the Jām King Jasavantajī at Navinnagarī (Jamnagar) in Hālēr by Śūh Vardhmāna and Padmaśimha under the instruction of Kalyānāśāgara Śūrī belonging to the Āncala gaccha on V.S.1676 Vaiśākha Sukla 3,
Wednesday (70) (7th April 1619 A.D.).(71) The record adds that the pratistha ceremony was performed earlier.

However an inscription on Shatrunjay hill dated V.S.1675, mentions that the temple of Santinatha was built by Vardhamana and Padmasinha at Navinour (Jamnagar) (72) on V.S. 1675, S.S. 1541, Vaisakha Sukla 3, Wednesday. (73)

These two dates, put together, give rise to an anamoly, there being the difference of one year in the years of the V.S. given in the two inscriptions. But on scrutinizing the two dates on the basis of calendar tables it is found that the given weekday tallies with the given lunar-day in V.S.1676 of

70. Nahar Puranchand, JLS, Vol.II, No.1781;
Shastri H.G.(Ed.) GAL, pt.5, No.115
71. Shastri H.G.(Ed.), GAL, pt.5, No.182
Diskalkar D.B.,(Ed.) IK, No.117;
Shastri H.G. (Ed.) GAL, pt.5, No.112
Acharya Kanchansagar Suri, SSGD, No.19

In line 19 the other details of the date are given along with 'the aforesaid year', while the actual number of the year is given in line 2 above.

73. It corresponds to 7th April, 1619 A.D.
the Cāitrādi system. In this contest it is interesting to note that the given date falling in the month of Vaisāha would be ascribed to V.S. 1675 according to the system of Kārttikādi years. Thus these two epigraphs in two different parts of Saurashtra (namely Jamāmagar in west and Shatrunjay in east) give divergent numbers of V.S. according to the two different systems of counting the commencement of the years, but the years mentioned in both the records are, in fact, identical.

A devakula of Vimalanātha on Shatrunjay hill was built by Jīva and his family-members belonging to the laghu šākha of Śrīmāli caste, (74) on V.S. 1676 Vaṅgkačha Sit 6, Friday (75) during the regime of Sri Vijayadevasūri of Tapāgaccha, as recorded in the inscription.

74. Acharya Kanchan sagar Sūri, SSGD, No. 569
75. It corresponds to 12th May, 1619 A.D.
According to Burgess the temple of Mandir Swāmī, on Shatrunjay hill was erected by Śah Cāmpasi Mānsingha of the Oswāla gaccha resident at Ahmedabad, in 1620 A.D. (76) Mandirswāmī here is apparently considered as a Tīrthankar, though his name has no place in modern orthodox lists. This temple also goes by the name of Visotamājī. The main image inside is that of Ādinātha. Burgess has not mentioned his original source of information.

The temple of Śreyānśanāthaji on Shatrunjay hill was built by Vardhamāna Śāha of Jamnagar in V.S. 1676 (1620-21 A.D.) (77) This temple is known as 'Jamnagarvālēnuma Derūsar' as mentioned in JISS.

The temple of Pārśvanātha in Anjar was renovated for the fourteenth time by Śrāvakas (Jainas) in V.S. 1677 (1620-21 A.D.) as recorded in the inscription. (78)

76. Burgess, op.cit., p.27
78. BPSS, No. 112
From the inscription it is learnt that Kuṭaṅkarṣaṇa, a resident of Una and the son of Dosi Jīvāraj of the Śrīmālī caste, renovated a Jaina temple with the help of the Sangha of Div and the image was consecrated by the disciple of Hiravijayāśeṇāsūri in V.S. 1677 (1620-21 A.D.) (79).

An unpublished poem in Sanskrit verse, entitled Cintāmanipraśasti, (80) which was discovered by Muni Jinavijayaji in an old Jaina work, throws light on the temple of Cintāmanī Pārśvanātha at Ahmedabad. The colophon of the poem states that this song of praise of the temple of Cintāmanī Pārśvanātha was written in V.S. 1697 on the second day of the bright half of Poṣa, Friday (80-A) by Vidyāsaubhāgya, the pupil of learned Satyasasaubhāgya, The Praśasti was composed some fifteen years after the formal consecration of the great temple.

79. Ibid, No. 113
80. It is extinct at present.
80. A. It corresponds to 4th December, 1640 A.D.
The prāśasti records that Sāntidās Zaveri with his brother Vardhamāna built the great temple in the suburb of Babiour (at present it is known as Saraspur) at Ahmedabad, and, for years later in 1625, he consecrated the image of pārśvanātha in this temple with the help of the learned scholar Vācakendra. (81)

The construction of the temple commenced in 1621 A.D. and it must have been completed four years later in 1625 A.D., for in this year Sāntidās is said to have formally installed therein the image of the Tīrthankara. (82) The temple is said to have been known as 'Mānatungā'. (83)

At present the temple is no more, but is preserved in the work of the German traveller, Abert de Mandelso, who visited Ahmedabad in 1638. (84) He informs

81. Commissariat M.S. Studies in the History of Gujarat, p.54
82. Ibid., pp.55 f.
83. Ibid., p.56
84. Davis J. (Trans.), Mandelslo's Travels into the East Indies, pp.30 ff.
us that it was without dispute one of the noblest structures that could be seen in this city. It stood in the centre of a large court which was enclosed by a high stone-wall. At it entrance there stood two elephants of black marble 'done to the life'\(^{85}\) and upon them was placed the effigy of the builder.

The temple building was vaulted and its walls adorned with human and animal figures. Around it were the usual cloisters with cells, each containing a marble statue, in white or black, representing the Tirthankara.\(^{86}\)

In the praśasti also the temple is described. On the arches of the temple there were statues of females resembling celestial nymphs, while at the door of the temple there was the Pancapātra for protection. The lofty steps of the temple indicated the way for the heaven ward march of the devotees.

There were six halls in the temple called Meghanā-da, Simhanā-da, Suryanānda, Raṅganāma, Khela and Gūdhaagotra. It had two turrets, four square temples

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85. Their names are given as Vāghaji and Kalyānmal in the praśasti, verse, 44
around and four underground shrines with idols of the Jina. (87)

According to 'Carotar Sarva Sangrah' the Amareśvara temple at Umareth (Dist. Kheda) was erected in V.S. 1680 (1623-24 A.D.) by Deveśvar, who was a devotee of Śiva. (88)

A devakulika was erected on Shatrunjay hill by Śah Jethā and others, residents of Bhatar and belonging to the Vṛddha Śākhā of the Oswāl caste (89) on V.S. 1682 Vaishākha Sud 3 (90) during the regime of Vijaysimha surī, successor of Vijadeva Surī as recorded in the inscription:

A devakulika on Shatrunjay hill bears an inscription, which attests that it was erected by Pūjā and others belonging to laghu Śākhā of the Oswāl caste. (91)

86. Like other travellers Mandelslo thought them to be images of women, naked, sitting cross-legged!
Commissariat M.S. op.cit. p.56

87. Commisariat M.S., op.cit., Appendix B to Chapt. V, p.62
during the regime of V.S. 1682 Vaisakh Sud 3 (92) during the regime of Sri Vijayadevasuri.

The Siva temple near Sitalamata temple at Kalawad (Dist. Jamangar) contains an inscription which attests that during the reign of Jamsri Lakhaji of the Yadu dynasty, Brahmin Vasani Upadhyay belonging to Nandavana caste, along with family members built the temples of Siva, Visnu and Hanuman on V.S. 1682 S.S. 1547, Bhadarva Vad 14, Tuesday (93) (20th September, 1625 A.D.) (94)


Once the temple contained the inscription but at present it is extinct.

89. Acharya Kanchan Sagar Suri, SSGD, Nos. 528, 532

90. It corresponds to 29th April, 1625 A.D.

91. Acharya Kanchan Sagar Suri, SSGD, No. 517

92. It corresponds to 29th April, 1625 A.D.

93. Diskalkar D.B., (Ed.) IK, No. 121

Shastri H.G., (Ed.) GAL, pt. 5, No. 113

The temple of Bhavānimātā at Surat was erected in 1625 A.D. as mentioned in 'Sūrat Sonānī Mūrat', (95) but the author has not indicated his original source of information.

The epigraphic source records that a devaku-likā on Shatrunjay hill was erected on V.S.1683 Caitra Sudi 15(96) by Śah Rupaji and others belonging to the Vṛddha Śākhā of Oswāl caste, residents of Surat during the regime of Vijayadevasūrī.(97)

A devakulikā on Shatrujay hill was built by Jávaḍa and others of the Vṛddha Śākhā of the Śrimāli caste in V.S. 1683 (1626-27 A.D.) during the regime of Vijayadevasūrī as recorded in the inscription. (98)

An Inscription is fixed on a niche of a temple in Mīmal vasahi ṭūk on Shatrunjay hill, on the left-hand side between the vāghan pole and Hāthī pole.

95. Desai Isvarbhai, Sūrat Sonānī Mūrat, p.27
96. It corresponds to 1st April, 1626 A.D. IE, Vol VI, p.54
97. Acharya Kanchan Sagar suri, SSGD., No.509
98. Acharya Kanchan Sagar Suri, SSGD, No.526
From the inscription it is learnt that Hirabai and her son Parikh Somacandra along with other members of their families renovated the temple of Candraprabhu on V.S. 1683 Maagh Sukla 13 Monday (approximate 19th January, Friday 1927 A.D.) (100)

Originally this temple was built by Maham. Bhandari Rupaji of Ramanaagara (Ahmedabad) For the first time it was renovated by Hirabai.

An inscription dated V.S. 1683 Fagana Vadi 5 Thursday (101) (25th February, 1627 A.D.) is found from the Ksemañkari temple in Sojitra (Dist. Kheda). At present the temple is known as Khojimata temple. This is one of the oldest temples in Sojitra. The inscription simply enumerates the genealogy of Patel Jesang, who was a devotee of

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100. The lunar day and week-day do not tally in V.S. 1685 but they tally in V.S. 1682, hence in original the year should be V.S. 1682; Shastri H.G., op. cit., p. 71

Bhagavati (Goddess Bhagavati or Khojai i.e. Kṣeman-kari). It records no particular event specifically.

According to the local tradition the Ranesvar temple at Mandvi (Dist. Kacch) seems to have been built in 1627 A.D. by Kāmahāi, sister of Rāo Bhāṁalji (1585-1638 A.D.). Its present form belongs to the restoration made after the earth-quake of 1819 A.D. by Śeth Sundaraji Śivaji, as mentioned in BG, Vol.V, (103) but the author has not specified his original source of information.

3. Temples built during the reign of Shah Jahan (1628 A.D. to 1658 A.D.)

During the reign of Shah Jahan (1628 A.D. to 1658 A.D.) the following temples were built.

A devakulikā on Shatrunjay hill was erected by Śā. Vadhu along with his family members, residents

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102. Shastri H.G., GAL, pt.5, No.46
103. BG, Vol.V, p.244
of Patan and belonging to the Porvād caste (104) on V.S. 1685 Poṣa Sudi 15 (105) during the regime of Vijayadevasūrī, as recorded in its inscription.

A devakulikā on Shatrunjay hill bears an inscription, which attests that it was built by Śā. Jemān, resident of Mangalor (Mangarol) and belonging to Vṛddha Sākhā of the Oswāl caste, (106) on V.S. 1685 Caitra Sudi 15 (107) during the regime of Vijayadevasūrī of Tapāgaccha.

A dehari on Shatrunjay hill was built by Vājhakārā, resident of Dīv port, (108) on V.S. 1685 Kārttika Sudi 5, Friday (109).

The epigraphic source attests that a dehari on Shatrunjay hill was built by Śā. Viṭrajī along with his

104. Acharya Kanchan sagar Suri, SSGD, No. 507
105. It corresponds to 10th January 1628 A.D.
106. Acharyakanchansagar Suri, SSGD, No. 523
107. It corresponds to 28th March, 1628 A.D.
108. Acharya Kanchansagar Suri, SSGD, No. 514
109. It corresponds to 22nd October, 1628 A.D.
family-members, residents of Patan in month of Poṣa (Sā) of V.S. 1685 (December 1628–A.D. – January 1629 A.D.)

The prāśāda of Māndaparāyaji, popularly called Māndavarāyaji i.e. the Sun temple at Muli (Dist.Surendranagar) bears the inscription which states that it was built by Gopal, the Son of Bhagavatidās and Amālā, belonging to Nanduāṇā caste on V.S. 1685 Ś.S. 1550, Magha Sudī 11 (111) (25th January, 1629 A.D.) (112)

The epigraphic source records that a deharī was built on Shatrunjay hill by Śā. Cāoā and others belonging to the Oswāl caste and residents of Amādāvād, on V.S. 1686 Poṣa Sudī (113) (1629–1630 A.D.)

A devakulikā on Shatrunjay hill bears an inscription, which records that it was constructed in V.S.

110. Acharya Kanchansagar Suri, SSGD, No.506
111. Diskalkar D.D.(Ed.) IK, No.125
     Shastri H.G.(Ed.), GAL, pt.5, No.47
112. Diskalkar D.B. op.cit., p.338
113. Acharya Kanchansagar Suri, SSGD, No.512
1686 (1629-30 A.D.). The builder was of the laghū sākhā of the Oswāl caste. It was built during the regime of Vijayadevasūrī.

The temple of Sata-Stambha (hundred columns) on Shatrunjay hill was erected by Muhanot Nenasi of Jodhpur, in V.ș.1686 (1629-30 A.D.) (115). The image of the mulanāyaka bears an inscription dated V.ș.1686 (1629-30). This temple is dedicated to Mahāvīraswāmī and it is of the caumukhī type.

A devakulikā on Shatrunjay hill was built by Sest (Śreṣṭhi) Meghā and others belonging to the Śrīmālī caste and residents of Div (115-A) on V.ș.1686 Fāguna Sudi 2 Wednesday during the regime of Vijayadevssūrī of Tapāgaccha, as recorded in the inscription. (115-B)

A devakulikā on Shatrunjay hill was constructed by Sudhala and others belonging to the laghu sākhā.

114. Ibid., No. 518
115-A. Acharya Kanchansagar Suri, SSGD., No. 502
115-B. It corresponds to 7th February, 1630 A.D.
of the Śrīmālī caste and residents of Purabandir (Porbandar) on V.S. 1686 Caitra Sudi 15, Thursday(116) during the regime of Vijayadevasūri of Tapācācchā, as stated in the inscription.(117)

The epigraphic source attests that the mandapa of the temple of Adbhuta Ādinātha in Bālavasi or Bālabhai āīuk on Shatrunjay hill was renovated by Dharmadāsa along with the members of his family(118) on V.S. 1686 Caitra Śukla 15.(119) Dharmadāsa was a resident of Devagirinagara (Daulatabad) and of the Śrīmālī caste.

To the west of Sata-Stambha temple on Shatrunjay hill is situated the temple of the Digambara sect. On the hill it is only a single example of Digambara temples. It was built in 1630 A.D. The image of the

116. It corresponds to 18th March, 1630 A.D.;\textit{IE}, Vol.VI, p.62
117. Acharya Kanchansagar Suri, \textit{SSGD}, No.504
118. Nahar Puranchand, \textit{PJL}, pt.2, No.29;
   Acharya Kanchansagar Suri, \textit{SSGD}, No.27
119. It corresponds to 18th March, 1630 A.D.;\textit{IE}, Vol.VI, p.62
mūlanāyaka - Sāntinātha bears an inscription, which indicates that the image was installed therein on V.S.1686, 1/6 S. 1551 (to be corrected into 1552)\(^{120}\)

Vaiśākha Sudi 5, Wednesday (7th April, 1630 A.D.)\(^{121}\)
at the instance of Śri Padmanandi of Mūla sangha and Saraswati Gaccha, during the reign of Śahājyāmha (Shah Jahan), by Sanghavī Ratnasī and his brother Rāmajī along with other members of their families.\(^{122}\)

A devakulikā was built on V.S.1687 Caitra Sudi 3 Saturday \(^{123}\) by Śā. Vasta and others belonging to the laghu śākhā of the Oswāl caste and residents of Surat, during the regime of Śri Vijayadevasūri.\(^{124}\)

Pranāmi temple, locally known as Khijādā Mandir, at Jamnagar contains the writing on the outer wall of the second floor on eastern side. In this record it is mentioned that this temple was founded

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120. Shastri H.C. (Ed.), GAL, pt.5, No.48
121. Ibid., p.81
       Disckalkar D.B., (Ed.) IK, No.123
       Shastri H.G.(Ed.) GAL, pt.5, No.48
123. Acharya Kanchanagar Suri, SSGD., No.501


An inscription was found from the Lakṣmī- Nārāyaṇa temple at Dhua (Dist. Surendranagar). At present it is preserved in the house of a Nandavāna Brāhmaṇa at Kalavad (Dist. Jamaagar). The inscription mentions that the temple was built by Thākura Kṛṣṇadāsa belonging to the Nandavāna caste, during V.S.1685-1688 (1628-29 - 1631-32 A.D.). Its construction was started on V.S.1685 Vaisākha Sud 2 and was completed on V.S. 1688 Asaḍha Sud 2 (9th June, 1632 A.D.) during the reign of Rāṇā Rayasimhajī, son of Rana Mānasimhajī, the Zālā king of Vankaner. The inscription also mentions that at that time Dhua was owned (as a girās) by Zālā Bhūpatijī, son of Mokāji. Dhua was situated in Niala Mahal.

The temples of Vasupujya and Santinātha at Jamnagar were erected in V.S.1690 (1633-34 A.D.). The former was built by Śrī Sangha and the latter was built by Śāh Rāmāśi Terāśi, as mentioned in JTSS, Vol.I, pt.1, but the editor has not given the original source of his information.

Śātinātha Jinalaya at Porbandar contains two inscriptions. The first inscription consists of 14 lines and it is important for the medieval history of Saurāstra. In the inscription it is not mentioned to which Jīnesvara the temple was dedicated, but at present the temple is attributed to Śātinātha. It was erected by Savaji Pārekh, the Nagarseth of Porbandar, on V.S.1691 Mahā Sud 10 Saturday (17th January, 1635 A.D.) The architect of

Purātan-16, Porbandar, 1980
Shastri H.G.(Ed.), GAL, pt.5, No.167
the temple was Ganapati, the son of Gajadhara Govinda.

A deharī on Shatrunjaya hill was built by Śāh Bātā and others belonging to the Oswāl caste and residents of Devakpatana (Anahilavād Patan.) on V.S.1691 Vaiśākha Sudi 3 (131) It was built during the regime of Vijayadevasūri of Tapāgaccha, as recorded in the inscription (132)

The Sahasrkut temple in Moti Tūk on Shatrunjaya hill bears an inscription which attests that Sanghavi Govindaī of Dīv, built this temple on V.S.1696 Vaiśākh Śukla 5 (133) The image of Śrī Pārvanātha was installed by Vijayadevasūri, Pattadhara of Ācārya Śrī Vijayasenā, Vijayasimhasūri was also with (134) him.

130. Shastri H.G., op.cit., p.259
131. It corresponds to 9th April, 1635 A.D.
132. Acharya Kanchansagar Suri, SSGD, No.521
133. It corresponds to 16th April, 1640 A.D.
134. Nahar Puranchand, PJL, pt.2, No.30;
Acharya Kanchansagar Suri, SSGD, No.28
When Kacch was under the rule of Rao Bhāramalla and the local king Jasōjī, Dhanarāja, son of Bhatīā Thākar Jyerāja of the Āsara lineage along with the other members of his family started to build the temple of Mahādev in Vinzan (Dist. Kacch) on V.S. 1688, Ś.S. 1554, Bhādrapadaka, Śukla 5, Monday (22nd August, 1631 A.D.) (135) and was completed on V.S. 1697 Jyeṣṭha Vadi 11 Thursday (24th June, 1641 A.D.) (136) At present the temple is known as Rakhesvar Mahādev. The significance of this name is not known. The inscription of the temple provides other details about the temple (137). The architect of the temple was Gajadhara Varasāṅga. The pratiṣṭhā of Mahādev was celebrated with offering of sweets, meals, food, nuts coconuts to followers of his caste and giving bhojana to 1500 Brāhmaṇas for 15 days. The prāṣṭa was composed

135-136 Shastri H.G.(Ed.) GAL, pt.5, No.86, p.145 f.n.1., The year was Āṣāḍhādi.

137 Khakhar D.P, RARPK, No.17; Shastri H.G.(Ed.) GAL, pt.5, No.86
by Śivarāja. Dhanarāja also erected a lofty torana there.

The inscription carved on a white marble slab is fixed in a niche of the Śiva temple near Lakṣmi-Nārāyaṇa temple in Rajsitapur (Dist. Surendranagar). (138) The inscription records the completion of the erection of the temples dedicated to Viṣṇu, Śiva and Hanumān by Libad Goī of the Paramār family at Sīthā (Rajsitapur) on V.S. 1700, Ś.S. 1566 Aśadh Sud 2 Tuesday (139) (25th June, 1644 A.D.). (140) At that time Delhi was under the rule of Emperor Shah Jahan and Halavad in Zālavād was under the King Amarasiṃhaji, son of Mahārāṇa Candrasena.

The following temples were built about in V.S. 1700 (1643-44 A.D.), as mentioned in JTSS, Vol. I, pt. I, but the editor has not mentioned the source of his information.

138. At present the inscription is extinct.
139. Diskalkar D. B., (Ed.) IK, No. 136;
Shastri H. G., (Ed.) GAL, pt. 5, No. 49
140. Diskalkar D. B. op. cit., p. 344
Temple of Śāntinātha in Dādāsāhebnī Pole at Ahmedabad, (141) temple of Śāntinātha in Devashā-no pādā in Ahmedabad, (142) temple of Ādinātha in Dādāsāhebnī Pole at Ahmedabad, (143) temple of Dharmanātha in Kājīnā Chaklā at Jamangar, (144) temple of Ādinātha in Balusan (Dist. Mahesana) (145) temple of Śāntinātha in Bhilot (Dist. Mahesana) (146) temple of Pārvanātha in Dashalana (Dist. Ahmedabad) temple of Ādīśvara in Katargam (near Surat), (148) temple of Ādinātha in Jotana (Dist. Mahesana) (149) temple of Supārśvanāth in Modpur (Dist. Jamangar), (150)

141. JTSS, Vol.I, Pt.1, Temple no.73 in table.
142. Ibid., temple no.71 in table.
143. Ibid., temple no.74 in table
144. Ibid., temple no.1500 in table
145. Ibid., temple no.1062 in table
146. Ibid., temple no.906 in table
147. Ibid., temple no.1084 in table
148. Ibid., temple no.573 in table
149. Ibid., temple no.1144 in table
150. Ibid., temple no.1506 in table
temple of Adinātha in Mohanpur (Dist. Sabarkantha)

(151)
temple of Adinātha in Gadad-no pādo at Patan, (152)
temples of Suvidhinātha, (153) and Santinatha (154)
in Fofaliawād at Patan, temple of Pārśvanātha in
Nāranajī-no pādā at Patan, (155) temple of Jāntinātha in Vakhār-no pādo at Patan, (156) temple of
Kalikund Pārśvanātha in Dhandherwād at Patan, (157)
temple of Ajitanātha at Radhanpur, (158) temple of
Śāmalī Pārśvanātha in Śahmaḷajīnī Sherī at Radhanpur, (159) temple of Godī Pārśvanātha in Godījī-nī sherī at Radhanpur, (160) temple of Cintāmanī
Pārśvanātha in Akhi doshi-nā pole at Radhanpur, (161)
temple of Pārśvanātha (162) at Rander (near Surat),
temple of Sreyānsanātha in Sabali (Dist. Sabarkantha)

151. Ibid., temple no. 1293 in table
152. Ibid., temple no. 974 in table
153. Ibid., temple no. 1020 in table
154. Ibid., temple no. 1021 in table
155. Ibid., temple no. 979 in table
156. Ibid., temple no. 975 in table
157. Ibid., temple no. 968 in table
158. Ibid., temple no. 871 in table
159. Ibid., temple no. 888 in table
160. Ibid., temple no. 875 in table
temple of Mahāvīraswāmi in Sami (Dist. Mahesana)(164)
temple of Ādinātha in Sardoi (Dist. Sabarkantha)(165)
temple of Muni Suvaratanātha in Sipor (Dist. Mahesana)
temple of Ādinātha in Tharad (Dist. Banaskantha)(166)
temple of Ādinātha at Vadnagar(167) temple of Ādinātha in Vaktapur (Dist. Sabarkantha)(168)

Originally the temple of Cintāmani Pārśvanātha at Surat was destroyed and Marajān Shāmi mosque was erected from its ruins. The present location of the mosque was the original site of the said temple.

After the destruction, the temple was newly built in the vicinity of the mosque. The newly built temple was consecrated by Śrī Vṛddasagar Śūri on V.S.1701 Mahā Sud 10(170) as mentioned in 'Śurat Sonānī Murat'(171) and 'Shāhpur-nuṭi Kalātmak Śrī Jina-

161. Ibid., temple no.870 in table
162. Ibid., temple no.575 in table
163. Ibid., temple no.1317 in table
164. Ibid., temple no. 895 in table
165. Ibid., temple no.1289 in table
166. Ibid., temple no.1053 in table
167. Ibid., temple no. 806 in table
168. Ibid., temple no.1070 in table
169. Ibid., temple no.1300 in table
170. It corresponds to 25th February, 1645 A.D.
mandir*, (172) but the authors have not given the original sources of their information.

The Cintāmani Pārśvanātha temple in the suburb of Saraspur at Ahmedabad, built by Shantidas Zaveri was desecrated by the order of Prince Aurangzeb in 1645, then Viceroy of Gujarat under his father Shah Jahan and was converted into a mosque under the name of Quvvat-ul-Islam (the Might of Islam). The French traveller M.de Thevenot who visited Ahmedabad in 1666 also refers to the desecration of this temple by Aurangzeb. He says, "Ahmedabad being inhabited also by a great number of heathens, there are Pagodas or Idol-temples in it. That which was called the Pagodas of Sāntidas was the chief, before Aurangzeb converted it into a mosque. When he performed that

172. Munisri Chandrodaya Vijayaji
Shahpur-nuṣkalātmak Śrī Jina Mandir, pp. 4 f.
ceremony he caused a cow to be killed in the place, knowing very well that after such an action, the gentiles, according to their law, could worship no more therein." (174)

Mulla Abdul Hakim had represented to His Majesty that this building, by reason of its being the property of another person, could not be considered a mosque according to the inviolable Islamic law; a world-obeyed order therefore, obtained the honour of being issued that this building is the property of śāntidās, and that because of the mīhrāb— which the famous Prince had made in that place the above-mentioned person should not be harassed, and that the mīhrāb should be removed and the aforesaid building should be handed over to him. (175) But before the execution of this order Shaistakhan was

173. Chisti Mizamuddin Faruki (Trans.), Mirat-I-Ahmadi, pt.1, p.227
174. Lovell (Trans.), Travels of M.de Thevenot, pt.3, p.10
175. Commissariat M.S. op.cit., pp.58 f.
transferred and Dara Shukoh was appointed as the Viceroy of the Province. Dara issued the order to his naib or deputy, Ghairat Khan, on 21st of Jumad-al-Sani of the Hijri year 1058 (3rd July, 1648 A.D.) that the mihrab which the Prince has constructed may be retained and a wall be built near the same as a screen between the temple and the mihrab and the aforesaid temple should be handed over to Shantidas.

This royal Farman may possibly have given some satisfaction to Shantidas, but the building must have been considered by the Jainas of Ahmedabad for ever desecrated so that it was not possible for the utilization of a temple or a mosque. Under these circumstances the edifice fell gradually into decay and has totally disappeared in course of time.

176. Ibid., p.59
177. Ibid.,
4. **Temples built during the reign of Aurangzeb**

(1658 A.D. to 1707 A.D.)

The following temples were built or renovated during the reign of Aurangzeb.

Temple of Ādinātha in Sanava (Dist. Kacch) was erected in V.S. 1715 (1658-59 A.D.) as recorded in *JTSS*, but the author has not indicated his original source of information. (178)

Bhīmanāth Mahādeva temple is situated at Visnagar. It can be ascertained by an inscription that the temple was renovated in V.S. 1720 (1663-64 A.D.). According to Dr. Gaudani it was newly built in V.S. 1720, but he has not mentioned his original source of information. (179)

Rṣabhanātha (Ādinātha) temple at Vadnagar, popularly known as Cautānūṁ derūṁ, indicates some

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old portions even in the modern restoration.

From the date recorded in the inscription on the
SW corner of the Kumbha of the pitha, its earlier
restoration may be dated in V.S. 1274 (1217-18 A.D.).
During the later restoration in V.S. 1721 (1664-65
A.D.) the trikamandapa with a large open platform
and the balanaka before it and all surrounding
buildings were added. This can be ascertained by an
inscription in the trika fixed on the outer wall of
the guđhamandapa i.e. on the right hand side of the
main entrance to it. (180) The devakulikās of Yakṣa
and Yakṣinī of Ādinātha also seem later additions.
The portion of the pitha and the mandapa with central
bhādra-gavāksas on entablature retains earlier form.
The superstructures over the sanctum and the guđha-
mandapa seem to be erected during the time of the
later restoration of the temple.

At Baroi near Mundra (Dist. Kacch), enclosed

180. Sompurā K.F., STG, pp. 150 f.
in a small court, is a temple of Nilakantha Mahādeva with an inscription dated V.S. 1724 (1667-68 A.D.) on the right side of the shrine door. (181)

Temple of Sātinātha at Surat was constructed in V.S. 1725 (1668-69 A.D.) as mentioned in JTSS Vol.I, pt.1. (182)

Six temples of Acalesvara and Lotesvara at Padra (Dist. Vadodara) were built in 1679 A.D., as recorded in the inscriptions. (183)

Supārsvanātha temple at Rapar (Dist. Kacch) was built in V.S. 1745 (1688-89 A.D.) as stated in JTSS, Vol.I, pt.1. (184)

Temple of Adinātha at Wadhvan, (185) temples of Sātinātha (186) and Mahāvirāswāmei (187) at Patan, temple of Dharmānātha at Dabhoi (188) and temple of

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181. BG, Vol.V, p.245
182. JTSS, Vol.I, pt.1, temple no.541 in table
183. Dist. Gaze.: Vadodara, p.817
185. JTSS, Vol.I, pt.1, temple no.1433 in table
Sambhavanātha at Miyagam-Karjan (Dist. Vadodara) were erected in V.S. 1750 (1693-94 A.D.) as indicated in JTSS, Vol. I, pt. I.

Temple of Balakrsnaji, also called Gosāi Mahārāj's temple, at Surat was built in 1695 A.D. This temple was burnt in 1837 A.D. and has since been renewed as stated in Surat Sonāni Mūrat, but the author has not mentioned his original source of information.

Pranāmi temple at Surat was founded in 1695 by Prānathaji, resident of Jamnagar, as indicated in Surat Sonāni Mūrat, but the author has not mentioned his original source of information.

Shobhan Darji, the follower of the Kabīr Sect, built the Kabīr temple in 1696 A.D. at Surat, as mentioned in SSM, but the author has not given his original source of information.

186. Ibid., temple no. 985 in table
187. Ibid., temple no. 967 in table
188. Ibid., temple no. 443 in table
An inscription is found in the temple of Śiva in the western part of the village Beraja (Dist. Jamnagar).\(^{193}\) It records that on the second day of the bright half of Āso in V.S. 1756 (3rd October, 1700 A.D.)\(^{194}\) Jādejā Devjī, son of Phaljī, caused the Śiva temple to be built.

An inscription is found in the temple of Mahādeva at Dihor (Dist. Bhavnagar). It mentions that Rāval Hamīrajī (son?) of Rāval Gajasīmhaijī, caused the temple of Mahādeva to be built on Sunday, the seventh of the dark fortnight of Māgha in V.S. 1758 (8th February, 1702 A.D.)\(^{195}\)

\(^{189}\) Ibid., temple no. 421 in table.
\(^{190}\) Desai Isvarbhai I, Sūrat Sonāni Mūrat (SSM), p. 71
\(^{192}\) Ibid., p. 60
\(^{193}\) Diskalkar D.B., (Ed.) IK, No. 157
\(^{194}\) Ibid., p. 373
\(^{195}\) Diskalkar D.B. (Ed.), IK, No. 159

The editor has referred the date to the bright for-night in his introductory remark, \(^{189}\) obviously through over sight to the equivalent Christian date given by him applies to the for-night given in the original text.
Temple of Pārvanātha at Bhimsar (Dist. Kacch) was built in V.S. 1759 (1702-03 A.D.), as stated in JTSS. (197)

5. Temples built during the reign of Shah Alam I (Bahadur Shah) (1707 A.D. to 1712 A.D.)

Temple of Nīlakantha Mahādevā at Bhavnagar bears an inscription, which attests the erection of the temple by Seth Kalyān and his son Seth Bhagawān, belonging to the laghu sākhā of the Śrimālī caste, (198) on V.S. 1768, Ś. S. 1633, Magha Sudi 13, Saturday (9th February, 1712 A.D.) (199)

Shastri H.G., (Ed.) GAL, pt. 5, No. 123

Diskalkar D.B., op. cit., p. 374


Diskalkar D.B., (Ed.), IK, No. 161


Diskalkar D.B., op. cit., p. 375
6. **Temples built during the reign of***

**Farrukh-Siyar (1713 A.D. to 1719 A.D.)**

Jahandar Shah, the successor of Shāh Alam I, ruled only for ten months. We do not get any information about the activities of temple-construction during his short reign.

His power was usurped by his nephew Farrukh-Siyar in 1713 A.D. He enjoyed it only for six years. He was dethroned and annihilated by the Saiyed brothers in 1719 A.D. The following temples were built or renovated during his reign.

Sikara (Dist. Kacch) contains the Jaina temple dedicated to Vāsupūjya. This temple was built by Gandhī Gapasi and Satu on V.S.1773, S.S.1638, Asvin-Sudi,5 Sunday (9th September, 1716 A.D.) during the reign of Jāgejā Āsajī, who seems to be the local King. The image was consecrated by Panyās Sri Jayavijayaguna-gani. (201)

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The Śankha Nārāyaṇa temple in Bet Shankhoddhar
(Dist. Jamnagar) was erected in V.S.1774 (1717-18 A.D.)
by Mahārao Śrī Rāyasimha of Kacch. This is recorded
in the inscription attached on the Southern entrance. (201)

7. **Temples built during the reign of**

Muhammad Shah (1717 A.D. to 1748 A.D.)

Muhammad Shah enjoyed a pretty long reign
of about 29 years. The following temples belong to
his reign.

Temple of Vāsupūjya at Anjar was built in
V.S.1776 (1719-20 A.D.) as mentioned in JTSS
Vol.I, pt.1. (203)

During the reign of Rāu Deśalaji the Caturbhu-
jarāy temple in Godhra (Dist. Kacch) is said to have

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202. Dave Sureshbhai K. *Okha mandal: Aitihasik ane samkrutik Drastie*, p.69
been constructed by Patel Mesari Premaji Dwarkaiani (204) on V.S. 1766 Vaisakha Sud 3 Monday, S.S. 1691. But the given date is to be corrected into V.S. 1776 Vaisakha Sud 6 (2nd May, 1720 A.D.)
The given Saka year 1691 is also to be corrected into 1642. (205)

According to Burgess the temple of Pāṇḍavaś on Shatrunjay hill was constructed by Shar Dalīkand Kikavali in 1721 A.D. (206) But Burgess has not mentioned the original source of his information.

A dehari in Shiyani (Dist. Surendranagar) was built by Kumāraśri Adāji (Aḍrājājī), the son of Bāi Rūpakuṇvar of the Cāvadā lineage in honour of Maharāṃa Śrī Bhojarajaji (207) on V.S. 1781, S.S. 1646, Śrāvana Sud 6 Wednesday (15th July, 1724 A.D.) (208) as recorded in the inscription.

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204. Khakhar D.P., FARPK, No. 18
Shastri H.G. (Ed.) GAL, pt. 5, No. 94
206. Burgess J., op. cit., p. 22
207. Diskalkar D.B., (Ed.), IK, No. 165
Shastri H.G., (Ed.), GAL, pt. 5, No. 140
The well-known temple of Ranachodaji at Dakor was erected during the Maratha period. According to the local legend, the main image of Ranachodaji was brought by Bhakta Bodana in 1155 A.D. But this image remained unconsecrated for 569 years; when Laksmiji temple was built in 1725 A.D. it was consecrated for the first time. It was installed in the present temple of Ranachodaji built in 1772 A.D.

According to Burgess, the temple of Boghalasa on Satrunjay hill, dedicated to Ādinātha, was built by Śyāh Vadhu Sogidās of Anahil Paṭṭana in 1726 A.D. (210) But Burgess has not given original source of his information.

Vardhamān Derāsar at Jamnagar contains an inscription dated V.S.1698 (1640-41 A.D.). Below this inscription is given a Gujarati supplement.

208. Diskalkar D.B., op.cit., p.377
210. Burgess, op.cit., p.24
which records that this temple was destroyed by Muslims and was renovated on V.S. 1788 Sravan Sud 7, Thursday (211) (29th July, 1731 A.D.) (212)

Temples of Trikamaraṣa and Lakṣmi Narayana at Narayana Sarovar (Dist. Kacch) were built by Vagheli Bai Mahākuṁvarbāi, the chief queen of Mahārājē Rāo Deśālī of Bhuj on V.S. 1790 S.S. 1666 (1656), Rudhirodgāri Samvatsara, Jyeṣṭh Sud 8 (9) Wednesday (213) (29th May 1734 A.D.) (213-A) She got consecrated the images of Trikamaraṣa and Lakṣmi Narayana therein. The work of construction was supervised by Śrīdhār Devakaraṇa, Gajadhara Dungar, Mulaji and Jagu were the builders.

The temple of Valābhāi in Kharatar vasi on Shatrunjay hill was built in 1734 A.D. as stated in (214) T.S. but the author has not indicated his original source of information.

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211. Annual Report of Watson Museum Rajkot (ARWM), 19121-22, p.30;
Shastri H.G.(Ed.), GAL, pt.5, No.120

212. Shastri H.G., op.cit., p.186

213. Khakhar D.P., RARPK, No8.2,7;
Shastri H.G.(Ed.), GAL, pt.5, Nos.96,97
Temples of Rāmnāth Mahādeva and Nīlantha

Mahādeva at Padra (Dist. Vadodara) were erected in V.S. 1791 (1734-35 A.D.) as recorded in Dist. Gaz. Vadodara. (215)

Cintāmani Pārśvanātha temple in Vaghān Pole on Shatrunjay hill was built by Mahāmātya Bhāndarī Ratnasimhājī in V.S. 1791 (1734-35 A.D.) as indicated in JTSS, Vol. I, pt. I. (276) This temple is also known as Amīzarā Pārśvanātha or Bhāndārīnūm derājā.

Bhadreshvar Mahādeva temple in Bhadrod (Dist. Bhavnagar) contains an inscription. It records that in the time of Vālā Khengārajī this temple was built by Gusaīī Rūpabhāratī and Jēgāmahbāratī on V.S. 1792 Āsādha 3 Sud 3 Wednesday (30th June 1736 A.D.) (218) at the cost of 1125 Korīs. The

214. Burgess, op. cit., p. 20
215. Dist. Gaz : Vadodara, p. 817
218. Diskalkar D.B., op. cit., p. 378
record also alludes to the generosity of Gusāi Hirā Bharathī and Gusāi Bhīma Parī as well as Vālā Bāiṇī and Vālā Virājī. The temple was constructed by mason Mitha. The inscription also refers to Parekh Hari Pītāmbar. Presumably he supervised the construction of the temple.

Temple of Ādīnātha at Bhavnagar is datable V.S.1793 (1736-37 A.D.) as indicated in JTSS, Vol.I, pt.1. (219)

A dehārī was constructed by Damaji rao Gaekwad at Loliyana as recorded in an inscription. (220) The year was read V.S.1754 (1697-98 A.D.), but it must be corrected into V.S.1794 (1737-38 A.D.) and Damāji must be identified with Damājirao II. (220-A)

An inscription is attached on the wall of the mandapa of Amīzarā Pārśvanātha Derāsar at Kheda. It mentions that Śrī Bhīdabhanjana Pārśvanātha temple

219 JTSS, Vol.I, pt.1, temple no.1723 in table
220. BPSS, No.74 in list;
   Shastri H.G.(Ed.), GAL, pt.5, No.156
220-A Shastri H.G., op.cit., p.235
was consecrated on V.S.1794, S.S.1660 Jyestha Sudi—
by Paññyāsa Karpūraratna. (221) It also records that
etc. the heads of the Sangha and residents of
Khēṭakabura (Kheda) built the caitya of Bhīḍabhanjana
Pārśvanātha along with an upāstreyā and a
dharmaśāla at the instance of Upādhyaya Śrī Udayara-
gni during the regime of Mahammuda Khan Bābi,
while Daṃaratna-sūri presided over Tapāgaccha Śrī
Karpūraratna, the disciple of Mahopāddyāya, Śrī
Nyāyaratnagāṇi and Kuśalasi took an active part in
the undertaking. The Prāṣasti was composed by
Haṁsaratna. The architect was Rśabhadatha.

The figures of the lunar day is left unspeci-
fied, but it must be 10, as Karpūraratna consecrated
Bhīḍabhanjana Pārśvanātha in the new temple on that
day. The date corresponds to 17th May 1738 A.D. (222)

221. Shastri H.G.(Ed.), GAL, pt.5, No.59
Vishalavijayaji, Cār Jaina Tirtho (Matar,
Sojitra, Kheda ane Dholka),
pp.50 ff.
222. Shastri H.G., op., cit., p.102 n.2
A small temple dedicated to Śiva in Loliyana (Dist. Bhavnagar) contains an inscription in Marāṭhī language. It mentions that this temple was erected by Damaji Gaekwad on V.S.1794 Jyeṣṭha Sud 2 (9th May, 1738 A.D.) Damaji Gaekwad was the founder of the Gaekwad dynasty of Vadodara.

Temple of Todar Vihār in Chhipavasā, on Shatrunjay hill was renovated in V.S.1795 (1738-39 A.D.) as stated in SSGD, but the author has not given original source of his information.

Temples of Lakṣmīṉī, Raṇchōḍājī, GovardhananāṭhaṆī and Ādyā Nārāyaṇa at Narayana Sarovar (Dist. Kacch) were erected by Vāghelī bāi Mahākumārābāī, the chief queen of Mahārāj Rao Śrī Deśalājī on V.S.1797, Ś.S.1662 Magha Vad 5, Sunday (25th January, 1741 A.D.) The epigraphs also give the name of Prince Lākhājī along with that of his mother.

224. Diskalkar D.B., op.cit., p.379
225. Achary Kanchansagar Sūrī, SSGD (Guj.), p.141
The work was supervised by Devakaranā Masons. Dungar, Mulaji and Jagu constructed the temple.

A memorial-stone inscription at Wadhavan records that Devakumvarbāi, the daughter of Hādā Amarsimhāji, became satī with her husband, Mahārāṇa Arjunsimhāji, Mahārāṇa Sabalsimhāji, the son of Āchāba(?) of the Parmar dynasty, constructed a dehari (228) on V.S. 1797, S.S. 1663 Śrāvaṇa Vadi, 5 Thursday (20th August 1741 A.D.) (229) in her memory.

Kālikēmāta temple at Nadiad (Dist. Kheda) was erected by Desai Vāghajibhāi Śāmaldās in V.S. 1798 (1741-42 A.D.) (230) as mentioned in Nadiad no Itihās, but the author has not indicated his original source of information.

On Jogara hill (about 3 kms. to north Matana-

mad (Dist. Kacch) is a temple of Āśāpurā Khatlā
Bhavāni built by Kapadi in 1743 A.D. as mentioned in Dist. Gaz. : Kutch, but the author has indicated his original source of information.

The following temples were built in V.S.1800 (1743-44 A.D.) as stated in JTSS, Vol.I, pt.1, but the author has not mentioned his original source of information.

Śāntinātha temple in Shekh no Pādo at Ahmedabad, Śāntinātha temple in Adpodara (Dist. Sabarkantha), Śāntinātha temple at Anklesvar (Dist. Bharuch), temples of Vāsupūjya in Atarsamba (Dist. Kheda) and Bajipura (Dist. Surat), temple of Kunthunātha in Bamosan (Dist. Mahesana), Temple of Suvidhinātha in Chuda (Dist. Surendranagar) temple of Padma-prabhu in Dekawada (Dist. Ahmedabad) temples of Suvidhinātha in Chuda (Dist. Surendranagar) temple of Padma-prabhu in Dekawada (Dist. Ahmedabad)

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230. Thakar Shantilal, Nadiai no Itihās, p.81
231. Dist. Gaze : Kutch, p.609
233. Ibid., temple no. 1290 in table
234. Ibid, temple no. 448 in table
235. Ibid., temple no. 1265 in table
236. Ibid., temple no. 585 in table
Santinātha in Dabhala (Dist. Mahesana) (240)
Gangad (Dist. Ahmedabad) (241) and Gomi (Dist. Banaskantha) (242) temple of Sumatinātha in Gotarak (Dist. Mahesana) (243) temple of Ādinātha in Kheralu (244)
temple of Śantinātha in Limbadi (Dist. Surandranagar) (245)
temple of Candraprabhu in Manund (Dist. Mahesana) (246)
temple of Sambhavanātha in Miyagam-Karjan (Dist. Vadodara) (247), temples of Ādinātha at Modasa (248) and Palanour, (249) temple of Candraprabhu in Killapardi (Dist. Valsad) (250), temples of Ādinātha, (251) Muni Suvarataswami (252) Sambhavanātha, (253) Śantinātha (254) and Godī Pārśvanātha (255) at Patan, temple of Vēsu-

237. Ibid., temple no.1089 in table.
238. Ibid., temple no.1424 in table.
239. Ibid., temple no.1192 in table
240. Ibid., temple no.1344 in table
241. Ibid., temple no.1405 in table.
242. Ibid., temple No.333 in table.
243. Ibid., temple no.905 in table
244. Ibid., temple no.1054 in table
245. Ibid, temple no. 1428 in table
246. Ibid., temple no. 129 in table
247. Ibid., temple no. 422 in table
248. Ibid., temple no. 1253 in table
249. Ibid., temple no. 721 in table
250. Ibid., temple no. 613 in table.
pūjya at Radhanpur, (256) temple of Ajitanātha in Sayala (Dist. Surendranagar), (257) temple of Mahā-vīraswami at Siddhapur, (258) temple of Sumatinātha in Sinor (Dist. Vadodara), (259) temple of Mohri Pārśvanātha in Tintoi (Dist. Sabarkantha), (260) temple of Śāmalā Pārśvanātha at Wadhvan, (261) temples of Vimalanātha, (262) Dharmanātha, (263) Sīman-

__251. Ibid., temple No.980 in table__
__252. Ibid., temple no.969 in table__
__253. Ibid., temple no.981 in table__
__254. Ibid., temple no.982 in table__
__255. Ibid., temple no.978 in table__
__256. Ibid., temple no. 872 in table__
__257. Ibid., temple no. 1462 in table__
__258. Ibid., temple no. 1105 in table__
__259. Ibid., temple no. 425 in table__
__260. Ibid., temple no. 1288 in table__
__261. Ibid., temple no. 1432 in table__
__262. Ibid., temple no. 528 in table__
__263. Ibid., temple no. 501 in table__
__264. Ibid., temple no. 550 in table__
__265. Ibid., temple no. 542 in table__
__266. Ibid., temple no. 509 in table__
__267. Ibid., temple no. 502 in table__
8. Temples built during the reign of Ahmed Shah (1748 A.D. to 1754 A.D.)

Śivara temple at Bhuj bears an inscription, which states that Maharājā Desalji built the Śivara mandapā (268) on V.S. 1805, Ś.S. 1671 Vaiśākha Sudi 1, Friday (7th April, 1749 A.D.) (269) and on the next day - V.S. 1671 Vaiśākha Sudi 2 Saturday (8th April, 1749 A.D.) (270) the Nakalanka Jyoti (Immaculate Flame) was installed inside the mandapa. The epigraph also describes the celebration of that day. On that day about 1 lakh, and a quarter saints and priests from Khudāvād, Umarkot, Thalapārkar, Vāv, Sui, Mārwād, Jatawād, Amadāvād, Zālāwād, Gohelwād, Girnār, Sorath, Kāthiāwād, Hālār, Porbandār and Macchukāntāhā gathered there. They were served with new varieties of food daily for ten days. They

269-270 Shastri H.G. op.cit., p. 164
were donated horses, golden cloths and suvāma Koris (golden coins of Kacch). They enjoyed, got satisfied and returned. On Vaiśākha Sud 5 (11th April, 1749 A.D.) the temple in the Desal lake was provided with bharīo (platform for fetching water). On Vaiśākha Sud 5 (7) Thursday (13th April 1749 A.D.) the tuśā ceremony was performed and the king was weighed against 35,000 Koris and daksīṇa was given to 10,000 Brahmins. It was followed by 2 corāsīs, kanyādāna, godāna and Bhumidāna etc.

Bhavanātha temple in Desan (Dist. Sabarkantha) was repaired by Raoji Jayantaisiḍhaji of Malpux in V.S. 1807 (1750-51 A.D.). This temple is known as Bhrigu Rṣi Āśram as mentioned in Dist. Gaz.; Sabarkantha, but the author has not indicated his original source of information.

Temple of Nāgēśvar or Candreśvara Mahādeva at Dholka (Dist. Ahmedabad) was built in 1751 A.D. by

271. Ibid.,
272. Ibid., p.165
273. Dist. Gaz.: Sabarkantha, p.708
Ajit Rao, an officer of Gaekwads, for the maintenance of which the village of Rajpur was assigned, as it is mentioned in The Cultural History of Gujarat, but the author has not indicated his original source of information.

Temple of Bhisibanjan Mahādevain Lathi (Dist. Amreli) contains an inscription. It records that this temple was built by Sanghavi Hemraj and Sanghavi Vīthal, sons of Kalyānaji of the Vaṇīk Kapol caste on V.S. 1808, Śrāvana Sud 8, Thursday (275) (6th August 1752 A.D.).

Temple of Sumatinātha on Shatrunjaya hill contains an inscription on the pedestal of the main image. It records that this temple was built by Sanghavi Kaccharā Kīkā in V.S. 1810 (1753-54 A.D.). However, the temple has gone by name of Jagat Seth Alamcand at least for the last fifty years. (277)


275. Diskalkar D.B. (Ed.), IK, No. 175
BPSS No. 75
Shastri H.G. (Ed.), GAL, p. 15, No. 149
9. **Temples built during the reign of Alamgir II** (1754 A.D. to 1759 A.D.)

A temple to the south of Adīśvara temple on Shatrunjaya hill, contains an inscription. It records that this temple was built by Vora Kesariśīma resident of Rājanagar(Ahmedabad) and of the Pragyāta caste on V.S.1814 Māgha Vadi 5 Monday. The consecration ceremony was performed by Udayasūri.

Temple dedicated to Sambhavanātha on Shatrunjaya hill contains an inscription dated V.S.1814 (1757-58 A.D.). This temple was built by Śkeṭh Dipcand Sānkalcand a resident of Ahmedabad.

To the south of the temple of Śāh Vardhīcand Gulabcand on Shatrunjaya hill there is a large temple.

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277. Burgess J., *IS*, p.25


279. It corresponds to 27th February, 1558 A.D.

built by Škāh Kuvaraji Ladhā in 1758 A.D. as mentioned in TS, (261) but the author has not indicated his original source of information.

B. Survey according to other sources

Some of the temples mentioned above contain inscriptions while some of them are referred to in the contemporary literature. Therefore it is easy to date their constructions and make a chronological survey of them. But some temples built during the Mughal period do not contain inscriptions, nor they are mentioned even in literature. To make a historical survey of such temples, some other clues should be utilized. Such criteria are as follow:

1) In some temples the number/s of the year/s is/are inscribed by stonemasons. They obviously indicated the dates of their renovations. The dates probably fall within a long period of renovations. The temples at Dwarka, Shamalaji and

281. Burgess J, _op.cit._, p.24
Shankhesvar contain such numbers.

2) The size of the bricks used in temples also supply some clue for dating those temples. The size of the bricks of the Mughal Period was 15 cms. x 22 cms. x 4 to 5 cms. \( (282) \) However this factor would hardly be helpful in dating in case the walls of the temple are well-preserved, but are plastered with cement plaster.

3) The Mughal-type arches used in the temples as architectural components enable us to estimate the time of the construction of such temples.

4) The style of the sculptures carved in the temples also help us in estimating the time of those temples.

According to these four clues the following temples can be ascribed to the Mughal Period.

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282. Mehta R.N., 'Sthal tapās ane utkahanan dvārā maleli mahiti', Gujarāt no Rajākiya ane Sāmskrutik Itihās, Vol.VI, p.397
In Dwarkadēśa temple at Dwarka the numbers of years are inscribed as V.S. 1528 (1471-72 A.D.), 1565 (1508-09 A.D.), 1622 (1565-66 A.D.), 1624 (1567-68 A.D.), 1625 (1568-69 A.D.), 1640 (1583-84 A.D.), 1647 (1590-91 A.D.), 1650 (1593-94 A.D.), 1651 (1594-95 A.D.), 1665 (1608-09 A.D.), 1692 (1635-36 A.D.), 1717 (1660-61 A.D.) etc. (283) Among these most of the years belong to the 16th and 17th centuries. From these numbers of the years it is suggested that the renovation was begun in the latter half of the 15th century A.D. and it continued with good progress from the beginning of the 16th century A.D. to the latter half of the 17th century. The period commences prior to Akbar's conquest of Gujarat and ends with the early part of Aurangzeb's reign. According to Dr. K.F. Somoura the temple in its present form is not older than the Mughal Period. (284)

283. Shastri H.G., 'Dwarka ane beṭnā mahattvānā abhilekho', Dwarka Sarvasangrah, p.239

284. Somoura K.F., STG, p.226
The Gadādhara temple at Shamalaji belongs to the Mughal Period. Until further evidence is not produced to prove to the contrary, in the present stage of our information, after duly considering the dates given in the inscriptions on the temple, stylistic affinities and circumstantial evidence of the legends and general historical period, it could be inferred that the temple of Shamalaji is not later than the 16th century A.D. and not earlier than the 15th century A.D. (285)

Temple of Vāyu Devatā in Vayad (Dist. Mahesana) and the Viṣṇu (Lakṣmi-Nārāyaṇ) pāṇcāyatan temple in Derol (Dist. Sabarkantha) (287) are ascribed to the Mughal Period on stylistic grounds.

The Pārśvaṇātha temple at Shankhosvar (Dist. Mahesana) was destroyed during the invasion by Alaudin Khalaji in circa 1300 A.D. The renovation took place during the 16th century A.D. It is not

285. Mehta R.N., 'Gadādhara temple at Shamalaji', JMSUB, XV, p.117
286. Sompura K.F., STG, p.230
287. Ibid., p.514
known in which particular year the consecration ceremony took place, but it is believed that it occurred between V.S. 1628 (1572-73 A.D.) and 1672 (1616-17 A.D.) (288) during the regime of Vijayasenasūri. Some of the devakulikas around the temple contain the numbers of V.S. 1652 and following years. Therefore it can be assumed that the consecration took place in V.S. 1652 (1595-96 A.D.) or shortly thereafter at the instance of Vijayasenasūri. During the reign of Aurangazeb it was again destroyed. The incident took place between V.S. 1720 (1663-64 A.D.) and V.S. 1740 (1684-85 A.D.). (289) Then it remained in dilapidated condition. The new temple (present temple) was built by Śrī Sangha at the instance of Śrī Vijayaaprabhasūri. He expired in V.S. 1749 (1682-83 A.D.), so the temple was consecrated by his disciple Śrī Vijayaratnasūri in V.S. 1760 (1703-04 A.D.). (290)

288. Muniraj Shri Jayant Vijayaji, Shankhesvar Mahātīrtha,

289. Ibid., pp.75 ff.

290. Ibid., pp.92 f.
Temples of Gangādhara Mahādeva(291) and Sīndhavā- 
hini or Sīndhavāi(292) at Bharuch belong to the Mughal Period.

Temple of Candraprabhu at Surat was probably built after Akbar's conquest of Surat. (293)

The wooden mandapa of a Jaina temple is preserved in Museum and Picture Gallery, Baroda. The original temple including this mandapa must have been erected by Jaina Mārwāris from Jodhpur or Bikaner who were the agents of Rājā Rāi Singhji Rāthor, a prominent general of the Mughal Emperor Akbar and a friend of Jahangir and likewise the leading jagirdār in that part of Gujarat. (294) Most of the figural sculptures carved in it belong to the 16th and 17th centuries A.D. Thus it seems to have been constructed in the 16th

291-292 Desai G.H., Bharuch Shaheer no Itihās, p.52;
Sompura K.F., STG, p.228
293. Desai Isvarbhai, op.cit., p.27
and 17th century A.D.

It is evident that the mandapa does not form one uniform work, but is the product of successive alterations, repairs and additions, most of which, however, have developed organically one from the other.

The Vaishnav temple of Gopalāji at Porbandar was built in the 17th century A.D. in the Solanki style. (296)

295. Ibid., Figs., Nos. 6, 7, 12, 13, 14, 15, 22, 24, 25, 26, 27, 28, 29, 31, 33, 36 and 37
296. Vora Manilal & Dhaky Madhusudan, op. cit.
The present Ambāmātā temple at Khedbrahma does not seem to be very old and belongs to the 17th century A.D. (297)

Temple of Momēmātā (popularly known as Hindolo) in Balej to south of Porbandar belongs to the 17th century A.D. (298)

The Sametāikhara temple in Mandvini Pole at Ahmedabad was constructed about the middle of the 18th century A.D. (299)

297. Rāmādār P.A., SAFIS, p.17
298. Dist. Gaz. : Junagadh, p.804