CHAPTER - III

MONUMENTS AND ARCHITECTURAL REMAINS

There are a large number of monuments and architectural remains of historical importance in the district. Most of them belonging to the Ancient Period are in the form of ruins, while a good number of monuments of the Early Medieval and Medieval Periods are still in good state of preservation.

Description of the monuments given here is according to alphabatical and chronological order.

I. **DARGĀHS** (PLATE - I)

D-1. The Dargah Sharif is near Hauz Qāzi about 1 km. in the West of the city of Budaun. It comprises of many graves. However, the main hall of the Dargāh has four graves only. The southern wall has an inscription in Arabic.

There are four domes and one Hujrā. In the courtyard there are also two graves. The grave of Abdul Majīd Qādri bears the date A.H. 1262. A mosque in Tughlaq Architectural style is also attached to this Dargāh. (Badaun city - Badaun).
DARGĀH

PLATE - I

D - I - OUTER VIEW

D - I - INNER VIEW
The Dargāh of Sheikhpur has an undated Persian inscription. It was rebuilt in the year 1946 A.D. There is a Hujrā in it having a box (piṭārī). It contains a collection of works of Bābā Farid-ud-dīn Shakarganj, a famous Sūfi saint. It is opened every year on the fifth day of Moharram. It is also alleged that the box also has some other collections including a hair of Hazrat Mohammed's beard, a panjā of Hazrat Ali and a hair and tawā of Hazrat Imām Husain. These things are exhibited on the fifth and the sixth day of Moharram.

(Sheikhpur - Bijnārī - Budaun)

DARGÄH

PLATE - II

D-2
II. FORTS

FORT SAHASWAN

F-1. According to tradition the King Sahasravāhu of Sankisā in the district of Farrukhābād came here in Sahaswān for hunting expedition and liked the place very much so he built a Fort here for hunting purposes at Dhand Jhīl. The mythical Parashurāma had destroyed this fort¹ and now it can be seen in the shape of a mound in the north-western side of the lake Dhand. The pottery sherds collected from here belong to Painted Grey Ware Phase.

(Sahaswān city - Sahaswān)

FORT USEHAT

F-2. About the Old Fort of Usehat it is said that a mythical King Yayāti² had built it. The remains of this fort are seen in the middle of the village as a mound. No structural remains are witnessed but big sized brides of different sizes are found from the mound measuring 51x29x7 cm. and 39x29x9 cm. The findings belong to Painted Grey Ware Phase.

(Usehat - Usāwān - Dātāganj)

2 - Zia Ali, op. cit. p. 47.
FORT - KOT-SALVĀHAN

F-3. About the Fort of Koṭ-Salvāhan it is said that Rāja Salivahan had built a Fort in the village Kot during the reign of Vikramājit in about 78 A.D. but no remains of the building is found except a few pieces of masonry which however, appears to be of Muslim Period. The pottery sherds and other remains belong to Kushana to Medieval Period.

(Koṭ-Salvāhan - Bisaull - Bisaull)

FORT BUDAUN (PLATE - III)

F-4. This is the Oldest Monument of the city of Budaun. The remains of its walls and part of a gate are still visible. These are two traditions about its constructions. According to one it was built by Raja Buddha in about 905 A.D. according to other Rāja Ajay Pāl a descendant of Rāja Buddha, founded it in about 1175 A.D. Originally there were three big gates:-

Bhārtaul - the Northern Gate; Marhi - the Eastern Gate and Sōtha - the Southern Gate. However, nothing survives except the remains of Bhārtaul Gate which may be seen in mohalla Mirzāganj near the shrine of Hazrat Mirānji Shahīd
It is also alleged that this fort was originally built by Lakhanpāl the Rāthore king after whom an adjacent village Lakhanpur, got its name. The name of this village figures in the inscription found at Budaun in August 1887. According to the genealogy given in the inscription Lakhanpāl was the last king of his dynasty. However, according to Cunningham Budaun formed part of the dominations of Māhlpāl the Tomar King of Delhi.

He is said to have built the great fort. The present city now stands partly over the ruins of the fort.

(Budaun city - Budaun).

**FORT BEOLĪ**

In 1351 A.D. Ferozshāh Tuglaq appointed Syed Mohammad as the governor of Budaun but one Kaṭihār Kharag Singh or Khargu murdered the governor and his brother Alā-ud-din. Feroz Tuglaq took revenge of it and appointed Malik Daood at Sambhal to suppress the Kaṭihār. The Sultan used to visit this area annually up to A.H. 787 (1385 A.D) for hunting as well as to watch his orders being

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implemented properly. During his excursions Feroz found the area of great hunting ground full of deer, nilgāya and other animals. So to retain such hunting place Feroz had built a strong Fortress at Beoli at a distance of 16 km. from Budaun, in 787 A.H. (1385-86 AD). The fortress named on the name of the Sultan as Ferozpur but people called it Pure Ākharīn (last city) as it was the last building which Ferozshāh could build.

Maulvi Mohammad Karim noted that the surface of the country around Beoli is still strew with old bricks and other debris marking the existence of some building in the earlier days. Now on the site of the fortress a school has been constructed. Some portion has also been inhabited. No remains of the old Fort now exist. A link road from the block Wazīrganj to Beoli, about 3.5 km., is under construction.

(Beoli - Wazīrganj - Bisaull)

FORT SHEIKHPUR (PLATE - III)

F-6. It was built by Sheikh Fārīd Nawāb of Budaun during the reign of Jahāngīr. A big gate and a wall are still

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in existence. The wall had twelve octagonal towers.\textsuperscript{1}

(Sheikhūpur - Ujhāni - Budaun)

**FORT BANAGARH**

During the reign of Mughal King Mohammad Shah the Nawab of Farrukhabād Mohammad Khān Bangash conquered the south-eastern part of the District of Budaun in A.D. 1719 and subsequently Ali Mohammed the Rohilla leader and the adopted son of Dāūd Khan conquered the remaining part of the district.\textsuperscript{2} The fortress of Bangarh now in the form of a vast mound, was built by Ali Mohammed.

There goes a local legend about the erection of this Fort (garh) of Banagarh. As the name Bana or Vana of the village denotes, it was a village having a forest near it. Once Ali Mohammed Khan came here for hunting. Some foxes stood in the way of the hunting dogs and stopped them from moving onwards. This daring scene impressed the Nawab so much that he decided to stay here and he built a fort in the village. However, the fort is now totally ruined and only a mound is left there.

\textsuperscript{1} MMR Bismil, op. cit. p. 68.

\textsuperscript{2} Imperial Gazetteer of India, op. cit. p. 35; E. Atkinson, op. cit. p. 105.
A pot containing some silver coins was found here in 1965-66 which was handed over to the district magistrate. Some kiln baked bricks measuring 45x26.6x6 cm. were also noticed.

(Bangarh - Sālārpur - Budaun)

**FORT USEHAT - MEDIEVAL (PLATE - IV)**

F-8. Fort built by Rohilla Chieftain Fatah Khān Khānsāmā, is still in existence at Usehat. On the site of the fort are located a police station, a branch dispensary, appost office and a pond. One can witness the wall of the fort and a huge gate in the fields, made of Lakhauri bricks. The Rohillas ruled here from 1748 to 1774 A.D. Hence the fort belongs to later Medieval Period. Bricks measure 13x9x1 cm.

(Usehat - Usāwān - Dātāganj).

**FORT BISAULI (PLATE X'A')**

F-9. The Fort of Bisauli was built by the Nawab Dōonde Khan in the year 1750 A.D. It is situated in the north-west

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1 - I am grateful to Mr. Achche Miān of Bangarh for the above information.


of the city on the Bisaull - Chandausl road. It is in the state of total ruine. There is no trace of any building except some huge mud boundary wall. Most of the Lakhauri bricks have been robbed by the inhabitant of Bisaulli and reused in the construction of their houses. Now most part of the fort is under cultivation. And a large part of it has been acquired by the Mandî Samiti. A solitary wall is still existing there to tell the old story of the fort.

(Bisaull city - Bisaull)

FORT UJHÂNî

F-10- The present mound in Ujhâni is said to contain the ruins of a Medieval Fort constructed by one Nawab Abdullah Khân who was the second son of the Rohillâ Chieftain Mohammad and was appointed as the governor of Ujhâni. A tunnel belonging to the mound has been traced in the house of Maulî Ansâr Sâhib. At present there are many new buildings on the mound such as Municipal Board Girls School, a post office, a cattle pond and two sarais.

(Ujhâni city - Ujhâni - Budaun)

1 - MMR Bismil, op. cit. p. 96.
MUD FORT QĀDARCHOWK

F-11. Ruins of a Mud Fort can be seen in the south of the village Qādarchowk. It was built by Ghulām Qādir a famous Rohillā leader.¹ However, there is no traces of the fort as such.

(Qādarchowk village - Qādarchow - Budaun)

¹ - H.R. Nevill, op. cit. p. 299.
III - GRAVES

SATIS' MONUMENTS (SATIYAS) (PLATE - V)

G-1. There are twelve commemorative plinths known as Satis on the bank of Sūrajkunḍ. These are secondary burials of the widows who burnt themselves at the pyre of their husbands. Some of these are of Octogonal shape having inverted lotus at the top. It is said when Qutub-ud-din stormed the city of Budaun, Dharmāl, the local king of Budaun was killed in the battle and his nine hundred wives performed satī (burnt themselves alive) at the pyre.

(Majiā - Jagat - Budaun)

G-2. GRAVE OF MULLĀ ABDUL QĀDIR BUDAUNI

The grave of well known historian of Akbar's time, Mullā Abdul Qādir better known as Budauni who died in 2 A.H. 1004, lies neglected on the main road from Budaun to Dataganj on the right hand side near the village Atāpur close to the mango garden. No care has been taken to preserve it.

(Atāpur - Jagat - Budaun)

1 - H.R. Nevill, op. cit. p. 299.

2 - Ref. from Blockman in Bengal Asiatic Society Journal, 1869 p. 117; A Cunningham, op. cit. p. 2.
G-3. GRAVE OF NAUGAZĀ PĪR

In the village Laxmipur¹, there is a grave of Gharib Shāh Pahalwān better known as Naugazāpīr. He is said to be one of the soldiers of Syed Sālār-e-Masood Ghāzī, who stayed here with his soldiers for a considerable period of time. The grave measures 7.50 mtr. long, 3.9 mtr. wide and 60 cm. high. There are some other graves also in the vicinity and an urs is held annually in the veneration of the saint. It seems to belong to the late Medieval Period. It has been recently plastered and renovated in modern style.

(Laxmipur - Āsafpur - Bisauli)

G-4. NAUGAZĀPīR UJHĀNĪ (PLATE - V)

There is one barrel shaped grave of some unknown Muslim saint popularly known as Naugazāpīr in Ujhānī.² It measures 7.65x6.95 mtr. formerly made of Lakhauri bricks. It is difficult to determine the date of the main grave. It may belong to the late Medieval Period. On the southeast side there is one more grave of some unknown person.

(Ujhānī city - Ujhānī - Budaun)

2. Ibid. p. 256
G-5. GRAVE OF ELEPHANT.

There is a grave of the elephant of Shāh Makhdoom Shāh Wilāyat in the shape of a platform. It stands by the side of the mosque and the grave of the saint.¹

The grave has recently been plastered. Nothing much can be said definitely about it.

(Gunnaur city - Gunnaur)

Gd-1 - **GUMBAD-IMĀD-UL-MULK OR PISAN ḤĀRĪ KĀ** (PLATE - VI, VI 'A)

The tomb of Imādul Mulk is known as Pisanhārī kā Gumbad, built in A.H. 820. It is situated in the west of the city near Zīrārat of Badrud-dīn-shāh Wilāyat Sāhib. It is square in shape measuring 7.65x7.65 mtr. having three doors and two slabs with inscriptions. One inscription is on white sandstone and other on red sand stone. The date on the both inscriptions differ by five years.  

According to Bismil Indul-Mulk was the general of the army during the Lodi dynasty. He further adds that the name of later's brother was Ahmad Khan an army officer who buried in Gumbad Rāpar.  

(Akrampur Nagar Garhi - Sālārpur-Budaun)

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Close to the Rauza Chimni stands a square shaped tomb measuring 10.30 x 1.30 mtrs. Cunningham recorded it 9.70 mtrs square. It has three doors one each in north, last and south sides. It is said that it might have been a check post to protect the city. But in my opinion it is not a check post but a tomb. It is "Chaukor" or square building (having four corners) that is why it is called a "chauki" or check post. It is ornamented with a single band of dark blue glazed tiles and rather a flat dome. It bears an stone inscription which bears the name of Khan Ahmed Khan runs as follows:

(Dar Ahad Daulat Khan Ahmad Zamân
Daulat Humâyûn Ā zam Khud Duniyâ Namood)

According to it in the reign of Khan Ahmad Khan Humâyûn Ā zam himself built it. Cunningham and Fuhrer associated this building to Islâm Shâh Sûr.²

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It is dated A.H. 957. However, according to Bismil Ahmad Khan, a chief who lived at Budaun during the reign of Bahlol or Sikandar Lodi is buried in the tomb. He further adds that the tomb might have been built in the time of Azam Humayun, son of Barbak and the grand son of Bahlol Lodi.  

According to Zia Ali this tomb is made on the pattern of some Russian tombs.  

(Akrampur Nagar Garhi - Sālārpur - Budaun).

Gd-3. GUMBAD - SHĀH YAMAN

It is situated on the west of the city on the eastern bank of the river Sot. It is alleged that this building houses a grave of the king of Yaman. It is said that after being blind he came to Budaun and stayed here for several days at the Ziarat of Sultān-ul-Ārāfīn where he regained his eye sight.  

Thereafter he spent his life at Budaun and was buried on the eastern bank of river So-t. It is in ruin condition and neglected now.

(Budaun city - Budaun)

1. M.M.R. Bismil, op. cit. pp. 58, 59. Bismil remarks that Fuhrer has associated this tomb to Daulat Khan is incorrect. Fuhrer made no such references and had described separately the tomb of Daulat Khan (Fuhrer op. ci.p.221 b)


Gd-4. **GUMBAD - KALĀH**¹ (PLATE - VII)

In the north-east of the Rauzā Ikhlās Khān there is a huge Gumbad of an unknown personality. Due to heavy rains in the year 1976 the dome has fallen down. The four walls are in poor condition. It is square in shape having the measurement 13.8 mts square. Thickness of the walls is 3 mts. Upto plinth it is 1.8 mtr. There are blue glazed square tiles ornamented with the name of Allah in Arabic script. There are three gates, on the eastern gate a stone slab bearing "Bismillāh hirrahmā nir rahlm" and Lāilāha illallāh Mohammadur rasūllallāh" had been fixed but now it is under debris or somebody has taken it out. No date has been shown on any slab.

(Budaun city - Budaun).

¹ Zia Ali, op. cit. p. 276.
V - HAZĪRĀ

1. There is a Hazīrā surrounded by four walls having three graves. It is alleged that these graves are of those warriors who had come along with Hazrat Syed-Sālār-I-Masood-Ghāzi in A.H. 441. This Hazīrā is situated at the end of the village Lakhanpur in Budaun. According to local tradition the little finger of Syed-Sālār-I-Masood is buried in this Hazīrā and on the first Monday of Hindi Month Jyesṭha (same time in May-June) a fair is held in Lakhanpur. The village itself is of historical importance as it got its name after the king Lakhanpāl of Budaun of Rāṭhor dynasty. (Lakhanpur - Jagat - Budaun).

2. A Hazīrā is situated in the west of the city of Bisaul near a tank by the right side of the Bisauli - Islam Nagar road. The graves of the tutor of Nawāb Dunde Khān and his other family members are situated in this Hazīrā. It is made of Lakhaur bricks and represents later Medieval Period architectural style. Bricks used measure 13.5 x 6.5 x 2 cm. (Bisaul city - Bisauli)

HAZIRA
PLATE - VIII

H - 2
OUTER VIEW

H - 2
INNER VIEW
VI - İDGĀHS

I-1. İDGĀH SHAMSĪ (PLATE - IX)

This is one of the oldest monuments of Budaun situated about 1.5 km away from main city. It was built by Sultan Shamsuddin Iltutamish when he was the governor of Budaun between A.H. 599 to 606 (A.D. 1201 - 1209). The idgah is called at his name as 'Shamsi İdgāh'.

Its massive brick wall is 90 mts in length. It bears ornamental border near the top which originally had blue glazing. A pulpit to deliver Khutbā is also here. In the south of this pulpit are some Qurānic verses which at present are not readable. In the west of the İdgāh is Ziārat of Hazrat Badra-ud-din Shāh Wilāyat.

The side gate of the pulpet has seven stairs as an entrance to the Ziārat. The southern plat-form is used for prayer and that in the north has now several trees on it. The wall of this side is very weak.

(Akrampur NagarGarhī - Sālārpur - Budaun).

I-2 İDGĀH (PLATE - IX)

In the main graveyard of Bisauli in the north-west of the city is situated an İdgāh. It had been built in 1388 A.D. but no mention of the builder has been
made anywhere. The main gate has been newly constructed in the year 1969 by the Muslims of the city. Architectural style indicates it should be of Medieval Period.

(Bisauri city - Bisauri)

VII - IMĀMBĀRĀ

IMĀMBĀRĀ - GATE (PLATE VII)

The Imambara, near the mosque of Dulah Khan, represents the period of Nawab Dunde Khan, the Rohilla Chieftain. Only the main gate and some crumbled walls have survived from the onslaughts of the time and men. People have completely destroyed the other buildings and have constructed their modern houses. The main gate is in original form, represents later Medieval Period.

(Bisauli city - Bisauli)

VIII - KOTHĪ

KOTHĪ - SĀHABZĀDĀ HAIDER ALĪ (PLATE X, X'A')

An extensive building in the west of the main city of Bilsī is known as the Kothī of Sāhabzādā Haider Ali; initially founded by a vaisya named Jasrām of Sirasaul by the orders of Bilsīl Singh a landlord of the neighbourhood, later on bought by Sāhabzādā Haider Ali of Rāmpur. He built many good houses also. The koṭhi is in dilapidated condition surrounded by cultivated fields.

A Wall - Although all buildings in the vicinity of the koṭhi have been completely ruined, but a big wall of this old fortress (Koṭhi) still stands here.

1 - H.R. Nevill, op. cit. p. 175.
Main Gate - A lofty main gate still survives facing the mosque and Maqbarā of Sāhabzāda Haider Alī. Lakhauri bricks of Medieval Period have been used in the construction of these buildings.

(Bilsī - Ambiāpur - Sahaswān)

IX - MADARSĀ

M - MADARSĀ MAGHĀRIĀ/MUIZZĪ

It is said that Qutub-uddin Aibak or Shams-ud-din Iltutmish founded a Madarsā in the name of his former master Muizz-ud-din in Budaun city. In its courtyard was the grave of Tāj-ud-din Yalduz. New buildings have now been erected on the site. It is not in existence.

(Budaun city - Budaun)

X - MOSQUES

Mos - 1. MOSQUE QUTABĪ

In Mohallā Syed Bārā there is a mosque known as Sahanwālī Masjid. This mosque was originally built by Qutab-ud-din Aibak during his governorship of Budaun for the Friday prayer. When the bigger mosque was named as Jāmā Masjid Shamsī, this mosque became popular as Jāmā Masjid Qutabī. It was rebuilt by the Muslims of the city. Since it has a

KOTHI

PLATE - X'A'

K - WALL

F - 9
big courtyard so it is known as Sahanwali Masjid. There are some graves of Muslim saints in its compound. A few inscriptions are also there but since these have thick white wash coating it could not be read.

(Budaun city - Budaun)

Mos - 2. JĀMĀ MASJID - BUDAUN (PLATE XI, XII)

It is one of the earliest and largest specimens of Mohammadan Architecture. According to an inscription, on the eastern main gate this mosque was built in A.H. 620 (A.D. 1223) by Shams-ud-din Iltutmish in his twelfth reignal year.

Inscription reads as follows:

It measures 82.80 x 64.80 mtr. externally and 54 x 28.20 mtr. internally. Its base is made of big sand stone and kankar blocks which is 3.6 mtr. high. However, the main structure is built of bricks. The central dome which was later on restored in the time of Akbar, contains many slabs of kankar. The main gate is of sand stone which contains overlapping arches like those of Jāmā Masjid.

1 - Cf. A. Cunningham, op. cit. p. 5; MMR Bismil, op. cit. p. 42.
2 - A. Fuhrer, op. cit. p. 21 II b; E. Atkinson, op. cit. p. 158
of Delhi. The main structure of the mosque has square shaped four rows of massive brick pillars varying in size from 1.80 to 2.40 mtr. just in front of the back wall. Similar type of pillars are repeated in the remaining three sides of the mosque. The main dome in the central portion, is 12.90 mtr. in diameter supported by 5.10 mtr. thick massive walls. It has pointed arches on all the sides while the front arch is 5.4 mtr. Other arches are 5.32 mtr. wide before the main arch there is another dome of 9.00 mtr. span over which rises the front wall of the mosque nearly concealing the massive dome behind it. This part of the building is perhaps later in date and is said to have been made by Sheikh Khūbū the foster brother of Jahāngīr in A.H. 1013. There is a stone inscription fixed on the right side wall of the inner arch near the entrance.

"In the time of Jalāl-ud-dīn Mohammad Akbar Bādshāh ghāzī in the year A.H. 1013 one thousand and thirteen" this masjid was built by Qutb-ud-dīn Khān Chīstī alias Sheikh Khūbū Kokā (foster brother) of Abdul Muzaffar Salīm Shāh Ghāzī, son of Jalāl-ud-dīn Mohammad Akbar Shāh under the

1 - A. Cunningham, op. cit. p. 6; MMR Bismil, op. cit. p. 46.
superintendence of Nawab Sheikh Ibrāhim son of aforesaid Khan (Qutb-ud-din of Khūbū) written by the custodin of the building Abdul Malik Qāzi."

An other inscription on the left side of the same arch records the date A.H. 1011. There are two similar entrances on the right and the left sides which lead direct from the smaller streets on the north and the south in the courtyard of the masjid over the middle of the another doorway. Here is another inscription bearing the name of Abdul Mujāhid Mohammad Shāh Tughlaq and the date A.H. 726 (A.D. 1326).¹

According to it the restriction of the masjid was done by Hussain the son of Hasan. It is said that originally the entire surface of the inner walls of the masjid had raised ornamentation in blue glazed tiles. However, there is not trace of it. At present it has cement plaster in green colour. The outside is very plain having lines of simple brick mullings but the small towers at the four corners are richly ornamented with various pattern of geometrical tracery. According to Cunningham this building originally was Harmandir temple of Mahlpāl.² However, its construction

2 - Ibid. p. 4.
MOSQUES

PLATE - XII

MOS - 2
INNER VIEW ENTRANCE

MOS - 3
does not indicate so. The building is raised on a foundation facing exactly to the Kāwā. Perhaps, there is no temple which has such a perfect direction which may coincide with that of a mosque. It may be possible that same material of a demolished temple might have been used in the mosque.

(Budaun city - Budaun).

MOS-3. JĀMĀ MASJID RAMZĀNPUR (PLATE - XII)

In Ramzānpur village there is a mosque in Shājahānī Style at a short distance from Budaun-Qādar Chowk metalled road and 14.5 km. south of the district headquarters. It was rebuilt in the year 1294 A.D.

(Ramzānpur - Qādarchowk - Budaun)

MOS-4. JĀMĀ MASJID - SAHASWĀN (PLATE - XIII)

The Jāmā Masjid of Sahaswān is situated in the Qāzi Mohalla Humāūn Purā on the mound of the Old Fort said to be original founded by Sahasravāhu a mythical king of Farrukhābād. According to Bismil this mosque was built by Mohammed Tughlaq in the year 750 A.H. or 1350 A.D. It was a massive

1 - MMR Bismil, op. cit. p. 41.
2 - Ibid, p. 41.
3 - M.R. Nevill, op. cit. p. 239; MMR Bismil, op. cit. p. 95 Zia Ali; op. cit. p. 260; A. Fuhrer, op. cit. p. 24 II b III.
4 - MMR Bismil, op. cit. 95.
building. A slab fixed here bears an inscription in Kufi script. The mosque was reconstructed and the old slab was transferred and refixed at the entrance, whatever is visible reads as follows.

The area of the mosque measures 30 x 30 mtr. It has got the domes belonging to two different architectural traditions. Two of them at the entrance ends are shallow and seems to belong to Tughlaq period while remaining three in the middle are in Shāhjahānī style. These three are evidently the later additions.

MOS-5. MOSQUE NEAR PAKKĀ TĀL (PLATE - XIII)

In the south-west of the Pakkā Tāl there is a mosque having some decoration of Shāhajahānī motifs. There are shallow domes with inverted lotus design and three graves in the courtyard of the mosque.

(Budaun city - Budaun)

MOS-6. JĀMĀ MASJID - ALĀPUR (PLATE - XIV)

In the middle of the town of Alapur stands a Jāmā Masjid built by Alā-ud-din the founder of the town Alāpur. It was reconstructed by Aurangzeb. Hence it bears two inscriptions
inside the mosque one of them bears the year 1071 H. (1671 A.D.), the other inscription outside the building bears the year 707 H. (1307 A.D.). As the dates of the two inscriptions differ too much so it may be said that outer inscription is a slab of some other building but has been fixed here. The length and breadth of the mosque is 19.50 x 19.50 mtr. It bears two minarets one low dome. The architectural style indicates it to be of early Medieval Period.

(Alāpur - Miāūn - Dātāganj)

This mosque is known after the Mohallā Sotā where it is situated. It is said that in his childhood Hazrat Nizāmuddin Auliā used to study in it. In the south wall of the mosque there is a riche (Tāq) for the lamp. An inscription assigns to the earlier period of Muslim settlements. However, the first builder of this mosque was Hisāmud-dīn. After that Hazrat Nizāmuddin Auliā extended it. It was later on reconstructed by Mohammad Munir in A.H. 11203 (1720 A.D.).

(Budaun city - Budaun).

1 - H.R. Nevill, pp. 139, 163; A. Fuhrer, op. cit. p. 20 II
MMR Bismil, op. cit. p. 101; E. Atkinson, op. cit. p.1
2 - MMR Bismil, op. cit. p. 101; A. Fuhrer, op. cit. p.20 II
3 - MMR Bismil, op. cit. p. 53.
MOS-8. **FOUR MOSQUES - BUDAUN**

Fuhrer provided a very brief description of four smaller mosques i.e. Masjid of Haider Shāh erected by Mohammad Ādil Shāh in A.H. 957. The Bādāmi Masjid and Khurmā Masjid both built by Aurangzeb in A.H. 1080 and A.H. 1092, respectively and the Masjid of Nizām-uddin built by Mohammad Shāh in A.H. 1140. At present these mosques have lost their importance.

(Budaun city - Budaun)

MOS-9. **JĀMĀ MASJID - QADAM-I-RASŪL**

The Jama Masjid of Ujhāni was erected by Nawab Ābdullāh Khan. It may be divided into two parts. The back portion is completely modern. The Shāhjahānī arches found here have been floral motifs. Its dome is capped by inverted lotus and topped by three 'Kalashes.'

(Ujhāni city - Ujhāni - Budaun)

MOS-10. **JĀMĀ MASJID - BISAULĪ (PLATE - XV)**

The Jama Masjid of Bisaulī city was built by the Nawab Dunde Khan. It is known as the "Masjid Pir Ki Penth"

1 - A. Fuhrer, op. cit. p. 22 II b.

measuring 30 x 30 mts. There are four burzs at four corners. Two minerates are square shape and two are of found shape decorated with inverted lotus representing Shāhjahānī Architecture. The painting in the ceiling is now white washed but Kutbā with date is visible as follows:

There is a square tank in the compound of the mosque which was used to store water for ablution. Now a days it is not in use because of provisions of running water. Each of its sides is 7 mtr. and depth is about 2 metres. Its architectural style indicate later Medieval Period.

(Bisauli city - Bisauli)

MOS-11. MOSQUE - BEOLI (PLATE - XVI)

Opposite to the school out of the village Beoli stands a ruined building telling the story of its past. It is said that it was built by Nawab Dunde Khān of Bisauli. People called it the fort but it is so small and the style indicates that it cannot be the fort. The boundary of the building has fallen down. It had been built of Lakhauri bricks. Among the five Gumbads only three have survived.

two had collapsed completely, the debris of which can still be seen in its courtyard. There is one adequately intact big room generally known as the Maqbara, but it has no remains of graves as such. On the debris of its style size mud filled well near the entrance and direction of the building it must be called a mosque rather than a maqbara. Its style can be compared with that of later Moughal architecture.

(Beoli - Wazirganj - Bisauli)

MOS-12. MOSQUE - USEHAT (PLATE - XIV)

The mosque built by Fateh Khan Khansamah a Rohilla Chieftain of Usehat, is on the mound of the Old Fort. It has recently been plastered so it has lost its original beauty. It has two minarets, built of Lakhauri bricks. It belongs to later Medieval Period.

(Usehat - Usawan - Dataganj)

MOS-13. MOSQUE - DULHA KHAN (PLATE - XVII)

In the heart of the city of Bisauli, is situated a mosque built by Dulha Khan the brother of the Nawab Dunde Khan. It is built in Shahjahani architectural style since the dome have been capped with inverted lotus. The painting of the ceiling has become invisible because of intermittent white washing. It measures 25 x 30 mtr. A madarsa is annexed

Zia Ali, op. cit. p. 47.
to it. The Katba and date of its construction are not visible. It belongs to later Medieval Period.

(Bisaulli city - Bisaull)

MOS-14. MOSQUE - IBRĀḤĪM KHĀN

In the west of the city of Bisaull stands a mosque built by one Ibrāḥīm Khān. Qatbā and date are not legible. It is generally renound that it is about 225 years old. It is built of Lakhūrī Bricks in the Shāhjāhānī architectural style.

(Bisaull city - Bisaull)

MOS-15. MOSQUE - GUNNAUR (PLATE - XVII)

In the vicinity of the Zīārat of Shāh Makhdoom Shāh Wilāyat in Gunnaur there is an old mosque. The noticeable feature of this mosque is that there are only two minarets on either sides but no dome, belongs to later Medieval Period.

(Gunnaur city - Gunnaur)

MOS-16. MOSQUE - ISMĀĪLPUR

There is a small mosque in the village Ismāīlpur having low dome situated on Budaun-Qādar chowk road about 18.5 km away from the district head quarters. This structure is ascribed to Mian Mumtaz-ud-din of Sheikhūpur. Lakhārī bricks

1 - MMR Bismil op. cit. p. 102; H.R. Nevill, op. cit. p. 206
of different sizes have been used. Some portion of it has been rebuilt.

(Ismā'ilpur – Qādarchook – Budaun)

MOS-17. MOSQUE – BILSI (PLATE – XVIII & XXXI)

The mosque is situated in Bisli in the premises of the royal buildings of Nawab Sāhabzādā Haider All of Rāmpur. It is in preserved condition. It stands by the north side of the Maqbara of the above said Nawab and his wife. The mosque bears four minarets. Noteworthy feature is that it has no dome. To the right of the mosque are the vats of indigo. The architectural feature indicates the Medieval Period.

(Bilsi – Ambiapur – Sahaswan)

MOS-18. MOSQUE-SAHASWAN (PLATE – XVIII)

The mosque is situated in the west of the city on the Platform of the Rauza Pīrān-e-Pir in the Mohalla Paṭṭiyāqīn Mohammad. The dome of the mosque is squattish and has got a hexagonal base in early medieval style. It is made of Lakhauri bricks. Now is plastered.

(Sahaswan city – Sahaswān).

XI - MOUNDS

Mounds are the treasures of the ancient cultural remains. A large number of pottery sherds antiquities and even impressions of the old settlements are also witnessed from here as illustrated below according to the chronological order:-

MD-1 - MOUND - GULARĪĀ

Mound is divided on North-east side of Budaun-Dātāganj road about 11.2 kms from Budaun city. The mound is big but divided into two parts by a road.

The ceramics collected from here belong to Och-reColour pottery (OCP) Phase Painted Grey ware to Medieval Periods.

(Gularīā - Jagat - Budaun)

MD-2 - MOUND - RAFĪĀBĀD

A large but low mound is in the village Rafīābād which is situated on the Budaun-Bareilly road at a distance of about 16 kms from the district headquarters and is linked with an unmetalled road about 2 kms from Bināwar. It is alleged that the mound contains the ruins of seven ancient wells. The Pottery sherds picked up from here belong to Och-reColour Pottery (OCP), Painted and Plain-Grey ware Phase, Crude Black and Red ware of Medieval Period.

(Rafīābād - Sālārpur - Budaun)
MD-3 - MOUND - SIRSA-THER

The mound is situated between Sālārpur and Sīrsa villages at a distance of about 1/2 km from the Budaun-Bisauli road. It is divided in four parts and some part of it is under cultivation. Old burnt bricks structures are still visible. The bricks generally measure 46 x 27 x 5.5 cms. Most of the cultural findings belong to protohistoric and early Christian centuries and a few belong to Medieval Period.

(Sīrsa-Ther - Sālārpur - Budaun)

MD-4 - MOUND - SANDI

The mound at Sandi village lies on the north side of the Mīaun block at the distance of 6 kms and 21 kms away from Dātāganj tahsil headquarters. Major portion of the mound is inhabited and under cultivation. It is of great archaeological importance.

At a little distance there is another smaller mound. According to a local tradition Parashurām observed penances here.

Both the mounds are separated by fields. Big sized bricks with key impression are found measuring 25 x 25 x 8 cms and 25 x 25 x 5 cms. Ceramics and antiquities collected from here indicate that the site had settlements during Och-re Colour Pottery (OCP) Kushāṇa Period and Late historic
Periods.

(Sândî - Miāûn - Dātāganj)

**MD-5** MOUND - BINĀWAR

The village Bināwar is 14.4 kms away from the main city of Budaun. The village is situated on a big mound. It was founded by Rājā Ben¹ - a celebrated character of epic age. A platform with heap of ashes found here is said to be the sacrificial remains of the king.

The pottery sherds and antiquities collected here belong to Painted Grey ware, Grey ware, Black slipped and Red ware Phases.

(Bināwar - Sālārpur - Budaun)

**MD-6** MOUND - UTARNĀ

The mound is situated on the north-east of Budaun-Dātāganj road about 12 kms from Budaun. The mound is low, partially cultivated and inhabited. It is a treasure of archaeological remains.

The pottery sherds and antiquities collected from here belong to Painted Grey ware Phase to Post Gupta Period upto IX Century A.D.

(Uternā - Jagat - Budaun)

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MD-7 - MOUND - SUCHAULI

There is a mound at Suchauli village which is situated in the interior of the south-west of Bisauli block at a distance of 5 kms. The mound is called Kushak Kherā. It is at the left bank of the river Sot. A vedi is still there on the mound. It is said that it had been the sacrificial plateform of Vālmī-ki and temples of Lava- and Kusha. No remains of old construction are visible according to tradition it was the birth place of Lava- Kusha that is why it is called Kushāka Kherā. The archaeological remains indicate it to be of the Painted Grey ware, Northern Black Polished and Kushāna Periods. Though there is no historical evidence about it yet the findings are enough to say their history of the past.

(Suchauli - Bisauli - Bisauli)

MD-8 - MOUND - BAGRAIN

A big mound about 5 meters high stands in the village Bagrain which is situated at a distance of 10 kms from Bisauli in the last of the tahsil head quarters by the side of Bisauli-Aonla road at a distance of 14 kms in the north of the block office. Most part of the mound is under cultivation and some portion is inhabited. Cultural findings belong to Painted Grey ware, Northern Black Polished ware and Kushāna Periods.

(Bagrain - Wazirganj - Bisauli)
MD-9 - MOUND - WAZIRGANJ

About one and half km in the north-east of the village Wazirganj is a mound about 6 meters high from the ground level. Most part of mound has been cut by the farmers for cultivation but still it covers a vast area. There is a Devi temple on it. It is a treasure of relics of archaeological importance. The findings belong to Painted Grey ware and Northern Black Polished Periods.

(Wazirganj - Wazirganj - Bisauli)

MD-10 - MOUND - BASELA

A big mound is situated at the village Baselä. The village is inhabited on the mound and a portion of it is under cultivation. It is at a distance 5 kms. from Dātāganj on the north east side of Dātāganj-Sādullāhganj road and on the north of Dātāganj-Belāḏāndī road linked with an unmetalled road. It is said that once there had been a dense forest here inhabited by Bhilas.

The mound has yielded rich cultural findings. A wide road or a wall of burnt bricks is traceable on the ground surface of the mound. Many sherds of clay pots of different shapes and sizes are still visible. A big trough bearing a diameter of 1.2 meters can still be witnessed in the section of this mound. A big sized storage jar having a circumference of 2.52 mtrs with the height of 1.02 mtrs
and diameters of 42.00 cms of Red ware has been dug out of the mound of Kushāna Period. A number of other findings are with the villagers. Cultural findings belong to Painted Grey ware to Kushāna Period.

(Baselā - Dātāganj - Dātāganj)

MD-11 - MOUND - SAINJANI

The village Sainjani is situated at a distance of 12 kms from Dātāganj on the south of the black head quarters and on the north of Dātāganj-Usehat road. The village settlement has covered a vast part of the mound. The mound has been cut to pass the road. No remains of ancient structures are noticed but the pottery sherds belong to Painted Grey ware Phase Northern Black Polished Phase (NBPW) to Medieval Periods.

(Sainjani - Dātāganj - Dātāganj)

MD-12 - MOUND - BAMANPURĀ

The mound near Bamanpurā village is an old isolated now completely deserted. It is situated on the south-eastern side of the block head quarters at a distance of 5 kms in the north of Miāūn-Usāwān road. There is no approach road upto the mound. There are no structural remains but other archaeological findings belong to Painted Grey ware, Mauryan and Kushāna Periods.

(Bamanpurā - Miāūn - Dātāganj)
MD-13 - MOUND - NABİGANJ

The mound near the village Nabīganj¹ is an old settlement. It is said that Nabīganj mound had been the capital of the King Yayāti who was married with Sharmishṭhā the maid-servant of Devayāni the daughter of the saint Brahaspat. This mound is about 15 mtr high from the ground level and an Intermediate College has been erected on one portion of the mound. The Architectural remains could not be traced out of the mound but pottery sherds and ceramic antiquity which is gathered vary from Painted Grey ware to Kushāṇa Period. The mound is situated on the south-eastern side of the block headquarters at a distance of 11 km at Miāūn-Labhāri road.

(Nabīganj - Miāūn - Dātāganj)

MD-14 - MOUND - USEHAT

It is a big mound of an old settlement and that of the fort of Yayāti,² a mythical king and the Rohillā Chieftain Fateh Khan Khānsāmā³ is found in the village Usehat. The mound is 9 mtr high from the ground level. It is totally inhabited and cultivated. People have built their

¹ Zia Ali, op. cit. p. 47
² Ibid.
³ H. R. Negill, op. cit. p. 267; MMR Bismil, op. cit. p. 101
houses with the big bricks found in the mound. The bricks measure 51 x 29 x 7 cm and 39 x 29 x 9 cm. The mound is a treasure of old findings. A road has divided the mound and the new fort of Fateh Khan into two parts. In the middle of the village a lane by the name of Thandi Gall is a treasure house of archaeological findings. The findings belong to Painted Grey Ware Period to Medieval Periods.

(Usehat - Usawān - Dātāganj)

MD-15 - MOUND - BĀDŠĀHPUR

There is a big mound in the west of the village Bādshāhpur. In due course, the ancient village was destroyed and subsequently was renamed as "Nathiā Kherā". The mound and village lie at a distance of one and half km from Bilsi. Big sized bricks of Medieval Period including those of Wedge Shaped are found from the mound. The bricks bear three finger (key) marks. Major portion of the mound at present is under cultivation, findings belong to Painted Grey Ware, Kushāna and Medieval Periods.

(Bādshāhpur - Ambiāpur - Sahaswān)

MD-16 - MOUND - SAHASWĀN CITY (PLATE - XXII)

The mound is made up of the debris of the Old Fort of the king Sahasravāhu a mythical ruler of Sankṣis of Farrukhābād

district. Parashurāṁ had destroyed the fort. Now it is in the shape of a mound. It lies in the north-western side of the city at the bank of the lake Dhand. Its extent area is about 1.5 km and the height from the surrounding of Qāzi Mohallā is established on this mound. The mound has been divided into two parts by a modern road. An overhead water tank has also been made here by cutting a portion of the mound. The western portion is used as a cemetery. Findings belong to Painted Grey Ware Period and Red Ware Phases of Medieval Period.

(Sahaswān city - Sahaswān - Sahaswān)

MD-17 - MOUND - CHANDRĀMAŪ

This mound situated between Bināwar and Mohammadpur Vihār villages, has yielded bricks measuring 30 x 20 x 5 cm. Some coins of no details are known, were also found sometime back from here.

Most of the pottery sherds and cultural findings belong to the late Northern Black Polished Phase to Medieval Period.

(Chandrāmaū - Sālārpur - Budaun)

MD-18 - MOUND - UNAULĀ

The mound is situated on the south-east side of Budaun-Dataganj road about 9.6 km from the district headquarters.
It is a high mound partially inhabited and partially cultivated.
The cultural findings broadly belong to the late Northern Black Polished ware (NBPW) to Kushāṇa Period.

(Unaulā - Jaģat - Budaun)

**MD-19 - MOUND - NĀTHŪ**

The village Nāthū is situated on the south-east side of Budaun-Dātāganj road 13 km away from Budaun.
The mound is big one but it is partly inhabited and partially is under cultivation. It has rich cultural findings generally belong to Northern Black Polished (NBPW) Ware and Kushāṇa Period.

(Nāthū - Jagat - Budaun)

**MD-20 - MOUND - MOHAMMADPUR VIHĀR**

The village Mohammadpur Vihār is an old settlement situated at a distance of 3 km from Bināwar. An ancient underground wall encircles the village. The bricks used in it measure - 45 x 25 x 7 cm and they bear round or horizontal key marks.

Pottery and other findings belong to late Mauryan and Kushāṇa Period.

(Mohammadpur Vihār - Sālārpur - Budaun)
MD-21 - MOUND - NIZÄMUDDĪNPUR SHĀH

The mound is situated in the village Nizam-ud-dinpur Shah. It is about 6 mtr high from ground level. Traces of a big wall of baked bricks measuring 43 x 31 x 7 cm is still visible.

Findings belong to Kushana Period.

(Nizām-ud-dīn pur Shāh - Āsafpur - Bisaull)

MD-22 - MOUND-KOT-SĀLVĀHAN

There is a mound at the village Koṭ-Sālvāhan named after the mythical king Sālvāhan, who had built a fort here. Now it is in the shape of a mound. There are no remains of a fort on the mound except some scattered pieces of masonry. A large part of the mound is inhabited, while some part is under cultivation.

Findings belong to Kushāna and Medieval Period.

(Koṭ-Sālvāhan - Bisaull - Bisaull)

MD-23 - MOUND - PAIGĀBHĪKAMPUR

There is a mound in the village Paigā Bhikampur situated on the Bisaull-Ānolā road at a distance of 5 km. from tahsil headquarters. The mound is partially under cultivation.

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Most of the Red Ware pottery sherds collected from the mound, belong to Kushāṇa Period.

(Maiga Bhilkampur - Bisauli - Bisauli)

MD-24 - MOUND - NAITĀ - JHUKSĀ

The mound lies between the two villages named Naitā and Jhuksā. It is situated at a distance of 35 km. on the Samrer-Sādullāhganj road on the northern side of the block headquarters. The mound covers a considerable area but it has lost its height because of incessant soil erosion during rainy season. Some part of it is under cultivation. The cultural findings belong to Kushāṇa Period and Medieval Period.

(Naitā-Jhuksā - Samrer - Dātāganj)

MD-25 - MOUND - SAMRER

The mound of Samrer is situated at a distance of 10 km. from Dātāganj tahsil headquarters on the northern side at the Dātāganj-Sādullāhganj road. The mound is opposite to the Samrer block headquarters. This big mound is totally under cultivation and inhabited. It has been bisected by the Samrer-Chuṭmurl road. It has no structural remains but archaeological findings belong to Kushāṇa and Medieval Period.

(Samrer - Samrer - Dātāganj)
Alāpur is an old settlement situated on a mound on the northern borders of the Pargana Usehat and now in the block Miaūn. It lies in 27° 55' N 79° 15' E on the metalled road from Budaun to Miaun at a distance of 19 km. south-east of the district headquarters. The name of the village has been derived from the name of the Syed Sultan Alā-ud-dīn Alam Shāh who reigned Delhi upto 1450 A.D. and desired to reside at Budaun because of the beauty of the area and hunting facilities. Before this naming of the village there was an older village in existence and an aboriginal race called Bhīhars were inhabited here, but little is known about the people. ¹

According to the local tradition it was called by the name of Naqar Suhāyan a town of beautiful jungles, where lived an aboriginal caste Bhamar. They were very brave and hostile, so Alā-ud-dīn sent Rājā Rāo Ajai Rām to suppress them. The Raja destroyed the village on the day of Holi and Alā-ud-dīn gave the village a new name Alāpur. Another study goes that Monarch Alā-ud-dīn gave the place to a local poet Ālā-be-Nawā in reward for a complimentary couplet as:-

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"Chishan nazir-i-tu gardid dar sharif-i-gauhar, 
· Zikar-i-Fātimā hastl waaz sadof gauhar."¹

These are reasons behind the derivation of the name of the town. However, it is an old town having a bright past history bearing various architectural and archaeological remains belonging to Kushāna to Medieval Period.

(Alāpur - Miāun - Dātāganj)

MD-27 - MOUND-ABDULLĀHGANJ

The mound situated on the Budaun-Kasganj road at a distance of 9 km from Budaun, is known as Khiwāli Tāl. It is totally cultivated. Findings belong to Early Christian Centuries and Medieval Period.

(Abdullāhganj - Ujhāni - Badaun)

MD-28 - MOUND-AFGHĀNĀ/PARVEZ NAGAR

There is a mound about 5 km away from Bisauli in the village Afghānā or Parvez Nagar. The mound stands in the west of the village bisected by a pedestrian track. Most part of it is inhabited and a little is cultivated. It is about 3 mtr. high from ground level. On the mound there is a foundation traces of a destroyed hall measuring 5,70 mtr. square, thickness of the wall is 41 cm.

1 - H.R. Nevill, op. cit. p. 163.
There is one well on the mound filled up with mud, diameter 2 mtr. Traces of its circular plinth base about 28 cm wide, is still visible. The bricks used in this well are well baked, measuring 28 x 28 x 9 cm. Findings belong to Medieval Period.

(Afghanā - Āṣafpur - Bisauli)

MD-29 - MOUND - SIKARI

There is a mound in the north of the village Sikari.\(^1\) It is about 2.40 mtr. high from ground level. Unfortunately there is no link road to reach the mound. Findings belong to Medieval Period.

(Sikari - Āṣafpur - Bisauli)

MD-30 - MOUND - BANKOTA

The mound is, about 1 km away from the present village Bankota.\(^2\) The village is situated at a distance of 4 km from Wazirganj on the Budaun-Bisauli road. There had been a forest range in this region. Deers and Nilagayas are still found here in abundance and take shelter under the shrubs of the mound. The mound is 3 mtr. high from the ground level. Debris of the building is strew in the fields under cultivation.

2 - E. Atkinson, op. cit. p. 166.
Findings belong to Medieval Period.

(Beckoṭā - Wazīrganj - Bisaull)

MD-31 - MOUND - BEOLĪ

In 1385 A.D. Feroz Shāh Tuglaq had built a fortress at Beollī\(^1\) for hunting. The fortress was known Ākhrinpur, but the fortress was destroyed and took the shape of a mound on which a school and dwelling houses have been built. The findings belong to Medieval Period.

(Beollī - Wazīrganj - Bisaull)

MD-32 - MOUND - PHILWĀRĪ

The village Ḍhilwārī is inhabited at the mound at a distance of 3.5 km from the Dātāganj-Sädullāhganj road. It has been cut to accommodate the passage of Dātāganj-Sädullāhganj road. The mound belongs to Medieval Period. Red Ware pottery sherds have been collected from here.

(Philwārī - Dātāganj - Dātāganj)

MD-33 - MOUND - KUR KHERĀ

The mound is situated in an isolated place full of Banyan trees at a distance of 64 km. away from Dātāganj on the north-eastern side of the block headquarters and on the northern side of the Belā Dāndī road.

The pottery sherds picked from here belong to Medieval Period, but no structural remains of the period are found. At one place merely a foundation is visible. Pottery sherds are of Red and Coarse Red.

(Kurkherā - Dātāganj - Dātāganj)

MD-34 - MOUND - SALĪMPUR

The mound at Salimpur is totally inhabited. Some storage jars and other pots have been collected out of it. The pottery sherds belong to Medieval Period.

(Salimpur - Dātāganj - Dātāganj).

MD-35 - MOUND - SEHĀ

This is a big mound at the village Sehā. The village is situated at a distance of 8 km. in the north of Miaun-Labhari road and on the south-eastern side of the block headquarters. The mound is bisected by a road and belongs to Medieval Period. A vast portion of the mound is under cultivation and populated.

(Sehā - Miaun - Dātāganj)

MD-36 - MOUND - BAURĀ

The mound near Baurā village, is situated at a distance of 6 km. on the western side of the Samrer-Sādullāhganj

road and on the north-east side of the block headquarters. The mound totally is inhabited, having no worthwhile remains of any old settlement. Red Ware pottery sherds collected from here belong to Medieval Period.

(Baurā - Samrer - Dātāganj)

MD-37 - MOUND - DHARELĪ

The Dhareli mound is situated near Pareli village at a distance of 6 km from the northern side of the block headquarters at the Samrer-Sādullāhganj road. Dhareli Mound has no remains of archaeological interest. Pottery sherds belong to Medieval Period.

(Dhareli - Samrer - Dātāganj)

MD-38 - MOUND - DEVARKANCHAN

The mound is stretched in the west of the village Devarkanchan upto the right bank of the river Bhainser. It is about 2.40 mtr. high from ground level. Some houses are built on the mound while a major portion is under cultivation.

Pottery sherds collected from here belong to Medieval Period.

(Devarkanchan - Junāwal - Gunnaur)
MD-39 - MOUND - ÜMARĀ

The mound near the village Ümarā, is totally under cultivation. Some foundation traces can still be witnessed but nothing definite can be said about the history of the mound. The mound perhaps is the ruins of an old settlement. Findings belong to Medieval Period.

(Ümarā - Junāwal - Gunnaur)

MD-40 - MOUND - BĀGHAŪ

A big mound in the village Bāghaū is barron and bears pottery sherds of Medieval Period. There is a mazar of an unknown saint.

(Bāghaū - Rajpurā - Gunnaur)

MD-41 - MOUND - QĀDARCHOWK

The mound lies 27° 52' N and 79° 5' E in south of Ujhānl about 30.4 km from Budaun proper and 4.8 km. north of the Gangā. The mound is in the south of the village and possesses the ruins of an old mud fort built by Ghulām Qādir a Rohillā Chieftain of Budaun. No worthwhile pottery or antiquity could be found from the mound.

(Qādarchowk - Qādarchowk - Budaun)
R-1 - RAUZA - JUJHAR KHAN

This Rauza, in the bad state of preservation, is situated on the south-west side of the city in Mohalla Qabulpura outside the old fort. Jufhar Khan’s real name was Sheikh Shamsuddin alias Sheikh Buddhan. He was the son of Syed Ullah Qureshi Siddiqui. An inscription on the eastern gate of this fact records thus:

"This tomb of Jujhar Khan alias Buddhan Shaikh Syed Ullah Qureshi was erected in the reign of Salim Shah in A.H. 950".¹

R-2 - RAUZA - CHIMNI (PLATE - XIX)

The tomb of Chimni is to the north of the city. It is an octagonal building, each side being 7.9 mtr square. This building is highly decorated having a low dome and four doors. It bears a very fine ornamentation in brickwork.² It is alleged that the sister of Akhlas Khan is buried in this tomb.³ According to Cunningham and others⁴

² A. Cunningham, op. cit. p. 9; Zia Ali, op. cit. p. 270.
⁴ A. Cunningham, op. cit. p. 9; A. Fuhrer, op. cit. p. 221b; M.M.R. Bismil, op. cit. pp. 61, 62.
the present building is actually a tomb of Malik Chamman the grand son of Syed Mubārak Shāh who was the governor of Budaun in the reign of Syed Alā-ud-din Ālam Shāh. Bismil\(^1\) tells us that the building was built in A.H. 838 but Atkinson\(^2\) differs from him and he dates the building to A.D. 1660. Be that as it may M.M.R. Bismil adds that it is a Rauzā of one Bibi Chimni of Farooqui clan.\(^3\)

The local people believe that Chimni and her newly born baby are buried side by side in this tomb. The former died during the delivery of her child. The two graves are made of earth. The bricks used in the tomb measure 16 x 14 x 3.5 cm.

(Budaun - city - Badaun)

R-3 - **RAUZĀ - AKHLĀS KHĀN** ( PLATE - XX )

The tomb of Akhlās Khān is at a distance of about 1.5 km from the city in the east. It was built in A.H. 1069. It has octagonal towers at the four corners around the main dome made of square bricks and lime stone. It measures 46.92 x 46.92 mtr. The height of the platform is 1.8 mtr. The main building is 21.3 x 21.3 mtr.

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Ikhlās Khān a contemporary of Shāhjāhān (A.D. 1631 – 1658) was the son of Sheikh Ibrāhīm Fāroqū popularly known as Kishwar Khān. He was a military chief drawing a salary of Rs. 2000/- per month. In this mausoleum there are five graves including two kachcha graves. One of these is of Sheikh Chand and the other one of Mumtāz Mahal's cousin sister (Khālāzāt sister). These graves are only the symbols of the graves. Real graves are underground and to reach these graves there were stairs on the north and south sides of the tomb but now these entrances have been closed.

There were gardens and a tank in its north but no remains of these things is left now. Until the present jail-building was ready it served the same purpose. Earlier the English officers used the building as their temporary residence and later on an opium agent occupied it for some time. According to Bismil the Rauzā Akhlās Khān was built during the reign of Jahangir which is not correct because Akhlās Khān was contemporary to Shāhjāhān and was alive up to 1671 A.D. The style of the building also resembles with that of Tāj Mahal.

(Budaun city - Budaun)

R-4 - **RAUZĀ - PĪRĀN-I-PĪR** (PLATE - XX)

The Rauzā of Pirān-i-Pīr, the priest of the priests, is situated in the west of the city in the mohalla Patti Yaquin Mohammad. Three graves under one dome are fanced here. The Rauzā is not properly maintained though held in great veneration. The architectural style of the dome is like that of the Ziarat of Mīr Sāhib Wali, hence belongs to early Medieval Period. It is made of lakhauri bricks.

(Sahaswān city - Sahaswān)

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XIII - **SARĀĪS**

S-1 - **NAĪ SARĀĪ-GATE** (PLATE - XXI)

It is a gate of the Nai Sarāi built by Nawāb Akhlās Khān. It stands on the Budaun-Dātāganj road on the east side of the city. It is said that Nawāb Akhlās had planted a garden here for ladies only for the amusement of his beloved wife. There is no historical evidence of it. The gate is very lofty, built of lakhauri bricks having double storey. In the gate there are spacious verandas and stairs to reach the upper storey. Some poor people have occupied the verandas for their residence. A boundary wall attached to the gate is still in existence.

(Budaun city - Budaun)

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SARAI

PLATE - XXI

S - 1
OUTER VIEW

S - 1
INNER VIEW
S-2 - SARĀI - BISAUĻĪ

A sarāi\(^1\) or in contemporary to the period of Nawāb Dunde Khān of Bisauli may be traced but unfortunately it has lost its originality as people have constructed their houses in it. Nothing old other than this sarāi is visible.

(Bisauli city - Bisauli)

XIV - SURVEY - PILLAR (PLATE - XXII)

SP-1 - A survey pillar is erected in Sikraura Khādar of Junāwal block. It is helpful in maintaining land records. It is maintained by the government. An equilateral stone marked with plus mark in circle and 'R' and 'S' by the side of circle is lying buried by the side of the survey pillar.

(Sikraura Khādar - Junāwal - Gunnaur)

XV - TANKS

T-1 - TANK - SĀCARTĀL

According to the local tradition this tank belongs to the Mahābhārata Period. It is situated by the side of the Budaun-Bisauli road near Ārifpur Nawādā. On its southern bank is the Dargāh of Syed Ahmad Bukhārī, father of

\(^1\) H. R. Nevill, op. cit. p. 175, M.M.R. Bismil, op. cit. p. 97.
SURVEY PILLAR AND MOUND

PLATE - XXII

SP - 1

MD - 16
Hazrat Nizām-ud-dīn Auliā.¹ It is said that the banks of the tank earlier had well built steps up to the water approach. However, there is now no trace of it.

(Budaun city - Budaun)

**T-2 - TANK - SŪRAJ KUND (PLATE - XXIII)**

This tank (kund) is situated near the village Majhiyā on the Budaun-Dataganj road. It got its name after Sūradhwaj, the Prime Minister of Mahipal.² However, according to the local belief this belongs to the Mahābhārata Period. The banks of the kund are well built of baked bricks and have steps to reach the water, though there is no water in it.

(Majhiyā - Jagat - Budaun)

**T-3 - TANK - SARSOTĀ (PLATE - XXIII)**

The Sarsotā tank³ of Sahaswan city is associated with Parashurām the mendicant who killed Sahasravāhu the founder of the old city of Sahaswān. It is situated in the east of the city on the bank of the lake Dhanḍ. There are seven wells which continuously fill the tank. A fair is held here in the month of Phālgum when people

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² - Ibid, op. cit. p. 89
³ - H. R. Nevill, op. cit. p. 239; M. M. R. Bismil, op. cit. p. 95, A Fuhrer, op. cit. p. 24 II b III.
take holy dip in it. Fishing is strictly prohibited here. The stairs of the tank are made of red sand stone. The outlet of the tank opens in the lake Phāṇḍ. (Sahaswān city - Sahaswān - Sahaswān)

T-4 - TANK - NIZĀM-UDDĪN PUR SHĀH

On the eastern side of the village Nizāmuddinpur Shāh is a tank. It is made of big baked bricks (size - 28 x 28 x 9 cm.). In its floor square bricks (one side measuring 27 cm.) were used. The villagers have robbed its bricks to make their houses and for other use. The bricks may belong to Kushāṇa Period. (Nizāmuddinpur Shāh - Āṣafpur - Bīsāuli).

T-5 - TANK - HAUZ SHAMSĪ

This hauz (tank) was in existence in the northern side of the Idgah Shamsī and was built by Shams-ud-dīn Iltutmish during his governorship (A.H. 599-605, A.D. 1202-1209) of Budaun. It is also alleged that he had raised here a groove as well. However, there is no trace of the old tank now and a new village tank has replaced it.

(Budaun city - Budaun)

1 - M.M.R. Bismil, op. cit. p. 46.
T-6 - TANK - SALÎMPUR

On the north-west side of the mound of the village Salimpur is an old tank which is now in very dilapidated condition. Big burnt bricks are found in it belonging to Medieval Period.

(Salimpur - Dâtâganj - Dâtâganj)

T-7 - TANK - PÂKKA TÂL ( PLATE - XXIV )

This tank, now completely reconstructed, is situated on the left side of the Dargâh of Syed Ahmad Bukhâri Mashadi, father of Hazrat Nizâm-ud-din Auliâ. On the northern side of it are seven Shâhjahâni Arches, on the east, west and south sides of it are twenty five steps, on the northern side there are nine steps. It is surrounded by a broken brick wall.

(Budaun city - Budaun)

T-8 - TANK - INDIGO TANK-BISAULI FORT

In the fort of Bisauli there is an indigo tank called Nilgiri. Its boundary walls measure 40 mtr. length, 10 mtr. breadth and 2.5 mtr. height, made of Lakhauri bricks, belong to later Medieval Period.

(Bisaulli city - Bisaulli - Bisaulli)

T-9 - TANK - INDIGO TANK-BAGRAIN (PLATE - XXIV)

In the south west of the village Bagrain on the east side of the vast mound is situated an Indigo tank. It is built of Lakhauri bricks. The tank measures - 15.5 x 9.90 x 1.20 mtr.

Filter tanks adjoining to the Indigo tank, are five in number. These are interlinked with each other having equal measurements - 7.5 x 6.40 mtr. Medieval Period.

(Bagrain - Wazirganj - Bisauili)

T-10 - TANK - OLD TANK

It is a pucca tank about one and half km. away from Sheikhupur connected by a tunnel with the old well. The tank is badly damaged, belongs to later Medieval Period.

(Sheikhupur - Ujhani - Budaun)

T-11 - TANK - HAUZ QAZÌ (PLATE - XXV)

This Hauz¹ (tank) was built first by Qazi Abdul Latif, son of Qazi Sadar-ud-din. Later on it was repaired by Maulvi Tafuzzul Husain son of Maulvi Khalilullah. A big mosque is also situated in the western side of this tank. It was also rebuilt by Qazi Abdul Latif.

¹ - M.M.R. Bismil, op. cit. p. 69.
TANK

PLATE - XXV

T - 11

MOSQUE NEAR
HAUZ QAZI
Subsequently, Maulvi Tufail Ahmed got it repaired. Now this tank is in a very bad state of preservation.

(Budaun city - Budaun - Budaun)

XVI - TEMPLES

TP-1 - TEMPLE - VISHNU (PLATE - XXVI)

In the eastern side of the village Bagrain, is a temple having the image of Vishnu in Anat Shesh Shāyī posture along with gods and goddesses around him. It is said that the image slab was dug out of the mound and was established in this temple. The building of the temple is newly constructed. The villagers call it Devi Temple. The image is carved in marble. Site belongs to Painted Grey Ware Period.

(Bagrain - Wazirganj - Bisauli)

TP-2 - MATH - GAMDDEVAT (PLATE XXXI)

In the west of the village Bagrain on the western and of the mound there is a Matha called Gamādevat. Many broken images are kept here are made of sand-stone. Site belongs to Painted Grey Ware Phase to Kushāna Period.

(Bagrain - Wazirganj - Bisauli)
TP-3 - TEMPLE - DEVI

In the north-east of the village Wazirganj, stands a Devi Temple on the mound. The temple is said to be of the time of Alhā-ūdal who worshipped the Devi here and since then it is held in great veneration among Hindus. A fair is held here every year in the month of Chaitra. The temple has recently been plastered. The image of the Devi is in black stone, but has lost its originality because of the holy ceremonial oils. There are some other statues of other goddesses of the present times. The site belongs to Painted Grey Ware Phase.

(Wazirganj - Wazirganj - Bisaulli)

TP-4 - TEMPLE - PARASHURĀM (PLATE - XXIII)

A small low temple is situated by the side of Sarsotā tank at Sahaswān. It is associated with Parashurām a mendicant who had killed Sahasravāhu the king of Sankisa of Farrukhābād. It is believed the Parashurām observed penances here. It is made up of Lakhauri bricks. Some other low temples are also found in Sahaswān. The site belongs to Painted Grey Ware to Medieval Periods.

(Sahaswān city - Sahaswān - Sahaswān)

1 - H.R. Nevill, op. cit. p. 239; M.M.R. Bismil, op. cit. p. 95; A. Fuhrer, op. cit. p. 24 II b III.
The temple of a Devi known as Munḍ Kaṭiyā Devi, is at a distance of about one furlong from the village Naiṭā. The temple is Maṭha type. A large fair is held every year under the management of Zilā Parishad.

According to a local legend a Brāhmaṇ girl had been molested by a Rājpūt of the village. The girl wanted to get rid of the evil soul and prayed to mother earth to accommodate her underneath it. Her prayers were heeded and she started sinking into the ground. Before she sank fully, the Rājpūt arrived at the scene and with his sword cut her head. It is still visible above the ground covered with a cloth. Later on she came to be known as Munḍ Kaṭiyā Devi (headless goddess) and a temple had been constructed on the place of happening.

The boundary is newly constructed. The dome of the temple is low. The findings collected from the Naiṭā-Jhuksā site belong to Kushāṇa Period. The period of the temple cannot be decided.

(Naiṭā-Jhuksā - Samrer - Dāṭaganj)

1 - Zia Ali, op. cit. p. 58.
A temple of Shiva is situated on the outskirts of the village Sharah Baraulia, at a distance about 12 km. from Bisauli on the Bisauli-Sahaswan metalled road in the south-west of the Tahsil headquarters. According to tradition the original name of the village was Baraulia, but the king Samudra Pal or Salivahan had built a tunnel here for prayers and stay of the saints so the village was named 'Siddha Baraulia.' Later on the name was changed as Sharah Baraulia\(^1\) in Muslim Period.

Besides Shiva Temple there is also a Hanumān Temple with a shallow dome. There are other newly constructed temples of various gods and goddesses in the vicinity of the main temple. The building of the main temple seems to be of later Sultanate Period.

Still there is a cave in one of the verandas. There we find a marble slab bearing engraved feat of Siddha Bābā and his stone statue is established near the gate of the cave.

It can be said that at about 60 cm. high platform a group of temples has been constructed representing old

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1 - Zia Ali, op. cit. p. 58.
TEMPLES

PLATE - XXVIII

TP - 6

TP - 6
and new architectural features. The bricks measure: 13 x 7.5 x 3 cm.

(Sharah Baraulia - Bisauli - Bisauli)

TP-7 - TEMPLE - VIMÂRÎJI

This temple was constructed by the Nawâb Habîbullâh Khan in the mohalla Bâzâr Kalân. It has recently been repaired and decorated with marble chips. No date is recorded.

(Ujhâni city - Ujhâni - Budaun)

TP-8 - TEMPLE - MAHẢDEV

This temple of octogonal shape having a dome was constructed by the Nawâb Abdullâh Khan on Budaun-Sahaswan road. It bears inverted lotus on the top. The date of its construction is not known.

(Ujhâni city - Ujhâni - Budaun)

TP-9 - GAMÂN DEVAT (PLATE - XXIX)

In the west of the village of Umâra beneath a pipal tree is a Gamân Devat or the deity of the village. Here lies a headless he-buffalo carved in red sand stone. According to a local tradition a Muslim Noble (Umâra) used to sacrifice a he-buffalo every year to please the deity of the village. Once it so happened that the he-buffalo to be sacrificed and the he-buffalo which was
kept for the coming year, fought with each other.
The king in wrath slaughtered one of them and the headless body of the he-buffalo turned into stone. It is still lying beneath the pipal tree and is worshipped, site belongs to Medieval Period.
(Ümarā - Junāwal - Gunnaur)

TP-10 - **SHIVA LINGA**

The Shiva Linga stands under a pipal tree on the mound of the village Sikari. It is said and believed by the local population that this Shiva Linga emerged out of the root of the tree. A fair is held every year on the eve of Shiva Rātri.
(Sikari - Asafpur - Bisauli)

TP-11 - **TEMPLE - SHIVA** (PLATE - XXVII)

A Shiva Temple of Bhāṭauli village is said to have been built by one Thākur Diler Singh. The temple stands on a 43 cm. high platform. The boundary wall is still intact. The exterior of the temple is beautifully carved and beautiful sculptures of various gods and goddesses adorn the temple. Bricks measure - 12.5 x 8.5 x 3 cm.
The site belongs to Medieval Period.
(Bhāṭauli - Dātāganj - Dātāganj)
TP-12 - Temple - Oiyā

There is a temple of Shiva at Oiyā village in Islām Nagar block. The temple has an inscription on the temple. According to it the temple was built by the Orders of Rājā Krishaṇa Kumār in the managership of one Hariprasād dated 1956 Vikrami Samvat. The image kept in the temple is old one but other surrounding structures and other statues of different gods and goddesses are recent ones, having no archaeological importance. The inscription reads as follows:

"यह शिवालय संवत् १९५६ विक्रमादित्य भाद्रमें सुदृढ़ द्वितीया कुपातिर्की श्रीभगुराजकृपाकृति हरिप्रसाद के हाथ ताल्लुकके दादाचा मुरादबाद जिल्ला आवासांसार हरिहर प्रसाद मैनेजर के पत्रसभा में निर्माण किया गया।"

(Oiyā - Islām Nagar - Bisaulli)

XVII - Tombs

TB-1 - Tomb of Daulat Khān

This is one of the largest tombs in Budaun. It measures: 12.85 mtr. square externally and 8.5 mtr. square internally. There is an undated inscription1 on its door bearing the name of Daulat Khān. However, Cunningham2 is not ready

1 - A. Fuhrer, op. cit. p. 22 I b
2 - A. Cunningham, op. cit. p. 10.
to associate it with him. The reason being that Daulat Khan sat on the throne of Delhi in A.H. 816-17. Later on he was imprisoned by Syed Khizr Khan in Hissar where he was put to death. The dome is much loftier than that of the dome of Rauza Chimni. It is dwarfed by the great mass of building below.

(Budaun city - Budaun - Budaun)

TB-2 - **TOMB OF THE MOTHER SHAHZADA FATAH KHAN**

This tomb stands on the east side of the city of Budaun. It is 12.00 mts. square outside and 5.7 mtrs. square inside. The building is decorated with square shaped blue glazed tiles bearing the name of Allah. On the eastern gate there is a long slab which bears an inscription in the memory of Shahzada Fatah Khan's mother and is dated A.H. 860 (A.D. 1456). ¹

According to Cunningham she was one of the wives of Sayyed Ala-ud-din Alam Shah. ² Near this tomb stands another tomb measuring 12.9 mtrs. square outside. Its walls are 2.37 mtr. thick. The inner room is 8.3 mtr. square. Over the door KALIMAH is inscribed over the brick. The site has now brick kiln. In my opinion

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² - A. Cunningham, op. cit. p. 10.
The tomb of Makhdoomah Jahân, the mother of Sultan Alâ-ud-din Alam Shâh of Syed dynasty, stands on the Budaun-Sheikhupur road where Mohallâ Mirân Sarâî ends. It bears an inscription over the entrance which runs as follows:

"This strong vault of Makhdoomah Jahân the late mother of his majesty Alâ-ud-duniyâ-wa din Alam Shâh, the king was erected during the reign of the said king dated 19th Rajab 866 A.H. (19 April, 1462 A.D.). It records the date of its completion by Alâ-ud-din in A.H. 877 (A.D. 1472). It measures - 110.10 mtr. square from outside and 7 mtr. square inside. In the centre there

TOMB

PLATE - XXX

TB - 3

INSCRIPTION OF

TB - 3
are two brick graves. In the south-east corner there is a third grave in which Sultan Ala-ud-din himself is buried in the tomb.\(^1\)

The corners are cut off in the usual way by overlapping pendentives to form an octogon for the spring of the dome.

According to Fuhrer the date A.H. 877 is not correct and the same has been corrected as A.H. 866 (A.D. 1462) in the proceedings of the Asiatic Society of Bengal on page 100.\(^2\)

(Budaun city - Budaun - Budaun)

TB-4 - TOMB OF SYED ALA-UD-DIN ALAM SHAH

The tomb (7.65 mtr. square) of Ala-ud-din Alam Shah and his wife lies to the west of the city Budaun in Mohallā Mfrān Sarāī. It bears two inscriptions one of whitish sand-stone on the left side, bears the date A.H. 877 (A.D. 1472) and the other of red sand-stone on the right side bears A.H. 882 (A.D. 1477).\(^3\) It is

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1 - A. Cunningham, op. cit. p. 10; M.M.R. Bismil, op. at p. 54; M. Habib and K.A. Nizāmī (ed.), op. cit. p. 663; Journal of the Asiatic Society of Bengal Vol. XLI (Calcutta, 1872), p. 110. All the concerned records indicate that there is a tomb of Sultan Alā-ud-din Alam Shah in Budaun but due to some reasons he was not buried in it. His grave is by the side of his mother, Makhdoomah Jahan.


almost certain that Sultan Ala-ud-din Alam Shah was buried at Budaun after his death but not in this tomb. Now the building is not identified as its inscriptions have been carried away.

(Budaun city - Budaun - Budaun)

TB-5 - TOMB OF NAWĀB FARĪD-UD-DĪN (PLATE - XXXI)

This tomb is situated on the right bank of the river Sot. Inside it there are five badly damaged graves. Its architecture is in Shâhjahâni style which has a dome in inverted lotus style. Its two minarets are still visible on the northern side of the tomb. The bricks used in the tomb measure 15 x 11 x 3 cm.

(Sheikhupur - Ujhâni - Budaun)

TB-6 - TOMB OF ABDULLĀH KHĀN (PLATE - XXXII)

This tomb in which Nawab Abdullah Khan was buried after his death due to snake bite, is a large but incomplete construction. It stands on the outskirts of the town Ujhâni opposite to a fine grave and was constructed in A.H. 1180. The back minaret which had fallen down was reconstructed by the Nawab of Râmpur in 1920. The dome

1 - Journal of the Asiatic Society of Bengal Vol. XLI (Calcutta, 1872), p. 110. All the concerned records indicate that there is a Tomb of Sultan Alâ-ud-din Alam Shah in Budaun, but due to some reasons he was not buried in it. His grave is by the side of his mother Makhdoomah Jahân.
is raised over the arches. There are three perforated screens on the north, east and west sides. An inscription on the entrance of the shrine reads as follows:—

"From the house of the destruction to the house of immortality when Abdullah Khan went the Malayaqat (angels) said how he has reached in Jannat." Originally the tomb was made of small Lakhauri bricks (15 x 9 x 2 cm) joined together with the lime mortar. Many of the arches are in Shâhjahâni style. The minaret has four storeys. Above its neck are miniature arches which run all round the building connecting the minaret. In the second storey a big neck is again topped with miniature arches.

(Ujhâni city - Ujhâni - Budaun)

TB-7 - Tomb of Nawâb Dûnde Khân (Plate - XXXIII)

In the west of the city of Bisaull, in the groove, is situated the Maqbara of Nawâb Dûnde Khân. Some graves of the pet animals of the Nawâb such as parrot and elephant etc. are still visible by the side of the grave.

1 - M.M.R. Bismil, op. cit. p. 96.
2 - H.R. Nevill, op. cit. p. 175.
TOMB AND ZIARAT

PLATE - XXXIII

TB - 7

Z - 26
of Nawāb Dūnde Khān. A part of the building had been used as Maktab. The building is fairly in good condition. On every Thursday people come to show respect to the buried.

(Biaull city - Biaull - Biaull)

TB-8 - The Tomb of Sāhibzādā Haider All and his wife stands by the south of the mosque out of the town Bīlsī. It bears a huge but low dome having inverted lotus. It has two minarets on the both corners of the front wall. The entrance is on the east side. The other gate opens in the courtyard of the mosque. It is preserved condition. It is in the premises of the Kothi of Haider Ali.

(Bīlsī - Ambiāpur - Sahaswān).

XVIII - WELLS

W-1 - WELLS - RAFIĀBĀD

Seven wells at equal distance from the village well are noticed in the cultivated mound. These wells are filled with mud. The site belongs to Ochre Colour Pottery (OCP Painted Grey Ware (PGW), Black and Red and Red Ware ranging from historic to Medieval Period.

(Rafiābād - Sālārpur - Budaun)
W-2 - WELLS - SÄNDI

Three wells have been found at the mound of Sandi village. The wells are adequately in good condition made of Lakhauri bricks. These are still in use of the villagers. Two wells are in the village and one is in the fields, made of big sized baked bricks.

The site belongs to Ochre Colour, Pottery Period.

(Sändi - Miāūn - Dätāganj)

W-3 - WELLS - BASELA

A well is found on the mound of Baselā village in good condition. It is in use. It is made of burnt bricks having a diameter of 2.75 mtr. and depth of 5.70 mtr. upto water level. The site belongs to Painted Grey Ware to Kushāna Periods.

(Baselā - Dätāganj - Dätāganj)

W-4 - WELLS - BÄDŚHÄHPUR

Remains of few wells scattered in the fields of the village Bädshāhpur under cultivation have been found. Some of them are completely destroyed. Wedge shape bricks used in the wells measure 30 x 23 x 7.5 cm. on one side and 30 x 14 x 7.5 cm. on the other side.

The site belongs to ranging Painted Grey Ware to Medieval Periods.

(Bädshāhpur - Ambiāpur - Sahaswān)
W-5 - WELL - RAUZA CHIMNE (PLATE - XIX)

At a short distance from the tomb of Chimne in the north is a 12 mtr. deep well having 10.2 mtr. diameter. Thickness of the well wall is 1.13 mtr. Its height above the ground level is 6.66 mtr. There are two 1.8 mtr. high pillars of red sand-stone to draw water. In addition to this, there are 14 steps as approach to reach the water.

(Budaun city - Budaun)

W-6 - WELL - BANGARH

There are three ancient wells. The biggest well in the premises of the fort of Bangarh, is having 16.5 mtr. of diameter. Its depth upto water level is 12 mtr. Now it is fully covered by trees from all sides.

(Bangarh - Salarpur - Budaun)

W-7 - WELL - SHEIKHUPUR

In the south of the main gate of the fort of Sheikhupur, is a well of one mtr. diameter. Its wall is 1.65 mtr. thick.

(Sheikhupur - Ujhanl - Budaun)

W-8 - BIG OLD WELL - SHEIKHUPUR

There is a big well just opposite Sheikhupur Railway station having a diameter of 7.25 mtr. Its wall is 40 cm. thick and depth upto water level is 12 mtr.

(Sheikhupur - Ujhanl - Budaun)
W-9 - WELL - NIZĀMUDDĪN PUR SHAḤ
On the mound of the village Nizāmuddīnpur Shāh is a big well having 1.94 mtr. diameter. Its depth up to water level is 10.5 mtr. It is in good state of preservation and is still being used by the villagers. Medieval Period.
(Nizāmuddīnpur Shāh - Āsafpur - Bisaulī)

W-10 - WELL - AFGHANĀ
The well is situated on the mound of Afghānā which is in the north-east of Bisaulī at a distance of 5 km on the Bisaulī-Dabtorī road. The mound is in the north-east of the village. The well is filled up with mud having diameter 2 mtr., plinth base is 28 cm., bricks used in the well measure : 28 x 28 x 9 cm. The site belongs to Medieval Period.
(Afghānā - Āsafpur - Bisaulī)

W-11 - WELLS - FORT BISaulī
In the old fort built by the Nawāb Dūnde Khān four wells have been witnessed. The biggest of them is called "Hāthī Wālā Kuān" (elephant well), but it has been completely filled up with mud and now the whole of its area is under cultivation. Other three wells are still visible. One of them is in the east of the fort with
4.50 mtr. diameter and 9 mtr. depth upto water level. The second well is of 2.7 mtr. diameter and 12 mtr. depth upto water level in the vicinity of Nilgiri. And the third well is in the north-west of the fort with the diameter of 2.70 mtr. and depth 12 mtr upto water level. All of them are made of Lakhauri bricks. Later Medieval Period.

(Bisaull city - Bisaull - Bisaull)

W-12 - WELL - BAGRAIN

Near the Indigo Tank and filter tanks, stands a big well in the village Bagrain, perhaps to be used for water supply to Indigo preparations. The plinth of the well is 1 mtr. depth upto water level 14 mtr. diameter is 2 mtr. It is made of Lakhauri bricks. Medieval Period.

(Bagrain - Wazirganj - Bisaull)

W-13 - WELLS - SALIMPUR

There are five wells of old times at the mound of the village Salimpur. All the wells are in good condition and being used by the villagers. The wells are made of small as well as big bricks. Medieval Period.

W-14 - WELL - ÓMARĀ
An old well in unused condition is in the middle of the mound of the village Ómarā in Junāwāli block. It has been covered from all sides by wild trees and creepers. Medieval Period.
(Ómarā - Junāwāli - Gunnaur)

W-15 - WELL - BHAGTĀ NAGLĀ
In the village Bhagtā Naglā proper there is a big well built of Lakhauri bricks. The diameter of the well is 4.30 mtr. excluding 1.2 mtr. broad plinth (Jagat). It is about 4.5 mtr. deep up to water level. It is still in the use of the villagers and is situated in the western part of the village. It is said that earlier there had been a huge mound here. The site belongs to Medieval Period.
(Bhagtā Naglā - Dāhgawān - Shaswān)

XIX - ZIĀRATS
Z-1 - ZIĀRAT - HAZRAT JANGÉ SHAHĪD
The tomb of Jange Shahid is situated in the mohalla Chah-Mir. A mutilated inscription is found on a loose red sand-stone from the mosque of the tomb. It measures 82 x 18 cm and contains a one line inscription in Arabic on the basis of calligraphical style it may be assigned
to the time of Iltutamish. However, Bismil assigns it to the time of Mahmood of Ghazna or there-about. On the basis of the script it belongs to the early Muslim Period.

It runs as follows:

"Al Hamld Abu Nasar Bin Mahmood Bin Umar TAl Allah"

The creature of Abu Nasar son of Mahmood son of Umar Dahistanl may Allah prolong. It is difficult to establish the identity of Abu Nasar.

(Budaun City- Budaun)


3- Z.A. Desai, op. cit. p. 18
Near the gate of Hazrat Shah Wilāyat on the northern side is the Ziarat of Hazrat Jalāl Kāshī. It is a Hazirā which has some graves in it. It bears an inscription of Ayatal Kursi containing one Qurānic verss. According to the inscription the Ziarat was built on A.D. 1018 in the time of Sheikh Faizullāh Chisti Farooqui a renowned person of Budaun. However, Fuhrer assigns it to Nur-ud-din Jahāngir.

(Akrampur Nagar Garhi - Salarpur - Budaun)

The Ziarat of Ahmed Khandan is situated in a narrow lane in Mohalla Sota over its northern gate is a damaged stone inscription given below.

"Mada-Yagtan on whom be the blessings of Allah is the builder of it. It was built in the month of Ramzān in the year A.H. 683"

According to Bismil the inscription gives the date A.H. 683 but Fuhrer reads it as A.H. 633 and ascribed
it to Rukn-ud-din. However, the former reading tells about the erection of the building during the reign of Ghayās-ud-dīn Balban. He further adds that the word "Atghīn" in the inscription refers to Ikhtīār-ud-dīn Atghīn,¹ who had been a governor of Budaun during the reign of Razīā Begum. It might be possible that some building was built by Atghīn and the inscribed slab under reference was fixed in his memory here.

(Budaun city - Budaun)

2-4 - ZIĀRAT - HAZRAT SULTĀN-UL-ĀRAFIN (BARĪ SARKĀR) (PLATE-XXXV)

This Ziarat is situated on the western bank of the river Sot at a distance of about 1 km from the city on Budaun-Kāsgunj road. The great saint Hazrat Sultān-ul-Ārafin had settled at Budaun during the reign of Iltutmish. His date of birth is not certain though the day of his death is noted as 24th day of Ramzān,² so an Urs is annually held in the veneration of the saint.

Though the Ziarat is totally modernised except its platform³ and the Hujrā, where the sail observed Ibadat (penances) is in its original shape and condition. It has a shallow dome having a low and small gate.

2 - Ibid, op. cit., Tazkartul wašíln, p. 24
3 - Ibid, op. cit. p. 70.
It is coloured in green. The main gate of the Ziarat is also original one. In the west of the Ziarat stands a mosque, may be of the same period but now has been shaped in modern style. The architectural style of the Hujra is that of Sultanate Period.

(Budaun city - Budaun)

Near the Shamsl Idgah is the Ziarat of Khwaja Budr-ud-din Shāh Wilāyat along with a mosque and Hujra.

The whole of the Ziarat was rebuilt recently. Only the Hujra of Khwaja Sahib is an old building. It bears hundred names of Allah. The inscription of the inner dome on the door of Shah Wilāyat reads as follows.¹

"This building was built in the reign of the great king, the friend in world and the friend in religion. This is the Rauza of the Sheikh of the city Badr-ul-Millat wa-din. Hazrat Nasr-ullāh was the kotwal of the Budaun region.

¹ - M.M.R. Bismil, op. cit. p. 49, Tazkiratul Waslin, p. 32
A. Cunningham, op. cit. p. 30.
ZIAHAT

PLATE - XXXVI

Z - 5
INNER VIEW

Z - 5
CEILING OF THE DOME OF HUJRA
It was built in the month of Zil-Hijj in the year A.H. 792."

The inscription found on the southern side of the Hujrā reads as follows:

"In the time of Sultan Jalāl-ud-din Mohammad Akbar Badshah Ghazi this building was built by Mirzā Mohammad Ibin Shāh Wali Husain Khān in A.H. 891."

There is one more inscription in the Hujrā which bears no date. The words deciphered are given below.¹

In the name of Hazrat Badr-ud-din Wilāyat is clearly mentioned.

(Akrampur Nagar Garhī - Sālārpur - Budaun)

Z-6 - ZIARAT - SHAH JHANDAN

The Ziarat of Shāh Jhandān is situated on the Budaun-Bareilly road near Chandokhar and is dated A.H. 860.²

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¹ - M.M.R. Bismil, op. cit. p. 50.
It was enclosed by brick wall. The maqṣār has been reconstructed. It has a bulbous dome with inverted lotus. The mosque on western side has a squattish dome and the inverted lotus motif.

(Budaun city - Budaun)

2-7 - ZIARAT - MĪR MALHAN SHAĪD (PLATE XXXVII, XXXVIII)

This Ziarat is known as Mīrāji Zīrāt. It is situated in Mohalla Sayyad Bārā near the north gate of the old fort or old town. Mīrānjī Malhim or Malhan the tutor of Syed Sālār-i-Masood Ghāzi fell there fighting in field when the latter invaded Budaun in A.H. 1028. It also has a mosque as well as some graves. It bears two Arabic inscriptions, one on the northern wall and the other near the gate in the last. The first inscription on the northern wall reads as under:

"This building was constructed in the reign of the great Sultan Mohammad Bin Tuglaq in the 18th day of the month of Rabi-ul-Akhir 728, A.H."\(^1\)

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The above inscription is of Sultan Mohammad Abu Bin Tuglaq, also known as Ulugh Khan and who became Sultan of Delhi in A.H. 725 after the death of Ghayas-ud-din Tuglaq. Ulugh Khan as Sultan of Delhi visited Budaun and built this building in A.H. 728, Rabi-ul-Akhir. The present wall in which the inscription is set is new one, perhaps the old wall has been reconstructed. The second inscription is on a big sand stone. Its one portion is broken. It is difficult to decipher it correctly. It bears neither the date nor the name of the owner. It reads as under:

"It was built in the reign of Sultan-ul-Muazzam."¹

(Budaun city - Budaun)

2-8 - ZIARAT - GANJE-SHAHIDAN

This Ganje Shahidan has two old graves. The old building is built to offer prayers. The rear wall is that of an Idgah type. It has a middle low gate for the purpose of the pulpet. Two inside walls bear inscriptions.

¹ - M.M.R. Bismil op. cit. p. 52. Bismil remarks that originally this inscription does not belong to this ziarat actually it was recovered from the house of the Qazi Ghulam Nuri of Mohalla Sayyed Bara. After some time the muslims of Budaun put it in the Ziarat on the basis of the language. It may belong to early muslim period. Tazkiritul Waslin, p. 10.
over the bricks. While one of them bears the word "Allah" the other is not readable as it bears blue glazed polish. Its one minarete has broken down upto the wall level and the other is still excellent. The brick work on the top of the wall can still be seen. The bricks vary in size, the biggest measuring 30 x 21 x 5 cm. according to architectural style it may be of Sultanate period as blue glazed tiles written "Allah" in Arabic is the special feature of the buildings of Budaun built in the Sultanate Period.

(Sālārpur - Sālārpur - Budaun)

Z-9 - ZIĀRAT - SHĀH MAKHDOOM SĀHIB WILĀYAT (PLATE-XXXIX)

The grave of Sheikh Tahir Majīd-ud-dīn is famous by the name of Shāh Makhdoom Sāhib Wilāyat.\(^1\) It stands near the tahsil headquarters of Gunnaur. The saint came here in 13th century A.D. on pilgrimage along with his two disciples, Tāj-uddin and Muiz-ud-dīn. He originally belonged to Ginnaur a town in the vicinity of Sabzbār in Iran. He preached Islam here and the place earlier called Bamanpuri (a town of brāhmīns) was changed to be known as Ginnaur or Gunnaur on the name of the native place of Makhdoom Sāhib.

\(^1\) M.M.R. Bismil, op. cit. p. 102, H.R. Nevill, op. cit. p. 216.
At present no remains of the old construction are visible because it has repeatedly been repaired and plastered. There are some other graves also surrounded with a 1.20 mtr. high wall.¹

(Gunnaur city - Gunnaur)

Z-10 - ZIARAT - SHĀH NUSRAT SĀHIB (PLATE - XXXIX)

It is held that Shah Nusrat was nephew of Shāh Makhdoom Sāhib Wilāyat. Due to feud with two of his co-religions to his violent nature, he was asked by Shah Makhdoom Sāhib Wilāyat to live at a desolate place where his arrogance may fall. So he left Gunnaur and resided in seclusion at a place two and half km. in the east of Gunnaur. He practised penances and a settlement took place which was named after the name of Shāh Nusrat. The village is still in existence but the grave of the saint is in fields where at some time had been a jungle. The grave is in old condition but a lintered roof on four pillars has been erected.

(Gunnaur city - Gunnaur)

Z-11 - ZIARAT - TURKĀN TĀJ-UD-DĪN

The name of Turkan Tajuddin has been associated with that of Shāh Makhdoom Sāhib Wilāyat. He was a disciple of Shāh Makhdoom Sāhib Wilāyat and preached Islam treading
ZIARATS

PLATE - XXXIX

Z - 9

Z - 10
upon the foot prints of his teacher. The Ziarat stands in a grave of mangos in the west at the junction of Gunnaur-Narora and Budaun-Gunnaur road surrounded by four walls. The Ziarat has recently been plastered.

(Gunnaur city - Gunnaur)

Z-12 - ZIARAT - BĪBĪ FĀTIMĀ (PLATE - XL)

This Ziarat is in a village named Chabūtra in the Junāwai block. The village is at a distance of 14 km. from tahsil headquarters and 9 km. from block office. The village stands about 2 km south-west from the metalled road running from Budaun to Gunnaur. An unmetalled link road has recently been constructed from Bairpur Mahārajī to Madkāoli a remarkable village of Bārah Senī vaishyas.

It is said that Bibi Fātimā sister of Shāh Makhdoom Sāhib in the way from Gunnaur to Budaun died at Chabūtra and was buried in the graveyard here. Since then her mazār was maintained and held in veneration among Muslims and Hindus alike. At present the mazar has been rejuvenated by late Sri Abdul Ghani father of my husband Dr. Mohammad Ali. Population of Muslims is very thin and Ahirs are in overwhelming majority.

(Chabūtra - Junāwai - Gunnaur)
A maqbara of an unknown saint is situated in the mohalla Châh Shîrin which is in the back side of the tahsil headquarters. A chain for hanging probably a chandelier is still there. There is one grave like small platform in the centre just below the dangling chain. The architectural style of maqbara seems to be Pre-Medieval Period. Lakhauri bricks measuring 14 x 9 x 5 cm have been used in its construction.

(Sahaswan city - Sahaswan)

There is an old tomb of a saint known as tomb of Miyan Sâhîb or Mir Sâhib also known as Wall. His tomb is by the right side of Budaun-Gunnaur road facing the Ziârat Qadam-i-Rasool - at Bhagta Nagla. It also forms part of Bhagta Nagla an adjacent village of Sahaswan. People hold it in great veneration. The dome of Ziârat is squattish and has got a hexagonal base all in Early Medieval Period style. It is made of Lakhauri bricks. At every Friday a fair is held here.

(Bhagta Nagla - Dahgawan - Sahaswan)

1 - M.M.R. Bismil, op. cit. p. 94.
ZIARAT

PLATE - XLI

OUTER VIEW

INNER VIEW
A ziarat called by the name of Qadami-Rasool "The foot of the prophet Mohammad" is situated adjoining to the west of the main city of Sahaswan on the Budaun - Gunnaur road at a distance of 50 feet in the area of Bhagta Nagla village of Dehagawan block.

No record about this old domes building is available. A foot (Qadam)mark engraved in marble has been set on a grave like platform under a huge dome surrounded by 12 turrets. There is only one entrance in the eastern side of the building. According to the local tradition two saints whose identity is unknown established it here and since then it is venerated as the foot of prophet.

(Bhagta Nagla - Dehagawan - Sahaswan)

There is a mazar of Baba Nargauli Shah popularly known as Gunge Shah in Ramzanpur. There are five other graves of his disciples in the mazar. An inscription found here though gives the name of Baba Nargauli Shah, it bears no date. Architectural features indicate it to of the Medieval Period.

(Ramzanpur - Qadar Chowk - Budaun)
Z-17 - ZIÁRAT - GHAIBI - PİR
There is a Ziarat of Ghaibi Pir near Chandrá Maũ mounds.
The room which houses the grave is recently been constructed.
An annual fair is held on the second Monday of Jyeṣṭha (May) every year in the honour of the Pir (saint).
(Chandrā Maũ - Sālārpur - Budaun)

Z-18 - ZIÁRAT - ROSHAN SAYYED
The mazar of Roshan Sayyed Sāhib stands on the wall of the fort of Bisauuli built by the Nawāb Dunde Khān in 1750 A.D. It has recently been plastered. It seem to be of later Medieval Period. The boundary wall is still existing there to till the old story of the fort.
(Bisauuli city - Bisauuli)

Z-19 - ZIÁRAT - SAYYED AHMAD BUKHĀRĪ (PLATE - XXXIV)
This is the tomb of the father of Hazrat Nizām-ud-din Auliā. It is situated on the southern bank of Sāgar Tal about one km. south east of Budaun on Budaun-Bareilly road near the village Nawada. It was erected by Hāfiz Rahmat Nawāb of Rohil Khand. ¹ Syed Ahmad was

a reputed person who had many miraculous powers.
It is said that one who offers sweets at this tomb becomes free from illness and other sufferings.
The grave of the saint is decked with cloth. The Ziarat has been repaired and plastered and is well presented.

(Budaun city - Budaun)

Z-20 - ZIARAT - SAYYED SÀHIB

A mazar of Sayyed Sàhib is on the mound of Usehat in the vicinity of police station. It seems to be the contemporary of the fort of Rohilla chieftain Fatah Khan Khànsàmà. ¹ It has recently been plastered. No date is inscribed on it.

(Usehat - Usàwàn - Dàtàganj)

Z-21 - ZIARAT - NÀNDÀN SAYYED

The mazar of Nàndàn Sayyed is in the main graveyard of Bisauli city. The boundary wall is built of Lakhauri bricks. One portion of it has been partially reconstructed. There are three big Banyan trees within the mazar compound.

(Bisauli city - Bisauli)

Z-22 - ZIÄRAT - UNKNOWN SAINT (PLATE - XLIV)

A mazār of some unknown saint is in the western part of the mound of Bāghau a village of Rajpura block. The genealogy of the saint is not known but it is held in great veneration among Muslims and Hindus alike. The grave is in the form of a heap of mud in barrel shape. It has no architectural design so the period cannot be determined on the basis of architecture.

(Bāghau - Rajpura - Gunnaur)

Z-23 - ZIÄRAT - MAJNŪ SHĀH (PLATE - XL)

There is a Ziārat of one Majnū Shāh in the middle of the town of Gunnaur by the side of the road in Majnu Mohalla. Muslims hold it in great veneration but the origin of the saint is unknown. The grave is in its original form made of Lakhauri bricks, may be of Medieval Period. It has only two minars on either side of the western wall and has got no dome.

(Gunnaur city - Gunnaur)

Z-24 - ZIÄRAT - BANDĪ CHHORA (PLATE - XLIII)

In the north east of Gunnaur stand graves of two brothers called Bandī-Chhora. Since the graves have been plastered its original form had diminished. The origin of these saints is unknown. The Ziārat falls in Gunnaur Mansoor a name to a section of Gunnaur.

(Gunnaur Mansoor - Gunnaur)
Z-25 - **ZIĀRAT - DĀDĀ GANJE BAKSHA** (PLATE - XLIII)

The Ziārat of Dādā Ganje Baksha is on an elevated platform in mohalla sarai in the north of the town Gunnaur. It has got great veneration among Muslims. His geneology is unknown.

(Gunnaur city - Gunnaur)

Z-26 - **ZIĀRAT - MĪR SĀHIB HUSAIN** (PLATE - XXXIII)

The Ziārat of Mir Sāhib Husain stands about one km. to the west of the town of Gunnaur. Actually the Ziārat is situated at Sallmpur which is no more in existence. The Ziārat has three other graves of the relatives of Mir Sāhib Husain. By the style of the Ziārat, it does not seem to be of an old antiquity. It has been renovated and repaired in recent years. Now it is surrounded with the four walls of modern bricks.

(Gunnaur city - Gunnaur)

Z-27 - **NAĪ ZIĀRAT**

The grave was traced during the digging of a field in the year 1889 in the south west of the city. Since it has been newly traced it got its name as Naī Ziārat. A few Quranic verses are inscribed on a sand-stone piece of the tawiz of the grave. Perhaps this Ziārat
is of some süfi saint.¹ Though there is no date given in this inscription. Fuhrer dated it A.H. 700.² Local people have constructed a mosque on the western side of the grave.³

(Budaun city - Budaun)

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1 - M.M.R. Bismil, op. cit. p. 66.
2 - A. Fuhrer, op. cit. p. 22 II b
3 - M.M.R. Bismil, op. cit. p. 66.
### Explorations

**Sites of Monuments and Architectural Remains**

**District Budaun**

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
|--------|-------------------|---|---|---|----|---|---|---|---|---|---|----|----|---|---|----|---|----|----|---|---|---|
| 1      |                   | 2 | 3 | 4 | 5  | 6 | 7 | 8 | 9 | 10| 11| 12 | 13 | 14| 15 | 16 | 17 | 18 | 19| 20| 21|
|        |                   |   |   |   |    |   |   |   |   |   |   |    |    |   |   |    |   |    |    |   |   |   |

**Budaun Tahsil**

1) Budaun City

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
|--------|-------------------|---|---|---|----|---|---|---|---|---|---|----|----|---|---|----|---|----|----|---|---|---|
| 1      | Budaun City       | 1 | 1 | - | 2  | - | - | - | - | 1 | 8  | - | 3 | 1 | 4 | 4 | 1 | 7 |

**Jagat Block**

1) Atapur

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
|--------|-------------------|---|---|---|----|---|---|---|---|---|---|----|----|---|---|----|---|----|----|---|---|---|
| 2      |                   |   |   |   |    |   |   |   |   |   |   |    |    |   |   |    |   |    |    |   |   |   |

2) Gulairā

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
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| 3      |                   |   |   |   |    |   |   |   |   |   |   |    |    |   |   |    |   |    |    |   |   |   |

3) Lakhampur

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
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4) Majiā

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
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5) Uraulā

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
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6) Utarnā

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
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7) Nāthūa

| Sl. No. | Name of Site      | D | F | G | GD | H | I | D | M | K | M | MG | MD | R | S | SP | T | TP | TB | W | Z |
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| 3) Paigā Bhikampur |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |
| 4) Sharah Barauliā |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |
| 5) Suchauli |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |

**III. ISLĀMAGAR BLOCK**

| 1) Oiyā |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |

**WAZĪRGANJ BLOCK**

| 1) Bagrain |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |
| 2) Bankotā |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |
| 3) Beoli |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |
| 4) Wazīrganj |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |

**DĀTĀGANJ TAHSIL**

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| 1) Baselā |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |
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| **I - AMBÄJÜR BLOCK** |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 1) Bādshāhpūr | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 2) Bīlsī | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| **II - SĀBĀSMĀN BLOCK** |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 1) Bhatā Taglā | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| **III - SĀBĀSMĀN CITY** |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 1) Sābāsmān City | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 2 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 |   |   |   |

**Key:**
- **D** - Dargahi
- **G** - Grave
- **K** - Kotra
- **O** - Idgah
- **M** - Masjīd
- **MD** - Mourni
- **SP** - Survey Pillar
- **TP** - Temple
- **TB** - Tomb
- **F** - Fort
- **N** - Nīsābūr
- **R** - Rana
- **J** - Jumma
- **W** - Wells
- **H** - Masjīd
- **MOS** - Mosque
- **Tank**
- **Z** - Ziarat
- **H3** - Hazira
- **CO** - Gumbad
- **UI** - Usmani
- **P4** - Fārsī