CHAPTER VI

SHARUCH TOWN

6.0.0. Short History of the Town.

The port town of Sharuchh (21°42' N, 73°2' E) is on the right bank of the river Narmada and is well known throughout Indian literature. Ancient Indian literature has traced the origin of the word from three different viewpoints. The Pauranic tradition noted in the Bhagavata Purana connects it with Shrigu. Shrigu was a renowned sage during the time of king Bali whose (Bali's) sacrificial celebration was attended by Vishnu in the form of a Dwarf Brahmana boy. Vishnu called the sacrificial spot as Shrigukaccha (VIII:Ch. AVIII, 20). The second viewpoint is found in the Buddhist tradition as noted in Divyavadana which refers to the town of Sharukaccha. It was founded by Shiru who had escaped from Savira after it had been destroyed by the advancing sand dunes which also resulted in the destruction of Mudrayana, king of Karuka. The Jain literature does not refer to the origin but says that Sharukaccha was under the king Pradyota of Ujjayini (c.550 BCE).
The word dharu is a corrupt English version of the Sanskrit word 'sharukaccha' or 'shrugukaccha', which is a compound word either from the Sanskrit word 'sharaccha' (shar = cliff + acc = a coast land i.e. a cliff near a coast) or from a vernacular word 'sharukaccha' (sharu = cracked + acc = an area of land situated near a river or a sea coast that forms cracks). Similar Charan Law interpreted the word as "a high coast land". This interpretation is not supported by the topography.

The town is situated in an area of black cotton soil. It develops large fissures and this would suggest that the area is aptly called 'sharukaccha'. Western travellers tried to identify it in various ways as noted by the author of "The Periplus of the Erythrean Sea", the Greek geographer, Stolemy called it "Barygaza", and saint Martin called it "Baroukatcheva". The traveller Chevenot called it "Barocha" and Julian restored its name to "Barou-gatcheva", while the English called it "Broach". The Chinese pilgrim Hsien Keng noted it as "po-lu-ka-chie-po" and this was identified by Cunningham as "sharukaccha".

This site is also noted in numerous inscriptions. Asoka's inscriptions at Suran and Sopara suggest that this port was under the Mauryas till 200 B.C. Then it passed into the hands of the Greeks of Bactria who ruled
it till 100 A.D. and their coins have been found at Baryagaza (Sharuch). The ashatrapa inscription of Ushovadata, the son-in-law of Kanapana, specifically refers to Sharukaccha as one of the places where he made donations to the Brahmins. The Katarciki inscriptions mentioned it as the headquarters of the Vaisya known as Sharukaccha after the name of the town itself. The inscription of Kangasmisha and those of the Gujaras, Cannanese and Nastraikitas repeatedly refer to it.

Sharuch under the rule of the Chaulusya kings of Ausilwad Patan was one of the bone of contentions and one of the important ports of this region.

Sharuch was also an important commercial centre during the early centuries of the Christian era. Large merchant vessels from the distant countries like China, Burma, Ceylon, Egypt, Arabia, Yaman and many other places in the Persian Gulf anchored at this port. The early Arab geographers like Al-Jaladnari (892-93 A.D.), Ibn Khurdadhbeh (912 A.D.), Al-Masudi (915-944 A.D.), Al-Sinuri (970-1037 A.D.) and Al-Idrisi (1100 A.D.) mentioned it as a commercial port. The Muslims first attacked it during the Khilafat of Hazrat Umar (r) in 636 A.H. The next important expedition against it took place during the Khilafat of Hisham (724-43 A.H.) and it was finally dominated by the Muslims at the beginning of the fourteenth century A.H.
The Muslim domination lasted for about four hundred seventy years (1304–1772 A.D.) which may be divided into four periods.

1) Period I (1304-1407 A.D.) : Administered by the early governors of Gujarat appointed by the sultans of Delhi.

ii) Period II (1407-1572 A.D.) : It was governed by the independent sultans of the Musafer Shahi dynasty of Ahmedabad.

iii) Period III (1572-1734 A.D.) : It came under the sway of the Mughal rulers of Delhi.

iv) Period IV (1734-1772 A.D.) : It was ruled by a family of almost independent chiefs about thirty-six years and then it came under the company's rule.

6.1.0 Topography:

The town of Somnath developed on a cliff on the coast on the right bank of the river Harmada. Basically, the area contains black cotton soil. The cliff height is about 15 to 20 meters which runs from east to west and it covers an area about 3,53,280 sq. meters and looks like
The southern side of the town is well protected by natural topography while the northern, western and eastern sides are protected by a moat which is developed due to natural features like rain gullies and ponds.

The town can be divided on the basis of low-lands and high prominences. These have been developed by the water as well as by human action. The main high level area is marked in the soneri masal and tower area. Soneri masal area starts from the north-eastern corner of the Jumna mahalla and ends at the western border of Hanuman Tekro. Similarly the begum vadi and hospital area is developed on a mound sloping towards the east and south-east. It is observed that the higher areas are usually occupied by the higher class peoples because of better protection and hygienic facilities. The areas like jothi mahalla, Najji Ashar bazaar, Chunawada, Lal bazaar, Ballubhai Chakla and Kesar bazaar are on comparatively high lands.

*Phagdipeta*: The pattern of town planning which is basically in the alignment of a long cloth i.e. the cloth of headdress called Phagadi. This type of town planning is invariably developed on port and town on the river bank or sea-shore. This is known as linear pattern in English and landuka in Sanskrit.
where density of population is higher than that of the other parts of the town. These areas were occupied by the middle class people like merchants, officials etc.

The areas like Melbari Darwaja, Hajji Pir Kirmani mulla and the eastward part of the collector's office fall towards the river Harmada. Rain gullies of that area made some places into low-lands where density of population is lower than that of the comparatively high lands.

The outskirts and suburbs of the town are comprised of comparatively low-lands. The area between Ratan talav and Fate talav on the outside of the fortification is cut by erosion and is not suitable for habitation. But topography of that area such as - Shobiwada (area where washerman lived), Shilwada (area where bils lived), Shoiwada (area where palanquin bearer lived) suggest that some of the lower class people were living there. At present Fate talav is filled up and habitation in this area is gradually increasing and only the old name is surviving.

The west and north-west area of the suburbs like Parsiwada, Sarkatwada, Ghoswada, Inayatwada and Muhammadpura are comparatively high lands with small mound spread sporadically.

In the course of field work it was observed that when the Muslims dominated the town, some changes were made
in the general topography in and around the town. The chief features of a Muslim town (as discussed above) were added. The Jamia mosque was constructed on a comparatively high point of Ramkher Minarla which was near to the residence of the Nawabs of Arcot in 1325 A.D. The Idgah was built on the outskirts of the town and to the west of the fortification. The graveyards (tabarastans) are found scattered in the north, eastern and western suburbs. The largest tabarstan (graveyard) is situated to the north of Idgah Madan; another graveyard is found at Muhammadpura and a third one is found at Langar Ali Anatki wada; to the east of the fortification a small graveyard is found near to Burnapur.

6.2.0. Town Planning and its Architecture

Up to the present time, no detailed study has been made of the Muslim architecture of Arcot. Burgess and Cousins (1895) report only one monument in their study. This monument was the Jamia mosque and it was also reported by other scholars like Commissariat (1918) and Brown (1942). A more recent study made by Akbar Sultan Ahmed Sayed (unpublished work, 1975) brings to light some of the other mosques of the town, but none of these works have presented a discussion of the town planning, the distribution of the monuments in the town and their gradual development. An
extensive exploration was undertaken by the investigator in and around the town in order to map out the architectural antiquities and show their proper relationship within the townscape (i.e., 6.1).

6.2.1. **Town Planning and Fortification**

The town of Sharuch has developed on the bank of the river Narna. Its oblong fortification comprises an area about 3,53,280 square meters which includes all relevant requirements of a civic life. This includes the well distribution of the markets, proper planning of roads and lawns, facilities of sewerage and water supply. The toponomy of the town show that the religious, civil as well as commercial buildings and places of the town were properly distributed in different parts of the town. Its streets and lanes were arranged on an irregular grid pattern due to some natural obstacles.

According to ancient Indian literature, Sharuch was first built by the sage Shri-gu. It subsequently developed and became an important commercial centre during the early centuries of the Christian era. The Arabs attacked it several times beginning in the second quarter of the seventh century and it was finally annexed to the sultanate of Delhi.
at the very beginning of the fourteenth century A.D. It was fortified by Siddharaj Jaisingh²⁷ (1094-1143 A.D.), the Chaulukya ruler of Gujarat to protect its inhabitants from the above foreign attacks and under him it became one of the most important ports of his kingdom. In the next four centuries the fortification gradually became dilapidated and was again repaired and reconstructed by Bahadur Shah (1526-36 A.D.) who ordered to erect the fortification of Sharuch when he returned from Div via Cambay to Ahmedabad in 936 A.H.¹⁸ (1528 A.D.). He also constructed a burj (watch tower) near Ladeswari Darwaja but this structure has disappeared now and only his name still marks the site.

An inscription lying in the Durja mosque near customs house records as follows:

'The fort as strong as iron and the new ditch was constructed during the reign of the Sultan of the time who is exalted with the robe of honour of the Merciful God, Bahadur Shah, son of Husaifir Shah, the Sultan, may Allah perpetuate his kingdom and eternise his sovereignty for ever and by the order of the Great Khan and the honoured Khaqan Ulagh Khan, son of Muhammad Khatari known as Shaiikh Jiu.......may Allah lengthen his life, the shadow of a mountain; under the superintendence of Abu Muhammad, son of Khundan (?) possessed both the knowledge and good action
The above mentioned dates show that the work of repairing and reconstruction that had been started in 934 A.H. (1528 A.D.) was completed in 940 A.H. (1533 A.D.). The inscription speaks of a new coat (chandaq-ul-said) which suggest that the older coat of fortification was renovated.

The next important repairing took place during the reign of the emperor Surangzeb. He first ordered to pull down the fortification in 1660 A.D. but after 25 years the same monarch rebuilt the wall to save the town from Muzaffar attacks.

The oblong fortification of Shurush was strengthened by burj and bastions and a few ruined bases of these are still visible at some places like tower area, doneri wall and the southern wall of the fort. Stones and bricks were used in the construction and the bricks used are of different proportions. Those which were laid in the foundation are generally 23 x 26 x 12 cm., 25 x 26 x 11 cm. and 26 x 26 x 11 cm. but those which were used in the upper part are generally 20 x 14 x 5 cm., 19 x 13 x 5 cm. and 20 x 13 x 5 cm. This variation in brick size is undoubtedly related to the fort.
that the lower portion were possibly built in the 11th century and the upper portions were built and rebuilt from the 13th century to 17th century. The fortification was provided with nine gates - six in the south wall, two in the north wall and one in the east wall (fig. 6.1). The gates were named in several ways either after a renowned person living nearby or the name of a place in which direction the gate faced or an important building close to it or after the trade and commerce for which the gate was famous. The remains of the bases of the surj at soneri well which have a circular plan with massive ramparts, lead to the speculation that when it was intact it might have had close resemblance with that of when sarovar gate at ashilvar fort. All the gates appears to be single in nature except Unni karseva which was strengthened by two gates - the outer gate and the inner gate. Similar feature is also noticed at chamdawar, gasway and champaner.

6.3.0 Architecture: selected monuments:

The investigation revealed the following monuments in and around the town. Distribution of the monument is shown in the fig. 6.1 and their list is given in the appendix IV.

from the inscriptions that are available in the monuments it appears that no major construction took place
During the Khalji period, the Jamia mosque of Sheruch (1321 A.D.), 23 Gaurani mosque at Kundal Patiya (1322 A.D.), 24 the Idgah (1326 A.D.), 25 and the Chunawada mosque at Chunawada are the chief constructions dating from the Tugluq period. Among the architectural projects that had been executed under the independent sultans of the Buzaffar Shahi dynasty, we find the turja mosque (1533 A.D.), 26 the tomb of Sir Gias Uddin (1562-63 A.D.), 27 the tomb of Bibi Ayesha (1563-64 A.D.), 28 and the tomb of Saiyad Saraf-ud-Din Ashshadi (1560-71 A.D.). 29 All of these are typical of the architecture of that period. The exploration revealed that no major architectural projects had been executed under the Durrani dynasty except the mosque of Saiyad (1669 A.D.), 30 the tomb of Sultan Far Khan (1669 A.D.), 31 and the mosque of Kotwal (1722 A.D.). 32 The following monuments are selected for detailed analysis on the basis of their architectural and decorative features.

6.3.1. The Jamia Mosque of Sheruch

The Jamia mosque of Sheruch at Kazemhur runalls, built during the time of Muhammad bin Tughluq is an important building of this town. It is a rectangular monument measuring 34.60 m. by 16.10 m. internally (fig. 6.2). The roof of the mosque is supported by a total of 72 square pillars with round shafts (fig. 6.5) of which...
46 are independent and the remaining 24 pilasters are built in the north, west and south walls. The roof is crowned with thirteen domes, out of which three are large - the central dome being 9.30 m. in diameter and side ones about 7.15 m. in diameter. The remaining domes - each measures about 2.50 m. in diameter. All the domes are constructed over the alternate spaces in the front aisle and similarly in the back one. Burgess has reported only seven small domes while Miroza wulata Ahmed Ayed mentioned twelve excluding the largest three. The dome ceiling is without ornamentation while the intermediate spaces of the ceiling are beautifully carved. The carved portion shows a rich variety of patterns perhaps equalled but not surpassed by any others in India (fig nos. 6.6, 6.7, 6.8 and 6.9).

The musallah (sanctuary) of the mosque is divided into five aisles by four rows of pillars but not all aisles are of equal proportion. The western aisle is 2.20 m., the second one is 2 m., the central one is 3.20 m., the forth is 2 m. and the last one is 2.30 m. Similarly the bays of the mosque also varied from one another. The north wing of the mosque is divided by six bays of which the north bay is 3.40 m., the next one is 1.70 m., the third one is 2.35 m., the forth one is 1.70 m., the fifth one is 2.30 m., and the sixth one is 2.40 m. while the central nave is 3.30 m. in width. Identical measurement is repeated
in the southern wing of the mosque. The variations of the measurements are the result of the fact that the materials used in the construction were taken from temples and other older structures.

Except for the facade, the remaining sides of the sanctuary are enclosed by walls containing twelve windows. There are three windows in the north wall; two are crowned with arches and one is rectangular in form. Perhaps the rectangular one functioned as an entrance to the ladies apartment at the northern bay. There are six arched windows in the backwall and three arched windows in the southern wall. At one time the windows were screened with stone grills but now these have fallen out except in few places.

The backwall contains three concave mihrabs backed by buttresses (fig. 6a). One central one is set at the west end of the central nave and is 1.20 m. by .80 m. Each of the other two mihrabs is placed at the centre of the western wall of each wing. The central mihrab is beautifully carved in a style quite different from what is usual in Gujarati mosques36 and is the evidence of the artistic taste of the builder (fig. 6a). Above the central mihrab, there is an Arabic inscription written in nasta'liq
style but due to obliteration of some letters it is difficult
to decipher.

North to the central minarab and at the western end
of the first bay from nave, is the minbar (pulpit). It is
made of white marble with nine steps but none of the
erlier researchers have bothered about it. This is quite
remarkable since the minbar is one of the most essential
features for a semi mosque.

The facade of the mosque opens to the courtyard by
twelve pillars (fig. 6.3). The shafts of the pillars are
curved in various designs of which floral motifs, human and
animal figures are distinct, and these features suggest that
they were taken from Hindu and Jain temples. At one time
the figurines were plastered by masonry in keeping with the
Islamic law against figurine worship but at present the
masonry has disappeared and is only traced in some of the
upper shafts inside the mosque.

The courtyard had two entrances - one in the north -
wall and other in the south wall (the south entrance is
reproduced in the fig. 6.11). It shows the lintel construc-
tion. The one in the north has a square chamber measuring
5.50 m. by 5.50 m. internally and roofed by a low dome
(fig.6.12). A bilingual inscription is inserted above the
lintel of the door which records as follows:
In the name of Allah, the Most Merciful, the Most Gracious

(The Prophet [s] has said), whoever builds a mosque for Allah

even if it is as small as the nest of a sand grouse, Allah

builds a house for him in Paradise. . . . . During the reign

of Sultan of the world Khizr-ud-Dunya-wad-Din (Kaghaq

Shah), Sayyid 'Ali bin Muhammad Katbari—year seven hundred

and twenty-one (1321 A.H.).

The mosque has no minaret for calling the faithful
to prayer. In the north-western corner of the courtyard and
attached to the north wall is a staircase leading to the
roof which suggests that adhan was called from the roof of
the mosque.

At one time the mosque was provided with a hauza
for ablution and this was located at the south-east corner
of the courtyard, but it is now demolished and a new building
has been constructed over it. A well at the south-west
corner of the courtyard was used for discarding the remnants
of the holy Quran and hadith.

6.3.2. The Logan of Sharuch

The Logan of Sharuch, situated near Kali Chisavdi

on the outskirts of the town and beside the main road leading
to Vojalpur, is one of the finest and oldest monuments of
The Idgah was constructed during the time of Muhammad bin Tughluq by a nobleman named Malik-us-Sharq Fakhr-ud-Din Fakhr-ud-Dawlah-Wad-Din Dawlat Shah Muhammad Butmari under the direction of Taj-ud-Din Muhammad Saha-ul-Walik.

The rectangular misallah of the Idgah is 40 Ms. from north to south and 44.60 Ms. from east to west and surrounded by walls on all sides. The western enclosure is higher than the remaining ones. This wall is strengthened by five bastions of which four are half circular and solid in nature, while the bastion of the north-western is hollow inside and surmounted by a small dome. This bastion appears to have no function except possibly for the use as a watch-tower.

The western wall is provided with three concave mihrabs, which play an important role in public prayer. Above the central mihrab is inserted an inscription which contains the first 'Kalima' or creed of Islam which reads "There is no God but Allah, Muhammad(s) is the Prophet of God."

Against the western wall and north to the central mihrab, is the mimbar (pulpit) measuring 6.05 Ms. by 1.90 Ms. with twelve steps (fig. 6.15). Persian inscription written on a white marble slab measuring 1.40 Ms. by .12 Ms. is fixed upon the southern face of the raised mimbar. This two line inscription records as follows:
The construction of this place of prayer was completed at a fortunate constellation of stars of the world. Abul Mazhabid Muhammad, son of Rughluq Shah, the sultan, may Allah perpetuate his kingdom, from the personal property of Malik-us-Sharq Fadhr-ud-Dawlah-wad-Din Lawlat Shah Muhammad Buthari, on date twenty-fifth of Rabi-ul-Awwal, year seven hundred and twenty-six (1326 A.H.) under the direction of Taj-ud-Din Muhammad Shahul-Mulk. The inscription is sad Raval.

It is interesting that the inscription repeated the name of the same nobleman who constructed the Jam'i mosque of Sharuch in 725 H (1325 A.D.).

To the south of the mimbar and attached to it is a small platform of 1.60 sq.m., and another small platform is built in front of the mimbar, the former being used by the Imam to lead 4d-prayer and the latter is used for delivering speeches regarding law and ordinance of Islam before Jutbah (Prayer sermon). The Jutbah is always delivered from the mimbar.

The notable feature of this Idgah is the magnificent entrance gate constructed at the middle of the east enclosure (fig. 6.16). It is opened by three arches which rest on four
pillars - the central arch is the largest and has the form of a semi-circular cusp arch with nine cusps while the side ones are pointed trefoil arches.

The spandrels of the arches are decorated with imaginary leaves and each of the pillars of the front row is surmounted by a small tapered minor which serves only as a decorative purpose. The gateway is provided with a lofty dome which is supported by seven pillars. Each of the corner pillars of the back row is strengthened by an octagonal bastion which helps to carry the weight of the dome. The squinch system is employed for the transformation of the square chamber into a circle. The architectural features of the gate - such as tapering minors, cusp arches, trefoiled pointed arches and four centered pointed arches lead to the conclusion that it might have been renovated under the rule of the Sahari dynasty. The entrance is provided with twelve steps.

6.3.3. The Tomb of Sibi Yesha:

In the course of surveying the outskirts of the town, a very important twelve sided mausoleum was discovered at Sangar Ali Shatkiwada. The duodecagon structure is unique for this region and was neither noted by the earlier researchers nor do there appear to be similar structures.
from the Muslim period any where else in India. The only place where such structures are to be found is in Anatolia in Turkey. Another duodecagonal monument is noticed at Chaukundi, east of Karachi in Sind.

The mausoleum stands on a low plinth about 40 Ms. high paved with bricks of different sizes such as 20 x 14 x 05 cm., 19 x 14 x 06\(\frac{1}{2}\) cm. and 19 x 13 x 06\(\frac{1}{4}\) cm. The diameter of the building is roughly 7.50 Ms. and each of the 12 corners in the ground plan is about a 30° angle (fig. 6.16). There are twelve pillars each set in the twelve corners and these serve to support the dome (fig. 6.17).

At present the chamber is open to all sides with slightly pointed horse-shoe type arches. Each arch has a span of about 1.40 Ms. It is observed that in the past the intermediate spaces between pillars were screened with grilles with the exception of the arches at the four cardinal points. These arches were provided with doors. Some fragments of the grilles are still to be found laying scattered around the tomb while the doors have completely disappeared.

* The investigator was informed by Mr. Mark, a research scholar from the University of California, who had been on exploration to this site in October, 1931.
Internally, the small drum of the dome is decorated with seven bands. The lower band with inscription contains some verses from the holy Qur'an, but due to the decayed state of the plaster it has been impossible to decipher them. The decoration of the second band consists of geometric designs alternating with a dentil motif. The third band is made up of concentric circles and rectangular patterns which give the effect of embossing work and the remaining four bands are carved with geometric designs, floral motifs, eccentric leaves and triangular patterns (fig. 6.21). The ceiling of the dome is relatively plain but the simple stylized betel leaf designs which are painted here and there serve to break the monotony of the ceiling. They also serve to accentuate the pendant which hangs from the vertex of the dome.

The piers of the monument are 2.35 m. long including the base and capital. Each pier is divided into three sections. The lower base section is 0.42 m. long and consists of rectangular block design with elongated triangles whose concave sides and apex are surmounted by diamond shape motifs. The shaft is 1.68 m. long and can be subdivided into a lower plain portion of 1.16 m. long and an upper decorated portion 0.52 m. long. The upper portion is carved with an arch design containing chain and bell motifs (fig. 6.20). The capital of the pier is 0.25 m. long and decorated with a band of scroll motif.
The tomb chamber was accessed by four doors at the four cardinal points. The door jambs are covered with beautiful carvings which are typical of Indian temple carving. Perhaps these were collected from the ruins of a Hindu temple and used in the mausoleum. The tympanum of the door is decorated with a trefoil arch shape design containing chain and bell motifs which hang from a star shape design, and the remaining spaces are filled with eccentric leaf designs (fig. 6.19). The parapet was decorated with blind merlons and although they are almost all worn off, the general shape can be traced in few places (fig. 6.10).

The sarcophagus lies not in the centre but slightly on the western side of the chamber. It is constructed in the middle of a small platform of 3.30 Ms. long by 2.45 Ms. broad. Information regarding Bibi Ayesha is not much known. Zafar-ul-walih-bi-usaaffar-wa-Alihi relates that she was the sister of Ahmad Shah who gave her in marriage to Imadul-wali, the Nawab of Bahrich during the time of Ahmad Bagarsh.

The inscrptional band which runs round the lower panel of the drum records the date of the construction of the tomb, 971 H./1563 A.D., and the name of the matib (inscribe), but due to obliteration of the letters it is difficult to decipher (fig. 6.21).
6.3.4. The Tomb and Mosque of Maulana Idrus

The tomb of Maulana Idrus at Idrus Minalla built about the middle of the eighteenth century is a simple structure, raised on a nearly square plinth of about 14.30 ms. by 14.10 ms. It is a square monument measuring 8.40 ms. by 8.40 ms. externally and the tomb chamber is 6.40 ms. by 6.40 ms. with four doorways at the four cardinal points (fig. 6.22). The northern door is screened with grills. The monument is surmounted by a "bulbous" dome constructed on the squinch system (fig. 6.26). The dome ceiling was painted with exotic leaf designs but most of these have faded. There are two graves - one belongs to the saint and the other to his disciple. On the south side of the tomb and within the same enclosure, there are some sarcophagi where lie the remains of the Nawabs of Charuch.

On the west of the tomb and in the same compound, is a mosque named after the saint measuring 15 ms. in length and 7 ms. in breadth. The flat roof of this mosque is backed by wooden posts and wooden brackets are used to support the eaves (fig. 6.23). The brackets are beautifully carved with volute designs. Similar wood-carving is found at Surat in the mosque of Sirka Shahid beside the tomb of Khweja Safar Salamia.
6.4.0. Toponomy

Up to the present time, no study has been carried out on the town of Sharuch through the use of toponomy or place names. Toponomy can be used as a tool to determine the growth of a town throughout various overlapping periods. The name given to a monument generally stays the same for a long span of time whereas the name given to a part of the city will stay the same or change depending on how the city develops. Religious and linguistic factors generally play the most important role in the formation of toponomy but they are given on the basis of topographical features, commercial factors as well as historical and social factors.

The name of the town Sharuch itself - "a cliff near the coast" is an example of a name based on topographic and geographic placement. As the town grew in size, it was restricted on one side by the banks of the Narmada River and developed into a rectangular or vedadipata plan.

The town was fortified and was featured by nine gates - Purja or Nakaai Sarwaja, Valbari Sarwaja, Naji Pir Kiramani Sarwaja and Undai Sarwaja were on the southern wall; Katpur Sarwaja, Soneri Nana Sarwaja were on the north wall and on the east. Nadeswari Sarwaja bear the strategic far-sightedness of the builder. The Purja gate and Valbari Sarwaja functioned as the exporting and importing centre respectively.
From Purja gate (known also as Kallai Darwaja) the Muslim pilgrims sailed for Mecca, their chief religious centre. The embarkation fees and other tolls were collected from outgoers. This gate was also the entry point from the sea. Similar names of the gates existed at Surat and Cambay towns.

The Malbari Darwaja was a gate through which commercial goods were channelled. The explanation of the name is based on the tradition that merchant vessels from Malabar anchored here and there by the gate became famous after the ships from Malabar. On the east of Malabari Darwaja was the Jogir Fir Airmani Darwaja. This gate was named after a Muslim saint who came from Airmen and settled here and then after his death, he was buried near the gate. The Katpur Darwaja was named after four Lutbas who were buried near Katpurbasar which is immediately next to the gate itself. The Sonari Kanal Darwaja was named after a golden coloured building which stood near it. The Nawab of Shanuruch is reported to have lived there but this is a matter of controversy. Some local informants said that the Nawab of Shanuruch used to live there while the other group insisted that the Nawab lived near the area where the Jail building now stands. The archaeological evidences and
the topography suggest that the Hawbs might have lived in this place as it is well protected from three sides by a deep moat as well as fortification wall which has watch towers at the corners. Although the walls and towers are no longer standing, one can still see the ruined remains. The Mukerji barwaja was named after a place in which direction the gate opened.

The places like Begun Vadi, Soneri Kanal, Rambar Kunra Anhalla, Northi Anhalla, and Ballubhai Chakla were inhabited by the nobles and officials, while the east and north-east side of the town like Sholivada, Banarwada, Shobivada were occupied by the low caste people whose professional names were associated with their habitational areas. Originally these areas were at side the town proper but when the town expanded to the east and north-east, these areas came to be within the city itself.

Balasar, Najji Khan Bazar, Juna Bazar and Cheekodia are market places and are evenly distributed throughout the town. The Jina Mandi or grass market is situated outside the fortification.

Outside of the fortified town we find that the lower caste groups developed their habitations around the Fate tala. There we find the Shobivada (washer castes).
Sacchivada (fisherman), Shoivada (Planquin bearers),
Haliwada (gardener), Chipwada (printers of cloth), Pakhaliwada
(water supplier) and Modiwada (boatmen) were the main lower
caste living areas named after their professions.

The artificial tanks around the city are Katan
talav, Kote talav, Kaskar talav and Kali tanka. Other
areas were named after specific wells which were the source
of sweet water. There are three Sakkarni or sweet water
wells - one at Kote talav, the next one is at Shoivada and
the last one at Saliyadwada.

The suburbs of the town were divided into six
villages - Vijal pura to the west, Banger to the north-west,
Ali to the north, Shoabiwada and Nasak to the north east and
Majam pata and Saiyed pura to the east. The toponomy of the
west and north-west areas of the suburb suggest that with
the influx of Muslim groups, these areas came to be
inhabited. Even now, ummardenpur, inayapur, ishqpur,
Sarkatwada are inhabited primarily by Muslims. On the west
of the fortification, Persis lived at Varsiwada but at
present, this area is occupied by a mixed population of Hindus
and Muslims. On the west of Varsiwada is the area called
Vaniwada, which was and still is inhabited by Hindu vadi
community or businessmen.

To the north, the areas called Vangerwada and Vanger
Ali shoabwada indicate the presence of the vangers. Vangers
were those people who used a wooden instrument with iron teeth to husk rice. A habitation mound was discovered between Dangerwada and Danger Ali Mahdavada. The ashy coloured soil of this mound contains sherds of glazed wares which can be dated from about the 14th century to the 18th century A.D.

In the north-east corner of the town the area called Kasak (Kasak = a granary) is found which was one of the agricultural divisions on the outskirts of the town. This area has now become an industrial area and big industries like Kurnool cotton mills, spinning factory etc., have become established there.

In the eastern side of the fortification, the areas called Ujampure and Bajapure again indicate the presence of Muslim population. At Ujampure, the tomb of Makkaan thalaf teek-in Massadli is an important monument and it was built towards the end of the rule of the Mujahid Sultana (1570-71 A.D.). North of this area is Signal Juma Masjid after Raza Yehuda Khera, the brother of the last Nawab of Sheeruq, Sir Husein Khan.

6.5.0 Major Findings

Thus, the study of the town of Sheeruq on the basis of topography, archaeology and toponomy leads to the following
major findings.

1. Bharuch town was developed on the cliff near a coast land of the northern bank of the river Somnada and grew up on a Baghodipata or rectangular plan. Though classical Indian literature refers to it as an ancient city, we can see that its gradual development actually started from about the eleventh century onwards when Bhimraj Jaisingh built the fort. Afterwards the population density of the town began to increase and this is evidenced by the development and expansion of these areas.

2. The study reveals that the town was well planned on gridon pattern with slight irregularities due to presence of the cliff. The main road of the town runs from west to east and a number of roads cross it from north to south.

3. When the Muslims occupied the city, they built the Jama mosque at the centre of the old town and when density of population increased, the town was expanded to the east and north east of the old town. This expansion was a gradual process beginning from 15th/16th century onwards.
Before the establishment of Muslim supremacy, the Muslims lived in the west and north-west sections of the town. The toponomy suggest that after 15th century A.D. the northern and eastern suburbs were also inhabited by them.

The Idjah and burial ground (tabaristan) lie on the suburb of the town.

The Muslim architecture of the earlier phase is marked by fusion of the local style with a bit of Persian and it appears that the builders used secondary materials in their constructions.

Both the trabeate and arcade systems were used in the construction. Bricks, stone and wood were used as building materials.

The existence of a dodecagonal monument is another important characteristics of this town.

The decorative devices like geometric designs, in different patterns, floral designs, nail-head , dentil motifs, chain and bell motifs, stupa designs were observed.

The toponomy of this town indicates the influence of the geographical, social, religious and commercial factors as well as the influence of language on them.
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