7.0.0. **Short History of Cambay**

Cambay was one of the most important sea ports on the western coast of India during the mediaeval period. As a flourishing port, it had trade relations with Saba, Sish and West Asian countries like Arabia, Persia, Iraq, Syria and Turkey.

It is situated (22°19’ N. and 92°37’ E.) on the north side of the estuary of the river Mahi. It is 84 km. to the south of Ahmedabad and 69 km. west of Baroda.

It was referred by the scholars as Cambay, Kambayat, Kambayah, Anabhaite and Ambayat but later on it was corrupted by the Europeans into Cambay.

Being a well known sea port it has been noted by the travellers who came here. It is also noted by those who heard from them or read their works. The list of these workers is long and the language in which they had written are also many viz., Arabic, Italian, Portuguese, Persian,
French, English etc. These writings give some ideas about the well-known port and some activities that were going on in this important port.

The early Arab geographers writing in Arabic and historians like Al-Masudi, Al-Idrisi, Ibn Haukal, Al-Siruni, Al-Idrisi, Abdullah Rushaf and famous traveller Ibn Batuta left valuable records of it.

Al-Masudi visited Cambay in 913-14 A.D. and records that Cambaya was famous in Baghdad for its sandals. These sandals were made in Cambay, Sindan and Sopara. Al-Masudi visited Cambay in 913-14 A.D. and records that Cambaya was famous in Baghdad for its sandals. These sandals were made in Cambay, Sindan and Sopara.2 "The Brahmin of Cambaya" he continues "were very friendly with the Arab." 3

Al-Istakhri in his Kitab-ul-Akaim says that Cambaya is about four days journey from Anshilved and Surabaya (probably Surat).

Ibn Haukal mentions that Cambaya amongst the cities of Hind produces mainly mangoes, coconuts, lemons, rice and honey.4

It was a flourishing port when it was visited by Al-Idrisi. He says that merchandise from every country is found here and from here they go to other countries. He
continues that it stands at the end of a bay, three miles from the sea where vessels can enter and cast anchor. The ruin of the dockyard can still be traced (fig. 7.2).

In the 12th century A.D. it was a well known naval station as well as a flourishing port. The historian Uthbi recorded that about that time the Parsis are said to have incited the Hindus against the Sunni Muslims which caused the destruction of a mosque. When this news came to the knowledge of Licharaja Jayasinha, the ruler of Anhilwad Patan, came to Cambay and after settling the breach, he supplied the means of rebuilding the mosque and minarets.

Cambay was visited by Ibn Battuta in November, 1342 A.D. He was impressed by its abundant shipping and enormous merchandise and was described as the home of the Muslim merchants who had raised many mosques and hospices there. The Jami mosque was built twenty years before this on 5th January 1325 A.D.

Possibly, it came under the Muslim occupation in the 1st decade of the 14th century (probably in 1304 A.D.). An Perso-Arabic inscription found at Sampla village of Pedra Taluka sheds some lights on the Muslim dominancy over this region (as discussed in the chapter-11). Al-Ishani recorded
that Husrat then proceeded to Khamoshat, a well-known port and seized much spoils of valuable goods and rubies and other jewels from the traders. This statement indicates that he came and overpowered and financially gained without establishing his power. If he had established his power, then Raja Karna would not have endowed some landed property to the Jami mosque of Cambay in order to gain the support of the Muslims.

It was plundered by rebel Taghi in 1347 A.D., and again it was looted by the army of Muhammad bin Tughlaq in 1349 A.D., when he was in pursuit of Taghi.

Ahmed Shah established his authority over it in 1411 A.D. He posterior its trade and enriched it and made it as a naval centre.

The Italian traveller Varteme who visited Cambay about 1506 A.D. said that some 300 ships of various nations crossed this Port. Duarte Barbosa highly praised its wealth and various luxurious articles, its industry and craftsmen. Barbosa specially mentioned the great quantity of ivory employed in inlaid and cunningly turned articles such as bangles, sword-hilt, dice, chessmen, chessboards and bedsteads. The place was famous for its lapidaries of semi-precious stones and pearls of various kinds which appeared real. There
were goldsmiths skilled in their crafts. A great amount of trade was also carried on in al-agik or cornelians, agates and such stones. In short, in this town the best workmen in every kind of work are found. Even now stone works is still a flourishing business of this town.

When Humayun was in pursuit of Asadur Shah in 1535 A.D., Cambay was plundered by him. During the time of the emperor Akbar it became one of the chief import ports of the western coast. It relates that the Musulim of north India usually used to go to Makka from here. Bairam Khan the benevolent protector of Akbar wanted to go to Makka from this port but he was killed at Anshiwad Fatan on his way to Cambay. In Akbar's time it was plundered by the Portuguese in 1573 A.D. and in 1583 A.D. Again it was plundered by the Portuguese in 1606 A.D. in the reign of the emperor Jahangir.

The English established factories at Cambay in 1613 A.D. and in 1617 A.D. and the Dutch did the same but the latter closed it in 1670 A.D. In the 18th century A.D. it suffered in the hands of Marathas like the other cities of Gujarat. In 1730 A.D. Mirza Jafar Raja-ud-Daulah was appointed as governor of Cambay and after three years he became almost independent and was appointed as viceroy in 1737 A.D. He then appointed his son-in-lawimum Abedin Najm Khan as
governor of Cambay. After his death in 1748 A.D., his son Mirza Safar Khan Domin Khan II was made governor of Cambay who ruled till 1763 A.D. Then he was succeeded by his son Muhammad Julli, who died after a rule of six years. After his death his eldest son Fateh Ali was appointed governor over Cambay with the title of Najm-ud-Daulah Mumtaz-ul-Mulk Domin Khan Bahadur Sultaw Jang whose power was seized by the English by the treaty of Jasenin on 31st December, 1802 A.D.

7.1.0. Topography

Cambay is situated on a bad-land topography on the northern bank of the river Nadi near its confluence with the sea. This is the deposition side of the last meander of the Nadi. So on the flood plain mud flats (fig. 7.1) have developed at a height about 11 ft. from mean sea level on the side of Cambay. The cliff height at Cambay on the topmost or first terrace of the river is about 34 ft. This cliff line runs to the west of Cambay till it merges with that of the Sabarmati. The western end the town shows evidence of two terraces above the flood plain.

The western area of the town is also marked by a number of deep cutting rain gullies running from north-south in curvilinear way leaving uneven lands on both sides. These gullies are the cause of sand deposition in the marshy lands on the south-south-western areas of the town.
Topographically the town can be divided into two main parts by a broad road that runs from Bel Barwaja to Nakkai Barwaja. The western part of this road is featured by uneven lands with heavy monsoon erosional activities. These features can be seen in the areas between Mahmudi Barwaja and Nakkai Barwaja. The high lands of this area are thickly populated. The similar features occur in the south-eastern corner of the town. It starts from the Jani mosque area and further moves towards Shoil Sari Barwaja. The habitatte mounds of this area are comparatively higher than those of the western part. The next important low-lying area starts from Shahdur Shah's tower and its adjoining areas and move towards east till it meets the Mahmudi talav on the outer periphery of the town. The separation ofs Acchi pura and other area from the town is clearly observed. From this area the railway was constructed and it ran on mud flats till it reached the wharf of today and part of the road to the port is utterly destroyed.

The northern part, outside the fortification also comprised of high and low-lying lands. In this area sand dunes is clearly observed in few places. The Marsvari talav is an important water reservoir of this area. It was built somewhat like those tanks that had been built during the 15th to 17th century, etc., with an island at the centre. On the
north-eastern corner of this tank, the tomb of Abu Taleb and the house of Samada are two main important buildings of the Muslim period. The Muslim habitation outside of Lal Barwaja seems to be earlier one which ultimately hampered the growth of town on the north. It is noted here that the low levels and bad land features were very clear outside the patch and Mahadi Barwajas.

The cultural sequence of this town is noted by Prof. Ranta from a trench (about 10 x 32 x 7 m) that was excavated by the municipality in March/April 1972 on a main mound near a central mosque. He noted the following cultural sequences. 15

<table>
<thead>
<tr>
<th>Sequence</th>
<th>Probable time</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Modern road surface</td>
<td>Modern period</td>
</tr>
<tr>
<td>2. Brick structures of 22 x 15 x 4/5 cms.</td>
<td>18th/17th century A.D.</td>
</tr>
<tr>
<td>3. Britty loose materials, stones, split and charred, thin porcelain, celadons, glazed wares.</td>
<td>16th century A.D.</td>
</tr>
<tr>
<td>4. Constructional level with brick powder.</td>
<td>15th century A.D.</td>
</tr>
<tr>
<td>5. Houses of 30 cms x 25 cms, 5 x 6 cms, bricks and a corner between them.</td>
<td>14th century A.D.</td>
</tr>
<tr>
<td>6. Constructional level with sand stone pillars, chipped stones.</td>
<td>14th century A.D.</td>
</tr>
</tbody>
</table>
7. Sandy, black clay and burnished red and burnished black ware. 13th century A.D.
8. Uncrushed schist slabs and red wares and black wares. circa 8th/9th century A.D.

7.2.0. Town Planning and its Architecture:

As a developed commercial town, the fame of Cambay spread throughout the Muslim period. Many travellers (as already mentioned) visited this town and left valuable records. Historians relate that when Akbar came in 1573 ..., all the nobles and merchants of the town paid tributes to him. Most of the merchants were Muslims and they belonged to Persia, Iraq and Arabia. They lived in palatial buildings with gardens and fountains in front of their houses. These statements of the travellers and historians indicate that the town developed through well-planning system in the course of history. The planning of this town is briefly noted by Prof. Lents, who has pointed out some features.

The literary sources indicate that Cambay was an open city till it was conquered by Emperor Akbar in 1573 A.D. Traveller Ibn Batuta categorically noted the absence of any fort at Cambay at the time of his visit. Tusuk-Shahangiri recorded a fort that was constructed by the order of the Emperor Akbar. It states that "in the time of Akbar, Kalyanrai, the superintendent of the port by his order built a wall of brick and lime round the city".17
The Venetians who visited Cambay in 1666 have left a valuable account about this fortification. They recorded that "it hath very fair brick-walls about four fathoms high with towers at certain distances. The streets of it are large and have all gates at the ends which are shut in the night time." This statement represents a significant norm of the town planning including its architecture. It indicates that:

(i) The fortification was built of bricks.
(ii) It was four fathoms i.e., 7 ms. high.
(iii) The wall was provided with gates.
(iv) All main roads of the city led to these gates.

In the course of exploration the remains of the fortification wall is noticed on the south and south-eastern corner of the town. Parts of this wall is reproduced in the figure no.7.5. It shows that the fortification wall tapers upwards. Heading bond brick work is the significant feature of this construction. The heading bond work is ornamented by a course of herringbone work. The given height of the fort was also reasonable because the contemporary forts built by Akbar in Gujarat has similar measurement as observed in the Shirda fort at Vatana.

Miss. Indrani Sen recorded that "there were ten gates with lodges adequately occupied by guards." At present
remnants of the Chokmali, Surja and Nakkai Barwajas can be found in a dilapidated state. The Nakkai Barwa to represents the mixture of Arabicate and arcuate systems of construction. This is a single arch gate in which stone, brick and wood were used in its construction (fig. 7.3). The span of the arch on this gate is 3.30 m. There were two massive barjas on both sides of this gate. But one of them is ruined in part. Similar barja are noticed at Surja and Chokmali Barwajas. The remnant of the Chokmali Barwa is reproduced in the figure no. 7.4. It shows a part of settlement parapet which leads to the conclusion that the Surja was once provided with high battlemental parapet. All the gates were heavily guarded. According to Mirza-i-Likandari, Surja gate was guarded by 25 Mughals, Nakkai gate 20 Hindus, Shoki ka bari gate 30 Arabs, Medhi (modern Vani, Ari) ki bari gate 25 Mughals, Dewara gate 50 Arabs, Jhonsi bari gate 15 Mughals, Dulga gate 100 Arabs, Fateh gate 50 Arabs, Mahmudi gate 15 Mughal and the Chok gate 20 Mughals.20 Number of the guards also indicate the importance of the gates. In the course of exploration, it is observed that the Sah Barwaja was a barbicen. Remnants of it can be traced in the brick-hunters' trenches.

The town of Janway is divided by a brick road which runs from Sah Barwaja to Nakkai Barwaja. This road was cut by a number of small roads from different places that divided
the town into irregular square and rectangular divisions. The roads that correspond with the gates are wider. These roads are crossed by a number of small lanes from north to south and again these lanes are intersected by a number of small gullies from west to east. Therefore recorded that the houses are very high and built of bricks but these are very obscured. Bricks and woods were the building raw materials. It is observed from a foundation pit of a building at alignment that open drainage system existed in the town as seen in handford, paride and charuch.

7.3.0. Architecture & Selected Monuments

Carway town was a prosperous one having splendid mosques and mausoleums as related by the annals and the travellers. Most of these monuments were built of bricks and due to lack of necessary repairing gradually ruined and a small number of monuments exist with minor damage. An extensive exploration was carried out by the investigator in and around the town with a view to map out the architectural antiquities in relation to towncape. Distribution of the monuments is shown in the fig No.7.6 and their identification is produced in the appendix V. Out of these explored monuments Burgess studied only one monument. In the course of exploration, it is observed that except the Jami mosque none of the monuments are found in a good state of preservation.
7.3.1. The Jama Masjid of Damascus:

The Jama mosque of Damascus is one of the important monuments of the early phase of the Islamic architecture (fig. 7.6). The literature\textsuperscript{24} and inscription\textsuperscript{25} indicate its existence long before the present date of construction. The information regarding its existence lead to the hypothesis that earlier it was a small Jama mosque when the Muslims did not consolidate their power over this town. But when they established their power it seems that within a quarter of a century they built a splendid monument which is one of the best specimens of the Islamic architecture in its earliest phase.

The location of the Jama mosque also leads to another speculation that after the conquest of Damascus town the Mamluks might have occupied the administrative area and from there controlled the town.\textsuperscript{26} This would result in their occupation of larger area. This hypothesis would require horizontal excavations for its confirmation. The situation of the Jama mosque is interesting in this town. It is either in the centre or near the residence of the rulers that occupies the main centre as observed in Madaba, Marj, Barada and other towns. The Jama mosque at all these places is outside the residential area of the rulers or administrator and in the centre of the town. In the case of Damascus the Jama mosque...
stands on an administrative area and near the residence of the ruler.

The sanctuary of the mosque is rectangular in plan measuring 57.80 m. from north to south and 15.30 m. from west to east (fig. 7.7). The plan shows that the sanctuary is a pillared hall like the Ahmad Shah's mosque and the Jami mosque of Ahmadabad. It is divided into seven aisles by six rows of pillars arranged from north to south. The aisles and bays of the mosque varied in measure and this variation was due to super structure. The architect had in mind to create proportionate octagons. The western aisle of the mosque is 1.50 m. and parallel to backwall, the next one is 1.80 m. and covered by the nine domes of the western line. The third aisle is 1.50 m. while the fourth and fifty aisles correspond to the measures 1.45 m. and 1.60 m. respectively. The fifth aisle is covered by the front row of the dome. The sixth aisle is 1.40 m. and the seventh is 1.80 m. Similarly the bays also differ from each other.

The roof of the mosque is supported by one hundred pillars. The pillars are arranged in six rows - of which two continuous rows of twenty six each and four rows of twelve pillars (with corresponding pilasters on both walls) some of the pillars were chopped carefully while some contained
secondary chiselling marks on their faces. It is also observed that each of the pillars is divided into two main parts by an intercolumniation which looks like a ledge. The pillars are so arranged that the lintels placed on them, the architect created fourteen octagons for fourteen cones excluding the four which covered the roof of the pulvis khapas on both ends. These are low cones and the intrados of the domes took the pyramidal shape. The dome is大學ed with a peak having amalaka and kalasa designs. The intrados of the dome is neatly carved but not ornamented equally.

It is found from the analysis that the intrados of the dome in front of the central mihrab is decorated in the following system: the intrados of the sixteen side is with sunflower within a pearl string neckless suspended from the top; next band with stylised pattern while the third and fourth band with nailhead designs. The fifth band with stylised dentil, then there are three bands of small patterns suspended below the three bands of nailhead designs successively. The intrados of the front dome of the nave is also neatly carved with scroll and star-shaped designs. A pendant about 30 cm. long is suspended from the vertex of the dome. The decorative devices in the other domes indicate that the architect did not maintain the same decorative designs and motifs in the intrados decoration and it leads to the conclusion that materials might had been rest
from the temples. The additional slabs that were employed to maintain the proportion of the octagon were left without decoration. Another important feature of the nave is the introduction of a multifoiled arch with nine cusps in between the two pillars of the front row of the nave. Such type of multifoiled arch with nine cusps had become familiar in the architecture developed under the samuh dynasty specially under Shah Jahan.

Just immediately behind the three arches there are three elevated parts which increased the height of the building into second storey. The upper storey is screened with perforated stone Jalis. A part of such Jali is reproduced in the figure no.7.12. It shows that the geometric patterns are predominant. Besides, starshaped designs with six and eight petals are also found in it. The entablature is carved but not so neatly as observed in the Ahmadabad mosques.

There are two muluk shanas each of which is situated on either ends of the sanctuary. Each muluk shana is supported by eighteen pillars about 2.50 m. high and lintel placed on them, prepared the floor of the muluk shana. The northern muluk shana is divided into two parts - the western part from qibla wall about 6.50 m. by 6.50 m. is enclosed by perforated stone Jalis. Those in the southern enclosure can be divided into three major parts above the three western
aisles of the mosque. Each part is again subdivided into sixteen panels arranged horizontally and vertically. Each panel contains a star-shaped design with eight petals. The borders of the panels are also decorated with chain motifs. The eastern enclosure is filled with geometric designs and star-shaped decoration, the latter is produced here within a circle. A stylized tree with extended branches rooted from a vase is another interesting feature of this part. Similar decorative designs became familiar in the Ashmolean mosques. The eastern part is used as the court of the qal'a wall.

The enclosed chamber might have been used by the governor of Cambay. There is an entrance on the north wall below the quluk khanas. On the eastern side of this entrance is the staircase which leads to the quluk khanas. In the subsequent period it is observed that the quluk khanas was provided with a staircase attached to north wall from outside as observed in the Anawabad and Chandpaner mosques. This quarter turn with landing staircase is provided with ten steps.

The southern quluk shana is similar to some extent to that of the northern one. But it is open to the sanctuary. Each of the quluk shana is rooted by two large domes which are in the same line of the domes of the sanctuary. Thus the sanctuary is covered by eighteen domes in all.
The mosque is provided with three niches in the western wall. These are concave in form and built of marble stone. All these mihrabs are similarly built and ornamented. The central mihrab is built within a rectangular frame bordered by two neatly carved pilasters. It is crowned by a horseshoe pointed arch resting on two attached columns. The spannel of this arch is decorated with fully blown sun-flower designs. The concave part of the mihrab is enclosed by two rectangular panels. The inner panel contains star-shaped designs and outer panel with scroll motif having a medallion at its centre. A band of inscription runs above the panels. The inscription represents the verses from the holy Quran. The entablature of the mihrab is provided with five square niches carved in low relief and enclosed by two semi-circular niches, one above the other. They stand on the podium or basement of the mosque and are ornamented with carved string-courses and capped with receding moulded tiers.

On the north of the central mihrab and attached to qibla wall there is a niche with eight steps. It is built of marble and surmounted by a canopy. The canopy is raised by four small columns. Similar canopy have been found at Ahmed Shah's mosque at Mandu and built about ninety years after this mosque. The staircase of this niche is enclosed...
by marble railings on both sides. The railing is decorated with perforated star-shaped designs (The mihrab and the mimbar is shown in the figure no. 7.10).

The sanctuary of the mosque is screened by a facade wall, except at both ends where cloisters meet with the sanctuary (fig. 7.9). The facade wall is featured by three arched entrances. The central entrance is larger and higher having a span of 5.90 m. and a height of about 8.20 m. from the intrados of the key stone. The side entrance is spanned by 4.20 m. This wall is 1.50 m. in thickness and only the central part on both sides of the central entrance is projected. The northern part of the facade wall is provided with a staircase which leads to the roof of the mosque. The projected part of the facade is decorated with six panels including the panels of the base. The lower panels of the base has sunflower design within a pearl string necklaces suspended from the top. The triangular part of which is filled with designs. The next panel of the base is ornamented with nailhead decoration. The third panel with cross pattern in geometric designs and the forth panel is similar to that of the lower panel. The fifth panel has scroll motifs with a bud at the centre and upper panel below the architrave with nailhead designs. The parapet is decorated with merlons.
The mosque is provided by a large court measuring 40.50 Ms. from north to south and 36.20 Ms. from west to east. It is surrounded by four aisled cloister on three sides. It is open to the courtyard against the outer wall (fig. 7.13). The cloisters round the court are roofed by a series of 55 small domes in the front row constructed on corbelled and arcuate systems and behind this row is a line of twenty one domes. The whole structure is supported by 156 pillars and 70 pilasters in the back walls. These pillars are corresponding to each dome which has a window through the back or outer wall. The colonnade of the northern cloister is reproduced in the figure no. 7.14. It shows the assimilation of trabeate and arcuate systems.

In the middle of the courtyard there is a small canopy measuring 4.20 Ms. by 4.20 Ms. supported by four pillars. Its four openings on the four sides are crowned by neatly carved brackets, a familiar design specially can be seen in the Rajput architecture.

To the south-eastern comer of the courtyard there is a cistern covered by a platform about 13.30 Ms. from north to south and 8.40 Ms. from west to east. It is provided with apertures for drawing water for ablution as well as for drinking. An inscription fixed on the north-eastern corner of the platform (facing north) records that the cistern was repaired in 1030 A.D. corresponding to 1621 A.D. by Ali bin Abd-un-Nabi al Baghdadi.
On the northern side of this cistern at a distance about 6 Ms. is the neûz-i-nawû covered by a platform, measuring 13.70 m. from north to south and 8.40 m. west to east. It is almost same as that of the cistern. The place of ablution is surmounted by a pavilion raised by ten pillars. This structure is a later addition to this mosque. An inscription fixed on the base of the middle pillar of the eastern row (facing west) recorded the date 1157 A.H., corresponding the date 1733 A.D.

The cloisters of the mosque are provided with three entrances in the south, east and north wall. The southern one is lintel construction. The eastern one is with a projected porch (figs. 7.13 and 7.16). The figures show that the porch is beautifully carved with ornamental designs.

The northern entrance also consisted of lintel construction and above the lintel there is an inscription recording the name of the builder and the date of construction of the mosque. It runs as follows:

"In the name of Allah the Compassionate the Merciful. And the places of prayer (masjid) are for Allah (alone); so invoke not any one else with Allah. And says the Prophet (peace be on him) whoever built a mosque for Allah even though
it may be as small as the dwelling of a partridge. Allah
would build for him a house in Paradise. This is by one
who has been guided and helped by him. This auspicious
Jami mosque and its building were constructed.

wholly and completely out of his own money from what
Allah had given him through his grace and benevolence, merely
for the sake of Allah the exalted, during the reign of the
learned and just emperor Muhammad Shah, son of Tughlaq Shah,
the king, may Allah perpetuate his dominion and power, by
the feeble servant expectant on the mercy of Allah the
exalted, Bahadur Shah Muhammad al Bukhari. May Allah enable
him to achieve his object. And that took place on the 18th
Muḥarram 725 (A.H. or 4th January 1325 A.D.).31

7.3.1.1 Extension part of the mosque.

The mosque was extended along the south side. The
extension part internally measures 14.80 M. from north to
south and 15.70 M. from west to east. The architect tried
his best to follow the same building techniques as observed
in the main part of the mosque. The rows of the pillars of
this part corresponded the same rows of the main part. This
part is roofed by four domes built on same method as observed
earlier. But intrados of these domes are not so carved.
This part of the mosque is provided with a mihrab, it is built at the western end of the second bay from the north wall. It is almost similar in shape and design as seen earlier. In the south-western corner there is a postern door provided with staircase. The windows of this part are screened with perforated grills (fig. 7.17).

A small gallery was erected around the octagon of the south-western dome to a height of 2.50 m. This gallery is open to the sanctuary.

To the east of this mosque at a distance about 6.90 m. stands the tomb of Helimush Sharq -ani-ud-Din Umar, son of Ahmed Al-Asrurni (1333 A.D.) and his wife Bibi Fatima (1332 A.D.). It was one of the splendid structures of the Gujarat architecture.

This is a rectangular building measuring 17.15 m. from west to east and 12.40 m. from north to south. The structure is raised into two storeys except the octagonal part which is covered by a large dome about 11.85 m. in diameter. At present the dome has fallen in (fig. 7.19). The figure also shows the phase of transition. The extrados of the phase of transition is neatly carved (fig. 7.20).

In the centre of the octagon there are two beautiful graves - the central one belongs to Zaid bin Umar bin Ahmed.
Al Gasrini. The sarcophagus of this grave is reproduced in the figure no. 7-21. It shows that the headstone is ornamented with beautiful calligraphy quoted from the holy Quran. The outer band round the margin is engraved with the twelve and a half verses of the Surah XXXVI usually read on the eve of death. In the upper part of this slab and on an inner-border engraved "the Throne Verse" (Surah II, verse 256); and on the base of the headstone triangle - on the left side is the conclusion of the verse 151 of the Surah II "Verily we are Allah's and to him shall we return" - words constantly used by pious Muslims when in any trouble and specially at the time of death; and on the right side, the end of Surah XXXVI, Verse 52 - "This is what the God of mercy promised and the Prophets spoke the truth". In the enclosed area is beautifully written in Arabic to fill the space the second Shalim or creed of Islam "Certainly I bear the witness that there is no God but Allah and that certainly Muhammad (s) is his servant and his messenger". Below this and separated from it by an ornament band is an area having on its right and left borders Surah III, Verses 16 to 17 which contain a sort of paraphrase of the creed and at the top of the central panel Verses 163-165 of the same Surah and under it the epitaph which runs as follows:

This is the tomb of the feeble servant blessed martyr received into mercy, Chief of Chiefs, Prince of
visirs, celebrated in Arabia and Persia, pillar of the state and religion, Omer bin Ahmad al-Gazrani who bore the title of Wilhelm Charq — may Allah Most High overwhelm him with mercy, pardon and the approbation of Allah in the mansion of Paradise. He departed to the compassion of Allah be he exalted on Wednesday, the ninth month in the year seven hundred and thirty four which corresponds to the 21st October, 1333 A.H.33

In the western face of the sarcophagus the upper band contains Surah 20:71, Verses from 61 to 71 and the lower band verses 72 to 79.

The southern face of the structure is decorated with imaginary trees carved in low relief and a band of dentil motif below it; and above these two bands there is another band of sunflower within pavilstring half circle suspended from the top.

The other sarcophagus was on the grave of his wife34 but the inscription of its headstone was damaged by the falling 8 dome. A conjectural reading of this inscription revealed the following information (The sarcophagi of Omer bin Ahmad al-Gazrani and his wife is reproduced in the figure no. 7.12).
This is the tomb of one received into mercy, the pardoned, the boast of women, the crown of treasures, Bibi Fatimah who had performed the pilgrimage of Kerbala...........
...........the deceased Husain, the wif...........Omar...........
...........departed to the compassion of Allah on the eleventh Shawal in the year seven hundred and eighty three (30th Dec., 1381 A.D.). Over this epitaph are the Tahlea or first words of the Kalima: "there is no God but Allah" and Surah LV, Verses 26 and 27. Along the sides of this tablet is the "throne verse" (Surah II, Verse 256) and on the other bands are the Surah al Fatimah (Surah I), and the words 'O Allah'. Pardon this deceased woman and illuminate her tomb with the light of the compassion, O most merciful of the mercifully on the other hand is inscribed Surah III, Verse 16 and part of 17 and on another Verse 182.

The tomb is open to the south by a large entrance measuring 2.45 m. Beyond this entrance there are two pillars which raised the gallery of the tomb. The entablature of this gallery is carved elaborately. The southern façade of the building is reproduced in the figure no. 18. The figure indicates that the entrance is crowned by a semi-circular slightly pointed arch which rests within a rectangular frame. The façade is smooth and only three decorative panels run on both sides.
7.3.2. The tomb of Abu Ialeb

The tomb of Abu Ialeb is situated on the northwestern corner of the Baresvara temple. This tomb was built on an artificial mound about 8 to 10 m. high from the surrounding ground level.

This is a cubical structure with a projected verandah on the south (fig. 7.24). The tomb is noted for its Mandapa type verandah. The method of construction, design of the dome and decorative devices indicate that it was constructed in the first half of the 17th century AD.

At present a number of buildings like Anasafir Khana (guest house) Jamat Khana (place of congregation) grew up in the same compound. The main entrance of this ground of monument is produced in the figure no. 7.23. It shows that the entrance gate is crowned by a semi-circular pointed arch and is covered by lo-chala roof.

7.4.0. Toponomy

The place-names are one of the important phenomena to understand the growth and development of the town. Using this tool the chronological development of the town or city can be determined.

The place-names of the Camay town is brought into light by Prof. Mehta. According to him "The name of this town
has the sense of a place on the Pillar like cliff. Such cliffs are known as Shambha, Shambhala in many parts of Gujarat and hence it adequately explains this place-name Shambhayata. It was established in the medieval period possibly by traders from garbage who might have given its Prakrit name but later on it was Sanskritised to Shambha Nirtha after the thirteenth became popular.35

Cambay was fortified by Amber (as mentioned earlier). First-i-ti endari relates that 'there were ten gates' on the north, south, east and west sides. Nakki and Chabbari Barwaja in the south; Tutch and Lal Barwaja in the north; Vohra, Sowara and Narlu Barwaja in the east and Furja, Chokabali and Mahur Barwaja in the west. Briggs36 also noted the same. It is interesting to point out that the Nakki Barwaja and Furja Barwaja were also noticed at Shapur and Surat. Furja Barwaja means the custom gate - the place used to collect duties from the export and import of goods. It was the main entry point from the sea. The Nakki Barwaja used by the pilgrims who used to go to Nakka. The literary source37 indicates that the north Indian pilgrims usually used to go to Nakka from Cambay.

The Shoi Bari Barwaja was named after the Shois. Shois were the palanquin bearer and possibly they lived nearer this gate.
The name "Vasundhara" means after a big water tank opposite to this gate. At present it is known as "Vaniyari Darwaja". At Medinipur there existed three step-wells which supplied drinking water while the tank might have supplied water for washing and other purposes. Vohra Darwaja was named after the Vohras. Vohras are chiefly the converted Muslims. It is said that their Imam Abd Allah who came from Yaman landed at Cemboy in 460 AH (1067 AD).

The name "Vasundhara" seems to be personable derivation. The first two refer to personal name and the third points to the presence of a garden laid by Mahboob Beg in 1695 AD. It suggests a later name which can be identified with the Ashadaban gate of Mira Jirandar, because it is open to Ashadaban. Similar examples are found at Baroda, Unaruch, Champaner and Surat.

The Chokmali Darwaja suggests the botanical influence on it. Chok + amli means a square area with laverind trees. Outside this area, exist some graves and mausoleums. This flat area is reminiscent of a Chok. This seems to explain the name.

The Gowara gate is also known as Unasagavara. It is a compound word. This is a significant name as it suggests the presence of grass vending due to the term Shasa.
The word Gawara also signifies goods in vernacular and Marathi. If this meaning is the root of Gawara then it indicates that goods were brought here and it strengthens the mercantile tradition. Moreover, the Persian term signifies a herd of oxen or buffaloes. It may be noted that the goods were brought on the bullocks, buffaloes and other animals up to the advent of railways. 39

The place-names inside the fortification will reflect the Perso-Arabic influence as well as the influence of vernacular. In the north a large area is known as Kirjpur, and another is Jahangirpura. Obviously they are suburbs beyond the main habitation. Near it is another place-name of Hana Chakela. The term Hana signifies the slaves. They either live in slaves outside the fort or form a string near the fort-wall as could be seen at Baroda, Surat and other places. These areas are on the periphery of the town and hence both these names indicate later growth of the town.

A little to the south are two important place names, the pith and mandal. The word pith indicates a market. Near this place there is a street of saddars and an area known as Patrukhana. The latter seems to be a compound word of the Persian words Satar + khana which means a place for camels. Both these indicate that they were near the main market outside the toll station and hence pith seems to be the market area.
Similarly the word mandai also indicates a toll station and market. These would suggest the presence of outer market and the toll station for the entry of the goods in the town. Thus mandai indicates the external limit of the town, prior to its later extension of Virojpur and other areas. After the establishment of Bombay railway the toll station has been shifted to another area which is known as Navi Mandai.

To the south of Mandai, the shops of Chitari begin. Here shops of milk, sweets and general markets are seen. A little to the south of Chitari market, the term Gheemati indicates a market for Ghee. Though this is only a place-name now, once it was a centre of the trading community. Other names of markets are also noted as Napas Bandi, Kur Bandi, Salanandi, Chikanta, Khushi Bandi. They are all indicative of markets. It may be noted the Friday market was held near Teen Darwaja built by Akbar. Moreover, Hatadi also is the market near this area.

These names like pitha, Bandai, Gheemati and Hatadi are located on or near the main road and suggest the main markets of Bombay. Around these names, the names of hamlet and inhabitants of Bombay are manifold.
Prof. Mehta points out some place-names based on social factors and this remark has been quoted here:

"Interestingly the area of the Brahmans, Jainas and other is indicated by their numerous place-names. They indicate the presence of Brahmans, Shevavals, Banias (Lad, Bagars), Brahmins, Kajjurs, Pathars, Hariois, Shrimals, Choknis, Malis, Kachhi, Marwa, Kade, Yochia, Chetri, Jambohar, Valand, nock, Koli, Pathali, Saldadi, Koli, Chhipa, Kavalia, Nageroni, Sheredi, Chunarsi, Vohra, Pathal, Farsi, Fomia, Toobar, Seniar, Gujar, Limars, Saldadi, Panchals, Kasars, Jindars, Sardars, Bakhra, Dhobis, Chansaria, Hijads, Salvi, Mubare, Fazi (nesi), Dealers in zamja, Ganthoda, Sheredi, Maliers, Pansada, Ban etc. are also noted." 40

The area of the ruler. The palaces and offices were within the inner citad, making the latter. The area of the store of sun-dried, molho etc., are connected with the administrative and military affairs of the rulers who occupied the area. 41 Near is the Mazwada, and Kanal and Mazwada etc., also signify the area of the Nawabs.

7.5.6. Major findings:

From the above analysis the following major findings are noteworthy.
1. The Cambay town developed on a cliff of the river bank, the area clearly shows the monsoon erosional activities. The mid-flats separated the town and the port.

2. It primarily grew up as a religious centre and its early occupation was towards Brahmanwada and Kolampada where the old firnas are situated. But about 6th/7th century A.D. it began to function as a commercial town under the patronage of the traders of Nagara.

3. It seems to be a small rectangular habitation with its major axis on north-south and the minor axis on east-west. It was expanded in the subsequent period towards north, north-western sides; hence the later growth show the roads running east-west or uniquely with general concentration on the market areas.

4. Its first three phases of occupied area was from Faniyari Barwaja to Signal wada and Makari Barwaja to Chintari-no-mall. The growth was controlled by the road running north-south possibly through the markets as indicated by the toponomy.

5. After the conquest by the Muslims, the sarbar area possibly was selected for the residence of the rulers and Jali mosque was built near it.
6. The combination of circular and rectangular systems in a single construction is one of the chief architectural features of the Cambay monuments.

7. The introduction of projected screen wall infront of the sanctuary is another advanced feature of the monument. Similar arched screen occurs at Haibat Khan's mosque in Ahmedabad.

8. The dome of the Cambay mosque is pyramidal in shape and intrados are mostly carved.

9. The cloister of the mosque is four aisles deep and such type of cloister is non-existence in any other mosques of Gujarat.

10. The mosque has no minaret but has two small tapered turrets at both ends of the projected facade.

11. The introduction of raised niche shrine is another important feature of the Cambay mosque and it subsequently developed in Ahmedabad mosques specially in the mosque of Ahmed Shah and the Jami mosque.

12. Niche with canopy is a significant feature of the Cambay mosque. This device again occurs in the Ahmed Shah's mosque at Ahmadabad.

13. The chief decorative devices observed at Cambay are sunflower within a pearl string suspended from the top, nailheads, geometric designs, chain and bell motifs, stigil pattern, mahapadma, halasa and amlake designs.
16. The place names and relics indicate that the earliest Indian population following Hindu and Jain faiths started using and continued to use the eastern sector of the town. The Muslim and Parsis who came later occupied the western sector. The rulers and administrators preferred the sea side. The Muslim Jahan (burial ground) is noticed on the western and northern side and the Jahan of the town is also situated on the north western corner of the town.
REFERENCES


5. Ibid, pp.84-85.


15. Ibid., p.20.
16. Ibid.
18. Le Ren, Indian Travels of Chevenot and Careri, p.17.
20. Ibid., p.169-70.
22. Like Mirat-i-Ikandari and Mirat-i-Hmedi.
25. As already been mentioned in the Chapter IV.
27. Burgess, op.cite, p.25.
29. Ibid., p.25.
31. Also see Epigraphia Indica Arabic and Persian Supplement 1957-58, p.30.
34. *Journal of the Indian Society of Oriental Art*, *op.cite*, p. 82.

35. *ibid.*, *op.cite*, p. 23.


37. Like *Mirat-i-skandari, Mirat-i-ashani, Commissariat* etc.


39. *ibid*.


41. *ibid*.