Geographically, the town of Anshilwad Patan (23.8° N, 72.4° E) is situated on the left bank of the river Saraswati which flows from the Abu region and moves through

...
BSL and Bansana district and looses its course at little more or less than. It was an important city during the early medieval period and served as the capital of both the Hindus and the Muslims for about seven hundred years.¹

The word Patan is derived from the Sanskrit word 'Pāta' which signifies a "large city" and it was also called the 'Seat of the Throne'. Van Kaja, the founder of this town had chosen the place for building his town. The year 802 of Vikramaditya corresponding with 103 A.D. (747 AD) or some say 202 A.D. (817 AD) is the date of the foundation.²

The early Muslim geographers and historians like al-Biruni³, al-Idrisi⁴ mentioned it as Anhalwara and Nakarwara respectively. The authors of the Safar-ul-Malih-Ab-Uzairah -wa-Malih⁵ and Sirat-ul-Haadi⁶ also referred it in their works.

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named Anhil whom he informed about his intention to get information. Anhil pointed out to Van Kaja about a piece of land, agreeable to his wish on condition that his name should be associated with it. He said 'I saw a hare on a (particular) spot who with boldness and daring, freed himself from the mouth of a dog and ran away'. The king prospered in that place and named it Anhil-warah which gradually became famous as Maharwarah. Presently it is known as Anshilian.
Fateh was the capital of the three dynasties — the Chavada, the Chaulukya and the Vaghela before it was conquered by the Muslims in 1297 A.D. Twenty three rulers of these three dynasties ruled for five hundred seventy five years and four months and then came to an end. 8

The Chavada dynasty ruled it from 746 A.D. to 942 A.D. Then this dynasty was replaced by the Chaulukya or Jolankis who had ruled it from 942 A.D. to 1222 A.D. It was during the reign of Shin Dev (1022-64 A.D.), Sultan Ahmad of Ghazni the ambitious conqueror appeared before Anhilwad. But he did not enter into the town and conducted his army towards the somnath which he plundered, sacked and took away enormous booty to Ghazni. The next important invasion took place during the weak and nominal rule of Shin Dev II (1179-1222 A.D.), the last ruler of the Chaulukya dynasty. In 1178 A.D., Muiz-ud-din-Muhammad bin Shim of Shui, who was appointed as the governor of Ghazni by his brother, led an army against Anhilwad. But he suffered much and returned back without success. 9 After twenty years, another campaign was conducted by Muiz-ud-din-Muhammad-bin-Shui under the command of Luth-ud-din in 1197 A.D. This army confronted the Muslim advance but he was defeated and fled away from the battle field. Luth-ud-din advanced unopposed to Anhilwad and plundered the town which gave him temporary possession on Anhilwad and after which he returned to Delhi. 10
The Chaulukya or Solanki dynasty of Gujarat was succeeded by the Vaghela dynasty who ruled from 1222 A.D. to 1304 A.D. It was during the reign of Raja Karnavaghela, the last and the most unfortunate Hindu sovereign of Gujarat, that the Muslims finally overran the country and the sun of Anshilwad Vadan was set for ever.

From the conquest of Anshilwad Vadan by Alap Khan in 1297 A.D., it became the seat of the government of Gujarat till Ahmadabad was founded by Ahmad Shah I., who transferred his capital from Anshilwad Vadan to Ahmadabad in 1411 A.D. Now it lost its past status and was merely given the status of the headquarters of a Subadar.

Under the rule of the Suri dynasty its position remained the same as before. During the reign of the emperor Akbar, Mirza Asim Asim Khan was appointed as the governor of Gujarat in 1590 A.D., who built a big reservoir known as Shan Sarover. The town remained under the suri dynasty till it was finally conquered by the Marathas in 1757 A.D.

9.1.0. Topography:

Topographical features of a town indicate its geographical location. It has greater importance on the growth and development of a town.
being situated on the bank of the river Saraswati the town contained loamy sandy soil. For the proper study, the town and its surrounding areas are divided into the following divisions:

(i) The oldest area i.e. Sahaaralinga and its north-eastern and south-western adjoining areas show the loamy sandy soil deposited by the river. This area comparatively comprised of low-lying land which moves towards the east following the left bank of the river. The Sahaaralinga talav repaired in the twelfth century A.D. by Siddharaja Jaya Singh is the chief architectural project of the earlier period. Now a little part of this big talav is excavated by the Archaeological survey of India which shows the water inlet line including its circular water receiving tank (figs. 9.1 and 9.2). Around this tank some artificial mound can be seen. In the north-western corner of this talav the group of monuments at the tomb of Maulana Yaqub indicate the Muslim occupation in the early 16th century A.D.

(ii) The next important area starts from the fort Rajagadh which moves towards south and south-west comprising the ruins of the old fort and town. The topographic feature of this area shows the Muslim occupational
layers of the 14th/15th century A.D. It includes the
tomb and graveyard of Maulana Khudiau Hisham-ud-
Din, Udai Sabaristan, Jurehi Sabaristan and Kauza-i-
Kustafa Faruglan and further moves towards the tomb of
Biraj-ud-Din. This area shows the monsoon erosional
activities which cut rain gullies usually directed
towards the river Saraswati. The topographic
features of this area indicate the presence of the
archaeological relics of the early medieval period.
A large quantity of the fragments of the so called
Muslim glazed ware of the 13th to 16th century A.D.
are found at the site in the course of exploration.
Besides these sherds of plain red ware and plain
black ware were also noticed on the spot. Most of
the mounds of this area contained graveyards and
these indicate that this area once was the heart of
the town and was thickly populated. Birat-i-Ahmedi
relates that the Adina mosque of Katun (Jami mosque)
was situated on the southern side of the tomb of
Maulana Hisham-ud-Din. At present, only few fragments
of the slabs of the building lie scattered.

(iii) The next important area starts from Nasapur and
moves towards south, south-west and it included the
present Najpur, Jodhpura and further moves towards
Samadesra. This area comprised of comparatively high
and plain land composed of loamy sandy soil. The
Khan Sarover, the largest tank of this town lies on
the southern part of this area. It was built by
Shah Jahan in the second half of
the 16th century. Possibly when the fort Kaajagahdi
was abandoned and a habitation was concentrated in
the present Shandra area, with this shift of town
from Kaajagahdi to Shandra area some topographic
features of the town also changed in certain places.
It was observed that the burial-ground of Ghasiniyan
near power house seems to have been developed from
this period but in the subsequent period when the
population of the town increased the fortification
wall of the town was extended towards north, north-
est and east sides of the town. The extension did
not take place in the southern sides due to Ulmia
graveyards like the Darbar of Jaba Lehli, Shah
Abdul Latif's Darbar and the Darbar of the
Luni Voora Ramat. The etymology of this area suggest
that the Ulmias or Nawabs of the town lived in the
Shandra area and their waddas, wadda, hariwadda,
Hari Jawa areas were occupied by the higher class
people. The Ulmias, Naya Ulmias, hariwaddas,
Darbarwadda are the main lower caste living parts of
the town.
It seems from the distribution of the Muslim monuments in the town (fig. 5.6), that Qutbawada, Ullawada, Jumiat, Pitchpur, Jalagpur and Allahpur were the main areas occupied by the Muslims. The Jami mosque at Qutbawada was originally constructed on the outside of the fortification as seen at Ahmadabad and Champaner and subsequently when the fortification was extended towards east it also within the town proper.

9.2.0 Town Planning and Its Architecture

The town planning of Anshabad passed through several phases during its course of history. The phases are as follows:

It is already mentioned above that the town or Anshabad was founded by Van Raja (the forest king) in or about 746 A.D. It remained as an open city till it was conquered by the Malijis in 1297 A.D. The findings that were exposed from the excavation at Najagadhin under the guidance of Prof.venta indicate that the town was for the first time fortified by the Malijis after its conquest.11 (The stratigraphy of the excavation is reproduced in the figure no.9.7). Until a horizontal excavation in the old fort Najagadhin, it would be very difficult to give an idea about the town planning of this fortress. The exploration conducted by the investigator around the demarcation line of this fortification resulted that it was a circular fort with massive surjus and bastions
for strengthening its walls. The archaeological monuments and relics like Nandi ni Vav, Jamadar ka Kuva and other monuments along with the sherds available on the surface leading to the hypothesis that the royal palace was occupied by the north-western corner of this fort. A massive wall which runs from the southern side of the Jamadar ka Kuva possibly separated this area from royal palace. This fort was probably used in the 14th and 15th centuries A.D. but in the 16th century it was destroyed and deserted and a new fort was built in the present Shadra area. The remains of this fort can still be traced in few places.

The Shadra fort was rectangular in plan with huge burjs on its corners and such a burj is produced in the figure no. 9.3. The figure shows that a layer about one meter thick covered the burj or the old fort and it was done when the fort was extended and repaired under the Marathas. Even the fortification wall overlapped in few places as reproduced in the figure no. 9.4.

Subsequently this fort was expanded to the north, north-east and eastern sides and a small part on the southern side. The Labarstan (burial ground) of Bada Lehli, Sunni Vohra ki Labarstan were the main obstacles to extend the fort on the south side. This extension ultimately made the fort radial with irregular arc of different sizes.
on the spot study it is found that except the
shedra area, the rest of the town grew up in a haphazard
manner. The housing pattern of the old areas are very
congested and sanitation is poor. Moreover, the lanes and
gullies are very narrow. One of the main roads of the town
starts from Bagewada darwaja and it leads to the Kansada
Darwaja and further moves towards Anawada. Another main
road coming from Chansama, south of Anansarover, entered
the town at Shan Darover gate (fig. 9.5) and further runs
towards north and crosses the town at Koalahui Darwaja.
Besides these roads, a number of small roads crossed and
met each other at different places in different angles of
30°, 45°, 60° and 90° degrees.

9.3.0. Architecture : selected monuments :

Architecture of ratan town is yet to be discussed in
details. No earlier researcher except surges was
interested to bring out these unknown treasure to the
civilised world. Surges had brought to light only four
monuments of this town and instead of evaluating their
architectural and decorative features he used inflammatory
words in his description which is far from reality. The
author of the present work was much interested in preparing
a dissertation for the partial fulfillment of the degree of
Master of Arts (in Archaeology). He studied the monuments in site and prepared their plans and took photographs on the spot. But due to shortage of time, all the collected data were not discussed and even the monuments were not critically analysed and evaluated. So, the present chapter aims to examine and evaluate the plans and architectural features of the monuments and add more information. To fulfil these objectives and map out the monuments of the town, an exploration was carried out which resulted the enlisted monuments presented in the appendix VII.

It is observed from the inscriptions available in the monuments that all the pre-Ajmal constructions lost their characteristics due to their repeated renovation. A few of these like Jama mosque, Jama mosque etc., were the splendid constructions which upheld the artistic taste and skilled of the early Muslim builders. But when the Saburi dynasty was established their power, the architecture of this town had lost its previous trend and the constructed buildings indicate the outcome of religious need rather than artistic value. The buildings of this period like the tomb and mosque of Maulana Yaquub, the mosque of Shaikh Jodhwali, the Fais-i-Shafa mosque and many others can not be compared with the buildings that grew up at Delhi, Agra and Fatehpur Sikri. The following monuments have been selected as per objectives of the study.
9.3.1. The Jami Mosque of Patan

The present Jami mosque of Patan located at Bankatwada near Ranchpada possibly the second Jami mosque of the town, was built when the town was shifted from old Rajagadhi to the present Chandrapur area. Due to renovation in different periods, it lost its original features and at present everything has gone except the name of the mosque. An inscription tablet, written in Persian language in maskh style fixed above the entrance arch of the main gate states that the construction of this mosque took place during the reign of Sultan Yiroz Shah at the hands of Husain-i-Amir-i-Hiran Balkhi in the year 757 A.H. (1357-58 A.D.).

But the literary source indicates the presence of another Jami mosque at Patan. According to Mirkat-i-Ahmadi, its name was Azma mosque built by Alap Khan after the conquest of Patan. The scholars are of different opinion regarding this mosque. Thevenot who visited Gujarat in 1666 A.D. had recorded it to Anahilwad Patan while Ali Nawaz Khan, the author of Mirat-i-Ahmadi found it at Anahilwad Patan in 1749-50 A.D. and it was supported by Burgess.

Thevenot reported that "Patan lies more to the south towards the great sea; it is a great town, heretofore of much trade and affords still abundance of silk stuffs that
are made there. It hath a fort and very beautiful temple wherein are many marble-pillars. Idols were worshipped there, but at present it served for a mosque. In connection of this statement Burgess further relates that "their buildings no longer exist but the site still pointed out, is outside the present walls of Patan not far from the west-gateway, and therefore within the limits of the old city which extended still further westwards. It is about a hundred yards behind or west of the șeiza or bargaah of Makhtum Khan or Makhtumji Sahib - a Pir or Saint. At present there is a great mound forty feet wide and fifteen to twenty feet deep, running quite round and enclosing a rectangular platform well raised and measuring 400 feet from north to south and 330 feet from east to west. Across the west side of this area was the mosque which if we may judge from the trench out of which the foundation stones of the building seem to have been dug, was about 90 feet deep and extended the whole width of the platform. But at the time of exploration it was observed that on the western side of the tomb of Makhdum Nisham-ud-Din, lies a big Muslim graveyard, while on the southern side of the aforesaid bargaah at a distance of 20 Rs. there is a cultivated land which contains some bases and capites of the pillars. The local people said that the Jamî mosque was on that spot, which was built by Alap Khan in
1305 A.D. Another exploration was carried out by Prof. 
Mehata assisted by the departmental staff in collaboration 
with the Archaeological Survey of India Western Circle. 
The conclusion was drawn that the old Patan lies between 
present Patan town and Anawada and from Rajagadhi fort to 
Ahuna-i-Mustafa Karuqi. If this hypothesis is correct 
the location of the Jami mosque "in the midst of the city" is 
correct and Jaina mosque was in the Anahilwad Patan and 
not in the Prabhas Patan.

Thevenot did not mention how many pillars were there 
and he left his account only saying that "there are many 
marble pillars". Mirzat-i-Dhamd also did not mention the 
number of the pillars. He recorded only that "It is popular 
among common folk that error is mostly committed in counting 
its many pillars", while Burgess quoted from Mendelssohn's 
that "there was in the midst of the city a Jumroman mosque 
that had been built in former times by the heathen, being a 
beautiful and costly work supported on 1050 pillars of marble 
and other stones". These statements lead to a speculation 
that the building which contained 1050 pillars was not a 
smaller building and such a huge pillarred building was not 
mentioned by any of the earlier literature before the 
establishment of the Muslim power over Gujarat. Gujarat was 
conquered by the Muslims in 1297 A.D. and Anahilwad Patan was 
the seat of the Provincial Government and it was impossible
for a provincial governor to subscribe a huge fund to build such a magnificent building. The earlier religious buildings of the Muslims such as the Suwat-ul-Islam mosque at Delhi and the Arhai-Shin-Ka Chowra at Ajmer are not such huge structures as so called Adina mosque was. Thus, a building with 1050 pillars seems to be an exaggeration rather than a fact. If one zero is deducted from the figure that was given by surges (either 105 or 150) it would be reasonable to say that the Adina mosque was provided with such number of pillars and then only it can be compared with the contemporary mosques of India. No doubt, the builder of this monument had used secondary materials in his construction and due to error in the building techniques, it did not survive. It observed that the mosques of Patan were generally built in travertine system with secondary materials which had been collected from the ruins of the temple as can be found in the mosque of Maulana Yaqub, in the tomb of Sheikh Farid and Maulana Muhammad Fahir. There is no doubt that the Jamia mosque of Patan was also built of such secondary materials.

The Muslims perform their prayers congregationally specially in the mosque. So mosque should be spacious by which a large number of Muslims should be able to perform prayers. On the contrary, temple composed of a verbaghna, an Antarala and a mansapa, does not require spacious place for congregation. So, Thevenot's remarks "Idols were
worshipped there but at present it served for a mosque. It is absolutely far from religious as well as architectural point of view and is untenable.

Lastly, the used marble stones in the Muslim monuments of Ahmedabad were generally collected from Abu region. But Amir-i-Amjadi relates that all the marble stones utilised in the city of Ahmedabad were (brought) from that place (Patan). If the statement is critically examined from the historical point of view, it can be found that when Ahmedabad was built by Ahmed Shah I in 1411 A.D. and beautified his capital with splendid buildings, the Jaina mosque of Patan was intact and if it would not have been intact then Thevenot and Bandelssio would not have recorded it in their accounts. Thus the contemporary records are not supported by the archaeological evidences.

However, the present Jami mosque of Patan is a rectangular building measuring 30.70 Ms. 5.10 Ms. internally (fig. 9.8). At present all the original features of this mosque has disappeared except the front arcade. The sanctuary is opened to the courtyard by nine stilted semi-circular pointed arches resting on seven independent pillars and two attached pilasters at the end wall (fig. 9.9). Once the sanctuary was coated with faience, then semi-circular pointed arch were engraved on it which now only in few places it can be traced.
9.3.2. The group of monument at Shaikh Farid

The Shaikh Farid group of monuments is situated on the left bank of the river Saraswati and on the north of the Sahasraalinga temple. His full name was Hamza-ud-Din Ansari and designated as Abul Farid. He was the son of Farid-ud-Din Ansari Ansari and was born at Falat in 707 AH (1309 AD) and at the age of 135, he died on 22nd Shawal, 842 AH (1435 AD). The tomb of Sahra Khan, the protector or guardian of Akbar from 1556 to 1561 AD, was buried and buried there also built in the same plinth. A mosque and a dargah were further enriched the beauty of this spot (fig. 9.11). At present the mosque has completely fallen down into the river Saraswati and only the foundation wall of the south-eastern corner can be traced.

9.3.2.1. The Tomb of Shaikh Farid

The tomb in which the mortal remains of Shaikh Farid was buried is rectangular in plan measuring 10.70 m. by 7.65 m. (fig. 9.10) with a projected porch on the western face. The dome of the tomb is raised by 30 columns of which 26 are in the tomb proper and 4 in the projected porch (fig. 9.12). Burgess remarks that "though now the tomb of a Muhammadan saint this was originally a Hindu or Jain temple of considerable architectural merit".25 But on
a careful observation of its architectural and decorative features, reveals that it considerably seems to be a construction of the Muslim. If its plan is carefully examined, it will be found that the aisles and bays of this building are disproportionate and these features indicate that if the structure would have been built primarily for a temple such error might not have been made by the architect and he might have planned the building according to Chilpastra or Jastmastra. There is no doubt that the builder of this monument had collected materials from the ruins of the Hindu or Jain temples which mostly contains the temple ornamentations. The constructional methods of the dome, the designs and patterns of perforated grilles, the merlon decoration on the parapet and arabesque designs are purely Islamic in character. However, the anomalous decorations of the beams and bridges indicate that these slabs of beams and bridges were used in the old construction, but when these were reused here, the decorative panels were not symmetrically arranged at the time of construction. Tradition says that there was a Vishnu temple at this site as noted in the Saraswati Purana. However, once the building was provided with small porch both on the east and west faces. At present, eastern one has fallen down which has been collected and preserved by the Baroda Museum and Picture’s Gallery, Baroda. The western one has a very pretty curved roof in geometric pattern (fig. 9.14).
The central dome of the building is comparatively large and is raised on twelve columns. The 'phase of transition' is lintel system. The intrados of the dome is neatly carved and a pendant further increased the beauty of the intrados (fig. 9.13). Similar ornamentations were found in the shrines of the Kannarese districts and in the old temples all over India, which suggest that the builder must have employed local masons who were skilled in conventional pattern which they had worked earlier.

The eaves of the tomb are slightly obliquely projected and at the entablature of the monument, there is a half round mould running all around. The parapet is decorated with merlons.

Once the monument was enclosed by exquisitely carved and perforated stone grills. Now on both sides of the western porch and some part of the southern enclosure, screen exists and the rest has disappeared. The designs of the grills are varied in patterns and such a grill is reproduced in the figure no. 9.15. It shows different geometric patterns such as cobweb, star-shaped and diaper works. The parts of the grills were joined by stone and wooden pins.

There are four graves in the tomb. Of these, the recumbent stones of the two graves are made of marble and the upper traces of these are decorated with chain and bell motifs an important feature of the Gujarat architecture.
on the north of the tomb of Shaikh Farid and on the same platform, there is another beautiful tomb known as the tomb of Saïrân Khan. Saïrân Khan, the protector or guardian of Akbar from 1556 A.D. to 1561 A.D., gave brilliant service to consolidate the Suri dynasty in India. If he had not faithfully served Akbar, the history of India would have been written in different ways. But the last days of this trustworthy and benevolent protector were spent miserably due to conspiracies of the ladies of harem and some courtiers. Akbar became reluctant to his guardian and he dismissed him. Saïrân Khan rebelled to recover his position but was caught and brought to Akbar. The Emperor told him that he (Saïrân Khan) could either take the government of Kalpi and Chanderi or he could perform a pilgrimage to Makkâ. Saïrân Khan accepted the latter.

On his way to Makkâ when he reached Fateh, the Afghan governor of the town received him with hospitality, but failed to make adequate provision for his security and that of his retinue. Saïrân Khan was killed by a gang of Afghans led by Subârâk Khan. Some Poors and poor people charitably buried him on the bank of the river Sambâweti behind the tomb of Shaikh Farid. A tomb was built on his grave which represents the signal style of construction specially during the time of Akbar.
The tower of Mahabat Khan is a square massive monument measuring 11 m. by 11 m. externally, and 9.60 m. by 9.60 m. internally. Each of the outerfaces of the structure contains same architectural and decorative features. Each of the outerfaces of the structure contains same architectural and decorative features (fig. 9.16). Each facade is provided with a door which is crowned by a semicircular pointed arch within a rectangular frame. The spandrels of the arch are decorated with medallion of fully blown lotus flower design with a band at its centre. The facade is plain except for the three rectangular bands running around the structure. The upper one is decorated with lotus petals within pearl string of half circles suspended from top; the triangular space between each pair is filled with trefoil decoration. The middle band is decorated with starshaped designs within a square panel and the lower one is decorated with geometric patterns. There are two arch windows one on each side of the door. The dripstone of the window is raised by two neatly carved pilasters and is crowned by Kangara design.

The eaves of the monument are slightly obliquely projected with the help of neatly carved brackets. Each bracket contains a pendant. The brackets are almost similar to that of the brackets of the Jauh Bani's palace and the house of Mariam at Ratlampur village. Above the eaves there is a band of geometric design that runs around the structure.
The tomb chamber is surmounted by a hemispherical dome. The 'phase of transition' is that of arcuate system. The dome is crowned by a Mahapadma and the finial with kelasa designs. The intrados of the dome is carved but not ornamented. A pendant suspended from the apex of the dome reduces the monotony of the intrados. Thus the architectural and decorative features of the building enhanced its position and recalled the so-called magnum style of construction in the remote part of their empire.

9.3.2.3. Isam-ahana of Shaikh Zahir

The Jaamat Khana of Shaikh Zahir, built on the same platform, is a cubical monument measuring 10.20 m. by 10.20 m. It functioned as the spiritual learning house (Jaamat Khana-i-Ilm-un-Nasab) on the one hand and Jaamat Khana and madress (religious learning centre) for Muslim students on the other. At present the monument received damage and its dome has fallen in. The chief architectural feature of this building is horse-shoe pointed arch that crowned the openings of the structure. Geometric designs, dentil motifs and diaper works are the chief decorative devices that can be traced in the monument. The architectural features indicate that it was built in the second half of the 16th century A.D.
9.3.3. The Gujada Mosque

The Gujada Mosque is an important monument under the Sultanate of Gujarat. An inscription fixed above the central minbar records the genealogy of the Gujarat kings.

It is situated on the south side of Peenwaraja, at a distance about 75 ms. It is a multi-domed structure built on trabeate system with pillars and beams only. Though the building is simple in nature, its every part indicates the deftness of the architect. The pillars, beams and perforated lattices are well dressed and these features indicate the advancement of the architecture besides the religious need.

Regarding the origin of the name,古いtes relates that the sand-stone of which the walls are built are hard and have flinty nodules which occurred on the surface of the stone as small protuberances which were left by the masons as such so that their tools may not be spoiled by dressing them down. There showed resemblance to boils or ulcers soles (मुन्दूचि). People afflicted with boils come and文件 there stone 'boils' with cur (polasses) in expectation that their sores will be cured.26 These protuberances are left unfinished but the sand-stone is not flinty.
The sanctuary of the mosque is rectangular measuring 19.90 m. from north to south and 6.10 m. from west to east, inclusive of the front colonnade (Fig. 9.17). It is divided into three aisles by two rows of columns: each row consists of six independent and two pilasters at the ends of each row. The sanctuary is open to the courtyard. The pillars and pilasters in antis divide the facade into seven bays which run perpendicular to the back wall (Fig. 9.18). The back or qibla wall is provided with three niches having oblong interiors. The central niche is neatly and elaborately carved (Fig. 9.20). It is crowned by a semi-circular arch resting on two pilasters on both sides. The spandrels of this arch are decorated with medallions of lotusflower design with a bud at its centre. Over the central niche is a four lined Arabic inscription delicately written in Thulth style. From the historic point of view it has great significance. It records the genealogy of the Sufi saints of the Salarji Jamati dynasty. The record begins with a quotation from the holy Qur'an which is often found inscribed in other mosques in India as well as in other Islamic countries. It runs as follows:

"O almighty God said that he only shall visit the mosque of Allah, who believes in Allah and the last day and is constant at prayer and pays the legal dues and freeth Allah alone. These perhaps may because of the number of those who are rightly directed."
This lofty edifice (mosque) is built by one who has been chosen by Allah to raise the banners of His law and made the pole star of the firmament of the Khilafat (Islamic kingdom), the administrator of justice and mercy; one of the examples of his justice being that the teeth of (infidelity) have been removed and the system of Friday prayers established: trustful in Allah, the beneficent, -masir-ud-umiya-wad -bin- -moul-fath Muhammad Shah, son of estil Shah, brother of saddur Shah, son of zuzaifar Shah, son of shahad Shah, son of Muhammed Shah, son of shahad Shah, son of umaid Shah, son of zuzaifar Shah, the Sultan - may Allah keep his kingdom and rule for ever: and by the efforts of the Superintendent of the work the great (Khan) entitled Baghith Khan and known as Muzzafar Khan, son of asking son. This is in the month of Mual Jade, 948 H. (corresponding to February-March, 1542 A.D.)

Behind the mihrab on the back wall are buttresses on which as usual such plaques have been bestowed in carving them with numerous horizontal mouldings and steeped up in vertical lines to add to their effect (fig. 9.19). In the back wall, there are three windows each about 70 cm. in width and screened with perforated stone grills.

The minbar of the mosque is placed against the western wall and north to the central mihrab. It contains three steps. In front of the minbar is a square platform of 1.40 Ms.
by 1440 CE. perhaps it was used to address the people in general occasion. Similar plinths is found in the mosque of Hamed Shah at Ahmadabad and tilal Khan Lalls' mosque at Bhelka.

The masarlih (sanctuary) of the mosque is roofed by a dome ceiling. These are corbel domes. The eaves of the mosque is slightly projected and cornice is decorated with nailhead and dentil motifs. A band of merlon runs on the parapet.

There are two minars—one on each corner of the facade, served only for decorative purpose. The lower part of the minar up to the roof level is elaborately carved like that of the mosque of Rani Lakdel at Ahmadabad and the Kajuri mosque at Champasar while the upper part is plain and only coated with plaster. A narrow staircase through the northern wall leading to the roof indicates that Amin was called from the roof of the mosque and it was an important feature of the mosques of Patan.

At the eastern end of the courtyard, there is a niwār-i-’azān (place of adoration). At present it is in bad state of preservation.
9.3.4. The Tomb of Shaikh Ahmad Aohlwi

The tomb of Nazir Shaikh Ahmad Aohlwi is an outstanding monument of Patan (fig. 9.22). It seems from an inscription that after demolishing the original building the present one was constructed in 1562 AD. An inscription tablet now fixed in western wall of the ruined mosque records that the mosque and the tomb were renovated during the period of Haji-i-Maula Bone Khan and Sirl Khan, descendants of Hulad, son of Aljuk, son of Alash Turk of Shaur and given the date of commencement and completion of the work on the 2nd Jumadi-ul-Awal, 969 AD.29 (corresponding the date 1562 AD).

The tomb of Shaikh Aohlwi is a cubical monument measuring 3.30 sq.m. externally (fig. 9.21). It is built on a low plinth to a height of about 60 cms. The tomb chamber is screened by beautiful perforated stone grills and surmounted by a dome. Such a stone grill is reproduced in the figure 9.23. It shows the different designs in geometric patterns and among these patterns floral motifs and star-shaped decorations are predominant.

There are two bands of carvings - one runs on the topmost part of the grills and the other runs on the parapet. The entablature of the monument is decorated with railings and diaper work designs.
The tomb chamber is opened by a door in the middle of the southern facade. It is crowned by a semi-circular pointed arch which rests on two pilasters. The spandrels of this arch are decorated with fully blown lotus flower design with a bud at its centre.

In the middle of the tomb chamber lies remains of the saint. The recumbent stone is simple and plain and reaching in five terraces, the upper terrace of which contains chain and will motif design within an engraved arch. A small canopy is found below the decoration. Thus its architectural features and decorative designs enhanced its position not only in its contemporary period but for all periods.

9.3.5.0. A Group of Monuments at Maulana Yaqub's Tomb:

The monuments are situated on the left bank of the river Saraswati and on the north-western corner of the shrines all below. There were seven monuments within the compound — one mosque, four tombs and two nizamish mansas (guest-houses). Out of these structures both the nizamish mansas are completely ruined except their front arcades. The mosque and the tomb of the saint are in a good state of preservation and the remaining three structures received minor damage.
9.3.5.1. **The Mosque**

The mosque of Maulana Yaqub (fig. 9.25) is a rectangular building measuring 21.70 ms. from north to south and 7.20 ms. from west to east. The misallah of the mosque is divided into three aisles by two rows of columns. The aisles run parallel to the back wall. There are eight bays - four on the right half and four on the left half of the nave running perpendicular to the back wall. The measurement of the aisles and bays differ from each other and it indicates that the architect planned the building according to materials and not the materials were prepared for plan (fig. 9.24).

It is observed that most of the columns, beams, capitals of the pillars and other stone slabs used in the building had been collected from the ruins of the temple and without necessary dressing these were used in this construction. Some human figures and animals figures were blunted and dis-figured while some were plastered. At present most of plaster peeled out and original carvings and designs are exposed. It is also found that some shafts were even not set up properly. Some of the capitals contain kishak but the figures were mutilated.

The nave of the mosque is covered by a low dome resting on eight pillars. It is constructed on lintel system. The dome is made of brick and surmounted by a kanapadma with a
peak of kalasa and lotus flower designs. The base of the finial is enclosed by merlons.

The western wall of the mosque is provided with three oblong mihrabs which are backed by buttresses (fig. 9.26). The central mihrab is larger and exquisitely carved while the rest are plain and only their pilasters were carved. Above the central mihrab (fig. 9.27) there is an inscription tablet measuring 1.35 m x 0.35 m. It is written in Arabic in naskhique style. It records the date of construction of the mosque and the name of the builder. It states that the mosque in the enclosure of Shaikh Yaqub was erected by Sayyed Yusuf, son of Sayyed Muhammad, inhabitant of Mar'a, on the 4th of Muharram in the year nine hundred ninety nine Hijri, which corresponds the date, 23rd October, 1390 A.D.32

But Mirat-i-Ahmadi has given very early date of the mosque. It relates some verses written by certain poet in praise of the mosque. The verses run as follows:

"He built a splendid mosque herein
No country boasts such towers and walls
But Mecca's fame that Abraham made
was pattern for these pattern halls,
He built it; he was king supreme
and at his word the buildings rose."
The heavens revolve around the spy
No man's work this - so men relate
A guide, a house of God, Most Great.

A glorious mosque; a mosque indeed
Adornment to the Prophet's creed
Yet Alif Khan Sanjar Sultan cries
In Islam's year six fifty-five
(the month Zul-Qada) did arise,
A mosque to keep the faith alive.*

While the Tarikh-i-Awliya-i-Lakshin, Gulzar-i-Abrar
and Sarkat-i-Awlia relate that Maulana Yaqub came to Katun
in the second half of the eight century of Hijri and died
there on 11th Jumadi-ul-Aakhir 800 H.* (1395 A.D.).*

Thus the above three sources mentioned three dates
which differ from each other. After a careful study of the
facts, it is found that the date which was given by the poet
as related by Mirat-i-Shahidi is too early a date and in 655
A.H. (1257 A.D.). Alif Khan, the brother-in-law of the
Emperor Ala-ud-Din Khalji had not come into the historical
scene, so the date given by the poet is widely not accepted.
The date given by the Tarikh-i-Awliya-i-Lakshin, Gulzar-i-
Abrar and Sarkat-i-Awlia lead to the hypothesis that when
Maulana Yaqub died in 1395 A.D. possibly there was a mosque
on the western side of the tomb which was subsequently
demolished and rebuilt towards the end of the 16th century
A.D. by Saiyad Usain who had recorded the date of his action
by fixing an inscription tablet above the central mihrab of
the mosque.

The decorative panels were not symmetrically arranged.
Geometric designs in different patterns, nailheads, flower
motifs, eccentric leaves, chain and bell motifs, diaper
works and scroll motifs were predominant in the building.

9.3.5.2 The Tomb:

The tomb of Maulana Yaqub is a cubical structure
measuring 6.70 sq.m. externally and 6 sq.m. internally.
It is raised on a low platform about 30 cm. high. It is a
pillared monument with projected verandah on each side.

The tomb chamber is roofed by a low dome which have close
resemblance with the Saiyad and Lodi domes at Delhi (fig.
9.38). The 'phase of transition' is arcuate. The intrados
of the dome is elaborately and neatly carved and a pendant
increases the beauty of the intrados. Similar stone carving
work is found in the tomb of Shaikh Farid, tomb of Saba
Dehlawi and in the tomb of Maulana Husain.

The projected verandah is covered by flat roof and
in some places few decorative designs can be found. Among
these designs, an elaborately carved starshaped pattern can
be observed in the ceiling of the verandah. On the south-eastern corner of the southern verandah lies the mortal remains of Wali Naimal-ud-Din.

9.3.6. The Mosque of Shaikh Jodh Wali

The mosque of Shaikh Jodh Wali (one of the four Ahmadis by whom the foundation of Ahmedabad was laid) is situated on the north-eastern side of the Khan Sarovar gate at a distance about 200 M. At present the area is known as Palibazar. The architectural features of the mosque and the tomb (near to mosque) indicate that the building was constructed in the beginning of the 17th century A.D. and this hypothesis can be confirmed with the help of an inscription fixed in the eastern wall of his tomb. It states that the tomb of Shaikh Ahmed Jodh, the ascetic and saint and a disciple of Shaikh Ahmed Khatru (of Sarkhej) was reconstructed by one of his grandsons Farid, son of Faqir and the work had commenced in Shaban, 1025 A.H. and completed in 1026 A.H.36 (1617 A.D.). Possibly the mosque also undertook its renovation work at the same time.

The mosque is a rectangular monument measuring 34.50 M. from north to south and 8.90 M. from west to east internally. The roof of the mosque has fallen down and even the pillars of the sanctuary and parts of the front arcade are in ruins.
The sanctuary of the mosque is divided into three aisles (fig. 9.29) by two rows of pillars excluding the front row. All the pillars of this mosque are well designed and show the indigenous style of construction.

The facade of the mosque contains eleven arches resting on ten columns and two pilasters - one on each end. The arch of the arcade is stilted semi-circular pointed and constructed on voussoir method (fig. 9.30). Only the spandrels of the arch in front of the nave contain medallions of lotus flower design with a bud at its centre. Once the sanctuary of the mosque was covered by a wooden and concrete roof.37

There are five mihrabs in the qibla wall with oblong interior measuring 1.80 m. by 0.70 m. each. Each mihrab is crowned by a semi-circular slightly pointed arch which rests on pilaster on both sides of the mihrab. The pilasters were neatly carved and decorated with chain and bell motifs. Lotus flower, diaper works, nailheads and imaginary leaves also predominate in the mihrab.

Against the western wall and north to the central mihrab, there is the pulpit (minbar) of the mosque with six steps leading to the upper platform. But Burgess relates
that "the pulpit has disappeared", although now it is in existence. At the western end of the upper terrace of the pulpit, is a niche perhaps used for keeping the khutbah (book of prayer sermon).

The columns of the front colonnade are very delicately carved but the columns of the sanctuary are plain with square and octagonal shafts. The column of front line is divided into four parts. The lower part is octagonal with engraving arch decoration on each face and above it is sixteen sided part which is plain in nature. Over this is the circular part with cog-teeth decoration and the upper-most part is octagonal with geometric design engraved on the faces. The capital of the columns are decorated with medallions and it looks like an embossing work.

On the western corner and attached to north wall, there is a raised platform up to the roof level. The staircase which leads to this platform is provided with twenty steps. This platform might have been used as Mezima (calling place for prayer) as noticed in the other mosques of Patan.

9.3.7. Rani Ka Mahal

The Rani Ka Mahal is built on an artificial mound named Bibi Neetab ki Timbi* within the Saharsalinga tehsil. Tradition

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* Timbi is a vernacular word equivalent to a mound. This mound is about 40 ms. high from the present ground level.
sae that she was either the widow or daughter of one of the Solanki kings. She embraced Islam and enlightened herself with spiritual knowledge and became a Muslim saint. After her death she was buried there and an elegant structure was constructed upon her grave which is known as Nani Kha Bahal.

It is an octagonal monument (fig. 9.31). Each of the octagons is 5.25 m. and is open by a door in the middle. The door is crowned by four centered pointed arch resting on either side walls. Each outer face of the octagon contains niches within separate rectangular frame arranged vertically. The pattern and shape of the arches and niches indicate that these have close resemblance with the constructions of the Mughal period especially during the time of Shah Jahan and Aurangzeb and during their reign similar features existed all over India. Once it was one of the beautiful monuments of Gujarat and has close resemblance with the tomb of jahangir's majola at Motamidara, Baroda. At present it is in a very bad state preservation.

It is a single dome structure. The tomb chamber was surmounted by a hemispherical dome constructed on indigenous style. Each corner of the octagon is provided with strut stone.
by which the octagon is transformed into a polygon. Then by placing another course of stone slab, the polygon is changed into a circle. On this circle a small drum is constructed and the base of the dome rests on the drum. At present, the dome has fallen in except a small part which is reproduced in the figure no. 9.32. The figure shows that a half round moulding runs around the monument at the spring point of the dome. Below this moulding is a band of dentil motif. Another band of blind merlon at the upper part of the drum also runs similarly.

Stones and bricks were the chief building materials of it and lime and surkhi were used for cementing and plastering. The used bricks are generally 23 x 21 x 6 cm, 25 x 21 x 6½ cm, and 25 x 23 6½ cm. Thus the architectural and decorative features of the monument and the size of bricks suggest that this elegant tomb was built possibly at the beginning of the 17th century A.D.

9.4.0. Toponomy

The indepth analysis of the toponomy of the town shows that the place names of the old Rajagadhi and its suburbs have already been lost except for few names like Barkatpura, Anawrapati and Sahasralinga talav etc. The other names of this area are associated with the archaeological monuments and relics. But present town which grew up after 15th century A.D. give some ideas about the growth and development of the town and the people who had been living
there. It is observed that most of the place names were influenced by the occupation of the people who were living in the concerned areas.

When the Chelji army encamped at Sheora area, possibly it was an open field. But when power passed into the hands of the Jajuri dynasty they might have built a small fort on this area. If there would not have been a large habitation Sirza'Aziz Noorsh would not have built a large water reservoir on the southern side of the habitation for the welfare of the people. Nawab Ali Vadi in Sheora area indicates that the Nawab or Nawab of the town was living there.

The Muslim community of this town had been living in the south, south-east and eastern sides of the town like Anilapura, Jilawada, Lokpaura and Kajawada. The archaeological relics of these areas also supported it.

The outer fringe of the town was occupied by the lower caste people who rendered their services to the citizens. The topography of the areas like Chilwada, Shilvas, Manmalwada, Untwada, Moniwada, Chhipwada, Chatkiwada etc., indicate the lower caste living areas whose professional names are associated with the area.
The commercial centre of Patan was Kalibazar and the
Dinaret areas. In Dinaret pitha pitha exists. The gold,
silver, whee and betel nut markets as well as the manufac-
turers of mirrors exist in the area of Dinaret and its
western side along the Ransara-Hagawada road. The
Untkchina, Hathikhana, Abhovya ni khadani indicate the
transport medium of the town. The chasias, Vohraa, Vanias
and other mercantile communities live here. Thus the
area indicates the growth of the industries significantly
on the north of this area. The hasil, savars, shaha,
and others live more or less on the outskirts of the town.

9.5.4. Major findings:

The following are the major findings of the above study:

1. Patan town is located on a sandy plain on the left
   bank of the river Saraswati. In spite of its
   location on the river bank, monsoon erosions are
   not predominant in the area but sand dunes can be
   marked easily. The following topographic strati-
   graphy of the town is noticed by the investigator
   from a pit of a well which had been under-
   construction in the year 1979 A.D. near the Nilem
   Cinema hall.
(a) Sandy sandy soil forced by the natural agencies such as wind, rain etc.
(b) Brownish soil mixed with brickbats and sherds.
(c) Any colour soil composed of sand and ash.
This layer contain potsherds of plain black and red ware.

These strata also followed by sub-layers.

2. The town grew up towards the middle of the 8th century A.D. and it was an open town till it was conquered by the Bijis in 1297 A.D.

3. This open town was fortified by the Bijis. The walls were built of bricks and stones and cement was made. This fortification had been functioning till it was destroyed and a new town was built in the present shadra area during the reign of emperor Akbar.

4. Shadra was a small rectangular fort till it was conquered by the Marathas in 1757 A.D. This small fort was expanded by Bajirao, who made this town as a temporary capital of his government and now the town took the form of an irregular radial pattern.
5. Being developed on a sandy plain only hinter-land business grew up there.

6. Distribution of the Muslim monuments in the town indicate the presence of a large number of Muslim population whose religious monuments still survive in different localities.

7. Both the accurate and tradeate systems were noticed in the monuments of this time.

8. Bricks and stones were the principal raw materials for construction; lime and mortar used as binding medium. Generally sand stones were used but in few cases black basalt and marble stones are seen.

9. The decoration of the monuments represents the following devices mainly - the floral motifs, the geometric designs in different patterns, nailheads, diaper works, diamond shape design and lotus petals within the pearl string of half circle. The last one is one of the chief decorative devices of the temple architecture.

10. The facade of the mosque is generally not screened. It opens to courtyard.
11. The absence of minaret in the mosques of Fatan is a noteworthy feature. Amin was called from the roof of the mosques.

12. Bridge system was generally used for dome construction. In a few cases bridge was supported by pillars. Pendentive system was not noticed in any of the monuments.

13. The tombs are square, rectangular and octagonal in plan. Most of these are single domed structure.

14. The Sabarstans are on the fringe of the town. The recumbent stone of the graves usually with five terraces the upper terrace of which is decorated with chain and bell motifs.

15. The topography of this town is mainly influenced by the historical, social, religious and commercial factors. Besides, some place names are the result of the geographical factors.
References


8. Ibid, p.23.

9. Ibid, pp.11.

11. Khan, S. Islam Towns and Architecture in Western India (paper read in the seminar Islam's contribution to India's culture, Delhi, 1980), p.2.


13. Distribution of the monuments is shown in the fig. no.9.6.


15. Khan, op.cit., p.29.


17. Burgess, op.cit., p.53.

18. Khan.

19. op. cit., p.45.


22. op. cit., p.45.

23. Khan, op.cit., p.29.


27. Ibid., p.87.
28. Surgea, op.cit.
31. Ahmad, op.cit., p.63.
34. Ahmad, op.cit., p.91.
35. Ibid. p.92.
37. Ahmad, op.cit., p.55.
38. Ahmad, p.55.
40. Ibid., p.90.
41. Ibid., p.91.
42. Ahmad, op.cit., p.4.
43. A. Ahmed, *Field Work Record* (submitted to the University of Bhopal), pp.15-16.
44. A. Ahmed, *The Female Students of Uttar Pradesh*, p.112.
45. Ibid., p.114.
46. Ibid.