CHAPTER X

SURAT TOWN

10.0.0. Short History of the Town:

The town of Surat (21°12'N., 73°52'E.) is situated on the east and south-east bank at the bend of the river Tapi where its course swerves suddenly from south-east to south-west. It was one of the most important ports of the subcontinent during the late mediaeval period.

Historians are divided in opinion regarding the name of the town. In the annals of history the term occurs in the Jain and Hindu literature as Suryapura while the Persian chronicles indicate the name Surat.1

The Arab geographers like Al-Istakhari, Ibn Hawkal and Al-Idrisi mentioned it as Durbar2 which was identified by Elliot with Surat3. This port is placed by Istakhari as four days journey south of Bombay and five days from north of Sindan (Sanjan). It was merely a small village4 before the thirteenth century A.D., but in the subsequent centuries it rose into prominence to a commercial port. When Fender was plundered and burnt by the Portuguese in 1530 and 1531 A.D. Surat increased its activities and soon took the place of its rival.5
The castle of Surat was conquered by Akbar after a siege of forty-seven days in 1573 and then it developed into the most important port for trade with the west under the rule of the Samuri dynasty. It remained under them upto 1735 A.D. Then it fell into the hands of local semi-independent rulers who governed it for about twenty six years until the British established their supremacy in 1756 A.D.

1.1.0. Topography:

The topography of the town was briefly noted by Prof. Neta in his paper "Urban Surat: an archaeological, topographical and topophysical perspective", where he suggests that a more detailed study should be conducted. The city had grown up and developed on the bed-land topography which is typical of the river bank. The soil in this region is made up of black-cotton soil which is extremely rich for cultivation. The erosional activity along with sediment buildup has resulted in an over all topography of undulating land with scattered areas of heavy erosion.

For the topographic study the town can be divided into high and low-land developed by the river as well as human action. The main high area starts from Mulli Shalim, covering the areas like Sirra Shalim, Shalim Sarai and
further extends to the south upto nakkal larwaja. This is
a narrow strip of land about one kilometer long and three
hundred meters broad. The Chowk bazar area upto hindi chowk
is in comparatively low-lying land, while the nani teywalk and
salipura area are on comparatively elevated lands. salipura is also on comparatively high land and the population
density is also higher in this area. in harihara, the
munwala naro (beside nawanan jali’s tomb) was used as a
burial ground of the muslims and indicates the growth of
the town.

The bhanipura on the north of mirza sahib chakla
is primarily low-lying land except a small elevated area
at the dutch, armenian and portuguese burial ground. at
the east of bhatipura, ruppara and kaghunathpura are
comparatively high lands with some deep gullies and nullahs
possibly due to the action of monsoon erosion.

On the south of kaghunathpura, abidharipura is a
comparatively high area with a shadi outside shaharpanah and
fatay gate. The habitations of this area have developed on
a gridiron pattern and streets and lanes are arranged in
north south orientation with small lanes crossing them at
right angles. the road which runs from chudawand shan’s
fort to cara gate divides the town into two parts. the
southern part of the town like dhipura, sadakham chakla,
ruppara, amgadiwad, sagrampura are in comparatively flat
low-lying land with some undulating areas. The low-lying lands seem to be originally water courses that drained the monsoon water from nullahs developed in the inland plains.

The Uopi talav area is the bed of a nullah that was closed by an old tank and is surrounded by high and low-lying lands which have been built up by human action. The bank of this old reservoir is covered with bushes and custard apple and large baobab trees. The southern bank of it has been used as a burying ground of the Muslims and contains several hundred sarcophagi. The bed of this tank is now filled with municipal dump which has been put to cultivation. In the south of Uopi talav is Austampura, a comparatively low-lying land with gentle slopes towards the south and south-east.

Begumpura, Salabatpura, and Ramabasar consists of partly raised land and partly low-lying lands. The low-level areas are clearly demarcated by the roads that generally run on the higher areas. In Begumpura, the area of Nawab ni Vadi is on comparatively high land and the Jugawan Texas is the only mound of this area.

On the west of Begumpura, Inderpura and Nevapura comprise of undulating land. Here the habitational mound is comparatively higher and the roads are very narrow. A careful observation of the south-east low-lying areas of the town
leads to the conclusion that the nullahs which have developed near Vercha and Ankara Shahi towards Udana have a watershed about a kilometer to the south-east and this erosion has been caused by the overflow from the river. When the main river is in high spate, although it brings damage of to life and property, it also deposits thick silt layers in the low-lying land. This can be seen in the silt which is covering parts of the fort wall built after 1715 AD at Dastipur and south of Hampura where only the merlons of the fortification walls (about three meters high) are visible. These topographical features of the plain low areas and nullahs seem to have controlled the urban growth of Surat in the following ways:

1. The tapri river has affected the town of Surat in two ways. In a positive way the deep cutting of the river has provided anchorage for merchant vessels and it was due to this feature that Surat became such an important port. The negative aspect of the river is its tendency to flood certain areas of the city and destroy much property and endanger human life. In the Hampura-Majura areas flood deposits are seen consisting of very thick silt layers which have caused the river to shift its course from the south-east to the south-west at Billa Khadaki, Raja Ovara and Purja Darwaja.
2. The earlier habitations grew up in the elevated areas like Mughli Sara, the upper part of Nanavat, Gopipura and Shahpura. The density of population of these areas was very high and roads and lanes were very narrow. The sanitation system was very poor.

3. The low-lying areas helped to develop tanks and ponds for local people and to develop moats for the protection of the fort walls. The population density of these areas is lower than that of the higher areas. In the dry season parts of these low-lying areas are used as local markets and some as permanent residential areas.

10.2.0 Town Planning and Archaeology

The town planning and archaeology of Surat town has so far not been discussed in details. Prof. Mehta has briefly mentioned some points in his paper mentioned earlier. The present chapter aims to develop on the ideas by detailed studies.

The town of Surat is developed on the left bank of the river Tapi which forms an arc at this place. The town was surrounded by walls and has an irregular road pattern. The roads radiates generally from the Chowk area and secondary
roads are connecting them in various places. While the population was small there was space in the town but when it increased the buildings became congested and the open spaces disappeared.

10.2.1. The fortification of the Town

The local historians like Manashi Abdul Hakim and others relate that Sultan Firuz Shah Tughluq built a fort at Surat to protect the town against the shite in 1273 A.D. 12 Tavernier notes that the city had mud wall but this observation also is doubtful as archaeologically this cannot be substantiated from the evidences collected so far.

10.2.2. The fort of Akhward Khan

This fort was constructed under the instruction of Mahmud III (1537-1554 A.D.) by Khwaja Naif Salmani who was entitled as Akhward Khan to oppose the Portuguese pillaging in the year nine hundred and forty seven Hijri (1540-61 A.D.). 13 It is a small fort about 75 m. by 75 m. with a wall about 7 m. in height which was strengthened by tapered bastions at each corner (figs. 10.1 and 10.2). Once the rampart was equipped with heavy cannons which commanded the river. A deep moat about 20 m. broad was constructed to protect the fort from sudden attacks. This fort has two gates—
the eastern side one was featured by a draw bridge while
the second gate was on the western side to communicate
with the river (fig. 10.1).

In the following centuries this small fort became
a centre of protection so that the population could be guarded
and development of Surat up stream is due to the effective
protection given by the fort.

10.2.3. The Shahrpanah

When Surat town was raided and devastated by
Shivaji in 1664 A.D., Emperor Aurangzeb ordered the building
of a fortification wall to protect the town. The fortifi-
cation took the form of a semi-circle encompassing an
area about 170 hectares of lands. The fortification when
completed was named as 'Shahrpanah' i.e. the "Shelter of
the City". Though, now the fortification wall has been
almost entirely ruined it still serves to maintain a line
of demarcation and distinctly separates the city from the
suburbs. This fort was made mostly of bricks with lime
mortar. It covered an area from the river to the Burhanpuri
shagol on the east-west and from the tomb of Sara Idrus to
Masul pool on the north south.16 (Remnants of a barj near
Idrus wada is reproduced in the figure no. 10.3).

This fort was featured by twelve gates on the
north Varaviji on the east Saiyadpuri and Burnanpuri; on
the south Navasari and Naujara on the south-west Makkai and Bahadur Barwaja and along the bank of the river - the Laka Gvara, Purja Gvara, Naja Gvara, Mir-i-Bahar or Ujjri Gvara and Mulla Anadki or Anhi Gvara were named after areas which were famous for trade and commerce, areas of religious importance or an important place in which direction the gate faced. All the gates are now completely ruined and only the old names survive. The road Kotfaiil (mispronunciation of the Persian word Kotfaiil meaning fort wall) runs on the ruins of the fort-wall Shaharpanah.15

10.2.4. The fort Alempanah

The last and most important extension of the fortification took place towards the end of emperor Aurangzeb's reign (1707 A.D.) to prevent the attacks of the Marathas and other bands of free looters. About 500 Ac. outside the city walls of Shaharpanah some scones were built and were equipped with cannon.16 For about ten years no attempt was made to connect them with the line of the fortification walls. At last during the governorship of Haider Guli Khan in 1715 A.D. he started to build the wall from the Gopi talaq. Before the end of his term of governorship the fortification was completed up to Bani gate. The next governor Tatar Khan began to build from the north-western
corner near wall tower. He built the Variesvi gate and completed the entire line of fortification calling it Alampanah i.e. "the shelter of the world".

The fort Alampanah encompassed an area about 736 hectares and the present exploration revealed that the north-western part of the fort has been partly covered by the silt of the river lapsi. The walls are now ruined. The fortification line on the river side might have been often ruined by flood as indicated by bricks and lime mortar lying on the river bed.

The analysis revealed that once the Alampanah was provided by eleven gates - on the north Variavi and Katargan; on the north-east Balbarwaja and Delhi gate; on the east Baba and Salabatpur; on the south-east Mena and Navasari gate; on the south Jafar Ali and Majura and on the south-west Athwa Barwaja. Epigraphical evidences show that all the gates were not constructed in same period. The following inscriptions record the date of construction and the name of the builders. The inscription that was fixed at Variavi gate runs as follows:

"What a happy period is the time of Muhammad Shah, the Ghiasi, the Shadow of God."
That by the effort of the Khan of noble determination and exalted dignity,

The fort-defence of Surat—behold the shape of completion.

which fort is the refuse of the enlightened one like the signs of the zodiac.

Sayan said the word of its date with great politeness;

That will be the gate of the fort of the city of Islam and safety. 1132 A.H. (1720 A.D.).

The above inscription shows that the Varisvi gate was completed during the time of Muhammad Shah (1719-1748 A.D.) and it also recorded the completion of the fortification well.

Another inscription was fixed at the entrance gate of the Lal Darwaja which records the following:

"How excellent is Tegh Begh Khan, lord of dignity constructed this gate in a happy style, the angel of God, Angary said the date of the new Lal Darwaja of exalted dignity is 1151 (1739 A.D.)."

This inscription indicates that the earlier gate which was constructed by Satar Khan was demolished and a
new one was constructed with great grandeur at the same place. The builder of this gate was the Mutawwidi of Surat from 1146 A.H. (1732 A.D.) till his death 1159 A.H. (1746 A.D.). At present, the fortification wall of Alampenah including its gates are completely ruined and it can be traced only at the southern side of Athwa gate (fig. 10.4).

It is noted here that the broad roads are generally radiated from Chowk bazar and further terminated to the main gates of the fort line shaharpanah. When the fort line of Alampenah was built the same roads were further extended to its gates. It was observed that some of the names of the gates of the Alampenah remained same as in the fort of Shaharpanah. The map of the city shows that one road starts from Chowk bazar and moves towards north and corresponded with the Variabi and Katargaat gates. Another road starts from the same point and further runs towards north-east through Chowkbazar and gets Delhi Darwaja as a branch of the same road which was bifurcated at Delhi Darwaja of the fort shaharpanah moves towards Sara Darwaja from this place another road leads to Majura gate. From Chowk bazar a broad road leads towards south and crossed the fort line Alampenah at Athwa Darwaja. All the broad roads are of lateral pattern and convenient for traffic.
10.3.0. **Architecture & selected monuments**

Uptill the present time very little work has been done in the study of Muslim architecture of Murat. The first important feature to be noted was that the architecture consists of a fusion of stone, brick and wood construction. This combination of raw materials was due primarily to the inadequate supply of stone. But it can also be said that the architects designed these buildings in such a way that the best qualities of the local materials were accentuated. The resulting structures are quite aesthetically pleasing and show the ingenuity of the medieval architects. An extensive exploration was carried out by the investigator with the aims to locate and map out the Muslim monuments in and around the town. The following monuments are the outcome of this exploration which are shown in the appendix VIII. (Distribution of the monuments is shown in the fig. 10.5).

The epigraphic records of the monuments shown in the appendix VIII placed them in between the period from the early 16th century to the middle of 18th century A.D. The Jamai mosque of Amir Ahmad (1330 A.D.), the mosque of Sira Idrus (1564 A.D.), the tomb of Banu Idrus (17th century A.D.), the Bagh Darai (1644-45 A.D.) and the Khana of Bana Sahib (1711 A.D.) are the important constructions of the pre-Mughal and Mughal periods. The
following monuments have been selected for the present study on the basis of architectural and decorative features.

10.3.1. The Jami Mosque

The present Jami mosque situated near Chowkbasar, is a renovated building of the 19th century A.D. But the inscription that is found at Mirza Shami mosque has raised some controversy about it. The inscription records as follows:

The Jami mosque was built during the reign of the great sultan Abdul Wajhid Muhammad, son of Lutf Shah (a mistake of Fugnuq Shah) the Sultan in the time of the Chief of the Shaikhs, Tashral Haqq-wad-Din (pride of the truth and religion) Abu Sakr Ibn Wasedah, Amir of the Arabs, say Allah perpetuate the properties of his blessings. The building was completed by the help of Allah, the most High, on Friday, the fourteenth of Jamadius-Thani, year 736 A.H. (29th September, 1336 A.D. which however fell on Monday and not Friday). 25

This inscription raised the following points which require clarification about the actual location of the Jami mosque and the inscription at the entrance of Mirza Shami mosque.
From detailed analysis of these questions compared to other towns under study, it is found that the location of the Jami mosque is always observed at the outside of the royal palace or at the centre of the town or city as seen at Ahmedabad, Baroda, Sharuch, Cambay and Champaran. In Surat the location of the present Jami mosque at the centre of the town also indicates the same result. But the inscription which now have been seen at the entrance of the mosque of Mirza Shahi possibly have been taken from the Jami mosque and fixed here. Similar detachment and misplacement of inscriptions are found at Baroda in the Jami mosque and also in the tomb of Tahir.

However, the present Jami mosque is a renovated building of the 19th century AD. It is a double storied building. The upper storey is backed by pillars with Corinthian capitals. The other decorative devices of this mosque also indicate the same.

10.3.2. The Tomb of Khwaja Saler Salmani (fig. 10.6)

The tomb of Khwaja Saler Salmani stands in the Hanavat area, opposite Mirza Shahi Chakla and is a fine mausoleum of the typical sixteenth century style of Gujarat (fig. 10.6).
It is constructed on a low-plinth about 50 cm. in height and paved with stone slabs. It is a square monument, measuring 17.30 m. by 17.30 m. including the verandah on either sides. The dome is elevated by eight pairs of pillars and the intermediate spaces between the pillars are filled with bricks.

The building is noted for its squinch system. The architect had used this design to evenly distribute the weight of the brick dome in order to increase the durability of the monument. The tomb chamber is opened at the four cardinal points by four doorways - the northern doorway is filled with stone grilles and the remaining three have doors. The arch windows which inserted on either sides of the door are also filled with grilles consisting of concentric circles and geometric designs in various patterns (fig. 10.10).

The verandah is opened to all sides by semi-circular pointed arches which are supported by pillars; the spandrels of the arch are decorated with fully opened lotus flowers. The roof of the verandah is covered with small cupolas and the spandrels of the arches are decorated with sun-flower designs. (The arcade of the verandah is reproduced in the figure no.10.9).
Above the lintel of the east-door is an inscription which contains the name of the entombed martyr. It does not mention the name of the architect or the date of construction. It runs as follows:

"This is the noble and illustrious mausoleum of English (and) the martyrred Khan, Khweja Saifur Rehman known as Hajli-ul-Mukarram (i.e. the noble assembly) Khudawand Khan."

Khweja Saifur Rehman was one of the illustrious noblemen of the court of Ahmad Shah III (1537-54). He was a Turk and his real name was Shahzada Jaga. In 1540 A.D. he was entitled as Khudawand Khan and was appointed as the governor of Surat. He had built the fort of Surat and it was named after him. He was killed during the protected siege of Sur in 1546 A.D. by a cannon-ball which took off his head. His dead body was brought to Surat and entombed in this mausoleum.

10.3.3. The mosque of Kirza Shami

On the north and within the same compound of the tomb of Khweja Saifur Rehmani, stands the mosque of Kirza Shami (fig. 10.7). Presently it is wrongly called the mosque of Khweja Saifur Rehmani as has been already mentioned.
It is one of the oldest mosques of the town (date 1336 A.D.). This rectangular building measures 16.40 M. by 9.20 M. internally, but it has been renovated in the present century. Hence only the wooden beams and brackets of the original structure remain visible. The beautiful carving ornamentations of the brackets give us an idea of the past grandeur of the mosque.

10.3.4. The Idrus group of monuments (fig. 10.11).

10.3.4.1. Mosque I

Ali bin Abdullah Al-Idrus who claimed himself as a descendant of Hazrat Ali(1), the fourth Caliph of Islam, came in contact with his grandfather and founded an Islamic mission centre there. He constructed some religious buildings like mosque, minar and mausoleum within the compound which are now known as the Idrus group of monuments (fig. 10.11).

It is observed that the original mosque of this group was constructed on a low-plinth which measures 12.75 M. by 8.52 M. The building is roofed by three domes the central being the largest. Subsequently, another chamber measuring 12.35 M. by 5.10 M. was constructed against the north wall. This was probably built to
accommodate more worshipers as the Muslim population increased. The wooden beams and posts of this chamber are now in a dilapidated condition and parts of its roof has fallen in. An Arabic inscription fixed over the mihrab of the original chamber records the date 971 (1562 A.D.).

The mosque is featured by a tapering minaret about 20 meters in height with a spiral staircase which has 58 steps. The upper portion of the minaret is provided with a projected balcony with an iron railing (fig. 10.12). The balcony is constructed in such a way that if the brackets that are supporting the weight were to be removed no harm would be done to the minaret itself. The builder of this small minaret might have got this idea either from the Gumb Minar of Delhi (1200 A.D.) or the Chand Minar of Lauletabad (1435 A.D.).

10.3.4.2. Tomb of Maulana Idris

The tomb of Idris built on a low plinth about one meter high, is a square monument measuring 6.70 m. by 6.70 m. internally and 6.40 m. by 6.40 m. externally. The tomb chamber is surmounted by a 'bulbous' dome (fig. 10.14). The technique of transition from the square chamber into the circle of the dome is by the squinch system. The 'phase of transition' is decorated conventional geometric designs.
around the squinches which look like serpent hoods. The
tomb chamber is opened by five doors - four at the four
cardinal points and one at the south, south-east corner of
the room. There are four sarcophagi within the room proper
and the second one (from west) belongs to the saint.

10.3.4.3. Tomb of Mustafa-bin-Shaikh

To the west of the tomb of Maulana Idrus, at a
distance of 4.20 m. stands the tomb of Mustafa-bin-Shaikh,
a saint who belonged to Idrus family. It is a cubical
structure measuring 4.75 m. by 4.75 m. internally and the
'phase of transition' from the square chamber into a
circular, is the same as is seen in the tomb of Idrus. This
tomb is featured by only one doorway on the eastern facade.
On the south of this tomb, is a well for depositing old and
torn scriptures.

All these monuments were built of bricks with mortar
as the chief cementing medium, but in some places cement
plaster is seen. This clearly indicates that some renovations
have taken place in the present century. However, the
renovation has kept the style of the original architect and
has been done in the bricks and wood in the same manner as
was done in the 17th century A.D.
10.3.5. **Mughal Sarai**

The Mughal Sarai built at Narsar is an important building of this town. Its constructional features and decorative designs exemplify the Mughal style of construction as it appears in this remote part of the country (fig. 10.16).

The building is basically cubical with a projected entrance on the west-south-western side (fig. 10.15). The facade of the building is featured by a four-centered pointed arch and a cusp arch made up of nine cusps (fig. 10.17). This archway is the main entrance of the inn which is covered by a dome-like vault. The ceiling of this vault is beautified by a network design which looks like undulating waves. A similar network design is found in the ceiling of the dome-like vaulted gateway of Salabagh Fort in Deccan, Bangladesh, but this was built three decades later. The verandah of the building is projected which is supported by piers (fig. 10.18). The figure shows that the arcade of the verandah is provided with four centered pointed arches. Once the building was provided with slightly oblique eaves supported by huge brackets. At present a few portion of its is surviving (fig. 10.19). The erection of a fountain in the middle of the courtyard enhanced the beauty of the building.
An epigraph now preserved in the Prince of Wales museum in Bombay, contains a detailed record of this building. It is inscribed on a marble tablet in verse and prose in the Nastaliq style. It records as follows:

1. In the name of the Illuminator of Sun and Moon (Allah), in the reign of Shah Jahan, the King.

2. The Sincere Khan (Haqiqat Khan) built this building in the shape of an inn (but) in reality a Paradise.

3. About its date, this voice came from the sky: "Auspicious inn" the construction of Haqiqat Khan, 1054 A.H. (1644 A.D.).

(The top and bottom of the slab are in prosody).

For the love of the Most High and Holy Allah the true disciple of Hazrat Shahib Giri and the shadow of God, Shah Jahan, the Victorious King. Ismael Beg Yadi, entitled Haqiqat Khan is the founder of this caravanserai and in submission to the will of the Most High (Allah) decided it on these conditions that for the sake of Allah, the learned, pious, dervishes and the pilgrims to the sacred Makka and Medina should on no account be charged anything and whatever rent is collected from other travellers is spent for repairing of the Inn and for the necessary servants so that the Inn
may remain neat and clean, the balance should be given to the pilgrims to sacred Makka and Madina. Cavalry and infantry should not in any case be given room to stay because, the Sarai is meant for the accommodation, repose and rest of the travellers. The officer-in-charge carrying out these conditions, may depend upon countless mercy and compassion from Allah and those who will go against these conditions, the eternal curse and divine torture will fall upon them and one who transgresses after this the sin will fall on the transgressor.

On the right hand margin -

On Allah, forgive me and my parents

On the left hand margin -

scribed by Muhammad Amin of Mashhadi.31

Thus the rules and regulations of a caravanserai of that period are clearly set down by this inscription. Islam, one of the chief religions of the world instructed its followers to be benevolent to the poor, the distressed and to the travellers and also to provide food and shelter to them. In the Khilafat of Harat Saar bin-Abdul Aziz, some rest-houses were built and wells sunked in the newly conquered territories of Transoxania. Similar benevolent works are also executed under the Abbasid Khilafat. In
Khuzistan buckets of water often brought from a distance were placed along the road at intervals of one parasang. Nas admits that the east was more hospitable than the west. 32

In 1868 A.D. this caravansarai was converted into Suret Municipal office and some alterations and additions took place for the accommodation of various branches of the office. At present though the function is changed, it still keeps its old name commemorating the past glory.

10.3.6. Foreign Cemeteries (fig. 10.20 & 10.21)

Some foreign cemeteries stand at Rasura near Katergao Barwaja and are marked with the fusion of the Indo-European style of construction. The architects of these monuments had tried to harmonise the European styles with the help of Indian masons and materials. It is observed that the masons tried their best but due to lack of proper knowledge of the European style of architecture and design was developed in the assimilation of the Indo-European style.

Each of the mausoleums and tombs were built on a raised circular plinth and the dome-like pavilion was supported by massive piers. The shape and design of the
dome and pinnacle must have been influenced by the European style of construction. The arches that are generally semi-circular with hood-moulding clearly indicate the European influence on the Indian style. The sarcophagi were generally built in an east-west direction in accordance to their religious beliefs.

10.6.0. Toponomy:

Prof. Mehta, is the first scholar who noted the importance of toponomic study of this town. He pointed out some important features in his paper and suggested for further study.

The origin of the name of the town Surat is highly controversial. The name occurs in the early Jain and Hindu literature as Suryapura,\(^\text{33}\) while the Chinese traveller Huen Tsaeng mentioned it as low-ra-ta, a trading centre\(^\text{34}\) on the western coast near Gujarat. Reinard identified Huen Tsaeng's town with Sorath or Kathiawar.\(^\text{35}\) But Sorath was a province, and not a trading centre hence, Huen Tsaeng's low-ra-ta- a trading centre might be identified with Surat and not Sorath or Kathiawar. The Persian chronicles named it as Surat. Whatever may be the idea of the historians, Surat gained its importance when Sander was plundered and sacked by the Portuguese in 1530 and 1531 A.D.\(^\text{36}\) This
enabled Surat to gain prominence as a trading port. The building of fort at Surat by Ahmad Khan further raised its status as it provided protection and thereby encouraged commercial activities.

The fort Shaharpanah is divided into fifteen main areas - the Mulla Chakla, Naghli Sarai, Senavat, Shahpur, Gopipura, Rani Talav, Salji Chakla, Sedge Talav, Wadi Faliya, Kanpith, Kalsepith, Asurbag Chakla, Sadakhan Chakla, Kapatia Chakla, and Sangadiwade - is named after the prominent persons who lived there and the area was famous for trade and commerce. The Mulla Chakla took its name after Mulla Muhammad Ali of Shahar, a great ship-owner and merchant. Now most of the occupants are Muslims. The Naghli Sarai a corrupt pronunciation of the Mughal Sarai is named after the inn that was built by Haqiqat Khan. The Mughlisara and Senavat were the banking areas of the Mughal-inn.

The Rani Talav is named after the wife of Malik Gopi who had built a reservoir there. Now the tank has been filled in and houses built over it and only the old name is surviving. Gopipura was founded by Malik Gopi, a well known person in the history of Surat who had also built the great reservoir - Gopi talav on the south-east side of Shaharpanah. A careful analysis of the place names reveal
that on the bank of the river there are four entrances or
gates. These are Mulla Khadki or Lat, Gurjari or
Mir-i-Sahar, Raja Ovara and Surja Darwaja. They are the
old entrances to the port of Surat. The name Lat
indicates a market and Surja is indicative of a toll
station or a harbour on the bank of the river. Customs
and excise were collected for the import and export of goods.
The Raja Ovara is a common name indicating 'Royal ghat' and
only the Gurjari or Mir-i-Sahar need interpretations. Mir-i-
Sahar, the Chief Officer of the naval force in Moghal army
indicates the military port of the town. This gate was
located at a strategic point because the stream of the river
could be well guarded from this place. Archaeological relics
of the fort to the south of the mausoleum of Hirsa Shami
indicate the extension of the basin on the south. Some
gates or "gullies" from the Chowk area to Hirsa Shami Chakla
are centers of some professions in the past. The Shapure
area on the east with its suffix 'pure' meaning suburb
suggests the growing of the town to the east. The Bahwala
Retro, the burial-ground of the Muslims at Haripura,
indicates the extension of the town to the north and north-
east. The suffix pith is the older (Gujarati) colloquial
term for a market area and we can use this to differentiate
the earlier markets from those developed at a later period.
The later markets were designated by the suffix baser, a
Persian word perhaps came to be used during the Muslim period.
In this area Jodegars, Turks, Parsians, Kohils, Sindhis,
Mughals, Nagarnath, Talawala and others were staying along
with the English, French and other groups. This congle-
merate population lived in distinct areas and we can begin
to sort them out by using toponomical data along with
historical records and archaeological data.

The tanks like Nani talav, Bhaga talav, on the
north-east, delimited the area of old Surat at least upto
the end of the 15th century A.D. The word Bhaga Talav is a
compound word of Sanskrit and Persian words of Bhaga = S.
Bhaga = broken + Talav = pond. The tank being
situated in a low-level area was breached during the floods
of rainy season and the area took its name after this
event. Its surrounding area became densely populated after
17th century A.D.

The toponomical study of the areas like Gopipura
and Gopi talav revealed that here the foreign business
group were not found but Coils, Senchili, Toynams, Vohra,
Chhipa, Sangadia, Parsis, Potters, Lucknis, Wares,
Koyacalis, Kavals were living there. These are a mixture
of mixed, Muslim and Parsi groups who preferred the
suburban area of Gopipura which lost its suburban character
except in name. On one side this suburb was nearer to the
central market converging on the Kalapith area. It seems that the markets towards Navasari as well as in Mirdi Chowk and Surhampuri Shagol developed when the suburban population increased. The area to the east of Mirdi Chowk and Surhampuri Shagol was a grove of Tamarind and a garden area can be intimated by the place names - Amiran and Wadi Jaliya. The low-lying area of Sanini unit and the higher part of Toni Jaliya also developed as the population spread out beyond Jopipura.

In the first quarter of the 18th century A.D. when the town was fortified by the Alamparan wall, some suburban areas like Chastipura, Rampura, Napipura, Salypadpura, Manicharpura, Jegumpura, Salabatpura, Mustampura, Jayampura, Ruderpura, Rampura, etc., came within the town. These areas with suffix 'pura' indicate that these were already developed around outside of the Shaharpanah fort and only by the fortification of Alamparan were they brought under full protection. These areas were named after Muslims, Hindus and Persia. The Chastipura is the corrupt pronunciation of the name of Saliyar, the governor of Surat in 1667 A.D. while Rampura, Manicharpura, Napipura, Jayampura, Ruderpura, were named after various important Hindus. Saliyadpura is said to have been founded by an ancestor of Saliyad Dirus family whose tomb (Dirus' tomb) still stands on the spot. Begumpura was named after Jahanara Beguima, elder sister of the
emperor Akbar. The emperor provided the revenues of Surat as her maintenance allowance. The Navad ni Vadi, an important place of Sevampur area, is commemorating the name of the late Navad Sir Jafar Ali who lived there. Seeepumpura was named after Sehabat Khan, the governor of Surat (1687 A.D.) but now this area is inhabited by Hindus particularly Anatries and Vadas.

Detailed field research has revealed that these various areas without the fortifications of Alampanah but within the Alampanah were not solely inhabited by Souagars, Turks and other foreigners but also by the numerous groups which provided services for the ruling classes and others such as Aacho, Rakhali, Hijada, Amphan, Lunda, Raja, Chia, Aledia, Socii, Chenovala, Amvila, Vassia, Bhasia, Housia, Chanchi, Kavarnadia Lalia, Launvan, Rana, Suncula, Nova, Ratnap, Surabln, Vphtri, Vaghari, Tapara, Chevali, Langi, Baggar, Halabandia, Shatari, Bhoobi, Vanvya, Shular, Fatamandara, Ramjaniga, Sukhadia, Mandi Anoya, Ladhara, Vastagia, Madani, Laitania, Kasalasohi, Megoli, Angedina, Wovalia etc. These minor professional groups can be identified by the presence of their names of "gullies" and small neighbourhoods.

Some of the place names are indicative of uneven ground in the terms of Kekro, Khand, Valav etc., while a
few are associated with botanical names such as Amliaran, Lumba sheri, Liaqat chawk, Liaqat hai, Pipal sheri, Sopari gully, tulsi faliga, etc.

The roads, streets and lanes of this town are generally termed as seri, pole, gully, faliga in vernacular and was named after a suitable or wash, or professional group or the direction in which it runs.

10.5.0. Major findings:

1. Bharat town is developed on a bad land topography. The soil of this town is made up of black cotton soil which is very useful for cultivation. Being situated on a river bank the city shows the monsoon erosional activities in its different parts. Moreover, mud-flats deposited by the river Tapi is also an important feature of this town.

2. Bharat town was developed from a small village and this small habitation goes back to at least the 13th century A.D. and possibly even a little earlier. The first habitations were probably developed on a linear pattern on the bank of the river Tapi in the Ughalsara area.
3. This small village gradually developed in the subsequent centuries and in 1530 and 1531 A.D., when Kender was plundered and burnt by the Portuguese, Surat gained its importance. Then with the construction of the fort Khudawand Khan, Surat developed rapidly.

4. Outside the fort of Khudawand Khan, Copipura, Nanavat, Raighil Bana and Nizma Shami Chakla were developed in the early sixteenth century A.D. The town began changing from linear to a radial pattern and the pattern might have been influenced by the bend of the river.

5. By the end of the 16th century A.D. the town developed into Idrus mahalla. The archaeological relics of this region suggest that this area was densely populated. The mahalla Tekro at Haripura also supports this theory. Possibly the famine during the period of Shah Jahan might have stopped the growth for sometime.

6. By the middle of the 17th century A.D. Copipura, Wadi Faliya were developed and the town and suburbs had coalesced into a larger town.

7. The suburb areas were protected by the wall Shaharpurah in the second half of the 17th century A.D. when the Marathas repeatedly raided the town.
8. By the end of the 17th century a.d., the suburban areas like Sezambara, Salabatpura, Mustampura were developed. But the toponomical study suggests that these areas were occupied by the lower class professional groups who rendered their services to the ruling and merchant classes.

9. In the first quarter of the 19th century a.d., these suburbs which had developed beyond the Shaharpanah came to be incorporated into the main cities by the protection Alampanah "The shelter of the world". The radial pattern remained the key note of this development.

10. In the 18th century a.d., one of the Idyaha of the town was shifted opposite to the Astargao Salwaja and another was built beyond the Salabatpura Salwaja.

11. The Muslim burial grounds of the 17th and 18th centuries a.d. appear scattered throughout the town indicating the different areas inhabited by the growing Muslim population.

12. The buildings of this town are built of bricks. Only in few cases wood and stone are observed.

13. Arched and trabeate systems are the principal constructional methods of the buildings.

14. Buildings are generally plastered with lime-mortar.
15. The toponomy of the town are indicative of the religious, social, political as well as commercial influence on them.

16. The present study reveals the following points about the town planning and its development:

(i) The small linear pattern village which subsequently developed and took the form of radial pattern in the 16th century A.D. was featured by four Ovars or Narwajas on the bank of the river.

(ii) The roads in the later radial pattern generally radiates from the Chowk Bazar. The road which runs parallel on the bank of the river runs is crossed by a number of lanes which in one direction leads to the bank of the river and in the other direction cut through part of the market area.

(iii) Parts of Manipura, Numilnerpura and Rasapura were developed on gridiron pattern. The roads and lanes of these areas are very narrower and the buildings are congested. Sanitation is poor.

(iv) Nanavat, Nanhpura and Nanglinera were the main centres of habitation of traders, bankers and foreigners. The goods coming from the hinterland
were possibly exchanged in the market ring around these areas especially in the east and south where the roads converge.

(v) The housing pattern of the low-lying areas of the Diplomats that developed after the 17th century were of haphazard planning. This was due to the lack of supervision and control of the rulers who were trying to consolidate their positions and did not take care for the welfare of their citizens.
References

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19. Ibid., p. 43.

20. Ibid., p. 37.

21. Ibid., p. 38.


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33. ibid., op. cit., p.97.
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35. Ibid.
39. Ibid., p.88.
40. ibid., Medieval Archaeology, p.90.
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