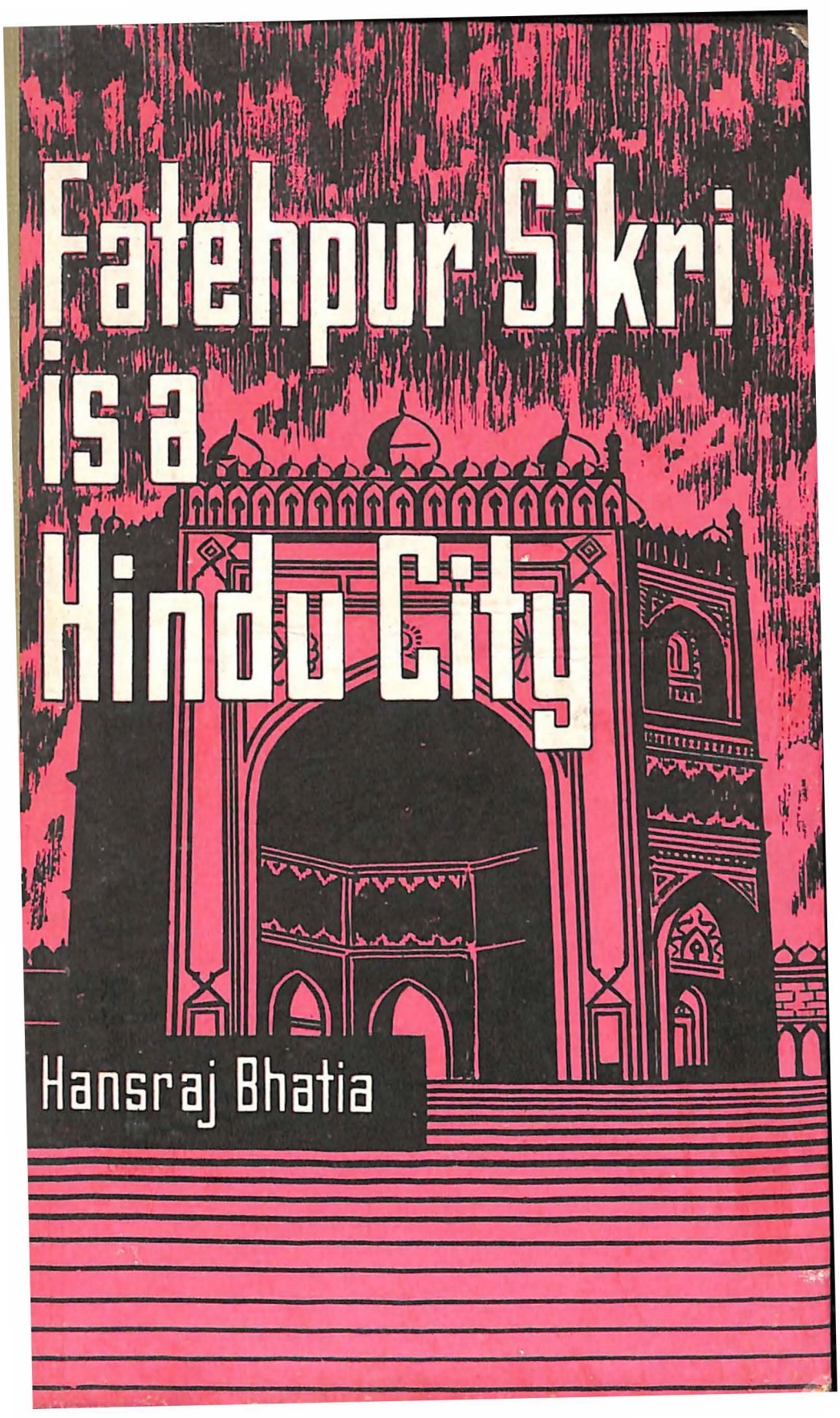


Fatehpur Sikri is a Hindu City



Hansraj Bhatia

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Fatehpur Sikri is a Hindu City

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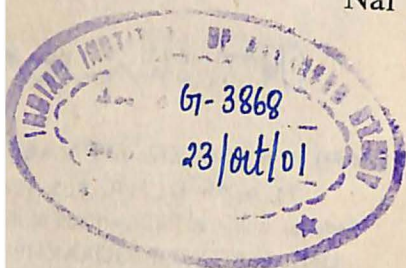
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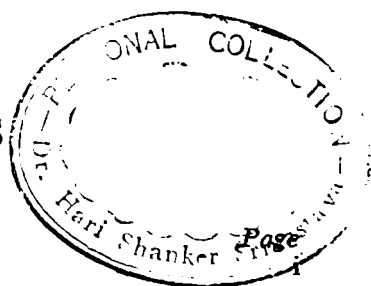
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We are proud to present to the world of scholarship and to visitors to mediaeval monuments this volume to bring home to them the stunning discovery that far from being built by the Mogul emperor Akbar Fatehpur Sikri with its magnificent palace-complex is a very ancient Hindu city.

This book follows the trail of an absolutely new, unique and unsuspected line of research brought to light by the celebrated historian Mr. P.N. Oak through his stunning book titled "The Taj Mahal is a Hindu palace," and other writings.

P R E F A C E

The term 'Fatehpur Sikri' is used in this book in the tourist sense namely signifying the mediaeval palace-complex there and not the nearby township of humbler dwellings.

As an interested visitor I have been to Fatehpur Sikri several times. The fascination of feasting one's eyes and suffusing one's mind in the beauty and grandeur of a bygone age, as reflected in those palace-precincts was immense.

But every visit left me deeply puzzled and perturbed because while the buildings looked absolutely Rajput and Hindu, and the names of the various structures like Jodhbai's Palace, Birbal's Mahal, Panch Mahal and Anup Talao were also all absolutely Hindu, tourist literature and the chatter of the guides consistently and persistently ascribed the creation of those palaces to Akbar—the third generation Mogul emperor of the 16th century—and a Muslim fakir called Salim Chisti.

A fabulously wealthy emperor and an apparently penniless fakir forming a palace-building combine is by itself a historical, economic and civic absurdity. They together constitute the strangest Royal Building Construction Co. Ltd. the world has ever known or may ever know.

Moreover both being fanatic Muslims, with their religious and psychological roots trailing underground to distant alien lands, it was inconceivable that they would build palaces galore in the ornate and orthodox Hindu style, and in Hindusthan, when there were already fabulous Hindu buildings which had passed into their occupation by the thousands.

Obviously it was the Arab invasions and conquest of countries from Spain in the West to Malaya and Indonesia in the East which enabled those barbarian invaders to claim others's buildings, townships and territories as their own. We know from contemporary experience that history is always the first casualty of aggression. At present when India's borders are being violated daily by China and Pakistan the invaders demolish boundary pillars, fabricate maps and

claim Indian territory as their own. If from the very moment of aggression the intruder begins to falsify history we can well imagine how thoroughly Indian history must have been warped, twisted, turned topsy turvy or even obliterated during 1,200 years of continuous alien rule in India.

Our new historical discovery is that all mediaeval townships, canals, mansions and forts in India are pre-Muslim Hindu constructions even though implanted inscriptions or other grafts may declare them to be of Muslim construction or some may be masquerading as tombs and mosques. This discovery has worldwide application. It should enable Spain, for instance, to claim some much vaunted mediaeval mosques to be their own erstwhile temples or churches falsely credited to Arab conquerors.

As for India during 1,200 years of alien rule most of her history recorded on parchment, palmyra leaves, cloth, metal or stone, has been almost completely and systematically suppressed or destroyed by alien invaders and rulers.

Innumerable such inexplicable incongruities had created in my mind a tumultuous torment. I longed to find some solution which would reconcile them all. It was at that stage that I happened to read Mr. P.N. Oak's famous and unique historical eye-opener volume titled "The Taj Mahal is a Hindu Palace."

That gave me the clue. I thought that if the world could be misled about the world-famous Taj Mahal being a Muslim tomb when it is an earlier Hindu mansion, it could be that the Fatehpur Sikri palace-complex too is of pre-Akbar Hindu origin.

That hypothesis set me on the course to verify the historical evidence about the origin of the Fatehpur Sikri palaces. A list of most of the books I consulted on this topic appears at the end of this book. To my pleasant surprise I found that my hypothesis was absolutely right. All historical evidence invariably and unmistakably leads to the conclusion that notwithstanding what the guides assert and what some history professors and teachers mechanically repeat the Fatehpur Sikri palace-complex has existed for centuries before Akbar.

I am, therefore, indebted to Mr. P.N. Oak for the unique and unerring guidance that his book provided to what appeared to me to be most baffling.

It is now quite apparent that all mediaeval forts, palaces, mansions, and so-called tombs and mosques in India and even in

the Middle East are pre-Muslim constructions conquered and put to Muslim use. What caused this colossal falsification and misrepresentation of history throughout the world ?

What is worse, in their place thousands of propagandist chronicles and inscriptions have been fabricated and planted by a whole host of hostile or ignorant aliens.

A fairly representative sampling of thousands of those concocted chronicles written by unscrupulous and barbarian Afghans, Arabs, Baluchis, Iranians, Kazaks, Uzbeks, Abyssinians, Turks and Mongols, may be had in an eight-volume study of them by the very vigilant and gifted British historian, the late Sir H.M. Elliot. Those volumes are edited by John Dowson, and are, therefore, referred to as "Elliot and Dowson."

In the preface to the first volume Sir H.M. Elliot has very sagaciously, uncannily, succinctly and aptly termed those chronicles to be an "impudent and interested fraud."

But in spite of his great insight Sir H.M. Elliot has been guilty of a serious oversight. He has titled his eight-volume study : "India's History as written by its own Historians." This is a bad slip, because by no stretch of imagination can writers and chroniclers like Shams-i-Shiraz Afif, Badayuni, Abul Fazal, Ibn Batuta, Babar, Jahangir, Tamerlain, Ferishta, Nizamuddin and Gulbadan Begum be termed as Indians. They were not only alien in their looks, outlook and dress, and contacts, background, language, religion, lineage and culture but they were sworn enemies of India and its inhabitants the Hindus that is to say of Hindusthan and Hindudom. Those alien chroniclers were members of a junta which day in and day out for 1,100 long years, massacred millions of its people, plundered their belongings, raped their women, kidnapped their children, took them prisoner and sold them as slaves, tortured them, ravaged their temples, compelled them to wear a humiliating patch of serfdom and squandered the wealth looted from India in their own countries abroad. Is then Sir H.M. Elliot justified in calling these writers Indian historians ?

The fact that those chroniclers were not Indians is writ large in their own writings, since they rarely if ever use the term Hindus or Indians to signify the natives. They invariably call the men and women of India by such colourful and 'endearing' terms as "infidels, thieves, robbers, slaves, dacoits, dancing girls, concubines, reptiles, dogs and scoundrels." It is no wonder then that all their chronicles

are an admixture of contemptuous denunciation of Indian culture and people and super-glorification of Islam, Islamic lands and their people. In reality, therefore, those chronicles must be regarded and re-named as "India's History as Written by its Own Enemies."

It is but natural, under the circumstances, that the history written by India's enemies should warp, distort and twist facts out of recognition. A glaring instance of this is that though every mediæval Muslim regime in India has been replete with nothing but horror and terror, plunder and massacre, maiming and torture yet each one of the Muslim rulers has been represented to be just, kind, wise, generous, sagacious and great.

Another glaring distortion is that though every extant mediæval building is an ancient Hindu mansion or temple misused on conquest as a tomb or a mosque its creation is being blatantly attributed to some Muslim or the other. Such justification has taken ludicrous forms. For instance many buildings which are known to have existed even before the death of the persons whose tombs they purport to be, are being blatantly misrepresented and seriously believed to have been built by themselves as their own tombs in anticipation of their own death. Such ridiculous assertions can be pricked in no time with the pointed question that if the deceased used to be so solicitous about their tombs were they not equally worried about houses and mansions to live in while they were alive? Where then are their mansions? And if they were so keen on building their own tombs why did they not jump into those tombs as soon as they were complete?

We are thus made to believe that almost all Adil Shahi sultans of Bijapur and Ghiasuddin Tughlak, Sher Shah Suri, Hoshang Shah, Akbar and a host of other eunuchs, sultans, queens, princes, princesses, potters, courtiers and water-carriers were all engaged in a furious race against time and in internecine competition with unknown ancestors and unseen descendants to outrival one another in own tomb-building. We are told, that they were all engaged in the most bloody internecine struggles to grab the throne or other title to some landed estate or cash treasure by blinding their own brothers and maiming their rivals only to be able to exercise the unique 'privilege and prerogative' of constructing their own tombs as soon as they came to power.

If there would ever be or there ever were any such people who would indulge in an orgy of maiming and plundering their own kith and kin to seize power so that the first thing they could do was to

build their own tombs instead of building palaces and mansions for themselves and their wives and children, they would be congenital idiots. And if they were congenital idiots they would not be capable of erecting even their tombs. Indian history as it is being taught in India and represented to the world has been reduced to such abyssmal absurdity.

In Mr. P.N. Oak's celebrated book titled "The Taj Mahal is a Hindu Palace" he has already exposed the Shahjahan legend of the Taj Mahal to be a fraud on history, and proved that far from being the tomb that it is misrepresented to be, the Taj Mahal is a royal Hindu mansion.

In the present volume I have exposed yet another equally glaring fraud and misrepresentation of Indian history, which concerns the origin of the mediaeval township of Fatehpur Sikri. In all post-Akbar historical writings it has been invariably asserted and represented that Fatehpur Sikri was founded by Akbar. This book gives a knock-out blow to that misconception, and emphatically establishes on the basis of voluminous historical evidence that Fatehpur Sikri is an ancient Hindu capital which existed centuries before Akbar, and that, therefore, its beautiful red stone palace-complex, which is a great tourist attraction, was built by Hindu rulers, with Hindu wealth and Hindu architectural and engineering skill centuries before Muslim invasions of India.

It is hoped that Mr. Oak's book proving the Taj Mahal to be a Hindu mansion, and the present book proving Fatehpur Sikri to be a Hindu township will shock students of history and visitors to historic buildings into the realization that all mediaeval Indian forts, palaces, temples, mansions, canals, bridges, towers, so-called tombs and mosques and townships ascribed to Muslims are pre-Muslim Hindu constructions; that their fancied Muslim architecture or admixture of Muslim architecture, is a myth, and that Muslim or European accounts of their construction and expenditure are concoctions. Any Arabic or Persian inscriptions or disturbed frieze patterns found on those buildings represent superficial Muslim tinkering and tampering with captured Hindu buildings, and not original creations. The Persian and Arabic inscriptions grafted on mediaeval buildings like the Taj Mahal and Fatehpur Sikri palaces are all intrusions over conquered Hindu buildings.

This book proving the Hindu origin of Fatehpur Sikri's magnificent town-planning, massive fortification, luxurious palace-

(vi)

complex, and ingenious waterworks, is, intended to be yet another sledge-hammer blow to delusions of Muslim buildings and architecture infesting Indian historical and architectural books.

Subzimandi,
Rudrapur (U.P.)

Hansraj Bhatia

I || *The Locale*

Twenty-three miles to the south-west of Agra in North India is a mediaeval township called Fatehpur Sikri.

Its main attraction is a fabulous palace complex bedecking a hillock.

The spacious palaces of pink stone, many of them multistoreyed, are embellished with carved human and animal figures, motifs of Hindu tradition and gleaming paint.

The majestic and ornate palaces, provided with elaborate water-works, tanks, and water channels running through a maze of apartments, make Fatehpur Sikri a marvel of Hindu architecture, engineering skill and town-planning genius.

As such a visit to Fatehpur Sikri is a tourist's delight. Tarrying in those majestic surroundings gorging one's eyes with the grandeur of the precincts, and regaling the mind with imaginative musings of an unknown past is an ecstatic experience in historical meditation.

But even so there is a fundamental flaw which vitiates all current thinking on Fatehpur Sikri. Accounts coming down to us from Akbar's reign (1556 to 1605 A.D.) have lulled the world into the belief that Fatehpur Sikri was conceived and created by the third-generation Mogul emperor, Akbar. That is a gross prevarication of history. We intend leading, in the following pages, staggering and voluminous evidence to prove to the hilt that Fatehpur Sikri is an ancient Hindu capital which devolved on Akbar through conquest and that he happened to make it his capital for about 24 years.

The misconception about the origin of Fatehpur Sikri leads to many serious flaws in the study of history. Firstly, ascribing the

authorship of Fatehpur Sikri to Akbar amounts to giving credit to one whom it is not due, with all its financial and architectural implications. Secondly, it bars all research into the existence of Fatehpur Sikri in the pre-Akbar period. Thirdly, it drugs visitors to Fatehpur Sikri and students of history, into an academic stupor rendering them insensitive to all detracting evidence. Fourthly, misleading thinking on Fatehpur Sikri puts a premium on illogical thinking, suppression of valuable evidence, and unquestioned acceptance of unverified concepts rammed into the brain through generations of unchallenged tutoring. Fifthly, misleading thinking on Fatehpur Sikri leads to some bizarre conclusions about Hindu architecture, the chimerical Indo-Saracenic architecture, the building potential of alien Muslim rulers in India, and a number of other allied facets of history.

Because of such considerations the verification of Fatehpur Sikri's antecedents is of fundamental importance to a study of Indian history.

The myth of the creation of Fatehpur Sikri by Akbar has already held the field for an unconscionably long period of 400 years. It must not be permitted to defile human knowledge and intelligence any longer now that overwhelming proof is available to debunk the claim that Akbar founded Sikri township or built its grand palaces.

The Fatehpur Sikri hillock crowned with a bunch of palaces is surrounded by an undulating plain enclosed by a massive defensive wall. The peripheral town wall as well as the palaces have lofty gateways.

In the couple of hours usually set aside to hurry through the grandeur of Fatehpur Sikri's rosy stone palaces, the visitor is absolutely oblivious of the many more mansions which lie in ruins all around. The ruined mansions tell a story of stormy Muslim assaults and stubborn Hindu resistance for the prized palace-complex of Fatehpur Sikri. A serious student of mediaeval history, as distinguished from a curious and casual visitor, would, therefore, do well to tramp along the peripheral wall, across the plain, and around the hillock carefully examining even the ruins and debris for a thorough appraisal and grasp of the extent and antiquity, the vicissitudes, travails and changing ownership of the royal buildings in Fatehpur

Sikri. Such a visit extending over at least a couple of days would prove extremely rewarding inasmuch as it would bring home to the visitor the fact that while Fatehpur Sikri is a Hindu township which existed centuries before Akbar the skulduggery of Muslim chronicle-writing has claimed it for Akbar. In the following pages we quote book, chapter and verse from every available source to prove that assertions in histories ascribing the founding of Fatehpur Sikri to Akbar have no basis while there is voluminous evidence to prove the pre-Akbar Hindu origin of Fatehpur Sikri.

Fatehpur Sikri is about six miles in circumference enclosed by a high battlemented wall on three sides. On the fourth side there used to be a large lake forming a natural moat. That lake is now dry. In fact it was the bursting and drying up of that lake, which formed the main source of water to the Fatehpur Sikri township, that made Akbar reluctantly leave that conquered Hindu township, and shift his capital once again to nearby Agra, as we shall prove in the following pages.

The walls are said to be 11 inches thick at the top and about 32 feet high from the present road level. According to one¹ guide-book the walls have nine gates viz : the Delhi Gate, Lal Gate, Agra Gate, Birpol Gate, Chandrapol Gate, Gwalior Gate, Chor Gate and Ajmeri Gate.

According to another² guide-book there are 11 gates. The two additional ones mentioned are : the Phool Gate and Mathura Gate.

Even the names of these gates are revealing. The word "Pol" which is a corrupt form of the Sanskrit word "Pal" (protect) has been traditionally associated with the gates of Hindu fortresses. Had Akbar founded Fatehpur Sikri he would not have called the gates "Pol."

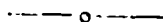
The words "Chandra" and "Bir" (i.e. a Veer or warrior) associated with the gates signify that those gates were dedicated to the Moon and warrior—patriots respectively for protection.

1. A Guide to Fatehpur Sikri, by Maulvi Muhammad Asbraf Hussain, edited by H.L. Srivastava, published by the Manager of Publications, Government of India, Delhi 1947.

2. A Guide to Fatehpur Sikri, Jainco Publishers, 2508 Dharampura, Delhi, price 75 Paise.

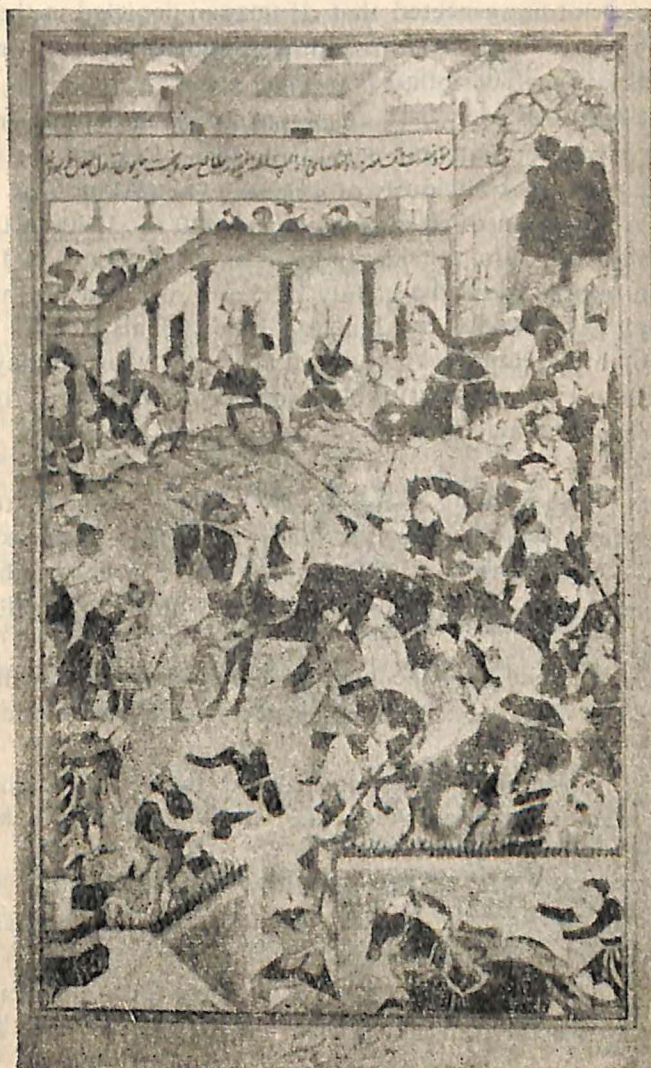
The Tehri and Gwalior gates refer to two Hindu principalities while Mathura is an ancient Hindu pilgrim centre. The "Chor Gate" signifies a small gate to sneak through. The Lal Gate refers to a favourite Hindu colour, "the Red" (saffron) which was anathema to the Muslims. Mr. P.N. Oak has already proved in an¹ earlier book that the Red Forts in Delhi and Agra are ancient Hindu forts. Delhi and Agra are Hindu cities of immemorial antiquity too. "Phool" are flowers needed for Hindu worship. Thus we see that none of the nine or 11 gates of Fatehpur Sikri has any Muslim association. On the contrary they have all sacred Hindu, Sanskrit associations. Had Akbar built Fatehpur Sikri its gates would have borne Persian or Arabic names or would have been named after Kabul, Kandahar, Ghazni, Baghdad and Samarkand.

The very numbers 9 and 11 have a special significance. Hindus had a special preference for these figures. The gateways to Hindu forts and mansions used to display seven, nine or eleven small domes or cupolas in a row on top. The Red Fort gates have such rows of small cupolas-cum-domes in odd numbers.



1. Some Blunders of Indian Historical Research.

The painting is reproduced hereunder :



What greater tangible, graphic and visible proof of the existence of Fatehpur Sikri before Akbar could there be than the above painting of that township depicting Akbar's father Humayun with his nobles in it !

The painting has been preserved in the Victoria and Albert Museum, London.

Since Akbar was only 13 years old when his father Humayun died it need not be suspected that Humayun depicted in the painting above must have lived in a township founded by his son Akbar. There was no such possibility. Humayun was in Fatehpur Sikri in his own right of conquest as successor to his father emperor Babur who had conquered Fatehpur Sikri from Rana Sangha.

The painting is obviously of a period when Akbar was not even born since Humayun ruled in India from 1530 to 1540 A.D. Later he lived as an exile outside India. Akbar was born in 1542 A.D. Humayun returned to India in July 1555 and regained his throne but died within six months (in January 1556). This should make it obvious that the painting reproduced above showing Humayun with his nobles in Fatehpur Sikri is of a time prior to Akbar's birth. In other words the painting is of some occasion between 1530 and 1540 A.D.

Even if the painting be deemed by a remote chance, to belong to Humayun's second and last, brief six-month spell as emperor Akbar was only 13 years old and too far north (because he stayed back in the Punjab) to have anything to do with Fatehpur Sikri or its fancied founding.

Thus the painting is incontrovertible documentary evidence that the Fatehpur Sikri palace complex the visitor sees today existed before Akbar.

There is one more remarkable detail to which we invite the reader's attention. The reader may notice a line in Persian at the top of the painting. It reads :—

Fata-wa-Nasrat Wakht-e-Masrur....Darul-e-Sultanat Fatehpur Matala-e-Saad-o-Bakht Humayun Nazule-Ba-Adal Farmudand.

Rendered in English it means :—

"The victorious Humayun on a fortuitous, auspicious and happy occasion (arrived at) graced the capital of his kingdom, Fatehpur.

So the painting unequivocally asserts that Fatehpur (Sikri) was

the royal capital of the Moghuls even during Akbar's father's time. Consequently all assertions in history books and articles and tourist literature that Akbar founded Fatehpur Sikri and made it his capital for the first time are worse than school-boy howlers.

From the Persian line quoted above, it is obvious that Akbar thought of making Fatehpur Sikri his capital because his father emperor Humayun had made it his capital.

Since no claim to the founding of Fatehpur Sikri has been made on behalf of the Moghul emperor Babur or the Moghul emperor Humayun it is clear that Humayun could make Fatehpur Sikri his capital only because magnificent, majestic and spacious palaces and military barracks existed in Fatehpur Sikri even before Humayun and his father Babur came to rule in India.

And since Babur became the ruler of the Fatehpur Sikri region in 1527 A.D. only after defeating the Hindu, Rajput warrior king Rana Sangha it is obvious that the Fatehpur Sikri palace complex was Hindu royal property which passed into Muslim hands as war booty. It is, therefore, an academic absurdity to claim that Akbar founded Fatehpur Sikri.

The magnificent red-stone palace complex and the towering Buland Darwaza and other stately gateways which the visitor marvels at in Fatehpur Sikri today are of the Hindus for the Hindus and by the Hindus built several centuries before Babur, the grandfather of Akbar, was even born.

In fact Akbar or his forebears Humayun and Babur far from adding anything to Fatehpur Sikri demolished a huge part of it through successive assaults on and iconoclastic orgies in that royal Hindu township.

So Fatehpur Sikri as we see it today is only a small part of a great, grand royal capital conceived and built by Hindu royalty, engineers and craftsmen with Hindu money and skill. Far from harbouring any secret admiration for Akbar's fancied authorship of Fatehpur Sikri the visitor must, in fact, shed tears for his being denied the vision of the real, original, unscathed grandeur of Fatehpur Sikri. The Fatehpur Sikri that the visitor sees today is only a truncated township. Much of it has been razed to the ground by Muslim guns, many of its paintings and drawings have been plastered over or obliterated and a large part of its figures, statues, idols and other

embellishments have been chiselled or hammered away. A graphic example of this are the two trunkless elephants that stand at the Elephant Gate of Fatehpur Sikri and the plume-less pheasants in some of the apartments.

That leads us to a contradictory conclusion namely that far from building anything in Fatehpur Sikri Babur, Humayun and Akbar and their successors destroyed a large part of that township through successive assaults and fanatic vandalism. This is true of all mediaeval Indian townships like Prayag and buildings like the Taj Mahal. Muslim invaders and rulers far from adding anything to them destroyed a large part of them. That means that the buildings which still stand in Fatehpur Sikri are all of Hindu origin while the ruins all around are the destructive handiwork of Muslim invaders and captors,

Thus Indian history as it is being taught and presented to the world at large is all topsy turvy. The very opposite of what is being asserted is true. Our present assertions need to be turned inside out to get at the truth of Indian history in very many instances.

We have noted in the last chapter that Fatehpur Sikri not only existed during Akbar's father's regime but that it was also the latter's capital. In this chapter we propose to produce convincing evidence to prove that Akbar's father Humayun made Fatehpur Sikri his capital because Fatehpur Sikri was an ancient seat of Hindu Rajas and Maharajas with a ready palace complex which passed into Muslim hands through conquest.

Among the several authorities which we propose to cite to prove that Akbar's grand father Babur, the first Moghul ruler of India, captured the Fatehpur Sikri palace complex from its Hindu rulers we shall first quote Lt. Col. James Tod, a celebrated historian. His monumental two-volume work titled the "Annals and Antiquities of Rajasthan" is a scholarly and elaborate history of India's brave warrior class the Rajputs who put up an 1,100-year-long-gruelling fight against the Muslim invaders.

Dealing with the origin of a clan of Rajputs called the Sikerwals Col. Tod writes¹ that "They have their name from the town of Sikri (Futheppoor) which was formerly an independent principality."

In the great battle (of Fatehpur Sikri) in which the Rajputs lost that magnificent royal Hindu township to Akbar's grandfather Babur (in 1527 A.D.) the Rajput chief of Fatehpur Sikri, was also ranged against the Moghul invader Babur. Testifying to this Col. Tod notes that² "Rana Sanga (Sangram Singh) came to the Mewar throne in

1. P. 97, Vol. I, Annals and Antiquities of Rajasthan, by Lt. Col. James Tod, in two volumes, reprinted 1957, London, Routledge & Kegan Paul Ltd., Broadway House, 67—74 Carter Lane, E.C. 4.

2. P. 341, Vol. I, *ibid.*

1509 A.D. Eighty thousand horse, seven Rajas of the highest rank, nine Rao's and 104 chieftains, bearing the titles of Rawal and Rawut with 500 elephants followed him into the field. The princes of Marwar and Amber did him homage, and the Raos of Gwalior and Ajmer, SIKRI, Raisen Kalpee, Chanderi, Boondce, Gagrown, Rampura and Aboo served him as tributaries."

The above passages make it clear that the ruler of Sikri (Futthepoor) who was the chief of the Sikerwal Rajputs was an important Rajput ruler who rushed to battle as an ally of the great warrior, ruler, leader Rana Sangha.

We propose to quote Babur himself later to prove that he had encamped in readiness for the decisive battle, on the bank of Fatehpur Sikri's great lake. He had ravaged the lands of Sikri's Hindu ruler, and his presence there was a standing menace to the beautiful red-stone palace complex which was the Sikri ruler's royal residence. In that context Tod observes that³ "Babur advanced from Agra and SIKRI to oppose Rana Sangha. The Rana raised the siege of Bayana and at Kanua encountered the advance guard of the Tatars amounting to 1,500 men, which was entirely destroyed¹...Reinforcements met the same fate and were pursued."

In average text books of Indian history and in most of the books on the topic written by several scholars it has been unjustifiably asserted that Rana Sangha was defeated in the battle at "Kanua" alias "Kanwaha." We have seen above that the engagement at Kanua alias Kanwaha was only between the advance guard of Babur and Rana Sangha's troops, and in that Babur's forces were routed. Historians have fought shy of recognizing that the decisive battle took place later at Fatehpur Sikri itself because of their mistaken assumption that Fatehpur Sikri came into existence only two generations later, during Akbar's rule.

In subsequent pages we shall quote Babur himself to say that his advance detachments were routed at Kanwaha while he won the final battle at Fatehpur Sikri.

Tod adds that after the battle at Fatehpur Sikri in which Babur scored a great victory¹ "triumphal pyramids were raised of the heads of the slain, and on a hillock which overlooked the field of battle, a tower of skulls was erected, and the conqueror assumed the title of 'ghazi'. Rana Sangha (had) created a small palace at Kanua (alias Kanwaha)."

3. P. 243 *ibid.*

4. P. 246 *ibid.*

Two points may be noted in the above passage. Firstly the final battle was fought in a plain surrounding a hillock, and that Babur in the barbarian fashion of the Moghuls erected a tower of the skulls of the slain on the hillock." We have already noted in an earlier chapter that Fatehpur Sikri's palace-complex is located on a hillock and that it has a plain surrounding it, enclosed by a massive wall. So the battle of Fatehpur Sikri was either fought on the plain inside the wall or outside or both. The select reserve of the Rajput royal guard and some prominent chieftains must also have made a last-ditch stand on the hillock itself as is apparent from the raising of the tower of skulls on the hillock. Those heads could not belong to the thousands of Hindus and invading alien Muslims scattered far and wide for miles on the surrounding plain. For, who would at the end of an exhausting and gruelling fight, in enveloping darkness deploy his wounded and exhausted remnant troops to meticulously pick up heads of fallen enemies from a mangled medley of a mixed slaughter, and carry them several miles to the top of the hillock ! This indicates that the tower was made up of Hindu defenders killed on the hillock itself.

Incidentally we may also like to state here in passing, though we shall revert to this point in greater detail later, that many of the Muslim graves inside the Fatehpur Sikri palace complex are those of Babur's troopers who were cut down by the defending Rajputs. Those graves are falsely being represented as those belonging to Sheikh Salim Chisti's entourage. Had Akbar really built a brand new Fatehpur Sikri as his capital would he have allowed it to be defiled by a grim eerie, nightmarish, dismal, ominous, inauspicious and sombre cemetery ? The existence of the Muslim cemetery in the midst of the beautiful, stately and majestic palace complex, surrounded by magnificent towering gateways and halls and corridors, is a clear indication that the cemetery there is a war cemetery and that the graves therein are of those Muslims who met their death at the hands of the defending Rajputs.

The existence of that dismal, defiling cemetery is one of the main reasons which scared away subsequent Muslim rulers like Humayun and Akbar from that beautiful Hindu royal township. The proximity of a weird Muslim cemetery to the palaces, which they had occupied through conquest, gave Babur, Humayun and Akbar such a pain in the neck and a bad taste in the mouth that they despaired of making Fatehpur Sikri a permanent capital despite its commodious grandeur.

Another point to be noted from Col. Tod's observation quoted above is that mediaeval battles used to be invariably fought around massive town walls and fortresses. Even the engagement at Kanua alias Kanwaha happened to be fought there because Rana Sangha had a palace there as mentioned by Tod above. Similarly the last decisive battle was fought at Fatehpur Sikri because it had a massive defensive wall and a palace complex where the defending Hindu, Rajput armies had collected. Thus, the site of every mediaeval fight between patriotic Hindu defenders and invading alien Muslims was fought only where there were huge masonry walls and palaces and temples. Modern movies create a wrong impression by depicting mediaeval battles between two armies ranged against one another on shelterless plains. Even the police battling a crowd has to throw up defences. Even with modern missiles and aerial warfare bunkers and bastions have to be raised for ground defence. This should convince the reader that the final decisive battle taking place between Babur (the grandfather of Akbar) and Rana Sangha presupposes that the site was a big township having a massive town wall for defence and a palace complex for the residence of the defenders. Mediaeval armies used to invariably encamp, and entrench themselves behind defensive walls and inside commodious buildings.

4 || *Pre-Akbar References to Fatehpur Sikri*

While it is being adamantly and unjustifiably projected through current Indian histories being taught the world over, and through tourist literature and tutored tourist guides that Fatehpur Sikri was founded by the third generation Mogul emperor Akbar we shall quote for the reader's perusal in this chapter some of the innumerable references to Fatehpur Sikri of pre-Akbar times even in partisan Muslim chronicles.

At the outset we want to make it clear to the reader that Fatehpur Sikri has been referred to in history both in pre-Akbar and post-Akbar times variously as Fathpur, Fatehpur or Sikri or Fatehpur Sikri or Futtepoor or Futtepore etc. This should be clear from Tod's observations quoted earlier.

That is further clarified in Yahya bin Ahmad's chronicle titled the "Tarikh-i Mubarak Shahi". In that he states that¹ "by order of the Sultan the family and dependents (of Mohammad Khan, son of Ahmad Khan, ruler of Bayana, who had surrendered Bayana fort) were brought out of the fortress and sent to Delhi (on November 12, 1426 i.e. 130 years before Akbar even ascended the throne and 116 years before Akbar's birth). Bayana was given to Mukul Khan. SIKRI which is now known as FATHPUR was entrusted to Malik Khairuddin Tuhfa."

Another reference to Fatehpur Sikri is of July 1405 which is 151 years before Akbar's accession and 137 years before his birth.

1. P. 62, Vol. IV, Elliot and Dowson, quoting Yahya bin Ahmad's Tarikh-i Mubarak Shahi.

It says² "In the first charge Ikbal Khan was defeated and fled. He was pursued and his horse fell upon him and wounded him, so that he could not escape. He was killed and his head was sent to Fatehpur." This was during the time of Sultan Mahmud. The implication is that Fatehpur Sikri was even then a seat of royalty and had towering gateways from which the heads of slain enemies could be hung for public display. This indicates that Fatehpur Sikri's majestic gateways namely the towering Buland Darwaza, the imperial gate and the elephant gate existed centuries before Akbar.

At another place in the same chronicle it is stated that³ "Khizr Khan (the founder of the Sayyad dynasty) remained in Fatehpur and did not go to Delhi." Khizr Khan Sayyad ascended the throne in May 1414. This reference to Fatehpur Sikri is, therefore, of an occasion 142 years prior to Akbar's accession and 128 years before Akbar's birth. Since Khizr Khan soon became the sultan it is clear that Fatehpur Sikri had palatial buildings generations before Akbar. It was not for nothing that Khizr Khan chose it for his residence just prior to his becoming the proclaimed sultan.

Babur, the grandfather of Akbar, himself testifies to the palaces in Fatehpur Sikri, about 27 years before Akbar's coronation and 13 years before Akbar's birth. Babur says⁴ "In Agra alone, and of stone-cutters belonging to that place only, I everyday employed on my palaces 680 persons; and in Agra, SIKRI, Bayana, Dhulpur, Gwalior and Koel, there were employed on my works 1491 stone-cutters." Thus from Babur's own mouth we have the unequivocal admission that in Agra, SIKRI, Bayana, Dholpur, Gwalior and Koel (now called Aligarh) there were several palaces all equally magnificent. This clearly means that the red stone palace complex at Fatehpur Sikri came into Babur's possession through conquest and usurpation like the Hindu palaces in the other cities mentioned above.

Col. Tod's observation quoted by us earlier finds further confirmation in Babur's own Memoirs. The invader Babur, grand

2. P. 40, *ibid.*

3. P. 44, *ibid.*

4. P. 223, Vol. IV, Elliot and Dowson, quoting *Tuzak-i Babari* (Babur's Memoirs).

father of Akbar, states very clearly and unequivocally that he conquered Fatehpur Sikri after defeating Rana Sangha's Hindu army in the plains around Fatehpur Sikri. As already observed by us the general run of historians have misled the world into believing that the decisive battle between Rana Sangha and Babur was fought at Kanwaha alias Kanua—10 miles from Fatehpur Sikri. As explained by us earlier it was Babur's advance detachment which was defeated at Kanwaha. The main body of Babur's army was then encamping by the side of a large reservoir of water, several miles in circumference outside the elephant gate of Fatehpur Sikri. That reservoir supplied water to the Fatehpur Sikri township and the large herd of elephants maintained by the pre-Muslim Rajput rulers in Fatehpur Sikri.

Babur notes⁵ "There being a large tank on our left, I encamped there to have the benefit of the water. ⁶It occurred to me, situated as I was, of all places in the neighbourhood, SIKRI being that in which water was most abundant was on the whole the most desirable station for a camp."

Here we would like to draw the reader's attention to a number of points. Babur conquered Fatehpur Sikri after the battle fought around that Hindu citadel in 1527 A.D. Thereafter within three years i.e. in 1530 Babur died. Within those three years he had to employ labour to maintain the palaces in Fatehpur Sikri. Among these workmen stone-cutters are most prominently mentioned. That is because the Hindu palaces in the cities mentioned by Babur (as having been captured from India's Hindu rulers) were of stone. It is usually asserted in average Indian histories that it was the Muslim invaders who first introduced stone-buildings in India. That observation is proved absurd by Babur's own statement mentioned above. Here we would like to state, most emphatically, that the Muslim invaders did not build anything in India. On the contrary they destroyed thousands of magnificent Hindu constructions such as bridges, canals, forts, palaces and temples, and made use of the remainder as tombs and mosques by inscribing Koranic lettering over them and planting graves inside.

The other point to be noted is that Babur and his successors had to employ stone-cutters for two principal reasons. Firstly they

5. P. 268, Babur's Memoirs, *ibid.*

6. P. 267, *ibid.*

had to superscribe conquered Hindu monuments with Islamic lettering. Secondly they had to put into some sort of shape those parts of conquered Hindu mansions, palaces, temples and citadels which had been badly damaged during the Muslim assault. Thirdly the stone-cutters were also needed to uproot Hindu idols from niches and chisel away Hindu motifs, as far as possible, from occupied Hindu buildings. The deliberate and fanatic damage that Muslim conquerors used to do to the ornamentation on Hindu buildings may be judged from the missing trunks of the stone elephants at Fatehpur Sikri's elephant gate, the extermination of the elephant statues at the elephant gate of the Red Fort in Agra, the desecration of the statue of a Rajput horse in that fort, and the cracking of the Hindu black-marble throne platform inside that same fort (usually mistakenly blamed on the Jats or the British).

The third point to be noted is that Babur clearly mentions that of all the neighbouring localities he chose SIKRI for his camp because it had abundant water supplies. The excuse usually blindly trotted out that Akbar had to abandon Fatehpur Sikri because it had no water, is therefore not true in the sense in which it is usually presented. We shall explain its implication later.

Describing the preliminary disastrous engagement that took place between his advance guard and Rana Sangha's forces at Kanwaha Babur says⁷ "When it was Abdul Aziz's day, without taking any precautions he advanced as far as Kanwaha which is five kos from Sikri. The Pagans (i.e. Rana Sangha's Hindu army) were on the march forward. When they got notice of his imprudent and disorderly advance, which they no sooner learned than a body of 4,000—5,000 of them at once pushed on and fell upon him. On the very first charge a number of Abdul Aziz's men were taken prisoner and carried off the field. I then detached Mohammad Jung to cover their retreat. (The enemy) had reduced Abdul Aziz and his detachment to great straits."

An incidental observation we would like to make here is about Muslim chronicle-writing. Mediaeval Muslim chronicles are the most atrocious documents. The reader has to be very careful in interpreting every word and figure mentioned there. Babur has

7. P. 267, *ibid.*

stated that Abdul Aziz had only about 1,500 Muslims while the Hindu force which fell upon him numbered 5,000. This must not be taken at its face value. Firstly Babur rushed large reinforcements under Mohammad Jang Jang but even those obviously came to grief. Secondly Babur wrote this account obviously from hearsay many months after the battle. It was but natural therefore that his Muslim underlings who reported to him the happenings at Kanwaha, should belittle their own numbers and exaggerate those of the Hindus to cover Muslim cowardice and incompetence. Had they not done so they would have been subjected to cruel punishment by a revengeful Babur. Similarly, when Muslims claim that they "built" mosques, tombs, palaces, bridges, canals and forts all that they should be taken to mean is that they appropriated earlier Hindu constructions and palmed them off as their own. It is such abounding pitfalls and snares that a student of Indian history should be conscious of when referring to Muslim chronicles.

We have already quoted Babur to say that his camp was close to Sikri and the reservoir. We now quote another passage from his Memoirs which notes that⁸ "The battle was fought within view of a small hill near our camp. On this hill I directed a tower of the skulls of the infidels to be constructed."

The hill that Babur refers to is obviously the one on which the Sikri palaces mentioned by him earlier were located. The tower of skulls was raised on the hill because the Hindus made a last ditch stand in the Fatehpur Sikri citadel comprising their palace. There is no other hill in the vicinity of the reservoir. It is all a plain upto the surrounding horizon.

Some other references to the existence of the royal apartments in Fatehpur Sikri prior to Akbar, found in Muslim chronicles are as under :—

⁹"When Adil Khan and Khawas Khan reached Fatehpur Sikri they went to visit Sheikh Salim, one of the holy men of the age,"

¹⁰"The Mir died at Sikri in A.H. 971 (1563 A.D.)." This was only seven years after Akbar's accession and refers to a period when the founding of Sikri was not even contemplated even according to the traditional fraudulent accounts.

8. P. 277, *ibid.*

9. P. 483, *ibid.*

10. P. 294, *ibid.*

¹¹“After this Sultan Mahmud the son of Sultan Sikandar, whom Hasan Khan Mewati and Rana Sangha had set up as king, engaged the 2nd Jamshed, the emperor Babur in an action near SIKRI.”

¹²“When Sher Shah marched from the capital of Agra, and arrived at Fatehpur Sikri he ordered that each division of the army should march together in order to battle.” Sher Shah ruled from 1540 to 1545 A.D. That is to say, his reign commenced two years before Akbar was born and it ended when Akbar was only three years old. Akbar was at that time in Afghanistan and yet Fatehpur Sikri’s palace complex existed in India.

¹³“Adil Khan went, accompanied by his nobles, to his brother (Islam Shah, son of Sher Shah). When he reached Fatehpur Sikri, Islam Shah came forth to meet him in the village of Singarpur.” This reference to Fatehpur Sikri is of a time when even Akbar’s father Humayun had not returned to India after his exile.

Innumerable such references to Fatehpur Sikri reach back into the dim centuries before Akbar.

Another significant proof is that Sheikh Salim Chisti and members of his family were known as “Fatehpuris” or “Sikriwals.” That means to say that they were designated as hailing from Fatehpur ! Sikri. No family acquires such[§] topographical domicile overnight. Only a family which has spent generations at Fatehpur alias Sikri would be known by that city. And since Salim Chisti died around 1570—the year in which Akbar is believed by some to have commenced Fatehpur Sikri—his surname “Fatehpuri” or “Sikriwal” clearly implies that he must have been settled in the city known as Fatehpur alias Sikri for years before Akbar.

Apart from this we have already seen how Fatehpur Sikri had been at first the seat of Hindu royalty and subsequently of usurping Muslim royalty for centuries before Akbar. This should alert all students of history and visitors to Fatehpur Sikri to the canard that Akbar founded that magnificent township.

11. P. 346, *ibid.*

12. P. 404, *ibid.*

13. P. 481, *ibid.*

Since the founding of Fatehpur Sikri by Akbar is a canard it was but natural that the different imaginary versions should differ on the years in which Akbar commenced or ended building Fatehpur Sikri. Hereunder are the several conflicting and blundering versions :—

A guide-book asserts¹ "In the year 1569 on a lonely eminence, Akbar founded the city and began to raise the new citadel which was completed in 1574. This year the Agra Fort was (also) completed."

According to this version, therefore, Akbar built Fatehpur Sikri between 1569 and 1574. Let us subject this statement to a searching cross-examination. At the outset it does not mention why Akbar at all felt the need to build Fatehpur Sikri as a capital when a flourishing city like Agra was already his capital just 23 miles away. The other questions are as to when did Akbar acquire the land, from whom was it acquired, who made the survey, who did the town-plan, who planned the building, who planned its elaborate water-works, where are the commissioning orders and the design drawings, and bills and receipts for the material ordered, the day-to-day expense accounts, and how was this all completed within the short space of five years ?

The reader may note these questions and frame other similar ones to test the veracity of the several connected versions we shall quote hereafter, to explode the myth of Akbar's founding Fatehpur Sikri.

We now refer to another 'authority.' This one is a guide-book sponsored and published by the Government of India. It proceeds to describe with bureaucratic gusto and flourish, the vital statistics and

1. P. 2, *A Guide to Fatehpur Sikri*, Jainco Publishers, *ibid*.

use of the various buildings forming part of the Fatehpur Sikri complex.

Far from venturing to give any dates about the founding or completion of the township by Akbar(?) the book's 'Foreword' itself makes a pathetic confession that² "The ancient monuments at Fatehpur Sikri are those about which least authentic information is available in the original records. Accounts gleaned from the memoirs and histories written in Persian like the *Tarikh-i-Jehangiri*, *Muntakhabut Tawarikh*, *Ain-i-Akbari*, *Akbarnama* etc. are not sufficient to satisfy all classes of visitors." The author of the foreward Mr. H. L. Srivastava, Officiating Superintendent, Archaeological Survey, Government of India, apparently seems to be unaware that Akbar's chroniclers have duped all posterity for 400 long years.

But the complaint that no authentic details or documents are available is not peculiar to Fatehpur Sikri alone. Similar statements have been repeated throughout Muslim history in India with regard to all mediaeval monuments in India from Nishat and Shalimar in Kashmir to the so-called Kutub Minar, the Red Forts in Delhi and Agra, the tombs of Humayun, Akbar, Sher Shah, Jehangir, Aitamad-uddaula and Ghiasuddin Tughlaq. About the much boosted and vaunted and flaunted Taj Mahal itself Prof. Saksena's book "The History of the Shah Jahan of Delhi (which was approved as a doctoral thesis by the London University) confesses that "there is no authentic record" about the Taj Mahal.

Such confessions with regard to all mediaeval monuments ascribed to Muslim invaders is a clear indication that the nostalgic descriptions heaped pile upon pile about the fancied building of those monuments by one sultan or another Badshah are all blatant concoctions. The result is that not only Indians but people all the world over who have anything to do with India's mediaeval history have been badly cheated into helplessly lisping baseless details about the origin of the so-called Muslim mosques, tombs, forts and mansions in India which in fact are all conquered and misused Hindu buildings of pre-Muslim origin.

Since the Government's own guide-book quoted above is unsure of its ground at the very outset, it is not surprising that it makes no attempt to state when Fatehpur Sikri was founded. In fact it expresses implied bewilderment that though accounts of Akbar's reign are

2. Foreward, A Guide to Fatehpur Sikri by Maulvi Mohd. Ashraf Husain, *ibid*.

engrossed with massacres, rape, plots and counterplots, endless revolts, wars, kidnappings and usurpations. The destruction of the records has been trotted out as a convenient excuse on behalf of all Muslim monarchs in India so that all searching questions about authentication of their fantastic claims to have founded townships, tombs, mosques and forts by the hundreds may be silenced.

Badayuni conscious of the lie he was recording mentions in a devious way that "the author (*i.e.* Badayuni himself) found the date of the commencement of the whole—palace, mosque, chapel etc. etc. (of Fatehpur Sikri) to be 976 A.H." That corresponds to 1569 A.D. We shall refer to Badayuni's testimony regarding Fatehpur Sikri in more detail later to point out how his whole description, like that of Abul Fazal, is a dishonest attempt to insinuate that Akbar built Fatehpur Sikri, without making any direct and open claim to that effect. Here we only want to point out the date of commencement given by him and his failure to mention any preliminary town planning survey, expenditure estimate, site purchase formalities, designers and workmen etc.

The reader may note Badayuni's vague statement that "the author found the date of the commencement of the whole (township) to be 976 A.H. (*i.e.* 1569 A.D.). The question of his finding it after some painstaking research, as he seems to hint, should not arise because Badayuni was himself a part of Akbar's entourage. If Akbar would have really founded Fatehpur Sikri Badayuni should have straightforwardly stated that after the necessary religious or engineering preliminaries the work on the township was begun on a particular date in a particular month and year. Instead of that when he says that he found the date a true historian should instantly smell a rat.

A keen and discerning student of mediaeval Muslim history must be very alert to be able to detect such frauds in devious Muslim chronicle-writing. The very fact that a courtier like Badayuni belonging to Akbar's entourage asserts that he found the date of the commencement of Fatehpur Sikri shows how he is avoiding to commit himself on the founding of Fatehpur Sikri on a particular date.

Another historian, Vincent Smith, apparently baffled by Abul

6. P. 112, Vol. II, *Muntakhabut Tawarikh* by Abdul Qadir Ibn-i Muluk Shah known as Badayuni, translated from the original Persian and edited by George S. A. Ranking, published by the Asiatic Society of Bengal, Baptist Mission Press, Calcutta, 1898.

Fazal's sweet vagueness about the founding of Fatehpur Sikri, speculates that the Fatehpur Sikri building programme must have been begun by Akbar in 1569.

Smith observes⁷ "In August 1571 Akbar came and stayed in Fatehpur Sikri in the Sheikh (Salim Chisti)'s quarters...Salim and Murad (sons of Akbar) had been born in Sikri. The language of Abul Fazal (in his chronicle *Ain-i-Akbari*) might be understood to mean that Akbar did not begin his extensive programme of building at Fatehpur Sikri until 1571, but this is not the fact...His buildings had actually been begun in 1569...The emperor after the conquest of Gujerat gave it the name of Fatehabad which was soon changed to Fatehpur...The building mis-called Jodhbai's Mahal is the largest and one of the earliest buildings there."

The above passage is a curious blend of naivete and baseless speculation. The very fact that Akbar's much vaunted arch-chronicler Abul Fazal makes no direct mention of the founding of Fatehpur Sikri, but makes some vague notings which lend themselves to various interpretations is clear proof that Fatehpur Sikri was inherited but not built by Akbar. The very first assumption that Akbar barged into Salim Chisti's 'hermitage' in August 1571 and since then Fatehpur Sikri became the de facto capital of his vast realm, is absurd. It must not be forgotten that Akbar had a large harem, a menagerie, a body guard, a big entourage and a huge army. All these could not be accommodated in Fatehpur Sikri at a moment's notice in August 1571 or even in 1569 had there been no palace complex which we see there in our own day.

It may also be noted that even if Akbar is believed to have shifted from Agra to Fatehpur Sikri only in August 1571 and not earlier his wives had been there at least two years earlier and had given birth to sons. Akbar's wives in an advanced state of pregnancy would not go to Fatehpur Sikri had it been a wilderness. Royal women especially in the family way require careful attendance by a large body of servants, and would have to be protected from miscreants by a body of troops. All of them would need fine buildings to live in. Akbar would not send his wives to a barren or wooded patch which is the haunt of hyenas, jackals and robbers. This clearly indicates that even as early as 1569 Fatehpur Sikri had spacious and majestic palaces where Akbar's wives could deliver babies in royal comfort. The contention that they too were housed in Salim Chisti's

7. P. 75, *Akbar The Great Moghul*, by Vincent Smith.

hermitage leads to several absurdities. Firstly it is clear that a so-called hermitage which can accommodate first a number of empresses and then the emperor himself must be nothing short of a palace complex. Secondly Salim Chisti was no midwife to undertake women's deliveries. Thirdly Muslims who observe strict purdah never entrust their wives to a male even if he were a gynaecologist. Fourthly, as we shall see later, Salim Chisti's friendship with Akbar had nothing to do with spiritualism. Fifthly, a saint worth the name, even if capable of assuring male progeny with his blessings, can do it from a distance without insisting on physical proximity of the pregnant women. Sixthly, Akbar was too shrewd a person to entrust his wives to Sheikh Salim Chisti's custody.

Vincent Smith's speculation that Akbar must have begun building palaces in Fatehpur Sikri in 1569 though Abul Fazal's devious statement indicates 1571 proves that both Smith and Fazal are unreliable.

The statement that Akbar tried to name the township "Fatehabad" indicates that he wanted to give the existing Hindu township of "Sikri" an Islamic name, as had been done for centuries by Akbar's predecessors. This should make it clear to the reader that far from building anything Akbar did not succeed even in renaming the Hindu township.

A Jesuit priest named Monserrate who lived at Fatehpur Sikri from 1580 to 1582 has left a diary meticulously written every night before retiring to bed. Had Fatehpur Sikri been really built by Akbar Monserrate would have noticed heaps of debris and building material. Far from that Monserrate entered a city which did not reveal even a single sign of its being under construction or of fresh completion. It is stated in his memoirs that⁸ "When the fathers perceived from afar the city of Fatehpuram.. they began to gaze with the keenest delight upon the great size and magnificent appearance of the city."

Monserrate's observation indicates that in 1580 A.D. Fatehpur Sikri stood as a 'finished' city with its towers, gateways and ramparts visible from a distance, and that they had not the slightest trace of being freshly constructed. That means that Fatehpur Sikri if built by Akbar must have been completed much before 1580. That sets the outside limit when Fatehpur Sikri must have been so thoroughly complete that all its debris and residual material must have been

8. P. 27, *The Commentary of Father Monserrate, S.J.*

carted away out of sight with such slow means of transport as asses and bullocks. Let us presume therefore that if Akbar built Fatehpur Sikri it must have been completed by 1579 to leave a few months' margin to tidy up the surroundings by the time Monserrate arrived.

Monserrate adds⁹ "Fattepuram had been recently built by the king on his return to his seat of government after the successful termination of the Gedrosian war."

The above statement is both confusing and misleading. Obviously Monserrate had been bluffed and brainwashed by Akbar's cringing courtiers into believing that Akbar had built Fatehpur Sikri. Let us, therefore, closely examine Monserrate's statement.

At the outset it is clear that he saw no signs of fresh construction. His reference to Fatehpur Sikri as a newly constructed township is obviously based on the information passed on to him by Muslim courtiers.

He notes that Akbar returned to his seat of government after the Gedrosian (i.e. Gujerat) war. That means that Akbar returned to Fatehpur Sikri in 1573 A.D. after his Gujerat campaign. Since Fatehpur Sikri was the seat of his government even before 1573 Monserrate's noting implies that Fatehpur Sikri existed even before 1573. At the same time he tells us from hearsay that Akbar built it after return from Gujerat i.e. after 1573. This is a contradiction in terms. If Akbar built Fatehpur Sikri after 1573 how was it the seat of his government to which he returned in 1573? Even conniving at this contradiction and confusion we may put the most liberal interpretation on Monserrate's hearsay information and conclude by implication that according to Monserrate Fatehpur Sikri was built, by Akbar, if at all, perhaps between 1573 and 1579. We now ask whether it is possible to build a city during that short period with the tardy means of transport available during mediaeval times? And if it was so built where are its drawings and records or at least the names of its surveyors or builders, or at least accounts? Moreover while according to some Muslim accounts Fatehpur Sikri was built from 1569 to 1574 according to Monserrate construction was not even begun by 1574.

This shows that like us moderns Monserrate too was cheated by the guides and court officials into believing that Akbar was the

9. Pp. 29-30, *ibid.*

author of Fatehpur Sikri. His testimony is, therefore, useless to bolster Akbar's case.

Even then merely to meticulously compile even the fraudulent data available we shall make a note that perhaps according to Monserrate Fatehpur Sikri was actually built somewhere between 1573 and 1579 A.D. though that place was Akbar's capital even before 1573. We take these two absurd and contradictory propositions on record for comparison with other data, for whatever they are worth.

According to a publication of the Archaeological Survey of India¹⁰ "This city of Fatehpur Sikri was begun in 1569 and completed in 1574, in the same year in which his (Akbar's) fort at Agra was completed."

The above statement raises the interesting question that if both the Agra Fort and Fatehpur Sikri were being built until 1574 where was Akbar and his army, court and harem residing? Were they all homeless wanderers without any roof over their heads? And how could Akbar afford to undertake two fabulous building projects simultaneously? Did he have so much money? And what about the numerous revolts and wars that he had to attend to? And who were those famous town-planners, architects and workmen? Were they magicians to build whole townships and forts without making any sound or leaving any debris? And were they all so self-effacing as not to leave anybody's name behind? And were those fabulous constructions done so surreptitiously as to be completely off the royal record since there is not even a shred of paper in the Moghul court-record shedding any light on any building project of any ruler, leave alone Akbar.

Despite the above inconsistencies just for completing our table of even the speculative evidence available we make a note of the fact that according to the Indian Government's official faith and belief Fatehpur Sikri was built by Akbar between 1569 and 1574. But the snag is that Monserrate clearly states that even as early as 1573 Akbar returned to Fatehpur Sikri after the Gujerat war only because it was already his capital.

Though Abul Fazal, the self-styled, self-appointed and much vaunted court chronicler of Akbar is notorious for his devious

10. P. 308, Part II, *Archaeological Remains, Monuments and Museums*, published by the Director General of Archaeology of India, New Delhi 1964, A.D.

writing and manifold concoctions even his noting at one place unwittingly lets the cat out of the bag. He states¹¹ "After the accession of His Majesty (Fatehpur Sikri) situated Twelve kos from Agra rose to be a city of the first importance." This indicates that soon after his accession Akbar used to maintain a large part of his establishment at Fatehpur Sikri. That raised Fatehpur Sikri in importance. He could not have done that if Fatehpur Sikri had not all the palaces which we see there today.

11. P. 192, Vol. II, *Ain-i-Akbari* of Abul Fazal Allami, translated into English by Col. H.S. Jarrett, second edition, corrected and further annotated by Sir Jadunath Sarkar, *Bibliotheca Indica Series* of the Royal Asiatic Society of Bengal, 1 Park Street, Calcutta, 1949 A.D.

It is very significant that though there are many Muslim inscriptions etched on various buildings in Fatehpur Sikri almost none makes any reference to Akbar having built anything in Fatehpur Sikri. What is more surprising on the contrary is that some, referring to the transitoriness of worldly existence, contain an injunction that no building be built in this ephemeral life. The reader may therefore note that while the inscriptions do not refer to Akbar's having built anything they clearly imply that, citing the Islamic injunction against himself building anything, Akbar merrily lived in a captured Hindu capital.

Another point to be noted is that the very nature of the Muslim inscriptions reveals that they are all frivolous scribblings of idle hands such as one sees at picnic spots. Idle revellers or pleasure-seekers are known to scrawl irrelevant and incoherent abracadabra at impossible places at the historic or scenic places they visit. Muslim inscriptions on Indian buildings are exactly of that type. Had Akbar really commissioned the Fatehpur Sikri building complex the inscriptions far from dilating on irrelevant matters or beating about the bush would have given precise data about the constructions.

We shall prove this point by quoting in this chapter all the inscriptions that have so far been found in Fatehpur Sikri.

In the palace complex there is a building currently known as Khwabgah *i. e.* dream-house. This itself is a frivolous name. No original builder would give that name to a building built with hard-earned wealth. Only an occupier would call it a dream-house because of his having fulfilled his dream of capturing somebody else's property.

The inscription in it reads¹ "The imperial palace, with reference to each of its gates, is superior to the exalted Paradise. There can be no question that it is a sublime Paradise itself. This royal palace is elegant and exalted. It is made to represent Paradise in form. Rizwan (the Janitor of Paradise) may make the floor of the dwelling his looking glass. The dust of its threshold may become surma of the black-eyed Huri. The foreheads of those who bow down in adoration like the angels and touch the dust of the door will shine like Venus. What a light ! So great that the sun borrows his lustre from it. What generosity ! That the world derives light from it. May his good fortune cause the country to be populated. May the light of his countenance dispel darkness. The decorator of the land of Hindusthan. The destroyer of the thorns from this garden (*i.e.* Hindusthan). I swear by the almighty that the happiness of this building is augmented by its beauty. May the felicity of its owner be perpetually increasing."

The reader may have noticed the truth of our earlier observation while reading the above-quoted inscription of Akbar's time. The entire inscription is frivolous and irrelevant. What is specially noteworthy is that the last sentence refers to Akbar as the "owner" and not the "builder" of Fatehpur Sikri.

There is an inscription on the inner door of what is believed to be Sheikh Chisti's tomb. The inscription reads² : "Sheikh Salim, the auxiliary to creed and priest, who is Junied and Taifur in supernatural powers and propinquity to Godhead, and who enlightens the candle of the Chisti family, is the most favourite son of Farid-i-Ganjshakar. Don't be a hypocrite, morality cometh from God and eternity remaineth with him. A.H. 979 (A.D. 1571)."

The above inscription too does not make even the remotest reference to the building of Salim Chisti's tomb. This clearly shows that the beautiful edifice improperly believed to be his tomb is a Hindu temple which Salim Chisti occupied when alive and in which he was buried when he died. In the wake of Muslim conquests in India it was routine for their fakirs to throw away idols from Hindu temples and occupy them. In course of time those buildings were used as tombs and mosques. That is why the so-called tomb of Mohammad Ghaus at Gwalior, of Salim Chisti at Fatehpur Sikri and of Moinuddin Chisti at Ajmer all look like temples.

1. P. 3, Vol. I, *The Moghul Architecture of Fatehpur Sikri* by E.W. Smith. Published by the Archaeological Survey of India, in 1894 A.D.

2. P. 16 of E. W. Smith's Vol. III, *ibid.*

The other inscriptions on the Chisti tomb, all equally frivolous and making no reference to any building, are:³ "Make us resolute and victorious over the heathen nations. O God bestow gifts on us and scourge our enemies."

Reading between the lines of the above inscription the reader may note how by implication it thanks Allah for the victorious occupation of Fatehpur Sikri made possible through the resoluteness of the invading Muslims. It also prays that similar "gifts" be bestowed on the Muslims, and resisting enemies *i. e.* Hindus be punished. The above inscription far from alluding to any Muslim construction at Fatehpur Sikri implies how the township dropped in their lap through conquest.

The inscription on the outer doorway of the tomb says⁴ "O mighty and bountious Sire! we exalt and glorify Thee. The Lord God has said, of course the gardens of paradise are destined for believers and righteous people who remain for ever and do not seek return therefrom... O God salutation from us and from those who have recourse to Thee. Take our salutations in consideration and admit us with Thee in paradise."

That Sheikh Salim either is not buried in Fatehpur Sikri or is at best buried in a captured and occupied Hindu temple is clear from E.W. Smith's observation that⁵. "The erection of tombs and monuments over the graves of Muslims is forbidden by the laws of Islam. For the teaching of the Traditions on the subject is unmistakable as will be seen by following Ahadis (Mishkar Book V, Ch. VI, Part 1): Jabir says 'The Prophet prohibited building with mortar on graves'. Abu-I-Haiyaj al Asadi relates that the Khalifah Ali said to him 'Shall I not give you the orders that the Prophet gave me, namely to destroy all pictures and images, and not to leave a single lofty tomb without lowering it within a span from the ground. Sa'd Ibn Ali Waqqas said, when he was ill 'Make me a grave towards Makke, and put unburnt bricks upon it, as was done upon the Prophet's. 'The Wahabis consequently forbid the erection of monuments, and when they took possession of Al Madinah, they intended to destroy the handsome building which covers the grave of the Prophet, but were prevented by accident."

Smith's above-quoted observation further reinforces the con-

3. P. 11, *ibid.*

4. P. 17, *ibid.*

5. P. 27, *ibid.*

clusion elucidated in a number of books⁶ that the thousands of fancied mediaeval Muslim mausoleums in India are all captured Hindu temples and mansions. Islam having banned the construction of any tombs mediaeval Muslim rulers, courtiers, courtesans and commoners were buried in lofty buildings captured from the Hindus.

The inscription on the so-called Jama Masjid in Fatehpur Sikri reads: "The mighty Emperor Jalaluddin Mohammad Akbar, whose hall of audience is the firmament, may God protect him, having conquered the countries of Dakhan and Dandesh, formerly named Khandesh, in the year Ilahi 46, according to A.H. 1010, reached Fatehpur Sikri and marched to Agra. So long as the heaven and earth remain, so long as the impression of entity exists may his name accompany the celestial globe. His constitution be eternal. Said Jesus Christ, blessing upon him, the world is a lofty mansion, take a warning and do not build on it. It is stated in history that he who is inclined to be pleased tomorrow, enjoys happiness eternally. It is also said that the world is but for a moment, so spend it in worship, the remainder of life is worthless. He who performs Nimaz but not with heart does not get any advantages therefrom, besides being kept far from God. The best property is that which is spent in the way of God. To part with the world in lieu of the future existence is profitable. A life of poverty with resignation and content is like a country for which there is no responsibility. What fame could you gain sitting on the throne in a silver mansion, dwelling in the world which is like a looking glass? Behold yourself when you look at it. Author and scribe named Mohammad Masum. son of Said Safai-al-Turmuzi by origin, and Sikri by residence, descended from Saiad Qalandar, son of Baba Hasan Abdal, born at Al Sabzwar and resided at Qandahar. In the reign of the emperor Akbar who organized the country Sheikh Salim built the mosque which is like the Kabah in sanctity. The date of the completion of this splendid building is like the Masjid Al Haram i.e. A.H. 979(1571 A.D.)."

The above lengthy inscription must be subjected to a careful scrutiny. It may be noted that the whole inscription is frivolous. It rambles over irrelevant and disjointed theological and metaphysical observations. At the end it makes a vague reference to the building

6. Some Blunders of Indian Historical Research ; The Taj Mahal is a Hindu Palace.

7. P. 15, Vol. IV of E.W. Smith's book *ibid*.

of the mosque by Sheikh Salim Chisti and gives the year by devious implication as 1571 A.D. We have already observed that the word "built" is used in mediaeval Muslim writings to connote the usurpation and occupation and appropriation to Muslim use of Hindu buildings. Sheikh Salim died around 1570 A.D. How then could he complete the mosque posthumously? A.D. 1571, is also mentioned as the year in which his tomb was completed. How could a man be buried and a grand tomb be completed over him in 1571 while he is building a mosque which is also completed in 1571 A.D.? If Sheikh Salim was still alive and building in 1571 how could his mausoleum too be raised over his dead body in the same year? That shows that the claims of Muslim construction with regard to Saikh Salim's tomb and mosque are mutually conflicting. By cancelling out one another they only show that both the buildings formed part of the Hindu palace complex of Fatehpur Sikri captured by Babur from Rana Sangha in 1527 A.D. Moreover as we shall observe in a subsequent chapter Mr. E.W. Smith has been misled by his translator. The inscription actually records that the mosque was 'embellished' (not built) by the Sheikh.

Another consideration is that if Sheikh Salim really built the mosque why is it that the fact finds only a slipperly mention in only four words at the fag end of an inscription consisting of nearly 250 words? Is it not also contradictory that the earlier part of the inscription contains an injunction against raising any structures in the ephemeral existence on earth while the latter part contains a claim that Sheikh Salim 'built' the mosque. Had Sheikh Salim really built the mosque he would never have inscribed on it an inscription which prohibits the raising of buildings.

Yet another point to be noted is that the rambling, irrelevant inscription makes no mention of other details such as the year when the building of the mosque was commenced, from whom was the land acquired, who paid the money for the project, who designed it, who were the prominent workers and for how many months or years was the mosque under construction? If the mosque was built by Sheikh Salim at Akbar's order or by Akbar at Sheikh Salim's desire the inscription doesn't say so. On the other hand the wording of the inscription shows that some other third invisible ghostly hand is vaguely alluding to Akbar and Sheikh Salim.

The reference to the completion of the mosque without my mention of its beginning is a very important point. It clearly implies that the mosque was never "begun." That it was only "completed"

without being begun means that a Hindu building was put to Muslim use as a mosque in 1571.

We wish once again to stress that mediaeval Muslim inscriptions must not be taken at their face value. They must be subjected to close cross-examination as has been illustrated by us above. Had the above inscription been genuine it should have concerned itself only with the details of the mosque's construction instead of beating about the bush with irrelevant and rambling theological observations along its entire length.

It may also be noted that even those sanctimonious observations are hypocritical because Akbar's whole life and reign was devoted exclusively to the most ruthless conquests and indescribable tyranny.

E.W. Smith like all other historians wrongly believes that⁸ the "Buland Darwaza was erected in 1602 to commemorate Akbar's conquests in the Dakhin." It has been pointed out in this book, elsewhere that Akbar finally abandoned Fatehpur Sikri in 1585 A.D. Father Xavier and William Finch have also recorded that even during Akbar's time Fatehpur Sikri was in ruins. Under these circumstances how is it possible that Akbar would build a majestic gateway, one of the loftiest and mightiest in the world, at a forsaken place? And if ever he did so would he not mention that fact in unmistakable and unequivocal terms? Far from that he does not even remotely mention that he erected the Buland Darwaza. When Akbar himself, in his own inscription on the Buland gateway does not say that he erected the gateway we wonder how historian after historian has blindly asserted and assumed that it was Akbar who built Fatehpur Sikri and its Buland gateway. Such unwarranted conclusions based on absolute fancy have been the bane of Indian mediaeval history.

Let us now refer to the inscriptions on the Buland gateway. On one side of the archway an inscription in bold Arabic characters says⁹ "His Majesty, King, of Kings, Heaven of the court, shadow of God, Jalaluddin Mohammad Akbar, Badshah the Emperor. He conquered the kingdom of the South and Dandesh which was formerly called Khandesh, in the 46th year (of his accession) corresponding to the Hijra year 1010. Having reached Fathpur he proceeded to Agra. Said Jesus, on whom be peace, the world is a bridge, pass over it but build no house there; he who hopeth for an hour, may hope for

8. P. 16, Vol. IV, E.W. Smith's book, *ibid*.

9. P. 17 *ibid*.

eternity; the world is but an hour, spend it in devotion, the rest is unseen."

Like every other inscription in Fatehpur Sikri this too is frivolous—the idle work of an idle man with an idle fancy who wanted to make idle money from Akbar by engraving just anything anywhere.

On the opposite side of the archway is another equally meaningless inscription. It says "He that standeth upto pray, and his heart is not in his duty, exalteth not himself, remaining far from God. Thy best possession is what thou hast given in alms, thy best traffic is selling this world for the next." Over it is a third inscription with the names of God, Mohammad and his four followers Ali, Umar, Abu Bakr, Usman, and the names of Hasan and Husain. The name of the engraver is mentioned as Ahmad Ali and his title is mentioned to be Urshad.

From the above extract it is clear that in Fatehpur Sikri Akbar had around him many barely literate hangers on at court who had nothing better to show or do than etching idle inscriptions and disfiguring a magnificent captured Hindu township with Arabic characters.

The above survey of Fatehpur Sikri inscriptions from E.W. Smith's four-volume exhaustive work clearly establishes that only at the far end of one inscription is there a four-word reference to any Muslim building-work in Fatehpur Sikri. Even that refers to the "embellishment" of the mosque by Sheikh Salim. About Akbar building anything there is not the slightest mention. Even the claim made in favour of Sheikh Salim, being posthumous is unsustainable. Had he really built that mosque and died with its completion the inscription wouldn't have failed to mention that fact too.

We now refer the reader to an astounding Hindi inscription found in Fatehpur Sikri by E.W. Smith. But another surprising fact is that Smith himself doesn't give its text though he has painstakingly recorded the other Muslim inscriptions. The omission may be deliberate because the inscription may be militating against all the fancied notions of historians about Akbar's fictitious authorship of Fatehpur Sikri.

Another Government publication refers to the Hindi inscription. It says¹⁰ "On the monument (Birbal Mahal) was discovered an inscription in Hindi by Mr. E.W. Smith on the capital of a pilaster on

10. P. 42, A Guide to Fatehpur Sikri by Maulvi Muhammad Ashraf Husain, published by the Manager of Publications, Govt. of India.

the west facade of the building stating that it was erected in Samvat 1629 (1572 A.D.) i.e. ten years before the date given by Abul Fazal."

The above inscription is revealing in many respects. Firstly its actual wording has not been mentioned. Secondly it is in a script completely different from the other Muslim inscriptions in Fatehpur Sikri. Thirdly even if the date mentioned therein is taken to be genuine the book notes that Akbar's self-styled chronicler Abul Fazal gives a date which is 10 years subsequent to it. Abul Fazal's unreliability is well known. He has been dubbed a "shameless flatterer" by Prince Jehangir, by fellow-chronicler Badayuni, historian Vincent Smith and by almost all European scholars of Indian history. Abul Fazal's bulky three-volume chronicle the *Ain-i-Akbari* alias *Akbarnama* is all a concoction written, sitting in a room, out of sheer fancy. We propose to discuss his observations about Fatehpur Sikri in a separate chapter. Mr. P.N. Oak has discussed Abul Fazal's character in some detail in his book titled "Who Says Akbar Was Great !"

Students of history must closely examine the Hindi inscription in Fatehpur Sikri, in all its implications to find out whether it is a Hindi counterpart of the other misleading, misinterpreted and misunderstood inscriptions in that township or a genuine inscription throwing some light on the Hindu origin of the Fatehpur Sikri palace complex. A search must also be undertaken in Fatehpur Sikri and in the ruins around for other similar Hindu inscriptions.

Apart from the Hindi inscription referred to above and others which may be revealed after careful investigation and excavation history writers have been constrained to refer profusely to Hindu idols, motifs and other signs replete in Fatehpur Sikri, despite their infatuation with the notion that it was Akbar who founded that township.

In the next chapter we shall deal with the overwhelming Hindu aura that still surrounds Fatehpur Sikri, and proclaims its Hindu origin despite its occupation and tinkering and tampering by generations of Muslim rulers and courtiers from Babur (1527 A.D.) to the end of Muslim rule in India. It may be that a number of British and other officials may also have tampered with the evidence of the Hindu origin of Fatehpur Sikri after the end of Muslim rule to destroy proofs which went against their well nursed and tutored notion that the Fatehpur Sikri palace-complex did not exist before Akbar.

7 || *The Hindu Aura of Fatehpur Sikri*

Despite 300-years of incessant efforts under alien patronage to obliterate or camouflage unmistakable signs of the Hindu origin of Fatehpur Sikri through the uprooting of Hindu idols, erasure of Hindu engravings, removal of Hindu inscription-slabs, grafting of Persian and Arabic inscriptions and the recording of misleading concoctions in Muslim chronicles an overwhelming Hindu aura still surrounds Fatehpur Sikri. Muslims dressings and disguises have proved to be of little avail.

In support of our contention we shall show how Sanskrit names still persist in Fatehpur Sikri, how a Hindi inscription has been glossed over and how figure drawings of Rama, Krishna and Hanuman still decorate the walls of Fatehpur Sikri.

The baseless assumption that Fatehpur Sikri was founded by Akbar, and the ubiquitous Hindu features of that township dogging the steps of writers of history have created such a confusion in all accounts of Fatehpur Sikri that many a time those authors find themselves either helplessly equivocating or gullibly glossing over inescapable evidence of the Hindu origin of that city.

In this chapter we shall quote a cross-section of such accounts showing how author after gullible author has felt compelled to take notice of the Hindu evidence still replete in Fatehpur Sikri, though tragically, it never occurred to them that the evidence that they were inadvertently recording went against the very grain of their own tutored notion of Akbar being the founder of Fatehpur Sikri.

Let us first study the Sanskrit names. The very term 'Sikri' is Sanskrit. It derives from "Sikata" meaning sand. "Sikar" is a principality in Rajasthan. Its feminine diminutive is "Sikri." The suffix "Pur" (Pore etc.) is also a common Sanskrit suffix signi-

fying a township. Only the syllable "Fateh" is Persian in origin. It implies a "conquered" township. So the very name "Fatehpur Sikri" implies a Hindu township Sikri conquered by the Muslims.

The central red-stone court of the palace complex is called the Pachchisi quadrangle. The word "Pachchis" is the corrupt form of the Sanskrit word Panchvimshati meaning "25". So the Term 'Pachchisi' is Hindu in origin. In the centre of the court is engraved the board of the Hindu Pachchisi game, hence the name of the court.

In the same court is a water tank called "Anup Talao." Talao is a general term which signifies a cistern or tank. Its specific name "Anup" is a highly technical Sanskrit term which would never occur to an alien court steeped in Persian and Arabic. That name "Anup-Talao" has persisted despite 300 years of Muslim occupation of Fatehpur Sikri because for centuries before Muslim occupation the term "Anup" had struck deep roots. The Muslim occupants of Fatehpur Sikri could not help lisping the self-same erstwhile Hindu name of that tank.

In Sanskrit texts "Anup" is defined as a neuter gender word for a (tank) full of water. The masculine gender word for a similar water-logged area is "Kutch". The relevant Sanskrit stanza is as under:—

शद्वलः शदहरिते, सजम्बाले पंकिलः ।

जलप्रायम् अनूपम् स्यात् पुंसि कच्छस् तथाविधः ॥

How both these terms namely "Anup" and "Kutch" have been part of India's ancient tradition may be judged from the well-known region known as "Kutch" on India's west coast and from "Anup Talao" existing in Fatehpur Sikri.

Another Sanskrit name which was in vogue throughout Akbar's stay in Fatehpur Sikri was "Kapur Talao." In Sanskrit camphor is known as "Karpur." Its corrupt popular form during alien Muslim regimes occupying Fatehpur Sikri, became "Kapur". Camphor is of great religious significance in Hindu tradition. It forms an indispensable part of the paraphernalia of worship. Camphor is used as incense to be burned on Hindu altars. At Fatehpur Sikri is a special hall containing a tank used to store camphor. This is apparent from Father Monserrate's observations. Father Monserrate was a Jesuit priest who lived at Akbar's court for some years. The Commentarius states² "They were taken before the king, who having

1. Stanza 310 from Amar Sinha's 'Nama-Lingana Shasanam' alias 'Amar-kosh', 3rd edition, 1914, published by Tukaram Jawji at Nirnayasagar Press, Bombay.

2. P. 28, The Commentary of Father Monserrate.

looked at them from his high dais ordered them to come nearer him and asked them a few questions. They then presented him an atlas which the Archbishop of Goa had sent as a present. He was greatly pleased to see them but was not too warm in his greetings, and shortly afterwards withdrew, partly in order to hide his feelings and partly to preserve his dignity. Having retired for a short time to his inner apartment, he ordered them to be conducted there (*i.e.* to the hall which is known as Kapur Talao) in order that he might exhibit them to his wife." Kapur is not a Muslim word. The existence of a special hall with a tank for storing camphor in Fatehpur Sikri proves that Fatehpur Sikri is a Hindu city.

The fourth Sanskrit name that has lingered in Fatehpur Sikri even through its Muslim occupation is "Hiran Minar." The word "Hiran" is an abbreviation of the Sanskrit word "Hiranmaya" meaning "Golden". A fat stone tower on an octagonal base outside the elephant gate, is known the Hiran Minar. It has a circular staircase going to the top inside. On the outside the tower bristles with numerous stone pegs. Such lamp posts exist in front of goddess temples all over India. Since the elephant gate is symbolic of the entrance to the Goddess of Wealth Lakshmi it has the "Hiran Minar" lamp tower in front. Those pegs used to have myriad lamps hanging by them. The effulgence of those lamps gave out a golden glow. Therefore the pillar used to be called Hiranmaya *i.e.* "Golden." The term "Hiran Minar" therefore signifies a golden tower.

Forgetful of this original meaning subsequent Muslim accounts and myths concocted by rustic and not very educated guides, have been misleading visitors to Fatehpur Sikri. One such concocted version, taking its cue from the word "Hiran" which happens to mean a "deer" in Hindi, asserts that Akbar buried one of his pet deer and erected a commemoration pillar over it, hence the pillar is known as Hiran Minar. This canard has no historical basis. Akbar had no pet deer and there is no mention of his ever having commemorated the death of any animal.

Another more widely and frequently propagated story is that the Hiran Minar marks the spot where Akbar's pet elephant lies buried. To justify this absurd story an ancillary falsehood that is assiduously spread is that the pet elephant's name was "Hiran or Harun". Since a Hiran means a deer an elephant will never be called a "deer". Moreover there is no such name of any elephant owned by Akbar, on record. Nor is there any mention in history of Akbar having

commemorated any dead elephant. Such commemoration of the dead is strictly prohibited in Islam. Erecting memorials for men or animals is considered sacrilegious in Islam.

There is however another explanation for the elephant burial myth. The Rajput owners of Fatehpur Sikri used to hold elephant matches during pre-Mogul times around the Hiran (lamp) Tower. The Moguls, including Akbar, continued the same tradition. The memory of those elephant fights taking place around the tower for centuries gave Muslim hangers-on at court a convenient handle to spread the myth that the pillar commemorates a buried elephant. Since it was difficult for an alien Muslim junta to satisfactorily explain away usurped Hindu mansions as their own, they had often to resort to some facile explanation. The Muslim myth regarding the Hiran Minar is one such. Akbar had a menagerie of a thousand wild animals. His elephant corps consisted of thousands of elephants. It is absurd to assume that Akbar commemorated only one elephant when there were any number of elephant deaths very often. Moreover such commemoration is banned in Islam.

Even assuming that it is a burial commemoration tower why should it bristle with stone brackets? Why should it have a staircase inside to climb to the top? What precedent is there in Islam for a tower to commemorate a dead animal? Why should the tower be identical with lamp posts in front of Hindu goddess temples? Why should it have an octagonal base which is a sacred Hindu shape? Where else in Muslim countries is there any such tower raised to commemorate an animal corpse? When the Muslim explanation of the Hiran Minar is bombarded with all such questions its falsity becomes apparent.

The octagon has a special significance in Hindu temporal and spiritual tradition. According to Hindu tradition god and king hold sway in all the 10 directions. Of these 10 the heaven above and the netherworld make two directions. The other eight are the north, south, east, west, southeast, southwest, northeast and northwest. The pinnacle of every building points to the heaven above, and the foundation to the underworld. The remaining eight surface directions are indicated when a building is made octagonal. Thus in orthodox Hindu tradition a building connected with royalty or divinity has to be octagonal or at least square or rectangular. That is why a very large number of mediaeval buildings are octagonal though they stand converted into Muslim tombs and mosques. A graphic proof of this royal tradition of preference for the octagonal shape is the

Ramayana itself. The Ramayana lays down the norms for Hindu royalty. In that epic Ayodhya, the capital of Lord Rama, is described as having been octagonal. This octagonal tradition has been consistently followed. The Taj Mahal is an octagon, the so-called Humayun's tomb is an octagon, the so-called Sultan Ghari tomb is an octagon, the four corner towers of the Whispering Gallery alias Gol Gumbaz in Bijapur have an octagonal base. Vaulted lofty Indian archways of palaces and temples are halved octagons. Thus all mediaeval tombs and mosques in India are erstwhile Hindu palaces and temples. All this explanation should convince the reader that the Hiran Minar is a Hindu lamp tower and not an Islamic burial tower.

About the Anup Talao a government publication says³ that it "is a large tank measuring 95 ft. 6 inches square, with steps leading down to the water, built in 1575-76 A.D. or according to some in 1578 A.D. It was originally about 12-foot deep but Sir Syed Ahmed Khan, founder of M.A.O. College, Aligarh, while he was Munsif at Fatehpur Sikri, caused it to be filled up to its present level and plastered the new floor with chunam. Excavations in the tank in 1903-04 disclosed the fact that the present floor of the tank was false."

A number of important points emerge from the above passage. Firstly it may be noted that constructing square water tanks with steps leading down to the water is an ancient Hindu custom. The so-called Taj Bawdi (which is a Hindu well) in Bijapur is a huge rectangular city well, also provided with steps. Similar wells and tanks exist all over India. Secondly the uncertainty about the construction of Anup Talao by Akbar is clear from the conjectural years stated to be either 1575 or 1578. Thirdly it is intriguing to find Sir Syed Ahmed filling up the bottom to a certain level and giving it a false floor. Why should he tamper with an ancient monument? Did he find some Hindu motifs in it and had them filled up making use of his office as Munsif? This matter needs to be investigated. Students of Indian history and visitors to monuments must take for granted such tampering throughout alien occupation, and try to probe deeper instead of believing in superficial information or view. Fourthly, the disfiguration of decorative drawings is itself eloquent evidence of the fanatic anger of Muslim occupants against the embellishments of a Hindu palace complex.

3. P. 24, *A Guide to Fatehpur Sikri*, by Moulvi Muhammad Ashraf Husain, published by Manager of Publications, Government of India.

In front of the Anup Talao in the huge open red-stone courtyard is engraved the board of Chaupat—an Indian game. Chaupat alias Pachchisi is an ancient Hindu game. It is never played by Muslims. It is said that Akbar sitting on the big red-stone square table in the centre of the board used to play the game with nude or scantily clad girls to represent wooden pieces. Even if that be so Akbar was obviously indulging in obscene merriment on the board of a sacred Hindu game in a conquered Hindu township.

On a side of the same court is an Astrologer's Seat. It is a large square ornamental stone seat with a stone wreath curving over it like a python. A government publication says⁴ "Its curious struts similar to those to be seen in certain Jain buildings remind one of the Jain structures of the 11th or 12th centuries. Nothing is definitely known about its purpose." It is but natural that even a Muslim writer writing for the Government of India should be unable to explain the function of an ornamental Hindu—Jain type of seat in a palace complex supposed to have been built by Akbar. Obviously the seat was meant for the royal Hindu astrologer at the court of the Hindu royalty who ruled from Fatehpur Sikri for generations before Akbar's grandfather Babur.

The central court is also flanked on another side by 'the Panch Mahal. This is a Sanskrit word for the five storeyed tapering mansion.

On another side of the court is what is currently called by uninformed guides to be the "Turkish Sultana's House." But the government publication referred to above confesses⁵ "It is doubtful whether the house was at all used by a royal lady (and) who the occupant was is open to conjecture." As usual everything connected with Akbar's authorship of Fatehpur Sikri is doubtful. It is doubtful whether Akbar had any Turkish mistress at all. Even if he had any it is doubtful if she stayed in the chamber ascribed to her. What is stated to be a "house" is a single miniature chamber. Even mediaeval prisoners sentenced to death used to be lodged in bigger and loftier rooms. The real explanation is that this small room formed part of a vast Hindu palace complex. This conclusion is borne out by the fact that it is "one of the most highly ornamented buildings in Fatehpur Sikri. The interior of this 'jewel casket', as the house has been aptly called, is as richly carved as the exterior. On the west side is a portico with square piers and octagonal shafts at the

4. Pp. 18—19 *ibid.*

5. Pp. 20-22, *ibid.*

corner. The room is provided with four entrances. On a panel (inside) is depicted a forest scene with pheasants perched among the boughs of the trees and lions stalking beneath them, but unfortunately both animals and birds have since been badly mutilated. Another forest scene is carved upon the panel on the south end of the east wall. Among the branches of a banyan tree in the centre are apes and birds looking down on a herd of quadrupeds with flowing tails, one of which is drinking from a pool supplied with water from a rock on the left of the panel. On the panels on the west wall orchards with trees and plants in full blossom are depicted. The painting on the west end of the north wall represents a jungle. Small portions of the panel are unfinished." These may be scenes from ancient Sanskrit lore collected in books called Panchatantra and Hitopadesh.

The penchant of Hindus for at least one bath a day and their need for running water for rituals and ablutions throughout the day is well known. The royal Hindu capital, Fatehpur Sikri which was the headquarters of the Sikarwal ruling house, was therefore provided with many baths. Testifying to this the government publication, referred to earlier, says⁶ "There are very few buildings at Fatehpur Sikri without a hammam or bath. The baths were supplied with water from a small tank formed in the thickness of the wall fed from the outside from a trough supported on stone corbels."

Had Fatehpur Sikri been built by Akbar it would not have provided for even one bath for the whole palace complex much less baths for every building. Muslims take a bath only once a week if at all. Moreover they have a desert tradition. They have no use for running water. Arabs, Abyssinians, Turks, Persians, Moghuls and other alien Muslim invaders who established principalities in India were mostly illiterate barbarians. Plunder and massacre, torture and terror was the general rule. Had they any finer refinements like building and other skills they would have behaved better. In contrast we may cite the example of the British. They too were alien rulers of India but being educated and civilized their rule was not only very refined but they also pulled India out of the mire and medley of mediaeval backwardness and introduced punctuality, modern office administration, railways, industries, posts and telegraphs, democratic institutions, law courts and such other embellishments of a progressive society. Under Muslim rule heinous barbarities.

6. Pp. 22-23, A Guide to Fatehpur Sikri. *ibid.*

continued right upto the 19th century when the Moghuls were rendered impotent by being divested of all power to do any evil.

Being overwhelmingly illiterate they had developed no skills such as are necessary to cultivate for attaining any mastery in complicated waterworks and building construction. All such skills in any sphere of human civilization can be attained by any community only if the general standard of learning and culture is broadbased i.e. if the majority is refined, civilized, educated and cultured. In Akbar's time when Akbar himself with all his resources was a stark illiterate one may well imagine the general level of the ordinary alien junta that surrounded him, and his soldiery.

Mediaeval Muslims who have been falsely credited with the authorship of magnificent buildings do not have even a single architectural text to show in their mediaeval or ancient literature. Contrarily Hindus who claim to have built forts, river ghats, palaces, towers, temples and all the mediaeval buildings which were later misused by conquering alien Muslims as tombs and mosques, have hundreds of text books treating of consummate technology in all spheres of human activity.

By ancient tradition Hindus use a water clock to time auspicious moments for their rituals and ceremonies. This consists of a bigger vessel filled with water in which a small pot with a tiny measured hole is kept floating. The floating vessel gradually gets filled through the small aperture and sinks. The auspicious moment synchronises with the sinking of the floating pot. Such a water clock tank made of stone is located on one side of Fatehpur Sikri's great courtyard. The guidebook referred to earlier says: "Outside the room to the east is a big Broken Bowl of stone which probably formed the reservoir of some fountain"

As elsewhere the story of Akbar's authorship of Fatehpur Sikri is also perplexed at the role of the "Broken Bowl". Government and other guidebooks written thus far on mediaeval buildings are all highly misinformed and misleading. They are on the wrong track. Their very basic presumption that these are all Muslim buildings being wrong they are so hesitant and non-committal about the date or purpose of the construction of every single structure. Contrarily, when it is realized that they are all captured Hindu structures put to Muslim use every structure and its ornamental design gets adequately explained. The so-called 'Broken Bowl' is the Hindu Ghati- Patra i.e. water clock (outer vessel).

The same guide book when describing what the then Muslim

occupants called the "Lower Khwabgah," says⁷ "Behind the Painted Chamber is another room traditionally known as the residence of a Hindu priest...minutely carved after the pattern of the Turkish Sultana's house."

It is worthwhile examining the above statement for important clues to support our finding that Fatehpur Sikri is a captured Hindu township. We have already observed earlier that the so-called Turkish Sultana's house is one single tiny room highly decorated with ornate patterns. No Sultana ever stayed in it. Its drawings have also been defaced by fanatic Muslim occupants. That is clear evidence that it was a Hindu room. This finds corroboration in a comparable room in the so-called "Lower Khwabgah" which even the Muslim author of the government publication admits to be that of a Hindu priest. Since this room has patterns similar to those of the so-called Turkish Sultana's house, and since this chamber is admitted to be that of a Hindu priest it is apparent that the so-called Sultana's house was also a room built by Hindus for Hindu use.

Even the name "Khwabgah" provides an important clue. That term "Lower (Khwabgah) Dreamhouse" is itself frivolous. Only a usurper and conqueror can afford to give such frivolous names to apartments of a captured township. A builder won't give such frivolous names. The plunder and massacre realities of mediaeval Muslim rule in India were too harsh for anyone to think of building dream houses on the ground floors and upper floors. These names are clearly terms haphazardly improvised for magnificent dreamland Hindu palaces conquered by Muslim invaders ignorant of the specific uses of those chambers.

The "Upper Khwabgah" must have been one of the most highly ornamental buildings in the city says the guidebook⁸. "Originally the whole room was decorated from top to bottom with beautiful colour ornamentation....Persian couplets eulogising the room and its royal occupants are inscribed. At one time there was a painting in each panel of the wainscotting. Portions of only two are now to be seen. The one on the west wall represents a flatroofed house with some person looking down upon us from it. The other on the north wall bears a boating scene. The drawing is much defaced but the face of some persons in the boat, the mast, the rigging and the sails can be traced. Traces of another boat appear on the right of the draw-

7. & 8. P. 26, A Guide to Fatehpur Sikri.

8. Pp. 27-28, *ibid*.

ing." The Persian couplets praising the conquered building were inscribed by Muslim occupiers.

As Islam frowns on any kind of drawing or ornamentation these attributes found replete in the so-called "Upper Khawbgah" are obviously of earlier Hindu origin. Incidentally this should also alert historians to the fact that in mediaeval buildings wherever coloured and glazed tiles and other designs are seen they should at once be regarded as emphatic proof of the Hindu origin of those buildings. The building known as the Mansingh Palace in Gwalior fort is a case in point. The notion that decorated mediaeval buildings were constructed by the Moguls or earlier Muslim invaders must hereafter be jettisoned as baseless. The desecration of paintings is further evidence of fanatic Muslim sacrilege in occupied Hindu buildings. The boat scene mentioned could well be that of Raam, Lakshman and Seeta crossing the Ganga.

In a building known as the Sunehri Mahal (Golden House) "on one of the four brackets surrounding the pillar at the northwest corner of the verandah is carved a figure which seems that of Shree Raam attended by Hanuman. It stands upon a lotus bud holding a bulb of the sacred plant in one hand and his bow in the other. Above the figure is a band of Kirtimukhas, and below it is a border of Brahmani ducks. Another bracket is ornamented with a couple of elephants and a third with a pair of geese. Most of the sculptures are in a very decayed condition."

The average visitor to Fatehpur Sikri does not know that Fatehpur Sikri has drawings depicting Shree Raam. Perhaps he has been deliberately kept in the dark about many such Hindu mythological figures drawn on the walls in Fatehpur Sikri. All those drawings are in a high state of decay because during 400 years of Muslim occupation incessant efforts must have been made to rub off those figures. Fortunately traces still survive to proclaim the Hindu origin of Fatehpur Sikri. It is absurd to suggest that Akbar could have commissioned them. Akbar was as fanatic a Muslim as Aurangzeb.

Even Lord Krishna another Hindu god has been drawn on a wall in the same building. The guidebook tells us¹⁰ "Inside the room in a large recess in the southern wall, are two large-size figures, one of which to the east seems to be that of Shree Krishna."

9. P. 34, *ibid.*

10. P. 35, *ibid.*

In the so-called "Upper Khwabgah"¹¹ "beside the window over the north door is a faint painting representing (as Mr. E.W. Smith says) the Chinese idea of Gautam Buddha."

Referring to the Panch Mahal the guidebook says¹² "the entire design is supposed to have been copied from the plan of a Buddhist Vihar. It has been suggested that the capital comes from some Buddhist temple. Some of the figures carved on the columns (of the Panch Mahal), have been destroyed or partly defaced. It is suggested that Hindu influence pervades the whole building particularly in the construction of the various floors and the carving on the brackets "

Thus there are not only Raam and Hanuman but also Krishna and Buddha in Fatehpur Sikri. Who knows, in the other drawings defaced by occupying iconoclastic Muslims there may have been the whole Hindu pantheon and many many mythological scenes.

Referring to the so-called Birbal's House the guidebook says¹³ "The question as to whom this beautiful house was built for has involved a good deal of controversy. Some assign it to Raja Birbal's fictitious daughter who is said to have been a wife of Akbar. On the monument however an inscription in Hindi was discovered by Mr. E.W. Smith on the capital of a pilaster on the west facade of the building stating that it was erected in Samvat 1629 (1572 A.D.) i.e. 10 years before the date given by Abul Fazal."

How the Akbar story of the origin of Fatehpur Sikri is all a bundle of concoctions is well illustrated by the above passage. Though Birbal was one of the closest associates of Akbar and though Akbar had at least three chroniclers namely Nizamuddin, Badayuni and Abul Fazal none of them has made any definite statement about the origin of Fatehpur Sikri. They have left glib hints to create a false impression that Akbar built Fatehpur Sikri, without making any unequivocal and emphatic assertion. In the case of the so-called Birbal's House the various baseless conjectures are that either Akbar built it for Birbal, or Birbal built it for himself or commissioned it for his daughter or his daughter had it built herself. It is even doubtful whether Birbal had any daughter.

It may also be noted that the so-called Hindi inscription

11. P, 28, *ibid*.

12. Pp. 29—30, *ibid*.

13. P, 42, *ibid*.

though detected has not been quoted in any guidebook probably because it emphatically refutes the belief that Akbar built Fatehpur Sikri. Future impartial and non-committed historians must carefully read that inscription. What is believed to be an Hindi inscription may turn out to be an ancient Sanskrit inscription and the date it gives may be much more ancient than 1572 A.D. Even the date 1572 being 10 years prior to the date that Abul Fazal gives for the "building" of Birbal Palace, is another indication of the bluff and bluster that surrounds the traditional version. It also serves to underline the fact that Abul Fazal is most unreliable as a historian. He has been rightly branded as "a shameless flatterer." Students of history, teachers, examiners and writers of guidebooks must be very cautious. They must never believe any dates, incidents or statements in mediaeval Muslim chronicles unless full corroboration is available from a number of other sources and from circumstantial evidence. Many-a-time even when any specific motive may be lacking mediaeval Muslim chronicles record imaginary and wishful accounts because the scribe had to keep pushing his pen and get paid for posing to be engaged in serious and authentic writing. The Birbal House bluffs are good illustrations.

¹⁵"A large apartment on the north (upstairs) known as Hawa Mahal overlooks Maryam's Garden," says the guidebook. There is a Hawa Mahal in Jaipur—a Rajput capital but none in any Muslim country. This is proof that Fatehpur Sikri is a Rajput township of pre-Akbar times.

Near the Elephant Gate is the Naqqar Khana alias Drum (Band and Music) House. There is also another Drum House (Naubat Khana) at the other approach to Fatehpur Sikri. About the former the guidebook says¹⁶ "The Naqqar Khana was probably used when the emperor played polo near the Hiran Minar."

About the latter the book says¹⁷ "The triple archway about 50 yards to the east of the Dak Bungalow is called the Naubat Khana."

Music is taboo in Muslim tradition. In the days of Akbar when Islamic fanaticism reigned supreme under royal patronage music houses could not have formed part of the town plan if Akbar had commissioned Fatehpur Sikri. In orthodox Muslim practice where Namaz is recited five times a day and in Akbar's time when

15. P. 38, A Guide to Fatehpur Sikri.

16. P. 47, *ibid.*

17. P. 12, *ibid.*

there were no clocks somebody or the other from amongst the thousands of Muslims who swarmed in Fatehpur Sikri, must have been prostrating himself for namaz at any time of the day. Under such circumstances who would think of beating the drums or playing the pipes in either of the two music houses? Even the 20th century Muslims at prayer are intolerant of strains of music wafted from even a great distance. Contrarily Music Houses formed an indispensable part of Hindu temples, palaces and townships. In Hindu tradition music must be played in the pre-drawn hours and at dusk. That was a very sacred custom. So the music houses are very weighty proof of Fatehpur Sikri having been a pre-Akbar Hindu city.

Fatehpur Sikri has also a Rang Mahal. This is a typical Hindu mansion. The Hindus have a festival known as Rang Panchami. It falls on the fifth day after Holi. On that day in all royal Hindu courts royalty and courtiers mixed together in sacred comradeship frolic throwing saffron and coloured water on one another. A Rang Mahal can, therefore, never exist in a Muslim township. It has no place in Islamic tradition.

Near the so-called Dafter Khana is what is called the Hakim-ka-Hamam (Doctor's Bath). Near it is a tank known as the Shirin Tal. This again is a Sanskrit name. The term "Shirin" is corrupted from "Shree" i.e. the Goddess of Wealth.

The Doctor's Bath is obviously a name improvised by Muslim occupiers of Fatehpur Sikri. It is too frivolous to have been an original Muslim name of a genuine Muslim building. A Hakim (or Muslim doctor) was a poor neglected man. Who would provide him a bath in palace precincts? And before providing him with a bath is it not necessary that he should first have a grand house to stay in. And why should Akbar incur any expenditure for a doctor's bath house? And who was the celebrated doctor? What was his name? Such searching questions can expose the falsity of the claim that Akbar built Fatehpur Sikri. Like the Turkish Sultana the Muslim Hakim is fictitious.

Near the bath¹⁸ is a chamber, cruciform in shape and probably used as a dressing room...The four arms of the room are ornamented with geometrical patterns in red and white colour."

Ornamental colour patterns in rooms is a sacred Hindu tradition. It has no Muslim significance. "A running passage running

18. P. 74, A Guide to Fatehpur Sikri, *ibid*.

round the dressing room," adds the book, "(leads) to a chamber in the centre of which will be observed an octagonal bath 4'—2" deep and 7'—6" in diameter." As pointed out by us the octagon is a very common and popular Hindu shape. It can be traced as far back as the Ramayana.

Fatehpur Sikri is replete with octagonal structures.¹⁹ "The large domed chamber containing Nawab Islam Khan's grave is square on the outside but octagonal inside."

²⁰"The front (of the towering Buland Darwaza) is built in the form of a semi-octagon."

Fatehpur Sikri's Elephant Gate is a very important sign of its Hindu origin. In ancient Hindu tradition the elephant was a symbol of royal might, wealth and glory. Exactly like the trunks of the two elephants joining in an arch over the gate at Fatehpur Sikri (Muslim occupants have demolished those trunks leaving only the hulks of the two animals) the city palace in Kotah (another capital of the ancient Rajputs) has a pair of stone elephants with their trunks joining to form a welcome arch.

The same design of two elephant trunks forming a welcome arch may be seen in pictures of Lakshmi, the Hindu Goddess of Wealth.

Elephants are also at one of the gates of the Red Fort in Delhi, which was built by the ancient Hindus in pre-Muslim times.

Elephant statues also flanked the royal gate of the Red Fort in Agra which too is an ancient Hindu fort. Those statues were removed by the fort's Muslim occupants.

Gwalior Fort, also constructed by the ancient Hindus, has an elephant gate.

The Hindu palace in Udaipur, known as Saheliyon-ki-Badi also has numerous elephant images.

Bharatpur fort has two huge elephants painted outside its gateway.

It may thus be seen that while raising elephant statues at gateways is a sacred Hindu custom demolishing such statues is a Muslim penchant. For a discerning student of history therefore the mere existence of any figure drawing, image or design in mediaeval buildings should be enough to spurn Muslim claims to their authorship. The existence of elephant figures and statues is massive proof of the Hindu origin of those buildings.

19. P. 69, *ibid.*

20. P. 56, *ibid.*

Mr. E.W. Smith an eminent archaeologist who is the author of a large four-volume work on Fatehpur Sikri, profusely illustrated with designs, diagrams and drawings, observes²¹ "On the Agra side of the Naubat Khana is a large banyan tree and beneath it is a small masjid with a domed pavilion in front of it. It was near that spot that the writer unearthed an erect Digambara statue of Aranatha which is the first recorded instance of a Jain statue having been discovered in Fatehpur Sikri. It is remarkable that such should have been found in so essentially a Mohammadan city as Fatehpur Sikri. It was near this spot according to an aged informant that some of the statues turned out from Jodhabai's palace were thrown and if the enormous piles of chippings could be removed from the disused quarries they might perhaps be recovered."

Mr. Smith is right in suggesting that the vicinity of Fatehpur Sikri must be scoured for Hindu images. His surprise that Fatehpur Sikri though essentially a Mohammedan township contains Hindu (and Jain) images all around it, highlights the flaw in the thinking of all scholars and archaeological officials so far. The existence of engraved figures of Shree Raam, Shree Krishna, Hanuman, the Hindu images uprooted from what is called Jodhabai's Mahal and the Jain image of Aranath found unceremoniously dumped under a heap of stone should have aroused scholars and students of history to the realization that what they have been fondly believing to be a Muslim township was only an earlier Hindu township conquered by invading Muslims.

Around 1960 A.D. over a dozen Jain images were found by Mr. M.C. Joshi, an archaeology official, in Sikri town. He also found the images of Gomedh and Ambica and of Pratihar and Pratihari in the palace-complex grounds. The find of images of the Hindu (Jain) pantheon both in the town and the palace-complex proves that a Hindu royalty living in the palace-complex ruled over the town and the surrounding area. According to Mr. Joshi they probably belong to the 12th Century A.D. That means that the Fatehpur Sikri palace-complex may date back at least to that century.

A disfigured stone head of the Buddha was discovered in an excavated trench near the Dak Bungalow at Fatehpur Sikri, says a note on page 69 of "Indian Archaeology—1957-58—A Review". A

21- Pp. 57-58, Vol. III, *The Moghul Architecture of Fatehpur Sikri*, in four volumes, by E.W. Smith, 1894, printed by the Supdt. Government Press, N.W.P. & Oudh.

photo of the find also appears in the book (Plate LXXXI). This is another proof of conquering Muslims having furiously uprooted Hindu (Buddhist, Jain) idols from the Fatehpur Sikri Palace complex, and neatly dumped them underneath in trenches, basements, wells and other hollow patches. The Buddha figure is officially described as "typically mottled Mathura red sandstone type." This indicates that the Hindu palace complex at Fatehpur Sikri is of great antiquity.

All this information about Hindu and Jain idols abounding in Fatehpur Sikri, besides frivolous and misleading Muslim inscriptions and profuse Hindu ornamentation, octagonal shapes, Hindu traditions, and Hindu names abounding in Fatehpur Sikri, seems to be unknown even to professors and teachers of history not to talk of lay men.

We wish to draw their attention to the overwhelming proof that is available to prove that in Fatehpur Sikri Akbar lived in a royal Hindu capital. He damaged and destroyed it but did not add anything to it. When from lack of maintenance he found it impossible to live there he just left it bag and baggage. How long could he hope to live in a township that had been repeatedly damaged in Muslim onslaughts from the time of his grandfather Babur? The Muslims did not possess the knowhow to maintain its complicated waterworks. They had also clogged the intricate Hindu water supply system of the township by misusing the tanks for dumping filth and Hindu images. Such clogging resulting from fanaticism and hatred for Hindu architecture, lack of maintenance and want of technical knowhow ultimately forced Akbar to shift his capital from Fatehpur Sikri to Agra.

8 || *Akbar's Early Association With Fatehpur Sikri*

In an earlier chapter we have shown that Fatehpur Sikri had been used as a Mogul capital by Akbar's own father Humayun. In the present chapter we shall quote authorities to show that Akbar's associations with Fatehpur Sikri began with his reign when he was not even 14 years old. In the face of such association it is wrong to believe that Akbar built Fatehpur Sikri.

Historians have been wrongly believing that since Akbar kept court at Agra soon after his accession later when he shifted his capital to Fatehpur Sikri he must have built the latter. This belief is unwarranted. Just as Delhi existed in Akbar's time when he held court at Agra similarly Fatehpur Sikri also existed. This we have proved in several ways in the preceding chapters. In fact Akbar thought of shifting his capital from Agra because his father Humayun had made it his capital earlier.

At the age of 19 when hunting in the vicinity of Fatehpur Sikri Akbar is said to have heard a fakir singing the praises of Sheikh Moinuddin Chisti who is buried in Ajmer. In an age when there was no mechanical transport and when it took days to reach one city from another Akbar could hunt in the vicinity of Fatehpur Sikri only if there was already a palace complex existing in Fatehpur Sikri where Akbar and his entourage could stay. Since Akbar was born in 1542 he was 19 years old in 1561. That means Akbar had been staying in Fatehpur Sikri (at least when hunting) even as early as 1561, while concocted Muslim accounts have been asserting that the construction of Fatehpur Sikri township was started many years later. This circumstantial evidence and much other to follow will expose the falsity of traditional assertions that Akbar built Fatehpur Sikri.

The historian Ferishta has honestly stated the real reason why a young and wily Akbar found it necessary to shift his capital from Agra to Fatehpur Sikri. Ferishta observes¹ "Akbar much incensed (against his guardian Behram Khan) came to the resolution of depriving him (Behram Khan) of office. Some authors mention a scheme suggested to the king by his nurse (Maham Anaga) to get possession of the seals, while others say that she discovered it was the Protector's (i.e. Behram Khan's) design to confine him (i.e. Akbar), a plot she is stated to have overheard, in a conversation between Behram Khan and the queen dowager. This, say they, was the cause which determined Akbar to quit Agra." This is a very plausible and down to earth reason. Now, since Behram Khan was murdered in January 1561 (obviously at Akbar's behest) it is clear that Akbar made Fatehpur Sikri his capital in 1560 A.D. when he was only 18 years old. As Akbar had come to the throne before he was 14 years of age it is not possible that he built Fatehpur Sikri by the time he attained majority. Akbar apprehending loss of life and liberty from Behram Khan hoped to escape it only by residing at Fatehpur Sikri, which proves that Fatehpur Sikri existed already.

One of Akbar's courtier-historians Badayuni gives a different reason for Akbar's preference for Fatehpur Sikri. According to him Akbar coveting the women belonging to Sheikh Salim Chisti's family gravitated towards Fatehpur Sikri. During his many visits to Fatehpur Sikri ever since a teen-ager Akbar came to the throne, he seems to have found it easy to seduce women from Sheikh Salim Chisti's family. Testifying to this Badayuni records² "And such was the disposition of the paragon of excellence, His Grace the Sheikh (Salim Chisti) that he allowed the emperor to have the entree of all his most private apartments, and however much his sons and nephews kept saying 'our wives are becoming estranged from us' the Sheikh would answer, 'there is no dearth of women in the world, since I have made you amirs, seek other wives, what does it matter...

Either make no friendship with an elephant driver.

Or make a house fit for an elephant'".

The import of the above words is clear. It means that at Fatehpur Sikri Akbar was allowed free access to a virtual storehouse

1. P. 121, Vol. II, History of the Rise of the Mohammedan Power in India, till the year 1312, by Mohommed Kasim Ferishta.

2. P. 113, Vol. II, Muntakhabut Tawarikh by Al Badayuni, translated by George S.A. Ranking.

of attractive women belonging to Sheikh Salim Chisti's harem. In exchange for this privilege of intimacy with the women of the family state honours were conferred on the obliging cuckolds.

Had Fatehpur Sikri not been a long flourishing ancient city where did Sheikh Salim Chisti and all his harem and his relations stay? How did they acquire the surname 'Fatehpuri' unless they had stayed there for generations? How could Akbar have become so intimate with women of the Salim Chisti family unless he had stayed there overnight for long intervals ever since he ascended the throne in 1556 A.D.?

From this we come to the conclusion that from the age of 13 after becoming king Akbar, though ostensibly holding court at Agra, used to visit Fatehpur Sikri which had been his father's capital, very frequently. There he came in contact with the ageing Sheikh Salim Chisti. The latter finding Akbar to be a wily, stubborn and strong-willed, promiscuous young monarch won his favours by pandering for Akbar. When Akbar discovered that Fatehpur Sikri provided a fertile venue for the satisfaction of his lust Akbar at the age of 18 made Fatehpur Sikri his capital. This decision of his was hastened because of Behram Khan's reported plot to take Akbar prisoner.

Haunted with the fear of his guardian Behram Khan plotting against him Akbar could not possibly go about the task of saving his own life in a leisurely manner by planning and building a new capital over more than a decade and then shifting to it. To get over this haunting fear Akbar moved to Fatehpur Sikri and to forestall any attack against himself sent assassins to Siddhapur Pattan in Gujerat where Behram Khan had sought refuge. The assassin did his job quickly. As if to add insult to the memory of his dead guardian Akbar also had Behram Khan's wife Salima Sultan Begum seized and brought to his own harem to play wife to himself for the rest of her life.

Following is a chronological account proving that from a very early age—much before the various dates assigned by concocted accounts for the building of Fatehpur Sikri—Akbar used to stay in Fatehpur Sikri himself or maintain a second establishment in it for the maternity of his wives, and his own occasional sojourn:

1560 A.D.—Out of fear that his guardian Behram Khan might murder or imprison him Akbar shifted from Agra to Fatehpur Sikri according to historian Ferishta.

But Akbar got the better of Behram Khan. Akbar had Behram Khan murdered in January 1561, This quick

despatch of a faithful senior nobleman whom Akbar had come to regard as his enemy, enabled Akbar breathe more freely and return to Agra.

But even then Akbar continued to have another establishment at Fatehpur Sikri for various reasons namely he had found in Fatehpur Sikri, according to Badayuni, a limitless reservoir of women to satisfy his lust. Akbar also used the Hindu palaces in Fatehpur Sikri as royal maternity wards for his wives, and for his own occasional stay.

Early 1569—A number of Akbar's wives being in the family way were sent to Fatehpur Sikri. It is often blindly asserted that these pregnant wives were lodged in Sheikh Salim Chisti's cave or hermitage because he had undertaken to conduct their deliveries. This assertion has many atrocious, absurd and illogical connotations. Firstly Sheikh Salim Chisti was no hermit. He lived in grand style in the Hindu palace complex at Fatehpur Sikri as royal caretaker after Babur had conquered that Hindu capital from Rana Sangha. Secondly Akbar would not entrust his wives to Sheikh Salim Chisti, when according to Badayuni Akbar himself liked Fatehpur Sikri because he could seduce women belonging to others. Thirdly had Fatehpur Sikri been a desolate spot with only Sheikh Salim Chisti's hut in it Akbar's wives would not go there for deliveries. They were no lionesses to give birth to their young ones in desolate country haunted by wild and fierce animals. Fourthly if Sheikh Salim Chisti's hut was the only accommodation available how and where did Akbar's several wives lie in confinement accompanied by their maids and guards, relations and servants? Which royal women—wives of a mighty emperor—would lie in maternity in the bare hut of a hermit equipped with nothing but a pitcher of water? And which emperor would leave his beautiful and wealthy wives in the sole custody of a male hermit in the narrow confines of his mini-hut? Fifthly Sheikh Salim was no certified or practising nurse or midwife. He had no background of conducting the deliveries of royal women. He was no specialist in gynaecology and obstetrics. Muslim women are in strict purdah. Even their hands and feet are carefully hidden from the gaze of strangers. Is it then possible that Akbar's wives would

have their bodies exposed in child birth to the gaze and touch of Sheikh Salim and his helpers? Or is it maintained that he was the only one who single-handedly conducted the deliveries of Akbar's wives?

Indian histories being taught in schools and colleges the world over are full of such absurdities. No one seems to have devoted adequate thought to the absurd implications of its many dogmatic assertions.

August 30, 1569—Salim, the future emperor Jehangir was born in Fatehpur Sikri. Mediaeval Muslim chronicles are untrustworthy even in such matters as dates because the chroniclers were mercenary pen-pushers who were interested only in earning money by writing imaginary and chauvinistic accounts without taking any pains for ensuring the accuracy of their recordings. Such nonchalance has resulted in some histories mentioning August 31 as the date on which prince Salim was born.

The confusion and contradiction in accounts of prince Salim's place of birth also exposes the fraud in the claim that Akbar built Fatehpur Sikri. While traditional accounts have tended to assert that Akbar gratified by the birth of prince Salim (as heir apparent to his throne) by the blessings of Sheikh Salim in the latter's cave ordered the founding of a new city called Fatehpur Sikri around that spot. Mr. E W. Smith's³ book and Maulvi Muhammad Ashraf Husain's book⁴ state that it was the Rang Mahal (a Hindu name meaning a Grand Pleasure Palace) in which Prince Salim was born. This vindicates our assertion that Fatehpur Sikri with its entire palace-complex that the visitor sees in it today and many others now in ruins are Hindu in origin.

It is said that Sheikh Salim Chisti had blessed Akbar with a son. Much need not be made of this as anyone wanting to have a son is usually blessed by any well-wisher. In pursuance of that blessing, it is said, Akbar sent his pregnant wives to Sheikh Salim Chisti for delivery. This is absurd because if the blessing was to come true it should have come true even if Akbar's wives had their deliveries conducted in Agra. What difference should the pregnant woman's presence in Sheikh Salim Chisti's own hut make?

3.. P. 10, Vol III, *The Moghul Architecture of Fatehpur Sikri*.

4. P. 73, *A Guide to Fatehpur Sikri*.

But apparently it did make a difference, according to at least two historians. Mr. E.W. Smith says⁵ "It is possible as Keene says in his Guide to Agra 'that the Prince (Salim) was a child substituted by the faqir (Salim Chisti) for a royal infant that was still born.'"

From this it is apparent that the wish and blessing, if any, of fakir Salim Chisti, proved false. Actually a dead child was born. But to save face the still born child was substituted by some commoner's infant who may have come handy. Such intrigues are common in royal families. Smith and Keene suggest that Sheikh Salim Chisti feeling that his reputation as a miracle-man was at stake, did the trick of substituting another child. So the person whom our histories believe to be Jehangir, son of Akbar, was after all not Akbar's son at all.

November 1569—A daughter Khanum Sultan was born to one of Akbar's 5,000 harem women, in Fatehpur Sikri.

July 1570—Salima Sultan the ex-wife of Behram Khan, taken to Akbar's harem after Behram Khan's murder, gave birth to Prince Murad.

September 1570—Akbar halted at Fatehpur Sikri for 12 days on way to Ajmer. In the same year a female relation of Rai Kalyanmal and sometime later the daughter of Rawal Har Rai Singh were added to Akbar's harem and Akbar again went to Sikri to honeymoon with the two abducted Hindu women.

August 1571—According to Vincent Smith⁶ Akbar came and stayed in Fatehpur Sikri. Thereafter until 1585 Fatehpur Sikri remained the chief capital of Akbar. How could he shift if it was yet unbuilt? Salim Chisti died in this very year. Apparently Akbar shifted to Sikri only after Chisti's death that indicates that Akbar had no reverence for Chisti. Moreover he could now use all the Chisti harem himself exclusively.

July 4, 1572—Akbar left Fatehpur Sikri to proceed first to Ajmer and later for Gujerat. Akbar apparently started with a huge army to conquer Gujerat. He had also a menagerie of 1,000 wild animals and a harem of 5,000 women. Where did all this entourage stay if the building of Fatehpur Sikri had commenced

5. P. 19, Volume III, *The Moghul Architecture of Fatehpur Sikri*.

6. P. 74, *Akbar The Great Moghul*.

only in 1569 according to Muslim accounts and only in 1574 according to others ?

June 3, 1573—Akbar entered the gates of Fatehpur Sikri returning from the conquest of Gujerat. This shows that all the gateways of Fatehpur Sikri existed even before 1573.

August 1573—Akbar marched out of Fatehpur Sikri with a force of 3,000 men. If according to some Fatehpur Sikri had not even been planned before this date where did Akbar's entourage and expeditionary force of 3,000 live? Even if Fatehpur Sikri were in the process of building could Akbar, his court, entourage, huge army and guests stay in Fatehpur Sikri? That they did stay clearly implies that a magnificent palace complex already existed there.

October 2, 1573—Three princes were circumcised in Fatehpur Sikri.

October 5, 1573—Akbar left Ahmedabad on September 13, and reached Fatehpur Sikri on October 5, 1573.

1576— — — — — Akbar proceeded to Ajmer which was his base to wage war against the Hindu rulers of Rajasthan. Histories which describe Akbar's trips to Ajmer as being pilgrimages to Moinuddin Chisti's tomb display a juvenile naivete in believing in wartime ruses set afloat to shroud military movements.

June 25, 1576—Badayuni reached Fatehpur Sikri carrying the news of the Haldighat battle victory over Rana Pratap.

1577— — — — — A great fire gutted the royal Furash Khana (storehouse of tentage, carpets and other furnishings) at Fatehpur Sikri. Had the township been under construction there should have been no royal store there.

1578-79— — — — — Dastur Meherjee Rana a Zoroastrian (Parsee) priest was in Fatehpur Sikri.

September 1, 1579—Akbar issued the infallibility decree in Fatehpur Sikri, and within a week left for what turned out to be his last visit to Ajmer for conducting his numerous relentless campaigns against the Rajputs.

February 28, 1580—A three-member mission of Portuguese priests (Rudolf Aquaviva, Francis Henriquez and Monserrate) arrived in Sikri.

1581— — — — — Henriquez returned to Goa.

February 8, 1581—Akbar left Sikri for Kabul.

March 1582—Masum Fahranghudi, a rebel courtier was murdered in Fatehpur Sikri.

1582— — — Hirvijaya Suri, a Jain monk arrived in Fatehpur Sikri.

1582— — — The religious debates came to an end. The priests of different religions who had been lured by Akbar to stay in Fatehpur Sikri to constitute a constant threat to fanatic Muslim Maulvis that Akbar, if pestered, might any day leave Islam and get converted to some other religion, soon saw through the game. They realized that Akbar had used them as but so many pawns in his game against the Maulvis. They all left sorely disappointed, one by one, and so the show of religious debates came to an end. In traditional histories it is flamboyantly asserted that Akbar was so enlightened as to take a deep interest in the tenets of all religions. That this is a hoax and a misconception is explained in Mr. P. N. Oak's book titled "Who Says Akbar Was Great!"

October 15, 1582—The great lake 6 miles in length and two miles in width, outside Fatehpur Sikri's Elephant Gate, which had been thoughtfully provided by Fatehpur Sikri's ancient Hindu builders to feed its intricate water channels, burst. This was the main reason why Akbar had to leave Fatehpur Sikri three years later. Had it been commissioned by Akbar would he not have punished those responsible for its construction? But there are no such proceedings on record though Akbar barely missed being drowned when the lake burst while Akbar was picnicking on its bank. Had the lake been constructed a few years back it wouldn't have burst. This is another important detail which disproves the chauvinistic and false Muslim claims that Akbar built Fatehpur Sikri. The popular notion that Akbar had to leave Fatehpur Sikri is correct insofar as Akbar found it impossible to live in that city with his huge entourage and army when its main water reservoir went dry. The reason why the lake burst, was that it had been badly damaged when Babur (grandfather of Akbar) laid siege to it and took it by storm defeating Rana Sangha's forces sheltering inside. Even subsequently Muslim occupants ignorant of the knowhow to maintain the lake, and also

too lazy and steeped in luxury paid no attention to the maintenance of the intricate and highly technical layout of the city's water supply. Even to our own day engineers boasting of 20th century skills in civil engineering cannot make head or tail of the ingenious water supply arrangements that the ancient Hindus had made to keep water flowing through the Red Forts in Delhi and Agra, through the palaces that now stand converted into Akbar's Humayun's and Safdarjang's tombs and the Taj Mahal. Such comprehension was, therefore, far beyond the uncivilized and illiterate mediaeval Muslims who swarmed Akbar's court as hangers-on.

Early 1583—Jesuit priest Aquaviva left Fatehpur Sikri disgusted with Akbar's pretended solicitude for Christianity. Hirvijaya Suri the Jain Priest too had left similarly disappointed and disgusted earlier.

September 1583—An English traveller Ralph Fitch arrived in Fatehpur Sikri.

1585—Akbar finally left Fatehpur Sikri because he could not get water even to drink.

August 1, 1601—Akbar paid his last flying visit to Fatehpur Sikri. Arriving on August 1 he stayed on for 11 days.

The chronological account given above shows that Akbar or Akbar's wives lived in Fatehpur Sikri from 1556 onwards at least intermittently until 1571, and thereafter permanently until 1585.

That was the precise period, according to various accounts, during which Fatehpur Sikri was being built. Obviously those accounts are fraudulent because had the Fatehpur Sikri terrain been all dug up for a town foundation and had the debris of building material been strewn all over how could Akbar, his wives, his entourage, his courtiers, his army, his menagerie and his guests have stayed there?

A further intriguing detail is that none of them ever speaks of Fatehpur Sikri being under construction. They all not only take Fatehpur Sikri for granted as a finished city but some of them also refer to it as a city in ruins which we shall see in the next chapter.

Misleading Muslim accounts also fail to give any significant detail about the founding of the township namely to whom did the land belong, how was it acquired, when was the survey undertaken, how much compensation was paid to those who were deprived of the

land, where are the plans, who were the designers and architects, how many years did the lake take to construct, how many years did the palaces take to build, why was the palace complex allowed to be turned into an eerie cemetery, why were there Hindu, Jain and Buddhist images ? All such cross-examination exposes the fraud lying underneath the claim that Akbar founded Fatehpur Sikri.

9 || *European Visitors's Testimony*

Contrary to traditional Muslim claims ascribing the authorship of Fatehpur Sikri to Akbar a number of European visitors to India of Akbar's time have emphatically recorded that all that they saw was not a new township but a ruined one.

We propose to quote in this chapter the testimony of four European visitors namely Father Monserrate a Jesuit, Ralph Fitch, Father Jerome Xavier another Jesuit, and William Finch.

In the diary maintained by Monserrate it is recorded¹ "When the Fathers (the three men constituting the Jesuit mission to Akbar's court arrived there on February 28, 1580--except Monserrate who taken ill on the way arrived a week later) perceived from afar the city of Fatehpuram...they began to gaze with the keenest delight upon the great size and magnificent appearance of the city. The religious zeal of the Musalmans has destroyed all the idol temples which used to be very numerous. In place of Hindu temples, countless tombs and little shrines of wicked and worthless Musalmans have been erected in which these men are worshipped with vain superstition as though they were saints."

From the above noting it is apparent that at least by the beginning of the year 1580 Fatehpur Sikri appeared to be a magnificent, finished city with its majestic gateways and towers visible from a distance.

This is clear evidence that the Jesuit priests did not see any scaffolding or debris or foundation trenches. Had they seen any they would have written about them, and rued the day of their arrival because they would have had to live amidst the din and dirt of build-

1. P. 27, Commentarius.

ding construction and amidst trenches, suffering many privations and inconveniences.

It is in this light that their subsequent notings have to be properly interpreted and understood. Many historians being taken in by fraudulent claims have not been able to evaluate Monserrate's testimony about the Fatehpur Sikri he saw.

Let us, therefore, very carefully examine the other parts of Monserrate's notings about Fatehpur Sikri. He says² "We were taken before the king (sitting) on a high dais. Shortly afterwards he withdrew to his inner apartment (and ordered us to be) conducted there (i.e. to the hall known as Kapur Talao.)"

In the above passage again there is nowhere a mention of any scaffolding or debris lying around the hall of public audience where Akbar sat earlier, or his inner apartment called the Kapur Talao.

"³Fattepuram (i.e. the city of victory) had been recently built by the king on his return to his seat of government (after the successful termination of the Geodresian (Gujerat) war," adds Monserrate.

What Monserrate records is obviously the bluffs passed on to him when he arrived in Fatehpur Sikri as a total stranger. Illiterate and fanatic Muslims considered it derogatory to their and their sovereign's Islamic prestige to admit that they were all staying in a conquered Hindu township, ornamented with un-Islamic designs, figures, idols and patterns. When Monserrate asked them for a justification of the term "City of Victory" he was silenced with the ready but obviously fraudulent explanation that the city was founded to commemorate the victory in Gujerat 1573. Had Monserrate been a little more cute and well-informed he could have confounded the court-bluffers by asking them as to how they—so fanatically sticking to Arabic and Persian terminology—adopted the Sanskrit suffix "Pur" (meaning a "township") The explanation obviously is that when Babur captured the township in 1527 from Rana Sangha Muslim terminology being new to India it had to make do with some Sanskrit admixture. The name "city of victory" therefore got stuck to that township after Babur's victory and not after Akbar's Gujerat victory. In fact he started on the Gujerat Campaign from Fatehpur Sikri itself.

Among the noteworthy features of Fatehpur Sikri Monserrate mentions⁴ "the Bazar which is more than half a mile long and is filled with an astonishing quantity of every description of merchandise

2. P. 28, Commentarius.

3. Pp. 29-30, Commentarius.

4. P. 31, Commentarius.

and with countless people who are always standing there in dense crowds ”

The fact that as early as 1580 Fatehpur Sikri had an established bazar with large crowds thronging it clearly proves that it was an ancient town. Had it been under construction there would have been no shopping centre and no city dwellers to purchase the varied merchandise. Such bazars with dense crowds thronging them are usually developed over centuries.

While Monserrate, seeking the justification for the term “City of Victory” had been bluffed by court flatterers that the city had been founded after 1573 (to commemorate the victory over Gujerat) Muslim accounts have maintained that the building of the city had begun somewhere between 1564 and 1569. This shows that Monserrate had been duped and that like his, every version ascribing the founding of Fatehpur Sikri to Akbar, is an academic canard. In the last chapter we have proved by giving a chronological account of Akbar’s movements to and from Fatehpur Sikri that much before 1573 A.D. Akbar, his entourage, his army, his harem and his menagerie were comfortably lodged in Fatehpur Sikri without there being even the remotest reference to that city being under construction and its hundreds of thousands of occupants suffering any privations or hardship on that account.

Monserrate’s observation that⁵ all material prepared to specifications was brought complete and ready to the place where it was to be used is also obviously a naive noting based on the bluffs of court flatterers. He was obviously intrigued that though the city construction was said to have started after 1573 A.D. by early 1580 when he arrived there was no trace of any debris, trenches, scaffolding, and heaps of surplus material. His doubts expressed to sycophant courtiers were silenced with the explanation that there were no signs of building-construction because all material had been brought ready just for being piled up into magnificent buildings. This reminded Monserrate of a scriptural supernatural precedent namely⁵ “And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.”

At the outset it is preposterous to assume that a mediaeval city could be built overnight with prefabricated parts fashioned miles away to exact specifications. Even if this fantastic assumption of

5. P. 317, Akbar the Great Moghul, by Vincent Smith,

prefabricated parts is conceded it is still inconceivable that at the site itself there would be no pits, or trenches or scaffolding, or piles or sound of the pickaxe, shovel or chisel. Monserrate's testimony is therefore strong irrefutable contemporary proof that Akbar had been in occupation of a conquered Hindu township.

The other contemporary European witness is Ralph Fitch. He was an Englishman who visited Fatehpur Sikri in September 1583. He states:⁶ "From thence (i.e. from Agra) we went to Fatepore which is the place where the king kept his court. The town is greater than Agra, but the houses and streets be not so faire....Agra and Fatepore are two very great cities, neither of them much greater than London, and very populous. Between Agra and Fatepore are 12 miles (he means "Kos"), and all the way is a market of victuals and other things, as full as though a man were still in towne, and so many people as if a man were in a market...None come into his ('Akbar's') house but eunuchs which keepe his women...Here in Fatepore we stayed all three untill the 28 of September 1585."

A proper study of the above passage yields considerable evidence to prove that Fatehpur Sikri was an ancient Hindu city occupied by Akbar.

In his "Handbook for Visitors to Agra and its Neighbourhood" Keene traces a 2,000-year history of Agra city. Fitch says Fatehpur Sikri was the bigger of the two. Firstly Fitch would not have compared Fatehpur Sikri, a fancied brand new town with Agra which is at least 2,000 years old (according to Keene). He has compared the two because according to his information and observation both the towns were of immemorial antiquity. Had he believed that Fatehpur Sikri was newly built he would have noted that there could be no comparison between the two. Secondly it is worth noting that Fatehpur Sikri was bigger than Agra. Had Fatehpur Sikri been a city built by Akbar and completed just before 1585 A.D. it could not have been bigger than the 2,000-year-old city of Agra. Thirdly, had Fatehpur Sikri been a new township there could not have sprung up a continuous bazar and an unbroken line of dwellings all the 23 miles from Agra to Fatehpur Sikri. That the 23-mile stretch from Agra to Fatehpur Sikri appeared to be one big city and market proves that the Agra-Fatehpur Sikri urban axis had been inhabited for centuries before Akbar. Fitch also asserts that Fatehpur Sikri was bigger than London. Can a city bigger than London (of 1585) be planned, built

6. Pp. 98-99, Ralph Fitch *England's Pioneer to India*, edited by J. Horton Ryley, published by T. Fisher Unwin, Paternoster Square, London, 1899.

and populated within a span of about 15 years? So Ralph Fitch's testimony too proves that Fatehpur Sikri could be as ancient as Agra i.e. at least 2,000 years old.

Vincent Smith relying on the *Encyclopaedia Britannica* (11th edition, Vol. XVI, page 965) concludes that⁷ "the population of Fatehpur Sikri may have been about 2,00,000 in 1586." Is it possible to plan and build a township for 200,000 people within about 15 years complete with a thronging bazar, merchandise and all its inhabitants?

Fitch also gives us details of Akbar's huge entourage. He says "The king hath in Agra and Fatehpore, as they credibly report, 1,000 elephants, 30,000 horses, 1,400 tame deere, 800 concubines, such store of ounces (the snow leopard), tigers, buffaloes, cocks and hawks that is very strange to see." Could Akbar live with all these in Fatehpur Sikri from 1570 onwards and yet have the city built at the same time? Vincent Smith corroborates this when he says⁸ "The effective occupation of the place, therefore, did not exceed 15 or 16 years, the period from 1570 to 1585."

We shall now study the noting of another European of Akbar's time who had stayed in Fatehpur Sikri as Akbar's guest. The guest was the Jesuit Jerome Xavier. Vincent Smith observes⁹ "Jerome Xavier's letter of 1604 proves that Fatehpur Sikri was then ruinous. Fatehpur Sikri was deserted and ruinous in 1604 and must have been advanced in decay in 1601."

Had Akbar built Fatehpur Sikri and had the city been completed as a brand new city of red stone in 1585 how could it have been in an advanced state of decay in 1601? Even today after 400 years from Akbar the red stone palace complex at Fatehpur Sikri is standing firm in its red, royal Hindu glory. The buildings look fresh and new. Any royalty would be proud to occupy them even now. If, therefore, Fatehpur Sikri appeared to be ruinous even in Akbar's time those ruins were obviously of the surrounding buildings which we may see even today. Those buildings crumbled when Babur took the township by storm in 1527 A.D. Babur's son Humayun and grandson Akbar made that ruinous Fatehpur Sikri their capital because it had still a magnificent palace complex left for Muslim

7. Pp. 76-77, Akbar the Great Moghul.

8. Pp. 317-19, *ibid.*

9. Pp. 76-77, *ibid.*

occupation. Xavier's testimony also therefore proves that Akbar made a ruinous and captured Hindu township his capital.

In this context if we recall Ralph Fitch's words they corroborate the same conclusion. Fitch had compared Agra and Fatehpur Sikri, thereby implying that both were very ancient townships. He said that both were larger than London. To have a population of 200,000 they should have been founded several milleniums earlier, because cities do not have a population of 200,000 overnight or while they are under construction.

The last Western visitor we shall quote here to prove that Fatehpur Sikri was ruinous even in Akbar's time, is William Finch. In this connection Mr. E.W. Smith writes¹⁰ "The city (Fatehpur Sikri) appears to have been deserted soon after or just prior to Akbar's death, for Finch, in the early part of Jahangir's reign, visited it and found it 'ruinate like a waste district, and very dangerous to pass through at night.' Generally speaking the buildings stand exactly as they did when left by Akbar."

Mr. E.W. Smith is right in observing that generally speaking the buildings at Fatehpur Sikri stand exactly as they did when left by Akbar. If those buildings have withstood the elements for 400 years how is it possible that the reference to ruinous buildings by Xavier and Finch pertains to Akbar's buildings. How could it be that some of Akbar's buildings crumbled within about 16 years of his having left Fatehpur Sikri while others are still delighting us by their grandeur and firmness 400 years later? Mr. Smith has therefore unwittingly made a singularly accurate observation namely that whatever ruins or standing buildings we see in Fatehpur Sikri today (in the year 1969) are exactly as they were in Akbar's time. That is to say the buildings which we see standing today in Fatehpur Sikri stood there even during Akbar's times and whichever we see in ruins were in ruins even in Akbar's times.

Understood in this sense the notings of all the four European visitors gain a remarkable clarity. We see Monserrate seeing from afar the towers and ramparts of Fatehpur Sikri in 1580 because Akbar was occupying a captured Hindu city. We see Monserrate marvelling at a spick and span city with no signs of its having been newly built because Akbar had never built it. We find Monserrate inadvertently mentioning that Fatehpur Sikri may have been built

10. P. 1, Vol. III, *The Moghul Architecture of Fatehpur Sikri*, by E.W. Smith.

sometime after 1573 to commemorate Akbar's victory over Gujarat but we have noted in an earlier chapter that actually Akbar started from Fatehpur Sikri itself for the Gujerat campaign. In fact we have led evidence that Akbar made Fatehpur Sikri his base of operations and seat of court as early as 1570 A.D. at least if not earlier.

The testimony of the four contemporary Europeans quoted above is, therefore, emphatic proof that Fatehpur Sikri was so old a township even in Akbar's time that a part of it had already been in ruins.



10 || *Traditional Version All a Bundle of 'Probabilities'*

The traditional version ascribing the building of Fatehpur Sikri to Akbar is all a bundle of 'probabilities,' in every detail. We shall prove this by quoting extensively from a number of books that have been written on Fatehpur Sikri. These books are both Government and private publications authored by people believed to be great scholars of history and archaeology belonging to countries as widely removed as India and England.

That the traditional story of Fatehpur Sikri should have to be a bundle of the most far-fetched probabilities is most astounding when historian after historian has waxed eloquent about Akbar maintaining meticulous records. Akbar's courtiers also included at least three chroniclers namely Abul Fazal, Nizamuddin and Badayuni who are credited with having left detailed histories of Akbar's reign. They are known respectively as *Ain-i-Akbari*, *Tabakat-i-Akbari* and *Muntakhabut Tawarikh*. That despite the existence of these three histories by Akbar's own courtiers not a single detail about Fatehpur Sikri should be free from doubt and that its whole story should have to be based on conjectures is proof enough for a discerning historian to brand the claim that Akbar built Fatehpur Sikri, to be either a blunder or a fraud,

The details unknown are : When did Akbar start building Fatehpur Sikri, and when did he complete it ? How many buildings did he build ? Who was the architect ? What was the total expenditure ? Why did he abandon a brand new township ? Why is a part of it in ruins and a part in good shape ? What was the total expenditure ? Why are there engraved figures of Hindu gods like Rama, Krishna and Hanuman ? Why are Hindu and Jain images buried around Fatehpur Sikri ? Why did the great lake burst if it was newly con-

structed ? If that was bad workmanship were those guilty suitably punished ? Why did Akbar want to name it Fattahabad ? Why did not that name get popular ?

The only answer to all these puzzling questions is that Akbar did not build Fatehpur Sikri. He only occupied the Hindu township which his father Humayun and grandfather Babur had used as their capital after Babur had captured it from Rana Sangha in 1527. Fatehpur Sikri is an ancient Hindu capital—the seat of a Rajput ruling chief. We now know why stalwart historians like Abul Fazal, Nizamuddin and Badayuni slur over the origin of Fatehpur Sikri and throw only occasional dark, furtive, dubious, slippery and fraudulent hints about Akbar founding it, which have misled subsequent historians to fondly conjecture that Fatehpur Sikri may have been built by Akbar.

Let us first take a book called “A Guide to Fatehpur Sikri” written by Maulvi Muhammad Ashraf Husain, M.A., M.R.A.S. and edited by Mr. A.L. Srivastava, officiating Superintendent, Archaeological Survey of India. The book was published in 1947 by the Manager of Publications, Government of India. It is thus a book fully sponsored by the Government of India.

In the foreword it makes the pathetic confession that “The ancient monuments at Fatehpur Sikri are those about which least authentic information is available in the original records. Accounts gleaned from the memoirs and histories written in Persian like the *Tarikh i-Jehangiri*, *Muntakhabut Tawarikh*, *Ain-i-Akbari*, *Akbarnama* etc. are not sufficient to satisfy all classes of visitors.”

When the book starts with such reservations it is no wonder if it dishes out slipshod information. The author unwittingly brands all the above chronicles as most unreliable and therefore veritable frauds. He is uncannily right. We wonder how the author even satisfied himself, if at all, in writing the book, when he confesses that all the mediaeval chronicles put together fail to bring out a convincing story about Akbar’s authorship of Fatehpur Sikri.

Here are some of the numerous imponderable probabilities which the learned author has recorded in his book :

“Inside the Agra Gate, to the right are the remains of a large court surrounded by ruined cloisters which *probably* formed part of the barracks for troops.”

“The other road leads straight to the heart of the palaces...The ruins of what *probably* formed the old bazar flank this road”

1. P. 6,

2, P. 6.

³“Near the building (Baradari) are baths or *perhaps* cool underground chambers,”

⁴“The court in front (of the Naubat Khana) enclosed by low suites of dilapidated rooms and a large gateway on each side, is *said to have made up* the Chandni Chowk.”

⁵“The large building behind the Dak Bungalow is traditionally known as the Imperial Mint (*but*) *the building was beyond doubt* a stable.”

⁶“Immediately to the south of the Mint is a ruined building traditionally known as the Treasury but its close proximity to the stables suggests that it was *probably* the residential quarters of the Darogah (superintendent) of the imperial stables.”

⁷“The identification of the building known as the Ibadat Khana *is a disputed question.*”

⁸“A few paces to the west of the Diwan-i-Khas is a building composed of three rooms. It is called the Ankh Michauli and the *ignorant guides declare that Akbar used to play ‘Hide and Seek’ with the ladies of the court in this building (but) it is more likely* that this building was used as an office to store state documents or regalia of the crown.”

⁹“*Nothing is definitely known* about its (Astrologer’s seat’s) purpose. It is *reasonable to think* that the Chhatri was connected with the Ankh Michauli and *it may have been* the seat of the emperor himself.”

¹⁰“In the middle of the Pachchisi (Indian Backgammon) board (is) a low red sandstone stool upon *which as is generally though erroneously believed* Akbar used to take his seat.”

¹¹The Pachchisi court with the stone seat *may well be the work of one of his successors, probably* Muhammadshah, crowned at Fatehpur Sikri in 1720 A.D.”

¹²“The term Khas Mahal is generally applied only to the Khwabgah both upper and lower but *there are reasons to believe* that the whole of the southern section of the great quadrangle

3. P. 6.

4. P. 12.

5. P. 15.

6. P. 13.

7. P. 16.

8. P. 17.

9. Pp. 18-19.

10. P. 19.

11. P. 19.

12. P. 20.

immediately west of the Diwan-i-Am was occupied by the Khas Mahal."

¹³"On the west corner of the court is a low, unpretentious building. It is *traditionally known* as the Girls' School. *The original purpose of the building is doubtful.*"

¹⁴"To the southeast of the (Turkish Sultana's) house is a hammam or Turkish Bath, *probably* set apart for the use of the emperor and *perhaps* also for the occupant of the Turkish Sultana's House. *But who she really was is open to conjecture. It is doubtful whether the house was at all used by a royal lady ; it might have been used by the emperor himself.*"

¹⁵To the southwest of the Turkish Sultana's House and in the centre of the court is a large tank. This is *probably* the Anup Talao."

¹⁶"Outside the room (lower bedroom alias Khas Mahal) to the east is a big Broken Bowl of stone which *probably* formed the reservoir of some fountain."

¹⁷"*Opinions differ* as to the origin and object of this curious building (Panch Mahal). The entire design is *supposed to have been* copied from the plan of a Buddha Vihar.

¹⁸"On the north of the Panch Mahal is a large open court, on two sides of which were two buildings *said to have been used* as the hospital. *But* its close proximity to the imperial Zenana and the fact that the *so-called* Shafi-Khana building has so spacious a court which is at the same time provided with a double gateway and a guard room seem to *suggest* that it was either used as servants' quarters or *perhaps* as parking area for the palanquins or carriages of the lady visitors to the royal harem."

¹⁹"The Hawa Mahal was *probably* exclusively meant for the ladies of the harem. On the left of the entrance is a small building which *probably* served as the guard house.

²⁰"At the southeast corner of Maryam's garden is a swimming tank *traditionally assigned* to Maryam. Ladies of the royal harem *probably* took their bath here in summer."

13. P. 20.

14. P. 22.

15. P. 24.

16. P. 26.

17. P. 25.

18. P. 31.

19. Pp. 38-39.

20. Pp. 40-41.

²²"The question as to whom this beautiful house (Birbal's House) was built for *has involved a good deal of controversy.*"

²³"On the northwest of the house there is a small gabled building which *according to some served as a private hospital,*"

²³"The Nagina Masjid is *said to have been erected for the use of the ladies of the harem*"

²⁴"To the left of the Elephant Gate is a simple square, tower-like building *commonly called the Kabutar Khana or Pigeon House, but generally supposed by Western writers to have served the purpose of a magazine. Some people call it the stable for Akbar's favourite elephant, Harun, said to have been buried under the Hiran Minar, but in fact the original purpose of the building is unknown so far. Beyond tradition there is no reliable authority for calling the building a house for the royal pigeons.*"

A pigeon house is a far cry from an elephant stable and yet those clinging to the view that Akbar built Fatehpur Sikri are unable to decide whether a certain edifice is one or the other. What greater proof of their pathetic academic plight may be had ?

²⁵"Adjoining the Hathi Pol (Elephant Gate) is the Sangin Burj or stone tower. It is a grand bastion *said to have been the commencement of the fortifications.* (There is a Naqqar Khana i.e. a music house here. This however must not be confounded with the one noticed above. The Naqqar Khana was probably used when the emperor played polo near the Hiran Minar." This is a fantastic justification because none has recorded that Akbar played polo to musical accompaniment. Did Akbar's polo horses prance and dance to the tune of music ?

²⁶"It was *probably* from this tower (the Hiran Minar) that the royal ladies enjoyed the elephant fights and tournaments held in the vast arena below. *According to Mr. E. W. Smith, the tower resembles the one in the sacred courtyard around the shrine of Hazrat Imam Hussain at Karbala, and he thinks it probable that the architect had that tower in view when preparing the design. But the Karbala tower is overlaid with tiling while this one is studded with imitations of tusks in stone at regular intervals—a circumstance which has given rise to a tradition that the tower was built as a monument*

21. P. 42,

22. P. 43,

23. P. 44,

24. P. 65,

25. Pp. 47-48,

26. P. 50,

to one of Akbar's favourite elephants. *Another tradition* is that Akbar used to shoot antelopes (Hindi, Hiran) from the top. *Neither of the traditions however appear to be reliable."*

The author Mr. Husain has very wisely debunked and dismissed both the versions about the so-called Hiran Minar as incorrect. We wish he could have known the Sanskrit origin of the name of that lamp tower. The stone pegs were to hang lamps by. Mr. Husain has done great service to the cause of history in proving the wild speculation of scholars like Mr. E.W. Smith, wrong. This is a good instance of how scholars with formidable reputations holding high positions in the Government of India had recorded blunders which are being blindly accepted as holy truths by students of history, archaeology and architecture the world over.

Mr. Husain has also done well to expose and explode the belief that the so-called Hiran Minar is a sepulchral column commemorating Akbar's pet elephant, arising from the ridiculous assumption that the stone pegs bristling on the tower may be imitation tusks. Had they been tusks why should they be in scores? Has an elephant so many tusks? The other equally ridiculous belief that the tower has something to do with deer arises from its lingering, truncated Sanskrit name "Hiran" which coincides with a Hindi word signifying deer. The full Sanskrit word is Hiranmaya.

²⁷"On the east side of the horse stables are a series of cavernous rooms, *erroneously known* as Camel Stables. They were *probably* grooms' quarters."

²⁸"The monuments *traditionally known* as the houses of Abul Fazal and Faizi...are very unpretentious buildings. *Tradition assigns* the first of them on the east to Abul Fazal and the second to Faizi. *But the latter being decidedly zenana* (harem) *it seems reasonable to suppose* that both the brothers *probably used* it jointly. At the back of the so-called Abul Fazal's house is a small hammam or bath."

²⁹"The Buland Darwaza (is) no part of the original design having been erected *sometime* after the completion of the mosque as a triumphal arch to commemorate his victory in the Deccan. In fact it was erected in 1575-76 A.D. The year 1601-2 A.D. given on the east side of the central gateway evidently refers to Akbar's return to Fatehpur Sikri after his Deccan expedition and not to the completion of the Buland Darwaza. The inscription on the right hand central

27. P. 51.

28. Pp. 52-54.

29. Pp. 56-57.

archway cut in embossed Persian characters is *erroneously supposed* to assign the construction of the gateway to Akbar,¹ but in fact, refers to his return to Fatehpur Sikri after his conquest in Deccan in 1602 A.D. Over the left archway is another epigraph recording the name of the scribe Muhammad Masum Nami who is responsible for so many inscriptions of Akbar's time."

Though Akbar very honestly claims no credit for 'founding' Fatehpur Sikri blundering historians have unjustifiably connected inscriptions on Buland Darwaza with its construction. This is an academic atrocity. When Akbar's two inscriptions merely state respectively that he won a victory in Gujerat, and that he returned from his campaign in the Deccan what right has anybody to conclude from this that the Buland gateway commemorates either of those incidents? Do not picknickers scribble their names and other idle notings at picnic spots? Does it mean that all those scribblers together founded that spot or erected that building?

Incidentally this should also serve to open the eyes of scholars of history to the fact that scores of inscribers like Muhammad Masum Nami have been responsible for misleading posterity regarding the origin of mediaeval buildings which are at present masquerading as tombs and mosques but are in fact erstwhile Hindu temples and mansions lost to Muslim invaders.

³⁰"The mosque is *said to be* an exact copy of the great mosque in Mecca *but this is not correct* for...some of the structural forms, especially the pillars are supposed to be Hindu in style. At the end of each hall (of the so-called mosque) is a set of five rooms *probably* for the attendants and above them are Zenana galleries for the use of ladies. *Tradition ascribes* the building of the Jami Masjid to Sheikh Salim Chisti *who is said to have erected it* at his own expense....*Local tradition strongly refutes* the assertion that the mosque was really erected by Akbar....*It is highly probable* that Sheikh Salim laid the foundation of a monastery and a mosque in 1563-64 A.D. after his return from the Haj, has been the source of misunderstanding. *According to Badayuni the mosque was constructed by Akbar for Sheikh Salim Chisti.*"

³⁸"A small unpretentious building was erected, according to tradition by the poor stone-cutters of Sikri. *But an incomplete Persian manuscript* said to have been written by Sheikh Zakiuddin, a descendant of the Saint *assigns its construction to the saint himself*

30. Pp. 58-63.

31. Pp. 71-72.

in 1538-39 A.D. According to the same authority the Masjid stands on the natural cave wherein the saint lived a hermit's life."

It may be noted in the above passage that besides the complete uncertainty about who built the so-called stone-cutters' mosque, for what and when, the year 1538-39 is itself intriguing. It proves our contention that this and other buildings existed in the ancient Hindu capital captured by Akbar's grandfather Babur from Rana Sangha. Otherwise how could there be any stone-cutters' mosque in 1538-39 when Akbar is believed to have employed the stone-cutters only between 1570 and 1585 A.D.? Moreover, if according to Monserrate no chisel was heard in Fatehpur Sikri how could there be any stone-cutters' mosque when there were no stone-cutters at the site?

³²"Although called Hakim's Baths and traditionally known as those erected for public use, they might have been used by the emperor and his courtiers."

³³"Badayuni has mentioned the creation of a Muktab Khana (writing chamber). It is probable that the Daftar Khana is the Muktab Khana. But it is not unreasonable to suppose that emperor Akbar used this for *darshan* i.e. showing himself to the public from its balcony in the south."

Here again the learned author expresses the universal uncertainty namely whether the building known as the records office was a writing chamber or a palace where Akbar used to sit to be seen by the public. Had Akbar really built Fatehpur Sikri there should not have been such a wild range of possibilities.

The reader may have noted above how even Government-sponsored literature about Fatehpur Sikri is all a bundle of probabilities. The solution which at one stroke resolves and dissolves all these "probabilities" is that Fatehpur Sikri was not built by Akbar at all. It had been the capital of his father. Even Akbar's father's father had lived in Fatehpur Sikri after he captured it from Rana Sangha. Since the buildings are all of Hindu origin to what use Akbar put them from time to time is bound to cause confusion.

We now quote extracts from another Government of India publication trotting out similar probabilities about Fatehpur Sikri. The book is: Archaeological Remains, Monuments and Museums, Part II, published by the Director General of Archaeology in India. New Delhi, 1964 A.D.

On page 309 it says "The Diwan-i-Khas is a square chamber... From the circular top of the (richly carved column) capital (in the

32. P. 74.

33. Pp. 75-76.

centre) four passages lead to the corners and a passage runs right round the walls. *It is believed* that the central space was occupied by the emperor's throne while his ministers sat at the corners or on the peripheral passage."

It is a pity that book after book on Fatehpur Sikri has thoughtlessly ascribed to Akbar's throne a precarious perch on a high stone column where even a dog, hog or ass would not care to squat without risking a fall. Yet this version has passed from book to book prefaced with words like "It is believed...it is said..."

On the same page the book says "The *so-called* Turkish Sultana's House...consists of a small chamber..."

Again on the same page "The Panch Mahal...was *perhaps* used for recreation by the emperor and the ladies."

On page 310 the book states "Maryam's House also called Sunehra Makan (has) one of the pillars in the verandah carved with the figures of Rama and Hanuman. It is *believed* to have been occupie! by the princess of Amber."

Just as the so-called Turkish Sultana's house was not occupied by any Turkish princess similarly the so-called Maryam's House was not occupied by any Maryam.

On the same page the book states "The *so-called* Birbal's House or his daughter's House, which *does not appear* to have been built by either Raja Birbal or his daughter, is another attractive building..."

So, about the so-called Birbal House too nobody knows who built it or who its occupant was.

About the so-called Minar the book states on pages 310-311 "*Tradition avers* (that the Hiran Minar is) the burial place of Akbar's favourite elephant, *but it is more likely* to have been the tower used for shooting deer and other animals."

We shall now quote extracts from the book "Akar the Great, "Vol. 1. by Dr. Ashirbadi Lal Srivastava, to show how he too talks about Fatehpur Sikri only in terms of wild probabilities. On pages 315-316 he says "In January 1583 Akbar had ordered stone palaces to be built for Birbar. *Doubts have been expressed* by modern scholars that a building so close to the royal female apartments could be that of a private individual."

Earlier on pages 300-301 the author states "Akbar had constructed an extensive reservoir to the north of Sheikh Salim Chisti's mausoleum at Fatehpur Sikri. On July 28, 1582 the embankment gave way and the tank burst..."

The above two statements are contradictory. If the great reservoir burst in 1582 and shortage of water thereafter is stated to be the reason which compelled Akbar to abandon Fatehpur Sikri in 1585 A.D. how and why should he start a new edifice at Fatehpur Sikri in 1583? Such a building would take at least two years to build. Was Akbar such an idiot as to construct a building and then leave it to wolves and jackals? Moreover, after the reservoir burst wherefrom was water obtained for the building construction itself? Thirdly if the lake was newly constructed did not Akbar punish those responsible since it burst so soon?

Another question that arises is why should Akbar build a house for Birbar of all people? Did not Birbar have the money? Or had Akbar built similar houses for all important courtiers? It is apparent, therefore, that the date January 1583 mentioned by Dr. Srivastava for the commencement of the so-called Birbar's House is a bluff of some Muslim chronicler.

The conclusion that one reaches from all this is that in India no real research has been done in Indian history. Archaeology and Tourist departments functioning under the British have bluffed people. Teachers and professors of history and writers of histories and tourist literature have with blind faith passed on the self-same shoddy and unverified bluffs through their talks and writings.

Vincent Smith, author of the book "Akbar the Great Moghul," also indulges in similar probabilities. On pages 94-95 of his book he says "Akbar caused the vacant hermitage to be rebuilt and on all four sides of it a wall to be erected for the accommodation of his numerous holy visitors. No visible trace of the building exists nor is its exact position known, but apparently it must have stood to the northwest of the great mosque built for Sheikh Salim in 1571 and in a locality where gardens still exist. The *presumed early disuse* of the structure may be an explanation of its total disappearance and of the loss of any recollection of its site. We do not know how long the building continued to be in use."

The reader may note the number of imponderables in the above passage. Mr Smith does not know what was the size and extent of the original hermitage, if any. He does not know what was built later and when? He does not know who designed it. The amount spent is unknown. The time taken for construction is not known. Here again it is not realized that all this amounts to dubbing Akbar an idiot in ordering the construction and then the demolition of buildings just for his changing whims. The colossal naivete of

historians with formidable reputations like that of Smith is also surprising inasmuch as before believing that Akbar built anything and then with equal zest ordered the total demolition of his buildings, they should not look for any documents, designs or commissioning orders in Akbar's court papers.

On page 317 Smith says "The names of those brilliant artists who adopted no precautions to secure the applause of posterity, have perished utterly. It is true that a small mosque and pillared tomb outside the walls near Tehra (Terha) gate of Fatehpur Sikri, expressly commemorate Bahauddin overseer...but there is no evidence that he designed any of the monuments."

In entire Muslim history in India the name of even a single architect of any monument is not known because the fancied mediaeval tombs and mosques in India are not at all Muslim constructions. They are all erstwhile Hindu temples and mansions which passed into Muslim ownership through usurpation and conquest and were put to use as tombs and mosques. Had historians realized this simple truth they would have found answers to all the riddles and puzzles with which they find themselves surrounded in dealing with mediaeval monuments which they fondly ascribe to this or that Muslim. Just as no designer is known for the famous Taj Mahal similarly no designer is known for Fatehpur Sikri because both are erstwhile Hindu buildings. Bahauddin only supervised the uprooting of Hindu images from Fatehpur Sikri's Hindu palace complex, obliteration of its ornamental engravings and engraving of Arabic lettering. Smith is therefore right in believing that Bahauddin was not the architect of Fatehpur Sikri but Smith is wrong in ascribing Fatehpur Sikri to Akbar or even Akbar's times. Fatehpur Sikri is an ancient Hindu capital conquered by Babur from Rana Sangha in 1527. It was built by the Hindus centuries earlier and its Hindu record was destroyed by its Muslim conquerors, even as its Hindu images and inscriptions were tampered with by the latter.

On pages 314-15 Smith notes that "the so-called Jodh Bai's palace at Fatehpur Sikri, was built *about* 1570." This signifies his doubt about the building being really Jodh Bai's palace, and also about the date of its construction.

About the palace complex at Fatehpur Sikri Smith observes on page 320 that "Many of the principal buildings still stand almost intact, but much has been totally ruined. The remains of the ancient town, as distinguished from the palace precincts, are not considerable."

Smith is right. But he seems unaware of the implication of his remark. The town of Fatehpur Sikri was ruined in Babur's storming of it. Rana Sangha's brave Rajput army defended Sikri to the very last until nothing but the palace complex remained. That explains why the palace complex at Fatehpur Sikri is intact while the rest of the dwellings are ruined. It was these ruins which have been referred to by Western visitors to that township during Akbar's time.

This conclusion is fully borne out by Syed Muhammad Latif in his book titled "Agra—Historical and Descriptive." On page 8 of that book the author observes "Babur often resided at Agra, and it was at Fatehpur Sikri, near Agra, that his great and decisive battle with the Rajputs was fought in 1527,"

From the extracts quoted above from a few representative books the reader may note how all history books and tourist literature purporting to write about Fatehpur Sikri have misled the world of scholars, history students, guides, government officials and lay visitors about the antecedents of Fatehpur Sikri. They have failed to exercise any academic care, caution or discretion and have perpetuated unverified myths. We hope books of architecture and history the world over will rectify this great blunder and make a note that Fatehpur Sikri was not founded by Akbar but that it is a centuries-old Hindu township and that its architecture is entirely Hindu. The only Muslim 'contribution' in Fatehpur Sikri is limited to the disfigurement of Hindu engravings, implanting of tombs in Hindu palaces, courtyards and temples, superimposition of Muslim inscriptions, throwing away of Hindu images, the demolition of the gracefully curving trunks of the elephant statues at the elephant gate, and concoction of fraudulent accounts vaguely ascribing the founding of Fatehpur Sikri to Akbar. What Akbar founded was his court in Fatehpur Sikri since he had a ready Hindu palace-complex there conquered for him by his grandfather Babur.

II || *Salim Chisti*

Those responsible for perpetuating the myth that Akbar founded Fatehpur Sikri have tried to justify it on the basis of another myth. They maintain that Sheikh Salim Chisti was a saint ; that he used to live in a cave in a desolate place which is now occupied by the Fatehpur Sikri palace complex ; that Akbar was his devotee ; and that Akbar founded Fatehpur Sikri to do homage to Salim Chisti.

In this chapter we shall produce historical evidence to prove that all the four assumptions and assertions mentioned above are as baseless as the assumption that Akbar built Fatehpur Sikri.

Let us first examine the statement that Sheikh Salim Chisti was a saint.

Syed Mohammad Latif states¹ "Chisti (is the) name of a village in Persia. Salim Chisti's father Bahauddin was a lineal descendant of Sheikh Fariduddin surnamed Shakarganj. Farid traced his descent from Farukh Shah, king of Kabul. In the time of the great Tartar conqueror Chengiz Khan one of his ancestors Qazi Shoeb settled in Kasur (in Lahore district). He subsequently went to Multan. Fariduddin settled in Pak Pattan, then known as Ajuddhan where he died in 1269 A.D. According to the *Tabakat-i-Akbari* Sheikh Salim Sikriwal had performed pilgrimage to Mecca 24 times in his life. Once he remained in Mecca for 14 years. He died in 1571 A.D."

A footnote in the English translation of Monserrate's *Commentarius* states² "Sheikh Salim Chisti had settled at Sikri in 1537-38 and in the following year constructed a monastery and a school-house, to

1. P. 163, *Agra—Historical and Descriptive*.
2. P. 32, *The Commentary of Father Monserrate*.

which soon after a small mosque was attached...Prince Salim (future emperor Jehangir) was born in the Sheikh's house on 30th August 1569. In Abul Fazal's classification of the learned men of the time, the Sheikh is put in the second class. Father Monserrate, however, stigmatises him as vicious and wicked. He died in 1571 A.D."

From the above accounts it is clear that Salim Chisti had settled in Sikri (i.e. Fatehpur Sikri) in 1537-38 A.D. that is four years before Akbar's birth. How could Akbar then have founded Fatehpur Sikri? It should also be apparent that Salim Chisti was not put up in any monastery or in the wilderness because we have already adduced proof in the earlier chapters that Fatehpur Sikri was the capital of emperor Humayun who was Akbar's father. Likewise Akbar's grandfather Babur too mentions that he wrote a part of his memoirs while he stayed in the palaces at Fatehpur Sikri. All this shows that Salim Chisti stayed in the precincts of the captured Hindu temple and palace complex in Fatehpur Sikri. This also incidentally explains how Akbar's wives delivered their children in Fatehpur Sikri. Had Salim Chisti been a recluse living in a hut or a cave Akbar would not have sent his wives with their large retinues there for deliveries. It must also be realized that a recluse doesn't undertake women's deliveries. Nor would Akbar send his wives, who used to observe strict purdah, for delivery to a mere male like Salim Chisti. Even ordinary folk do not have women's deliveries conducted by a male. Males are forbidden entry in labour rooms. It is therefore absurd to assert that the deliveries of Akbar's wives were conducted by Salim Chisti, or that Akbar sent his wives to Fatehpur Sikri to have their children delivered under Salim Chisti's supervision or with Chisti's blessings. The fact is that Akbar sent his wives for deliveries to Fatehpur Sikri because he used to maintain a regular royal establishment in the conquered Hindu palace complex at Fatehpur Sikri.

Akbar as a shrewd monarch, known for his own loose moral character, would never entrust his wives to the care of Salim Chisti whom Father Monserrate, a contemporary Jesuit describes from personal knowledge as "vicious and wicked."

Even a partisan court-chronicler like Abul Fazal classifies Salim Chisti as a second class monk which is a third-rate rating.

The claim made above that Salim Chisti built a monastery and a school house at Fatehpur Sikri is obviously a bluff because the

so-called monastery and schoolhouse are all part of the ancient Hindu palace complex. There is nothing Muslim about them. Moreover there is no mention as to how much Salim Chisti spent on them, wherefrom did he procure the funds, who made the design, how many years did the building take, to whom did the land belong, where are the design drawings, and where was the need for those buildings if Salim Chisti was staying in the wilderness ?

We have already seen above that Salim Chisti had acquired the surname Sikriwal. He could not have acquired that name unless he had stayed in Sikri for years before Akbar built Fatehpur Sikri. This is another proof of the antiquity of Fatehpur Sikri disproving the claim that it was Akbar who founded Fatehpur Sikri.

The historian Vincent Smith records in a footnote that³ "Sheikh Salim Chisti of Fatehpur Sikri performed pilgrimage to Mecca 22 times...He was not a celebate. He died in 1571, about 92 solar years of age.. Father Monserrate gives him a bad character. The words 'stained with all the wickedness and disgraceful conduct of Mohammadians' probably imply an accusation of addiction to unnatural vice."

While in an earlier passage Salim Chisti was credited with having made 24 pilgrimages to Mecca Vincent Smith credits him with only 22. It may be that all these claims are based on the traditional bluffs and exaggerations of illiterate and fanatic Muslim hangers-on at Akbar's court. It may be that Salim Chisti may have been to Mecca at the most only half-a-dozen times in those days when international journeys were risky and took years.

According to Monserrate and Vincent Smith Salim Chisti was not a celebate, and he also used to indulge in homo-sexuality.

Salim Chisti's brother Ibrahim Chisti too was notorious. Akbar's court-chronicler Badayuni notes⁴ "In A.H. 999 Ibrahim Chisti died at Fatehpur. A sum of Rs. 25 crores of ready money together with elephants and horses and other chattels were appropriated by the imperial treasury and the remainder became the portion of his enemies who were his sons and his agents. And since he was noted for avarice and vice was accursed 'base of disposition and vile Sheikh'."

In Akbar's time brothers formed a joint family. They never lived separate. That means that the fabulous wealth and cavalry that

3. P. 73, Akbar the Great Moghul.

4. P. 387, vol. II, Badayuni's Chronicle.

Ibrahim Chisti left at his death was acquired and enjoyed jointly by the entire Chisti family. This shows that Sheikh Salim Chisti lived in right royal style. It is, therefore, no wonder that he lived in the Hindu palace precincts at Fatehpur Sikri as long as Akbar had not moved in there with his court and entourage. In fact one of the reasons for Akbar moving into Fatehpur Sikri was to prevent Sheikh Salim Chisti acquiring adverse possession of the palace complex against the crown. Viewed in this context all the details fall into place and form a composite rational picture namely that Sheikh Salim Chisti had a grand proto-royal establishment at Fatehpur Sikri. He was surrounded by all the luxury and vice that went with mediaeval Muslim court-life. That the "sons and agents" of the Chisti family were themselves the "enemies" of the Chisti household corroborates the conclusion that the atmosphere in the Chisti family was far from holy. Children bred in an holy atmosphere do not turn out to be vicious vagrants.

We shall now quote Badayuni himself to testify to the real reason behind Sheikh Salim Chisti's and Akbar's 'friendship.' Badayuni was a courtier of Akbar. Badayuni was also a fanatic Muslim. But even such a fanatic Muslim as he records⁵ : "And such was the disposition of the paragon of excellence. His Grace the Sheikh (Salim Chisti) that he allowed the emperor (Akbar) to have entree of all his most private apartments and however much his sons and nephews kept saying 'our wives are becoming estranged from us' the Sheikh would answer 'there is no dearth of women in the world. Since I have made you Amirs, seek other wives, what does it matter ?

Either make no friendship with an elephant driver
Or make a house fit for an elephant."

According to Badayuni, therefore, Sheikh Salim Chisti allowed Akbar free access to his own harem and to the wives of his sons and nephews. And when they protested he justified the licence that he allowed Akbar, on the ground that in exchange for the chastity of the women he had obtained for them temporal elevation at court. Salim Chisti also adds poetic flavour to his argument by quoting the Persian couplet mentioned above.

The above-quoted couplet recited by Salim Chisti to his nephews is proof that he consoled himself, his sons and his nephews that mortgaging the chastity of their women to Akbar in exchange for wealth, rank and other royal favours was a bargain because if

5. P. 113, *ibid.*

Akbar's friendship was desired there was no alternative but to accommodate his elephantine lechery.

Mediaeval chronicles and modern books which have tended to misrepresent Akbar's fondness for Sheikh Salim Chisti as arising out of Akbar's adoration for a holy man turns out to be a mere figment of the imagination from the very important testimony of two contemporary writers namely Father Monserrate, a Jesuit, and Badayuni, a Muslim. Akbar's liking for Sheikh Salim Chisti arose from a very practical consideration namely Akbar's lust for women. Since Salim Chisti too sought Akbar's royal favours for all his family it is no wonder that on the death of his brother Ibrahim the family was found to be owning fabulous wealth. A shrewd Akbar, who had already exploited the harems of the family, did not hesitate to confiscate all the wealth after Ibrahim Chisti's death.

The evidence led by us above demolishes the very basis of the Akbar—Salim Chisti myth deftly woven by interested chroniclers to foster the canard that Akbar founded Fatehpur Sikri out of spiritual devotion for Salim Chisti.

It is sometimes baselessly asserted and fondly believed that Sheikh Salim Chisti possessed miraculous powers, that Akbar got an heir to his throne through Salim Chisti's blessings, and that, therefore, Akbar named the prince 'Salim.' The name Salim was dear to Akbar because of the family favours that Sheikh Salim Chisti conferred on Akbar, as noted by us above. As for the Chisti's miraculous powers, at least two historians namely E.W. Smith and Keene discount the claim. On the other hand they purport to state that like any well-wisher though Salim Chisti may have expressed the wish that Akbar beget a male child, as ill-luck would have it Akbar's wife gave birth to a stillborn child. A substitute child was then found to masquerade as the new-born royal infant. Mr. Smith observes "It is possible as Keene says in his *Guide to Agra* 'that the Prince was a child substituted by the faqir (Salim Chisti) for a royal infant that was still-born (page 59 of Keene's book).'"

So even the claim that Salim Chisti possessed miraculous powers is discounted by discerning historians. On the other hand, this raises the possibility that Jehangir was not Akbar's son.

We propose to prove in this chapter that Salim Chisti has been buried in the royal Hindu temple which formed part of Fatehpur Sikri's ancient Hindu palace complex. All stories, therefore, about the tomb having been built after Sheikh Salim Chisti's death are motivated concoctions.

Besides the whole structure being a Hindu temple with its idol uprooted and thrown away or buried underneath even un-Islamic Hindu practices still continue to be in vogue at that shrine as before.

One Hindu practice which any visitor may note is that of devotees singing religious hymns to the accompaniment of an harmonium in front of the so-called Salim Chisti shrine. Such singing to the accompaniment of music goes on 'throughout the day during the annual Urs i.e. the ceremonies marking his death. Such music is played even though on one flank of the same quadrangle, close by the so-called tomb, is the so-called mosque. Muslims never allow music near mosques. So the fact that hymns in memory of Salim Chisti are sung to the accompaniment of an harmonium in front of the so-called tomb and by the side of the so-called mosque is proof of a strong pre-Muslim Hindu tradition firmly rooted in Fatehpur Sikri. Since the premises were converted to Muslim use and some of the Hindus who fought against Babur were converted to Islam after surrender the descendants of those converts continue the tradition of singing hymns to the accompaniment of music in front of their erstwhile temple in Fatehpur Sikri.

Another Hindu practice persisting in front of the erstwhile Hindu temple which now stands ostensibly converted as Salim Chisti's tomb, is that of Hindu women praying there for being blessed

with children. Maulvi Muhammad Ashraf Husain states¹ "Hanging on the bars of the three windows of the shrine are bits of thread and shreds of cloth tied there by brides and barren women both Hindu and Mohammedan...!"

Even the Muslim women mentioned above are descendants of Hindu converts. So it is only Hindu women, whether converts or otherwise, who pray at the shrine, for children. They have been continuing this practice from the time when the edifice, which now appears to be a tomb, was Fatehpur Sikri's royal Hindu temple. Why else would Hindu women go to Salim Chisti's tomb to pray for children? If the contention is that Salim Chisti had blessed Akbar with children we have already proved that belief to be a myth. Badayuni has told us that the real reason for the Akbar—Salim Chisti entente was women, not children.

We shall now quote book² after book to show how no body seems to know who built the so-called tomb, and when, and yet author after author has waxed eloquent over the mythical tomb.

Vincent Smith came very near grasping the truth when he noted that² "It is surprising to find unmistakable Hindu features in the architecture of the tomb of a most zealous Mussalman saint, but the whole structure suggests Hindu feeling, and nobody can mistake the Hindu origin of the columns and struts of the porch."

Had Smith only recalled another great British historian Sir H.M. Elliot's discerning remark that the history of the Muslim era in India, "is an impudent and interested fraud" he would have immediately realized that the traditional misleading accounts notwithstanding, the so-called Salim Chisti mausoleum in Fatehpur Sikri is—what it looks—an erstwhile Hindu temple.

Smith adds "The most exquisite, although not the most imposing edifice at Fatehpur Sikri is the white marble mausoleum of the old saint Sheikh Salim Chisti. He died early in 1572..The building was finished some years later. To the eye it seems to be wholly composed of white marble, but the dome is really built of red stone which originally was coated with plaster although now covered by a veneer of marble. The marble lattices enclosing the ambulatory round the cenotaph chamber, and the rich flooring, which were not included in the original design, were added by

1. P. 66, *A Guide to Fatehpur Sikri*,

2. P. 321 *Akbar the Great Moghul*.

Kutubuddin Koka, foster brother of Jehangir, probably at the beginning of the reign of that emperor."

In a footnote Smith says further that "Jehangir (R.B. ii, 71) states the cost of the whole mosque (not only the tomb) to the public treasury as having been half a million (five lakh) rupees, a figure incredibly low, if he refers to the total cost (Smith's Fatehpur Sikri, Part iii, Chapter II). Kutubuddin Khan Kokultash made the marble railing round the cemetery, the flooring of the dome and portico, and these are not included in the five lakhs. Kutubuddin, the foster brother of Jehangir was killed in 1607 so the work contributed by him must be earlier than that date. Latif (Agra, p. 144) after stating that the tomb of the saint was of pure white marble surrounded by a lattice work of the same material, proceeds to affirm that as originally *built* by Akbar, the tomb was of red sandstone, and the marble trellis work, the chief ornament of the tomb, was erected subsequently by Jehangir. As that emperor succeeded his father in Oct.-Nov. 1605, and his foster-brother was killed in 1607, the exquisite marble lattice would seem to date from 1606. The observation of E.W. Smith that the dome is built of red sandstone, originally coated with cement, but now veneered with marble, proves that a substantial portion of the structure was built of sandstone in the first instance, and subsequently made to look like marble. The material of the tomb (except the dome) and porch appears now to be solid marble. If sandstone was originally used either the building must have been pulled down and rebuilt or extensively veneered. I do not understand and no exact record of the subject seems to exist. The porch itself may be an addition to the original design, and dates from the reign of Jehangir rather than that of Akbar."

Smith's remarks are typical. They illustrate how scholars of Indian history have proved very gullible, None of them seems to demand any written record. They have all been roundly fooled into believing that during a 1000-year-long rule by alien Muslims in India tombs and mosques galore were constructed throughout the country and yet not a scrap of paper exists. Such stupendous naivete has resulted in wild speculation as seen above. Vincent Smith is at least honest enough to confess in despair after tying himself up in the most complicated knots of wild speculation, that he "cannot understand."

He has nothing to go by for any detail concerning Salim Chisti's death or burial. Despite traditional versions to the contrary

Sheikh Salim Chisti was not at all an important personage of Akbar's times. Had he been one his date of birth or at least the date of his death ought to have been on record. But as noticed by us earlier while some sources put Salim Chisti's death in 1571 A.D. Smith puts it in 1572 A.D. It is not known whether the tomb is in marble or red stone or in both or whether an earlier tomb was pulled down and another constructed. If that was so who pulled it down and why? Who thought of that sacrilege and who allowed it? Who had the time, money and interest to fiddle with dead people of a past generation instead of buttering one's own toast? What was the cost of the original building, then of its demolition, and then of the construction of the new tomb? Who paid for it? Which of the three that is Akbar, Jahangir or Kokultash built the tomb? How was Kokultash, whose short life hovered under the shadow of ultimate assassination, interested in building or adding to a tomb instead of worrying about saving his own life or constructing a house for himself, his wife or children? Anyone who bombards current texts of mediaeval history with such questions would at once detect the fraud in traditional versions.

Smith does not even know what the original design was like. How could he then be sure what was added or whether something was in fact added later? In fact the perambulatory passage he refers to proves that the building was an ancient Hindu temple. A Hindu temple has invariably a passage to take devotees around the idol. Smith's observation expressing surprise that the tomb of a zealous Muslim should be like a temple also points to the conclusion that Salim Chisti has been buried in a Hindu temple.

Another modern author Mr. B.D. Sanwal observes³ "The cenotaph itself is the replica of the tomb of the saint. The body of the saint lies buried in the crypt, the passage to which has now been sealed."

Why should the crypt of Salim Chisti's real tomb be closed when such crypts in other Muslim tombs have been kept open? The reason could only be that if at all Salim Chisti has been buried in the nether chamber with him must be buried many Hindu idols that were removed from the temple which was turned into his tomb.

Another intriguing aspect of Salim Chisti's so-called tomb, is that while Muslim graves are usually triangular mounds Chisti's tomb alone has a rectangular plinth of the size of a bed, built over

3. P. 62, *Agra and its Monuments*, by B.D. Sanwal.

his burial site. The rectangular platform which visitors are made to believe in as the cenotaph of Salim Chisti, could well be hiding buried Hindu images. Mediaeval Muslim fakirs invariably lived in the ruins of Hindu buildings. Later they were buried in the very place where they lived. The same is the case with Salim Chisti. He lived in the temple in the Fatehpur Sikri palace complex after Babur had conquered the township from Rana Sangha. The Hindu images in the temple were shoved underneath. Later when Sheikh Salim Chisti died he too was buried in the basement and the basement permanently sealed. When elsewhere in Fatehpur Sikri there are and were images and carvings of Hindu deities it follows that the so-called tomb of Salim Chisti which is obviously a temple must have had Hindu images. If, therefore, any real archaeological investigation and research has to be made regarding Fatehpur Sikri not only the surroundings of Fatehpur Sikri but the crypts of the scores of tombs that clutter the palace complex must be avidly scoured. One is certain to find many Hindu idols and inscriptions under them.

Maulvi Muhammad Ashraf Husain notes⁴ "Sheikh Salim's tomb was built after his death which took place in 1572 A.D. (Footnote : The original structure of the tomb as erected by Nawab Qutubuddin Khan Kokultash was of red sandstone entirely faced with white marble with the exception of the dome which was plastered over. It was about 1866 that by the order and under the supervision of Mr. Mansell the collector of Agra the dome was veneered on the outside with white marble. 2. Kokultash covered the cenotaph with marble and surrounded it with the beautiful mosque screen vide Tuzuk-i-Jahangiri, Persian text—Allygarh edition 1864, p. 262)."

The above account too like others is vague. It does not mention the precise date of Salim Chisti's death. It does not explain why of all people Kokultash should construct the original structure, and not Akbar who was supposed to be so spiritually attached to Salim Chisti. The amount and years spent on building the tomb are not mentioned. It is also not explained why and how fanatic Muslims chose a Hindu design for the tomb.

Mr. Husain adds "Sheikh Salim rests, according to tradition in earth brought from Mecca, in a closed crypt exactly beneath the marble cenotaph. This latter is always covered by a pall, and a

4. P. 64. A Guide to Fatehpur Sikri.

wooden canopy supported on slender octagonal pillars inlaid with fine mother-of-pearl work protects it. (Footnote : The pall is taken off every year on the night of the 20th of Ramzan when the cenotaph is washed with rose water)."

We wonder why the pall is not taken off every day and why is it taken off only at night once a year ? For proper research into the antecedents of Fatehpur Sikri's palace complex this fact will have to be properly investigated. This secrecy perhaps dates from the time the Hindu temple was put to Muslim use.

On page 66 of the same book Mr. Husain adds that "In one of these (inscribed panels) on the south 988 A.H. (1580-81) is recorded which probably refers to the date of the erection of the mausoleum."

Had Salim Chisti's tomb been really built by Akbar or anyone else there was no reason why he should not have explicitly mentioned it in the inscriptions which contain only Koranic extracts. The date 988 A.H. obviously refers not to the erection of the building but to the engraving of Koranic verses on an erstwhile Hindu temple.

On page 67 of his book Mr. Husain states "Over the head of the door is a gilded Persian inscription in Kaskh characters recording the praises of the Sheikh and his death in 979 A.H. (1572 A.D.)"

If the so-called tomb bears so many engravings why does it not contain any mention about the designer, the date of commencement and the completion and the cost ? The implication of this silence is obvious namely that Salim Chisti has been buried, if at all, in an erstwhile Hindu temple. The dates refer to the carving of the Muslim inscriptions on a Hindu temple.

Mr. Husain adds "The fantastical serpentine struts supporting the eaves round the top of the porch and the facades of the tomb have been copied from those in a crude form in the Stone-Cutters' Mosque...The interspaces between the curves and the struts and the stays have been filled in with exquisitely carved tracery for the sake of ornamentation. The tracery is mostly of geometrical design...Floral patterns have also been introduced."

All these are unmistakable signs of the building having been a Hindu temple. Only Hindu temples have serpentine struts, they are highly ornamented and have floral and geometrical patterns drawn on them. The similarity between the so-called Stone Cutters' Mosque and the so-called Chisti Tomb is emphatic proof that both those buildings were part of the centuries-old Hindu palace complex

which Akbar made his capital for some years following his father Humayun's precedent.

In like manner other graves in Fatehpur Sikri too are implanted in Hindu buildings. On page 69 of his book Mr. Husain observes that "The large domed chamber containing Nawab Islam Khan's grave is square on the outside but octagonal inside. Around the chamber are 32 other graves. The Nawab's tomb, canopied by a wooden frame supported on pillars is ornamented with geometrical devices, flowers in gold etc. The entrance door to the chamber is very interesting being in stone in two monolithic leaves, the styles and rails of which are inlaid with encaustic tiling (now much decayed) arranged in circles and semi-circles. It is one of the very original doors now left in Fatehpur Sikri...The Zenana Rauza contains the remains of Bibi Hajyani the saint's wife and of many other ladies of the family."

If as Mr. Husain says the stone door to Nawab Islam Khan's tomb is the only original one remaining in Fatehpur Sikri it should be very useful for researchers to visualize what kinds of doors Hindu Fatehpur Sikri had before it was lost to the Moghuls. The octagonal design of the so-called Islam Khan tomb is another proof of its Hindu origin because mediaeval Hindu buildings have been overwhelmingly octagonal.

An instance of how usurped Hindu buildings are sought to be explained away by fantastic myths claiming a Muslim origin for the building may be had in the version quoted by Mr. Husain on page 71 of his book. He says "Close by, a child's tomb covered by a small concave roof is generally shown by the guides. Local tradition asserts that Sheikh Salim had a baby named Bale Mian, aged six months. One day he saw his father buried in deep reflection after a visit from Akbar and asked him why he sent away the emperor in despair? The holy man calmly answered that the emperor's request for a son who might succeed him could not be granted as all his children were fated to die in infancy unless someone gave his own instead. At this the child offered his own life and was found dead shortly afterwards."

Closely examining the above story we ask whether a six-month-old child can speak? Whether it can scan despair on his father's brow? Whether it can be confided with the ponderous matters discussed with an emperor? What was Salim Chisti's source for asserting that all of Akbar's children were fated to die in infancy? Who told him that if somebody else's child were sacrificed Akbar

would have an heir ? If only one child was sacrificed how come that Akbar had several children ? How does a Muslim child bear the Sanskrit name "Baal" (meaning child) ? A number of such questions could be relevantly asked to debunk the above myth. The truth lies elsewhere. In India there are many so-called Muslim shrines passing under the dubious description of some "Balay Mian" or the other. At Bhairaich in the province of Uttar Pradesh also one comes across a "Balay Mian" shrine. That was originally the temple of Baal—Aditya i.e. the morning sun. When it was captured and put to Muslim use as a tomb the name was deftly changed to "Balay Mian." Thus even as terrorized Hindus were converted to Islam under Muslim rule, Hindu shrines coming under Muslim occupation got converted into Muslim "shrines". So wherever the name "Balay Mian" is repeated in India researchers may safely assume that it was originally a temple dedicated to the morning sun from whom Indian Kshatriya clans claim descent, The Balay Mian shrine at Fatehpur Sikri thus is a Hindu sun temple.

It may have been observed in the passages quoted above that modern writers have clutched at some mention about Fatehpur Sikri in Jehangir's chronicle. That chronicle has already been proved by Sir H.M. Elliot in his critical study to be a bundle of myths and therefore most unreliable. If Salim Chisti had died by 1571-72 why should not accounts of Akbar's reign contain any reliable mention about the construction of his tomb ? The omission is clear proof that Sheikh Salim lies buried in the Hindu temple in which he lived.

In accounts of Fatehpur Sikri given in history books and tourist literature a certain building has been boosted as the Jami Masjid i.e. the main mosque. But that building is not a mosque at all. It is an erstwhile Hindu temple. In fact what is being misrepresented as a mosque is only a part of a building—only one flank of a quadrangle, a sort of a verandah on one side.

The entire building is a vast paved quadrangle. In the middle of one flank is the towering triple-arch gateway known as the Buland Darwaza. Such triple arches to gateways are a Hindu tradition. Ahmedabad has such a triple-arch gateway leading to the ancient Hindu locality still known as Bhadra. The main Bhadra-Kali shrine in that area is now being misrepresented as the Jama Masjid of Ahmedabad.

In the middle of another flank is what is called the imperial gateway. The flank opposite to the Buland Darwaza has also a gateway which is now barred and locked. Since Hindu buildings generally have entrances on all the four sides a fourth gateway must exist in the flank which is now called the Grand Mosque. It is this flank opposite the imperial gateway which is being tom-tommed as a mosque. It must be realized at the outset that a genuine, original mosque is never one flank of a huge building. It is an entire building. In this rectangular building enclosing a huge central courtyard is located the beautiful Hindu temple in which, it is said, Sheikh Salim Chisti lies buried. There are also a couple of other graves which litter the courtyard. But in the corner near the Imperial Gate, is a huge canopy under which nestle scores of other graves. Had one flank of this building been really, originally intended to be the main mosque its courtyard would not have been equipped with

towering and superb gateways to be cluttered up with scores of graves. The whole quadrangle is more of a graveyard than a mosque.

Even the graveyard is a subsequent graft implanted by Muslim conquerors in a Hindu temple courtyard. Had Akbar founded Fatehpur Sikri he wouldn't set apart a magnificent and majestic courtyard equipped with towering and superb gateways, to be cluttered up with the graves of an insignificant multitude. Moreover Akbar wouldn't like an eerie graveyard close to his palace.

The irresponsible manner in which this huge royal courtyard of a majestic palace has been converted into a graveyard could only be possible at the hands of Muslim conquerors who had nothing but contempt for the Hindus and their idol temples. Who would otherwise waste huge royal funds on providing a majestic setting for the graves of non-entities ? It is possible that in the cellars under those graves, as in the cellar of Salim Chisti's grave, Hindu idols and inscriptions would be found buried. Government's archaeological department must undertake its excavation, investigation and research. If they do not individuals and institutions interested in real historical research must undertake the task.

Some of the graves in the courtyard are of emperor Babur's Muslim soldiers who were slain by Fatehpur Sikri's Hindu defenders before they lost that city to Babur in the battle of Fatehpur Sikri (not Kanwaha) in 1527 A.D. We draw this conclusion from Babur's remark in his Memoirs that after the battle he raised a tower of infidels' heads (i.e. heads of the Hindus slain) on the hillock. The Fatehpur Sikri palace complex is located on a hillock. Babur would not take the trouble of raising a barbarous tower of Hindu heads on the hillock if the battle had been fought only in the surrounding plains. The fact that he found enough Hindu heads to raise a tower with on the hillock shows that a number of distinguished Hindu generals and scions had laid down their lives in a last-ditch stand in the palace-complex itself. So the graves are not all of Salim Chisti's relations. Some of them are of Muslims of two generations earlier slain by the Hindu defenders of Fatehpur Sikri.

Having thus proved that the so-called Jami Masjid is only a verandah of a huge majestic Hindu temple-yard turned into a Muslim graveyard, after its conquest, we shall now quote authority after authority to show how history has been burdened with false accounts even with regard to that fancied mosque like every other aspect of Fatehpur Sikri.

Maulvi Muhammad Ashraf Husain writes¹ that the Jami Masjid "is the largest and grandest building in the city and ranks amongst the finest mosques in the east."

The above needs a closer examination. Mr. Husain is wrong in calling it the largest and grandest building since what is large and grand is the graveyard and not the so-called mosque. Moreover it will be shown hereafter that the grandeur is all due to the fact that it was an erstwhile temple.

Mr. Husain then exposes the falsity of mediaeval Muslim assertions when he adds that "The mosque is said to be an exact copy of the great mosque in Mecca but this is not correct for... some structural forms, especially the pillars are supposed to be Hindu in style. The tradition seems to have originated from a misrepresentation of the chronogram inscribed on the central archway of the mosque (literally...The proto-type of the mosque at Mecca) which really means that on account of its chasteness the mosque built for Sheikh Salim Chisti deserves reverence like the Masjid-i-Haram."

It may be noted how gullible historians, guides and lay visitors have been misled into believing that the building is a copy of the mosque in Mecca. Secondly it shows how wishfully faulty has been the translation of Muslim inscriptions even by Government historians and archaeologists. Thirdly it may be noted that even Muslim accounts confess that far from having any resemblance to any mosque the building is of the Hindu style. Fourthly it may be noted that the so-called mosque is stated in the above passage as having been built "for" Sheikh Salim Chisti. We shall hereafter quote other historians who assert that either it is not known who built the mosque and when or that Salim Chisti himself built the mosque. This is illustrative of the wild, speculative, wishful, communal writing that passes for profound scholarly historical and tourist literature on mediaeval Indian history.

Mr. Husain further adds² "The Masjid proper is divided into three main porticoes, a central domed chamber and a long pillared hall on each side. The halls are again sub-divided into three parts each. On each side of the chapel are aisles divided up by lofty columns supporting heavy stone beams carrying the roof. At the end of each hall is a set of five rooms *probably* for attendants and

1. Pp. 55—58, A Guide to Fatehpur Sikri.

2. Pp. 59—53, *ibid*.

above them are Zenana galleries for the use of ladies. The dome covering the large chamber is exquisitely ornamented in colour decoration. The chamber is one of the most beautiful ones in India and most elaborately decorated with colour designs and inlay in marble and glazed tiles. The marble floor in the chamber was laid later in 1605 A.D. by Nawab Kutubuddin Khan Kokultash, a grandson of Sheikh Salim Chisti. The niche in the central chamber is more ornate than the others in the side-halls. Surrounding the arch are verses from the Quran embossed in golden letters...The ornamentation of the side halls is also very attractive. The soffit of the archway is ornamented in coloured designs and just over the entrance is an inscription 'giving the date of the erection of the mosque 979 A.H. (1571-72 A.D.). It is interesting to note that tradition ascribes the building of the Jami Masjid to Sheikh Salim Chisti *who is said to have erected it at his own expense*. The Jawahar-i-Faridi, a manuscript history of the family of the saint, says that Muzaffar Shah of Gujerat had vowed to send a handsome offering to the Sheikh if he succeeded in getting back his kingdom, and that his desire having been fulfilled he sent a large sum of money to the Sheikh *who began to build the Masjid in 1571-72*. Local tradition strongly refutes the assertion that the mosque was really erected by Akbar. There is a Persian inscription on the central archway of the Prayer Hall, the verses of which say that the masjid was ornamented by Sheikh-ul-Islam during the reign of Akbar. Now it is *highly probable* that the fact that Sheikh Salim laid the foundation of a monastery and a mosque in 971 A.H. (1563-64 A.D.) after his return from the Haj, *has been the source of this misunderstanding*. According to *Badayuni* the mosque was constructed by Akbar for Sheikh Salim Chisti in the course of five years. A passage in Jehangir's Memoirs is by far the most important in this connection as it states that a sum of five lakhs of rupees was spent on the mosque from the royal treasury. The walls of the mosque are surmounted by crested battlements."

We shall now analyse the above passage. At the outset it refers to the "Masjid proper" which means that Muslim tradition has no explanation for the entire wing, the entire verandah which doesn't constitute the "Masjid proper." It regards only a central part of it as the "mosque proper." This is but natural when a huge royal Hindu temple courtyard has been converted at random into a graveyard-cum-mosque. Such use and conversion is bound to leave several parts of it unexplained or improperly accounted for.

The pillared halls and the lofty columns are all attributes of Hindu temples. Genuine, original mosques have no pillars lest Muslim congregations reciting Namaz with closed eyes dash their heads against the pillars in front. This is an important detail which those studying or researching Indian history may note. Any pillared building masquerading as a mosque anywhere in the world must be deemed to be an erstwhile temple or mansion.

The "rooms for attendants" is a lame Muslim explanation for a misused Hindu temple-building. The so-called ladies' galleries could be galleries used by Hindu women congregating for religious discourses and festivals at the royal temple, if at all.

The exquisite colour-designs with which the various parts of the building have been decorated are a common Hindu embellishment. The motifs and pattern are all exquisitely Hindu. This detail too proves that the so-called Jami Masjid in Fatehpur Sikri is a captured and converted Hindu temple.

That the marble floor was laid by Kokultash in 1605 is obviously a wild guess like every other statement regarding Fatehpur Sikri, is apparent.

When the inscription on the so-called mosque refers only to its "embellishment" historians have blundered in interpreting that word as the "erection" of the mosque. This shows the dangerous and flimsy foundations of the mediaeval Indian history that is being taught and assumed in educational and research institutions all over the world.

The claim in the Muslim chronicle titled Jawahar-i-Faridi that Sheikh Salim Chisti built the so-called mosque is rightly disbelieved by Mr. Husain. This should be enough to awaken students and scholars to the fact that that chronicle and other mediaeval Muslim chronicles are concoctions and must never be believed. Anyone trying to assess the life of Salim Chisti from that chronicle or other Muslim chronicles would be obviously completely misled.

Even the word "embellished" used in the inscription must be understood in a figurative sense. The actual ornamental designs found adorning the so-called mosque being all Hindu workmanship all that the inscription means is that Salim Chisti graced the "mosque" by his presence. It may thus be seen that high flown Muslim inscriptions when properly examined amount to nothing. The year 1563-64 in which Salim Chisti embellished the "mosque" after his return from Mecca means, therefore, that in 1563-64 Salim

Chisti said his prayer in that wing of the erstwhile Hindu temple.

Obviously the year 1571-1572 invented by the writer of *Jawahar-i-Faridi* chronicle, and 1563-64 mentioned in the inscription form the flimsy bases on which teachers, professors, archaeologists, researchers and writers of history-books have indulged in wild guesses about the founding of Fatehpur Sikri. It is high time therefore that all text books, research volumes and tourist literature based on such fanatic guesswork are repudiated forthwith. The damage it has done has spread like a canker even to the field of architecture inasmuch as students of architecture are misbelieving ancient Hindu architecture for Muslim architecture and going into raptures over it. The field of literature too has been contaminated by false historical deductions inasmuch as poets and writers have sung the praises of "Muslim" architecture on the basis of what is in fact Hindu architecture.

Mr. Husain is wrong in plumping for *Jehangir's Memoirs* as an important source because it mentions Rs. 500,000 as the amount spent on the so-called Mosque. Sir H.M. Elliot has already pointed out how what are called *Jehangir's Memoirs* are wishful concoctions of some imaginative and mean flatterer. We find full corroboration of Sir H.M. Elliot's profound assessment in the small detail quoted by Mr. Husain. Accounts of Akbar's reign have been written by at least three well-known courtier-chroniclers namely Baduyani, Nizam-uddin and Abul Fazal. Had Akbar or his so-called Guru Salim Chisti really constructed the so-called mosque they should have recorded a detailed account giving the date on which it was begun, the date of completion, the designer and the cost. Obviously none of them makes any mention. The next dependable source should have been the *Jawahar-i-Faridi* which purports to be a chronicle of the Salim Chisti family. When leaving these direct sources Mr. Husain feels compelled to clutch at the straw of some shady chronicle like *Jehangir's Memoirs* written a generation later a discerning historian can detect how *Jehangir's Memoirs* has recorded imaginative figures which flowed out of the pen of the writer according to his fancy at the time of ghost-writing those so-called *Memoirs* from day-to-day.

Incidentally, the short discussion above shows how the three chronicles of Akbar's reign written by his own courtiers, *Salim Chisti* family's chronicle and *Jehangir's Memoirs* are all unreliable concoctions. When these five random samples are shown to be historical fictions it need not be stressed that every Muslim chronicle, at least of mediaeval India and perhaps of other parts of the world

must be treated as the most dangerous and misleading historical source-material. No incident, statement, date, description, distance, location or claim contained in them should be taken at its face value unless verified from other sources. This was long realized and tersely expressed by the great British historian Sir H.M. Elliot in his memorable finding that the history of the Muslim era in India, is an "impudent and interested fraud."

The last statement in Mr. Husain's passage quoted by us : "The walls of the mosque are surmounted by crested battlements" is additional proof that the so-called mosque is an erstwhile temple which formed part of the Hindu palace complex. A mosque erected by or for a fakir should not need crested battlements.

Another author Mr. B.D. Sanwal writes³ "It is said that this (Jama Masjid) was modelled on the Jama Mosque in Mecca but this is not the case. The mosque is typically Indian in design and execution. It was built in 1571 according to the Persian chronogram on the main arch. The entire walls of the mosque are covered with marble tracery and paintings. Such ornamentation is typical of Indian craftsmanship. South Indian temples exhibit examples of this trend."

Mr. Sanwal comes very near grasping the truth but is apparently unable to penetrate the smoke-screen of myths crediting the creation of Fatehpur Sikri to Akbar.

He has obviously used the word Indian where he should have said that the so-called mosque "is typically Hindu in design and execution." Mr. Sanwal is right in detecting that the decor of the so-called mosque is identical with that of South Indian temples. This also incidentally proves that North Indian temples and South Indian temples have a common Hindu decor. Mr. Sanwal is right in pointing out that such ornamentation is never undertaken in a genuine, original Muslim mosque.

Like other historians Mr. Sanwal has been misled by the Muslim over-writing on a captured Hindu temple. We have already seen earlier that the inscription refers only to embellishment and not construction. And since ornamentation of a building used as a mosque is forbidden by Islam a fakir like Salim Chisti would never add any decoration to a building which was used as a Muslim mosque. This proves that the decorative patterns on the walls and ceiling of the so-called mosque are of Hindu origin. So when the

3. P, 63, *Agra and its Monuments*,

Muslim inscription says that Salim Chisti embellished the mosque either it is meaningless, idle engraving of the type that revellers chisel on picnic spots, or that it at the most means that Salim Chisti graced the mosque with his presence. The 1571 mentioned in the inscription may mean if at all that the erstwhile royal Hindu temple at Fatehpur Sikri was disfigured and desecrated by Muslim overwriting in 1571 A.D. The dates mentioned in other Muslim inscriptions on Fatehpur Sikri's buildings, and elsewhere throughout the Muslim world should be considered as evidence, if at all, only of the date of the scribbling. The other claims made in the inscriptions must be *prima facie* discounted and disbelieved unless corroborated by other weighty evidence.

It may be recalled that Mr. E.W. Smith is also reminded of South Indian temples of the 10th and 11th century (page 19, part iii) when he deals with the so-called Salim Chisti-tomb. Since that tomb and the so-called Jami Masjid are close to each other and both have decor like South Indian temples, as observed by Mr. Sanwal and Mr. E.W. Smith respectively, it is clear that Hindu art whether of the South or the North is identical. It also leads to the tentative conclusion that Fatehpur Sikri may have been built by its Hindu rulers in the 10th or 11th century. That means that even in Akbar's time Fatehpur Sikri's palace-complex must have been at least 500 years old even as we, in misbelieving it to be of Akbar's time, regard it to be about 400-year-old from our own time.

Mr. E.W. Smith dealing with the towering Buland Darwaza (gateway) observes⁴ "The portal...supplies the place of a minaret, which none of the Fatehpur Sikri masjids possess. "This is a very important point but its implication seems to have been lost on Mr. Smith himself because of generations of tutoring and brainwashing by misleading history books, archaeological accounts and tourist literature. The fact that none of the so-called mosques in Fatehpur Sikri have a single minaret is emphatic proof that they are not genuine Muslim mosques but only usurped Hindu temples and mansions. Incidentally, it also proves that Akbar and Salim Chisti did not lay even a single brick or stone over another during their lifetimes. Had they undertaken any building-work they would have first provided at least minarets to the Hindu buildings which they and their followers had started using as mosques.

The Muslim penchant for converting everything Hindu viz.

4. Pp. 4-5, Part IV, the *Moghul Architecture of Fatehpur Sikri*.

whether human beings or captured buildings, may be illustrated by a typical observation of historian Vincent Smith. Writing about Akbar's court he says⁵ "There were numerous musicians at court... The fact that many of the names are Hindu, with the title 'Khan' added, indicates that the professional artist at a Muhammadan court often found it convenient and profitable to conform to Islam."

The Muslim historian Ferishta states⁶ "Akbar, in this year (1576) went to Ajmer and employed Shahbaz Khan Kumbo against Koombulmere. Akbar returned to Fatehpur Sikri. The great mosque in Fatehpur was finished during this year." So here we have another Muslim historian nonchalantly ascribing a fanciful date of his own invention for the completion of the so-called great mosque in Fatehpur Sikri. It may also be noted that he talks of completion without mentioning when the building was commenced, what was the amount spent, who paid for it, who was the designer, and if it was a Muslim who designed it why has he built the mosque in the Hindu style? Apparently those who have written on and taught mediaeval Indian history have failed to verify the dogmas passed on to them, with such searching questions. The result is that the whole world has been misled regarding facts of Indian mediaeval history and Hindu architecture.

A sample of shady and slipshod mediaeval Muslim chronicle-writing may be had from Badayuni's remark that⁷ "In 971 A.H. Sheikh-ul-Islam Fatehpuri Chisti on his return from Mecca laid the foundation of the building of a new monastery the like of which cannot be shown in the whole world."

The phrase "laid the foundation" used in Muslim chronicles invariably means that a Hindu building was appropriated for Muslim use. So all that Badayuni purports to say is that in 971 A.H. on return from Mecca Salim Chisti began using a grand Hindu building in Fatehpur Sikri as a monastery. The term that the building is unparalleled in the (Muslim) world of Badayuni's fanatically narrow conception indicates that he is probably referring to the so-called Jama Masjid in Fatehpur Sikri. If that is so and if it is seriously claimed that it was built by Salim Chisti why are the other important details about its designer and cost missing? Why is the design Hindu? And how many years did the building take to complete? Badayuni's phraseology means that "the foundation of Muslim worship was laid

5. P. 308, Akbar the Great Moghul.

6. P. 154, Vol. II, Ferishta's chronicle translated by J. Briggs.

7. P. 73, Vol. II, Muntakhabut Tawarikh.

in a Hindu building i.e. Muslims started invoking Allah in the building in which Hindus used to worship their idols.

Badayuni is an adept at such fraudulent writing. Because he used to concoct events and data he is often seen mentioning "five years" as the period taken to complete any building whether it be a city, fort, mosque or palace. Five years is the pet figure which drops out from his pen off and on when making false claims to Hindu buildings on Akbar's behalf. As an illustration we may quote his observation that⁷ "The emperor (Akbar) built a lofty palace on the top of the hill of Sikri near the monastery and ancient chapel of the Sheikh (Salim Chisti) and a high and spacious mosque of stone. In the space of about five years the building was finished and he called the place Fathpur and he built a bazar and baths and a gate. And the Amirs one and all built themselves towers and lofty palaces. And the author found the date of the commencement of the whole palace, mosque, chapel etc. to be 976 A.H." That a whole city could be conceived and built in five years is fantastic and fanatic nonsense. It is curiouser than an Arabian Nights tale woven extempore. Badayuni unwittingly drops a clue to his concoction when he says he "found" the date to be 976 A.H. Since he was a courtier living in Fatehpur Sikri at Akbar's court there was no reason why he should have searched for and "found" the date. He and other Muslim chroniclers have made the world believe that it was Akbar who built Fatehpur Sikri. If that is so Badayuni should have said that he was writing from personal knowledge having attended the foundation-laying and completion ceremonies and occasionally supervised the buildings or at least noticed their growth from time to time. Another noteworthy fact is that a court chronicler like Badayuni disposes off the description of the founding and building of a whole new city in just half-a-dozen lines. Does this not indicate that the description camouflages the fact that Akbar simply moved his court into an ancient Hindu capital?

Since fanatic Muslim writers considered it derogatory to the Islamic pride and false prestige of their 'august' monarchs that they should make do with holding their Islamic courts in second-hand, captured Hindu 'Infidel' buildings, writers like Abul Fazal and Badayuni sought to camouflage the fact by writing fictitious accounts. And since such concoctions were too heavy a burden even for their servile conscience they had to slur over the fictitious building of whole cities in a few blurred lines of anomalous, enigmatic and inconsistent writing, quoted by us at a number of places in this book.

The so-called mosque which is at first rashly asserted to be of the Mecca pattern turns out on closer inspection to be nothing short of a South-Indian pattern temple. Truth has been thus turned upside-down in most matters concerning mediaeval history and archaeology to give false credit to Muslims.

14 || *The Buland Darwaza*

The most outstanding landmark of Fatehpur Sikri is its towering gateway called the Buland Darwaza.

It is¹ "about 176 feet high from the ground below and 134 feet high from the pavement in front. (The gateway) is the highest in India and one of the (tallest) in the world."

Mr. Husain is wrong in adding that "the gate (is) no part of the original design having been erected sometime after the completion of the mosque as a triumphal arch to commemorate his (Akbar's) victory in Deccan. In fact it was erected in 1575-76 A.D. and the year 1010 A.H. (1601-2 A.D.) given on the east side of the central gateway evidently refers to Akbar's return to Fatehpur Sikri after his Deccan expedition and not to the completion of the Buland Darwaza."

Firstly it must be realized that whosoever built it Fatehpur Sikri was not built in a patchwork fashion according to the changing whims of any monarch. It is a city planned as a complete, consummate entity equipped with a complicated waterworks. As such the Buland Darwaza is part and parcel of the original design and not an afterthought.

Those ascribing the founding of Fatehpur Sikri to Akbar find themselves confronted by a number of idle and inconsistent dates engraved on different buildings in that township by Akbar's or other Muslim monarchs' stone-cutters. Historians have blundered in clutching at these dates as evidence of the construction of those buildings at Akbar's orders. Such historians must realize that the inscriptions proper scrupulously refrain from making any claim to building-construction. This means that the dates refer to the time

1. Pp. 55-56, A Guide to Fatehpur Sikri,

when Muslim over-writing was done on an existing Hindu building. This is graphically proved by two widely different dates engraved on the Buland Darwaza. Since Akbar's reign was full of aggressive campaigns against neighbouring principalities some date or the other is always bound to coincide with some campaign. Thus of the two Muslim dates engraved on the Buland Darwaza one happens to be just after the victory in Gujerat, and the other just after his campaign in the Deccan.

Historians who presume Fatehpur Sikri to have been founded by Akbar are therefore hard put to explain as to which of the two dates marks the construction of the Buland Darwaza. Following their own reasoning to its logical conclusion they would have to say that Akbar constructed a part of the gateway to commemorate his victory in Gujerat and engraved that date on that part. With some astrological premonition he perhaps knew that he would complete the remaining part of the gateway a few decades later when he would gain another victory in the Deccan. Later Akbar's fancied premonition having been fully vindicated he completed the remaining part of the Buland Darwaza and inscribed another date on it. Such will be the absurd conclusion that will emerge from the traditional blind methods of historical research being adopted in India.

In this connection we would like to emphasize that the place where an inscription is located on a monument is also important. The builder generally places an inscription at some central place. If he has to record two inscriptions he would generally place them symmetrically or in some other logical order. The inscriptions on the Buland Darwaza have been recorded at random considered in the context of the shape, design and height of that gateway. This little detail also discloses the fact that the inscriptions are the handiwork of some interloper and intruder and not of the original builder.

Secondly we would also emphasize the fact that the inscribers themselves lay no claim to building-construction. They have very honestly refrained from making any claim to building anything. Under such circumstances later historians have been guilty of a serious academic lapse in blindly ascribing Fatehpur Sikri to Akbar.

The inscriptions are in the nature of rambling, irrelevant writing which can only come from usurpers who have no reverence for the buildings they happen to occupy by right of conquest. It is in this light that the two inscriptions on the Buland Darwaza have to be studied. We have already quoted what those two inscriptions are, in an earlier chapter hence we need not repeat them here.

Like most other mediaeval gateways the Buland Darwaza's arched vault is also built in the form of a semi-octagon. Octagonal buildings and semi-octagonal arched gateways are Hindu architectural shapes going back at least to the Ramayanic age if not earlier.

²"The immense alcove is pierced by three recessed entrances (of which) the central (one) is the largest." It forms the main entrance and is known as the Nal Darwaza i.e. the Horse-shoe Gate because its wooden door panels are studded with horse-shoes.

Rajputs in their warlike-tradition used to honour the memories of their steeds distinguishing themselves in action, by erecting their statues and preserving the shoes of those horses by nailing them to the wooden gateways of Rajput townships, forts and garrison posts. At times the shoes of horses belonging to great Rajput rulers—Rajas, Maharajas, Ranas—used to be of silver. A number of such horse-shoes belonging to the brave Rajput cavalry which sallied forth to many a battle from the Hindu capital of Fatehpur Sikri in the many centuries before Akbar may still be seen adorning the Buland gateway of Fatehpur Sikri. Those shoes don't belong to Muslim horses because Islam frowns on any commemorative marks for humans and animals. The Fatehpur Sikri gateway had also some silver horse-shoes according to tradition mentioned by Mr. Husain. They were obviously stolen during Muslim occupation.

The other tradition of the Rajputs namely of erecting the statues of distinguished horses is apparent from such statues found in the Red Fort in Agra and at several places in Rajasthan.

Historians who cannot reconcile such features and the numerous inconsistent dates engraved in Fatehpur Sikri by occupying Muslims, are forced to indulge in academic antics and acrobatics asserting that Akbar first built some buildings haphazardly, then pulled them down, then erected some others. Such logical twists and contortions notwithstanding they are unable to make out a logical and consistent, incontrovertible and universally acceptable account of Akbar's fancied founding of Fatehpur Sikri because their very basic assumption that Akbar founded Fatehpur Sikri is unwarranted.

The fallacious and fanciful assumptions regarding the origin of this gateway are clearly brought out in Vincent Smith's observation that³ "The Buland Darwaza (Lofty Gateway) was finished in 1575-76 and *in all probability*...is usually believed to have been erected to serve as a memorial of the conquest of Ghjarat (1573). It is usually

2. P. 56, A Guide to Fatehpur Sikri.

3. P. 76, Akbar the Great Moghul.

believed to have been erected in A.D. 1601-2 because that is the date of an interesting inscription on it recording Akbar's triumphant return from the Deccan war. But the gateway cannot possibly date from that year. Akbar had ceased to reside at Fatehpur Sikri in 1585 when he went north where he remained for 13 years. In 1601 he merely paid a flying visit (to Fatehpur Sikri) and made use of an existing monument as offering a convenient place for the record of his recent triumph. His inscription-writer and skilled stone-carvers were in attendance in his camp and would have executed his orders with all speed. Fatehpur Sikri was deserted and ruinous in 1604 and must have been far advanced in decay in 1601. At that date the emperor could not have thought of erecting there a costly building on the scale of the Buland Darwaza."

Those are memorable words. Vincent Smith is absolutely right in concluding that the Deccan campaign inscription has been carved on an already existing Buland Darwaza and does in no way indicate its erection. But Smith's belief that the Buland Darwaza must have been erected by Akbar to commemorate the victory over Gujerat is unwarranted. Even the Gujerat victory inscription is recorded by Akbar on a Buland Darwaza which had been existing for centuries earlier. Akbar and other Muslim rulers had an army of stone-carvers who littered captured Hindu buildings with Muslim inscriptions, as is apparent from Vincent Smith's observation quoted above. Arabic, Persian and Urdu engravings on buildings all over the world must be closely examined with cautious suspicion. In most cases it will be found that historians have blundered in connecting those engravings with the origin of those buildings though the inscriptions make no such claim. At times even if the inscriptions do stake a Muslim claim for the building such claims must never be taken at their face value. If subjected to vigorous and vigilant scrutiny they would be found to be unfounded.

15 || *The Complicated Waterworks*

In founding Fatehpur Sikri centuries before Akbar its Hindu founders had provided it with a complicated and elaborate waterworks. Muslims with a desert tradition have had no resources, practice, aptitude or occasion to attain any grounding in waterworks. The historian Al Biruni who has recorded his impressions of the India over 900 years ago when Mohammad Ghazni invaded this country has emphatically stated how Muslim invaders looked in wide-eyed wonder even at mere river-ghats i.e. the wide bathing platforms rising tier upon tier and at towering temples at river-sides.

This single fact should have been enough to convince discerning and vigilant scholars that all mediaeval buildings, forts, palaces and mansions, though some of them now masquerade as tombs and mosques, being equipped with elaborate waterworks, water-heating arrangements, complicated running-water channels and cascades, are all of Hindu origin. Their being ascribed to this or that sultan is due to chauvinistic Muslim accounts claiming an Islamic origin and ownership for them out of long Muslim occupation.

The entire city had first to be provided with a huge reservoir. Such an artificial lake had been constructed by ancient India's master-planners who planned Fatehpur Sikri as the capital of the Hindu ruling chiefs of the area centuries before the 3rd generation Mogul emperor Akbar. Akbar's own grandfather Babur has referred to that reservoir by recording in his memoirs that while in search for a suitable site for his camp prior to his battle with Rana Sangha in 1527 A.D he chose a flank of the Fatehpur Sikri reservoir to ensure enough water for his soldiers and animals.

Despite such unambiguous mention of that great lake by Akbar's own grandfather blundering modern historians blindly ascribe the

authorship of that lake to Akbar. One such typical assertion is found in Dr. A.L. Srivastava's book which notes¹ "Akbar had constructed an extensive reservoir to the north of Sheikh Salim Chisti's mausoleum at Fatehpur Sikri. This was done by raising a high and powerful embankment. On July 28, 1582 the embankment gave way and the tank burst. Only one man lost his life."

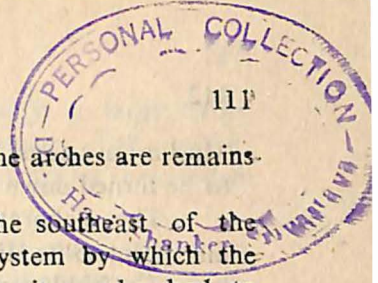
The few lines quoted above themselves contain an important cue disproving that Akbar had commissioned the reservoir. Had Akbar constructed that reservoir it wouldn't have burst within just over a decade of its construction. If it did burst so soon after construction it leads to the inevitable conclusion that Akbar's engineers were duds. The question then arises that how could such duds who failed so miserably in providing an enduring waterworks to Fatehpur Sikri build that magnificent palace-complex which is still standing firm? Another question is that if they were all Muslims building for a Muslim monarch and junta how is it that the township is entirely of the Hindu style? Another important question is what action did Akbar take against those responsible for building a short-lived reservoir since the tank-burst not only endangered Akbar's own life when he was picnicking by its side, but also forced him to abandon a royal capital—which, we are told, he so fondly built at a huge cost? An elaborate inquiry or summary trials followed by mass hangings of the erring engineers should have been on record if we are to believe the story that it was Akbar who commissioned the vast reservoir, the complicated waterworks and the buildings in Fatehpur Sikri.

The above discussion should make it clear that the huge artificial lake which provided water and fish to the Rajput rulers and residents of that ancient Hindu capital was constructed centuries before Akbar with Hindu expertise.

Describing that lake Mr. E.W. Smith notes² : "What is now fields around the Hiran Minar was in Akbar's time a lake about two miles in width and six or more in length from which the capital was supplied with water. The Ban-Ganga torrent falls into the Gambhir to the northwest of Fatehpur Sikri. Below the junction for a few miles the river used to be called Ban-Ganga or Uttanganga but opposite Fatehpur Sikri it is generally known as the Uttan-Ganga; and it is this river which used to feed the lake. Where the Bharatpur road crosses the Uttan-Ganga it is supported on a viaduct in several

1. Pp, 300-301, Vol. I, Akbar the Great.

2- Pp, 38-56, Part III, The Moghul Architecture of Fatehpur Sikri.



spans, and in the piers separating the spans of the arches are remains of sluice gates.

"There was another water supply on the southeast of the palaces. It was with some difficulty that the system by which the city was supplied with water was traced by the writer, who had to spend some time in unearthing and tracing the conduits which were hidden by the accumulated debris of ages.

"If tradition does not err a spray played from the roof of Mariam's Bath to that of her house in order to cool it during summer.

"There are a great number of baths about the city. Besides others there is one called the King's Bath in front of the Buland Darwaza, another by Abul Fazal's house, a third by the Hiran Minar, a fourth in which some very prettily cut and painted plaster work is to be seen.

"(In) the sweet tank on the side of an inclined road leading from the Diwan-i-Aam to that going to Nagar there is a perfectly dark room, from which, according to tradition, a passage formerly led to Agra. In the Fort in Agra the guides point out the entrance, now blocked up, of a passage which is said to have led to Fatehpur Sikri.

"Few of the visitors who flock to Fatehpur Sikri see these baths, nor have they any idea of their existence, as being out of the beaten track the guides never show them. They are certainly among the most interesting ruins in the city. Till recently they have been practically unknown and unfrequented by people living even so near as Agra. They have been used for some years past by the native inhabitants as cattle-stables. They are so unique in design (that) money would not be ill-spent in clearing out the rubbish and underpinning the walls and conserving them generally."

Constructing such artificial lakes to serve as water-reservoirs for townships was a common town-planning practice of the Hindus in ancient and mediaeval India. Almost in any mediaeval and ancient town such as Alwar, Udaipur and Ajmer such artificial lakes can be seen even to this day. The Fatehpur Sikri lake too would have been full of water to our own day if Muslim occupation had not resulted in its destruction. So the conclusion we arrive at is that far from Akbar constructing the lake his regime was responsible for the bursting of Fatehpur Sikri's ancient picturesque Hindu lake. Muslims were not builders but desecrators of all the magnificent architectural splendour that India abounded in at the time of the

Muslim invasions. Current concepts of Indian history have thus to be turned down side up to get at the truth.

The elaborate baths abounding throughout Fatehpur Sikri also point to its Hindu origin since Muslims have no use for baths.

The hidden conduits to which E.W. Smith refers is an ancient Hindu skill and technique.

A nearby township referred to as "Nagar" by Smith, is a Sanskrit name and is a pointer that the entire surrounding region was ruled by Hindus.

There could not have been an underground passage all the 23 miles from the Red Fort of Agra to Fatehpur Sikri had Akbar started building Fatehpur Sikri in 1570 and abandoned it in 1585 A.D. Digging and paving a 23-mile long underground tunnel will require decades. At present it is assumed that Akbar also built the Red Fort, Agra but this too is as baseless a bluff as ascribing Fatehpur Sikri to him. Both are very ancient Hindu constructions as is apparent from the ancient subway connecting them. A separate book can be written to prove that historians have blundered in ascribing the authorship of the Red Fort in Agra to Akbar.

The unfrequented but superb baths now being used as cattle-stables referred to by Smith point to the need of better conservation of the whole area by the Archaeological Department. That Fatehpur Sikri has been in ruins ever since Akbar's grandfather Babur stormed into that Rajput township is apparent from European travellers' accounts quoted by us earlier. If the Government archaeological department continues to be slumbersome at least the public should undertake to clean and preserve the magnificent ruins of majestic Fatehpur Sikri which is one of the few specimens of ancient Indian town-planning expertise that have survived the vandalism of invading Muslims.

Dilating on the waterworks of ancient Fatehpur Sikri another author Mr. Husain notes that³ "The water of Khari Nadi was obstructed and the dam thus built supplied water to the entire locality and the palaces on the ridge, as well as to irrigation canals traces of which are still extant. The great artificial lake (was) about six miles long by two miles wide. (It is now dry)"

The fact that the lake also provided irrigation to the surrounding fields of Hindu farmers is another indication that the lake was constructed in ancient times by an indigenous royalty and not by invaders who had come to plunder the country.

3. P. 45, A Guide to Fatehpur Sikri.

Mr. Husain adds⁴ "On the north of the road is a large Baoli (a well with steps leading to the water). The diameter of this well is about 22'-6" and it is protected by an octagonal structure surrounded by chambers."

Building huge wells, providing chambers around it rising to several stories, and providing steps to approach the water is a common Hindu practice.

Mr. Husain continues: "The machinery for lifting the water, was put in the side-chamber where massive stone beams that used to support the axle of a wheel may still be seen. On the south of the well runs an aqueduct by which water was conducted into a reservoir by the side of the road, with domed chambers on either side. From this reservoir it was again lifted to another well or tank near the Hathi Pol (Elephant Gate) and thence it flowed through a channel to a large tank beneath the well adjoining the eastern side of the gate. It was again raised to the roof of the cloisters inside the Hathi Pol over which it flowed by means of channels. They are still traceable and lead to some reservoirs in a building near the arched gateway. From here the water was raised to the top of the gate and disposed to the various buildings by means of channels some of which are still extant. The outlet explained above supplied water to the buildings on this side of the town but there was another outlet extending from the top of the gateway to a tank against a room on the north side of the road leading from Birbal's Palace to Maryam's House below the closed viaduct connecting Jodh Bai's palace with the Hiran Minar. It was thence carried to Maryam's bath and thence flowed past the north side of Maryam's House into the Anup Talao. On the north of this tank was an overflow passing beneath the covered way that connected the Girls' School with the Turkish Sultana's House along the east side of the paved Pachchisi Court. It went past the Diwan-i-Khas and beneath the cloister on the north and emptied itself into a large tank on the other side. This tank is built on arches by the side of the road leading to the village of Nagar. There was another water supply and one of the large reservoirs and wells connected with it may still be seen near the inclined road leading to the Hakim's Hamam."

The above extracts are enough to give the reader an idea that even on a cursory survey Fatehpur Sikri is proved to have many wells, cisterns, tanks, one huge lake, intricate water-lifting mechan-

4. P. 48, *ibid.*

isms, channels, conduits and aqueducts. That Akbar could construct all this and build an entire township within the space of about 15 years, and also live there at the same time, and then abandon it as soon as it was complete sounds like an academic farce or fantasy.

Medieaval Muslim regimes were hotbeds of intrigue, squalor, drinking orgies, murder plots and massacre-sprees. All education had come to a standstill. For any community to claim any skills from irrigation to architecture it must have a broadbased social structure of general education and not of barbarism and drug-addiction. No education or skills can thrive in conditions of chaos and vice. This should also prove that the magnificent forts, and mansions that have been converted into tombs and mosques are of a time prior to Muslim invasions.

Even the Taj Mahal in Agra, which is wrongly believed to be a tomb⁵, is provided with an elaborate water supply and distribution system by its ancient Hindu builders. Its ancient water channels may still be seen under its red stone courtyard.

5. The Taj Mahal is a Hindu Palace, by P.N. Oak.

16 | *Abul Fazal's Testimony*

Akbar had a courtier called Abul Fazal. This Abul Fazal has left us a voluminous work called *Ain-i-Akbari* purporting to be an elaborate account of Akbar's reign. But Abul Fazl has been almost universally branded as a "shameless flatterer" because his chronicle has been found to be a magnificent attempt at suppressio veri and suggestio falsi under Akbar's imperial patronage.

This appraisal of Abul Fazal is borne out by the account of Fatehpur Sikri that he has left us. In his attempt to vaguely suggest that Fatehpur Sikri was built by Akbar, when actually Akbar was staying in an ancient Hindu royal city captured by his grandfather, Abul Fazal uses vague wording.

Mr. Husain writes:¹ "Abul Fazal in his famous work entitled the *Ain-i-Akbari* sheds some light on Fatehpur Sikri of Akbar's time and mentions some buildings etc. set up by the emperor. 'Fatehpur Sikri', says the historian (Abul Fazal) 'was a village, formerly one of the dependencies of Biana and then called Sikri. After the accession of His Majesty (Akbar) it rose to be a city of the first importance. A masonry fort was erected and two elephants carved in stone at its gate inspire astonishment. Several noble buildings also rose to completion and although the royal palace and the residences of many of the nobility are upon the summit of the hill, the plains likewise are studded with numerous gardens and mansions. By the command of His Majesty a mosque, a college and a religious house were also built upon the hill, the like of which few travellers can name. In the neighbourhood is a big tank 12 karah in circumference and on its embankment His Majesty constructed a spacious courtyard, a minar,

1. P. 9, A Guldo to Fatehpur Sikri.

and a place for the game of *chaugan* (polo); there elephant fights were also exhibited. In the vicinity is a quarry of red stone whence columns and slabs of any dimensions can be excavated. In these two cities (i.e. Agra and Fatehpur Sikri) under His Majesty's patronage carpets and fine stuffs are woven and numerous handicraftsmen have full occupation."

If this is all the description that an arch-historian, supposed to have devoted a whole lifetime to nothing except writing a detailed account of the reign of Akbar, has left us about a magnificent royal capital that his master is supposed to have built, it leaves us none the wiser. It gives us absolutely no vital statistics. Like the whisperings of youthful lovers Abul Fazal's notings amount to 'sweet nothing.'

When Abul Fazal says that Sikri (Fatehpur) which was a village earlier rose to be a city on Akbar's accession he fully corroborates our conclusion that Fatehpur Sikri which had been ruined by Babur's storm-troopers and only intermittently occupied by a negligent Muslim royalty thereafter had been reduced to the desolation of a village. When Akbar came to the throne, out of fear of his guardian Behram Khan, with whom Akbar's relations had become strained, Akbar maintained Fatehpur Sikri as a second capital. He kept his wives there. Akbar himself used to go and stay there occasionally. Thus Fatehpur Sikri which had had a long gap of neglect during 1540 and 1555 A.D. when his father Humayun roamed as a fugitive outside India, rose to be a city when Akbar began using it as an alternative seat of his imperial government. This is exactly what Abul Fazal means. How else can a village acquire the status of a city of the first calibre overnight on Akbar's accession? So, even Abul Fazal's devious noting confirms that Sikri had royal and commoners' dwellings from which Hindus had been ousted, and in which not many Muslims stayed because Muslims were then few in number, and no Muslim sovereign had his court there between 1540 and 1556.

When Abul Fazal says that a "masonry fort was erected" he does not say who erected it. This is his way of slurring over inconvenient details. Abul Fazal adds that "elephants at the gate inspire astonishment." In this he is obviously referring to Muslim astonishment when Akbar's Muslim entourage first moved in to occupy this Hindu city. Since Islam forbids the raising of any statues a city built by Muslims for a Muslim sovereign won't have elephants at its gate. Moreover no architect or designer is mentioned. The dates of commencement and completion are not mentioned. How and when were all the numerous gardens, buildings, wells and waterworks constructed

and who paid how much for what, is not mentioned. Who surveyed the land, how was it acquired, from whom, and how was it allotted and for what price, is not stated. It is also not stated how the huge lake was created. Abul Fazal's vague remark about "the mosque, a college and a religious house—the like of which few travellers can name" reminds us of a school student who when asked in an examination paper to write an essay on the scenic grandeur of the Alps disposed it off like Abul Fazal with the terse and casual line that "the scenic grandeur of the Alps is indescribable." Abul Fazal too calls the so-called "moque, college and religious house" as unique because Hindu buildings misappropriated for Muslim use are bound to appear curious to Muslim viewers. So this observation of Abul Fazal also points to the existence of an earlier Hindu palace complex. Abul Fazal's reference to a college does not elaborate on the university to which that college was affiliated and the schools from which students were supposed to seek admission to the Fatehpur Sikri college. He also fails to explain in what way did the mosque differ from the 'religious house'.

The phrase "were built upon a hill does not say by whom. Moreover English translators have blundered in using the word "built" in translating the misleading and vague phraseology used by mediaeval Muslim chronicles. When mediaeval Muslim chronicles use the word "founding" a mosque or township what they mean is seizing a Hindu building or township for Muslim use.

We have also shown in an earlier chapter how the word "embellished" used by Muslim chroniclers has been wrongly translated as "built" when it only means "graced". This underlines the need for a reappraisal of Muslim chronicles. All the conclusions drawn from them heretofore are wide off the truth.

Abul Fazal in referring to the Hiran Minar does not say that it marks the burial spot of any pet deer or elephant. This shows how subsequent historians have added fanciful explanations for mediaeval buildings about which they have nothing to go by.

Abul Fazal's reference to a stone quarry nearby obviously means that when the long neglected captured Hindu township of Fatehpur Sikri had to be got ready for Akbar's occupation stone was brought from a nearby quarry for repairs. His reference to both Agra and Fatehpur Sikri as equals proves that like Agra Fatehpur Sikri too must be at least 2,000 years old. This conclusion is fully corroborated by Abul Fazal's next remark that carpet-makers and other craftsmen had settled down in both cities. Such traders become

native to a city not overnight but out of hundreds and thousands of years of unbroken tradition. The fact that there were such hereditary tradesmen in Fatehpur Sikri proves that the city had been founded centuries before Akbar. Thus we see on a closer study of even the vague and sketchy references to Fatehpur Sikri left by Abul Fazal that every sentence of his exudes the conclusion that Akbar had occupied an earlier Hindu township.

We shall now quote references to Fatehpur Sikri from Abul Fazal's own *Ain-i-Akbari* :—

²“The imperial workshops in the towns of Lahore, Agra, Fatehpore, Ahmedabad and Surat turn out many masterpieces of workmanship.”

The above remark proves that Fatehpur Sikri even during Abul Fazal's time was considered as ancient as the other towns mentioned above along with it.

³“All kinds of carpet-weavers have settled here and drive a flourishing trade... These are found in every town especially in Agra, Fatehpur and Lahore.”

⁴“Maulana Jalaluddin of Multan, a profound scholar was ordered from Agra (to Fatehpur Sikri) and appointed Kazi of the realm.”

⁵“In the 17th year, after the conquest of Ahmedabad Akbar on the 2nd Safar 981, returned to Fatehpur Sikri.”

Since Akbar's reign began in 1556 the 17th year of his reign gives us the year 1573 A.D. If Akbar returned to Fatehpur Sikri in 1573 A.D. it means that he was already settled there earlier with all his entourage. He could not have settled there before 1573 A.D. had Fatehpur Sikri not been a ready township. This automatically proves that the traditional belief that Fatehpur Sikri was founded by Akbar is unwarranted.

Had Fatehpur Sikri been really founded by Akbar his court chronicler Abul Fazal should have devoted a large part of his chronicle *Ain-i-Akbari* to describing in detail the building of the township. Such an account should have stated why Agra had been found unsuitable, who suggested the wilderness (as is maintained) of Sikri as a suitable site, who surveyed the land, how was it acquired, how much money was paid to acquire the site, how was the land

2. P. 93, Blochmann's translation.

3. P. 57.

4. Pp. 133-4.

5. P. 343.

shared by Akbar and his nobles, who were the principal courtiers who built mansions, who constructed the designs for all these thousands of buildings, who planned the township, when and how was the water reservoir planned, designed and constructed, how much money was spent on all this, and when all this was ready what necessitated its sudden abandonment, how could Akbar live at a site which was under construction, how was that site inhabited by about 200,000 people while the city was under construction, how had a regular bazar been held in Fatehpur Sikri as in Agra if the city was being built and how had craftsmen settled there from generations?

Currently accepted concepts of Indian mediaeval history must be bombarded with such searching questions to reveal their falsity. This is what happens with regard to the traditional claim that Akbar founded Fatehpur Sikri when that belief is hammered with such searching questions. The claim turns out to be a falsehood foisted on history.

17 | *Badayuni's and Nizamuddin's* *Testimony*

Like Abul Fazal Akbar's two other courtiers namely Badayuni and Nizamuddin have left us first-hand accounts of Akbar's reign. All such courtiers of mediaeval Muslim courts being abject servants of the crown earned a living by writing imaginative, wishful, chauvinistic flatteries of the monarch and the ruling alien Muslim junta. But it is well known that falsehoods can always be exposed by a little cross-questioning. When we closely examine Badayuni's and Nizamuddin's allusions to Fatehpur Sikri we find that however much they attempt to convey the impression that Akbar founded Fatehpur Sikri they fail to carry conviction. On the other hand the very expressions that the two chroniclers use to make it appear that Akbar built Fatehpur Sikri betray their discomfiture.

Let us first refer to some of Badayuni's allusions to Fatehpur Sikri. Badayuni's chronicle is not confined to Akbar's reign. He begins from many centuries earlier. So when he deals with the conquest of north India by Akbar's grandfather Babur the chronicler Badayuni writes¹: "In the meanwhile Rana Sanka had arrived on the confines of Biana, and was doing damage to the country, and had after a halt of a few days reached Fathpur. Babur Padishah, with a small body of the soldiery which he had with him, left the capital of Agra with the object of engaging him in battle."

The above extract is clear proof that even in 1527 when Akbar's grandfather Babur founded the Mogul empire in India Fatehpur Sikri was a walled town where Rana Sangha, the then ruler of north India had come and stationed himself with his huge army. Rana Sangha

1. P. 445, Vol. I, English translation of Muntakhabut Tawarikh.

would not encamp in Fatehpur Sikri unless it had royal palaces and a massive battlemented wall.

In an unguarded moment, perhaps when he was in an angry mood, Badayuni lets us into the secret of how chronicles were got written to order at Muslim courts. He writes²: "In this (972 A.H.) year the building of the city of Nagarchain took place. On this subject one of the nobles at the time of the composition of the Akbarnama (chronicle of Akbar's reign—got written to order) ordered me to compose some lines, which I here insert without alteration. (But) it is one of the traditional wonders of the world, that of that city and edifice not a trace now is left so that its site is become a level plain."

The above passage is a remarkably disarming disclosure of how educated people at Akbar's court were "ordered" to record bland falsehoods. So, poor, helpless Badayuni had to record that Akbar founded a whole city called Nagarchain. The very name is a Hindu name. But Badayuni, perhaps in a surly mood, added that though he had willy nilly recorded that Akbar founded Nagarchain not a trace of that city was anywhere to be seen.

Similar court-orders may be visualized for Fatehpur Sikri compelling the writer-courtiers to record that Akbar founded Fatehpur Sikri when he took a decision to shift his court from Agra to Fatehpur Sikri.

Since false statements can never stand searching scrutiny the poor chroniclers Badayuni, Abul Fazal and Nizamuddin had to make-do with vague, rambling, hazy and anomalous references to Akbar's fancied founding of Fatehpur Sikri.

Records of criminal investigations have shown that criminals often betray some uniform traits in the crimes they commit. Similarly Badayuni when giving false credit to his master Akbar or other Muslim highups for founding usurped Hindu buildings inadvertently mentions a period of five years during which the construction was completed no matter whether he was mentioning a mosque, a fort or a whole township. We shall produce a few sample instances of this weakness of Badayuni.

Badayuni notes³: "In this year (971 A.H.) the project of building the fortress of Agrah was conceived and its citadel which had before been of bricks, he (Akbar) had built of hewn stone...in the course of *five years* it was completed..."

2. P. 63, Vol. II, *ibid.*

3. P. 74, Vol. II, *ibid.*

Later again Badayuni writes⁴ "In this year...(976 A.H.)...the emperor built a lofty palace on the top of the hill of Sikri near the monastery and ancient chapel of the Sheikh (Salim Chisti). And he laid the foundation of a new chapel and of a high and spacious mosque of stone. In the space of about *five years* the building was finished and he called the place Fatehpur and he built a bazar and baths and a gate. And the Amirs one and all built themselves towers and lofty palaces. And the author found the date of the commencement of the whole palace, mosque, chapel etc. to be 976 A.H."

The reader should test the veracity of the above two passages by bombarding them with numerous questions of the type mentioned by us earlier with reference to Abul Fazal's testimony. Moreover when Badayuni says that Agra and its fort were commenced to be built in 971 and completed in five years he implies that they were ready in 976. In the subsequent passage Badayuni says that the Fatehpur Sikri buildings which were begun in 976. A.H. took five years to build. That means that Fatehpur Sikri and Agra city and fort were built by Akbar consecutively from 971 to 981 A.H. This is a tall order for any regime. It also raises the question whether earlier references to Fatehpur Sikri and Agra found in numerous histories are all false or Badayuni has recorded a falsehood? Obviously Badayuni is making a false statement. His own reference (in Vol. 1) to Fatehpur Sikri of the time when Akbar's grandfather Babur had yet to defeat Rana Sangha, and found the Moghul empire belies Badayuni's claim in the second volume of his chronicle that Akbar built a number of buildings in Fatehpur Sikri. There is also another detail which debunks his claim. If both Sheikh Salim Chisti and Akbar built mosques in Fatehpur Sikri how is it that while there are typical Muslim mosques with tall, slender minarets in almost every important city of India in Fatehpur Sikri alone there is not a single minaret anywhere?

That Badayuni like Abul Fazal is known to record bland falsehood is apparent from another trait of his. Whenever he refers to the death of any Hindu, no matter how high in rank, connected with Akbar's court Badayuni says "The scoundrel went to hell." How can Badayuni sitting in Agra or Fatehpur Sikri know whether a deceased Hindu has been admitted to heaven or has been consigned to hell? In short, Badayuni was prepared to record the most atrocious

4 P. 112, *ibid*.

lies in support of his monarch and his religion Islam.

Let us now scrutinise what Nizamuddin, another courtier of Akbar, has to say about the fancied founding of Fatehpur Sikri by his imperial master.

Hereunder is the relevant extract :

“A⁵ narrative of the incidents of the 14th year of the Ilahi era, “An account of the reasons of the founding of the town Fatehpur.

“As on several occasions His Majesty had sons born to him who had died (in their infancy). His Holiness the asylum of the country, who was acquainted with all truths and knowledge of God, Sheikh Salim Chisti, who resided in the town of Sikri, which was within 12 karolis of Agra, and of whom His Majesty the Khalifa-i-Ilahi had a high opinion, and to whom he had gone on several occasions to see him and had stayed in his house for several days, and the holy man had given him glad tidings of the arrival of prosperous sons, His Majesty had great hopes ; and he went several times to see the Sheikh, and he stayed with him each time for 10 or 20 days and laid the foundation of a lofty building on the top of a hill near the khanqa of the Sheikh. For the Sheikh also the foundation of a new khanqa and a lofty mosque, the equal of which is not to be found today anywhere in the world was laid in the neighbourhood of the royal palace. Each one of the amirs also built a mansion or house for himself. As one of the consorts became enciente at this time, His Majesty took her to Sikri, and left her in the house of the Sheikh, and he himself remained sometime in Agra and sometime in Sikri and ordered the erection of bazars and public baths there.”

Nizamuddin, who is supposed to be a historian, thus disposes off the entire description about the planning and building of Fatehpur Sikri in 22 printed lines covering half-a-page without committing himself to anything worthwhile.

Even in that sketchy, dubious and suspicious reference to the building of Fatehpur Sikri Nizamuddin rambles and lingers over long-winding and dilatory attributes of Akbar and Sheikh Salim Chisti. In such vague wrappings, as though very reluctantly out of some unseen compulsion, the chronicler makes some cursory and blurred references to Salim Chisti and Akbar building something in Fatehpur Sikri. At the same time he also feels compelled to admit that Sikri was a town in which Salim Chisti used to stay earlier and

Akbar also used to repair for 'occasional sojourns' of 10 to 20 days' duration. This explains why Nizamuddin makes only some hazy and hasty references to the founding of Fatehpur Sikri by Akbar. As we have pointed out earlier the word founding used in mediaeval chronicles should be taken to mean the Muslim occupation of a Hindu building.

The devious language used by Abul Fazal, Badayuni and Nizamuddin reveals that their conscience was ill at ease in trying to convey at somebody's orders that Akbar founded Fatehpur Sikri.

That such orders used to be handed down from the emperor asking the chroniclers to record what the emperor wanted to be recorded has been expressly stated.

The reader may also note the suspicious similarity in Nizamuddin's and Badayuni's phraseology in hinting that not only Akbar but all his courtiers too built suitable edifices in Fatehpur Sikri.

Methods of criminal investigation and judicial scrutiny are thus very useful in appraising the veracity of mediaeval Muslim chronicles.

If these methods are applied in taking a second closer look at Indian and world history many current concepts and conclusions will have to be drastically revised.

18 || *Incongruities in the Traditional Story*

Any falsification or forgery is bound to stumble against several incongruities and inconsistencies. This is a general rule which enables detection of crime and judicial investigation.

Since Fatehpur Sikri was not founded by Akbar but existed several centuries earlier the traditional version ascribing the founding of Fatehpur Sikri runs into a number of inexplicable facts and leads to absurd conclusions. We have discussed many such in the foregoing chapters. In the current chapter we propose to highlight a number of other incongruities in the traditional version.

In the Fatehpur Sikri palace complex one building is currently termed by the guides and guidebooks as "Ankh Michauli." This is the indigenous name for the game of "Hide and Seek" played by children. Visitors are confidently told that Akbar had that building constructed to play "Hide and Seek" with young girls. Had Akbar been so childish as to want to waste his time playing "Hide and Seek" with young girls he could never have built up a huge empire. Such frivolous explanations have had to be added because the Muslim ruling junta which occupied a Hindu city could find no specific use for many buildings which the erstwhile Hindu rulers had built for their own way of life.

It should also be noted that whether it be Fatehpur Sikri, the Taj Mahal or any other fort, tomb, mosque, mansion or palace the average visitor sees only an infinitesimal part of it. Each one of those buildings has many underground stories, chambers, subways, cellars, vaults and ancillary ruins in the peripheri. All those must be cleared, cleaned and investigated. Looked at from this point of view there is yet a vast scope for research in mediaeval history in India. If Fatehpur Sikri's underground apartments, subways and peripheral ruins are

properly inspected they will bring to light a mass of evidence for which the Akbar version of Fatehpur Sikri will have no explanation because the Akbar version is hard put to explain away even the few buildings of the palace-complex which are accessible to the average visitor.

¹“The lower ends of the struts (supporting the roof of the “Ankh Michauli” building) are carved each with the heads of a trunked monster from whose open jaws issues forth a raised serpentine scroll terminating at the top of the struts in a grotesque crocodile-like head.” On the astrologer’s seat top stone-wreaths too there are similar carvings. This has no explanation in Muslim theology. For Hindus it is common to adorn their buildings with such designs.

²“On the west corner of the (Pachchisi) court is a low unpretentious building....It is traditionally known as the Girls’ School and was connected by cloisters to the Turkish Sultana’s house on the east. The original purpose of the building is doubtful.”

That there should be a building called a “Girls’ School” in a royal township fancied to have been built by Akbar, is the height of absurdity. Was Akbar even literate himself? His own son Jehangir and other historians have recorded that Akbar was a stark illiterate. Will an illiterate monarch have only a Girls’ School? And in the forbidden precincts of a Muslim palace will commoners’ girls be able to attend school? If no such girls could attend what is the point in building a school?

Is it conceivable that in mediaeval times when the percentage of literacy even among males was very low Akbar would found a Girls’ School but no boys’ School? Did the mediaeval age provide schools for Muslim girls? And if Akbar did have such a school do the court chroniclers like Abul Fazal, Badayani and Nizamuddin record any description anywhere about the number of students, the curriculum, the standards taught, the head mistress and the hours during which the school assembled? There is not a word about it anywhere. Moreover Akbar was not a famous educator known for his interest in women’s education. All these considerations show how absurd the “Girls’ School” concept is. The “Girls’ School” and “Ankh Michauli” are frivolous names given at random to Hindu palace apartments which came under Akbar’s occupation. Those mistakenly attributing the authorship of Fatehpur Sikri to Akbar have no rational explanation for such incongruities. Since Muslim occupiers

1. P. 18, *A Guide to Fatehpur Sikri*.

2. P. 20, *ibid*.

did not have any specific use for Hindu buildings frivolous explanations and titles got inadvertently attached to them during Muslim occupation.

³“Behind the Painted Chamber” (The Lower Khwabgah alias Dreamhouse—which is another frivolous name) is another room traditionally known as the residence of a Hindu priest...”

Why should a Muslim court have a Hindu priest's room but no room for a Muslim priest? This is a clear indication that despite three centuries of Muslim occupation Fatehpur Sikri continues to have its earlier Hindu associations intact. Unless Fatehpur Sikri has had several centuries of firm Hindu traditions such little details as the Hindu priest's room could not survive three centuries of Muslim graft.

⁴“On the north side of the Panch Mahal is a large open court on two sides of which were two buildings said to have been used as the hospital.” The author Mr. Husain, himself a Muslim, and writing his guidebook under Government patronage is obviously very hesitant and non-committal in stating that “the building is said to have been used as a hospital.” His embarrassment is natural since no Muslim palace-complex of mediaeval times is ever known to have had hospital apartments or buildings, Akbar's chroniclers too have made no mention of the so-called hospital. The hospital story is therefore another instance of how the various buildings forming part of Fatehpur Sikri's Hindu palace complex having had no suitable Muslim justification have had to take recourse to fantastic explanations and nomenclatures.

⁵A “large tank beneath the pavement of the (so-called) Masjid quadrangle...is known as the Birkha.” Birkha is the corrupt form of the Sanskrit word “Varsha” meaning rain. The Hindu temple which now stands converted as Salim Chisti tomb, has hollowed columns through which rain falling on the temple used to flow in the tank underneath. This is an ancient Hindu engineering gimmick to store rain water for future use. Had Akbar built Fatehpur Sikri he would not have chosen a Sanskrit name for this water tank. Incidentally this is yet another instance of how all water tanks in Fatehpur Sikri bear Hindu, Sanskrit names.

The so-called Stone Cutters' Mosque is another incongruity.

3. P. 28, *ibid.*

4. P. 31, *ibid.*

5. P. 68, *ibid.*

Firstly it has no minaret. Secondly why would poor stone-cutters be allowed to have any mosque in a palace complex? Are not stone-cutters and other labour supposed to clear out as soon as a palace is ready? Are stone-cutters and the other lowly people ever allowed to approach anywhere near a palace after a palace is built? If ever such people are allowed will not the sovereign's life be in danger? And if stone-cutters are allowed to have a mosque how is it that masons, labourers, artists and other tradesmen did not build separate mosques for themselves? Moreover the Jesuit priest Monserrate was given to understand that there was no stone-cutting in Fatehpur Sikri itself and that all stone had been brought cut and dressed from the distant quarry itself. Thus if there were no stone-cutters employed anywhere in the palace complex how do they have a mosque assigned to them.

“Near the Hathipol is also the Sangin Burj or the military tower. It is said that Akbar wanted to build similar fortified towers all round the palace but that Sheikh Salim Chisti advised him against this. The tower to this day is half-finished.”

The above passage is a typical example of how fanciful explanations have been tagged on inconvenient facts. The military tower, which is stated to be half-finished is in fact a damaged Hindu bastion. It got damaged during Babur's assault against it. Since those who ascribe the founding of Fatehpur Sikri to Akbar could not find a suitable explanation for a damaged bastion they covered it up with the canard that it was Salim Chisti who prevented Akbar from finishing the bastion. This amounts to dubbing both Akbar and Salim Chisti stupid. They were not stupid but men of robust common sense. Why would Salim Chisti stop Akbar from fortifying a palace? And if he did so why would Akbar listen to him? If Salim Chisti had any reservations he would have at the very outset objected to Akbar building anything there. Why would Chisti object to one particular bastion alone? What animus or objection could Salim Chisti possibly have to a bastion there? Moreover we have seen that the very notion that Salim Chisti could impose his will on Akbar, is wrong. It was the other way round. It was Salim Chisti who had to curry favour with Akbar as pointed out by us in an earlier chapter. It was Akbar who always had his way. What would Salim Chisti lose if Akbar built a bastion? Or contrarily what would Salim Chisti gain by Akbar omitting to build it? The only conclusion one

6. Pp. 51-61, Agra and its Monuments, by B.D. Sanwal.

leaches from all such cross-examination is that this is yet another canard with which the Akbar legend of Fatehpur Sikri has been stuffed.

Badayuni inadvertently refers to an old building in Fatehpur Sikri though like other court flatterers he has been vaguely subscribing to the myth that Akbar founded Fatehpur Sikri. Badayuni writes : "(Akbar)" from a feeling of thankfulness for his past successes would sit many a morning alone in prayer on a large flat stone of an old building which lay near the palace." Badayuni refrains from calling the palace "old" since that would have detracted from the dignity of his Islamic master. But Badayuni's reference to the old building must be understood to mean that everything about Fatehpur Sikri was old, European visitors of Akbar's times have said as much.

That Muslim chroniclers did not hesitate to make tall building claims in favour of their masters for filthy lucre, is apparent from the following noting of Badayuni, He records : "In this year (981 A.H.) a lofty college and high and spacious palaces were built on the road to Ajmer. He (Akbar) ordered a palace to be built at every stage between Agra and that place (Ajmer) and a pillar to be erected and well sunk at every kos (two miles)..." Obviously the palaces found on the way from Agra to Ajmer were those of earlier Hindu chieftains, which had passed into Muslim occupation through conquest. Badayuni is clearly ascribing the authorship of those to Akbar as all Muslim chronicles ascribe a Hindu Fatehpur Sikri to Akbar. That was their habit and normal practice. Otherwise he would have been more specific.

Dr. A.L. Srivastava probably putting blind faith in some Muslim chronicler records a similar claim in Akbar's favour when he notes that "On February 8, 1574 Akbar left on his annual pilgrimage to Ajmer and stayed in his newly completed palaces in that city." The naivete with which writers on mediaeval history believe in such canards without asking for any contemporary record, proof or details is astounding. The mediaeval buildings in Ajmer namely the city palace, the Taragad hill fortress and the so-called Moinuddin Chisti tomb are all royal Hindu buildings which Hindu rulers like Vighraharaj Vishaldev and Prithviraj had owned and occupied. It is these Hindu buildings occupied by Akbar which are being credited to him as new constructions, in Fatehpur Sikri, Allahabad and many other cities of mediaeval India.

In the present chapter we propose to recapitulate in brief the evidence led heretofore to prove that Fatehpur Sikri was not founded by Akbar but that it is an ancient Hindu capital which existed centuries before Akbar. As to when it was built and by which Hindu king needs to be investigated by undertaking excavations and investigations in and around Fatehpur Sikri.

We have already quoted earlier towards the end of Chapter VII Mr. Smith's exhortation that the enormous pile of chippings from disused quarries near a large banyan tree on the Agra side of the Naubat Khana, should be properly searched for Hindu idols.

Besides the spot indicated by Mr. Smith the entire environs of Fatehpur Sikri need to be properly searched for Hindu inscriptions, idols and other evidence. Such a search must be conducted through its cellars, subways and mounds in the vicinity. The fear that such a search may reveal evidence which may upset the Akbar legend of Fatehpur Sikri, must no longer be allowed to inhibit or stall this inquiry.

Our prima facie case underlining the need for a thorough inquiry into the antecedents of Fatehpur Sikri, is as under :—

1. There is not even a scrap of paper in the court record of Akbar's time to show that he ordered the building of Fatehpur Sikri. His orders pertaining to the construction of the township, royal sanctions for the expenditure incurred (if any) from time to time, thousands of design drawings pertaining to the township, labour muster-rolls, definite dates of commencement and completion of

the various buildings, a day-to day expense account and thousands of such papers should have come down to us had Akbar really built Fatehpur Sikri. Allowing for ravages of time and other calamities we should have been satisfied if even one or two bits from among thousands would have been available. But there are none such. In fact the Moghul dynasty has no ground to plead for any loss of its court papers. Since Moghul rule gradually faded away and since Mogul court papers were carefully preserved by the British who took over from them there is no valid explanation as to why in Akbar's court papers available to us there is not a single bit which purports to prove the chauvinistic claim that it was Akbar who ordered the building of Fatehpur Sikri.

2. While those who have been asserting that Fatehpur Sikri was built by Akbar have been doing so merrily without producing any document we who contradict the claim have produced (in Chapter II) a painting of Akbar's father's time showing that Fatehpur Sikri existed before Akbar and that it was even the royal capital of Akbar's father Humayun.

3. The existence of Fatehpur Sikri can be traced not only to Akbar's father's time but even to his grandfather Babur's time. In fact it was Babur who captured Fatehpur Sikri from Rana Sangha in 1527. That decisive battle won for the Moghuls not only Fatehpur Sikri but the sovereignty of a large part of north India. Current historical texts have blundered in believing that the battle was fought at Kahwaha, a few miles away. The battle of Kanwaha was fought between small detachments of Babur's and Rana Sangha's armies and Babur suffered a severe defeat in that battle. The battle of Fatehpur Sikri fought a few days later resulted in a decisive victory for Babur.

Akbar's grandfather Babur in his Memoirs has referred to his employing labour and spending money for the upkeep of the palaces at Fatehpur Sikri.

5. Babur's daughter Gulbadan Begum, who was Akbar's aunt, also refers to Fatehpur Sikri's palaces in her memoirs called Humayun Nama. She refers to her childhood days spent in Fatehpur Sikri and asserts that her father Babur wrote a part of his Memoirs in one of the palaces in Sikri.

6. Mediaeval Muslim chronicles staking false building claims on behalf of the Muslim sovereign or important courtiers betray

comic and farcical contradictions. For instance the ancient Hindu Red Fort in Agra still seen in Agra is claimed to have been built several times over by a number of Muslim sovereigns such as Sikandar Lodi and Akbar. Similarly the founding of Hindu Fatehpur Sikri is not only credited to Akbar but even Akbar's grandfather Babur is claimed to have made a number of additions to the buildings in Fatehpur Sikri. Thus the Humayun Nama records : "There were pleasant days after the coming to Agra, when Babur took Maham, and the child (Gulbadan Begum) also, to see his work at Dholpur and Sikri...Dholpur and Sikri had much to show of work done by the orders of the emperor 'my royal father (Babur)'. At Sikri amongst other buildings was that in which she says he used to sit and write his book i.e. the Tuzuk."

"From Dholpur His Majesty (Babur) went to Sikri. He ordered a great platform made in the middle of the tank, and when it was ready he used to go and sit on it. They also made a Chaukundi in the Sikri Garden."

These same are claimed to have been built by Akbar all over again. And yet both these and other claims regarding Fatehpur Sikri that may be lurking in hundreds of other Muslim chronicles all attempt to claim a Hindu Fatehpur Sikri as having been built by Muslims. Moreover Chaukundi is a Sanskrit (Hindu) name.

7. Col. Tod the great historian of Rajput clans has been quoted by us to prove that Fatehpur Sikri was an ancient Rajput capital and that its chief was among those who fought against Babur in 1527 A.D. In a way the Hindu chief of Fatehpur Sikri was the host to the Hindu army contributed by several Hindu chieftains to fight against Babur under Rana Sangha's leadership.

8. The cemetery in the huge paved quadrangle entered through the Imperial Gate and the giant-size Buland Darwaza, is a reminder of the carnage that ensued in Fatehpur Sikri when the Hindu army making a last-ditch stand slaughtered many Muslims of Babur's invading army. Had Akbar specially commissioned Fatehpur Sikri he would not have allowed a magnificent part of it to be used as a cemetery. What sovereign would like his newly built capital to be haunted by the ghosts of the dead or be littered by their graves? But since Akbar was occupying a conquered Hindu capital he had to

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1. P. 14 of the Translator's Introduction to Humayun Nama.
 2. P. 102, Humayun Nama.

live in the vicinity of the graveyard that was a constant grim reminder of the great battle that his grandfather Babur had fought to wrest the Hindu township of Fatehpur Sikri from the defending Hindu host.

9. A number of Muslim chroniclers dealing with the regimes of several Muslim rulers preceding Akbar have repeatedly referred to Fatehpur Sikri as a royal township. We have quoted those chroniclers in Chapter IV. Even Akbar's own chronicler Badayuni who in Vol. II of his chronicle slyly hints at Akbar having commissioned Fatehpur Sikri, admits in Vol. I that Fatehpur Sikri was defended by Rana Sangha against Akbar's grandfather Babur.

10. In chapter V we have illustrated the speculative confusion that pervades historical texts regarding the period during which Fatehpur Sikri is fancied to have been erected by Akbar. This confusion arises from the complete absence of any proof for the claim made on Akbar's behalf.

11. Fatehpur Sikri is replete with Muslim over-writing. And yet not even one inscription refers to any building construction, cost, designer or engineer. On the other hand some of the inscriptions quote spiritual injunctions discouraging building—construction. All Muslim inscriptions in Fatehpur Sikri are of the frivolous type such as picnickers scribble on property belonging to others.

12. Despite three hundred years of Muslim occupation Fatehpur Sikri still retains much of its Hindu aura in its architecture, decoration and carvings of Hindu gods. Evidence has also been produced to show that Hindu and Jain images uprooted from Fatehpur Sikri have been dumped and buried in the vicinity by its alien conquerors and occupiers.

13. In Chapter VIII we have produced evidence that Akbar had been treating Fatehpur Sikri as a second capital even from the days of his accession. This falsifies the claim that he commissioned that township much later. That is to say Akbar is shown to have been residing in Fatehpur Sikri off and on much before the speculative dates advanced by various writers for the fancied commissioning of Fatehpur Sikri by Akbar.

14. We have quoted four European visitors to Fatehpur Sikri of Akbar's times who unanimously record in their own way, in so many words, that Fatehpur Sikri under Akbar's occupation was an ancient, ruined township.

15. Guidebooks written by scholars with enviable reputations and under government patronage trot out a story bristling only with

probabilities from beginning to end. They cannot help using all the time phrases like "it is said...it is believed...it is probable...it is not true...it is wrongly asserted..." because they have been relying on hearsay accounts of 300 years of Muslim adverse possession of a Hindu Fatehpur Sikri, instead of on any historical evidence.

16. The usual justification given that Akbar built Fatehpur Sikri to do homage to Salim Chisti has been proved by us to be false. It has been shown that there was no spiritual bond between Akbar and Salim Chisti.

17. The fancied tomb of Salim Chisti was not built after his death. It is—what it looks—an earlier Hindu temple which has been used as a Muslim tomb. Some of the images which Mr. E.W. Smith believes to lie buried in the precincts of Fatehpur Sikri belong to the Hindu temple in the cellar of which Salim Chisti lies buried. His tomb and cenotaph now occupy the places from where Hindu images were uprooted and thrown away.

18. The so-called Grand Mosque alias Jami Masjid in Fatehpur Sikri is the grand aisle of that royal Hindu temple. All attempts to represent it as an original Muslim mosque have been shown to be false.

19. The Buland Darwaza—one of the grandest and loftiest gateways in the world with its triple archway was the chief ceremonial entrance to the Hindu royal temple courtyard in Fatehpur Sikri. Besides the temple that now has been converted into Salim Chisti's tomb and another pavilion which shelters scores of other tombs a number of other Hindu shrines which must have existed in the courtyard have been obviously demolished, and their debris removed.

20. The elaborate and complicated waterworks in Fatehpur Sikri was beyond the capacity of mediaeval Muslims. The mediaeval Muslim junta, engrossed in an incessant struggle for power, had no time or patience for even ordinary schooling—much less for cultivating complicated civil engineering skills. Moreover their desert tradition precluded the possibility of their cultivating any water channelling skills.

21. All the three court chroniclers of Akbar's time, namely Abul Fazal, Badayuni and Nizamuddin have slurred over the fancied building of Fatehpur Sikri by Akbar with some vague notings not more than about a page in length. On the other hand their own chronicles are replete at other places with evidence that Fatehpur Sikri was an ancient township occupied (not built) by Akbar.

Badayuni has in fact gone on record to say that chroniclers like him received orders from the court to record false building claims in favour of the sovereign to ingratiate Akbar's imperial vanity.

22. A number of Sanskrit names like Capur Talao, Anup Talao, Panch Mahal, Pachchisi Court, Hathi Pol, Hiran (maya) minar, Naqqar Khana, Naubat Khana, Hindu priest's house, Hindu Astrologer's seat and Chaukundi which continue to stick in Fatehpur Sikri despite 300 years of Muslim occupation proclaim its deep-rooted Hindu origin.

23. The Lamp-Post (Hiranmaya Minar) wrongly abbreviated to Hiran Minar is a common feature of Hindu palaces and temples. Such a post may still be seen in front of the Jogeshwari (Goddess) temple in Poona, in the palace precincts of Aundh, a small Hindu principality south of Poona, and at a number of places in India.

24. The Hathi Pol (Elephant Gate) is a common feature of Hindu royal capitals, fortresses and palaces. Elephants of the type flanking the Fatehpur Sikri gate may be seen at a number of places in India. Elephant figures may still be seen flanking the royal gate of the Red Fort in Delhi. Elephant statues which also flanked the royal gateway of the Red Fort in Agra were dismantled by its Muslim occupiers to conceal evidence of the Fort's Hindu origin.

25. A number of incongruities which crop up in the Akbar legend have been illustrated in the previous chapter.

It is hoped that this survey of Fatehpur Sikri which refutes the claim that Akbar founded it will inspire researchers to take a second hard look at the origin of all mediaeval buildings and townships in India and elsewhere in the world attributed to Muslim conquerors. The Hindu origin of those buildings and townships has been sought to be hidden through false claims in Muslim chronicles by Arabic, Persian and Urdu overwriting on those monuments, and by their continued use as mosques and tombs. Research after all implies getting at the truth through all such subterfuges and camouflage and it is not too much to expect that human investigative acumen can get the better of them all.

20 || *Fatehpur Sikri in Pictures*

After having proved with the help of historical evidence that Fatehpur Sikri's palace complex was built by its Hindu rulers centuries before Akbar we shall give the reader in this chapter a glimpse of the majesty, grandeur and architectural splendour of that grand Hindu township,

There is considerable confusion prevalent about mediaeval Indian architecture in the public mind. That confusion is the product of misleading assumptions and illogical conclusions set out by Western writers like Fergusson and Percy Brown. Mr. E.B.Havell had a much better insight and understanding than the other two British authors and their followers.

But even Percy Brown and Fergusson would have written differently had they not been cheated and fooled by mediaeval Muslim chronicles claiming Muslim authorship for all mediaeval buildings and townships in Hindusthan,

Havell showed remarkable understanding and insight in writing that architecturally at least all mediaeval tombs and mosques are Hindu buildings. Had he been alive today he would have been extremely happy to know that his architectural conclusions are corroborated four-square even by historical evidence proving that the Taj Mahal, Fatehpur Sikri and the so-called tombs, mosques, palaces, forts and mansions at Mandavgadh, Bijapur, Dhar, Ajmer, Bidar, Gulbarga, Aurangabad, Sholapur, Delhi, Agra, Sikandra etc. are all buildings built by the Hindus for the Hindus before Muslim conquest.

Havell's architectural conclusions are complemented by Sir H.M,

Elliot's historical conclusions that mediaeval Muslim chronicles which make unwarranted claims are "an impudent and interested fraud."

Apart from the confusion mentioned above there is lot of sophistry and casuistry associated with what is claimed to be Indo-Saracenic architecture. The Taj Mahal at Agra and the Bibi-ka-Makabara in Aurangabad are believed to have an "Islamic look" about them and therefore vehemently claimed to be Muslim. By the same token should it not be immediately conceded then that the whole of Fatehpur Sikri which has a thoroughly "Hindu look" is a Hindu city. But even that is claimed to be a Muslim city.

We may cite another glaring instance of the casuistry and sophistry of the champions of the mythical Indo-Saracenic theory of architecture. They assert that in architecture we come across two types of arches.

One is the conical or curving arch. The other is the lintel-post arch seen on doorways with a straightline top. The conical arch, they say, is Islamic while the straightline entrances are of Hindu design. If this is admitted then they should immediately concede that all mediaeval buildings which have the lintel-post arch were built by the Hindus for the Hindus. This will at least credit half of the mediaeval monuments to pre-Islamic Hindu authorship. We could then argue about the other half which possess conical arches. But even after conceding that the lintel post arch is of Hindu design they still claim all mediaeval buildings with lintel post arches to be Muslim buildings. Thus the so-called Kutub Minar and the so-called Hauz Khas in Delhi, buildings in Mandavgad and Bidar and a number of other places have all lintel post arches. Yet those buildings are claimed to be of Muslim origin. This is the contradiction and confusion or dishonesty in the understanding or arguments of the champions of the mythical Indo-Saracenic theory of architecture.

So, the two illogical assumptions and arguments mentioned above illustrate how believers in the so-called Indo-Saracenic architecture theory are guilty of 'Heads I win and tails you lose' tactics.

On the basis of historical chronicles of European and Muslim chroniclers themselves we have proved in this book and Mr. P.N. Oak has proved in his books that all mediaeval buildings in Hindusthan whether they be currently claimed as Jama Masjids or the tombs of Moinuddin Chisti, Salim Chisti, Akbar, Safdarjang, Humayun or Mumtaz, are all erstwhile Hindu buildings appropriated to Islamic use during Muslim conquest.

Now, for the benefit of those open-minded people who having been misled by ignorant historians believe that the four towers at the plinth corners of the Taj Mahal (in Agra) and the Bibi-ka-Makabara in Aurangabad are Muslim minarets we produce a revealing footnote on page 152 of Keene's Handbook (for Agra). It says "Cunningham writes regarding this mausoleum (i. e. Humayun's tomb) ———In this tomb we first see towers attached to the four angles of the main building. They form an important innovation in the Muhammadan architecture of Northern India, which was gradually improved and developed, until it culminated in the graceful minars of the Taj Mahal."

Here is a typical and glaring instance of how British scholars being themselves cheated by Muslim claims, have given a wrong twist to the study of mediaeval architecture. They did not apparently realize the implications of their own observation. Cunningham and Keene obviously admit that the four pillars at the corners of the Humayun tomb and the four towers at the plinth corners of the Taj Mahal are innovations, that is to say they are un-Islamic. At least this realization should have aroused the suspicions of Keene and Cunningham to impel them to investigate whether the so-called Humayun tomb and Taj Mahal are at all Muslim buildings. Each one of their characteristics when examined individually, turn out to be un-Islamic, non Mohammedan and yet taken as a whole all those buildings are blunderingly asserted to be of Muslim origin.

So the visitor to the Taj Mahal (in Agra), Humayun Tomb (in Delhi) and Bibi-ka-Makabara (in Aurangabad) should realize that attaching pillars at four corners of buildings and raising towers at plinth corners, far from being any Muslim practice, is a very sacred and firm Hindu practice severely shunned by or unknown to Muslims. The most famous building of Bijapur namely the Whispering Gallery alias Gol Gumbaz has towers attached to its four corners. It is therefore a Hindu building and not the tomb of any Adil Shah. The tombs are subsequent grafts in a captured Hindu Lingayat Shiva temple. The Shiva emblem was thrown away, and the building was appropriated for Muslim use, as has been proved by Mr. P.N. Oak through his writings.

Visitors to mediaeval monuments should therefore cast away the tutored notion implanted into their thinking by ignorant historians and brainwashed guides that corner towers are Muslim minarets. If this is understood the Taj Mahal and the Bibika-Makabara would no longer have any 'Islamic' image or look in popular imagination.

Muslim minarets are all of irregular length, and shoot up from the shoulder of the buildings. On the other hand placing symmetrical towers at the four corners of plinths is a sacred Hindu custom. Hindus invariably place such pillars-cum-towers at the corners of the Satya Narayana Puja, at the corners of the wedding altar and at the corners of public wells (as may be seen at Pilani in Rajasthan).

We have also pointed out earlier how translators of Persian, Arabic and Urdu inscriptions have cheated or misled the government and the public. The so-called Jami Masjid is claimed in the inscription on it only to have been graced by Sheikh Salim and yet the public and Government have been led to believe that it refers to the 'construction'. Similarly on the Taj Mahal what is claimed to have been completed in 1648 A.D. is not the Taj Mahal building but the Muslim overwriting on it ordered by Shahjahan.

Both the public and the government should be cautious about such motivated, misleading translations. This points to the necessity of a thorough revision of the hitherto accepted translations of Muslim inscriptions found on or in buildings throughout the world. The conquest by the mediaeval Muslim sword is sought to be interpreted and misrepresented by the pen of interested parties as original Muslim building construction.

It is hoped that individuals would now come forward to choose different mediaeval buildings and townships to write books on proving their pre-Muslim Hindu origin now that Mr. Oak's book on the Taj Mahal, and this book have shown the way.

In this context we may point out to a certain terror embedded in the public mind. Despite overwhelming proof to the contrary people are unwilling to visualize that mediaeval buildings and townships misrepresented to be of Muslim origin are in fact of Hindu origin but passed into Muslim ownership through conquest.

This terror is more accentuated in the minds of archaeological officials, government employees of other departments, teachers and professors of history, and ministers. The recent report of the Text Book Inquiry Committee appointed by the Education Ministry, contains unmistakable traces of that terror. In their report it has been expressly stated that unsavoury events of history should be slurred and glossed over or suppressed in order that the feelings of minority communities may not be hurt. What is sought to be camouflaged by the wrapup term "minority communities" is obviously the Muslim community. The tendency to avoid calling a

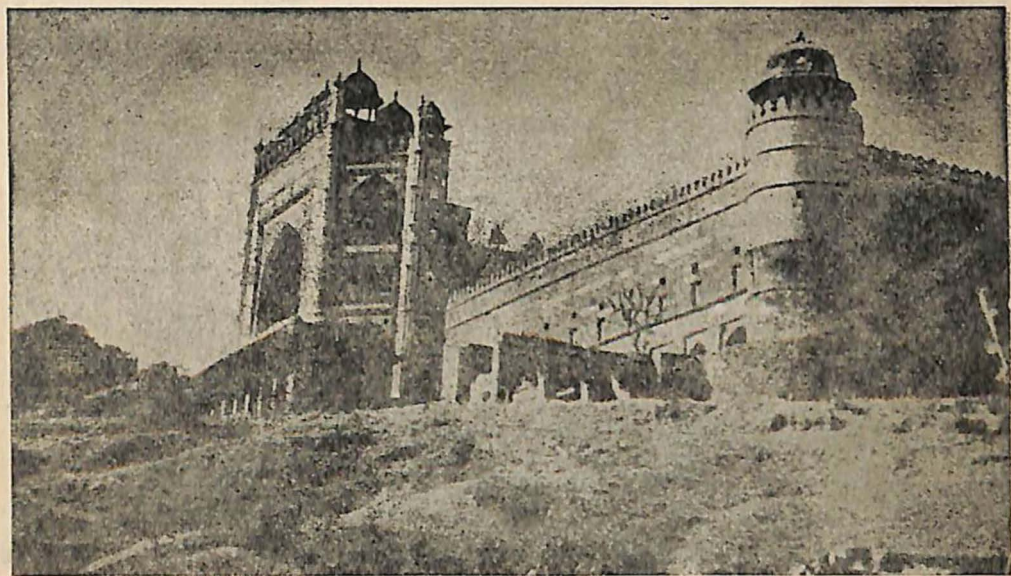
Muslim a Muslim is the result of a psychological terror embedded in the Hindu mind. It is of course not their fault. The terror has got embedded unknowingly because of the deeds perpetrated by a long line of aliens from Muhammad bin Kasim to Bahadurshah Zafar. But what is surprising is that the terror should persist despite a 200-year-interlude of British rule and a 22-year period of Independence.

That terror has benumbed our thinking power and blighted and stunted our academic growth. It has blinded our eyes and blunted our rationality. This is a great intellectual and academic calamity. We must see to it that people are not afraid to call a spade a spade. A nation can never rise if the maimed intelligence of its people is not restored to normalcy. The truth about the Hindu origin of mediaeval buildings and townships can no longer be suppressed. In fact, only when people feel bold enough to investigate the origin of those buildings and townships with an open mind, spurning traditional presumptions will they breathe more freely, and experience immense psychological relief.

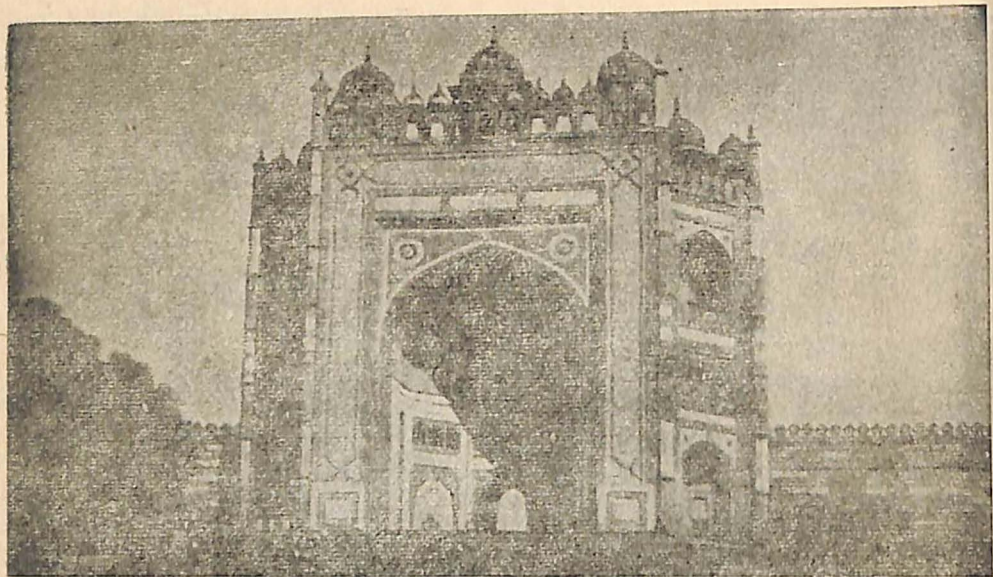
The above discussion should enable the reader to realize that Fatehpur Sikri's gateways, palaces and fancied mosques and tombs are all earlier Hindu constructions. In illustration we are producing hereunder a number of views of the Fatehpur Sikri palace complex.

To hint that historical facts should be suppressed or twisted to please the Muslims is like barring Einstein's findings in physics because they run counter to theories enunciated in the Koran. Politics and communalism must not be allowed to tinker with a curricular subject like history. Past events are an indelible record and must never be sought to be tampered with, diluted or adulterated.

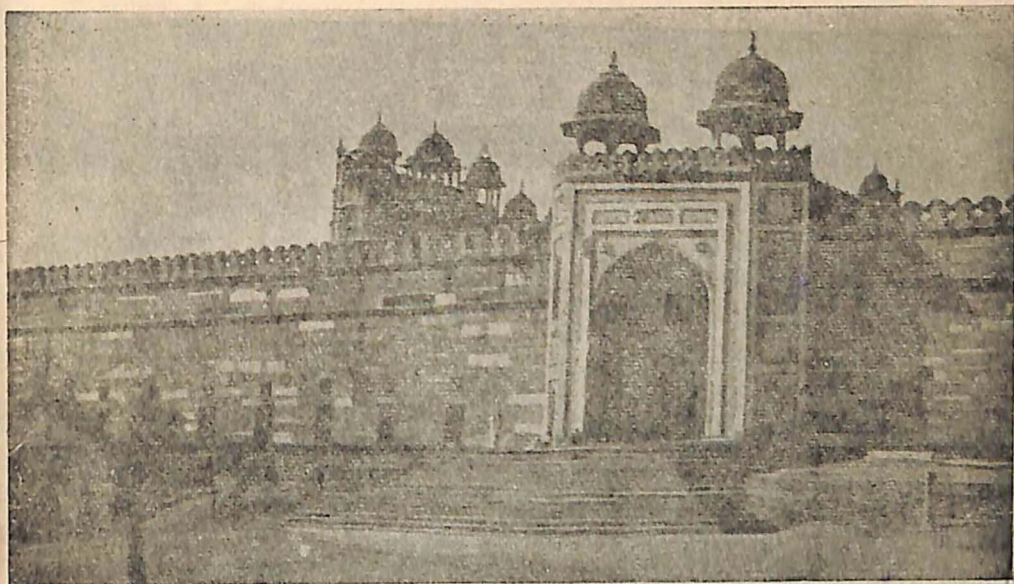
The above point should enable the reader to look at Fatehpur Sikri with eyes wide open and a mind free of the effects of centuries of communal brainwashing and tutoring. The reader may study the captions accompanying the various views of Fatehpur Sikri reproduced hereunder and get convinced in the context of the historical evidence produced earlier that Fatehpur Sikri and for that matter all mediaeval buildings and townships in India are of Hindu origin.



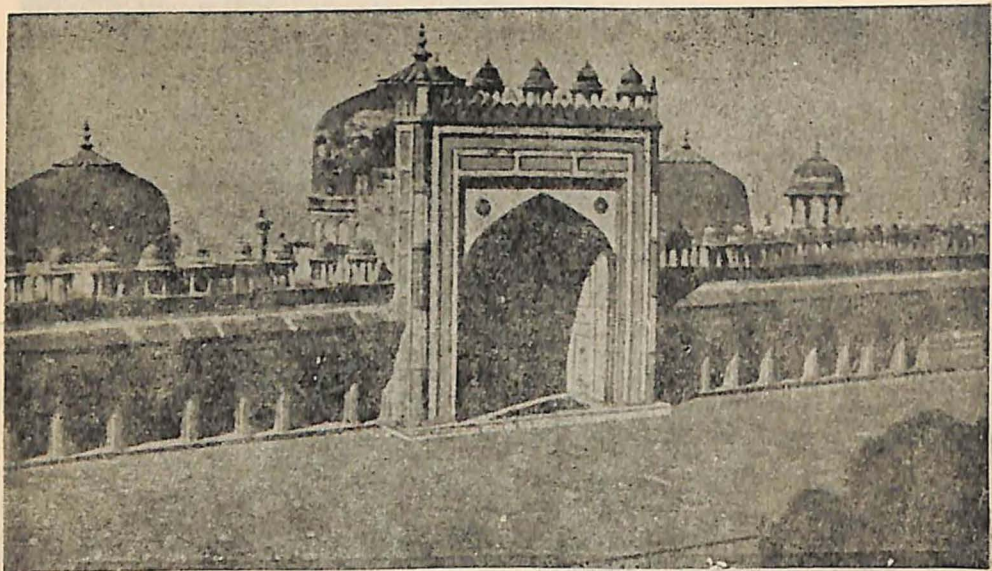
A side view of the Buland Darwaza and the battlemented walls of Fatehpur Sikri—The rugged hillock seen in the foreground and the surrounding plain were the scene of the fiercely contested battle between Babur and Rana Sangha in 1527 A.D. It was on this hillock that Babur raised a tower of Hindu heads slain in the battle as recorded in his Memoirs. The Islamic graves that litter the courtyard inside are those of Muslim invaders slain by Hindu defenders in the latter's unsuccessful last-ditch stand to stem the aggression.



The Buland Darwaza—One of the tallest and finest gateways in the world was specially erected by Fatehpur Sikri's Hindu rulers centuries before Akbar, as a grand public entrance to the royal temple. Note the flower designs at the two shoulders of the archway, the two esoteric parallelograms above them on either side, the semi-octagonal vaulting arch and the octagonal cupolas. These are all typical Hindu architectural traits.



The Badshahi Gate—The Raja—Dwar alias Royal Gate of ancient Hindu Fatehpur Sikri came to be called the Badshahi Gate during Muslim occupation. It gave access to the Royal Hindu temple quadrangle from the Fatehpur Sikri palace complex. On the left flank is the towering Buland Darwaza (not seen in the picture). As we enter the grand Hindu temple quadrangle by the Royal Gate, on the farther side of the spacious courtyard is the temple wing. It is now being misrepresented as the mosque alias Jama Masjid. This has been explained in the book earlier. The marble-finished temple in the right-hand farside corner of the courtyard is now made to appear as Sheikh Salim Chisti's tomb.



The so-called Jami Masjid What is being misrepresented as the Jami Masjid (main mosque) of Fatehpur Sikri was in fact its Jami (i.e. main) temple. It has been explained in Mr. P.N. Oak's books "The Taj Mahal is a Hindu Palace"; "Some Blunders of Indian Historical Research" and "Who says Akbar Was Great !" how every mediaeval mosque in India and even in Middle Eastern countries is a captured Hindu temple. In earlier chapters of this book also we have adduced proof that what is now claimed to be a mosque is a South Indian type Hindu temple. Note the sacred thousand-petal lotus emblems at the shoulders of the central entrance arch.

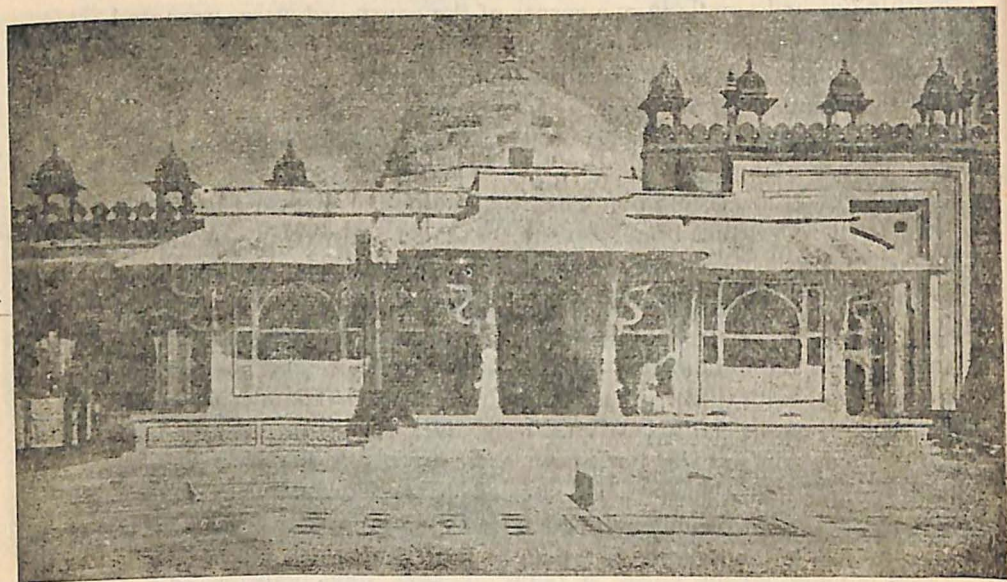
The so-called mosque is only a side-verandah of a huge quadrangle. Even that wing is decorated all over with Hindu paintings and carvings, motifs and symbols.

Had it been a genuine mosque its courtyard would never have been converted into a general burial ground. The scores of Muslim graves that litter this huge Hindu temple quadrangle are explained by the fact that the Muslim invaders slain in the courtyard by Rana Sangha's troops in the battle fought in 1527 A.D. lie buried under those graves.

After capture one wing of the temple-courtyard was used as the main mosque while the Hindu idols inside it and inside the

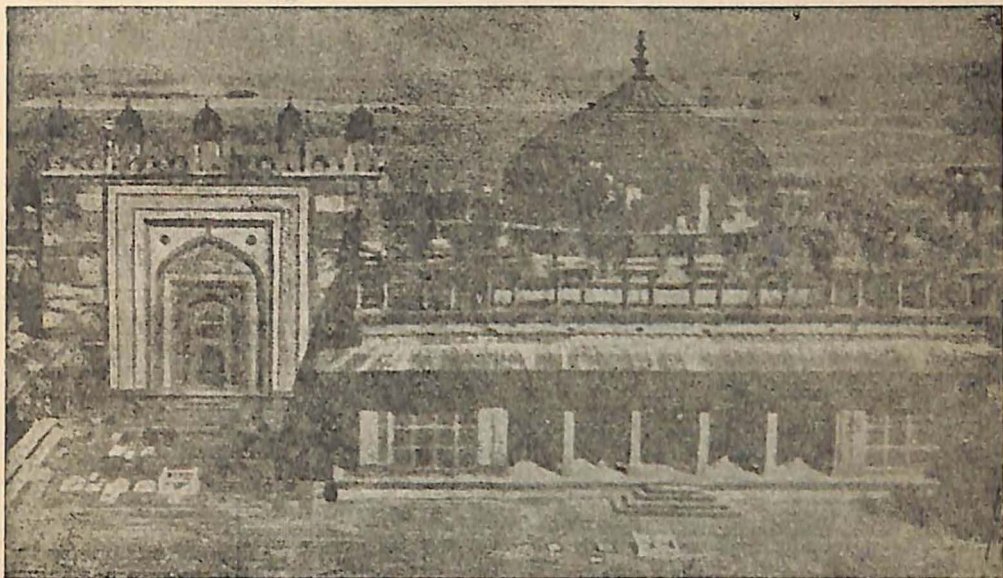
marble-finished temple in one corner of the courtyard were uprooted and the latter building was used as Sheikh Salim's residence. After his death he is believed to have been buried in the temple basement. But the cenotaph of Salim Chisti is suspiciously a rectangular plinth carefully covered with a sheet when Muslim cenotaphs and grave mounds are triangular.

Nobody has seen Salim Chisti's actual grave believed to be in the basement. It has been suspiciously sealed and barred. Archaeological investigation of the basement is likely to bring to light idols of the royal Hindu temple, which the rulers of Fatehpur Sikri worshipped before Muslim conquest. Perhaps the idols were buried first to clear the building for Salim Chisti's residence, and later he was buried along with them. It is common practice in Islamic tradition for persons to be buried where they live. It is on record that Prophet Mohammad was buried where he lay ill in his own house, and Mohammad Ghaznee was buried in the palace in Ghaznee (captured from the Hindus) in which he lived. Likewise Salim Chisti was buried in the building in which he lived and which was a Hindu temple.

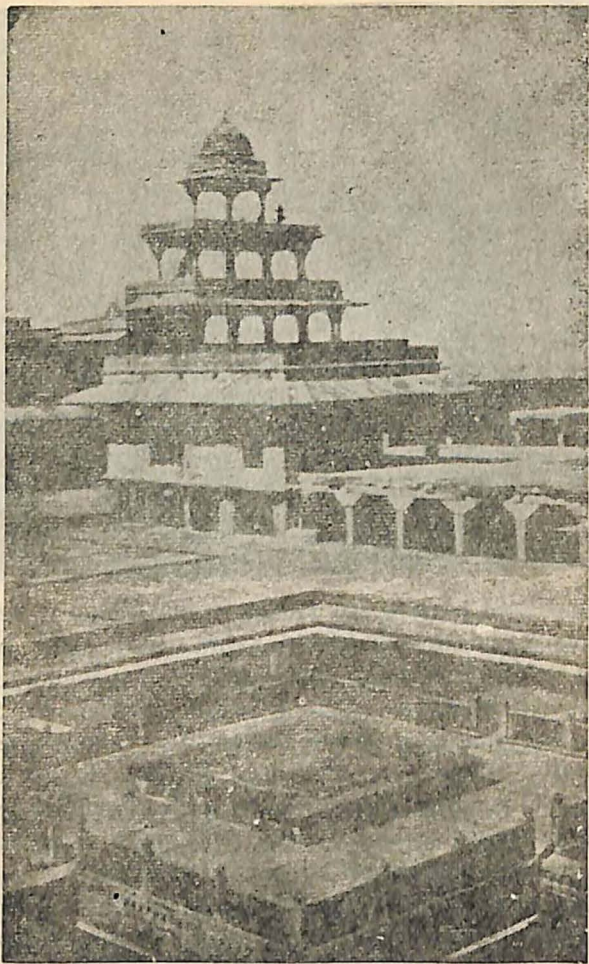


The So-Called Salim Chisti Tomb—This marble-finished building was Fatehpur Sikri's royal Hindu temple. After capture of this township by the first Mogul emperor, Babur in 1527 A.D. this temple was ravaged, its idols were uprooted. Later Sheikh Salim Chisti used it as his residence. After his death he is believed to have been buried in its basement. But curiously enough his grave which should have been kept open for his so-called devotees has been closed and barred. This leads to the historical deduction that the hidden grave also hides some other important historical evidence. That other evidence may be the idols and Sanskrit inscriptions uprooted from the Fatehpur Sikri palace-complex. Not only the basement of the so-called Chisti tomb but the basements of all historic buildings that are currently being paraded as mosques and tombs or palaces, mansions and forts built by Muslims, must be thoroughly investigated for such sculptural evidence. For instance the Taj Mahal basement too contains many sealed rooms which need to be cleared and investigated to reconstruct India's history.

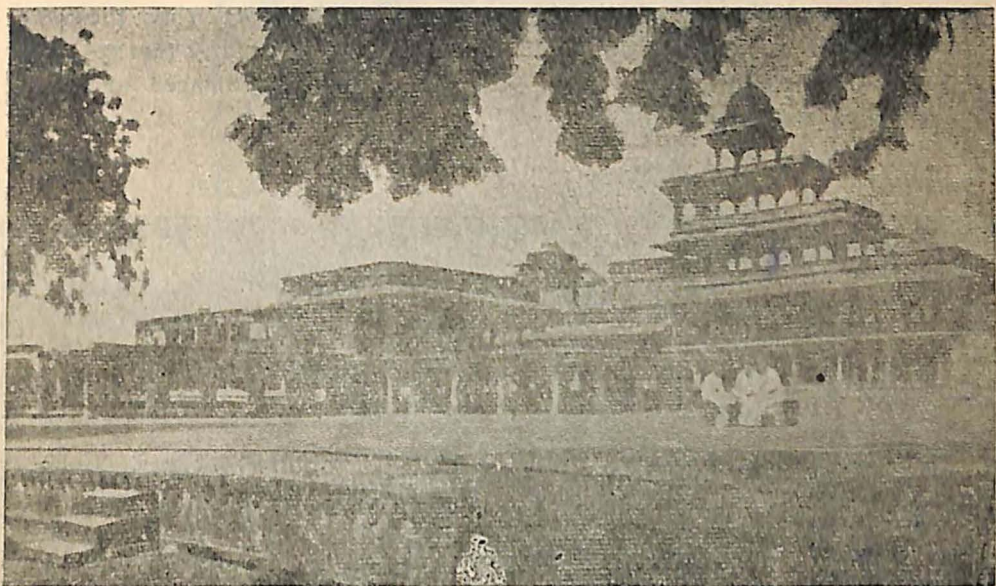
Historians and archaeologists have not failed to notice that the building is a temple and that the so-called Mohammad Ghaus tomb in Gwalior also looks like a temple, because both Salim Chisti and Mohammad Ghaus were buried in captured Hindu temples.



The So-Called Islam Khan Tomb—Islam Khan is said to be one of the many grandsons of Sheikh Salim Chisti. The big building believed to have been built for his tomb in fact shelters scores of other tombs. Had Akbar or Salim Chisti built Fatehpur Sikri they wouldn't have permitted its grand courtyard to be converted into a burial ground. Students of mediaeval history should note that wherever palatial buildings shelter Muslim graves (whether real or fake) it should be taken for granted that the buildings are captured Hindu mansions later used for Muslim burials. This same is the case with what is known as the building harbouring Islam Khan's tomb. The numerous other graves in the foreground and on the left (outside the building) are those of the Muslim invaders slain by Rana Sangha's defending Hindu force in 1527 A.D.



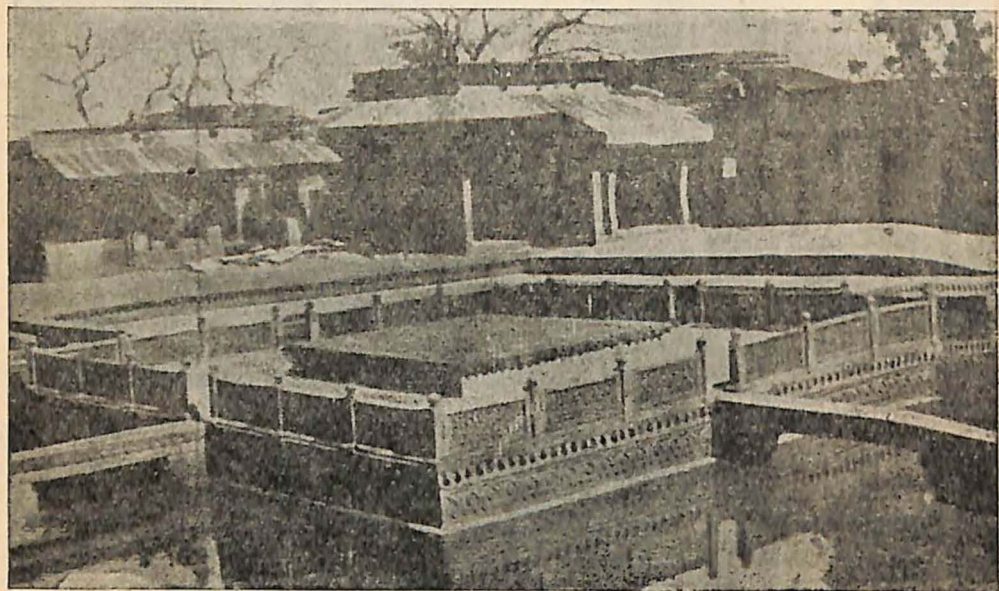
The Panch Mahal — This is a closeup of the magnificent Panch Mahal. This is one of the few buildings in Fatehpur Sikri which have retained its original Hindu name. The names of others such as Maryam's House, Turkish Sultana's Palace (which is curiously a single room), Ankh Michauli, and Girls' School derive from Muslim occupation of a grand Hindu palace complex.



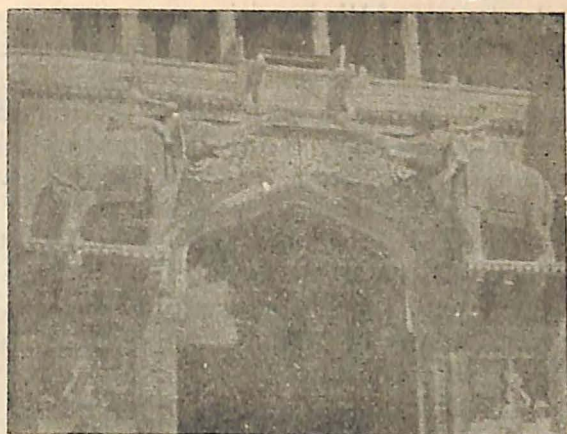
The Panch Mahal (a panoramic view) : Centuries of Muslim occupation of Hindu Fatehpur Sikri has been unable to change the Sanskrit name of this magnificent building on one flank of a spacious paved courtyard. This building is so named because it has five (Panch) storeys. In Hindu, Sanskrit tradition the word 'Panch' meaning 'five' has a special significance. In ancient times every village had a 'Panch' or a council of five elders to give a decisive verdict on all civic matters. Panchatantra—the famous story book, Panchamrita (the nectar made of five ingredients), the Panchagavya (the five products of a cow), Pancharatna (the five gems) are hallowed terms in Hindu tradition.

The Panch Mahal is replete with Hindu carvings and motifs. But originally it was not as bare as it looks today. Its grilled wall-panels were removed and the gems and precious metal sheets that adorned this grand mansion for royal Hindu occupation were looted during centuries of Muslim occupation. What has come down to us is a stark and bare plundered, rifled and tampered palace. This illustrates our finding that mediaeval monuments as they appear today are original Hindu constructions. But they were much bigger, better preserved, more embellished and more beautiful. History is wrong in asserting that Muslim invaders built cities or forts or mansions in India. Far from building or beautifying any edifice they damaged

and ransacked captured Hindu mansions and townships. Thus the Taj Mahal at Agra, the so-called Akbar's tomb at Sikandra, the so-called Humayun Tomb in Delhi—are all ransacked, damaged and maimed Hindu mansions.



The So-Called Turkish Sultana's Palace—The absurdity of the Akbar legend of Fatehpur Sikri may be noted from the tiny room in the left background boasted and boosted as the abode of some mythical Turkish Sultana. The so-called palace is a tiny room. Even a prisoner's normal cell is much bigger. The room contains lovely Hindu carvings all over its walls. Who this Turkish Sultana was the entire host of Akbar's cringing historians have been unable to tell. The room was but a part of the magnificent Hindu palace complex's many apartments which got destroyed during Muslim occupation. So far from adding anything to Fatehpur Sikri Muslim occupants destroyed a large part of it. Even what remains has been badly ravaged. The original Hindu Fatehpur Sikri palace-complex was much more magnificent and contained many more buildings and apartments. The lovely decorated tank in the foreground is an unmistakable Hindu amenity. Mediocrity Muslims with a desert tradition could never think of any such.



Elephant Gate of the City Palace at Kotah—Kotah was a royal capital of the Rajputs. This Elephant Gate may still be seen at Kotah. Fatehpur Sikri has an identical Elephant Gate. In both cases the elephant statues stand on stone platforms near the apex of the arch. But while the trunks of the Kotah elephants may still be seen joining over the apex of the arch, the Muslim conquerors of Fatehpur Sikri have maimed the elephants there by destroying their trunks. Only the hulks of the two elephants now remain standing at Fatehpur Sikri's archway.

The Kotah illustration above helps us to visualize exactly how the elephants at Fatehpur Sikri too must have had riders, and trunks joining over the apex of the arch. It should be the duty of the Government and the public and the Archaeological Department to repair those statues.

There were elephant statues with riders outside the royal gate at the Red Fort in Delhi too. Perhaps they were not poised at a high level near the arch. The Agra Fort elephants have been completely uprooted from their pedestals and destroyed by the Fort's Muslim conquerors.

Gwalior Fort too has an elephant gate and so has the Red Fort in Delhi. There are elephant statues in the royal Hindu palace in Udaipur. Elephants are painted outside the fort gate in the Hindu royal capital of Bharatpur. This proves that painting or planting elephant figures outside royal gates was a compulsive Hindu custom while uprooting or maiming them was an Islamic penchant. This should open the eyes of researchers and archaeology officials to the

fact that the Red Forts in Agra and Delhi and Fatehpur Sikri which have elephant gates, are of Hindu origin.

Nowhere in the Islamic world are elephant, peacock and other animal figures ever tolerated in any building and yet in India all usurped Hindu buildings with such human and animal figure and filigree ornamentation are being merrily credited to Muslim invaders under the specious nomenclature of "Indo-Saracenic" architecture.

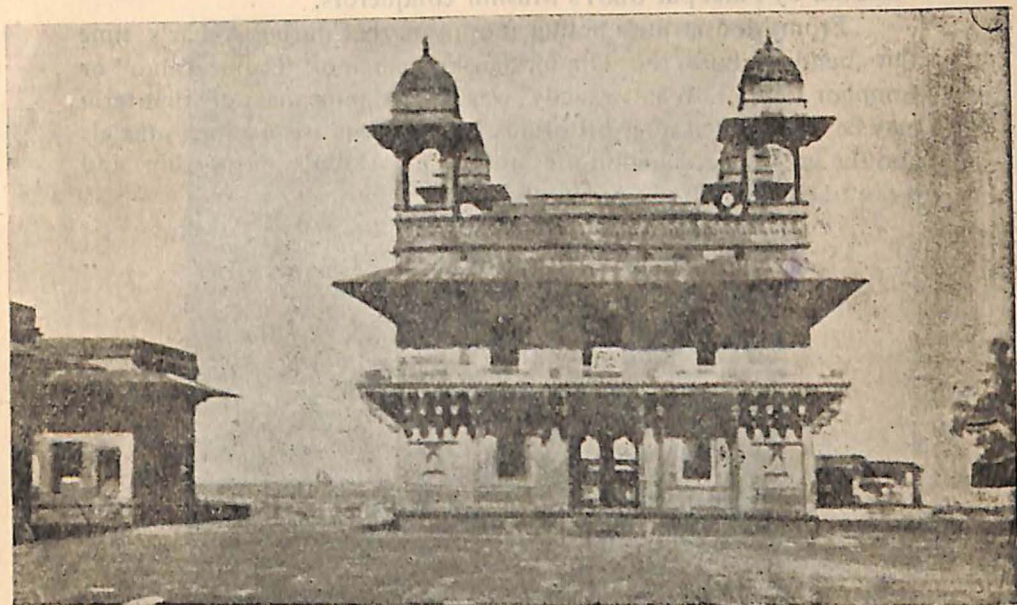
The Red Fort in Lahore (now lost to Pakistan) has peacocks carved in it which is one of the proofs that the Red Fort in Lahore too was built by the Hindus much before Muslim invasions started. There existed an unbroken link of such Hindu forts from Cape Comorin to Arabia across the Middle Eastern countries in ancient times when India had a large empire.



The Hiran Minar—This tower is located outside the Elephant Gate of Fatehpur Sikri. Its octagonal base is a Hindu shape. Its name is corrupted from the Sanskrit word “Hiranmaya” meaning “Golden.” It was known as the “Golden” tower because hundreds of flickering lamps used to be hung by it at night which gave it a golden look. The tower served both as a beacon to distant travellers approaching Fatehpur Sikri as well as a sacred lamp post erected in front of all Hindu temples—especially those of goddesses. Such stout stone lamp posts may even now be seen all over India. For instance they are on the Taragad fortress in Ajmer, outside the Jogeshwari temple in Poona city and in the Aundh Palace precincts in the Satara district of Maharashtra.

The stone elephants flanking the Fatehpur Sikri gate, with their trunks arching over the apex of the arched entrance, symbolized Goddess Lakshmi—the Goddess of royal wealth and power. Goddess Lakshmi, as depicted in Hindu mythology has always two elephants on her flanks with their trunks raised in a graceful arch over Her head. Burning lamps before gods and goddesses is a sacred Hindu custom. It is therefore that a fat stone lamp post bristling with stone brackets for hanging lamps by is found in front of the Elephant Gate of Fatehpur Sikri.

But Muslim myths ascribing everything in Fatehpur Sikri to Akbar have tried to explain away the tower as marking the burial spot of a pet elephant of Akbar. The bristling stone brackets are explained away as representing elephant tusks. Obviously this is an absurd explanation. An elephant has only two tusks. They could more justifiably assert that the tower marks a favourite porcupine of Akbar because a porcupine's body has such bristles. It may also be remembered that Islamic tradition forbids any memorials even for dead humans not to talk of animals. The Muslim myth of this being an elephant burial tower was obviously inspired by Akbar having continued the earlier royal Hindu tradition of witnessing elephant fights in the surrounding grounds. The visitor should therefore not allow himself to be misled about the Hiran Minar. It is nothing more and nothing less than a sacred Hindu lamp post at the erstwhile lake-side entrance to Hindu Fatehpur Sikri.



The so-called Diwan-i-Khas—The building in front is supposed to be Akbar's private palace. It is a typical Hindu, Rajput building with its curving brackets, projecting, slanting eaves and square cupolas at the top corners.

This building is also too tiny to be called the private palace of the mighty alien conqueror Akbar,

Just inside the central entrance on the ground floor may be seen the ornamental pillar with four stone slabs joining it from the four corners like narrow bridges. Akbar is stated to have been perching himself on the narrow pillar top like a parrot for a major part of the day everyday for 15 long years.

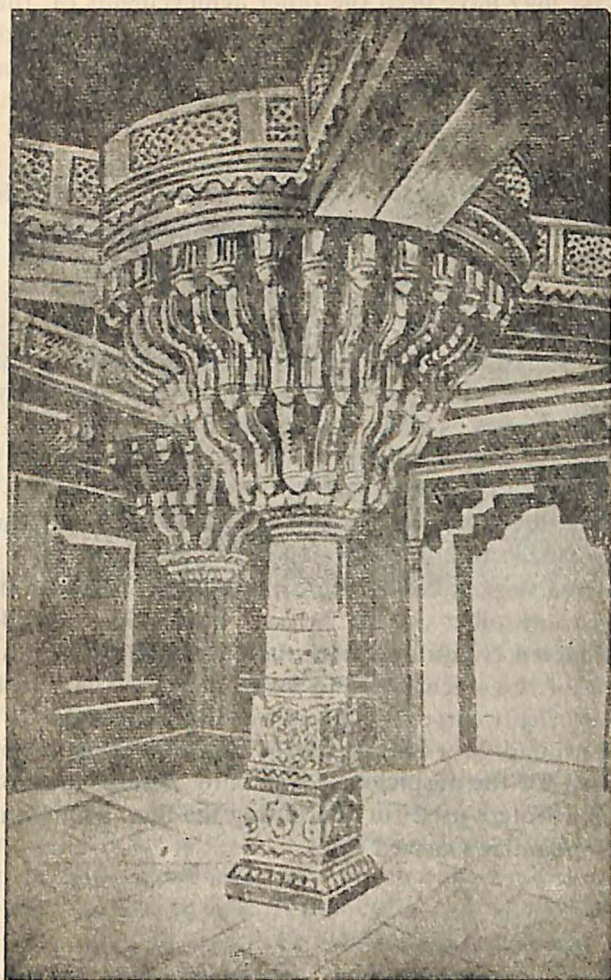
This building was in fact the coronation house of earlier Hindu monarchs who built Fatehpur Sikri centuries before Akbar. The carved pillar provided a lotus-like ornamental pedestal for the installation of the new monarch.

From the outside this building appears to have two storeys but the upper floor has no continuous flooring. Except for the tiny circular pillar top and the four stone slabs meeting it from the four corners there is a gaping void between the ground floor and the first floor.

The niches at the two extremes of the front wall of the ground floor entrance used to have Hindu idols in them. Those were

removed by Fatehpur Sikri's Muslim conquerors.

From Monserrate's noting it appears that during Akbar's time this building bore the Hindu, Sanskrit name of "Capur Talao" or camphor store. What exactly was the significance of that term may be investigated after historians, government archaeology officials and the lay visitor abandon the notion of Akbar's authorship and begin tracing the Hindu origin of Fatehpur Sikri.



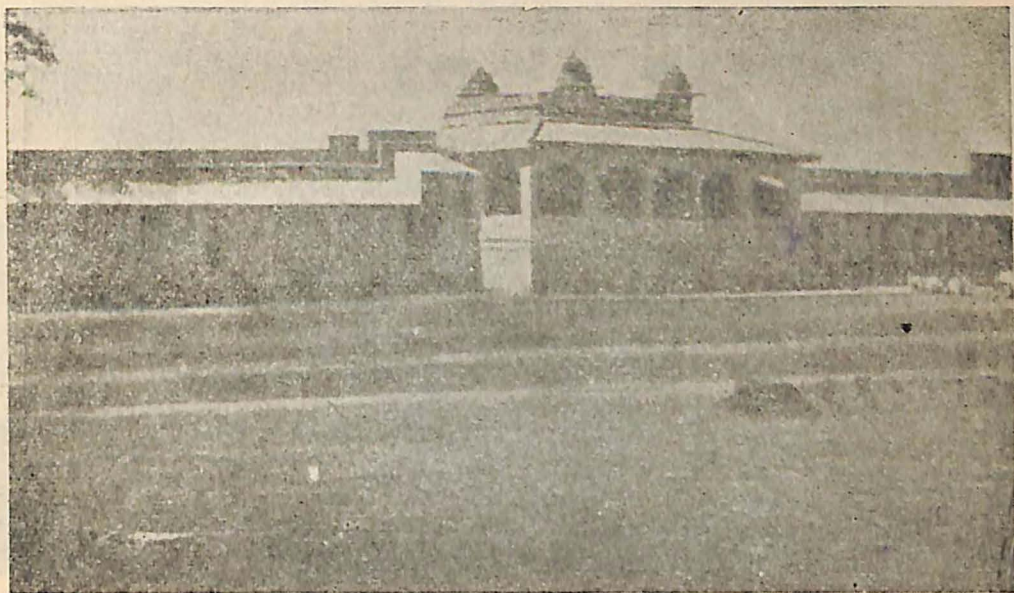
The Pillar Inside the So-Called Diwan-i-Khas——The design and carving of this pillar is graphic visible proof that the building enclosing it is an erstwhile Hindu mansion. Muslims never order such a pillar or building. Yet this building is said to have been built by Akbar as his private palace. He is believed to have sat on a throne on this narrow circular pillar-top for a major part of his waking hours for at least 15 years of his life. Was Akbar a parrot to choose a narrow perch for his throne? Even a hog, ass or dog would despair of sitting on such a narrow, precarious pillar-top.

Whatever may have been the other achievements of the Akbar circus it certainly couldn't have chosen this dangerous and narrow seat for its hero, proprietor and manager. As a mighty, autocrat, despot and richest man of the world he deserved less dangerous and more spacious surroundings for his throne.

Those who assert that Akbar sat on this pillar top like a bird, also maintain that his august courtiers swarmed around him. The readers may well figure out for themselves whether even one courtier would ever care to sit on the dangerously narrow stone slabs precariously spanning the yawning space in the room from its four corners to the central pillar top.

It is also stated that Akbar's four prominent courtiers sat in the four corners. If that were so Akbar would have to turn about every time he wanted to speak to the two behind him. This is too farcical a situation to have continued day-in and day-out for 15 long years in the grand court of a Grand Mogul.

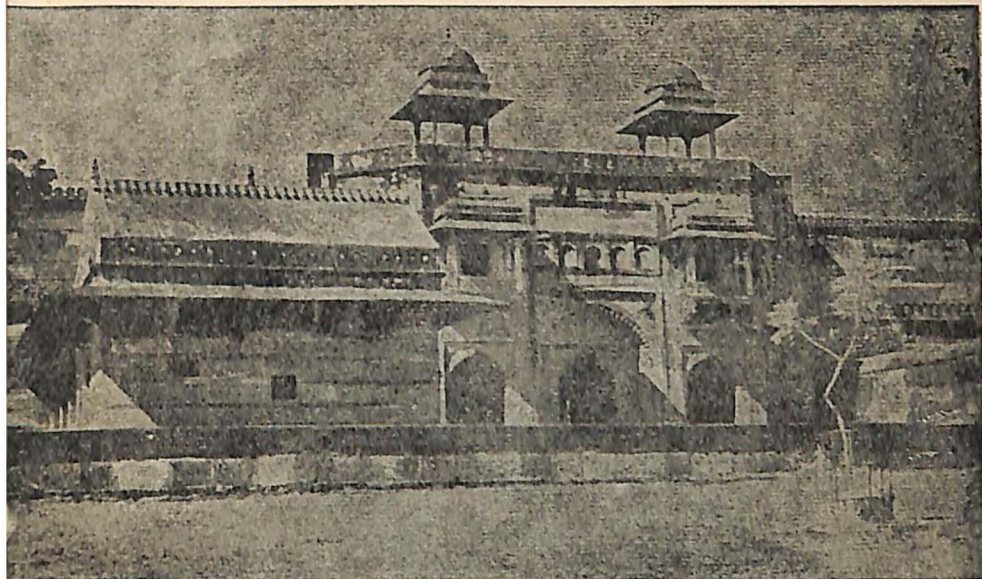
Such absurd explanations were improvised to credit the origin of a Hindu township to a Muslim emperor. But even this falsification gives us one very valuable clue. This was in fact, the royal Hindu coronation pillar where priests from the four directions annointed in sacred Hindu tradition, the new Hindu monarch with the sacred waters of the seven seas and many rivers. That explains why the pillar is so richly carved. The rest of the congregation used to stand on the ground floor looking at the ceremonies on the pillar top. The water used for the auspicious royal bath before the coronation and the sacred waters used in annointing the new monarch used to trickle down the pillar's carved sides.



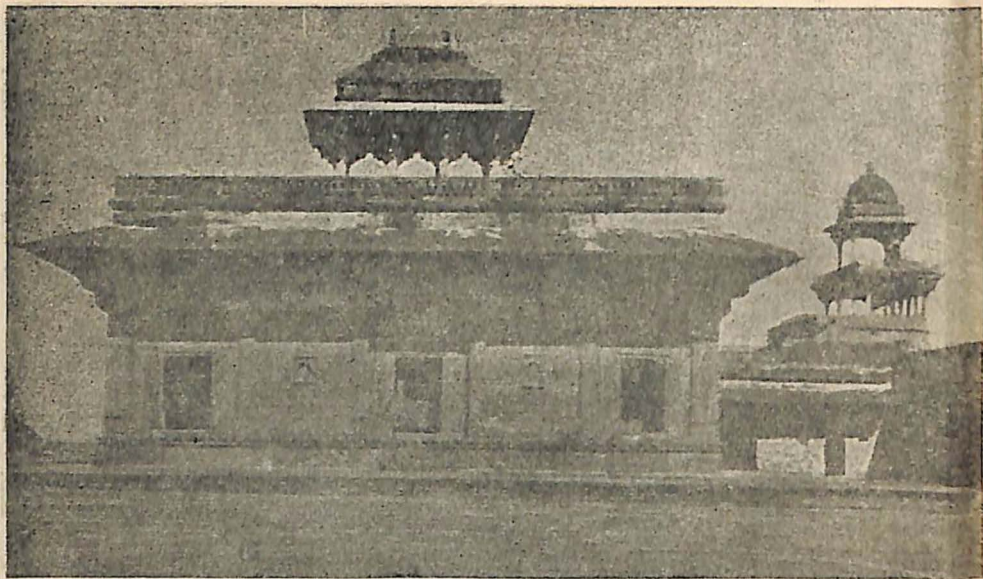
The So-Called Diwan-i-Aam—Akbar is supposed to have sat in the central pavilion (in the background) while the general public seeking a royal audience assembled in the open ground in front. This arrangement is quite different from the public audience halls in the Red Forts in Delhi and Agra. In those forts the Public Audience halls are magnificent, majestic palatial pavilions which accommodated the public. Here in Fatehpur Sikri what is called the Public Audience Hall is an open ground like that of a cattle-pound. This itself is proof that Akbar was not the builder of Fatehpur Sikri. He had to make do with the accommodation that Hindus had built centuries earlier for their own needs. Akbar may have been meeting the public here and as such it may be rightly called his Diwan-i-Aam but he was not its builder. As heir to an alien Mogul conqueror Akbar used the open ground adjoining a Hindu pavilion to meet the public during his reign. The buildings in the background have no Islamic trait.



The So-Called Birbal's Palace--A Devnagri Hindu inscription has been detected in this building but archaeologists have been shy to acknowledge or quote it because it goes against all their fancied Islamic-origin theories of Fatehpur Sikri. Birbal may have stayed in this building as Akbar's court-stooge but this building is part of the original Hindu palace complex of the Sikarwal Rajput clan, built centuries before Akbar.



The So-Called Jodhbai's Palace—This is a subsequent name. She was a Hindu princess abducted by Akbar from the Jaipur royal family. She must not be confused with Jodha Bai who was Jehangir's wife from the Hindu ruling family of Jodhpur. Jodhbai may have occupied the palace as one of Akbar's 5,000 consorts. But before Muslim occupation this palace was the abode of the queen of the Sikarwal Rajputs who ruled from Fatehpur Sikri. Hindu idols uprooted from this and other buildings were dumped in the surrounding grounds. Some have been retrieved but many hundreds yet await excavation and rescue.



Maryam's Palace alias Sunhera Makan—has the figures of Hindu gods Raam, Krishna and Hanuman carved and painted inside. There are also several other carvings and frescoes in it. They are all badly defaced having attracted Islamic wrath during Muslim conquest and occupation from Babur onwards.

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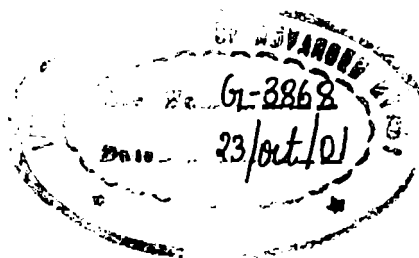
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