

CHAPTER VIII

HISTORICAL DATA

(THE RISE AND FALL OF ANHILWADA PATAN)

The genealogy of kings or the *vanīśānucarita* forms one of the five characteristics of the Purāṇa literature. In the case of the DP. this topic is not lacking in one sense. It contains the accounts of the local history. Though in some parts, the accounts in the DP. do not correspond with the other versions and/or documents dealing with the medieval history of Gujarat, they cannot be totally regarded as unreliable, as the accounts in the DP. are corroborated by inscriptional and other evidences. In the respect of genealogy the DP. deals with the origin of Cāvaḍā and Solāṅki dynasties, their kings, the invasion of Muslims, the fall of Anhilwada Patan etc. ĀMA is referred to in the DP. and the problem of ĀMA is dealt with in Chapter II.

Cāvadā Dynasty¹Vanarāja and the foundation of Patan.

The DP. LXVI. gives the following account regarding the foundation of Paṭṭanapura (Patan) the last and most celebrated capital of the Hindus.

Vanarāja's ancestry, parentage and early life.

There was a warrior Rājaputra by name who was born in the solar dynasty of a maid-servant.² On account of being thus born he was deprived of the right to perform sandhyā rite and to study the Vedas. He was the native of Kośala country and afterwards he with his wife moved into Dharmāranya where he met Mōḍha Brahmins. Being asked by them of his identity and of the purpose of his visit, he told them that king Agniketu of solar dynasty was his father and a maid-servant his mother. Because of his

¹Hariprasad G. Shastri has discussed in details the history of the Cāvadā dynasty. Vide Shastri H.G., "Anahilwadano Cāvadā Vamśa (The Cāvadā dynasty of Anhilawad), Śwādhyāya, Vol. 5, No.4 August 1968, pp.499 ff.

²Hariprasad G. Shastri follows this version. Vide Shastri H.G., Gujaraṭno Pracin Itihasa (Gujarati), P.131.

sacrifice to gods and manes was not acceptable. He, therefore, expressed his desire to serve them in order to redeem himself from this social stigma resulting from his low birth. The Brahmins gave him the responsibility of guarding Indrasaras, a lake constructed by Indra, so that the impure persons may not get access to the lake. He built a hut to live in the vicinity of the temple of Śrīmātā near the lake. He earned his living from the service to the Brahmins. In course of time, his wife gave birth to a son who was given the name Vanarāja. When Vanarāja was thirteen months old, his father died in battle with the thieves who attempted to take away the Brahmins' cows. By this noble act the cows were safe. His wife committed suicide according to the Sati tradition despite the dissuasion by the Brahmins. When Vanarāja grew up to manhood, he always moved about, carrying arms and displayed his bravery. At times, he harassed Brahmin ladies who came to fetch water by toppling down the pots from their heads. They complained about his undesirable conduct. Consequently, the Brahmins had to hold a meeting and resolved that Vanarāja should be asked to leave the place. He complied with their desire. At the time of his departure, there appeared few goodomens, according to which he was predicted by the Brahmins to be a great king. After

After having left the Brahmins he took up an abode under a banyan tree on the northern bank of the Sarasvatī, 10 krośas to the north of Dharmāranya. One night, while eating his food, he was visited by a Yoginī who asked for alms. He gave her flesh as an offering, thus pleasing her and subsequently she, after blessing him, advised him to worship the place, as it would give him success. Vanarāja took up hunting as the means of his livelihood.

Founding of Paṭṭanapura and Vanarāja's accession to the throne.

The region around his new abode was infested with robbers; but on account of his prowess fifty of them became his followers. At one stage he founded the city of Paṭṭanapura at a pleasant spot on the southern bank of the Sarasvatī on Saturday, the third day of the white half of the month of Aṣāḍha, in the year 802.³ He ascended the throne of Patan as the first ruler of Cāvadā⁴ dynasty and ruled for sixty years.

³. The DP. does not specify as to what era this figure belongs but the same figure is given in other sources and it is said to be that of Vikramsamvat. Hence, the DP. refers to the same era.

⁴. The word "Cāvadā" is substituted by "CĀPOTKATA", "CĀVOTAKA" and in short "CĀPA" Vide Shastri H.G., Op. cit., Swādhyāya, Vol.5, No.4, p.499.

The comparison of the DP. version
with the other sources.

The account of origin of Vanarāja of Cāvadā dynasty does not occur in the Dharmāranya Māhātmya of the Skandapurāṇa. The accounts of the beginning of Vanarāja as given in various sources differ to some degrees from one another.

The Kumārapālacarita as cited by James Tod says that Vanarāja's father was the king of Panchasra (Panchasar) the capital of Budyar (Vadhiar). He was slain by an invader when his capital was sacked. His queen escaped the masacre and brought forth her own infant in the forest. She was found there by Sailug Soor Acharya who gave the child the name Vanarāja, signifying "forest king". When grew up he associated with Soorapal of Maolah a celebrated robber, and plundered the revenues going to Kalian. By this means he raised troops and erected a city named ANHUL.⁵ The Missellany of genealogical, geographical and historical matter in western dialect, also cited by TOD, however, says that Vanarāja was the son of JUSRAJ, prince of Saurashtra whose capital cities were DEOBUNDER, on the western shore of the peninsula, and PÜTTAN SOMNATH. In the

⁵•See Tod James, Travels in Western India, p. 153.

catastrophe when the sea overwhelmed Deobunder only SOONDERPURA, Vanarāja's mother survived.⁶ Traditions adopt this parentage of Vanarāja but state that Jusraj was slain by an invader and that Vanarāja cherished Jainism on account of his gratitude to the Jain priest who saved his life.⁷

Forbes' Rās Mālā, which follows Ratanamāla says that Jye Sheker (Jayasekhara) or Jus Raj (Yasarāja) Chowra belonged to Chāpotkut or Chowra tribe. His predecessors moved from Dev and Puttun Somnath, two sea-ports on the coast of Soreth to Punchāsūr. He ruled Punchāsūr until the city was seiged by king Bhoowur (Bhuwad) of Kulean or Kalyāṅkatakā and as the result of which he was killed in battle to save his capital. His pregnant queen, Roop Soonduree, was delivered to safe place by Soorpal her brother. After delivery she and her child was maintained by Jain monk named SHEELGUN SOOREE (ŚĪLAGUṆASŪRI), who gave the name WUN RAJ (VANARĀJA) to the child. When Vanarāja grew up he joined his uncle SOORPAL (SŪRAPĀLA) to lead an outlaw's life. The spoils acquired from his robbery enabled him to carry out the long-meditated project, i.e. the erection of the new capital of ANHILPUR or UNHILWĀRĀ.⁸

⁶See Ibid, p. 153-154.

⁷See Ibid, p. 154

⁸See FORBES, A.K. RĀS MĀLĀ, Vol. I, pp. 26 ff; Commissariat M.S., A History of Gujarat, P. LIV-LV.

The MIRAT-I-AHMADI (=MIA), gives the following account regarding the foundation of Pattan.

Vanarāja's father, SĀWANT SINGHA was dependant of the king BHŪR DEO of KANAUJ. He was put to death by the king and his house was given to plunder. His pregnant wife was terrified and fled to Gujarat. She delivered a child in an unhabitated waste and was discovered by SABAL DEO, who placed her and her child in charge of his attendant. The attendant brought her and her child to Radhanpur. When the child grew up he took up the profession of a robber; and once it so happened that some treasure which was being conveyed to Kanauj fell into his hands. From that fortune he could established the capital of Patan and remained independent. He assumed the title of Banaraj (Vanarāja) and ruled in his fiftieth year. The year 802 of Vikramajit is the date of the foundation of the city.⁹

From the foregoing accounts it is clear ^{that} the DP. does not follow any of these versions.

There is no epigraphic or other material to check these accounts but the existence of a Cavotkata family is revealed by the Navsārī grant of PULAKESĪ JANĀŚRAYA.

⁹•See BAYLEY EDWARD CLIVE, History of Gujarat, pp.24-25.

This is identified with some probability with that of the ANHILWADA kingdom. That the Capotkaṭas were ruling in Anhilwada in the 10th century is certain from the inscrip-
tional evidence of KUMĀRAPĀLA.¹⁰

Rulers of Anhilwada Pattan¹¹:

The DP. mentions the following rulers of Anhilwada. First the rulers of the Cāvaḍā dynasty are enumerated.

1. Vanarāja : He ruled for 60 years (LXVI.87).

According to Kumārapāla-carita cited by James Tod, Vanarāja was installed on the throne in V.S.802 (746 A.D.) and he ruled fifty years and lived a life span of sixty years.¹² Forbes says that Vanarāja was born in 696 A.D., and reigned sixty years in Anhilwada. He died in 806 A.D.¹³ Mirat-i-Ahmadi,

¹⁰•Vide Sankalia H.D., Archeaology of Gujarat, p.36.
For more accounts regarding Vanarāja vide Parikh R.C. (ed.), Kāvyaṇuśāsana by Hemachandra, Vol.II, Intro. pp.CV. ff.

¹¹•For literatures giving the information about the history of Gujarat vide Parikh R.C. and Shastri H.G., Gujarātno Rājakīya ane Saṃskṛtika Itihāsa (Gujarati), pp. 21-25.

¹²•Vide Tod James, Travels in Western India, p.150.
This date seems to be incorrect as pointed out by Rawlinson vide, Forbes A.K., Rās Mālā, ^{vol. I} p.41 fn.2.

¹³•Vide Forbes A.K., Rās Mālā, ^{vol. I} p. 41.

however, says that Vanarāja lived only for sixty years.¹⁴

2. Yogarāja : He was Vanarāja's son upon whose death he ascended the throne of Pattan. He ruled for nine years (LXVI. 87-88).¹⁵ According to the Kumārapālacarita (=KPC), he ascended the throne in V.S. 852 (796 A.D.) and ruled thirty-five years.¹⁶ According to Forbes, he also ruled for thirty-five years.¹⁷ The MIA also says that he ruled for thirty-five years.¹⁸

3. Ratnāditya : He was the sone of Yogarāja. He was short-lived and ruled for three years only (LXVI.89). According to the KPC., he was the sixth king of Cāvaḍā dynasty who ascended the throne in 919 A.D. and ruled for 15 years.¹⁹ According to Forbes, Ratnāditya was Vairasimha's son and he ascended the throne in the year 920 A.D. He died

¹⁴.Vide Mirat-i-Ahmadi, GOS No.146.(Tr.by Lokhandwala M.F.), p.23; Bayley E.C., History of Gujarat,p.26. For history of Anhilwada kingdom as drawn up from various sources vide Parikh R.C. (ed.) Kāvyaṇuśāsana, by Hemachandra, Vo.II Intr. pp. CIII ff.

¹⁵.The duration as given in the DP. corresponds with that in the Vicāraśreṇī vide Parikh R.D.(ed.), Kāvyaṇuśāsana, p. CXV.

¹⁶.Tod, op. cit., p. 150.

¹⁷.Forbes, op. cit., p.42.

¹⁸.Lokhandwala (tr.), Op.cit., p.23; Bayley, op.cit.p.26.

¹⁹.Tod, op. cit., p.150.

in 935 A.D.²⁰ Thus he ruled for 15 years. The MIA gives the name of the sixth king as Rawatsingha who ruled for 15 years.²¹ Here we find that the accounts in the DP. differ from others.

4. Vīrasimha : He is said to be the son of Ratnāditya, who ruled for ten years (LXVI. 90). According to the KPC. Vīrasimha was the fifth king of this dynasty. He was enthroned in 885 A.D. and ruled for 25 years.²² Forbes says that Vairasimha was the son of Ehooyud. He ruled from 895 A.D. to 920 A.D.²³ The MIA does not mention the king of that name. It seems that he is identical with Bajesingh who ruled for 25 years.²⁴

5. Ksemarāja : He was Vīrasimha's son. He ruled after his death for 29 years (LXVI.91). According to the 20. Forbes, Op. cit. p. 43.

²¹ Lokhandwala, op. cit., p.23.

²² Tod, op. cit. p.150.

²³ Forbes, op.cit., p.43.

²⁴ Lokhandwala, op. cit., p. 23; Bayley, op. cit. p.26.

KPC he was the third king of the dynasty ruling for 25 years, commencing from 831 A.D.²⁵ According to Forbes he was Yogarāja's son after whose death he ascended the throne. He reigned for 25 years.²⁶ The MIA says that Ghemrāja who was called by some Bhīmaraj ruled for 25 years. He was the successor of Yogarāja.²⁷

6. Cāmunda : He was Kṣemarāja's son and ruled for 12 years (LXVI.92). Cāmunda is not included in the list of the rulers of this dynasty by Forbes, Tod and the MIA., but he is included by them among the rulers of Solankī dynasty. (See below).

It is difficult to agree with G. Bühler when he remarks that the transposition of Cāmunda to Cāvaḍā dynasty from Solankī dynasty is due to clerical mistake²⁸ because Cāmunda is included in the dynastic list of the Cāvaḍās as given in the Sukṛtasamkīrtana and Sukṛtakīrti-kallolinī. The DP. appears to follow Sukṛtasamkīrtana

25. Tod, op. cit., p.150.

26. Forbes, op.cit., p.43.

27. Lokhandwala, op.cit.p.23; Bayley, op.cit., p.26.

28. Vide Bühler G., "Eleven Land-Grants of Anahilavād
§Chaulukyas, A Contribution to the History of Gujarat",
Indian Antiquary, July 1877, p. 214.

Sukṛtakīrtikallolinī and Vicāraśreṇī.: Sukṛtasamkīrtana and Vicāraśreṇī are datable circa 1278-1287 A.D. and 1344 A.D. respectively.²⁹

7. Udhada : He was the son of Cāmunda. He ruled after him for 27 years. (LXVI.93). This ruler is not mentioned by Forbes, Tod and the MIA.

8. Bhuvaḍa : He was the son of Udhada. He is said to be fond of eating sweet-balls and given to women. He was always in the assemblage of them. One day while sitting in the assembly, he was murdered by Mūlaḍa, his own nephew, who usurped the throne (LXVI.94-97). According to the KPC, Bhuvaḍa who is called Boerji by Tod, was the fourth king of this dynasty and the successor of Khemarāja (Kṣemarāja). He ruled for 29 years commencing from 856 A.D.³⁰ In most probability this king is identified with Shree Bhooyud, the son of Kṣhem Rāj, who reigned till 895 A.D.³¹ Bhuvaḍa is not mentioned in the MIA. There was also king Bhoowur (Bhuvaḍa) of Kalyāṇakaṭaka.³²

²⁹ Parikh R.C. (ed.) Kāvyaṇuśāsana by Hemachandra, Vol.II, Intro. p. CIV.

³⁰ Tod, Op.cit., p.150.

³¹ Forbes, Op.cit., p.43.

³² Forbes, Op.cit., p.36.

According to Forbes and Tod the rulers of this dynasty are seven in number. The sequence and the duration of their reign as given in the DP. differ to a great extent from those given by Forbes and Tod. The DP. seems to follow Sukṛtasaṃkīrtana and Sukṛtakīrtikallolinī which contain list of 8 kings of Cāvaḍā dynasty.³³

The rulers of Solankī dynasty.³⁴

1. Mūlada or Mūlarāja. Mūlarāja murdered Bhuvada, his maternal uncle, and usurped the throne. He ruled Paṭṭana as the first Solankī king for 13 years (LXVI.96-98). According to Tod, Mūlarāja ascended the throne in 932 A.D. and ruled for fifty-six years.³⁵ And according to some authority it was Samanta Chaora whom Mūlarāja murdered, and usurped the throne.³⁶ According to Forbes he ruled for fifty five years from 942 A.D. - 997 A.D. He relinquished the throne in favour of his son Cāmuṇḍa and retiring to Siddhapura, spent the remaining days of his life there in Ramanīyāśrama.³⁷

³³•Shastri H.G., Gujarātno Brācīn Itihāsa (Gujarati), p.134.

³⁴•For discussion over the advent and the lineage of the Calukyas of Anhilwad vide Bühler G., "Eleven Land-Grants of the Chalukyas of Anhilwad, A contribution to the History of Gujarat", Indian Antiquary, July 1877, pp. 180 ff.

³⁵•Tod, Op. cit., p. 169.

³⁶•Tod, Op. cit., p. 166

³⁷•Forbes, Op. cit., p. 65.

According to the MIA, the transfer of power from Cāvaḍā dynasty to the Solāṅkīs is as follows : The last Rāja of the Cāvaḍā dynasty was Sanwatsingha, He had a daughter who was married to a member of the Solāṅkī dynasty. ^{died at} She/child-birth but the child was saved by being taken out from the womb. He was in course of time Mūlarāja, who seized the throne after Sanwatsingh's death. He ruled for fifty-six years.³⁸

2. Vallabha : He is said to have ruled after the death of Mūlarāja for six years (LXVI.98). "Vallabharāja is mentioned after Cāmuṇḍa in the dynastic list, and is given a reign of six months."³⁹ According to Tod, Mūlarāja was succeeded by Cāmuṇḍa, his own son who ruled for 13 years.⁴⁰ According to Forbes, Mūlarāja was succeeded by his son Cāmuṇḍa whose eldest son was Vallabha who did not succeed his father. During Cāmuṇḍa's pilgrimage, however, Vallabha was given the charge of state for some period.⁴¹ According to the MIA, Mūlarāja was succeeded by Jamand (= Cāmuṇḍa) who ruled for 12 years, four months and two days. After him Rāja Balya (probably identified with

³⁸. Lokhandwala, op. cit. p.23; Baylay, op.cit.27.

³⁹. Parikh R.C., op.cit., Intro. p. CXXXIII.

⁴⁰. Tod, op. cit., p.169.

⁴¹. Forbes, op. cit., pp. 68 ff.

Vallabh) ruled for seven months. Vallabh is missing in some dynastic lists. According to Hariprasad G. Shastri Vallabharāja ruled only for six months during the lifetime of his father, Cāmunda. This situation according to him account for why he is sometimes forgotten in the dynastic account of the Solankīs. H.G. Shastri appears to follow Forbes in his remarks about the reigning period of Vallabharāja.⁴²

The doubt whether Vallabharāja was on the throne or not is settled by grants of the Anhilwad Caulukyas. Seven out of eight grants which give the complete genealogy of the Caulukya kings, Nos. 4 to 10 include Vallabharāja while one only, No. 3 omits him.⁴³

3. Durlabha : He is said to have succeeded Vallabha after his death. He ruled for 12 years (LXVI.99) According to Tod, Doorlab (= Durlabh) ascended the throne in A.D. 1001 and ruled for eleven years and a half. He relinquished the throne in favour of his own son and retired to Gaya.⁴⁴ According to Forbes, Cāmunda, heart-broken at the loss of his eldest son, Vallabha, caused

⁴² Shastri H.G. Op.cit., p.180.

⁴³ Bühler G., Op. cit. p. 184.

⁴⁴ Tod, Op. cit. p. 170.

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Durlabha to be placed on the throne, and then retired to stay at Śuklatīrtha where he died.⁴⁵ The MIA says that Dulārāja, who was Cāmunda's nephew ruled after Rāja Balya for eight years.⁴⁶ This Dulā Rāja may be the misspelling of Durlabha.

4. Bhīma : He was the successor of Durlabha and ruled for 42 years (LXVI.99). Tod called him Bheem Deo who had the glorious reign of forty-two years. He ascended the throne in 1013 A.D. after Durlabha who was his father and who had abdicated.⁴⁷ Forbes, in the Rās Mālā, says that Bhīma was the son of Nāg Rāja, Durlabha's younger brother. When Bhīma grew up Durlabha entreated him to ascend the throne, as he wanted to renounce the world.⁴⁸ The MIA confirms that Bhīmadev ruled for 42 years after Durlabha.⁴⁹

5. Viśaladeva : He ruled after Bhīma for 20 years. He is said to have conquered 18 capitals.⁵⁰ For the benefits of Brahmins, he caused Viśala Nagara to be populated (LXVI-100-101). According to Tod, Viśaladeva was the ruler

⁴⁵. Forbes, Op. cit. p. 70.

⁴⁶. Lokhandawala, Op. cit., p.23.

⁴⁷. Tod, Op. cit., p. 170-71.

⁴⁸. Forbes, Op. cit., p.71.

⁴⁹. Lokhandawala, Op. cit., p.23.

⁵⁰. Siddharāj is also said to have held sway over eighteen distinct kingdoms. See Tod, Op. Cit. p. 174.

of Ajmer, who was chosen to be the generalissimo of confederation of Hindu armies in their effort to release the yoke of Islam. By his leadership the Hindu troops were able to expel the barbarians from the Vindhya even to the Himachala. He became the rival of King Bhīma whom he defeated in battle of Sojot in Marwar. Viśaladeva gave Bhīma the chance to redeem his defeat once again. The battle ended up with the reaching of a treaty in which Bhīma agreed to give his daughter in marriage to Viśaladeva and in remembrance of the battle, a city was to be erected on the spot, bearing the name of Viśaladeva., i.e. Viśala Nagara.⁵¹ It seems that the DP. has confounded the name of Ajmer's ruler with that of Patan's ruler.

Forbes give the same account regarding Viśaladeva.⁵² Tod, Forbes and the MIA all agree that the successor of Bhīma was his son, Karna.⁵³ The reign of Karna is missing in the DP.

51. Tod, Op. cit. pp. 171-73.

52. See Forbes, Op. cit., pp. 90 ff.

53. See Tod, Op. cit. p. 173;
Forbes, Op. cit. p. 100;
Lokhandwala, Op. cit. p. 23.

6. Ajitsimha : He is said to be Viśaḷadeva's son. He ruled after his father death for 49 years. He has accomplished many exploits. (LXVI.102-103). His reign of 49 years leads one to identify him with Siddharāja Jayasimha who is reported to have reigned for 49 years too.⁵⁴ The two vocables, i.e. Jayasimha and Ajitsimha point to the same direction of their identity. Moreover, King Kumārapāla, his successor was the nephew of Siddharāja.⁵⁵ This proves that Ajitsimha and Siddharāja are one and the same person.

7. Kumārapāla : After the death of Ajitsimha the rein of state fell into the hands of his nephew Kumārapāla. It was in this reign that the Jain monks came to Paṭṭanapura and the king accepted Jainism as his religion. (LXVI. 104-105). The DP. does not give the parentage of ~~the~~ king Kumārapāla but according to Forbes he was the son of Tribhuvana Pāla, who was the grandson of Kṣemarāja, Rāja Karna's half-brother.⁵⁶ Karna was the king who succeeded Bhīmdeva I. So King Kumārapāla stood as nephew to king Siddharāja's Jayasimha. According to Tod, Kumārapāla was

⁵⁴. See Forbes, Op. cit., p. 173;
Tod, Op. cit. pp. 174-176.

⁵⁵. See Forbes, Op. cit. p. 174;
The DP. says that Kumārapāla is Ajitsimha's nephew.
(LXVI.104).

⁵⁶. See Forbes, Op. cit. p. 174.

Not of the same tribe as Siddharāja but a Chauhan descended from the king of Ajmer. His father was Tribhuvana Pāla, the ruler of Dytulli.⁵⁷ (=Dadhithali). This explains why Siddharāja harboured hatred towards Kumārapāla. King Kumārapāla ruled for 30 years (LXVII. 67). According to Forbes he ruled for 31 years,⁵⁸ but Tod says that he died of poison in the thirty third year of his reign.⁵⁹

Majumdar, however, gives the span of his reign between V.S. 1100-1129 (1044-73 A.D.) i.e 29 years.⁶⁰ According to the MIA he ruled for thirty years three months and three days.⁶¹

Conversion of Kumārapāla :

The DP. LXVI 106-109 and LXVII 1-67 gives the following account concerning the king Kumārapāla's connection with Jainism.

⁵⁷•See Tod, Op. cit. p. 180.

⁵⁸•See Forbes, Op. Cit. p. 177.

⁵⁹•See Tod, Op. cit., p. 184.

⁶⁰•Vide Majumdar Asoke Kumar, the Chaulukyas of Gujarat.p.89.

⁶¹•Lokhandwala, Op. cit. p.23.

It was Hemācārya⁶² who was responsible for the ^{king's} abandonment of the Vedadharmā and the adopting of Jainism. His mother and his queen were, however, the followers of the Vedadharmā. The Jain monks advised him to force Brahmins to adopt Jainism. He attempted to do accordingly, having no regards for Rāma's decree that the king must protect the interests of the Brahmins (Cf. XLIII. 2-10). The Traividya (Modha) Brahmins held a meeting and then they approached the king who was in the midst of the Jain monks. He neither paid obeisance to the Brahmins nor did he entertain them. He addressed them with disrespect. Being asked why they came, they retortedly asked the king to see the calendar, as the day was proper for him to perform a sacrifice for his manes. They were, however, opposed by the Jain monks that the day given by them was not correct. Moreover, they were accused by the Jain monks of drinking liquor; and by some foul plays they were successful in proving that the Brahmins were guilty of the count. This degenerated the reputation and the status of the Brahmins. It was Śrīpati, a Brahmin of Dhāraṇas gotra, who saved them from humiliation. By his magical power he could make believe that Jain monks, who boasted of being the eaters of pure food, were actually the eaters

⁶². For life and works of Hemachandra vide Parikh R.C.,
Op. cit. pp. CCLXIV ff.

of fish. At this point, the king intervened; he judged that the Brahmin were not the drinkers of liquor and the Jain monks were not the fish-eaters. The Jain monks, in spite of using tricks by producing false moon, were defeated by Śrīpati once again in a contest proposed by the king himself in which both the parties had to tell after sunset what that day was. Now, the king's mother and his queen sided with the Brahmins; both of them tried to persuade the king to abandon Jainism but in vain. Moreover, the king was enraged and thus attempted to beat the queen. Hearing about the improper conduct of the king Brahmins rose in protest; they went on fast at the entrance to the king's palace. The king put many of them to death by burning and by other weapons. Then he forced them to abandon Veda-Dharma and embrace Jainism. The Brahmins, however, were firm in their faith. Not only that, they persuaded the king to give up Jainism and return to Maheśvara-Dharma. Finally, the king proposed that he would be the custodian of the faith of him who emerged victorious in a disputation arranged by him. The disputation ended with the defeat going to the Jain monks. The Brahmins were jubilant over the victory. The king was angry at this.

It so happened at that moment that the land was flooded. The king and the Jain monks escaped to the seventh floor of his palace. When the Jain monks expressed their ignorance of what would happen, the king who was frightened asked the Brahmins of what would take place. The Brahmins replied that there would be boats coming from the southern direction at sunrise and those who boarded the boats would be safe. When the boats appeared the Jain monks stepped in them but it so happened that the boats were merely an illusion. They therefore fell from the seventh floor to the stone-paved ground below. Their bodies were crushed to pieces. That event made the king admit the superiority of the Brahmins over the Jain monks and consequently he turned back to the Veda-Dharma once again. Afterwards, he rounded up the Jain monks and burnt them with the body of their guru and their scriptures. With the urge of the Brahmins many more Jains, both Banias and monks, were put to death by the king in various ways; some were buried alive; some were stoned to death; and some were crushed under elephants' feet. On account of this onslaught, the Jains fled to Marusthala and from there they spread out.

"To a large section of his countrymen, particularly the Jainas, Kumārapāla remains the greatest king that ever

sat on the throne of Gujarat. His fame rests not so much upon great power he wielded over the extensive territory that formed his kingdom, but on his propagation of the Jaina faith which he adopted." ⁶³

When he first became attracted to Jainism is not known; some chronicles state that he was induced to the sect by Hemachandra at Siddharāja's court. This is pointed out as incorrect by A.K. Majumdar. He opines that he was drawn towards Jainism by Udayana's family which supported him to ascend the throne. Various stories are current regarding the manner and circumstances under which Kumārapāla became a convert to Jainism. ⁶⁴

The DP. is silent about how Kumārapāla was converted to Jainism. It states only that Hemācārya deceived him to follow the path of the Jina. (LXVI.106) The similar story of the confrontation of Brahmins and the Jain monks is recorded by Forbes, but it differs in some details. ⁶⁵ Tod is silent about the confrontation. ⁶⁶ The above-given story evinced clearly the Brahmin community was at enmity with the Jain one.

⁶³. Majmudar Asoke Kumar, Chaulukyas of Gujarat, p.89.

⁶⁴. Vide Majumdar, Ibid., p. 119;

⁶⁵. Forbes A.K., Rās Mālā, ^{Vol. I} p.194-196.

⁶⁶. Vide Tod James, Travels in Western India, p. 174.

The conversion of the king to Veda-Dharma and the onslaught of the Jainas as given in the story may not be authentic. If it is true the Jainas should not keep silent about it; instead Kumārapāla still remains their champion. And it ~~is~~ is not true that the king completely ignored the orthodox faith. "He does not seem to have totally forsaking the faith of his ancestors", says Majumdar, "Probably like, Harshavardhana, he adopted another creed without ceasing to be a follower of the Brahmanical religion."⁶⁷

Invasion of Islam and the Fall of
Anhilwad Patan and Moherakapura:

The DP. does not contain the link between the king of Kumārapāla's reign and that of the king Karna. This is probably because the main purpose of the Purāṇa is only to pin-point how the city of Patan fell. It says that when King Karna was on the throne, Mādhava who was a treacherous person, was his minister. He was responsible for the downfall of the Hindu king and for the incoming of Muslim rule (mleccha). The Purāṇa also attributes this undesirable contingency to the vices of the Kali age.

⁶⁷ Majumdar, Op. cit., p. 124.

⁶⁸ ~~Vide the Cambridge History of India (1958), p. 24.~~

The invasion of Muslims first took place when the king Bhīmadev was on the throne of Anhilwad. It was in 1025 A.D., when the city was attacked and plundered by Mahmud of Ghazni who marched with his army towards Somnātha Patan.⁶⁸ The DP. does not mention the invasion led by Mahmud. The Muslim-invasion took place again when Ala-ud-din of Khalji dynasty established his rule at Delhi. The DP. LXVIII gives the following accounts.

Ala-ud-din was born in the Khilji⁶⁹ family. He had shown his leadership since he was a young boy. He murdered his uncle⁷⁰ and took over the title of Sultan. He snatched

⁶⁸. Vide the Cambridge History of India (1958), P.24. Vol. III

⁶⁹. The Purāna follows the Persian phonetic version.

⁷⁰. Fīrūz Shāh, the first king of Khaljī dynasty of Delhi was Ala-ud-din's uncle. He was murdered by Ala-ud-din at Manikpur who was then proclaimed king on July 19, 1276 A.D. Vide The Cambridge History of India (1958), p.98; see also, Roy S., "The Khaljī dynasty", The History and Culture of the Indian People, Vol. VI (1966) pp.12 ff.

away the kingdom of the king Anaṅgarāja⁷¹ of Delhi. He conquered all the land except Gujarat. It was Mādhava, who invited his invasion of Gujarat. Karna's army was destroyed and the king was killed by the Sultan.⁷²

But according to historical sources Ala-ud-din is said to have sent his brother Ulugh Khan and his brilliant general Nusrat Khan with large armies for the conquest of the flourishing Hindu kingdom of Gujarat.⁷³

King Karna appeared to have been defeated in a single decisive battle and placed his kingdom at disposal of the victorious generals. His famous capital of Anhilwada was taken and sacked.⁷⁴

71.

There was one Anaṅgapāla who was the ruler of Delhi in the middle of eleventh century. He belonged to Tomara clan. Vighraharāja, the ruler of the principality of Sambhar (Sākambharī) in Rajaputana, to which Ajmer was attached, is erroneously alleged to have conquered Delhi in the middle of twelfth century from the chief of Tomara clan who was a descendant of Anaṅgapāla. Vide Smith Vincent A., *The Early History of India*, (1967) pp. 440-1.

72. Anaṅgarāja referred to by the purāṇakāra was probably another name of Anaṅgapāla. And, the purāṇakāra appears to confuse the conquest of Delhi, Vighraha-rāja with that of Ala-ud-din on account of the purāṇa being composed after a long time and hence he did not have the thorough knowledge of the historical event.

73. Karna is said to have fled after the fall of Pattan, from Gujarat, then built town and fortress of Nandurbar and ruled as vassal of Rāmchandra of Deogir. Vide the *Cambridge History of India* (1958), p. 112; also Ray S. "The Khaljī dynasty", *The History and Culture of the Indian People*, Vol. VI (1966), p. 19.

74. Vide Commissariat. M.S., *A History of Gujarat*, p. 1., The DP. seems to suggest that Ala-ud-din himself came to Gujarat.

75. Vide Commissariat. M.S. *Ibid.* p. 2.

"Gujarati sources, including Merutuṅga's Vicāraśreṇī, a contemporary work ascribe Ala-ud-din's attack and Muslim success to the betrayal of Karna's minister Mādhava. There may be some truth in the story, though we cannot be quite definite about it."⁷⁵ The DP.(LXVIII) narrates the following story to account for the fall of Moheraka.

There was one Śrīpati who was a Brahmin living in Moheraka. It so happened that during his wife's absence for the purpose of delivery at her father's place, the Brahmin had a secret affair with a Bania widow till she got pregnant. His act was reported to the Brahmin community, which subsequently awarded a capital punishment to him. He was tied to a wheel and cut into two pieces. His wife gave birth to a son. In due course, she returned to Moheraka and was consoled by the Brahmins who were responsible for the execution of her husband. Her son was named Saumeya and he was treated with love and affection. He received usual saṃskāras (Religious sacrament) and traditional education. He grew up into a learned young man. On account of his wealth and scholarship, other learned Brahmins were jealous of him. In the effort to derame him they disclosed to him the past deed of his father which was kept concealed from him by his mother. He learnt from them that nobody would give his daughter for his marriage. This story was confirmed as true by his mother. With his mother's urge, he pledged to take revenge on the Brahmins for his father's death. For that reason, he invited the king or the Mlecchas to attack Moherakapura.

⁷⁵ Ray S. Op. cit., p.19. The story of Mādhava and Keshava is recorded by Forbes'. Rās Mālā, vol. I, p.266, according to which Mādhava and Keshava were brothers belonging to Brahmin community of Nāgar sub-caste. Mādhava's wife who was a Padminī was taken by King Karna and his brother killed by him. To take revenge on the king he invited Ala-ud-din to attack Patan.

Then Ala-ud-din laid the seige of Moherakapura.⁷⁶

He stationed his armies at the distance of three krośas from the city. The Brahmins and the Banias under the leadership of Viṭṭhala, a Brahmin of Māṇḍavya gotra. They gave many battles from Divālī day to the month of Phālguna. As the seige prolonged the Sultan thought out an unfair plan for capturing Moherakarpura. He ordered Mādhava to carry his message to the Brahmins of Moheraka that he would lift the seige if they agreed to pay the indemnity amounting to 5,000 niṣkas. They conceded to the proposal. Apart from collecting the amount from other, Viṭṭhala asked Saṁmaya's mother to contribute specially to the fund for the indemnity. When the amount was delivered, the Sultan found that the money amounted to 7,000 niṣkas. On that account the Sultan assumed that the city was rich and he, therefore, decided to capture and sacked the city by a foul means.

⁷⁶. How much this story about the seige of Moheraka is reliable is not certain as Modhera (Moheraka) is not listed, in Kanhad de Prabandh, amongst the cities overrun by Muslim army under Ulugh Khan after the fall of Karna's capital. Vide Commissariat, Op.cit.p.4. Sultan Mahmud of Ghazni is said to have attacked and captured Modhera on his march towards Somanātha Patan. Vide Nazim Mahmud, The Life and Times of Sultan Mahmud of Ghazni, p.217; and Majumdar Asoke Kumar, Chaulukyas of Gujarat, p.45.

At the time of Mahmud's attack Modhera must have been considerably important town; otherwise it would not have been able to organize an army to oppose the march of Mahmud of Ghazni. The sultan is said to have defeated the army and captured the town. The town must have been then given to plunder and destruction and thus it was reduced from its original importance, so much so that it escaped the notice of Ulugh Khan, Ala-ud-din's general, who was not reported to have overrun the town. It is probable that the purāṇākāra transfers the event of Mahmud of Ghazni's attack on Modhera to be that of Ala-ud-din (Ala-ud-din's

contd...

He moved out his army towards the southern direction and encamped it on the northern bank of ^{the} Sābrāmatī not far from the city.⁷⁷ Then on the full moon day of the month of Phālguna, while people were enjoying the holi festival, Ala-ud-din's army entered the city, looting and killing its many people. Saumya also joined the raid. Viṭṭhala made good escape with his family through the night. Other women, children and old people were held captive. The Sultan took possession of their wealth and resolved to convert them to Muslim by force. They sent a message to Viṭṭhala, imploring him to save them from this religious disaster. They also asked the Sultan to abide by the teaching of the Koran which does not advocate coerced conversion. He, then, asked them to let one of their sons be converted. They told him that they would give the answer to this proposal after having consulted with Viṭṭhala. Mādhava and Saumya died in this battle of Moheraka.

general), nearly two hundred years later. It is well known that most purāṇakāras confuse and/or ignore the chronology of events. This is one such example.

- ⁷⁷. The nearest river to the south of Modhera is Rupen. It is about two miles and a half from the town; but Sābrāmatī is about 40 miles away from Modhera. The Purāṇakāra probably takes the River Rupen to be the Sābrāmatī.

On Viṭṭhala's arrival, the Sultan induced him to surrender 121 villages and a son to him, if agreed 12 villages would be returned to him. For safety and welfare of all people Viṭṭhala had to come to the Sultan's terms. He let his brother be converted.

About the vengeful hatred towards the king Karna that led to the betrayal of Mādhava, K.M. Munshi observes that " though this was accepted by later writers, it sounds too much like the usual legendary way to attributing a personal motive to kings and ministers and is consistent with neither the character of Karna as disclosed by unimpeachable testimony, nor by the version given by the three earliest authorities - (i.e. Merutuṅga's Prabandha Chintāmaṇi, Vividhatīrtha Kalpa; and Kanhadade Prabandha). The betrayal of Gujarat by a Brahmin⁷⁸ of culture and position however indicates not only the lack of any consciousness that it was an unforgivable sin to betray one's land to a foreigner but, worse, complete awareness of what the Turkish conquest involved."

After the conquest of Gujarat Ala-ud-din set out to⁷⁹ conquer the southern direction (countries) and then sailed to Laṅkā to conquer the island but he died on the way.

⁷⁸. Munshi K.M., The Glory that was Gujarat, part III. p.223.

⁷⁹. The later work called Ashiṅga, Amīr Khusrav hints at the invasion of Muslim army under the command of Malik Naib Kāfūr, Ala-ud-din's general, against Vīra Pāṇḍya upto the coast of Ceylon. Vide Roy S. Op.cit.p.37.

The following points can be noted from the story.

- (1) The Purāṇa suggests the belief that the invasion of the Muslims and the conversion of Hindus to Muslims were due to the influence of Kali age and to the betrayal of Mādhava and Saṁmeṃya.
- (2) The Muslim conqueror was liberal enough not to convert all the people by coercion.
- (3) Each family has to give one son to be converted in return for their freedom.
- (4) Some wealth was returned to the people after the agreement was reached.

Genealogical tree of the Cāvadā
dynasty according to the DP.

Agniketu = Maid-servant (name not given)

Rajñīputra = 0 (name not given)

1. Vanarāja - reigned for 60 years.
2. Yogarāja - (Vanarāja's son) reigned for 9 years.
3. Ratnāditya - (Yogarāja's son) reigned for 3 years.
4. Vīrasimha - (Ratnāditya's son) reigned for 10 years.
5. Kṣemabhūpati - (Vīrasimha's son) reigned for 31 years.
6. Cāmuṇḍa - (Kṣemabhūpati's son) reigned for 12 years.
7. Udhada - (Cāmuṇḍa's heir) reigned for 27 years.
8. Bhuvada - (Udhada's son) the duration of his rule is not mentioned.

Source : The DP, LXVI. 85-95.

Solankī Dynasty

- Mūlaḍa - (Bhuvada's nephew) reigned for 13 years.
 !
 Vallabha - (his parentage not specified) reigned
 for 6 years.
 !
 Durlabha - (his parentage not specified) reigned
 for 12 years.
 !
 Bhīma - (Durlabha's son) reigned for 42 years.
 !
 Viśaladeva- (Born in Bhīma's family) reigned for
 20 years.
 !
 Ajitsimha - (Viśaladeva's son) reigned for 49 years.
 !
 Kumārapāla- (Ajitsimha's nephew) reigned for 30 years.

The list of kings between king Kumārpāla and king
 Karṇa II the last Hindu ruler of Pātan is missing in the
 DP.

Source : The DP. LXVI. 96-104.

List of the rulers of Anhilwad
according to James Tod.

Cāvadā dynasty

Names of Princes	Date of Installation		Length of each reign
	Samvat	A.D.	
1. Bunsraj (=Vanarāj)	802	746	50
2. Joograj (=Yogarāj)	852	796	35
3. Kheemraj (=Kṣemarāja)	887	831	25
4. Boeji	912	856	29
5. Birsing (=Vīrasimha)	941	885	25
6. Rutnadit (=Ratnāditya)	966	919	15
7. Samunt (=Samantasimha)	981	925	7

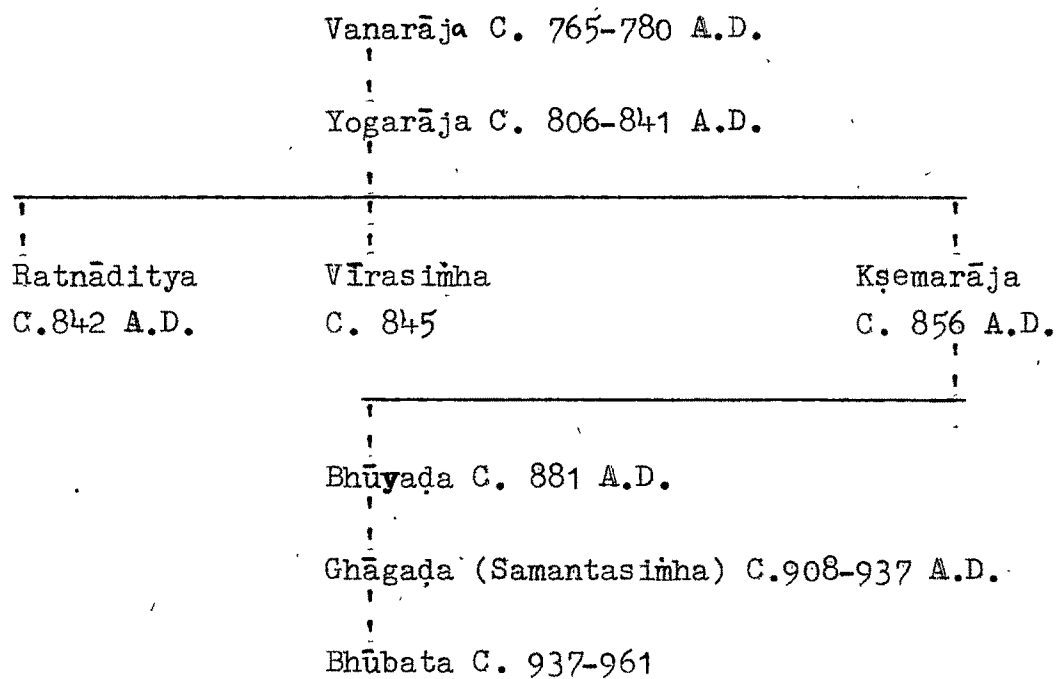
Solankī Dynasty

1. Moolraja (=Mūlarāja)	988	932	56
2. Chaond or Chamund (=Cāmuṇḍa)	1044	988	13
3. Balli Rao, or Ballabi Sen	1057	1001	$\frac{1}{2}$
4. Doorlub, or Narh-Rao	1057	1001	$11\frac{1}{2}$
5. Bhīm Deo	1069	1013	42
6. Kurrūn (=Karna)	1111	1055	29
7. Sidraj Jey-Sing (Siddharāj) Jayasimha)	1140	1084	49
8. Komār-Pal(=Kumārapāla)	1189	1133	33
9. Chonipal, Aji-Pal, or Jeipal	1222	1166	3
10. Bholā Bhimdeo	1225	1169	3
11. Ballo Mooldev	1228	1172	21

Source: Tod James, Travels in Western India, p.150.

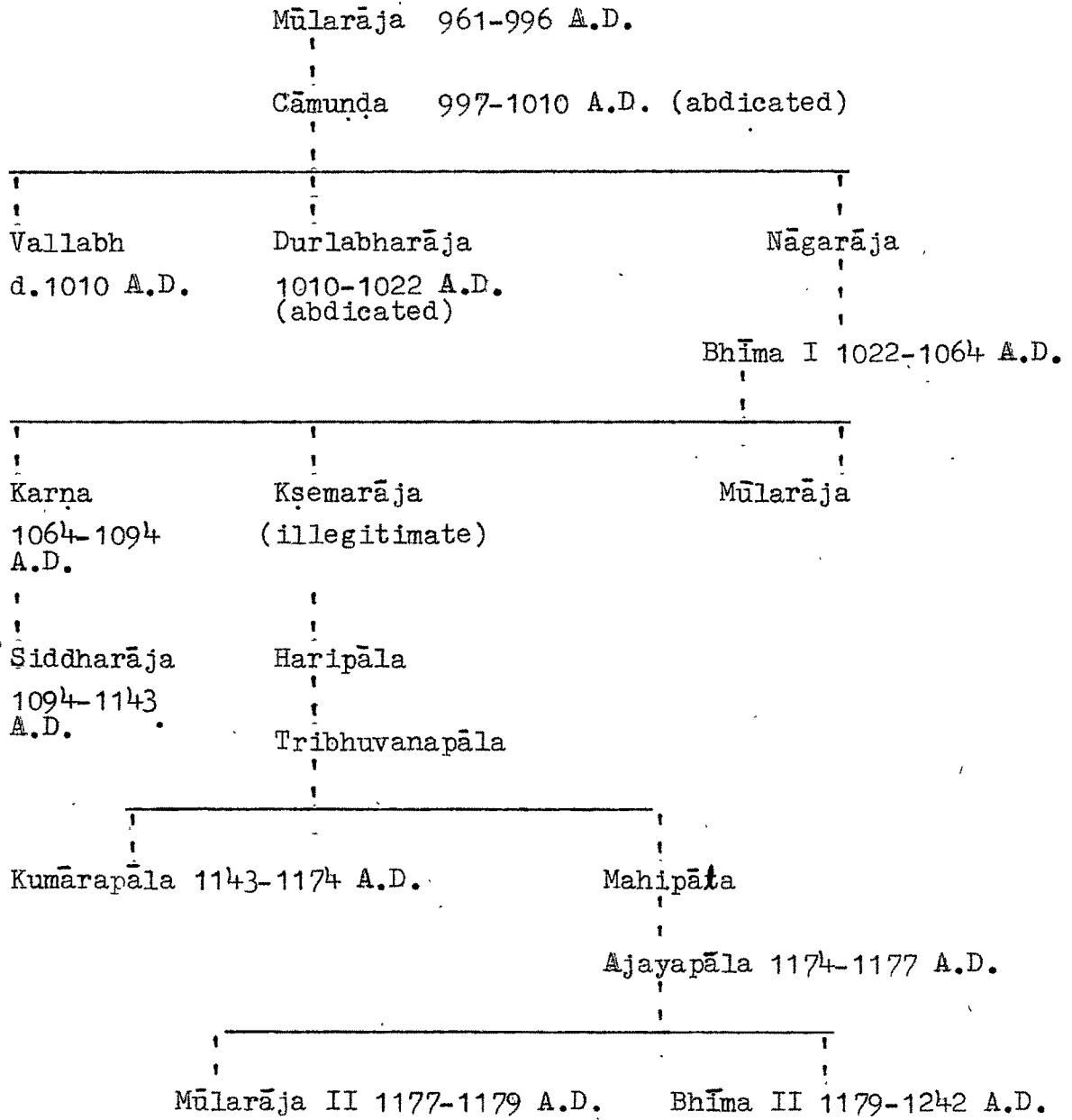
The Cāvadā Dynasty

The following is a provisional dynastic tree according to Rās Mālā.



Other authorities put back Vanarāja's date to 746 A.D.

Source : Forbes A.K., Rās Mālā, ^{Vol. I,} p. 49.

The Calukayas of AnahilavadaGenealogical Tree

Source : Forbes A.K. Rās Mālā, ^{Vol. I,} p. 67.

List of Kings of Cāvadā Dynasty

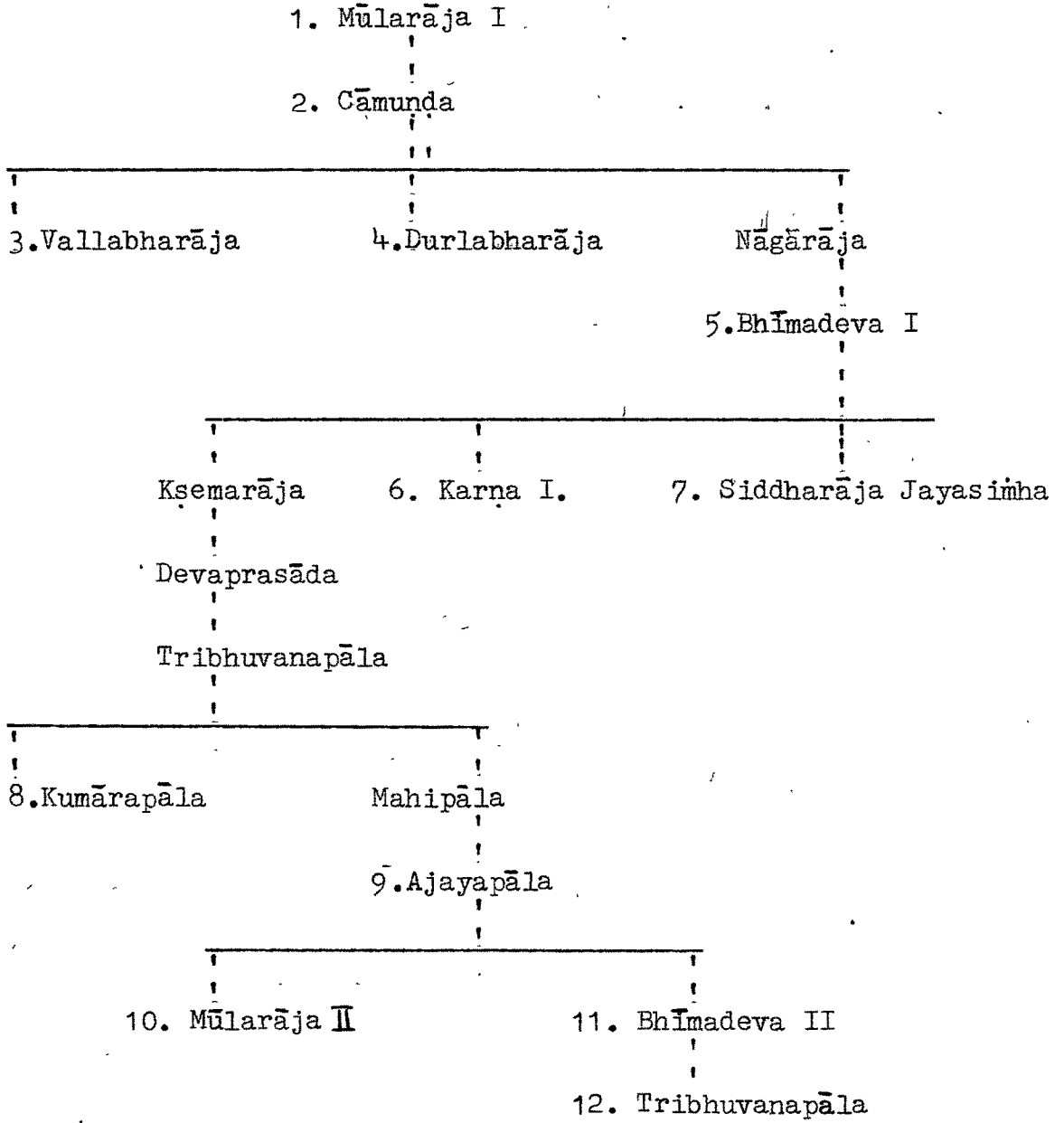
1. According to Sukrtasamkīrt^ana and Sukrtakīrtikalod^{nī}

1. Vanarāja
2. Yogarāja
3. Ratnāditya
4. Vairsimha
5. Kṣemarāja
6. Cāmunda
7. Āhada
8. Bhūbhata

2. According to Prabandhacintāmani; Cf. Kumārapālacarita, Mirat-i-Ahmadi, Pravacan Prariksa, Gurjarabhūpanāmāvali and Ratnamāla.

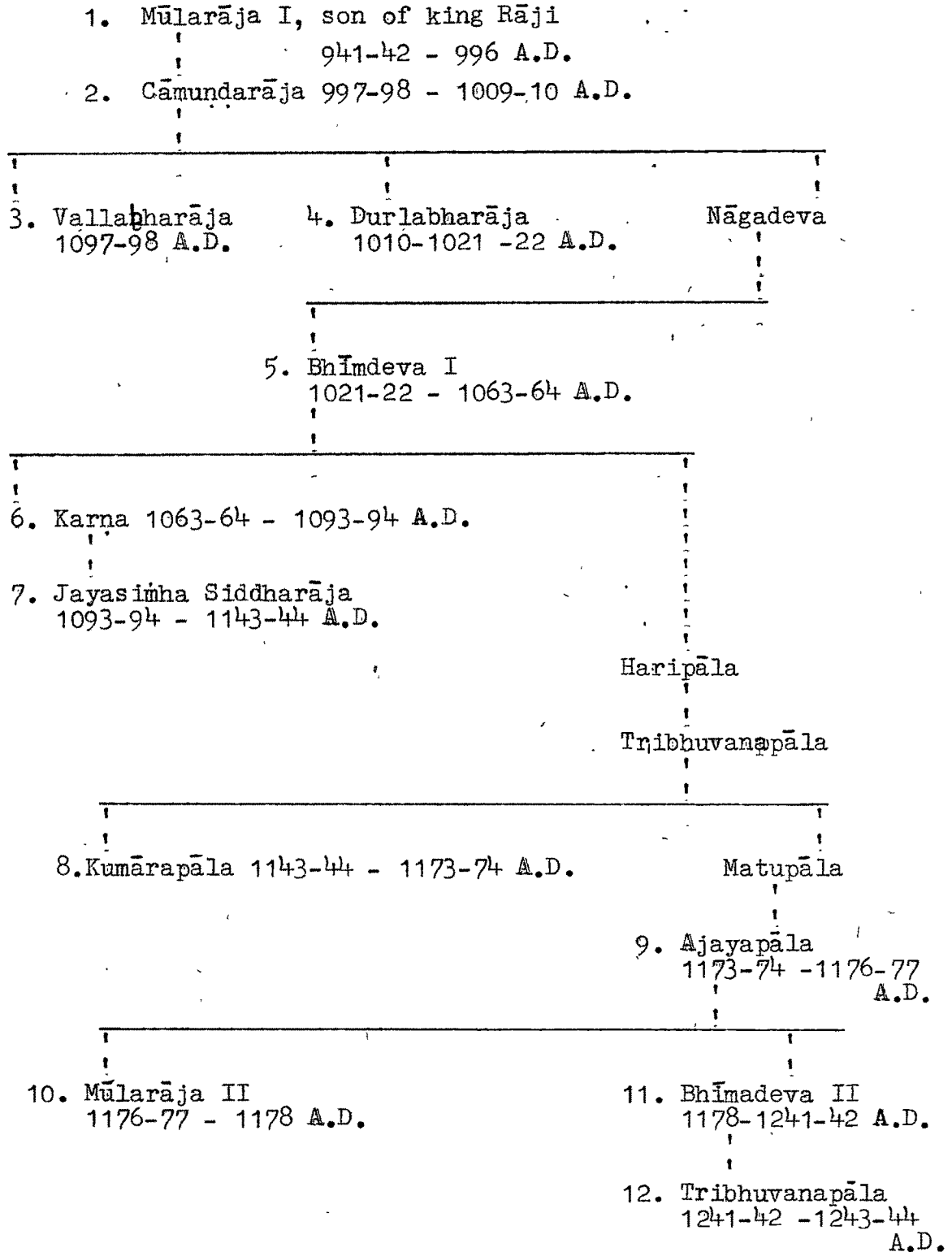
1. Vanarāja
2. Yogarāja
3. Kṣemarāja
4. Bhūbhata
5. Vairisimha
6. Ratnāditya
7. Sāmantasimha

Source : Shastri H.G., Gujarātno Prācīn Itihāsa (Guj.), p.319.

Solankī Dynasty

Source : Shastri H.G., Gujarātno Prācīn Itihāsa (Gujarati), p.322.

Pedigree of the Caulukyas of Anhilwad



Source : Bühler G., "Eleven Land-Grants of the Chalukyas of Anhilwad, A contribution to the History of Gujarat", Indian Antiquary, July 1877, p.213