

GANGA CULTURAL DOCUMENTATION

HARDOI DISTRICT

OCTOBER 2020



ARCHITECTURAL HERITAGE DIVISION





PREFACE

National Mission of Clean Ganga (NMCG) under Ministry of Water Resources, River Development & Ganga Rejuvenation has commissioned Indian National Trust for Art and Cultural Heritage (INTACH) to document “Cultural Heritage along River Ganga from Gaumukh to Ganga Sagar”. The scope of work is to identify and make inventories of the tangible and intangible Cultural Heritage properties found within 5 km on either side of the River Ganga.

Responding to the geographical, topographical and cultural diversity of the entire stretch, we have divided the stretch into three parts. The first part is from Gaumukh to Haridwar, the second part is from Muzaffarnagar to Katihar and the third part is from Malda to Ganga Sagar. Listing is done under three categories. They are Natural Heritage, Architectural Heritage and Intangible Heritage. Accordingly three teams are working to cover the three aspects of Cultural Heritage. Architectural Heritage Division of INTACH has been assigned with the work of listing the Architectural Heritage.

In this report we are documenting the Built Heritage of Hardoi District. It is one of the districts of the second part of the stretch. The report includes the listing of heritage structures of 2 tehsils of Hardoi District. These two tehsils are Sawayajpur and Bilgram. The report includes a proper understanding of the various typologies, their evolution, architectural appreciation and a complete list of all the buildings.

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1. Introduction

Hardoi is a district of Uttar Pradesh and is situated in the central part of the district. According to mythology, this region belonged to the Hiranyakashyap who was the enemy of Vishnu. Hence he was “Hari Drohi” from where the name of the district was derived. Hardoi lies in the Lucknow division. The city is the head quarter of both the district as well as the tehsil.

The district is divided into 5 tehsils, 19 Development Blocks, 1101 Gram Panchayats and 2070 Revenue villages. In urban area there are 13 statutory Towns. Statutory Towns comprises of 07 Nagar Palika Parishad and 06 Nagar Panchayats. Ganga touches only 2 tehsils. They are Sawayajpur and Bilgram. Hardoi was made into a district under the administration of District Magistrate W.S. Chapper During 1850-1863. Due to the Revolt of 1857, the work of district’s formation was withheld for a while and later it was completed by the time the Victoria Charter was brought into force by 1877

As per the 2011 census Hardoi district has a population of 4,092,845. The population density of the district is 683 inhabitants per square kilometre (1,770/sq mi). Its population growth rate over the decade 2001-2011 was 20.39%. Hardoi has a sex ratio of 856 females for every 1000 males, and a literacy rate of 78%. At the time of the 2011 Census of India, 97.45% of the population in the district spoke Hindi and 2.45% Urdu, as their first language.



Figure 1 : District of Hardoi
Source: Google Map



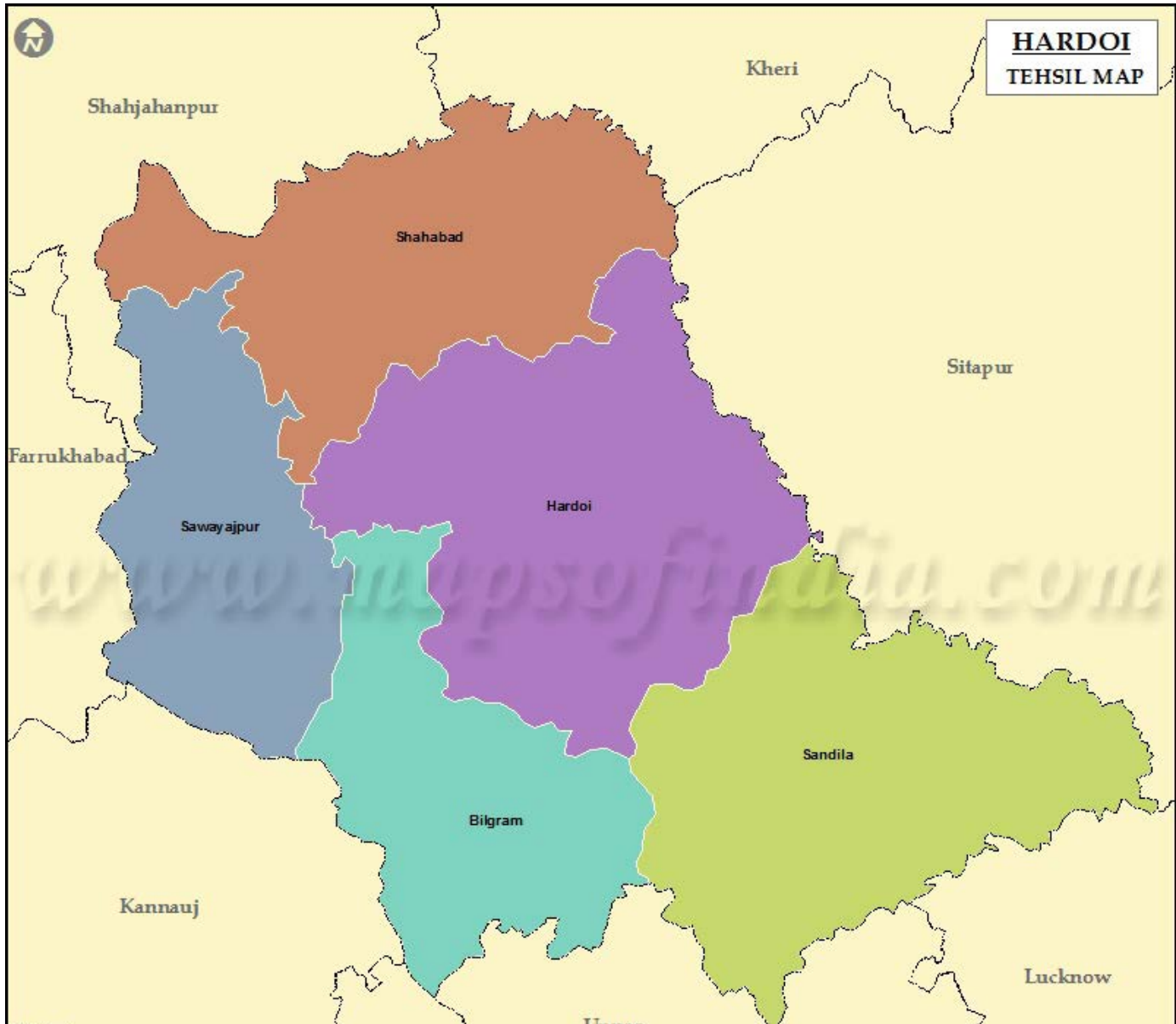


Figure 2: Tehsils of Hardoi
Source: Maps of India

The Ganga is the main river of the district which flows through the South Western border of the District. Ramganga is a major tributary of the Ganga in Hardoi, the confluence of which happens in the tehsil of Bilgram. Gomti River separates the district from Sitapur.

The chief trade of the district is comprised of export of food grains, oil seeds unrefined sugar, tobacco and cattle. The imports are mainly foreign goods, country cloth, salt and cotton. Food grains and sugar were exported to Calcutta, Bombay, Jabalpur, Varanasi and other places both land and water ways. The principal grain market is located at Railwayganj, the site of which belongs to the municipal board, Hardoi. The market was established by Raja Hardeo Singh and Thakur Bharat Singh. The railway station at Hardoi started functioning in 1872. In the beginning the market was known as ganj but after the opening of the railway station, it came to be known as market of Railwayganj. Hardoi district is known for cloth weaving and making products like loin-cloth, gamcha, shirts and more. The weavers in the Mallawan region manufacture products worth 70 crores every year. This sector provides employment to approximately five thousand weavers

Nemisharayan which a pilgrimage site of “Dwapar Yug” is just 45 km from district headquarters.



Hardoi District as well as the City has a high Historical and Cultural Value as they have been witness to very significant events which have altered the course of history of the country. The District is rich in mythology. Both the city as well as the district is rich in heritage and a lot of heritage structures and archaeological sites. However the heritage structures of Hardoi Tehsil or the city is not covered as they do not come within the 5 km range of the River Ganga.



Figure 3: Nemisharayan Temple

Source: <https://www.tourmyindia.com/states/uttarpradesh/chakratirth-naimisharanya.html>

1.1.Sawayajpur Tehsil

Sawayajpur is a Tehsil / Block (CD) in the Hardoi District of Uttar Pradesh. Total area of Sawayajpur is 1,039 km² including 1,033.75 km² rural area and 5.70 km² urban area. Sawayajpur has a population of 4,83,668 peoples. There are 82,147 houses in the sub-district. There are about 371 villages in Sawayajpur block.

Ganga flows through the Southern boundary of the tehsil

1.2. Bilgram Tehsil

Bilgram is a Tehsil / Block (CD) in the Hardoi District of Uttar Pradesh. Total area of Bilgram is 950 km² including 911.61 km² rural area and 38.57 km² urban area. Bilgram has a population of 6,65,752 peoples. There are 1,13,287 houses in the sub-district. There are about 350 villages in Bilgram block.

Bilgram is a historic town and also finds its place in mythology. According to mythology Bilgram has been named after a demon named Bil. In another legend it is said it was named after Ilal, son of Bilal, who was slain by Balram, brother of Krishna. There is another version which says that there was a demon named



as Bil who was slain by the Sheikhs in the early Muhammadan period.

Bilgram was one of the first places in the region where the Raikwars, who were Rajputs had come and settled. The place was then known as Srinagar. Later during the Islamic invasions, Sayid Salar Masaud who was a commander of Mahmud of Ghazni attacked Bilgram and drove out the Raikwars. However their rule did not last long and it was only during Shams-ud-din Altamsh that Bilgram came under the complete control. Bilgram also witnessed the battle between Sultan Mirza, who was brother of Humayun, and his son, Ulugh Mirza on one side and Mirza Hindal on the other. Humayun's brother had revolted against him and was defeated by Mirza Hindal in Bilgram



Figure 4: Battle of Bilgram

Source: <https://www.historyforexam.com/2018/09/battle-of-bilgram-battle-of-Hardoi.html>

Humayun was defeated by Sher Shah Suri between the cities of Bilgram and Sandi, and it is said that he escaped by crossing the River Ganga



Figure 5: Ganga Ghat

Source: Youtube



2. Geographical Setting and boundaries

Hardoi is one of the 75 districts of Uttar Pradesh. The Hardoi district consists of 5 Tehsils with a total area of 5,986 km². It has 19 Development Blocks, 1101 Gram Panchayats and 2070 Revenue villages. In urban area there are 13 statutory Towns. Statutory Towns comprises of 07 Nagar Palika Parishad and 06 Nagar Panchayats. The administrative headquarters of the district is Hardoi City.

2.1. Administrative Boundaries

Hardoi District is a district of Lucknow Commissionerate in Uttar Pradesh Province of India. It lies between 26°53” to 27°46” North Latitude and 79°41” to 80°46” East Longitude. The district is bounded by Shahjahanpur & Lakhimpur Kheri Districts on the North, Sitapur District on the West, Lucknow, Unnao and Kanpur Nagar on the South, Hardoi and Farrukhabad on the West. Ganga flows on the Western border separating Hardoi from Hardoi and Farrukhabad. Gomti River flows on the Eastern border separating the district from Sitapur.

Uttar Pradesh can be Geo-Culturally divided into 4 parts. They are Paschim Pradesh, Bundelkhand, Awadh and Purvanchal. The District of Hardoi lies in Awadh Pradesh.

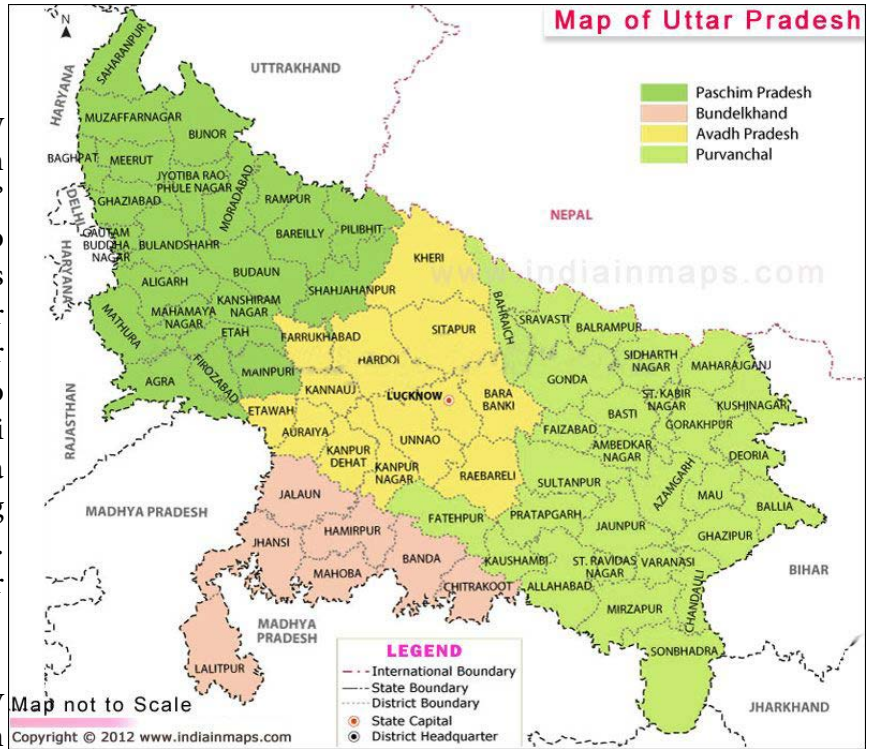


Figure 6: Administrative Boundaries

Source: District Survey Report of Minor Minerals, Farrukhabad

2.2. Geographical Setting

Hardoi District lies between 26°53” to 27°46” North Latitude and 79°41” to 80°46” East Longitude. The district is an irregular quadrilateral in shape, with its greatest length of 126 Km from North-West to South East and an average breadth of 74 Km from East to West. The rivers of the district have played an important role in shaping the topography of the district. The district is situated between Ganga and Gomti rivers. The whole of low lying area below the old high banks of the Ganga is precarious as it is liable to inundation which often destroys almost the entire Kharif crop. The soil, particularly of higher lands, is of a very inferior quality, irrigation is always deficient, and the crops are exposed to the ravages of wild animals, while heavy rains impair the fertility of the Bhur soil. All along the old high bank of the Ganga, the soil is light and sandy.

The district has been divided into three subdivision from the Geographical and economic point of view.

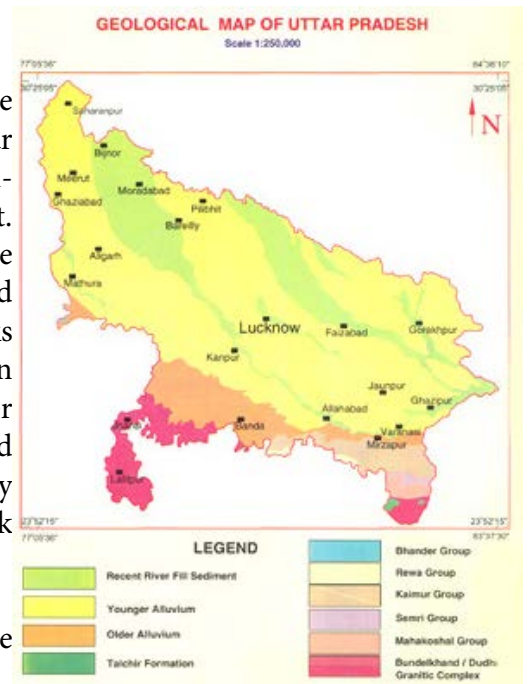


Figure 7: Physiography of Uttar Pradesh

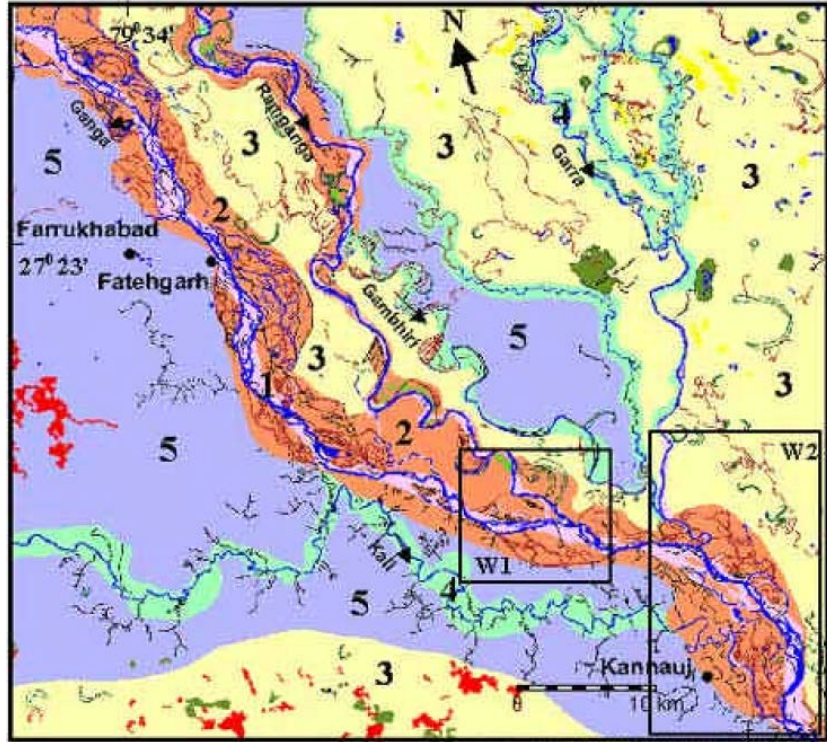
Source: http://mineral.up.nic.in/geological_map.htm



1. **Western low land** : This contains chiefly three Community Blocks Harpalpur, Bharkhani and Sandi. Besides this, C D blocks, Bilgram, Madhoganj and Mallawan come in the western portion. Ramganga, Garra and Ramganga rivers flow here. This region has been constituted by the fertile soil brought by these rivers.

2. **North up sub division** : The up level consists of Madhoganj, Bilgram and Mallawan and the total region of Sandila, Kachanna, Kanthauvan Bharawan, Bahardar comes under it. Sai river flows in the central part of the region. The soil is 'Domat Matiyar' and 'Domat'. The C D block of Sandila has 'Usrile' soil.

3. **Central level region** : Sursa, Bawan, Ahrori, Tadiyawan, Pihani, Shahabad Tondarpur and Hariyawan C D blocks come in this region. The soil is Domat Sandy.



Geomorphic Units		Geomorphic Elements	
	Active		Water
	Active Flood plain		Lake area
	Active minor channel & flood plain		Sand hills
	Inactive minor channel & flood plain		Meander scar
	Slightly dissected surface		Dry channel
			Salt encrusted zone

Geologically, the district forms part of the vast Indo-Gangetic alluvial tract. The origin of the Indo Gangetic tract as a whole is now attributed to the sag in the earth crust formed in the upper Eocene times between Gondwana land and the raising of Himalaya belt. The economic minerals found in the district are Kankar, reh and sand.

Figure 8: Geomorphic map of the study area prepared from satellite image and Survey of India topographic sheets
 Source: Alluvial geomorphology and confluence dynamics in the Gangetic plains, Farrukhabad-Hardoi area, Uttar Pradesh, India. By-N. G. Roy and R. Sinha*

1. **Kankar** : The mineral is found in the usar tract as lenses of moderate to large dimensions associated with clay and sand intercalation commonly it is nodular type and used as building material. Fair quality lime is obtained from Kankar by burning it.

2. **Reh** : The saline efflorescence, called reh, generally occurs in usar and water logged lands and is of commercial value as it, provides material for the manufacture of country glass and is also used by washer men as a substitute for soap. It is used after purification, in the form of Soda ash in soaps and for the treatment of hard water in the dye industry. Rich in sulphur contents, it is used for extraction of sulphur.

3. **Sand** : It is obtained from the banks of the main rivers and is used extensively for building purposes.

The main rivers of the district are Ganga, Gomti, Garra, Neelam, Ramganga, Kunda, Sendha, Sukheta and Sai. The biggest river of the district is Ganga which flows from Farrukhabad towards Kanpur. Gomti river enters the boundaries of Lucknow from district Sitapur. There are many small and big nalas flowing in the district and used for irrigation purpose. District Hardoi has many lakes and ponds. There is a



‘Dahar Jheel’ near Sandi which is biggest among all the lakes. This is about four km in length. There is another big lake in Mallawan division near Sadamau.

The climate of the district is characterized by a hot summer and pleasant cold winter. The year may be divided into four seasons. The cold season from around the end of November to February is followed by the summer, from March to around middle of June. The period of mid June to September constitutes the monsoon season while October and November form the post monsoon season. In district normally maximum and minimum temperature varies between 44°C to 5°C respectively. The months of May and June are hottest and December January are the coldest months of the year.

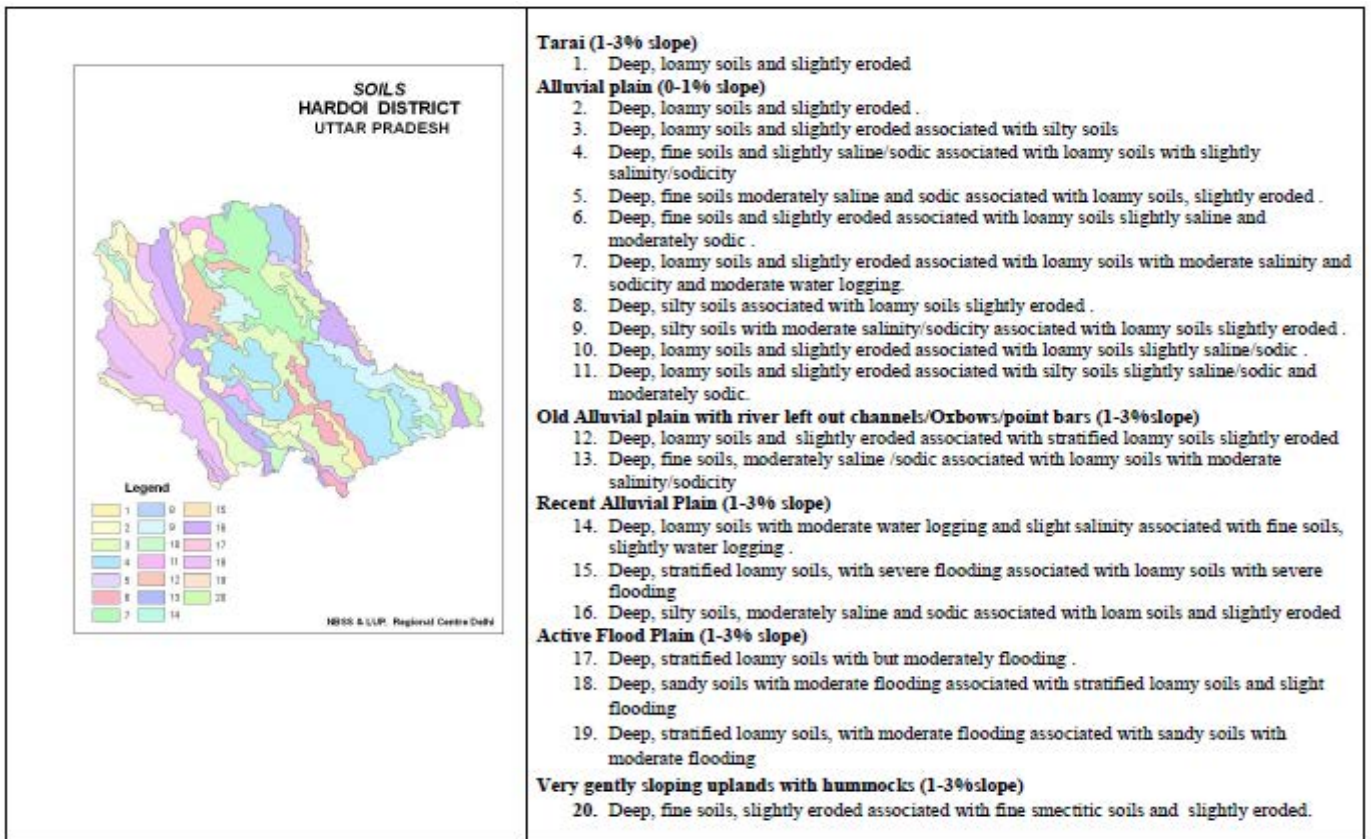


Figure 9: Soil type of Hardoi District
Source: Agriculture Contingency Plan for District: Hardoi

2.3. Ecology

Hardoi lies in the Awadh region of the state. This region has rich alluvial soil and receives plenty of rainfall. The region is also sufficiently irrigated with water of the River Ganga and its tributary, Gomti, Garra, Neelam, Ramganga, Kunda, Sendha, Sukheta and Sai. As a result of this favourable condition, the district is rich in bio diversity.

About 11962.141 Hectare area is covered by the forest which is 6.1% of total geographical area of the District. The main trees found in the district are Sheesham, Kanji, Babool, Dhak, Mahua, Semal, Mango, Shaal, Neem, Jamun etc. Although tree cutting is prohibited however dead and fallen trees are collected by the forest department which are auctioned time to time.

The wild animals found in the districts are Jackal, Neelgai, mongoose, fishing cat and monkeys and Black bucks. There are more that 19 bird species found in the District of Hardoi. The common birds include Geese, ducks, snipe and partridges.



The rivers, canals and ponds of the district contain a lot aquatic life. The stretch between Kannauj/Hardoi to Kanpur is known to be the habitat of Indian Soft shell turtle, Narrow Head Soft shell turtle, Three Stripped Roofed turtle, Red Crowned roof turtle and Indian Peacock Soft Shell turtle . These are generally found in middle and lower stretches of Ganga. There are occasions when crocodiles were seen in the wetlands surrounding the river Ganga.



Figure 8: Three Stripped Roofed Turtle
Source:<https://www.larsfoto.se/en/gallery/bird-images-from-foreign-trips/northern-india/11146-three-striped-roof-turtle>

The rivers and streams of the district abound in fish, especially the Garra and Ramganga. The common fish found in the district are Rohu, Katla, Mrigal, Pangash, and Cat Fish.

There are three cropping and harvesting patterns in the District. They are, Rabi, Kharif and Zaid. The Zaid which an intermediate cropping pattern is of little importance in the district. The district kharif crop is comprised of four main produce like Jawar, Millet, Arhar, Maize and Paddy and under the Rabi wheat, gram, barley, pea, mustard and cultivation of potato is done. There is fairly good production of sugarcane in the district. The percentage of cultivable area to total area is 75.18 percent. Cultivation of sugarcane, potato, wheat, gram, arhar and paddy is on the rise. The cash crop is sugarcane along with potato. Double cropping was done to obtain more yield in the district.



Figure 8: Sandi Bird Sanctuary
Source:<https://www.facebook.com/lakhbahosi/>

One of the most important locations rich in biodiversity in the district is Sandi Bird Sanctuary.

The sanctuary is located at a distance of 19 km on Hardoi-Sandi Road in Sandi in Hardoi district. Sandi Bird Sanctuary is 1 km from Sandi town on Main Road at Nawabganj, near Sandi Police Station of Hardoi district.



Figure 9: Sandi Bird Sanctuary
Source:<https://hardoi.nic.in/tourist-place/sandi-bird-sanctuary/>



3. Significance of Ganga

River Ganga is the most sacred river which flows through the Indian Subcontinent. Ganga along with its tributaries, the interconnected wells, streams, ponds, etc. have also played a key role in encouraging settlements along the basin. The entire Indo Gangetic plain has developed into different cultural landscapes due to the presence and the contribution of Ganga and its tributaries. It is believed to have existed since the stone-age period. River Ganga, originating from the Gangotri glacier in the north, flows in a north-easterly direction. It traverses the northern plains before descending into the Bay of Bengal. Mythologically, Ganga has a very high religious significance. The river is believed to have descended on earth through the thick locks of Lord Shiva. Thus, her torrential force, which could have destroyed the earth, reduced to a calm flow. Various religious cities were established along the course of the sacred river.

The District of Hardoi lies in the Awadh region and is irrigated by Ganga and its tributaries. The availability of water, fertile land and green pastures for grazing cattle are the primary reasons for historic settlements to develop in close proximity to sources of water. These reasons helped in the starting of settlement in Bilgram and other historic cities of Hardoi. Ganga and its tributaries have played a major role in transportation since ancient times. It was perhaps the main source of communication in ancient times from Hardoi to other important cities of India.

The culture of the district is highly influenced by River Ganga and its religious significance. The history here is also archaic, older than traditions. Ganga is a sacred river and is considered as a Goddess. Various religious activities take place by the side of the river. A lot of religious structures can be found by the side of the river.

Ganga has contributed immensely to the biodiversity of the region. Many terrestrial and aquatic animals, plants and birds have their habitats in the ecological landscape of Ganga and its tributaries



Figure10: Ganga Ghat at Bilgram

Source: <https://www.livehindustan.com/uttar-pradesh/hardoi/story-dip-of-faith-on-the-rajghat-of-bilgram-the-great-janasalab-1627864.html>



4. Historical Evolution of Hardoi

4.1. Hardoi District

Hardoi is a district which is situated in the central part of the state of Uttar Pradesh in the Awadh region. It lies between the River Ganga and Gomti. Thanks to its geographical importance, the fertile Gangetic plain had been an important centre of human activities since the very early times of Vedic Civilization.

Name of the District:

There are several legends related to the name of the district. They are as under.

1. Some say that the name Hardoi has been derived from the word “Hari Drohi”. This was the term used for Hiranyakashyap who considered Vishnu as his enemy. Hiranyakashyap is considered to be ruling this region.
2. According to some scholars, the term “Hardoi” originated from the term “Haridwaya” which means two gods. Since there are two gods, Vaman Bhagwan (in the regime of King Bali) and Narsimha Bhagwan (in the regime of King Hiranyakashyap) who were incarnations of Vishnu and had been associated with this region, therefore the place was called Haridwaya which later became Hardoi.
3. There is another legend which says that there was a chieftain named ‘Harnakas’ who was an enemy of God and therefore known as Hari drohi after whom the place is named.
4. Another version says that Hardoi was founded by Hardev Baksa. This is also confirmed by the fact that there still exists a Mohalla (locality) in the name of Hardev Baksa.
5. As per one more legend, there was a great saint Hardev Baba from which the district has derived its name.

4.1.1 Mythological Perspective

The ancient sites of Hardoi district are connected with both the kingdom of Hastinapur, described in the Mahabharata, and the kingdom of Ayodhya, which is the subject of the Ramayana. Bilgram is said to have been named after a demon named Bil. According to another version it was named after Ilal, son of Bilal, who was slain by Balram, brother of Krishna. There is another version which says that there was a demon named as Bil who was slain by the Sheikhs in the early Muhammadan period. At Kalyanmal in Sandila tehsil is one of the many tanks where Ram bathed to purify himself after killing Ravana.



Figure11: Shri Narshingh Temple, Hardoi
Source: Google map

The early history of the district is based on traditions and legendary allusions of Shiva Purana which relates that Hardoi was ruled by Thathera king, Hiranyakashyap who called himself the God. He had got a boon from Brahma that no human or animal or any creature created by Brahma would be able to kill him. He will not die in the day or the night, inside a house or outside it, with or without a weapon. He will not die



on earth or sky. This Boon had made him very powerful and he was able to rule the three realms of heaven, earth and the underworld. However, his son Prahlad was a great devotee of Vishnu. Hence he was persecuted by Hirannyakashyap. It was in one such incident of persecution that Narsimha, which was an incarnation of Vishnu appeared and killed Hirannyakashyap during the twilight, on the threshold of his palace, lifting him to his knee in the air, with his bare hand.

According to another mythological narrative Vaman Bhagwan (in the regime of King Bali) and Narsimha Bhagwan (in the regime of King Hirannyakashyap), who were the incarnation of Vishnu were descended to this earth on this place.

It is also said that Rishi Shandilya had come to this region and settled here. The place where is settled was name after him as Sandila.

4.1.2 Before 500 AD

The history of the district during the early Hindu and Early Buddhist periods is absolutely unknown. Many ancient mounds conceal the remains of early buildings, which if excavated may throw light to the history of this period. No explorations have yet been carried out, and nothing can be stated as to the nature of the buildings which lie buried. The Chinese pilgrims do not appear to have traversed the district. Many of the mounds are connected with the Thatheras, who, according to the present story, held large tracts of country and were dispossessed by the Rajputs and Muhammadans. The district is full of old sites attributed by the people to these Thatheras. Hardoi itself is built on one of them. Another large fort Kalhaur is in pargana Dawan, the ruins of which cover several acres in the jungle grant of Danielganj. From the many traditions it would appear that almost the whole district was in the hands of the Thatheras, the only exceptions being Pali and Pachhoha in the north-west, where Kisans are recorded as the earliest inhabitants.

4.1.3 600 AD to 1300 AD

Thatheras were gradually displaced by the Rajput from the west who came in stages and their settlement in the region happened over several centuries. The first to arrive were the Raikwars, who came to Bilgram in the ninth or tenth century and founded the city of Srinagar, afterwards known as Bilgram. Towards the close of the twelfth century the

Sombansis arrived and gradually displaced the old landowners from Sandi, Barwan, and Pali. The most extensive migration, however, was that of the Gaurs from Narkanjari near Indore; they drove out the Thatheras from Bawan, Bangar, Mansurnagar, Sara, Saromannagar, Pindarwa, and Alamnagar, extending their possessions at a later date over parts of Gopamau and Gundwa. From Shahabad the Thatheras are said to have been expelled by the Pandey Brahmans, and from Gopamau by the Ahbans. The Arakhs in the Sandila tehsil seem to have been removed by the Janwars in the fourteenth century. In Gundwa the Kurmis held their own for a long time, but were, overthrown by Brahmans from Varanasi. They again asserted their supremacy, but afterwards gave way before the Gaurs and Bais. The latter, first, it would appear, established themselves in Kalyanmal, seizing the lands of the Thatheras and Arakhs. Mallanwan was occupied by the Chandels from Sheorajpur in the Kanpur district. The old inhabitants appear to have been either exterminated by the invaders or to have become their slaves. The Rajput supremacy seems to have been effected but slowly. In all probability the invaders gradually merged with the original inhabitants, although history of this district is more involved in legend than in any other part of Awadh. One of the chief reasons for this is that the Rajput clans of Hardoi do not appear to have established a regular rule as elsewhere. This was perhaps due to the presence of several large towns ruled by Muslims such as Bilgram, Sandila, Sandi, Gopamau, and Shahabad. Secondly there were no men of mark to conquer and establish sovereignty.



The earliest invasion of the Islamic rulers happened in the year 1018 AD, when Mahmud of Ghazni reached Kannauj. It is said that Qazi Yusuf of Mahmud's army attacked Bilgram and drove out the Raikwars, but this seems very doubtful. Many believed that Sayid Salar Masaud, who passed through the district on his way from Kannauj to Satrikh in 1032 AD is said to have sent one detachment of his army to Kannauj against the Thatheras of Bawan. Another expedition was sent to Mallanwan, where is a tomb of one of the martyrs in the Uncha Tila muhalla. From Satrikh he sent out armies to conquer all the surrounding areas, and Mir Sayid Aziz-ud-din, now known as the Lal Pir, went to Gopamau, then held by the Thatheras. A battle was fought at the place called Shahidganj, in which the Lal Pir was victorious. He held Gopamau for two years, but was overthrown after the defeat and death of Sayid Salar at Bahraich. This expedition was but a raid, for afterwards the district again came under the rule of the rulers of Kannauj, and the Islamic dominion was not established till 1193 AD, when Qutub-ud-din Aibak captured Hardoi from Jaichand. It got its firm footing under his successor, Shams-ud-din Altamsh, who came to Kannauj in 1217 A.D. Bilgram was taken from the Raikwars by two of his captains, Sheikh Muhammad Faqih and Sayid Muhammad Sughra, whose descendants are still to be found there. About the same time Gopamau also was colonized by the Imperial rule, for it is said that Muin-ud-din, the ancestor of the Sayid Qanungos, came there in 1208 A.D. In 1233 also Khwaja Taj-ud-din Hussain Chishti was posted at Gopamau by Altamsh. He fortified the town and built the quarter now known as Chishtpur. At a later date the Islamic rule was extended over the district, colonizing Sandi, Pali, Sandila, and Mallanwan.

4.1.4 1300 AD to 1700 AD

Very few references of the region are found in history of the sultanate period. Firoz Shah visited Sandila in the year 1353 AD on his way to Bengal, and again in 1374 AD when making his pilgrimage to Bahraich. A mosque bearing the date 769H (1367 A.D.) was built in the town by his order. In 1377AD, the government of Awadh and Sandila was entrusted to Malikalik Hisam-ul-Mulk in order to secure this part of the empire. In 1394, during the reign of Muhammad Shah, the Wazir Malik Sarwar, known as Khwaja-i-Jahan, received the title of Malikush-Sharq and was entrusted with the governance of all the territories between Kannauj and Bihar, which brought this region to his possession. He continued to hold the district till his death in 1399, when he was succeeded by his adopted son, Malik Mubarak, who assumed the title of Mubarak Shah and retained all his father's possessions. In the next year Iqbal Khan proceeded against the newly established Sultan of Jaunpur and encamped on the banks of Ganga opposite Kannauj. Mubarak came to meet him, but the river was too great an obstacle for them both and each party retired. In 1401 Ibrahim Shah succeeded to the throne of Jaunpur, and Hardoi remained in his dominions. He was attacked by Sultan Mahmud of Delhi and Iqbal Khan and marched to Kannauj by way of Sandila. Again nothing happened, save that Mahmud regained Hardoi, which had been acquired by Mubarak Shah. In 1406 Ibrahim was again in the district and attacked Kannauj, then held by Mahmud Tarmati, who surrendered after a four month's siege. The Jaunpur kings held the territory till the days of Bahlol Lodi, who ejected Hussain Shah around 1488 AD, and again brought Hardoi under the rule of Delhi. Barbak, the son of Bahlol, was placed in charge of Jaunpur, but the extent of his dominions is not specified. It would appear that the government of this district was included in the jagir of Muhammad Khan Farmuli, better known as Kala Pahar, the nephew of Bahlol.

The After the defeat of Ibrahim Lodi at Panipat by Babur, Kannauj and all the country beyond the Ganga was in the hands of the Afghan nobles. Their leader was Bahadur Khan, son of Darya Khan Lodi, who assumed the title of Muhammad Shah. In 1527 Babur advanced on Kannauj, having heard that the Afghans were on the east bank of the Ganga opposite that place and were preparing to oppose his passage. He threw a bridge over the river, defeated the Afghans, and marched to Lucknow crossing Sandila. The district remained more or less under the control of Babur and his son, Humayun, till the rising of Sher Shah.

Sher Shah in 1539 defeated Humayun at Chausa, and thus acquired the entire region of erstwhile Jaunpur.



Humayun retreated to Agra, and his troubles were there enhanced by the rebellion of his brother, Sultan Mirza, and his son, Ulugh Mirza. They attacked and seized Bilgram and then Kannauj, but were driven across the Ganga by Mirza Hindal and defeated near Bilgram, whence they were pursued to Ayodhya, where they surrendered. Hindal returned to Agra, for the Mughals were apparently not strong enough to remain in Awadh.

In the following year Humayun had to fight against Sher Shah, who had become emboldened by the dissensions between the brothers. He advanced to the banks of the Ganga opposite Kannauj, where Humayun was encamped. The two forces waited in sight of each other for a month, and then the Mughals showed signs of disaffection. Sultan Mirza and his sons fled, and they were followed by Kamran's troops. When the banks of the river were affected by flood, Humayun was forced to take higher ground, and while doing so he was attacked by the Afghans. The battle was of short duration, for the Mughals fled, and were driven into the Ganga, Humayun himself escaping with great difficulty. From this day the entire Awadh passed into the hands of Sher Shah, who held it till his death in 1545. After his death at Kalinjar, Islam Shah succeeded, and then Muhammad Adil Shah, who held the territory east of the Ganga till the return of Humayun. In Sandila it is said that Humayun, in order to punish Sayid Hussain, who had been faithful to Sher Shah, dispossessed him of his grant of land, giving it to the Chandels, and allowed his troops to plunder the town. Humayun also was responsible for the foundation of Pihani, for the story goes that he gave to Sayid Abdul Ghafur, Qazi of Kannauj, who had been faithful to him, five villages and 5,000 bighas of forest land in Pindarwa, wherein the town of Pihani was built.

Humayun's son, Akbar, had little direct connection with this district. At his accession in 1556 the country of Jaunpur, as far west as the Ganga, was again and for the last time independent. In four years, however, he had restored the imperial authority by means of Ali Quli Khan, Khan Zaman Shaibani, who cleared the area of Afghans as far as Lucknow. The chief association of Akbar with Hardoi was through Nawab Sadr Jahan of



Figure12: Shri Narshingh Temple, Hardoi

Source: <https://hardoi.nic.in/tourist-place/roza-sadar-jahanpihani/>

Pihani, son of Abdul Muqtadi and nephew of Abdul Ghafur. He remained in great favour with Jahangir, and his son, Nizam Murtaza Khan, rose to distinction in the reign of Shah Jahan, and on his retirement obtained



as pension 20 lakh of dams from the Pihani revenues. Most of the Pindarwa and Alamnagar parganas were held by Sadr Jahan and his descendants, who expelled the old Nikumbh and Gaur proprietors and held their villages till the days of Asaf ud-daula. It was Akbar, too, who took into his service the Sombansis of Barwan, whose gallantry in the Deccan obtained them the title of Khan and the rent free grant of the pargana, which was respected even by Saadat Ali Khan. In the days of Akbar the district of Hardoi was divided between the sarkars of Lucknow and Khairabad in the province of Awadh. It was very far from being a single homogeneous tract earlier. The region stayed under the rule of the Mughals after till the death of Aurangzeb.

4.1.5 1700 AD to 1947

After the death of Aurangzeb the whole country was in a state of confusion, and there was no regular government till Saadat Khan formed the kingdom of Awadh. • There are only a few casual references to Hardoi during the early years of native rule in Awadh. When Shuja-ud-daula was at war with Rohilkhand, the Pathans invaded his territory and seized Mallanwan. He was constantly in the district, which was on the borders of his territory, and at Sandila a kind of permanent camp was maintained. Here the treaties of 1772 regarding the forts of Allahabad and Chunar were ratified. The treaty of the following year arranged for the maintenance of a force for the protection of Awadh under British officers, and a brigade was stationed near Mallanwan for a few years prior to its removal to Kanpur. The cantonments were located at Faizpur Kampu, a village 2.5 miles from Bilgram and 3.5 miles from Mallanwan. Nothing now remains save the names of the fields, which show where the buildings and other institutions were located.

For some time after the separation of Awadh from the empire, the old arrangement of sarkar and mahals was retained, and this lasted till 1801, when Saadat Ali Khan introduced his new revenue system. In that year Bilgram was transferred from Lucknow to the nizamat of Khairabad, and the same thing happened to Sandila. This revenue division included all of Hardoi, except the separate government of Sandi-Pali, which comprised those parganas as well as Shahabad and Saromannagar. The first ruler of the Khairabad nizamat was Raja Sital Parshad Tirbedi, a brave but ferocious soldier, who ruled the turbulent Bangar with iron fist. This appears to have been highly necessary, for Hardoi was the most lawless of all the Awadh districts. He governed the land for 11 years.

Hardoi became a single district in 1856. The headquarters were established at Mallanwan, which was also made into a cantonment for a small body of troops, consisting of a detachment from one of the regiments at Sitapur.

Hardoi was also affected by the revolt of 1857. The first signs of rebellion in the district occurred in Sandila tehsil. On the 27th of May 1857 an outbreak occurred among the Muslims of Malihabad in Lucknow, and Sir Henry Lawrence dispatched Captain Gould Weston, the superintendent of military police, to that place with a troop of police, cavalry and a company of the mutinous 7th Awadh Irregular Infantry to restore order. They subsequently returned to Lucknow, but on the same day Captain Hutchinson, the military secretary, was ordered to accompany a column of four hundred men, drawn from the 7th Cavalry and the 48th Native Infantry, on an expedition through the north-west of the province, the real reason being to remove these troops from Lucknow. On the 1st of June the column reached Sandila, where news was brought of the outbreak at Lucknow. On the 2nd Mr. Capper, the Deputy Commissioner at Mallanwan, wrote that the Lucknow rebels had reached Madhoganj, while news came from Fatehgarh urging Hutchinson not to proceed in that direction. He, however, continued his march past Mallanwan, where the treasury was guarded by a company of the 41st Native Infantry from Sitapur, towards the Ganga. The column crossed the river, but Hutchinson, Lieutenant Tulloch, and twenty Sikhs remained behind. The other officers were murdered by the troops on the other side, except Major Marriott and Dr. Darby, who had recrossed. The survivors turned back and were joined on the 8th by Capper, who had been compelled to leave Mallanwan. They then rode into Lucknow by way of



Mohan, where they were joined by Lieutenant Inglis, who had been in command of the treasury guard. Mr. Capper had remained at headquarters long after it was evident that the troops would mutiny. Their comrades at Sitapur had broken out on the 3rd of June, and when delay had become dangerous he had no other course open but to leave the station. Lieutenant Inglis remained till the troops possessed themselves of the treasury and then escaped with difficulty. With the revolt of the garrison and the flight of the officers the whole district was plunged into confusion. The Raikwars of Ruia and Rudamau were the first to rebel, as they were the last to yield. They at once descended upon Mallanwan, burned the court house, and destroyed the records. The tehsils and police stations were attacked, and complete anarchy ensued. At Darwan, Madho Singh, who was the head of the Sombansi muafidars of that place and had been appointed thanedar at annexation, was attacked and surrounded by a rebel force. Some blood was shed and the town burned. The inhabitants of the district as a whole joined heartily in the rebellion. Large numbers of Hardoi men were in the native army, and consequently the district was rapidly filled with soldiers who had come from those stations from which the English had been expelled. Practically all the taluqdars, with one notable exception, took part with the rebels, and sent their armies to Lucknow. Even Chaudhri Hashmat Ali of Sandila, who afterwards rendered conspicuous service on behalf of the British, was present with a considerable force at the defense of the capital, for his camp was subsequently captured by Sir Colin Campbell's army in March 1858. The one exception was Hardeo Bakhsh of Katiari, who, with the aid of his uncle, Kesri Singh, sheltered some of the fugitives from Fatehgarh. The Mutiny was however suppressed in by the end of 1858.

One of the major centres in the region which was very active during the revolt of 1857 was a small village situated on the North side of Madhoganj town, about 2 km away from Ruia Garhi. King Narpat Singh was the ruler of the place and actively participated in the revolt. After capturing most of the areas of Awadh, the British army also tried to conquer Hardoi. However, due to the indomitable bravery and strategy of Raja Narpat Singh, the British had to face defeat. The British were defeated in the previous four attacks. However in the fifth attack, the British attacked with a large number of soldiers and cannon. Even in this battle, the soldiers of Narapati Singh responded with a retort. It is said that even in this battle the British were about to get defeated when the King got killed and the battle was lost.



Figure 13: King Narpat Singh

Source: <https://hardoi.nic.in/tourist-place/raja-narpati-singh-smarakruiyagarhimadhoganj-hardoi/>

After the departure of the troops the civil administration of the district was reorganized. In place of Mallanwan, the headquarters was shifted to Hardoi on account of its more central position. The new station was laid out in 1859 and a large market in the old town constructed by Raja Hardeo Bakhsh of Katiari and Thakur Bharat Singh of Atwa. Both of them had been rewarded for their loyal services, as also was Maulvi Fazl Rasul of Jalalpur, who received half of the confiscated estate of Narpat Singh of Ruia. The subsequent history of the district has been uneventful.

The work for creating Hardoi a district actually started in 1850 under the administration of District Magistrate W.S. Chapper. Owing to freedom struggle of 1857 the work of district's formation was withheld for a while and later on it was completed by 1863.

The Victoria Charter was brought into force by 1877. Abolishing Company's rule in India, British Parliament handed over the charge to Queen Victoria and she was honoured with the crown of 'Kaiser-e-Hind'. The Queen



announced general amnesty to freedom fighters of 1857 struggle. On the occasion of celebrations of enthronement of Queen Victoria on 16th February of 1886, District Magistrate Lieutenant Colonel Harns Fort held a meeting with the local residents who were associated with the 'Company' in the 1857 struggle and chalked out a plan to construct a 'Ghantaghar' (Clock-tower) as a memory. After the completion of the construction of the clock-tower, a huge clock from the Great Britain was installed on top of the tower which worked till 1959-60 only.



Figure14: Victoria Hall with Clock tower

Source: <http://indialite.blogspot.com/2016/09/hardoi-uttar-pradesh.html>

Eka Movement or Unity Movement is a peasant movement which surfaced in Hardoi, Bahraich and Sitapur during the end of 1921 by Madari Pasi, an offshoot of Non Cooperation Movement. The initial thrust was given by the leaders of Congress and Khilafat movement. The main reason for the movement was high rent, which was generally higher than 50% of recorded rent in some areas. Oppression by thekedars who were entrusted to collect rent and practice of share rent also contributed to this movement. The Eka meetings were marked by a religious ritual in which a hole that represented River Ganga was dug in the ground and filled with water, a priest was brought in to preside and assembled peasants vowed that they would pay only recorded rent but pay it on time, would not leave when ejected, would refuse to do forced labour, would give no help to criminals and abide by the Panchayat decisions, they would not pay the revenue without receipt and would remain united under any circumstance. Small zamindars who were disenchanted with British Government due to heavy land revenue demand were also a part of this movement.

Soon the leadership of Movement changed from Congress to Madari Pasi, a low caste leader who was not inclined to accept non-violence. This led the movement losing contact with nationalist movement as Mahatma Gandhi and his ideology was based on non violence. By March 1922, due to severe repression by the British, the Eka Movement could not meet its logical end and was severely crushed.

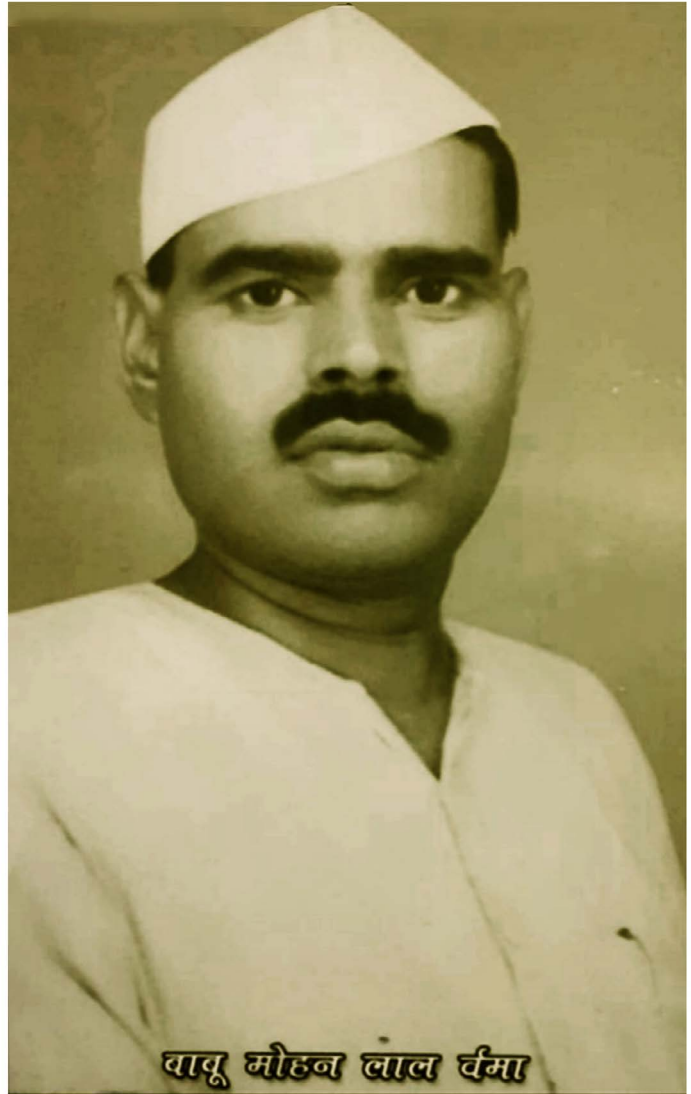


Figure15: Babu Mohan Lal Verma

Source: Wikipedia

During India's struggle for freedom, there were several leaders from Hardoi who have contributed to the cause. The most prominent of them is Babu Mohan Lal Verma. He was a leader of Indian independence movement and a lifelong follower of Mahatma Gandhi. In his early childhood, Mohan Lal



realized that India was ruled by the British and it affected his thought process. He yearned for his country to come out of the clutches of colonialism. When he was in 9th grade, he left his studies and home to join the freedom movement led by Mahatma Gandhi. He played a key role in mobilizing the people of Hardoi and neighbouring towns to join the movement. Recognizing his talent and his passion for his country he was appointed as Head of Congress Seva Dal in 1932 for the Hardoi district. In 1930, Gandhiji launched the Salt Satyagraha and 5 May 1930 he was arrested at Karadi near Dandi for violating Salt Law, section 144 was imposed in the country. Mohan Lal led the protest against his arrest in Hardoi and he was taken in custody along with five of his colleagues. All five, except Mohan Lal gave an apology in writing to the British Government. As a result of his defiance, he was sentenced to 4 months in jail. Jail sentence did not stop this young student from continuing his fight against the British rule. He was again sent to jail by the British in 1932 for 6 months. He served another 15 months jail term in 1940 for his role in India's Independence Movement, during this period he was jailed in Hardoi and Badaun jails. In 1942, when Mahatma Gandhi launched the Quit India Movement, Mohan Lal, promptly joined the movement and offered his arrest as symbol of support to the movement. British sent him to Bareilly jail for 15 months including a period of house arrest for participating in the movement. He was attached with the freedom movement till India got freedom in 1947

4.1.6 1947 to Present Times

Hardoi remained as an independent district after 1947. After Independence, Babu Mohan Lal Verma was elected as Member of the Legislative Council from 1948 to 1952 from Hardoi constituency. He also served two more constituencies within district of Hardoi as MLA from 1956 to 1967. He established Cane Eye Hospital in 1958, Shri Ram Bajpai Memorial School in 1964 and CSN Degree College in 1965 for benefit of citizens of Hardoi.



5. Significance of Hardoi

Hardoi District is a part of a very significant and historic region of the Indian Subcontinent. Since time immemorial the region has been enriched with very significant events and association with very important personalities in history. These have not only influenced the intangible aspects of the region such as cultural and social facet but have hugely impacted the overall physical growth and development of the region. The positive impact of this can be seen in the qualitative and quantitative physical output in the form of architecture and built heritage. The region has been the target of various political conquests which only emphasizes the cultural, political and strategic importance of the district.

5.1 Archaeological and Historical Significance

Though the history of the district during the early Hindu and early Buddhist periods is not known, there are many ancient mounds which conceal the remains of early buildings, which if excavated may throw light to the history of this period. This makes the region archaeologically very significant. Many of the mounds are connected with the Thatheras who held large tracts of this area. The district is full of old sites attributed by the people to the Thatheras. Hardoi itself is built on one of them.



Figure15: Bust of King Nirpat Singh

One of the most important aspects of the region is the migration that took place from different parts of the Northern and Western part of the country which then shaped up the social and cultural fabric

Source: <https://www.patrika.com/hardoi-news/untold-story-of-raj-narpati-singh-of-ruiya-garh-in-hardoi-1-2264358/>

of the region. However the most significant time of the history is the medieval period when a lot of activities happened in this region. Being in between two important political centres of Delhi and Lucknow, the region was the theatre of a lot of political incidents. Some of the most important battles were fought here which changed the course of history. The battles between Humayun and Sher Shah are one amongst them. A lot of new urban settlement like Mallawan, Bilgram and Pinahi also developed during this period.

Hardoi is also associated with two very important freedom fighters, one that followed armed rebellion and other followed the philosophy of non violence. King Narpat Singh who was the ruler of Ruia Garhi, actively participated in the revolt of 1857. He repelled the British attack for 4 times and was defeated only on the fifth time. Babu Mohan Lal Verma was a leader of Indian independence movement and a lifelong follower of Mahatma Gandhi.

Thus Hardoi has played a significant role in shaping the history of the country since the early period and it is important that further exploration is done especially from archaeological perspective. Therefore the district is very significant from the archaeological as well as historical perspective.

5.2 Religious and Cultural Significance

The religious and the cultural significance of Hardoi is very high. The ancient sites of Hardoi district are connected with both the kingdom of Hastinapur, described in the Mahabharata, and the kingdom of Ayodhya, which is the subject of the Ramayana. The site is associated with four avatars of Lord Vishnu. They are Varaha,



Narsimha, Vaman and Ram.

It is said that Hiranyaksha had sank the earth in cosmic ocean and Varaha Avatar of Lord Vishnu had Hiranyaksha and brought back the earth from the cosmic sea thus saving mankind.

Hardoi is also known as the city of Prahlad. Hiranyaksha's brother Hirannyakashyap got boon from Brahma that no human or animal or any creature created by Brahma would be able to kill him. He will not die in the day or the night, inside a house or outside it, with or without a weapon. He will not die on earth or sky. This Boon had made him very powerful and he was able to rule the three realms of heaven, earth and the underworld. Due to this boon, he considered himself god. However his



Figure16: Prahlad Ghat

Source: https://onlinehardoihindi.blogspot.com/p/blog-page_30.html

son was a devotee of Vishnu. Hirannyakashyap tried to kill his son on various occasion. At the end Narsimha appeared and killed Hirannyakashyap.

At Kalyanmal in Sandila tehsil is one of the many tanks where Ram bathed to purify himself after killing Ravana. Hardoi is also associated with Vaman.

It is also said that Rishi Shandilya had come to this region and settled here.

With the advent of the Islamic rulers, this place saw a lot of Islamic religious preachers coming to this place. One of such eminent personality is Sayid Salar Masud. This place was however populated with much of Shia Muslims. Bilgram and Mallawan is known to observe penance and austerity during Muharram. Although after the partition of India most of the families have either migrated to Pakistan or the other Indian Cities like Lucknow, Hyderabad etc., the sheen of the Muharram commemoration did not come to an end and Bilgramis commemorate it for two months and eight days.

Thus, from the above facts it becomes clear that Hardoi is religiously and culturally very significant.

5.3 Natural and Ecological Significance

The natural and the ecological significance of the district can be assessed from the fact that it falls in the Indo-Gangetic track. The district experiences all the four major climates of India and therefore has a huge opportunity for diversity in plant species. The fertility of the soil also facilitates the growth of wide range of plants.

The district is divided into 3 distinct natural divisions which contribute distinctively to the biodiversity of the region. The western lowland has a lot of undulations. A lot of these areas are wet lands and habitats of a lot of amphibians and bird species. The Northern and Central regions are covered with many seasonal streams and is also good for cultivation

The rivers, canals and ponds of the district contain a lot aquatic life. The stretch between Kannauj/Hardoi to Kanpur is known to be the habitat of Indian Soft shell turtle, Narrow Head Soft shell turtle, Three Stripped Roofed turtle, Red Crowned roof turtle and Indian Peacock Soft Shell turtle. These are generally found in middle and lower stretches of Ganga. There are occasions when crocodiles were seen in the wetlands



surrounding the river Ganga.

One of the most important places exhibiting biodiversity and ecological richness is the Sandi Bird Sanctuary. It is located at a distance of 19 km from Hardoi on Hardoi-Sandi Road. Sandi Bird Sanctuary is 1 km from Sandi town on Main Road at Nawabganj, near Sandi Police. The sanctuary was created in the year 1990 in order to protect the natural habitats and aquatic vegetation for the local residents and migratory birds. The Sandi Bird sanctuary is also known as “Dahar Jheel”). The lake’s area is 309 ha (3.09 km²). River Garra, formerly known as Garun Ganga, passes near the sanctuary. Migratory birds rest on the banks of the river before reaching the Sandi Bird sanctuary. The migratory birds begin to arrive at the beginning of winter in the month of November. Occasionally Siberian white crane (*Grus leucogeranus*) has also been seen here.



Figure 17: Sandi Bird Sanctuary
Source: <https://hardoi.nic.in/tourist-place/sandi-bird-sanctuary/>



Figure 18: Sandi Bird Sanctuary
Source: <https://www.indiamart.com/proddetail/sandi-bird-sanctuary-7237795262.html>

5.4 Architectural Significance

The architectural heritage of Hardoi is the physical manifestation of various layers of cultural and social fabric which it had held and nurtured since time immemorial. However since this area did not have many big rulers ruling over the land during the Buddhist or Rajput period, much cannot be found with respect to architecture of that period. However things changed when the Islamic rulers came Hardoi came under their control.

One of the important towns developed during the medieval period is Bilgram. The settlement came



Figure 19: Imambada, Bilgram
Source: Wikipedia

into existence much in the 9th or 10th century and was developed by the Raikwar King Raja Sri Ram and was known as Srinagar then. However the city reached its zenith of development during the Sadaat Bilgram who were a group of Sayyid families. Many Mosques, Dargahs and Imaambadas came into existence during this period. The architecture style that was adopted to construct these buildings were a mixture of Indian and Islamic styles. Influences of the architecture from different Muslim States, especially from the Middle East countries such as Iraq can also be seen on these structures due to the stream of Islam that was followed by the Bilgramis



Figure 20: Victoria Hall

Source: <https://hardoi.nic.in/tourist-place-category/historic/>

Another important settlement of Hardoi District which was developed during this period is Mallawan. Though it was earlier a Buddhist site, however it developed into a town when Syed Salar Masud invaded the area. Later Makhdoom Shah, and after him his disciple, Misbah-ul-Islam, commonly known as Qazi Bhikari, were appointed qazi of Pargana and they have been credited to develop the town. Mallawan was the headquarter before Hardoi city.



Figure 21: Hardoi Collectorate

Source: <https://www.bharatkhabar.com/effect-of-the-yogis-orders-appeared-dm-reached-the-office-timely/>

Hardoi Town as we see today was basically set up by the British. Though the development of the city started in 1850, however due to the revolt of 1857, the progress was delayed. Many structures during this period came up. Some of the important structures were the Victoria Hall with clock tower and Collectorate. The architectural style followed by these structures Indo Saracenic.

Thus we can see that Hardoi is a repository of architectural ensembles of different periods and types. Therefore it is safe to say that Hardoi has a very high architectural significance.



6. Built Heritage

6.1 Bilgram Tehsil

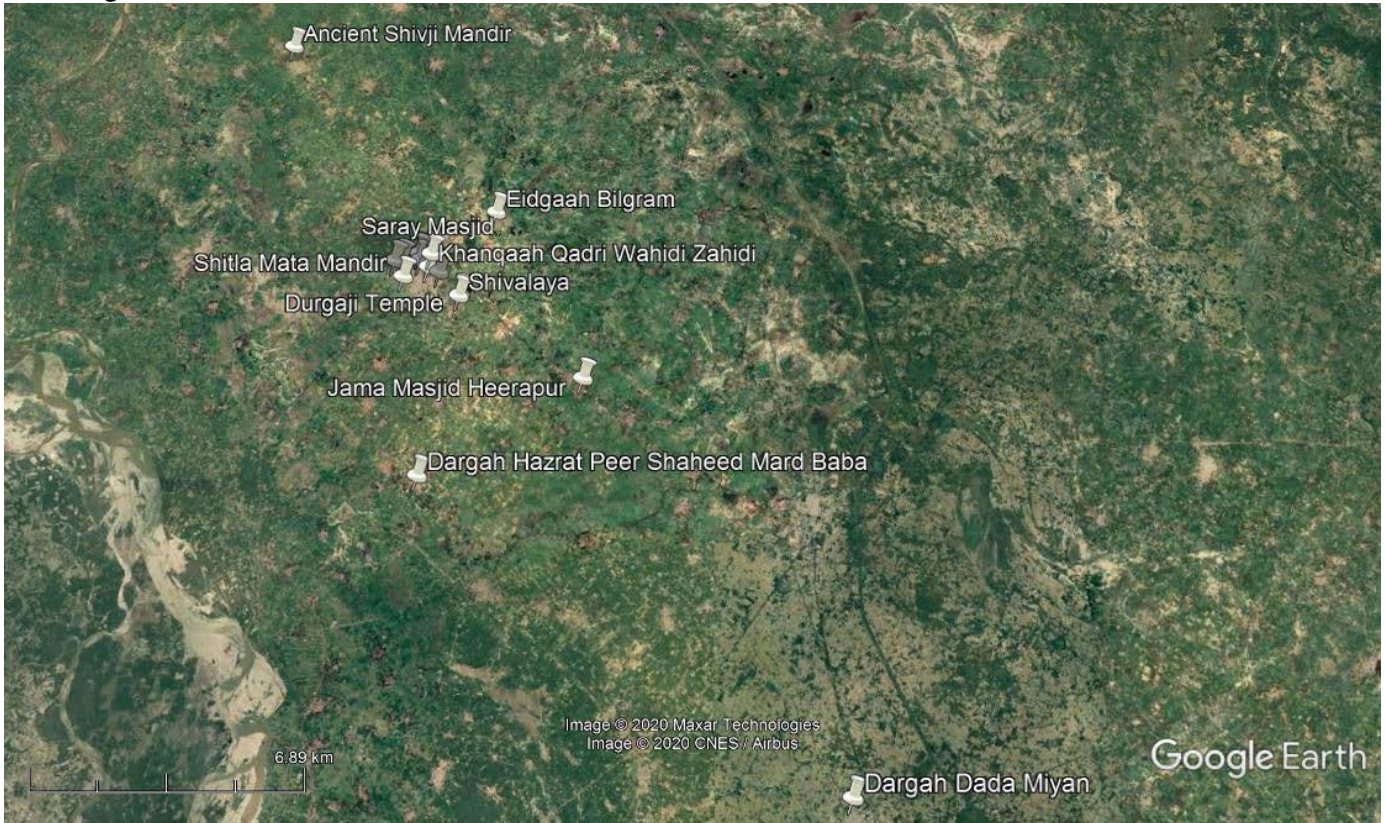


Figure22: Heritage & Archaeological Sites of Bilgram Tehsil
Source: Google Earth

I. Temples:

1. Billeshwari Temple
Location - $27^{\circ}10'31.34''\text{N } 80^{\circ}1'53.64''\text{E}$
2. Durgaji Temple
Location - $27^{\circ}9'59.61''\text{N } 80^{\circ}2'2.42''\text{E}$
3. Shivalaya
Location - $27^{\circ}9'57.90''\text{N } 80^{\circ}2'33.71''\text{E}$



Figure 23: Durgaji Temple
Source: Google Map



Figure 24: Chintamani Temple
Source: Google Earth



4. Ram Janki Temple
Location - 27°10'28.61"N 80° 2'2.42"E
5. Shitla Mata Mandir
Location - 27°10'15.88"N 80° 1'37.26"E
6. Ancient Shivji Mandir
Location - 27°14'1.52"N 79°59'29.38"E



Figure 25: Jagannath Temple
Source: Google Map



Figure 26: Andeshwar Shivalaya
Source: Google Earth

II. Mosques:

1. Wasti Mosque
Location - 27°10'32.16"N 80° 1'34.75"E
2. Jama Masjid
Location - 27°10'37.73"N 80° 1'52.90"E
3. Saray Masjid
Location - 27°10'37.06"N 80° 2'4.19"E



Figure 27: Wasti Mosque
Source: Facebook

III. Dargahs/Tombs:

1. Khanqaah Qadri Wahidi Zahidi
Location - 27°10'24.71"N 80° 2'2.13"E
2. Dargah Hazrat Peer Shaheed Mard Baba
Location - 27° 7'16.55"N 80° 2'1.52"E
3. Sayyed Meer Abdul Wahid Bilgrami
Location - 27°10'20.04"N 27°10'20.04"N
4. Dargah Hazrat Abbas Bilgrami
Location - 27°10'38.24"N 80° 1'53.20"E



Figure 28: Khanqaah Qadri Wahidi Zahidi
Source: Facebook



5. Dargah Hazrat Zahuruddin Shah
Location - 27°10'30.90"N 80° 1'28.33"E
6. Jind Peer Dargah
Location -
7. Dargah Alam Shah Baba Dhaka Sharif
Location -
8. Dargah Dada Miyan
Location - 27° 2'53.57"N 80° 8'50.84"E



Figure 29: Sayyed Meer Abdul Wahid Bilgrami
Source: Google Map



Figure 30: Dada Miyan
Source: Google Earth



Figure 31: Dargah Hazrat Zahuruddin Shah
Source: Google Earth

IV. Imaambada:

1. Bada Imaambada
Location - 27°10'37.39"N 80° 1'52.30"E

V. Eidgaah:

1. Eidgaah Bilgram
Location - 27°11'16.61"N 80° 3'7.89"E

VI. Ghats:

1. Raj Ghat
Location -
2. Ganga Ghat
Location -



Figure 31: Makhdum Jahaniya Jahangasht Masjid
Source: Google Map



6.1 Sawayajpur Tehsil



Figure 32: Heritage & Archaeological Sites of Sawayajpur
Source: Google Earth

I. Temples:

1. Hardev Raja Temple
Location - 27°23'14.14"N 79°50'2.27"E
2. Siddanath Temple
Location - 27°27'46.07"N 79°51'47.73"E
3. Sri Jharkhandeshwar Mahadev
Location - 27°27'25.10"N 79°48'31.22"E
4. Shiv Mandir Raviyapur
Location - 27°20'27.64"N 79°42'41.46"E
5. Baba Lakshman Das Mandir
Location - 27°29'23.69"N 79°47'59.01"E
6. Govardhan Mandir
Location - 27°26'4.97"N 79°48'12.86"E
7. Shree Balaji Mandir
Location -



Figure 33: Hardev Raja Mandir
Source: Google Earth



Figure 34: Jharkhandeshwar Mahadev
Source: Google Earth



II. Mosques:

1. Jama Masjid

Location - 27°25'55.61"N 79°48'2.58"E

III. Dargahs/Tombs:

1. Dargah Sharif Hazrat Raushan Miyan

Location - 27°30'22.16"N 79°41'6.59"E

2. Dargah Hazrat Peer Shaheed Mard Baba

Location - 27° 7'16.55"N 80° 2'1.52"E

3. Khankaah Niazia Pali

Location - 27°31'41.43"N 79°50'47.05"E

4. Holi Shrine of Mirza Baba

Location -



Figure 35: Khankah Niazia Pali
Source: Google Map



7. Bibliography

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