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“Nawabs Monuments of Faizabad speak their history through inscriptions.”

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Introduction:

In the historiography of a particular place, it is necessary to know that in the history of that place, what is the history of the era before which we are trying to describe? Each place always has a different history and is marked by different names in different eras. Just like Ayodhya, the capital of the ancient Kosala kingdom, was known by various names from time to time. Sometimes Ayodhya, sometimes Saket, sometimes Visakha and sometimes Vinita was also called. Similarly, Ayodhya was called Awadh during the time of Mughal Emperor Akbar in the second half of the medieval period. But when the Nawabs arrived in Awadh, first of all, a raw fort was built on the banks of Saryu river near Ayodhya with soil, wood etc. Which is named as "Bangla." The entire area near this Bangla later became famous as the city of "Faizabad." and besides being the capital of Awadh, it was also the center of political activities of the whole of Awadh. The influence of Mughal architecture on the architecture of Nawab Yugin Faizabad clearly also, the use of Jaunpur style can be seen. Nawab Shuja-Ud-Daula developed Faizabad as the capital of Awadh during his tenure, grand buildings were built here. Nawab Shuja-Ud-Daula developed Faizabad as the capital of Awadh. During his tenure, grand buildings were built here. Nawab Shuja-Ud-Daula developed Faizabad as the capital of Awadh. During his tenure, grand buildings were built here in which many palaces, forts, markets and gardens etc. are prominent. After this, Bahu Begum built many royal mosques in Faizabad city. Under his direction, a grand mausoleum of Nawab Shuja-Ud-Daula was built at Gulab Bari in Faizabad. After the death of Bahu Begum in 1815, a grand mausoleum was also built on the Allahabad road. Which is a sample of unmatched architecture in Faizabad as well as the whole of Awadh. At present, except for the tomb of Shuja-Ud-Daula at Gulab Bari and the tomb of Bahu Begum at Naka, all other buildings are dilapidated.

The arrival of the Mughals in Indian history was an event that influenced Indian history and culture in many ways. The influence of Mughal culture is evident on the society, crafts and music of the place.

Islam was born in the desert region of Arabia in the seventh century and spread its publicity from Iran Central in Asia and Afghanistan to the whole of Asia. The advent of Islam in North India dates back to almost the twelve century. Buildings and monuments in Muslim countries were constructed of mud and paved brick which were decorated with smooth tiles. The developed technology of Muslim architecture included notched arches, basement windows, doors, windows, carvings, various domes etc. The buildings were decorated with Arabic, calligraphic balloons and geometry configurations. This method of Islamic architecture became well-known in those countries where Islam was propagated. But when the Muslim army reached India, there was already a developed method of building buildings, palaces, and temples etc. Therefore, a mixture of Islamic architecture and Hindu architecture found a new architecture here .

Various types of mosques, tombs palaces and forts were built with this mixed architecture in the Sultanate, Mughal and North Mughal periods. In the Mughal times, there was a lot of mixing of Hindu style in Muslims architecture, such as construction of chhatris, balcony, mundar etc. elements from Hindu architecture itself. Therefore, it also had an impact on the architecture of Faizabad.

1. Tomb of Bahu Begum :

After the death of Bahu Begum in 1815, his special courtier Darab Ali and his tomb were deposited in his trust at a cost of about three lakh rupees a magnificent mausoleum was built under the patronage of advocate Panah Ali. It is one of the important buildings of Awadh from the point of view of architecture. Bahu Begum's tomb is originally built in the Iranian style left by Nawab Shuja-Ud-Daula on the main road from Faizabad to Allahabad this monument is located on the west side of Jawahar Bagh. The dome of this three-storied mausoleum is on the fourth floor. The architectural structure of the first floor is very sure. In view, the middle of the first floor, which looks similar from all four sides, is made by moving forward. In this way, there are nine small arches moving all the way around. In those. There are also gates in the middle 5 doors similar arches have been built on both sides of this enlarged section .

The shape of flowers of different types and vine occupies the central part goes stairs from the philosophy of imposing structure Above the doors and on the first floor has been created around the iron railings. Amalak is built above this dome which is made of silver mixed metal. The entire assembly is divided into seven sections. At the top of it is the peacock shape. Beneath this is the tomb of the Bahu Begum. After the death of Bahu Begum in 1815, he was buried here. The most striking feature of the Tomb of Bhu Begum that thee three domes are stacked one on top of another. The shape of this type of Triple dome can be found in very few tombs across India. Entry Gate around four entrances to enter the stately tomb of Bahu Begum .

2. *Tomb of Nawab Shuja-ud-Daula (rosarium):*

Of all the buildings built during the reign of Nawabs in Faizabad city the tomb of the third Nawab Shuja-ud-Daula a period often called "rosarium" is famous. Launches construction of the tomb itself Shuja-ud-Daula was made by Nawab was dead after his death, the body of a day here was placed, which was taken after Delhi but Graves signs still remaining is. 1775 AD. Shuja-ud-Daula's death he has destroyed over-a-right in the tomb. Proper construction of this mausoleum is likely in 1789 AD. In Nawab Shuja-Ud-Daula's wife Begum got it done. 1860 AD In the British, it took possession of it, since then it is maintained by the Nazool department .

Currently Archaeological survey repair tomb department is being made Faizabad city center Called rosarium located in the garden was the built by Nawab Safdarjung . (P- 72, Dr. Upadhyay Desh raj, Dr. mishra Alok 2012.) In this garden the Nawab Safdarjung the roses of different types of your choice was erected. Gulab Bari is located in the Reidganj locality east of Faizabad Chowk .

Rosarium (Maqbara):

The main entrance to the right Nawab Shuja-ud-Daula in the east and center of the rosarium the two-storey building built with lakhori structure on a high platform of about 1.5 feet is extremely visible. There is a large verandah around the tomb, about 11 Mehrabi gates on the front side of the tomb verandah. Snake flowers are made in the top of all the doors. The balcony above the first floor is turned forward, stone is produced. In the first, made parapet of the floor on which fiction you went created elegant shapes of trees. Also left and right side of the tomb similar structures can be found, but the number of doors 11. the shrine in the middle ground of the tomb. Made interior rooms around. mazar dome of the tomb of Shuja-ud-Daula's not as grand, as much Bahu Begum's Tomb. Around the dome side meant stripe, which lotus it

The display of individual leaves of flowers, There are 2 tomb inside the mausoleum

which one and buried his mother Nawab Begum second apart from these two views, another mausoleum has been made here, which symbolizes the tomb of Nawab Safdarjung because that Nawab is a symbol of Safdarjung's Tomb his body was put here for a few days. Three to view this type here

Mazar appears. If the symbol tomb Nawab of Safdar Jung while he a grand tomb was made a few days later in New Delhi .

3. *Moti Mosque:*

Moti Mosque is located in the eastern Moti Bagh locality of South Subhash Nagar in Tripolia, Faizabad Chowk. This mosque was built during the reign of Nawab Shuja-Udala-Daula, it is a wonderful example of mosque construction. This mosque is totally different from the Faizabad mosques in terms of installation art. Removed from other mosques, the entrance to this mosque is small but made up of two storeys. There is a structure of Mehrab on the main part of the entrance, there is also a small door on its second floor. Mosque Three dome domes between

which is larger than side by side the domes. This area of Moti Bagh was one of the special neighbourhoods of Faizabad in the late 18th century .

4. Mosque of "Haji Iqbal:

The mosque built near " Badi Bua" on the border of Ayodhya-Faizabad Haji is located on the premises of Iqbal's tomb. This mosque art and style vision does not conform curvy above mosques. A flat higher than normal level square three domes of the mosque on the platform, with peak had destroyed. Quranic verses are written in Persian language on the domes. The remaining structure other the same mosques as well. In front of the remains of two towers on both sides are down can be divided into six parts up. Several vaulted post minaret the structure is made. The mosque's roof is surrounded around the parapet, which is above the arches small structures of domes. The mosque is a rectangular room beneath the domes Which made three arched doors to enter .

5. Nawab Shuja-ud-Daula Fort (Calcutta Khurd):

After being defeated by the British in the Battle of Buxar in 1765, Shuja-Ud-Daula, the third Nawab of Awadh, developed Faizabad as its capital of Awadh. Shuja-Ud-Daula built his small fort on the "Miran Ghaat" near the Company Garden on the banks of the Saryu River. The ruins of this fort located on the right bank of the Saryu River are still visible today. The fort's name was placed "Calcutta Khurd" Small Calcutta is called. Northern part of Calcutta Khurd in present time Can also be seen. Orbiting "Guptaar Ghaat" see this fort on the path does it make which would demolish the day. The Saryu river and this fort were doubled. The fort is made entirely from Lakhouri brick. Nawab era in all buildings, the fort is the oldest. Just on the river bank its some residue left. Its roof supported by a variety of wood was made adding bricks in a certain manner with the main building roof wood was created in a planned manner .

6. Tripolians (Royal Bazaar):

Nawab Shuja-ud-Daula in Faizabad after making capital of Awadh, there are also built the "Royal Bazaar" in the heart of the city from three sides due to the closure of large vaulted doors became known Tripolia. At present it is called Chowk "Ghanta Ghar." This market is surrounded by large gateways from all four directions, even today the city of Faizabad refers to the folk culture and architecture of the Nawabs. There were high walls around the market. So that it was very safe. At the time of the survey, old people told that when the queen of the royal family entered this market, then the merchant class at that time used to leave shops, only women and girls lived in shops. As soon as the signs of the goods which the Begums liked, Begums house maid used to stand there. When Begums left the market, the owners of the shops used to come there and the goods which the house maid used to say were given to them by the shop owners. When the goods were gone, its value would come to the shopkeepers from the royal palace .

Conclusion:

Only some examples which have been presented in this article shows the greatness of then Faizabad and its cultural and archeological value. But it is impossible to present real picture in words. Unless someone visit the mentioned places realisation of real majesty will not possible for him. The things which have been hidden under the soil could not be brought before our view. But which are sustained till now are enough to testify the greatness of their constructors. It is a need of hour to preserve the things as they are. Readers are requested to visit that historic landscapes and the beauty of the evening of Awadh which made its metaphoric value in our traditional literature. Whenever visitors go on the site realize what these treasures says. These treasures narrate their glorious history through their respective walls windows minarets arches and loftiness .

And also demand attention from co-nationals .

Also wherever Nawabs rule in the Faizabad city now build imperial mosques there were also made small Imam Bara have almost collapsed. But even today there are so many structures are available in the city majesty reflects from and tell what was Faizabad. It is needed to preserve the things of our glorious past. Alas only little attention is being paid towards .

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