

THE DHRUVA STAMBHA / Vishnu Dhvaja (Qutub Minar)

Wednesday, January 28, 2015

10:29 AM

STONES SPEAK SERIES—DHURVA STAMBHA FOLDER

THE QUTB-MINAR

***DHURVA STAMBHA**
at Mehrauli, (Delhi),
Erroneously called the QUTB MINAR.

FROM
PROF. M. S. BHATNAGAR
164, MIRZAJAN STREET,
GHAZIABAD (INDIA)
June 16, 1977.

My dear reader,
This unique and unprecedented diagram (Fig 1) is that of the so-called QUTB MINAR. It uncovers the truth and knocks out all confusing, contradictory and fabricated explanations given by chroniclers of the Moslem Kings of Delhi and some archaeologists about the history and purpose of this lofty stone-tower.

A visit which fostered the present research

In 1961 some college students went with me to the Qutb Minar and engaged an official guide, an M. A. with History. Questions and answers between our party and the Sarkari guide are given below in brief:—

Q. What was the purpose of building this 'MINAR'?

A. Victory Tower.

Q. Whose victory over whom?

A. Md. Ghori's victory over Rai Pithaura (Prithvi Raj).

Q. Where?

A. At Tarain near Panipat.

Q. Why is the Victory Tower at Delhi?

A. Do not know? One gentleman from the visitors, a Lecturer in History in the University of Delhi, took up the thread and answered: The Victory Tower was commenced by Ghori because Delhi became his capital.

Q. Objection, Sir. Ghori never had his capital at Delhi. His capital was at Ghazni. What logic is there in building the Victory Tower in Delhi?

A. Silence.

Q. Even if the Minar was commenced by Ghori its name ought to have been 'GHORI MINAR' and not 'QUTB MINAR'. Why is it called 'Qutb Minar'?

A. It was probably Qutubuddin Aibak, slave of Ghori, who laid the foundation of the minar for his master.

Q. If this is true, what made him choose Delhi as the site for the Victory Tower?

DR. D. S. TRIVELDA calls "DHURVA STAMBHA" by the name "VISHNUDHVAJA"

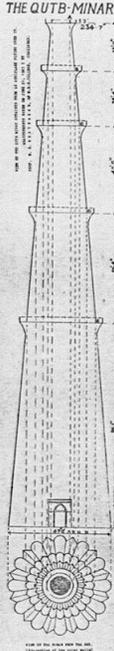


Fig. 1
"Dhruva Stambha"
as obtained from the sky

(2)

DHURVA STAMBHA AT MEHRAULI

A. Delhi was the capital of Qutubuddin Aibak.

Q. It is said that the building of the Minar was commenced during the life time of Ghori. When Ghori was alive, the question of his slave's capital being at Delhi does not arise. After the death of Ghori Qutubuddin was crowned as Sultan at Lahore. He ruled from Lahore and not Delhi and ultimately died at Lahore. His capital was at Lahore? Why did he build the victory tower at Delhi?

A. Silence.

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Q. The word 'Quwwat-ul-Islam Mosque' is unknown to contemporary history of India. This word was coined by Sir Saiyid Ahmad Khan in the first part of the nineteenth century. Do not be surprised to know that the name 'QUTB MINAR', too, is not known to Indian History. It is also a recent fabrication. If, for the sake of argument, we take it for granted that the minar is a muezzin's tower, the mosque assumes primary importance and the tower secondary, but unfortunately the mosque, as you see it (Fig. 4), is in complete ruins. How do you account for the mosque of primary importance to be in ruins and the muezzin's tower, a building of no consequence, to be standing in full majesty?

A. No Answer.

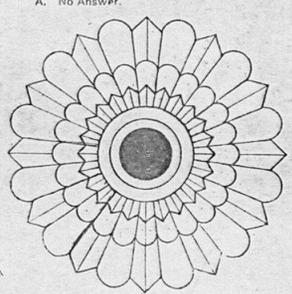


Fig. 2.
Enlargement of the classical LOTUS FLOWER in full bloom under Fig. 1.

By the same author : STONES SPEAKS No. 1.
"Does the RED FORT, Delhi, belong to SHAHJAHAN'S time?"

'Masjid & Mazina' with regard to the Qutb Minar is a "COCK & BULL STORY". The so-called Qutb Minar and the ruined Jami Masjid close by cannot be ascribed to the same builder. The Qutb Minar is a much older tower.

QURANIC INSCRIPTIONS ON THE MINAR.

The Quranic inscriptions on the Minar are forced and lifeless insertions between forceful and beautiful frieze-bands of pure HINDU DESIGN. To consider the minar of Moslem origin from the Quranic inscriptions would be labelling a non-Muslim as a Muslim because circumcision has been forced on him.

THE DHRUVA STAMBHA

The Minar is in fact the DHRUVA STAMBHA or the central observation tower of an ancient Hindu Astronomical Observatory. Fig 1 is based on observation from a two seater aeroplane made to hover over the top of the DHRUVA STAMBHA. The tower looks like a 24-petalled lotus flower (Fig. 2), each petal representing an 'HORA', i.e., an hour on a 24-hour dial (Fig. 3). Vertical projection lines drawn from the mid points

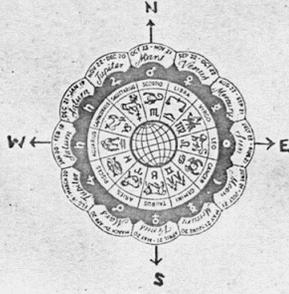


Fig. 3

ASTRONOMICAL DIAL

Notice the black band with 24 segments, each representing an 'HORA' or an hour. The outer wall of the Qutb Minar is similar in outline to the black band.

By the same author :- "समय का प्रमाण" पृ. १०५
"दिल्ली के मस्जिदों के नाम और उनके मस्जिदों का इतिहास क्या प्रमाणों से मिलते हैं?"

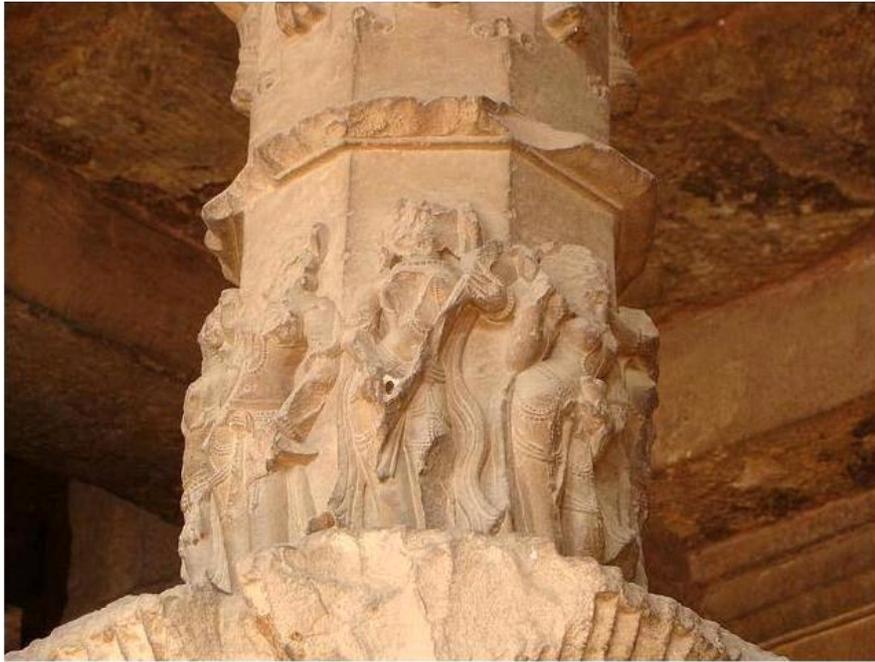






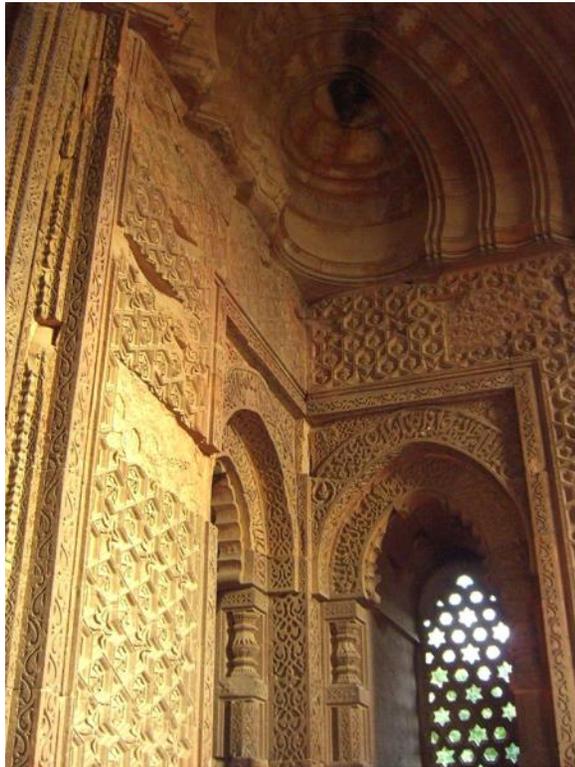


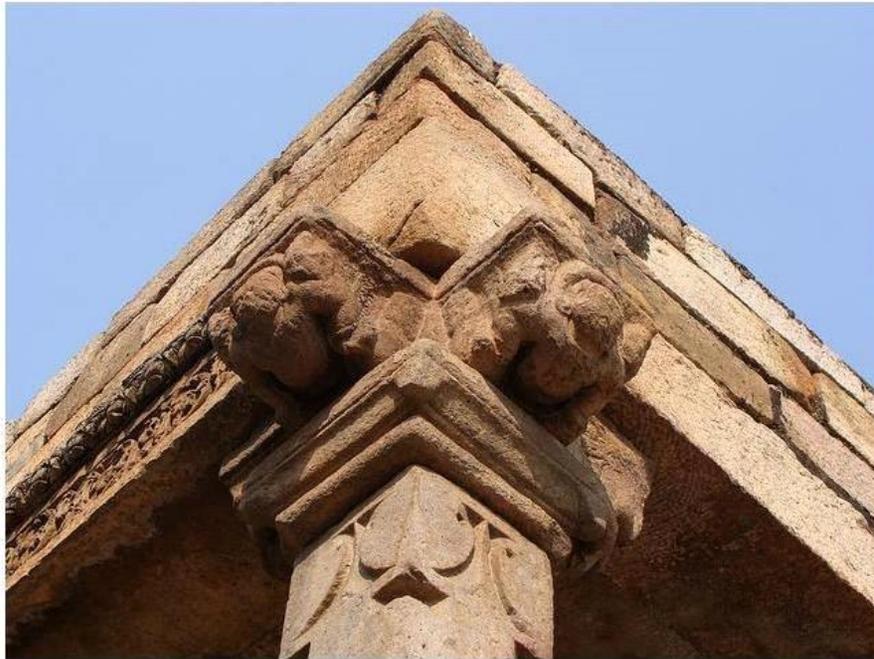
The pillars of the Vishnu temple just adjacent to the Dhurva Sthamb illuminated at night



Defaced Hindu motif: Qutub Minar, Delhi (11)

Beautiful Hindu motif on one of the pillars destroyed and used in the construction in the Minar complex.

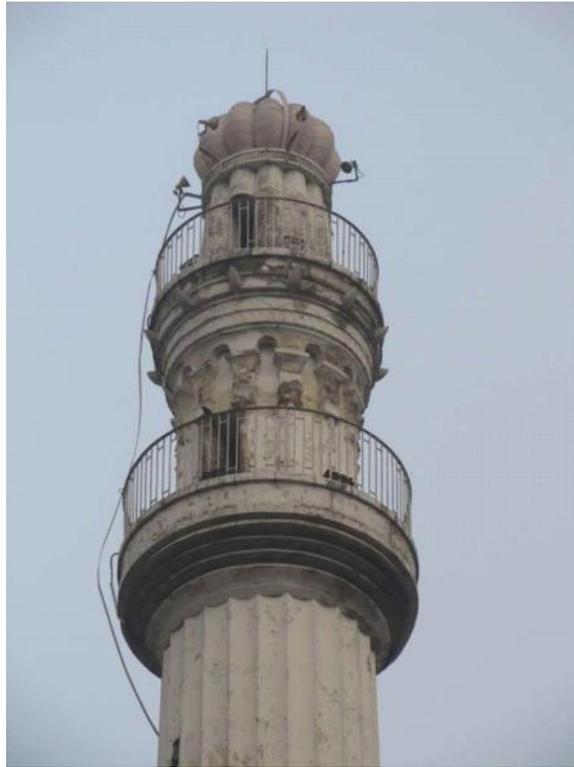




Defaced Hindu sculpture: Qutub Minar, Delhi (7)

Beautiful Hindu sculpture on one of the pillars has been defaced and used in the construction in the





TRANSLATION AND TRANSCRIPTION
OF THE INSCRIPTION ON THE IRON PILLAR

HE, ON WHOSE ARM FAME WAS INSCRIBED BY THE SWORD, WHEN,
IN BATTLE IN THE VANCA COUNTRIES (DANGAL), HE KNEADED (AND
TURNED) BACK WITH (HIS) BREAST THE ENEMIES WHO, UNITING TOGETHER
CAME AGAINST (HIM); - HE, BY WHOM, HAVING CROSSED IN WARFARE THE
SEVEN MOUTHS OF THE (RIVER) SINDHU, THE YAKHLAGS WERE CONQUERED
HE, BY THE BREEZES OF WHOSE PROWESS THE SOUTHERN OCEAN IS EVER
STILL PERFUMED; - HE, THE REMNANT OF THE GREAT ZEAL OF WHOSE ENERGY
WHICH UTTERLY DESTROYED (HIS) ENEMIES, LIKE (THE REMNANT OF THE
GREAT GLOWING HEAT) OF A BURNED-OUT FIRE IN A GREAT FOREST, EVER
NOW LEAVES HOT THE EARTH; THOUGH HE, THE KING, AS IF WEARIED, HAD
QUITTED THIS EARTH, AND GONE TO THE OTHER WORLD, MOVING IN (BODILY) FORM
TO THE LAND (OF PARADISE) WON BY (THE MERIT OF HIS) ACTIONS, (BUT) REMAINING
ON (THIS) EARTH BY (THE MEMORY OF HIS) FAME; - BY HIM, THE KING, - WHO
ATTAINED SOLE SUPREME SOVEREIGNTY IN THE WORLD, ACQUIRED BY HIS OWN
ARM AND (ENJOYED) FOR A VERY LONG TIME; (AND) WHO, HAVING THE NAME
OF CHANDRA, CARRIED A BEAUTY OF COUNTENANCE LIKE (THE BEAUTY OF
THE FULL-MOON; - HAVING IN FAITH FIXED HIS MIND UPON (THE GOD) VISHNU
THIS LOFTY STANDARD OF THE DIVINE VISHNU WAS SET UP ON THE HILL
+ + + + (CALLED) VISHNUPADA. (7TH CENTURY A.D.) + + + +
THESE TABLETS WERE CREATED BY PANDIT DANKE RAJ SON OF PANDIT
VISHVESHWAR BHATHNAGAL GOSWAMI OF DELHI, ON THE 12TH OF JANUARY 1903.

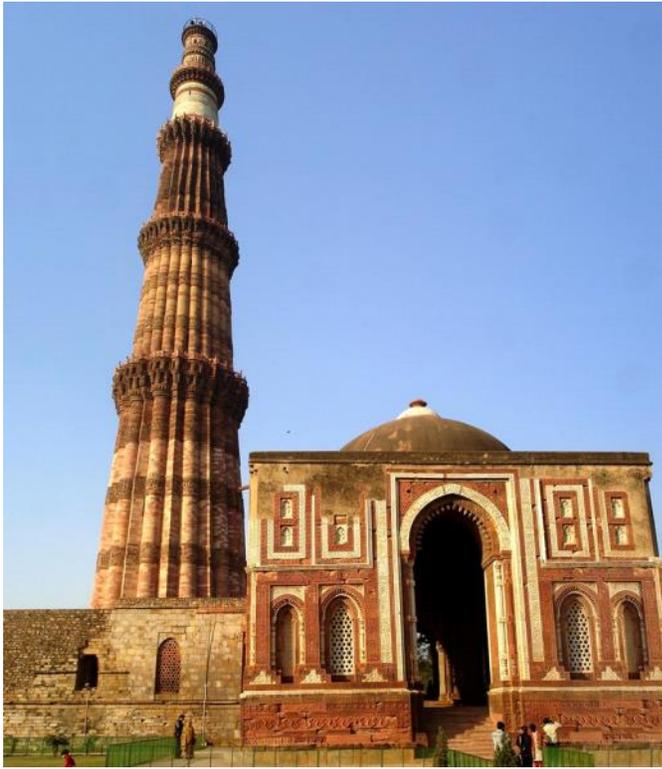


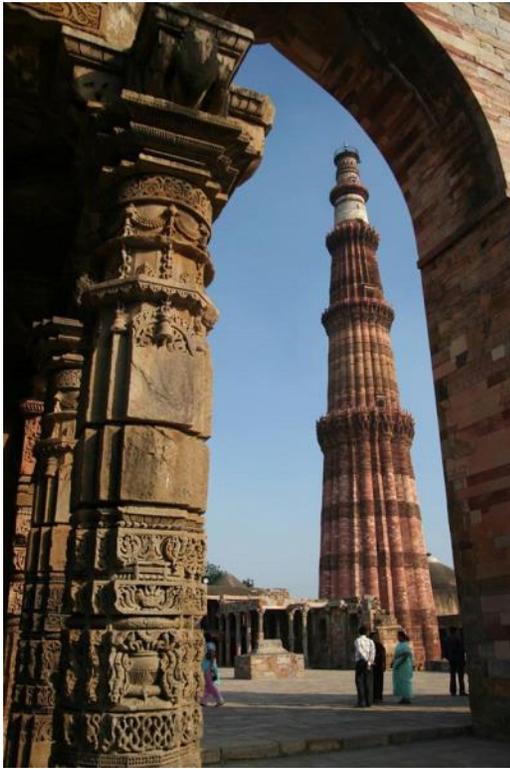
Dome-closeup view: Qutub Minar, Delhi (10)

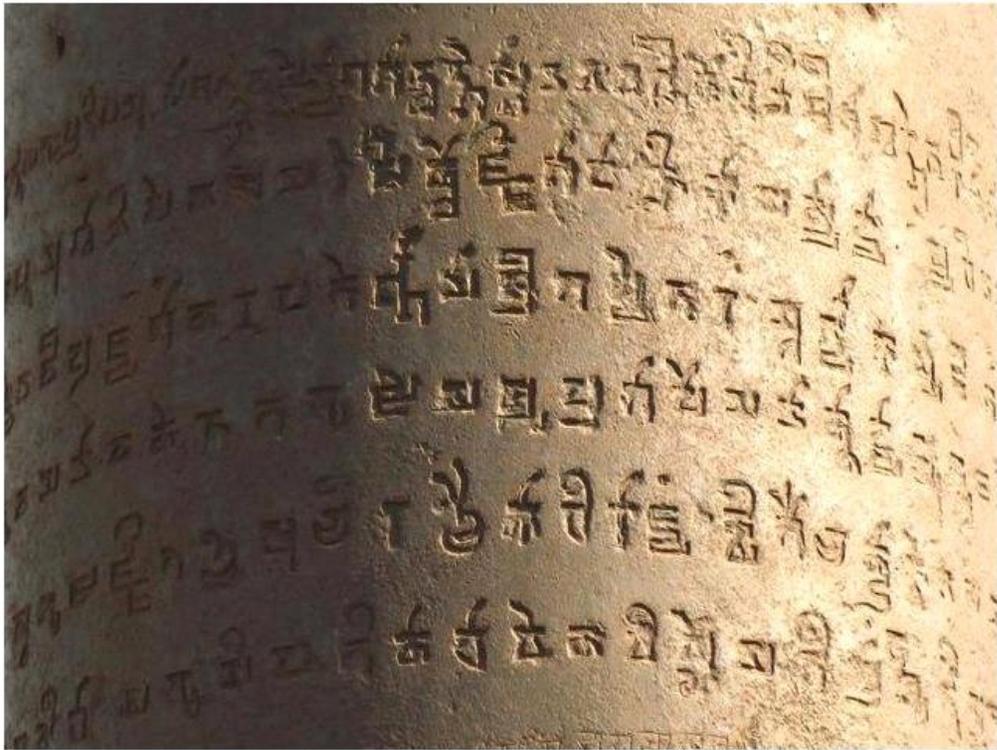
Close up view of the central portion inside the dome. The sculpture is bit damaged, some portion has fallen off.





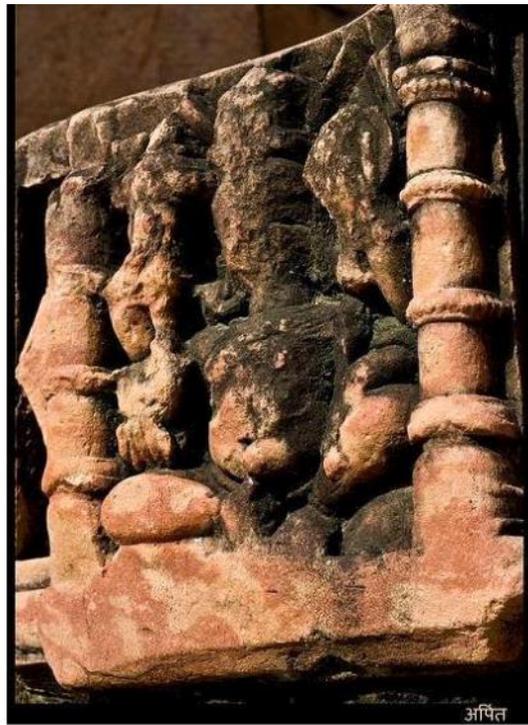
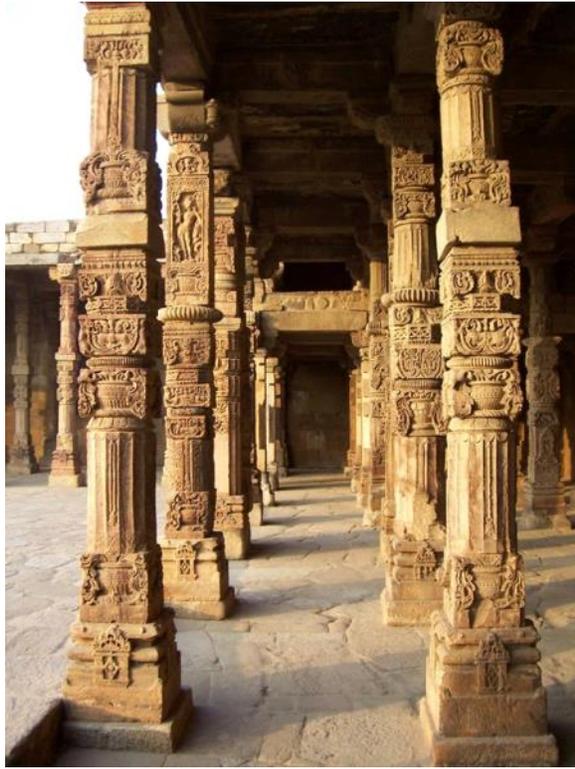




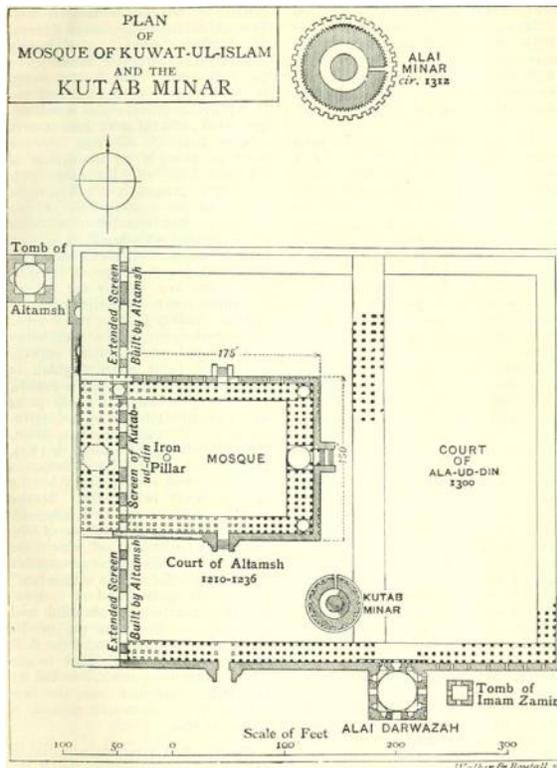








Ganesh- Mutilated Ganesha Idol at Qutub Minar Complex



THE DHRUVA STAMBHA / Vishnu Dhvaja (Qutub Minar)

विष्णुपदे गिरौ भगवतो विष्णोर्ध्वजः स्थापितः

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Viṣṇu-pada-giri- Viṣṇu is one of the three aspects of Brahma indicated by 2nd pāda of Gāyatrī-mantra. We cannot see the original creator, but can know about sun as it is radiating light (Bhargah). As sun, it is holding earth as stated in common mantra of Bhūmi-pūjana-

पृथिवि त्वया धृता लोका देवि त्वं विष्णुना धृता ।

In same way Hercules also is stated that he was holding earth-as depicted on trade-marks of Hercules cycles. Thus, Hercules means sun here. Atlas also is stated that it had lifted earth on its shoulders. Mountains have been called Bhūdhara, as they hold the continental shelf of earth. Thus, mount Atlas is holding earth on its shoulder. In space, 3 steps of Viṣṇu are 3 zones of solar system, starting with sun at center. Zone up to 100 sun-diameters is reason of intense heat (Tapa).

शत योजने ह वा एष (आदित्य) इतस्तपति (कौषीतकि ब्राह्मण उपनिषद् ८/३) स एष

(आदित्यः) एक शतविधस्तस्य रश्मयः । शतविधा एष एवैक शततमो य एष तपति (शतपथ

ब्राह्मण १०/२/४/३)

Then, up to 1000 diameters (sphere enclosing Saturn orbit) is zone of brightness (Sahasrāmśu, sahasrākśa etc).

युक्ता ह्यस्य (इन्द्रस्य) हरयः शतादशेति । सहस्रं हैत आदित्यस्य रश्मयः

(इन्द्रः=आदित्यः) जैमिनीय उपनिषद् ब्राह्मण १/४४/५) असौ यस्तामो अरुण उत बभ्रुः सुमङ्गलः

। ये चैनं रुद्रा अभितो दिक्षु श्रिताः सहस्रोऽवैषां हेड ईमहे ॥

(वा.यजु.१६/६)

Then, light (normal) zone is up to 100,000 diameters (Maitreya Maṇḍala).-Viṣṇu purāṇa (2/8) On earth, motion of sun is from Karka- rekhā (240 north) to Makara- rekhā (240 south). For north hemisphere, equator till 240 north is step 1. 3 steps will reach 720, but before that Arctic circle starts at 660. Thus, the third step is on head of earth, i.e. on head of its owner king Bali. Viṣṇu was the proper name of Vāmana as stated at several places in Śatapatha Brāhmaṇa etc. He was not a dwarf man, but small compared to steps of sun which he meant. Body of sun is in solar system, sphere of solid planets is Dadhi- Vāmana (size of Dadhi Samudra in Bhāgavata purāṇa, skandha 5). Within human body, soul (size of atom-10000 parts of hair end in Śvetāśvatara upaniṣad (5/9)-

वालाग्र शत भागस्य शतधा कल्पितस्य च ॥ भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥
(श्वेताश्वतर उपनिषद्, ५/९)

Thus, Viṣṇu-pada on earth is a place at Karka-rekhā. Now, it is at 23.50 north, in past it was up to about 260 north. Thus, it was touching Mithilā in time of king Nimi (son of Ikṣvāku) and once Naimiśāraṇya, near Lucknow. Motion of sun on earth ends at its Nemi, south end is Ariṣṭa-nemi as it is coldest time in north hemisphere. Sun is eye, and its ends on earth are its eyebrows (Place of King Nimi). In Mahābhārata period, Karka-rekhā was at Gayā, so it was called Viṣṇu-pada-Tīrtha and still called, though it is now north of it. Gayā or any mountain on Karka-rekhā is Viṣṇu-pada-Giri.

In Sūrya-siddhānta an all texts of astronomy, a Śanku (cone) of 12 angulas is used for measuring its shadow. Whatever may be height of Śanku, its 12 part is called 1 angula. That is used for finding north south direction, latitude, local time, or declination of sun. Since sun is Viṣṇu, it is Viṣṇu-dhvaja. In same sense, it is pillar of Hercules. In Śiva purāṇa, his linga also is stated to be of 12 angula- in that context it may mean the same. Measurement of north-south direction is by shadow end of pole at equal intervals of local true noon, say at 11 AM and at 1 PM. The path of shadow is in shape of Thistle-kip called Kutupa (Kuppi in Hindi).

That time also is called Kutupa-muhūrta (1136 to 1224 hrs) which is considered in Śrāddha. That, shadow is bisected by 2 arcs whose common point is in shape of Mīna (fish) to find north-south direction. So, any device to find north direction is called Kutub-minar. Magnetic compass was called Kutub-numa in Arabic. Technically, Delhi cannot be called Viṣṇu-pada-Giri as it is about 50 north of old position of Karka-rekhā. So, it is assumed that Iron pillar was originally built at a hill near Ujjain or Gaya and shifted there. But it will be far easier to construct it at Delhi itself rather than transporting to such distance. Actually, Kutub-minar is inclined 50 south and is thus perpendicular on Karka-rekhā. Thus, the place can be called Viṣṇu-pada-Giri as artificial construction. It is northernmost position of moon in pre-

Mahabharata era. Megasthenese has stated that Hercules had constructed Palibothri town or a pillar there. That pillar of Hercules can mean Kutub-Minar. Palibothri was on banks of Yamunā, but without any basis it has been equated with Pataliputra (Patna in Bihar).

Actually, it was Paribhadra which means same as Dehali in sanskrit-boundary wall of a house. It was place of army of Kuru kings based at Hastināpuara on banks of Ganga. The army itself has been called Prabhadraka-gaṇa under command of Dhṛṣṭa-dyumna. Elephant army was at Gajāhvaya (Gaziabad). Persons in that army have title of Gajabhiye in Maharashtra. Mahārathis were based at Meratha (written as Meerut). Al-biruni has stated Sri Harsha Shaka from 456 BC-that might be date of this pillar. Rājatarangiṇī also give same time of that king who had installed Mātṛgupta as king of Kashmir. Ibn-Batuta has written that Kutub-minar was built 1500 years before Kutub-ud-Din Aibak (1206-1210). Sir Saiyad Ahmed had protested calling Kutub-minar an Islamic structure as it was full of Hindu marks. He wrote a 300 page book in 1911 to prove his point.

It is not a question of Hindu or Islamic marks. 2 aspects of technology were impossible in 13th century-(1) Even now it is very difficult to build an accurate cone whose axis is inclined 50 south.

(2) From Mahabharata till 1850, earth had been assumed spherical in all calculations. Semi-vertical angle of Kutub minar is equal to difference between true and mean latitude of Delhi. The description on engraved verse must be of period of Prithviraj Chauhan or earlier-it means that similar script for sanskrit was in use at that time.

1. Was this Qutub Minar once called Vishnu Dhvaja?

I remember to have read that it was called Vishnu Dhvaja.

Perhaps in oen of the posts/mails by Sri Arun Kumar Upadhyay, IPS.

But that file is not easily located in my collections. However, something related is found. The following excerpts are from a mail sent by Sri Arun Kumar Upadhyay, IPS to me and others

on Mon, Aug 2, 2010 at 7:37 PM

Thanks to Sri ArunKumar Upadyay Ji.

Relevant points are highlighted by me.

"Vishnu purana 2/8 tells about Shishumara-chakra which is perpendicular to ecliptic plane around which earth's axis rotates in 26000 years, called precession of equinoxes (also explained by Al-Biruni). This has been called Naka-svarga in Vedas (Madhusudan Ojha-Brahma-siddhanta etc.). Axis of solar system and galaxy (Parameshthi mandala) have been called Lingas in space in Shivapurana.

Kutub-minar is model of Sumeru of earth in space. At Delhi, its semi-vertical angle is equal to difference between true and mean latitude there. That was not known after Mahabharata till 1850 AD. In 456 BC at start of Sri-Harsha shaka (Al-Biruni, Abul Fazal), it was place of northern most position of moon on earth surface (inclination of earth's axis 23.90 + inclination of moon's orbit with ecliptic 5.020)-Refer my commentary on Siddhanta-Darpana, chapter 16. So, 'Chandra' has been written on iron pillar there. A pillar of 12 units (called Shiva-linga of 12 angula in Shiva purana) was used to measure time and latitude of a place. It is called Shanku in surya-siddhanta etc. Smallest shadow is at noon time and locus of shadow end around that time is in shape of a 'Kutup' called kuppi (funnel, thistle-kip) in Hindi. So, the muhurtta at noon time is called Kutupa-muhurtta. By bisecting the shadow line equi-spaced from noon, say at 11 and 13 hrs-we get north-south direction. This is explained as traversing in books of astronomical survey for M.Tech (civil). The bisection is by common part of two circles in shape of a 'Mina' (fish), so the pillar is called Kutup-Mina or Kutub-minar.

Magnetic compass does almost same work, so it is called Kutub-numa. In that also, needle floating on mercury is called 'Mina'. Local references of latitude also have been given name of fish like Rohataka (almost at longitude of Ujjain) and Hilsa near Patna (100 east of Ujjain). Mapping of earth surface of north (and south) hemisphere was in 4 sheets of 900 longitude width. It was centered round north pole called Meru or Sumeru. Bharata-varsha (India) has been called one of the 4 petals of that lotus (earth surface) as it roughly extends 450 west and 450 east of Ujjain. Thus, Meru has 4 faces and its linga (symbol) has square base-called Svayambhu linga as in Kaaba of Arab at west end of Bharata. Pyramids were constructed 450 and 1800 west of Ujjain in Ezypt and at Mexico (called Siddhapura in Surya siddhanta)-Valmiki Ramayana, Kishkindha kanda (40/54, 64).

South pole was called Kumeru (opposite to Sumeru in north). Aryabhata (Kali 360 = 2742 BC)

Kutub Minar: Its Origins

P.N.Oak

About the Kutub Minar itself there is overwhelming proof that it was a Hindu tower existing hundreds of years before Kutubuddin and therefore it is wrong to ascribe the tower to Kutubuddin.

The township adjoining the Kutub Minar is known as Mehrauli. That is a Sanskrit word Mihira-awali. It signifies the town-ship where the well known astronomer Mihira of Vikramaditya's court lived along with his helpers, mathemati-cians and technicians. They used the so-called Kutub tower as an observation post for astronomical study. Around the tower were pavilions dedicated to the 27 constel- lations of the Hindu Zodiac.

Kutubuddin has left us an inscription that he destroyed these pavilions. But he has not said that he raised any tower. The ravaged temple was renamed as Kuwat-ul-Islam mosque. Stones dislodged from the so-called Kutub Minar have Hindu images on one side with Arabic lettering on the other. Those stones have now been removed to the Museum. They clearly show that Muslim invaders used to remove the stone- dressing of Hindu buildings, turn the stones inside out to hide the image facial and inscribe Arabic lettering on the new frontage. Bits of Sanskrit inscriptions can still be deciphered in the premises on numerous pillars and walls. Numerous images still adorn the cornices though disfigured.

The tower is but a part of the surrounding structures. It is not that while the temples around are earlier Hindu build- ings there was sufficient space left in between for Kutubud- din to

come and build a tower. Its very ornate style proves that it is a Hindu tower. Mosque minarets have plane surfaces. Those who contend that the tower was meant to call the Muslim residents to prayer have perhaps never tried to go to the top and try to shout to the people below. Had they done so they would have found out for themselves that no one on the ground can hear them from that height. Such absurd claims have been made to justify Muslim authorship of earlier Hindu buildings.

Another important consideration is that the entrance to the tower faces north and not the west as is enjoined by Islamic theology and practice.

At either side of the entrance is the stone lotus flower emblem which also proves that it was a Hindu building. The stone flowers are a very important sign of the Hindu authorship of mediaeval buildings. Muslims never use such flowers on the buildings they construct.

The frieze patterns on the tower show signs of tampering, ending abruptly or in a medley of incongruent lines. The Arabic lettering is interspersed with Hindu motifs like lotus buds hanging limp. Sir Sayyad Ahmad Khan, a staunch Muslim and a scholar, has admitted that the tower is a Hindu building.

If one were to hover in an aeroplane over the top of the tower the various galleries sliding into each other from top to bottom appear like a 24-petal lotus in full bloom. The figure 24 being a multiple of 8 is sacred in Vedic tradition. Even the brick red colour of the tower is sacred to the Hindus.

The Hindu title of the tower was Vishnu Dhvaj (i.e. Vishnu's standard) alias Vishnu Stambh alias Dhruv Stambh (i.e., a polar pillar) obviously connoting an astronomical observation tower. The Sanskrit inscription in Brahmi script on the non-rusting iron pillar close by proclaims that the lofty standard of Vishnu was raised on the hillock named Vishnupad Giri. That description indicates that a statue of the reclining Vishnu initiating the creation was consecrated in the central shrine there which was ravaged by Mohammad Ghor and his henchman Kutubuddin. The pillar was raised at the command of an ancient Hindu king who had made great conquests in the East and the West.

The tower had seven storeys representing the week of those only five exist now. The sixth was dismantled, hauled down and re-erected on the lawns closeby.

The seventh storey had actually a statue of the four-faced Brahma holding the Vedas at the beginning of creation. Above Brahma was a white marble canopy with gold bell patterns laid in it. The top three stories were in marble. They were ravaged by iconoclastic Muslims who detested the Brahma statue. The Muslim raiders also destroyed the reclining Vishnu image at the bottom.

The iron pillar was the Garud Dhvaj alias Garud Stambh, i.e, the sentinel post of the Vishnu temple.

On one side was an elliptical enclave formed by 27 Nakshatra (constellation) temples. A gigantic red-stone, ornate gateway led to the sacred enclave known as Nakshatralaya. Therefore gateway is traditionally known as Alaya-Dwar.

Cunningham twists the traditional Hindu name to fraudulently ascribe the great doorway to Sultan Allauddin though Allauddin himself makes no such claim.

By Allauddin's time the surroundings were totally crumbling ruins. Why would Allauddin want to raise an ornate gigantic gateway (of the Hindu orange colour) leading from nowhere to nowhere ?

The theory propounded by interested Muslims that it is a muazzin's tower is a motivated lie. No muazzin would even for a day adept a job where he has to climb and unclimb five times a day a flight of 365 narrowing, curving steps in the dark confines of the tower. He is bound to fall and die through sheer exhaustion.

The arched gateway of the adjoining so-called Kuwat-ul-Islam mosque is in no way different from the ornate archways of temples in Gujarat. The frieze patterns on this building too. The frieze patterns on this building too show signs of tampering proving that Muslim conquerors transposed stones at random to ease their conscience in readying earlier temples for use as mosques.

The tower girth is made up of exactly 24 folds, arcs and triangles alternating. This shows that the figure 24 had social prominence and significance in the premises. The apertures for letting in light are 27. Considered along with the 27 constellation pavilions mentioned earlier it leaves no doubt that the tower too was an astronomical observation pole. In Arabic the term 'Kutub Minar' signifies an astronomical Tower. That was how it was described to Sultan and later referred to in court correspondence. In course of time the name of Sultan Kutubuddin came to be unwittingly associated with the Kutub Tower leading to the misleading assertion that Kutubuddin built the Kutub Minar. Iron strips have been used to keep the huge boulders fastened together in the construction of the tower. Similar strips have been used in the stone walls of Agra Fort. In my book Tajmahal was a Rajput Palace I have already dealt at some length on the origin of the fort and proved that it existed during pre-muslim times. Therefore it is apparent that the use of iron strips to keep together stones in huge buildings was a Hindu device. That device used in the so-called Kutub Minar in Delhi another proof of its having been a pre-Muslim Hindu tower. If a 24-petal lotus is pulled up from its centre it will form a tower of that pattern. Lotus pattern is never Muslim.

Humble Pranams to all the Members of BVP.

My sincere thanks to all the scholars who have given a wonderful information about Vishnu Dhvaja (Qutub Minar). The information extended by Sri Tirumala Kulakarni ji, Sri Kalyan Ram Ji, Sri SP Narang ji, Sri Arun Ji and Sri Iyengar ji and others is really of a great value.

Particularly the efforts of Sri Arun ji are praise worthy. Similarly the descriptive account given by Sri Tirumala Kulakarni ji also is highly informative.

Ofcourse I could not open some of the internet sources suggested by them. Once again thanks to all for their kind participation in guiding well.

With Warm Regards,

Dr. Rani Sadasiva Murty

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