

A Comparative Analysis of Kashi and Kaaba: Historical, Cultural, Anthropological and Religious Perspectives

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Abstract: This paper explores the historical, cultural, Anthropological and religious significance of Kashi (Varanasi) and Kaaba (Mecca), two of the world's most sacred sites in Hinduism and Islam, respectively. It examines their origins, roles in religious practices, cultural impact, and contemporary significance. By analyzing historical records, scriptures, and scholarly perspectives, this study aims to provide a comprehensive comparison between these two sites, highlighting their unique and shared attributes in shaping religious traditions and human civilization.

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INTRODUCTION

Sanatan culture of India is eternal and cannot be confined to any specific time period. Just as Sanskrit is the mother of all languages, Sanatan culture is the foundation of all cultures. When no other civilization or culture had yet emerged in the world, Sanatan culture was already at its peak, developing across all dimensions essential for human life. This is why many civilizations across the world eventually adopted elements of this culture. The archaeological remains of Indian religion and culture discovered in various excavations worldwide serve as clear evidence of this.

Indian culture promotes the welfare of the entire world, which is reflected in the concepts of *Vasudhaiva Kutumbakam* ("The world is one family") and *Sarve Bhavantu Sukhinah* ("May all be happy"). A systematic study reveals that the people of the Indian tradition played a key role in spreading knowledge, advancing civilization, and discovering essential elements for human progress in various parts of the world.

THE KASHI

Kashi is an ageless city. The Aryans introduced Vedic thought and spread knowledge and culture in this region¹. Kashi and Kosala are mentioned in the *Gopath Brahman*². The worship of Shaivism and its various sects has been prevalent in Kashi since ancient times. The method of worshiping Rudra was practiced in the Vedas.

The prominence of Lord Shiva in Kashi confirms that it is a city from the Vedic period, making its history thousands of years old. It is said that Kashi is situated on the trident of Lord Shiva, who is considered its original resident. Since ancient times, Kashi has been a center of knowledge and energy. Once, the city was home to a vast number of temples, many of which were destroyed by barbaric invaders. However, numerous temples can still be seen in the streets of Kashi, preserved by the local residents.

Like the city itself, the history of the Kashi Vishwanath Temple is also ancient. However, it is believed that King Vikramaditya, the founder of the Vikram Samvat era, established the seven sacred cities (Sapta Puris) of the Hindus and founded this temple approximately 2,500 years ago. The earliest reference to the Kashi Vishwanath Temple is found in a *Gahadavala* inscription³. In 1194 AD, Ashish, a general of Muhammad Ghori, is said to have destroyed the temple. Thereafter, the temple was demolished and rebuilt several times⁴. In the 16th century, Aurangzeb demolished the temple and built a mosque on its site. Since then, no temple has been constructed on that exact spot. However, in 1780 AD, Queen Ahilyabai built a new temple nearby. In 1853, Maharaja Ranjit Singh donated 1,000 kg of gold to adorn this temple as “Golden Temple⁵”, and it has remained there ever since. This temple is the only *Jyotirlinga* located in Uttar Pradesh. Near it, there is a mosque where the remains of a Hindu temple can still be clearly seen.

THE KAABA

The Kaaba is the holiest site for Muslims worldwide, located in the city of Mecca. In ancient times, Mecca was uninhabited, but the area became populated after a water source was discovered. According to Islamic tradition, this discovery was made by the wife and son of Prophet Abraham when they arrived in Mecca from Palestine, which was then a desolate land.

As the story goes, when Abraham’s son, Ismail, stomped his foot on the ground, a spring of water miraculously gushed forth. Abraham’s wife, Hagar, began selling this water to travelers and used the proceeds to sustain her son. This water later became known as Zamzam, which Muslims consider sacred and believe to have medicinal properties. After performing Hajj, Muslims customarily take Zamzam water back with them. The water of Zamzam located in the Kaaba is considered sacred and believed to cure various diseases. Thousands of liters of water are extracted from here daily, and devotees carry it with them⁶. In Kashi, to the east of the mosque is situated the Gyan Vapi well. A Brahmin priest sits nearby. Worshippers offer flowers into the well, and the priest gives them a spoonful of its water, which they apply to their foreheads and drink in small quantities⁷. Near the Kashi Vishwanath Temple, there is a Dhanwantari Well in the Mahamrityunjaya Temple (Pl-1). The water of this well is also believed to cure various diseases. It is said that Dhanwantari had poured all his medicines into this well. Thousands of liters of water are drawn daily from this well, and devotees drink it and also carry it with them⁸.

When the Prophet Muhammad arrived in Mecca, he found that his family was living a prosperous life. It was in this place that Ismail built a small, four-cornered stone structure, which is now known as the Kaaba (Pl-2). The pilgrimage to this sacred site is performed during Hajj and Umrah⁹. According to Islamic belief, people of different religions began visiting the Kaaba, and idols were gradually placed there. As a result, Allah commanded Prophet Muhammad to restore the Kaaba to its original state, ensuring that only Allah was worshipped there. In 628 AD, Prophet Muhammad traveled to Mecca with 1,400 followers and revived the tradition of Abraham at the Kaaba. This event is known

as the first Hajj. The Quraysh tribe, who lived in the area, worshipped idols, some of which were placed near the Kaaba, while others were kept near the Zamzam well¹⁰. Similar to the Zamzam Well, a large collection of idols once existed near the Gyan Vapi well of Kashi Vishwanath. These idols were extremely beautiful, and it was believed that they possessed immense spiritual power. Non-Hindus and Europeans were not permitted to approach them¹¹.

THE REAL STORY

The Islamic narrative related to the Kaaba was created to propagate Islam and establish its historical antiquity. However, this region was not uninhabited before Abraham. Various studies and arguments have proven that Hinduism predates Islam by thousands of years. The Kaaba is even mentioned in the Atharvaveda:

*tasmin hriyaye koṣetra yere tripratiṣṭhate
tasman yah yad yakṣamātmanvat tadavai brahmatido viduḥ*

Atharvaveda 10.2.32

Translation: "The house of God, worthy of prayer, has three pillars and beams, and this house is the center of immortal life. Those who believe in prayer to God know this."¹²

It has been suggested that the Kaaba originally contained three beams and three pillars, as mentioned in the verse.

Evidence of Hinduism, particularly the presence of Shiva Lingams, has been discovered in various parts of the world. In Saudi Arabia, an 8,000-year-old temple (Pl-3) altar was found¹³, indicating that Sanatan (Hindu) culture existed in this region as well. Additionally, archaeological findings confirm the presence of idol worship in this area before the rise of Islam.

Before Islam, this region was inhabited by the Bedouin (Baddus) tribes, who traveled annually to Mecca for pilgrimage. They installed statues of their gods inside the Kaaba. In the early days of Prophet Muhammad, the Kaaba was transformed into a temple dedicated to Allah. Both pagan¹ and Christian sects of the Arabian Peninsula visited Mecca for pilgrimage. The initial structure of the Kaaba was quite simple, made of mud bricks, stone, and palm trunks, with a roof covered by palm leaves and branches¹⁴.

In 628 AD, Prophet Muhammad and his followers attempted to perform Umrah, but the residents of Mecca denied them entry. However, Muhammad negotiated a peace agreement that allowed

1. Pagan or polytheistic/nature-based culture is one of the world's oldest and most original spiritual traditions. The word "Pagan" originates from the Latin word *paganus*, meaning "rural" or "villager." Historically, when organized religions such as Christianity were spreading through cities, people living in rural areas continued to follow their traditional customs, folk practices, and the worship of local deities closely connected with nature. As a result, they came to be known as "Pagans." In modern times, the revival and adaptation of these ancient traditions is often referred to as Neopaganism, of which Wicca is one branch. Pagan traditions generally do not have a single central authority (such as a Pope), one sacred scripture (such as the Bible or the Quran), or a fixed set of universal rules. Nevertheless, several core beliefs are widely shared among Pagans around the world. Pagans often believe that the universe and nature themselves are sacred and divine. Trees, rivers, mountains, animals, the sun, and the moon are seen as manifestations of a spiritual presence. Therefore, nature is not viewed as something to exploit, but rather something to respect, honor, and celebrate. Pagan cultures typically worship multiple gods and goddesses rather than a single deity. These deities often represent various aspects of nature and human experience, such as fire, water, air, earth, love, war, and fertility. Upon closer examination, one can find many striking similarities between ancient European Pagan traditions and the Indian Sanatana Dharma (Hindu) tradition. Both traditions share elements such as reverence for nature, the worship of multiple deities, cyclical concepts of time, and respect for divine feminine energy.

Muslims to perform Hajj the following year. In 630 AD, when the people of Mecca violated this agreement, Prophet Muhammad attacked the Kaaba and declared it a pilgrimage site for Muslims. On 11 January 630, Muhammad's army completely captured Mecca and destroyed the temples of Hubal's three daughters — Al-Lat, Al-Uzza, and Manat. He ordered Ali to break a black stone worshipped in Qudaid and to bring back two swords named Khadamat and Sakhoob from the temple¹⁵. This was likely another Shivling that Muhammad had broken, and this account also provides information about the various temples that existed in the region.

Originally, the Kaaba had two doors for entry and exit and a window on the eastern side. Initially, it was open to everyone, but as the number of Hajj and Umrah pilgrims increased, access was later restricted to Muslims only. When inside the Kaaba, one can pray in any direction.

According to the Quran, the Kaaba was built by Abraham and his son Ishmael under Allah's command and was the first house of worship for mankind. It is believed that during its construction, the angel Jibril (Gabriel) brought the Black Stone to Abraham, who placed it at the eastern corner of the Kaaba (Pl-4). This Black Stone is thought to be one of the only surviving elements of the original structure, as the Kaaba has been destroyed and rebuilt multiple times.

As studies have shown, Mecca was not an uninhabited place before Islam. The Bedouin tribes worshiped their deities here, and archaeological evidence suggests links to the Shaivite traditions of India. Lord Shiva has historically been a deity revered by tribal communities, making it possible that the tribes in this region also worshipped him. Indian traders had been traveling to Arabia since ancient times, likely bringing Hindu influences to the region. Some Christian traditions even considered Arabia to be part of India¹⁶. When Prophet Muhammad arrived in Mecca, he faced resistance from the local inhabitants who followed their original religion. He retreated to Medina but later returned with greater strength and established Islam in the region.

THE BLACK STONE

On the eastern side of the Kaaba lies a sacred black stone known as Hajar-e-Aswad. It is kissed during Hajj and Umrah, marking the starting point of the circumambulation (tawaf) around the Kaaba. Various stories exist in Islam regarding this revered stone. According to Islamic tradition, when the first Prophet came to Earth, this stone fell from heaven to indicate the site where the first house of worship should be built. It is believed that the Prophet Ibrahim and his son Ismail used this stone while constructing the Kaaba, having received it from the angel Jibril. Initially, it was as white as milk, but over time, it darkened due to absorbing the sins of humankind. Islamic belief holds that on the Day of Judgment, the stone will testify before Allah about the faith of those who kissed it. It is also said that if Allah had not concealed its brightness, it would have illuminated both the East and the West—a characteristic also associated with the Jyotirlinga in Hindu tradition.

According to the *Encyclopaedia Britannica*, this stone predates Islam¹⁷ and was worshipped alongside the 360 deities housed in the Kaaba¹⁸. Islamic tradition also suggests that Adam and Eve used the stone as a guide to an altar. Some interpretations describe it as an "owl mass." In Abrahamic beliefs, Adam and Eve are regarded as the first human beings, from whom humanity originated. In Hindu tradition, the Shivalinga installed on the Yoni Patta is considered the source of human creation. Lord Shiva and Goddess Parvati have been equated with Adam and Eve in some interpretations, with the Shivalinga symbolizing Rudra Shiva and Devi Parvati. This perspective reinforces the idea that the black stone could be associated with a Shivalinga.

When Prophet Muhammad arrived in Mecca, he kissed this stone, solidifying its sacred status in Islam. However, its presence in the Kaaba suggests it was already considered a religious artifact before Islam. The historian and Hindu scholar P. N. Oak has referenced a *Gomukh*—currently housed in the British Museum in London—which was found in this region, indicating possible Hindu influences. In his research, he proposed that Prophet Muhammad might have originally been named Mahadev and served as the priest of a temple, which is why he embedded the black stone into the Kaaba's wall as *Sang-e-Aswad*¹⁹.

Before the advent of Islam, the Kaaba contained 360 statues, dedicated primarily to the chief deity *Hubal*. Various tribes would gather there annually, kissing the black stone and circumambulating the structure in a ritualistic manner, often in the nude²⁰. In Jainism, as well as in the Indus Valley Civilization, nudity is associated with divinity which influence by the Hinduism. Hubal, the most revered deity in Mecca at the time, had a statue made of red *Aqik* (agate stone)²¹. The chief deity of the Kaaba was depicted in human form, with arrows placed in front of him for divination. Some historians suggest that this idol originated from Mesopotamia²².

Seven arrows were placed in front of Hubal's statue in the Kaaba, each inscribed with different meanings. One arrow had "Shariah" written on it, while another bore the inscription "Moolsag." These two arrows were used to determine the legitimacy of children within the tribe. Other arrows were believed to predict death and marriage, while the remaining ones had unclear purposes²³. The number seven holds great significance in Indian traditions—seven sages (*Saptarishi*) are considered the pillars of Indian culture. The bow and arrow were the primary weapons during the Rigvedic era, and they played a crucial role in the epic battles of the *Ramayana* and *Mahabharata*. Among certain Central Indian tribes, future events are foretold through the use of arrows. For example, the Gond tribes worship a deity named Lingo, who is said to have discovered fire and wine by shooting arrows, the Agaria tribes use arrows to locate iron mines²⁴. Similarly, the famous Iranian archer Arash Kamangir had shot an arrow to determine the border between Iran and Turan. It is believed that Arash had put his soul into the arrow so that it could travel a greater distance. The arrow landed on a walnut tree, from where the border of Iran was fixed²⁵. In the tribal areas of Bastar, when there is a dispute regarding village boundaries, the Siraha (ritual specialist) determines the boundary by shooting a magical arrow. It is believed that the village deity resides in this arrow. In the birth rituals of the Gond tribe of Bastar, the arrow holds an important place. Here, the newborn's umbilical cord is cut with the tip of an arrow, and the cord is buried along with the arrowhead²⁶. The prominent tribal people of Central India, the Pharsa Pen, are expressed through an iron arrow²⁷, while in Odisha's Khond tribe, an iron arrow represents their war god²⁸. These deities are often associated with *Lingos*, who, in ancient depictions, resemble Pashupati Rudra Shiva from the Indus Valley Civilization. A community of the Gonds resides in Ganeshpur, near Shivpur in the Kashi region. The royal emblem of the Gonds, known as Gaja Sodum, (Pl-5-6) has been found in various parts of Kashi. This emblem depicts a lion attacking a helpless elephant²⁹.

Rudra, a Vedic deity, is frequently mentioned in the Vedas and is depicted with a crescent moon on his head—a symbol also found in Mesopotamian religious artifacts. (Pl-7) Archaeological discoveries suggest a strong influence of the Indus Valley Civilization on Mesopotamian culture, as evidenced by similar iconography (Pl-8).

During the establishment of Islam, the Kaaba was cleansed of its idols, and the black stone (*Hajar-e-Aswad*) was damaged in the process. The present stone consists of several fragments, reassembled to

restore its original form. Currently, it is installed in the southeastern corner of the Kaaba at a height of approximately five feet. Due to centuries of kissing and touching by pilgrims, the stone has darkened further, making its original color difficult to determine³⁰.

The Vishwanath Temple of Kashi has existed since time immemorial. This temple was destroyed multiple times by foreign invaders, but Hindus continuously re-established it. In 1669 AD, Aurangzeb demolished the temple and built a mosque on its site³¹. However, today, some Muslims claim that there was never a temple where the mosque stands, despite clear evidence proving otherwise. While constructing the mosque, Aurangzeb left the western wall of the original temple intact, (Pl-9) deliberately insulting Hindu sentiments and asserting Islamic supremacy. This act reflects Aurangzeb's religious fanaticism.

The present Kashi Vishwanath Temple is of great antiquity. It is mentioned in the Kashi Khand of the Skanda Purana in the 36th, 37th, 38th, and 39th shlokas. In the 36th shloka, it is stated that the Gyanvapi well is located to the south of Kashi Vishwanath. The fact that Nandi's face is directed towards this spot indicates that a Shivalinga was originally present there (Pl-10). According to the Purana, merely having darshan of Gyanvapi bestows knowledge.

Peter Mandi, a British traveler who visited India before Aurangzeb destroyed the temple, mentioned Banaras in his travelogue. He described Kashi as having the largest temple, attracting devotees from distant places for darshan. Mandi personally visited the temple and recorded that it contained a long Shiva Linga on a stone platform (Jagati), where people poured water from the Ganga and offered milk. He noted that the locals referred to the deity as Mahadev³².

During an ASI (Archaeological Survey of India) survey, a Shivalinga was discovered inside the Vajukhana of the mosque built by Aurangzeb. Mandi's descriptions make it evident that a Shiva temple existed at this location before its destruction. Aurangzeb also demolished several Sanskrit Gurukuls to suppress Hindu intellectual traditions in the region. This Shivling was either the same Shivling that had been broken when the mosque was constructed, or it may have been a replica of it. This view is associated with the belief that, in certain historical contexts, Hindu religious symbols were subjected to desecration during the establishment of some Islamic structures. After demolishing the temple at Mathura, Aurangzeb reportedly brought its idols to Agra and placed them beneath the steps of the Begum Sahib Mosque so that they would be trampled under the feet of worshippers and thereby insulted. He is also said to have renamed Mathura as Islamabad³³. Within the royal fort of Jaunpur, there is a mosque built in 1376 CE by Ibrahim Naib Barbak, the brother of Firuz Shah. In the courtyard of this mosque stands a minaret whose summit incorporates the upper portion of a Hindu temple, this might be belongs to the Atala Devi temple. According to the researcher, who personally observed it during fieldwork (Pl.11-12), this was intended to hurt Hindu sentiments and demonstrate the superiority of Islam over Hinduism.

The Wazukhana is the place where worshippers perform ablutions before offering prayers, washing their hands and face and rinsing their mouths. The Muslim side describes the structure that has been found as a fountain; however, fountains of this particular form are not commonly found. Its shape closely resembles the sketch of a Shivling drawn by Peter Mundy (Pl-13-14).

In 1777 AD, Queen Ahilyabai Holkar purchased the surrounding land and rebuilt the present temple. In 1810 AD, British administrator Watson proposed returning the temple site to the Hindus, as there was ample evidence of the temple's prior existence. Later, foreign writer James Prinsep, in his book *The Banaras Illustrated*, used metal lithography to document that the mosque was built after demolishing the temple. He also confirmed the presence of numerous Hindu artifacts at the site.

In the 1980s, when the Vishwa Hindu Parishad raised the issue of Kashi and Mathura, the Congress government passed the Places of Worship Act of 1991, which prohibited altering the original religious character of any site. However, the Varanasi Court later permitted an ASI survey of the mosque, which uncovered numerous Hindu artifacts. The biggest revelation was the discovery of a Shivalinga in the Vajukhana. Additionally, Hindu-themed artworks were found in the mosque's basement. Considering this evidence, the court allowed Hindu worship in the basement. The Hindu community demands that the entire area be handed over to them.

Various studies confirm that Shaivism in India is ancient, with Shivalingas found in numerous places worldwide. Recent excavations in Vietnam revealed a Shivalinga in the Maisan Temple³⁴. Another Shivalinga is located on a hill in County Meath, Ireland. This Shivalinga was so significant that, 500 years ago, Irish kings performed coronation rituals there³⁵ (P-15).

Considering these findings, some claim that in ancient times, a Shivalinga was present in the Kaaba, and its structure resembled that of the Shiva temple in Kashi. Just as the Gyanvapi well in Kashi symbolizes knowledge, the Zamzam well in the Kaaba holds a similar significance. During Hajj, the ritual of stoning the devil involves a stone similar in shape to a Shivalinga. The Kashi Khand describes how visiting the Shivalingas of Kashi absolves great sins and grants salvation to ancestors, alleviating sorrow and poverty³⁶. Similarly, in the Kaaba, the Hajj pilgrimage is believed to bring happiness, prosperity, and atonement for sins³⁷.

Due to such historical and cultural connections, related discussions arise from time to time. In 2014, digital images depicting Lord Shiva presiding over the Kaaba surfaced, causing controversy in various Indian localities. Additionally, altered images of Hajj pilgrims circumambulating a Shiva Lingam instead of the Kaaba sparked widespread reactions³⁸.

KING VIKRAMADITYA AND KASHI AND KAABA

With regard to the historical evidence of Vikramaditya, Prof. A. S. Altekar of Banaras Hindu University discovered a copper plate inscription dated Vikram Samvat 223. It belonged to a ruler of Malwa who had defeated the Shakas. Since the inscription bears the date Vikram Samvat 223, it suggests that the influence of Vikramaditya existed even before Chandragupta³⁹. A horse sculpture has also been discovered in Kashi bearing the inscription "Chandragu," leading many scholars to believe that an Ashvamedha sacrifice was performed here by Vikramaditya⁴⁰.

Before the spread of Islam, an annual fair was held in Mecca known as "Okaz" which was held annually in Zu-I-Qa, 'dha; one of the four sacred months in which war was forbidden to waged. Okaz was the Olympia of Arabia⁴¹. Poetry gatherings were organized there, in which renowned poets from Arabia participated. The compositions judged to be of the highest quality were inscribed on golden plates and hung inside the temple at Mecca. Other notable compositions were inscribed on the skins of sheep, goats, and camels and displayed outside the temple. It is not known when this practice began, but at the time of Prophet Muhammad's conquest of Mecca, poems that were approximately twenty-three to twenty-four years old were reportedly still preserved there. These poems were destroyed during the Islamic conquest. Among them, seven poems were especially famous and are regarded as the foundation of Arabic literature⁴².

When the Kaaba was being destroyed by Muhammad's forces, a poet named Hassan bin Sabit was present in the army. He is said to have preserved some of these compositions. In one such composition, King Vikram is mentioned.

Following are the Arabic wording of the inscription reproduced in Roman script:

“...Itrashaphai Santu Ibikramatul Phahalameen Karimun Yartapheeha Wayosassaru Bihillahaya Samaini Ela Motakabberen Sihillaha Yuhee Quid min howa Yapakhara phajjal asari nahone osirom bayjayhalem. Yundan blabin Kajan blnaya khtoryaha sadunya kanateph netephi bejehalin Atadari bilamasa- rateen phakef tasabuhu kaunnieja majekaralhada walador. As hmiman burukankad toluho watastaru hihila Yakajibaymana balay kulk amarena phaneya jaunabilamary Bikramatum...” (Sayar-ul-okul,) ⁴³.

Rendered in free English the inscription reads as follows:

“...Fortunate are those who were born (and lived) during king [Vikramaditya's] reign. He was a noble, generous dutiful ruler, devoted to the welfare of his subjects. But at that time we Arabs, oblivious of God, were lost in sensual pleasures. Plotting and torture were rampant. The darkness of ignorance had enveloped our country. Like the lamb struggling for her life in the cruel paws of a wolf we Arabs were caught up in ignorance. The entire country was enveloped in a darkness so intense as on a new moon night. But the present dawn and pleasant sunshine of education is the result of the favour of the noble king Vikramaditya whose benevolent supervision did not lose sight of us – foreigners as we were. He spread his sacred religion amongst us and sent scholars whose brilliance shone like that of the sun from his country to ours. These scholars and preceptors through whose benevolence we were once again made cognisant of the presence of God, introduced to His sacred existence and put on the road of Truth, had come to our country to preach their religion and impart education at king Vikramaditya's behest...”

From the above account, it is inferred that Emperor Vikram had considerable influence in the Arab region. He defeated the *Shakas* and brought large parts of Arabia under his control. It is therefore considered possible that he discovered the Zamzam Well and established a Shaiva temple there, since the art of digging wells and reservoirs was highly developed in India at that time. Through this expertise, he may have identified a perennial water source even in the desert environment of Arabia, making the area a center of cultural and economic activity. Vikramaditya was the ruler of Ujjain, where Shaivism was the predominant faith. He was regarded as one of the attendants (*ganas*) of Lord Shiva and was considered a devout devotee of Shiva ⁴⁴.

It is also said that Emperor Vikramaditya constructed the fort of Chunar for his brother *Bhartrihari*. In ancient times, this region was also considered part of the Kashi territory. From this perspective, it is possible that King Vikramaditya established the Kashi Vishwanath Temple and that the structure of the Kaaba temple was also constructed during the same period. Several traditions associated with the Kaaba appear similar to Hindu traditions, such as circumambulation (*parikrama*), which is not generally associated with mosques, head shaving, and the wearing of unstitched garments. The Dhanvantari Well in Kashi is also believed to have been constructed by Dhanvantari, one of the nine gems (*Navaratnas*) of Vikramaditya's court, who was a renowned scholar of Ayurveda.

Some scholars do not accept the existence of the Persian text referred to as *Sayar-ul-okul*. However, the seven major pre-Islamic Arabic poems repeatedly mention Indian swords ⁴⁵. This suggests that superior Indian swords were widely known in Arabia before the advent of Islam. These swords were considered among the finest in the world, and no other swords could withstand their powerful strikes, as described in the poems. After the conquest of Mecca, the Prophet of Islam reportedly ordered the destruction of a temple dedicated to goddesses and the retrieval of two swords kept there. These

swords were supposedly used for ritual sacrifices. The Gond tribes of central India traditionally used pure iron (virgin iron) weapons for sacrificial rituals in temples dedicated to goddesses⁴⁶. Such iron was of exceptionally high quality and was used to manufacture superior swords. It is possible that these swords were brought for examination and study. These traditions and legends are also seen as connecting the region with Indian traditions and providing a relevant background for understanding the relationship between Kashi and the Kaaba.

CONCLUSION

Sanatan culture is eternal and infinite, and for centuries, it has been a center of knowledge and progress in the world. *Shatvikpreem*, food, and culture elevated this civilization to the pinnacle of ideals and wisdom—perhaps what was known as *Satyayuga*. However, as gentle power declined and materialistic cultures took root, the influence of religion in India also began to wane.

With the rise of Islam in the 6th century, it rapidly spread across Persia, Arabia, and the Middle East. It is said that Islam expanded through the power of the sword, reaching many regions of the world. Those who refused to accept it were either put to death or enslaved. However, in India, it took 500 years for Islam to establish its first rule. The Kshatriyas, with their advanced warfare skills, resisted its spread for centuries. Although Islamic rule was first established in Sindh in 712 AD, it could not extend further for 500 years. During this time, while Islam spread across Europe and other regions, India remained largely unconquered beyond Sindh.

Brave rulers such as Yashovardhan, Lalitaditya Muktapid, Bappa Rawal, Raj Vikramaditya, Raja Dantidurga, Anandpal, Trilochanpal, and Nider Bheema fought tirelessly against these invasions, pushing back aggressors. Unfortunately, their contributions are often overlooked in modern Indian history. One of the reasons for this suffering was the adherence to "Sadgundosh"—virtues such as not attacking unarmed enemies, not striking a defeated and fleeing opponent, and refraining from nighttime attacks. These principles, though noble, were exploited by ruthless invaders.

The invaders displayed a particular eagerness to destroy and desecrate religious sites. Major religious places such as Ayodhya, Mathura, Jaunpur, and the Kashi Vishwanath Temple in Varanasi stand as evidence of this destruction. An ASI (Archaeological Survey of India) survey at the *Kashi Vishwanath* Temple revealed an ancient Shivling hidden in the *Vajukhana*, a place used by *Namazis* to wash before prayers. It looks same as Piter Mundi Shivlinga.

Similarly, the Black Stone (Hajar-e-Aswad) in the Kaaba, which is kissed by Muslims during Hajj, was not considered sacred in pre-Islamic traditions. The Hadith states: "*You are just a stone; you can neither benefit nor harm anyone. If the Prophet Muhammad had not kissed you, I too would not have kissed you*⁴⁷." In India, the Gond tribe is connected to the ancient Gondwana Land, which in Indian tradition is known as *Jambudvipa*. They have links with the Indus Valley Civilization and nearby cultures. This tribe was associated with India's highly developed metallurgical art, as they manufactured advanced weapons from pure iron. Their traditions show surprising similarities with the ancient customs of Arabia, a subject that requires detailed research.

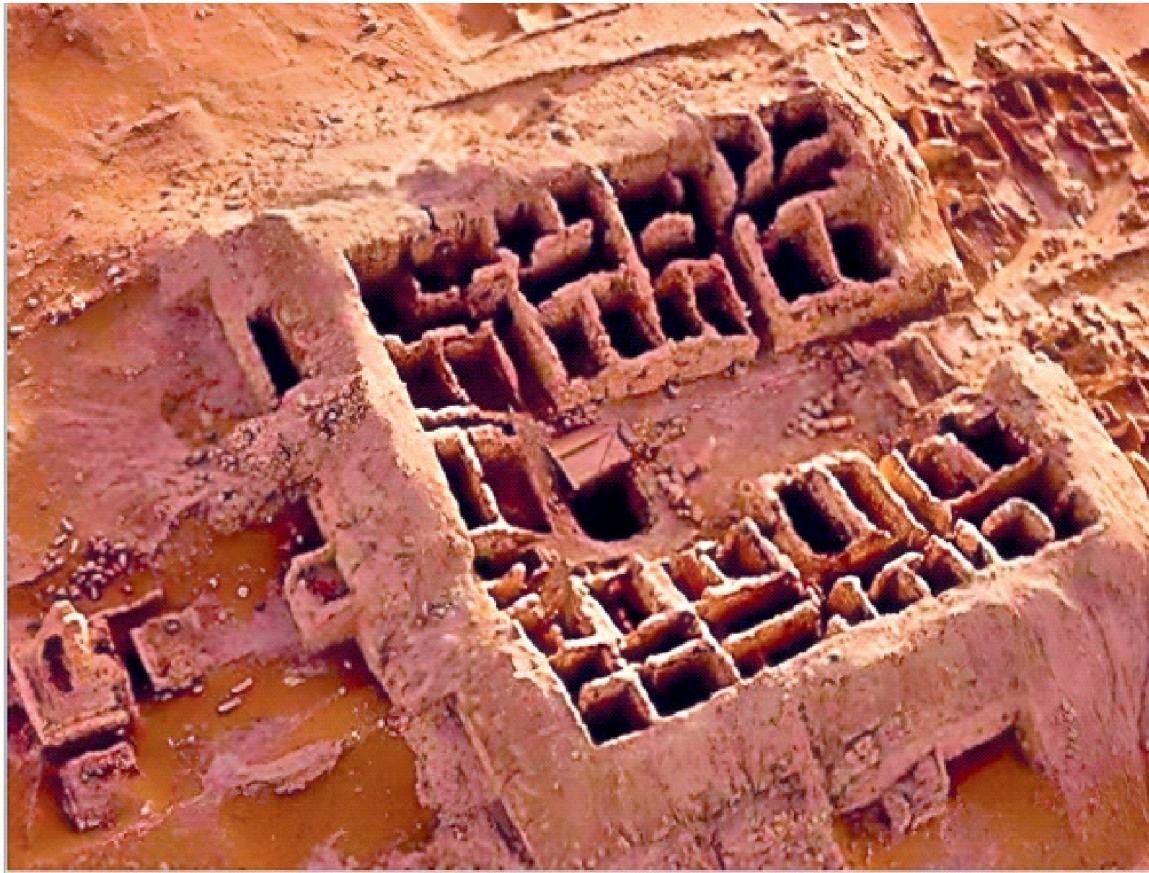
The destruction and desecration of Hindu religious sites and deities led to a decline in the influence of Sanatan culture. Once widespread across vast regions, it is now struggling to reclaim its former glory even within India. The revival and progress of Hindu culture depend on restoring due respect to its gods, goddesses, and sacred traditions.



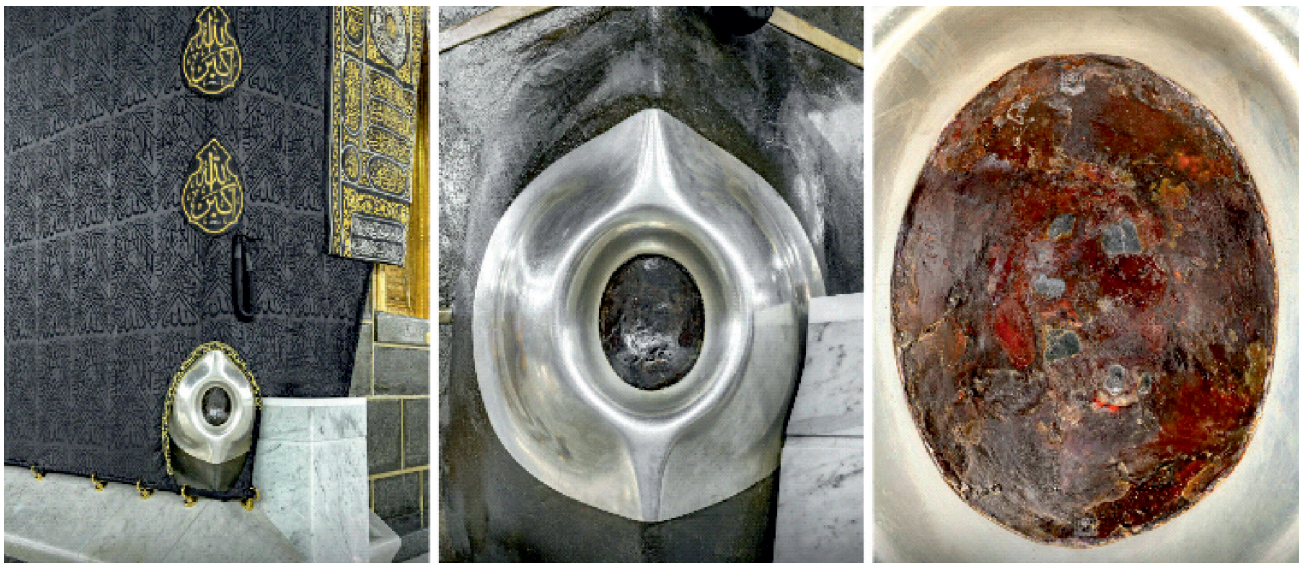
Pl-1: Danvantari Well.



Pl-2: The AL- Kaaba.



Pl-3: 8000 Year old temple found in Saudi Arabia.



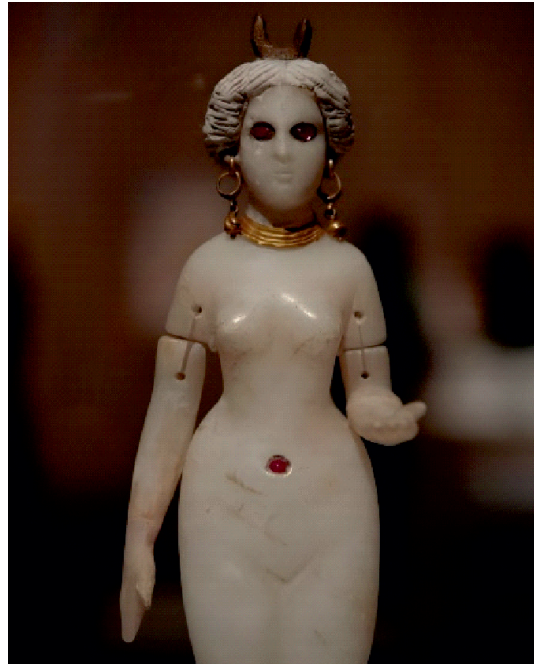
Pl-4: The Black Stone of Kaaba.



Pl-5: Gaja Sodum, Gond Royal Emblem from Kashi Ramnagr Region.



Pl-6: Gaja Sodum, Gond Royal Emblem from Kashi Ramnagr Region.



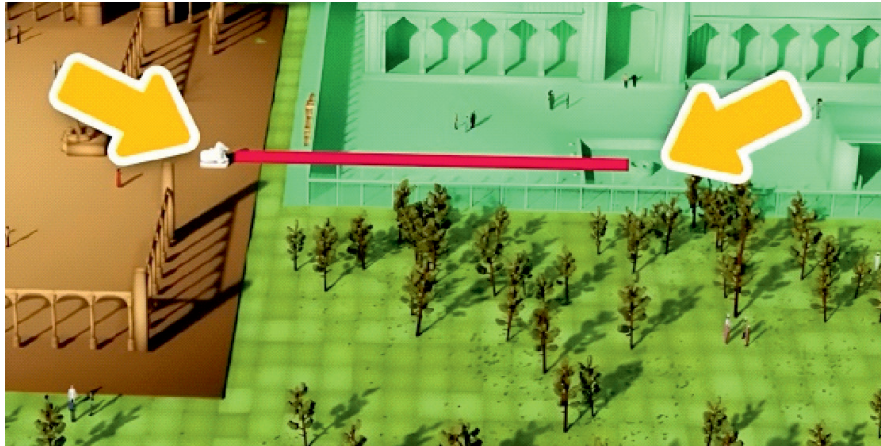
Pl-7: Goddess of Mesopotamia.



Pl-8: A Mesopotamia pries with erect penis like Pashupati Rudra in Indus Civilizaion.



Pl-9: Mosque with Hindu temple wall.



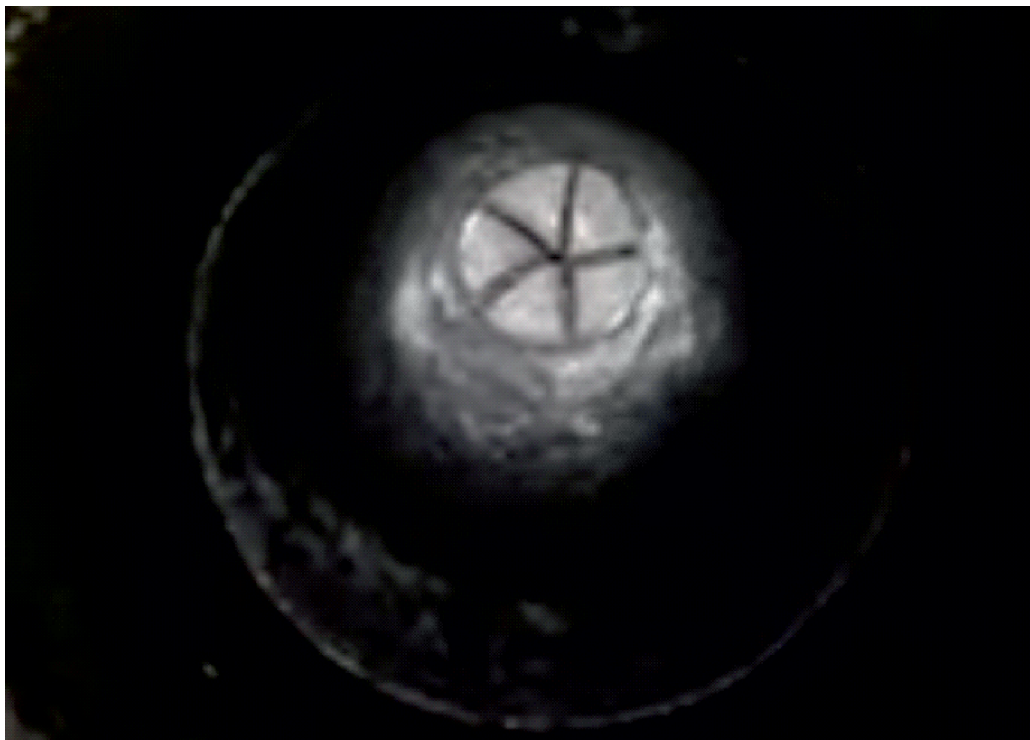
PI-10: Shivling in front of Nandi.



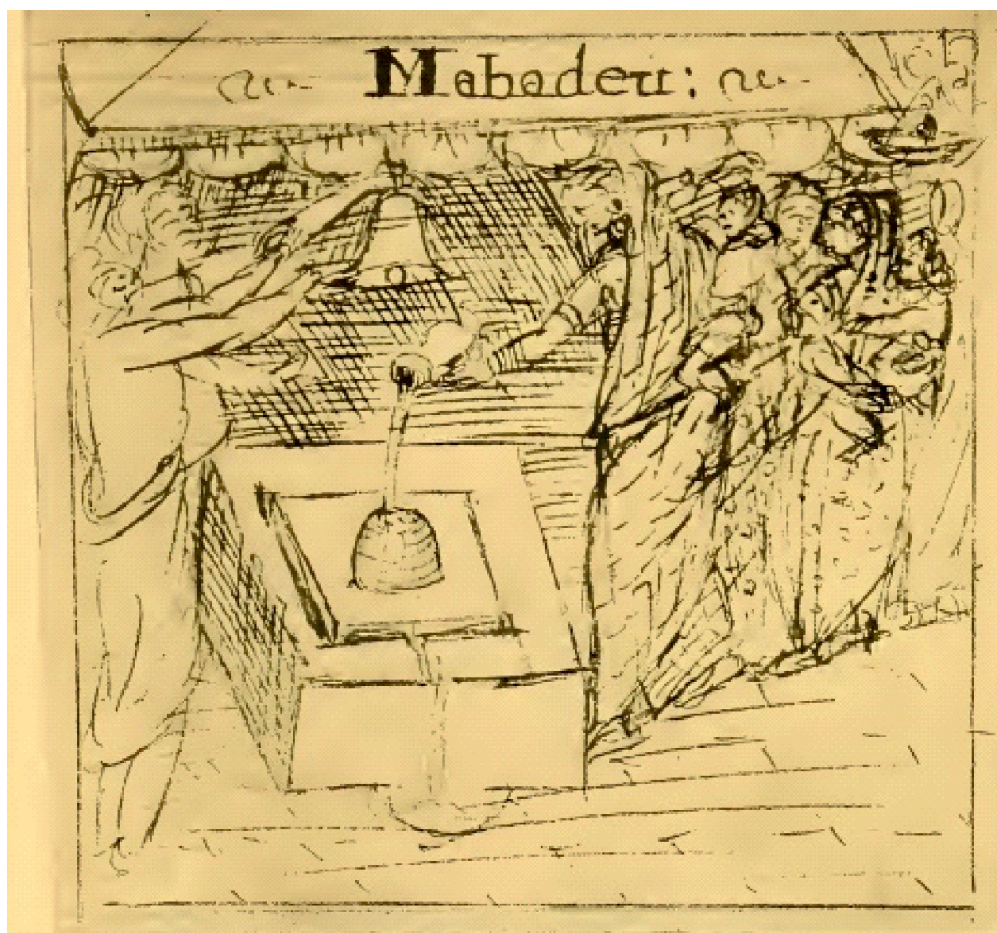
PI-11: Top of the pillar or royal fourt



PI-12: Pillar in front of mosque.



Pl-13: Shivling found in Vajookhana from the mosque.



Pl-14: Shivling Sketch by Peter Mundi of Kashi Viswnath.



Pl-15: Shivlinga from Ireland.

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