

## **Chapter-II**

### **The Built Heritage of Delhi**

As the study deals with the built heritage of Delhi, in this chapter, a comprehensive discussion will be made as to what constitutes the built heritage of Delhi since prehistoric period upto the 20<sup>th</sup> century. Within that broad timeline, the build heritage of Delhi has been immensely enriched in successive phases *vis-à-vis* emergence and decline of multiple cities in this region. This chapter will also elaborate upon the documentation of the built heritage of Delhi from time to time by various scholars. An attempt will also be made to present the latest statistics on the built heritage of Delhi. Since the political geography of Delhi has been changing from time to time, we will take the present National Capital Region of Delhi (NCR of Delhi that includes Faridabad, Ghaziabad, Noida, Gurugram and their rural peripheries) for our discussion.

#### **Pre-historic Antecedents**

Built heritage of Delhi traces back its origin to pre-historic period. Thousands of prehistoric stone tools ranging from lower paleolithic age have been found by scholars in the stretches of Aravalli range in and around Delhi. As early as 1956, four specimens of stone tools were collected by Surjit Sinha near the main gate of the Delhi University (Sinha, 1958, pp. 251-53). Prof H.D. Sankalia reported the discovery of some paleolithic tools near Delhi Ridge in 1974. In the year 1983, there was a chance discovery of a paleolithic tool from the campus of Jawaharlal Nehru University (Chakrabarty and Lahiri, 1987, p. 109). In 1985-86, D.K.Chakrabarty and Nayanjot Lahiri made a comprehensive and detailed survey of the pre-historic sites in Delhi and Haryana and traced 43 sites ranging from lower paleolithic to microlithic in character. In 1986, another

chance discovery was made by S.S.Sar of the Archaeological Survey, when he came across some beautiful Acheulian tools unloaded by a truck along with Badarpur sand at Malviya Nagar in Delhi (Sharma, 1993, p. 6). In 1986, A.K. Sharma further searched the source of these tools which led him to the paleolithic site of Anangpur in the outskirts of Delhi (Faridabad District of Haryana).

The Prehistory Branch of Archaeological Survey led by A.K.Sharma conducted explorations in Anangpur in 1991 and again in 1992 (Sharma, 1993). In these two seasons of exploration and investigation along the paleo-channels of Yamuna, thousands of early and late Acheulian tools were found (Sharma, 1993, p.7) These tools comprised of finished, unfinished and debitas also indicating that Anangapur was a large habitation and factory site during the Paleolithic period. There are also pre-historic rock art found at the Jawaharlal Nehru University campus in South Delhi (Vijetha, 2012). I have explored JNU campus ridge in 2016 and found a lot of rock engraving sites with cup marks, stars, human figures, floral designs etc.

### **Proto-historic Heritage of Delhi**

There are many archaeological sites in Delhi and its neighbourhood that belong to the Late Harappan period. Large scale exploration and excavations by many scholars have brought to light the Late Harappan phase sites of Mandoli, Bhorgarh, Kharkhari Nahar and Nachauli. Mandoli is a small village located in the left bank of the river Yamuna near Nand Nagari in East Delhi. To the south west of the village, there is a mound explored by the State Department of Archaeology, Government of Delhi in the years 1987-88 and 1988-89 (Babu, 1996, p.98). The findings from the explorations like Painted Grey Ware pottery, burnt terracotta objects, circular hut, post-holes, hearths, beads etc. revealed that the site was

occupied from the Late Harappan upto Gupta period, i.e., roughly from 2<sup>nd</sup> millennium BCE to 4<sup>th</sup>-5<sup>th</sup> century CE. Another important site of the Late Harappan phase is Bhorgarh, a village located near Narela in North Delhi. The Bhorgarh mound was excavated by the Departement of Archaeology, Government of Delhi in the years 1992-93 and 1993-94 (Babu, 1994-95, p.88). The cultural sequences of Bhorgarh have revealed that the site was occupied from Late Harappan period to Medieval period, i.e., roughly from 2<sup>nd</sup> millennium BCE to 16<sup>th</sup>-17<sup>th</sup> CE. The excavations have unearthed three pots (red pottery) and some grave goods. Late Harappan site Nachauli is situated in the Faridabad district of Haryana near the old Faridabad bridge. The explorations in the old mound of the village have yielded fragments of Late Harappan pottery and terracotta cakes<sup>5</sup>. Late Harappan pottery have also been found at Kharkhari Nahar village near Najafgarh in west Delhi (Lahiri and Singh, 1996. P. 37).

### **Epic Period and the City of Indraprastha**

Although the great epic Mahabharata was composed during 500 BCE to 500 CE, the actual event took place in 1000 BCE (Singh, 1999, pp.29-30). However, there is no unanimity among the scholars regarding these dates, and thus we take these dates as approximate. In Mahabharata, we have the reference to the city of Indraprastha founded by Yudhisthira and his brothers near the bank of the river Yamuna. The Adi Parva of the Mahabharata says that the Pandavas established their kingdom in the Khandava forest tract where they founded the city of Indraprastha. The epic has given a vivid description about the beauty of the city which was fortified with an enclosure wall surrounded by a moat and there were huge buildings, imposing towers, paradise like gardens and various water bodies. Again, in the beginning of the Sabha Parva we have another reference to Indraprastha where Lord Krishna, suggests demon Maya, one of the

survivors of the Khandava forest fire and an architect, to build a magnificent assembly hall in the city of Indraprastha. Maya built the golden pillared and precious stone studded assembly hall which was ten thousand cubits in circumference and inside the hall was a pond full of lotus, turtle, fish and aquatic fowl. The narrative of the Indraprastha in Mahabharata could not be replicated on the ground in the present day Delhi as we don't have any remnants of the monumental architecture of that period. This could be due to the fact that the buildings then were built with perishable material like wood.

In search of the material remains of Indraprastha as described in the Mahabharata, Archaeological excavation was undertaken at Purana Quila by B.B.Lal in the year 1954-55 and subsequently in the years 1969-70, 70-71 (IAR). The excavations have yielded Painted Grey Ware (PGW) potsherds, copper artefacts, Northern Black Polished Ware (NBPW). The cultural sequence at Purana Quila excavations show that the site had been occupied from NBPW period (roughly 4<sup>th</sup>-3<sup>rd</sup> Century BCE) upto the Mughal times. Although a regular PGW level have not been found in the excavations at Purana Quila, the discovery of PGW potsherds suggest that the antiquity of this site could be traced back to 1000 BCE, i.e., Mahabharata era. Recent excavations (Vincent, 2014) at Purana Quila have brought to light PGW, NBPW, a ring well of Mauryan period and many antiquities from Shunga upto Mughal period. The other findings from the latest excavations at Purana Quila include fragments of clay pottery, terracotta pots, stems, beads of semi-precious stones like carnelian, terracotta figurines of animals, broken pieces of bangles (Verma, 2014). The successive excavations at Purana Quila till date have not clearly established that the site is identified with Indraprastha of the Mahabharata fame and whatever a little linkage is there through the occurrence of PGW only.

However, popular collective memories with rich local traditions have clearly established that the city of Delhi was called Indraprastha. Writing in 14<sup>th</sup> century, Shams Siraj Afif in his *Tarikh I Firuz Sahhi* mentions that Indraprastha was the headquarters of a *pargana*. A stone inscription of 14<sup>th</sup> century found at Naraina village in west Delhi says that Nadayana (Naraina) village is situated to the west of Indraprastha. In 16<sup>th</sup> century, Abul Fazl in his magnum opus *Ain-i- Akbari* has referred to Delhi as one of the greatest cities in ancient times and previously it was called Indrapat. Emperor Humayun restored the citadel of Indrapat and renamed it as Dinpanah. Till the end of the 19<sup>th</sup> century, there was a village located within the enclosure of the Purana Quila called Indrapat. Some other local traditions and legends also connect the city of Delhi with the great epic. One tradition says that Yudhisthira poured the oblations in the sacrificial fire at Nigambodh *ghāt* on the banks of Yamuna after performing the *ashvamedha yajna* (horse sacrifice). Near the Nigambodh *ghāt*, there is Nil Chhatri temple and the local tradition says that Yudhisthira built a temple there. It seems that Indraprastha lost its importance after the Mahabharata period. There is a tradition which says that Pandavas ruled in Indraprastha for thirty six years. The story goes that once a fly fell in the food of Yudhisthira and interpreting it as a bad omen he transferred his court to Hastināpura. Buddhist *Jātakas* also mention about Indraprastha as the capital of a line of kings claiming to be descendants of Yudhitthila (Yudhisthira) *gotra*.



Photo 1. Purana Quila Excavations, 2014 (Courtesy: The Hindu)

There are some other PGW sites found in and around Delhi. They are Bhorgarh, Mandoli, Kharkhari Nahar (already discussed while dealing with the Late Harappan sites in Delhi), Jhatikra (near Najafgarh), Salimgarh (near Red Fort), Majnu-ka-Tila (north of Kashmiri Gate), Gordon Highlanders Column (near Badli-ki-Sarai village), Bankner (near Bhorgarh), Loni (in Ghazibad district), Bhupani and Chhansa (both in the Faridabad district).

### **Early Historic Period**

The early historical period in India begins with the emergence of sixteen Mahajanapadas (great states) in the 6<sup>th</sup> century BCE. One of the Mahajanapadas was the Kuru kingdom and Delhi was a part of that kingdom. According to Buddhist Jatakas, Indrapatta (Indraprastha) was the capital of Kuru kingdom and it was extended upto seven leagues. Subsequently, Delhi region formed a part of the Great Mauryan Empire with Magadha as the seat of royal power. Archaeologically, the period is

identified with the Northern Black Polished Ware (NBPW), a deluxe pottery with lustrous metallic sheen. NBPW potsherds have been found in several places in and around Delhi. Successive excavations at Purana Quila have furnished detailed information about NBPW layers. Structural remains unearthed include houses made of both mud bricks and kiln made bricks, wattle and daub hut, hearths, house drains made of rectangular and wedge shaped bricks, terracotta ring wells, terracotta figurines and other terracotta motifs.

The Mauryan emperor Ashoka engraved a series of rock and pillar edicts throughout his empire to propagate *dhamma* (dharma) to his subjects. Three such edicts are found in Delhi. Minor Rock Edict I of Ashoka is found at Bahapur near the ISKCON temple in East of Kailash. In that edict, Ashoka has given great emphasis on *dhamma*. It says that he became a lay devotee or *upasaka* of Buddha two and half years ago and he could not make much progress. Then he was attracted towards the Buddhist monastic order i.e. *sangha*. Due to his efforts gods and men came to mingle in Jambudvipa (India). It also adds that the proclamation was made so that rich and poor, high and low could follow *dhamma* and the people living beyond his border also learn about *dhamma*. The other two edicts of Ashoka are the pillar edicts which were not erected in Delhi by Ashoka, rather they were brought from out of Delhi by Firoz Shah Tughlaq in 14<sup>th</sup> century, out of sheer curiosity so as to know what is written in the pillars. One of the pillars, which was brought from Meerut, installed near Bara Hindu Rao Hospital in Delhi ridge. The other pillar (called *Minar-i-Zarin* or golden column) was brought from Topra in Ambala district of Haryana and installed on the top of the pyramidal structure at Firoz Shah Kotla. The details of transportation of pillars from their original locations to Delhi have been chronicled by Shams Siraj Afif in his magnum opus *Tarikh-i-Firuz Shahi*. He describes

that when Sultan Firoz Shah Tughlaq was on a campaign, he noticed these pillars and ordered for their transportation. Sir Alexander Cunningham, quoting a popular belief says that the pillar near Bara Hindu Rao's house was broken into pieces due to an accidental explosion of a magazine of gun-powder during the reign of late Mughal king Farukhsiyar. When Cunningham visited the site in 1960s he saw the pillar laying in five pieces.

While Ashokan pillars usually contain six edicts, the one that installed in the Firoz Shah Kotla, contains seven edicts. The contents of the pillar edicts reveal that Ashoka has elaborated comprehensively about *dhamma* i.e. what constitutes *dhamma*, how to propagate it throughout his empire and beyond and why it should be propagated and followed.

### **Suraj Kund**

As discussed earlier in this chapter, Yudhisthir had transferred his capital from Indraprastha to Hastinapura. Not much is known about the political history of Delhi after that upto 736 CE when Tomar Rajputs occupied the area and made Delhi their capital. In 10<sup>th</sup> century CE, Tomar king Suraj Pal built a temple and reservoir near it which is presently known as Suraj Kund. The remains of Suraj Kund could be seen now in Delhi-Faridabad border where the annual Suraj Kund Mela is organized.





Photo 2. Suraj Kund, Faridabad, Haryana

### **Seven Cities of Delhi**

Delhi is called the city of cities. This is precisely because of the emergence of multiple cities in Delhi in the course of its history. These cities have been quantified by various scholars on the basis of dynasties or rulers who built them. While most of the scholars narrate about the seven cities of Delhi excluding Indraprastha, there are few scholars who have increased the number upto nine, ten and even eighteen cities. Although multiple cities developed in Delhi in different periods, it was during the period of Islamic rule i.e. from 1200 CE to 1700 CE, that most of the cities were developed and declined. Almost all of these cities were fortified and contained monumental buildings and associated structures which we call built heritage. Therefore, to know about the built heritage of Delhi, one must discuss about the cities of Delhi. First of all, the seven cities of Delhi are discussed followed by other cities.

The seven cities of Delhi are:

1. Lal Kot/Quila Rai Pithora

2. Siri
3. Tughlaqabad
4. Jahanpanah
5. Firozabad
6. Purana Quila and
7. Shahjahanabad

### **Lal Kot/Quila Raipithora:**

The fort Lal Kot (the first Red Fort of Delhi) in Mehrauli was built by the Tomar Rajput ruler of Delhi Anangpal II in the middle of the 11<sup>th</sup> century CE. This is inscribed on the iron pillar situated at the compound of Quwwat-ul-Islam Mosque in the Qutub complex. We don't have any clear idea about the exact circumference and other structural details of Lal Kot. The remains of the fort could be seen in a few mounds and ruins of walls which lie in present-day Sanjay Van, Mehrauli and adjacent areas. Excavations carried out at Lal Kot area in 1957-58 and 1958-59 by Y.D.Sharma of ASI revealed that the original wall was built of rubble masonry with a height of 8 feet. Above that, there are 30 courses of kiln-burnt brick masonry suggesting two phases of construction, probably the former being Rajput period and the latter the Sultanate. Lal Kot was again excavated by ASI between 1991(Mani, 1991-92. pp.75-87) and 1995 to know more about the citadel. The excavation has exposed two cultural phases i.e. Rajput and Sultanate and unearthed lots of antiquities. Both the cultural phases were again sub-divided into multiple structural phases. The potteries found during the excavations include: different types of bowls, cooking pots, vases, spouted vessels, lids, red ware, red slip ware,

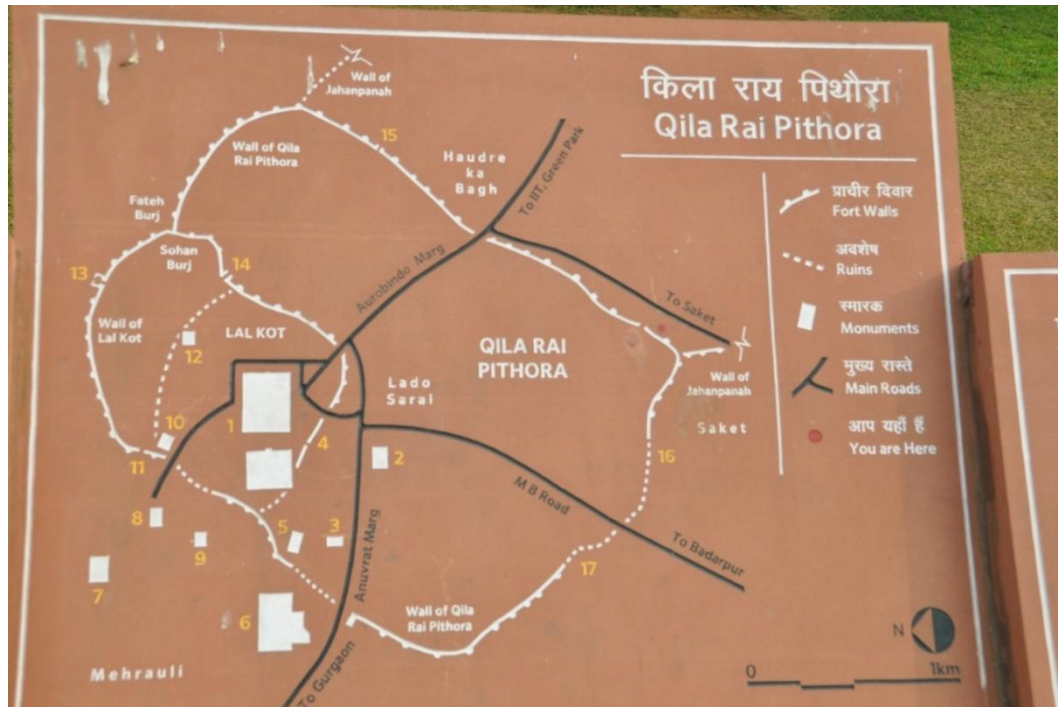


Photo 3. Plan of Quila Rai Pithora (Courtesy: ASI)

black slipped grey ware, plain glazed ware etc. The excavations have also yielded some artefacts that includes lord Ganesha made on a sandstone and a terracotta mould for casting a Jain Tirthankara figure flanked by two attendants. The other antiquities include: copper coins, copper ring, iron arrow head, beads made of glass, terracotta, and semi-precious stones, pieces of bangles made of glass, ivory and bone, finger rings made of copper and semi-precious stones and animal figurines (Mani, 1991-92, pp.75-87).

The Tomars were ousted by the Chauhans of Ajmer in the middle of the 12<sup>th</sup> century CE. The famous Chauhan ruler, Prithviraj Chauhan, popularly known as Rai Pithora, extended the fortified area of Lal Kot towards north and east of it which is known as Quila Raipithora. The fortified city was surrounded by a wall of 10 to 18 meters high for safety and protection. This wall was further surrounded by a ditch to ensure complete security. There

were 13 gates of the city but none of them remain today. The majestic ramparts of Quila Raipithora are now clearly visible in Aurobindo Marg and Saket.



Photo 4. Ramparts of Quila Rai Pithora

The Turkish invader from Central Asia, Muhammad Ghori defeated and killed Prithviraj Chauhan in 1192 CE. Muhammad Ghori returned back to central Asia leaving his Indian possessions under the governorship of his trusted general Qutb ud din Aibak. In 1193, Qutubuddin Aibak captured Delhi and destroyed the citadel area of Quila Rai Pithora which is now known as Qutub Complex. After the death of Mohammed Ghori in 1206, Qutubuddin declared himself as the first sultan of Delhi.

Qutb Complex was built both horizontally and vertically in different phases by successive rulers from Tomars upto late medieval period. It houses many iconic structures which gives Delhi one of its major identities. Quwwat-ul-



Islam Mosque was the earliest extant mosque built by Qutbu'd-Din Aibak in 1198 CE. The mosque consists of a rectangular courtyard enclosed by cloisters, erected with the carved columns and architectural members of 27 Hindu and Jaina temples which were demolished by Qutbu'd-Din Aibak as recorded in his inscription on the main eastern entrance and as revealed from the defaced carved idols of the demolished temple columns and panels.

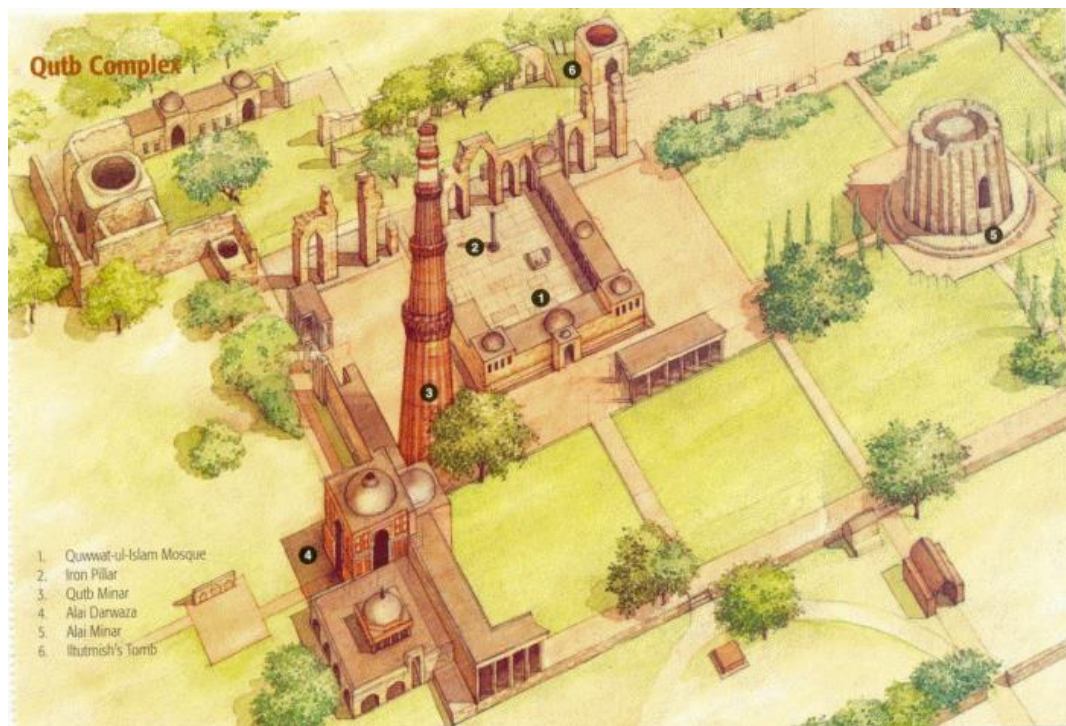


Figure 2. 3-D Design Image of Qutb Complex, New Delhi

Qutbu'd-Din Aibak laid the foundation of Qutb Minar in 1199 CE. It is presumed by many scholars that Qutb ud din built the first storey of the minar adjacent to the Quwwat ul Islam mosque for the *azaan* (prayer) for muazzins. But actually it is a tower of victory by faithfals over infidels as the name of the mosque indicates which means 'the might of Islam'. Qutb ud din's son-in-law and successor, Shams-ud-din Iltutmish (AD 1211-36), added three more storeys to the minar. Ala ud-din Khilji used sandstone to

clad the minar. Firoz Shah Tughlaq (1351-88 CE) rebuilt the upper two storeys after the minar was struck with lightning. In 1368 CE, he also clad two upper storeys of the minar with marble (Hearn, 1928.22). During the reign of Sikandar Lodi (1489-1517 CE), the minar was again struck with lightning and Sikandar Lodi repaired it in 1503 CE. The minar was dilapidated by the effect of two earthquakes in 1782 and 1803. In 1828-29, Major Robert Smith of the Bengal Engineers repaired the minar at a cost of seventeen thousand rupees. Major Smith also added a cupola at the top of the minar. In 1848, the cupola was removed by the orders of Lord Hardinge. Another earthquake struck the minar in 1905 but no major damage was done to it.



Photo 5. Quwwat-ul-Islam Mosque, Qutb Complex, Delhi

The minar has a height of 72.5 metres with a diameter of 14.32 metres at the base and 2.75 metres on the top with alternate angular and rounded flutings. All the storeys of the minar are surrounded by projected balconies encircling it and supported by stone brackets and decorated with honey-comb design, which is more elaborate in the first storey. Many inscriptions in Arabic and Nagari characters in different parts of the minar reveal its history.



Photo 6. Qutb Minar

Another important building in the Qutb complex is the lofty arched screen erected by Iltutmish in the western part of the mosque. The screen is made of red and buff sand stone and embellished with bands of arabesque writing. The eastern part of the mosque was also enlarged by Ala ud din Khilji. In 1311 CE, Alauddin Khilji added a southern gateway to his extended part of the mosque which is known as Alai Darwaja. This is the first Islamic structure in India built on the basis of Islamic principles of construction and ornamentation. The arches, squinches, geometric patterns, the drum and the dome, all are the hallmark of such principles. Alauddin khilji also started another lofty structure to the north-eastern side of the Quwwat ul Islam mosque, known as Alai Minar. The minar was planned to be twice the size of the Qutb Minar but it was not finished beyond the level of first storey. Another unique structure in the courtyard of the Quwwat ul Islam mosque is the Iron Pillar. The Brahmi inscription in the pillar reveals that it was a *Garudadhwaja* built by one king Chandra on the Vishnupada hill. There are lot of controversies with regard to the original location, mount of the capital and the identity of king Chandra. On the basis of paleography of the



inscription, it is suggested by scholars that the pillar belongs to Gupta period and king Chandra as Chandragupta II, Vikramaditya (375-415 CE) of Gupta dynasty.

The pillar is 7.2 metres high from the top to the bottom of its base which is 1.1 metre underground. The base rests on a grid of iron bars soldered with lead into the upper layer of the dressed stone pavement. The pillar's lower diameter is 17 inch and its upper diameter 12 inch. It is estimated to weigh more than six tons. The pillar is composed of 98% wrought iron which made it rust free for more than 1600 years.



Photo 7. The Screen and the Iron Pillar, Qutb Complex  
(Courtesy: Sahapedia)

Another important structure in the complex is the tomb of Iltutmish (built in 1235 CE). It is a plain square chamber of red sandstone and quartzite, profusely carved with inscriptions, geometrical and arabesque patterns in Saracenic tradition on the entrances and the whole of interior. The roof of the structure is open; may be due to deterioration by the natural process.



Towards the east of Alai Darwaza is the tomb of Imam Zamin. The tomb is a small square structure surmounted by a sandstone dome that stands on two rows of kanguras (battlement like ornamentation on structures). There are twelve square pillars supporting the entire structure and the space between them is filled with intricate *jalis* (stone lattice work). The other remains in the Qutb complex are madrasa, graves, tombs, mosque and architectural members. The Qutb Complex was inscribed in the World Heritage list in the year 1993.

### **Siri**

The second city of Delhi, Siri, was built by Ala ud din Khilji in 1304 CE. The ruins of the city could now be seen near the Shahpur Jat village in South Delhi. Although the ruins of the outer wall of the Siri Fort are visible, no buildings of the fort could survive till date. Timur, who attacked the city in 1398, says that the fort had seven gates. Ala ud din also built a reservoir called Hauz i Alai or Hauz Khas about two kilometers west of Siri. The remains of the shrinking reservoir could be seen adjacent to the Hauz Khas Madrasa at the end of the Hauz Khas village in South Delhi. The reservoir is spread over a huge area of 28 hectares. The monsoon rain water was collected in this tank to provide the water to the inhabitants of the city of Siri.



Photo 8. Ruins of the Siri Fort

Firoz Shah Tughlaq added a Madrasa next to the hauz. The madrasa complex houses the tomb of Firoz Shah Tughlaq, hostel for students at the hauz waterfront, mosque, domed pavilion class rooms and graves of the teachers.



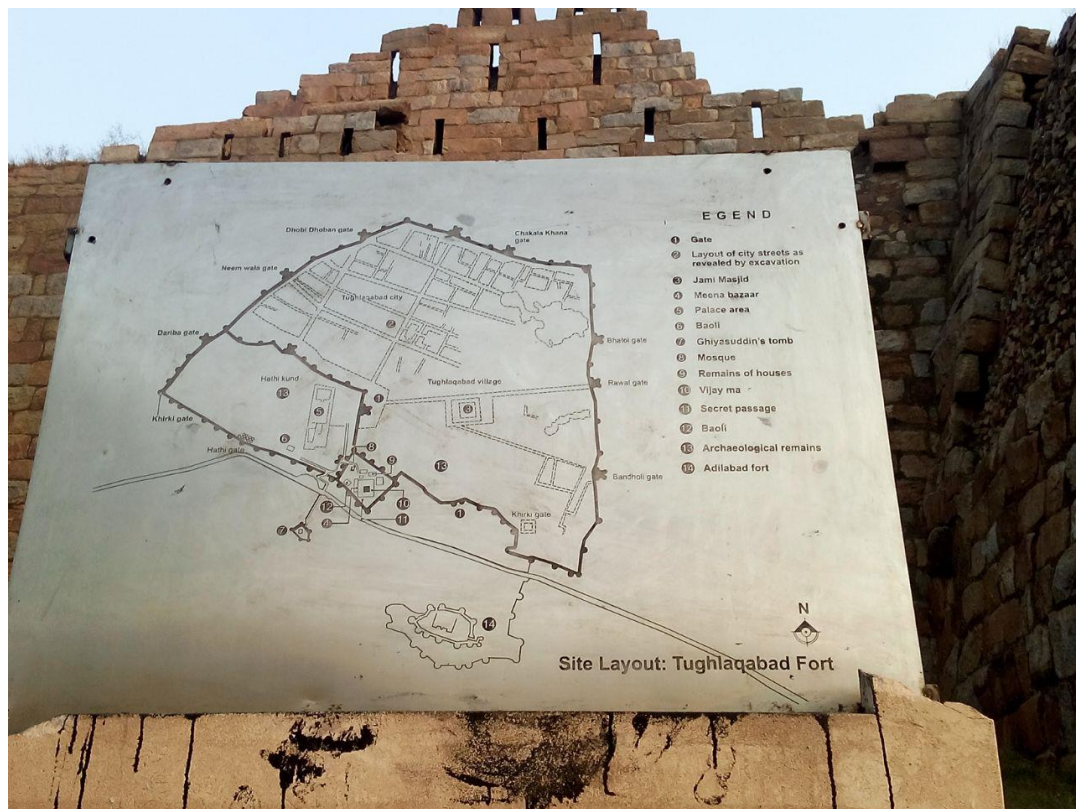
Photo 9. Hauz-i-Alai and Madrasa

## **Tughlaqabad**

Ghiyas-ud-din Tughlaq, the founder of the Tughlaq dynasty, established the third city of Delhi, Tughlaqabad (1321-24 CE). Ghiyas-ud-din Tughlaq was a normal trooper in the mighty army of Ala-ud-din Khilji. By sheer dint of his merit he rose into the position of governor and one of the foremost commanders of Ala-ud-din's army and he retained that position during the reign of Ala-ud-din's successor Mubarak Shah. According to a popular tradition, one day, while on a sojourn of Delhi, Mubarak Shah and Ghiyas-ud-din were passing through the area where Tughlaqabad fortress stands today. The rocky hill-crop topography with natural defence impressed Ghiyas-ud-din so much that he suggested to the Sultan that the site was ideal for the construction of a new fortress. The sultan laughed at him and suggested that the latter build his citadel there when he becomes a sultan. Later on when Ghiyas-ud-din became the sultan in 1320 CE, he commissioned the construction of the fort in 1321 CE. Another popular tradition is that, at the time when Ghiyas-ud-din was building his fortified city Tughlaqabad, the famous Sufi saint Hazrat Nizamuddin had employed laborers to build a baoli (step well) close to his residence. Ghiyas-ud-din ordered that all labourers in the city must work on the new fort or otherwise face severe punishment. Fearing punishment, the labourers had no option but to work for the construction of the fort but, due to deep reverence for the saint, they continued work at his baoli at night. Knowing this, Ghiyas-ud-din raised the price of oil to disrupt the construction of the baoli. Enraged with this attitude of the sultan, the saint prophesied – "Ya rahe ujar, ya base Gujjar" (Either it will remain barren or be inhabited by nomads) Ghiyas-ud-din was then on a military campaign in Bengal. Hearing the prophesy of the saint he was so enraged that he decided to punish him after his return from Bengal campaign. Hearing this, saint

Nizamuddin issued another prophecy – "Hunuz Dilli dur ast" (Delhi is yet far away)

Both these prophecies came out to be true. While returning back to Delhi from Bengal, Ghiyas-ud-din was killed at Kara (Uttar Pradesh) when a decorated wooden canopy built to receive the sultan, collapsed over him. Muhammad bin Tughlaq succeeded his father and decided to abandon Tughlaqabad on account of it being cursed and choose to build his own citadel opposite Tughlaqabad fort which was initially called Muhammadabad and later Adilabad.



Plan 1. Plan of the City of Tughlaqabad

(Courtesy:ASI)

The fortified city of Tughlaqabad is situated five kilometers to the east of Quila Rai Pithora, in the Mehrauli-Badarpur road. The circumference of the city is 6.5 kilometres and it is irregular trapezium in shape. The fort had 52

gates out of which only 13 remains today. The wall of the fort is 15 to 30 metres high and 10 metres thick in many places. The bastions are massive and projected at regular intervals to give the fort strength and acted as watch towers for the movement of enemy outside. The city has a clear cut division with demarcated walls for the citadel, middle town and lower town. The Vija Mandal in the citadel area is located at an optimum height which is surrounded by the palatial buildings for the royal inmates. To the west of Bija Mandal, there are series of under ground chambers, most probably built for the royal ladies for rest and leisure with cool breeze during hot and humid Delhi summer. Another important structure in the citadel area is the baoli. It is square in shape and a stair case at the eastern side of it leads to the water level. There are remains of the Persian wheel (*Rahat*) on the southern side of the baoli for the lifting of water. To the south west of the Bija mandal and adjacent to the fort wall is an underground tunnel which is filled with debris. It is presumed that, in case of the seize of the fort and imminent downfall, that tunnel eventually helps the royal inmates to escape to a safe place.

The middle town of the fort has palatial buildings including big conference halls, the remains of which are clearly visible from the main entrance gateway of the fort. In 2004, ASI excavated the middle town area near the main entrance gate and exposed the structural alignment of the area (Basu, 2004, June 15,). The excavation has revealed a palace courtyard with series of cells and the base of pillars. The other findings of the excavation were the red pottery, glazed pottery of Mughal period, iron implements, chains, nails, copper coins and ornaments like ear and finger rings etc. There are huge grain pits called 'silos' in the middle town area for the storage of grains but now in ruins. Another step well (baoli) in the middle town area is restored by ASI recently.





Photo 11. Ruins of Tughlaqabad Fort

The overall architectural features of the fort are: moat surrounding the fort, bastions at regular intervals, walls with arrow-slits, surmounted with kangura battlements, gates, palace, stable etc. The ruins of the fort include broken walls, crumbling chambers, arched gateways with true and trabeate arches and most of the structures are simplistic in nature which were built for function rather than form. When Timur invaded India in 1398 CE, mentions that the fortress walls glittered as if they were made of solid gold probably he visited the fort during the summer season.

The fort was connected with a causeway to the south of the present entrance gate which leads to the mausoleum of Ghiys-ud-din Tughlaq. Now that causeway is breached in the middle giving way to Mehrauli-Badarpur road. Ghiyas-ud-din Tughlaq built the tomb for himself at a raised platform surrounded by a lake which is now dry. The rectangular, red sandstone gateway leads to the tomb complex by a flight of steps. As per the Tughlaq

style of architecture, the tomb is largely unornamented except for white marble inlay, medallions, carved red sandstone pillars and thick trabeate arches. The square tomb was built with the thick battered (sloping) walls and bearing very little ornamentation in the form of white marble and grey quartzite inlay. A row of kangura battlement adorns the roof while the arched entrances on three sides are having *jaalis* (lattice work) in marble. The fourth side is a *mihrab* (western wall of a structure that indicates the direction of Mecca, faced by Muslims while offering *Namaz*) with multi-foliated arch. The massive dome, topped by a unique lotus finial, rests on an octagonal drum and clad with sparkling white marble slabs. The interiors are also remarkably plain – white marble shrouds most of the lower level as well as the entire portion above the entrances including the dome. Of the three graves, the central one belongs to Ghiyas-ud-din Tughlaq, another is of Muhammad Tughlaq and the third houses Ghiyas-ud-din's wife. In the south western domed chambers of the tomb, there are two graves, one of which is that of Ghiyas-ud-din's trusted general, Zafar Khan and the other one may be that of his wife.



Photo 12. Tomb of Ghiyas-ud-din Tughlaq

### **Jahanpanah**

The fourth city of Delhi, Jahanpanah, literally means ‘Refuge of the World’, was established by Muhammad bin Tughlaq in 1326-27 CE. It is said that the sultan wished to unify the scattered urban settlements in the area, including the old city of Lal Kot, the military cantonment of Siri, and the citadel of Tughlaqabad into one city by enclosing them within a single walled area in the centre of which he planned to build his citadel, palace and a grand mosque. Considering the whims of the sultan for his other projects like the shifting of his capital from Delhi to Daulatabad, it is not surprising that he planned such a grand project. The grand city was created by linking the older cities of Siri and Lal Kot by a set of two extensive walled sections with a total of thirteen gates. This was no doubt a massive area but it is not clear as to how urban it was. Historians believe that the fortified city was set aside for the residence of the sultan himself and his



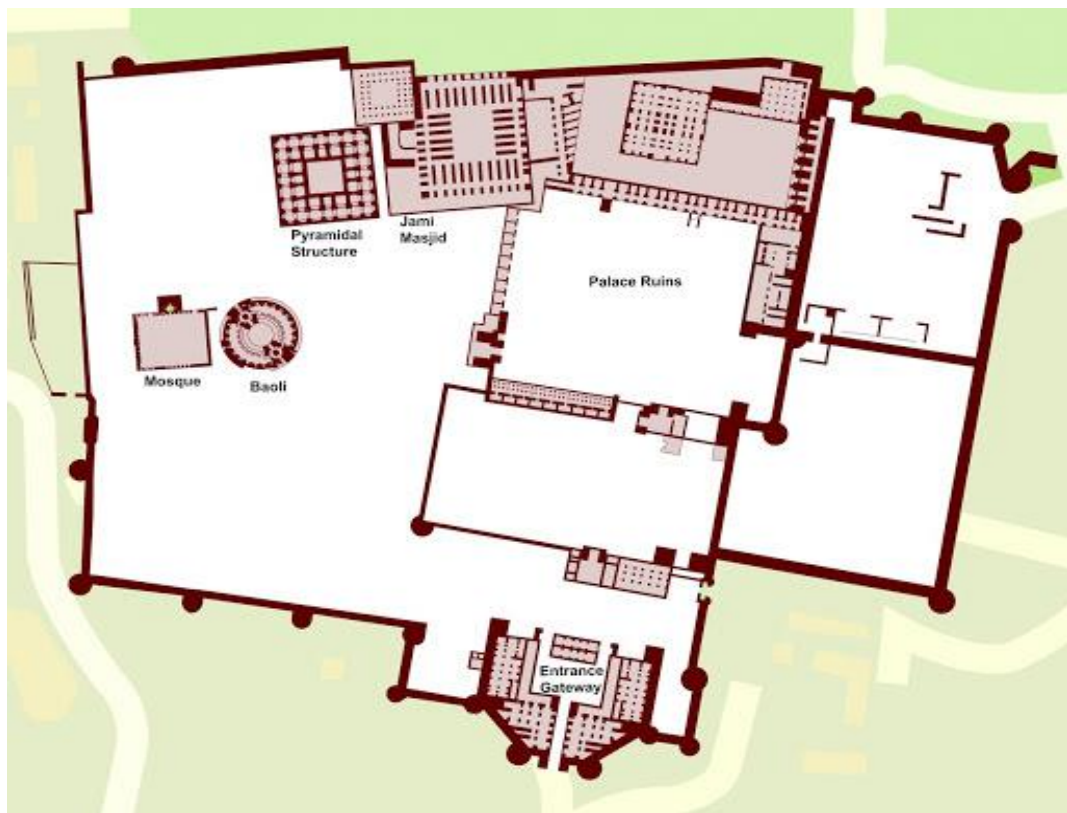
royal household and therefore must have contained the citadel with the sultan's palace complex and the main mosque for the use of the royal family and others while the majority of city's population continued to live within the walls of Lal Kot. Today, the fortifications have only survived in certain small sections, mostly parts of the wall that connected Siri to Lal Kot from the south. The most prominent building of the city is the Begumpuri Mosque, located within the Begumpur village. Nearby, the Bijay Mandal group of buildings must have been part of the citadel area with royal residence. Today modern housing enclaves surround these two prominent monuments. Near the Begumpuri Mosque, is the village of Sarai Shahji. The Sarai Shahji Mahal was an inn with a mosque attached dating from the Mughal period. Further still, the late fourteenth century Lal Gumbad, its surrounding ruins, and the tiny but fascinating Kharbuze ka Gumbad are associated with the saint Kabir-ud-din Auliya who is buried here. Numerous other ruins including tombs, mosques, and gateways lie hidden away in the lanes and bylanes of Malviya Nagar, Shivalik, and Greater Kailash that originally came within the old city of Jahanpanah.



Photo 13. Bijay Mandal of Jahanpanah

## Ferozabad

Muhammad bin Tughlaq was succeeded by his cousin Firoz Shah Tughlaq (1351-88 CE). Contemporary historians claim that he built 1200 gardens in and around Delhi and is credited with the establishment of 200 towns, 40 mosque, 30 villages, 30 reserviors, 50 dams, 100 hospitals, 100 public baths and 150 bridges. The claims might be looking tall, but considering the remains of his period in and around Delhi, it seems that the claims are not exaggerated.



Plan 2. Plan of Feroz Shah Kotla (Source: Google)

Firoz Shah built the fifth city of Delhi, Firozabad, in the western bank of river Yamuna in 1354 CE. We don't have much structural remains of the city of Firozabad other than the citadel area which is called Firoz Shah Kotla. The fort was attacked and pillaged by Timur in 1398 CE. Again, when Shahjahan built the city of Shahjahanabad in 1638 CE, he used the

spoils of Firozabad for the construction of his new city. In spite of successive attack, plunder, vagaries of nature and decades of apathy, the ruins of Firoz Shaha Kotla still retains many important dilapidated structures till present day. The fort is irregular polygon in plan. The most important structures at Firoz Shah Kotla are: palace at the river front, *Diwan-e-am*, *Dewan-e-khas*, *Jami Masjid*, *Kushk-i-shikar* and *Hawa Mahal* (Pyramidal structure with Ashokan lat at the top), pillared halls, *madrasa*, *baoli* (stepped well) and the garden.

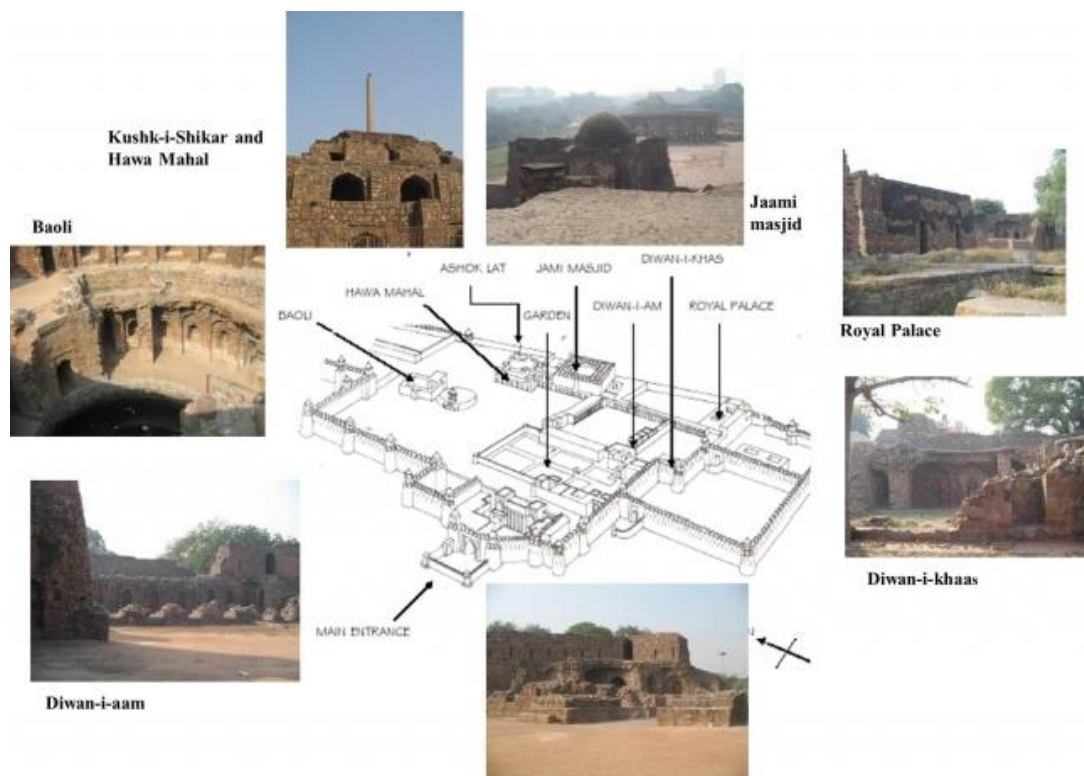


Photo. Layout and important buildings at Firoz Shah Kotla

The most interesting building in the Firoz Shah kotla is the three level pyramidal structure with monolithic Ashokan column at the top. The multi cellular structure is called *Hawa Mahal* and the column was called “Minar-i-Zarin” (Column of Gold) by the Tughlaqs. Feroz Shah had specially and very carefully transported two Ashokan pillars, i.e. one from Topra (a

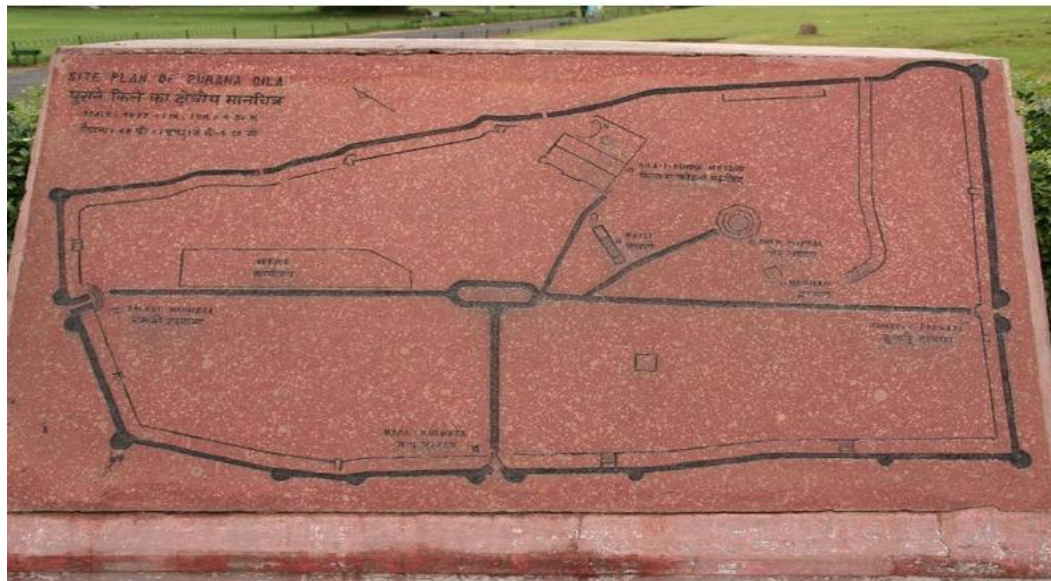
village in Ambala, Haryana) to be installed in his fort and the other from Meerut (Uttar Pradesh) for installation in his hunting lodge or *shikargah* (now Bara Hindu Rao hospital) in the Delhi ridge forest. The sand stone pillar has been polished so skillfully that even today, after 2300 years, it gives the metallic shine. The pillar contains the edict that speaks of about Ashoka's dhamma. Now, the pillar is known as Laat Wale Baba because of the popular belief that the chief of the djinns resides in the pillar. According to Islamic belief, djinns were created before man from the smokeless fire. From the prevalent anecdote, it is known that after the demolition of the Turkman Gate in 1970s, a *fakir* (mendicant) named Ladoo Shah came to live in the ruins of Firoz Shah Kotla with his Djinns (Safvi, 2016). Popular tradition is that Djinns have the power to make your wishes come true. Therefore, on Thursday, large numbers of people from the surrounding locality come to the pyramidal structure and express their wish to the Djinns by keeping letters in the pillar and cells addressed to the Djinns requesting them to fulfill their wishes. Those who believe that Djinns have fulfilled their wishes, offer flowers, diyas (lamps), incense sticks and sweets near the cells and pillar as a mark of respect.

The Jami Masjid in the fort is situated to the south of the pyramidal structure in the river front and is entered through the northern gate. The roof of the mosque is missing and what remains are the open courtyard and the *qibla* wall (western wall in the direction of the Mecca). The fort is made of red sand stone and quartzite in the style of Tughlaq architecture. There are series of under ground cells opening towards the riverfront, probably for the royal inmates for the enjoyment of Yamuna breeze in the hot summer season. The circular *baoli* to the north-west of the pyramidal structure has underground rooms and is relatively better preserved but due to lack of maintenance, the water is filled with floating garbage.



## Din Panah/Purana Quila

Din Panah/Purana Qila is the 6<sup>th</sup> city of Delhi. We have already discussed about the Pandavas of the Mahabharata fame and their city Indraprastha which is identified with the Purana Qila in Delhi. Abul Fazl says that, Humayun restored the fort of Indrapat and named it 'Din Panah' (, literally means 'Asylum of Faithful'. But, within a couple of years of the construction, Afghan general Sher Shah Suri ousted Humayun from the country and the structures in the fort were razed to the ground. Sher Shah built the fort anew with massive additions and alterations and named the fort 'Sher Garh'. A few structure of the city remains today. Only the fortress survives in the form of gigantic gateways, colossal bastions, surrounding walls and few ruins.



Plan 3. Plan of Purana Qila

The most important structure in the fort is the Qila-i-kuhna Masjid built by Sher Shah. The mosque is a gigantic rectangular structure whose facade is thickly ornamented with stone inlay work, ornate calligraphy panels, red

sandstone carvings and intricately sculpted slender pillars. The mosque is the amalgamation of the Lodi, Afghan and Mughal architectural style which is reflected in its protruding windows, ornamental band of inlaid recurring motifs, octagonal corner towers and decorative tapering pillars. Sher Shah also started the construction of a small structure called ‘Sher Mandal’ which was not completed by him (Abdullah, 1954, p.149). Humayun used that building as his library.



Photo 14. Qila-i-kuhna Masjid, Purana Qila  
(Courtesy: British Library)

### **Shahjahanabad**

The seventh city of Delhi is called Shahjahanabad. Mughal emperor Shahjahan(1628-58 CE) decided to shift his capital from Agra to Delhi and built the walled city along the river Yamuna from 1638-48 CE. The city was

built around four kilometers to the north of Firoz Shah Kotla and the spoils of Kotla were used to build the new city. Two most prominent architects at the time Ustad Ahmad and Ustad Hamid were employed to finish the project under the close supervision of the emperor himself. The plan of the city is bow shaped. The circumference of the city wall was 9 kilometres and it had 14 gates. The walls were 8 metres high and 3.5 metres wide. But now the wall is breached in many places and many gates are also missing.

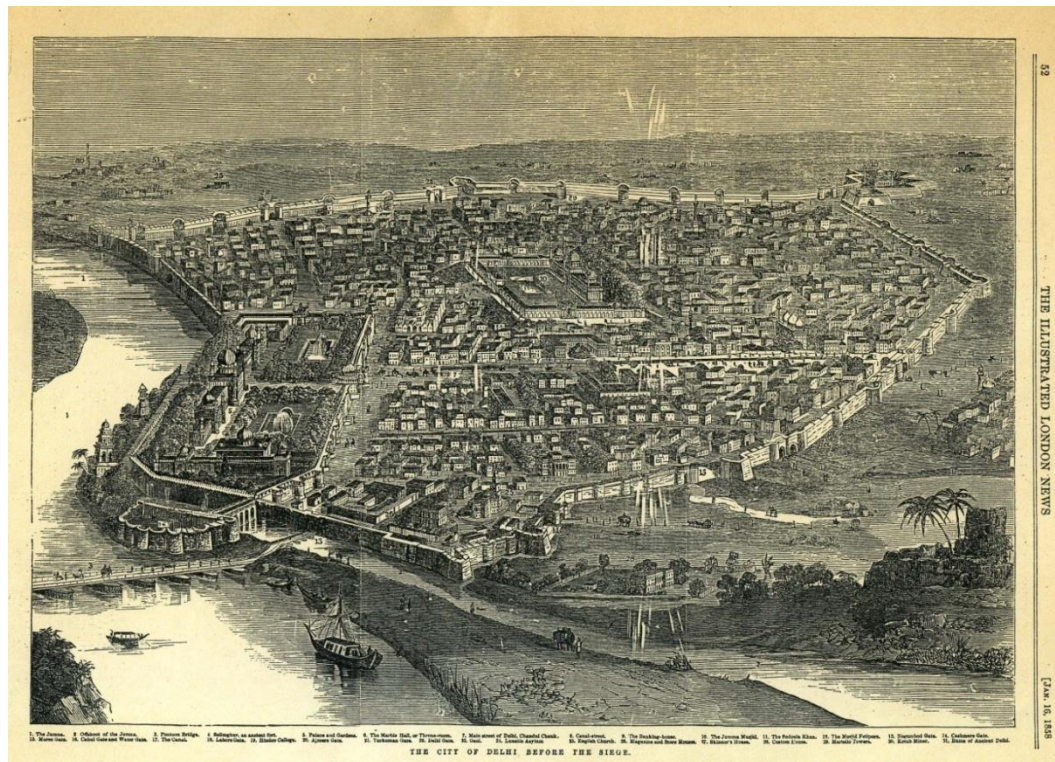


Photo 15. Shahjahanabad: 1857

(Courtesy: The Illustrated London News)

## Jama Masjid

The most important building in Shahjahanabad except Red Fort is the grand Jama Masjid, also called Massjid-i-jahan numa (mosque commanding view of the world). The mosque was constructed (1650-56 CE) to the 500 metre

west of the Red Fort in a rocky high land called *Bhojla Pahari*. It is one of the largest congregational mosques in India. Five thousand workers

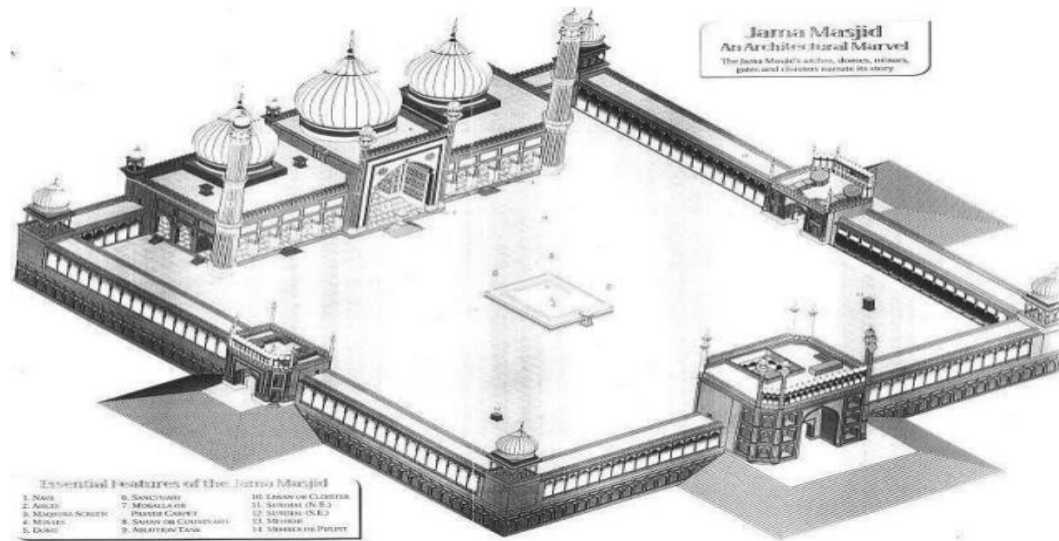


Figure 3. Axiomatic Design of Jama Masjid, Delhi

built the mosque in three years. The mosque has 3 gates at north, south and east. North and south gate remains open for general public while eastern gate is opened for royal family. It has a large courtyard surrounded by a cloistered verandah (*sahan*) in three sides except western side which has three domes and the *qibla* wall having arched *mihrab* at the centre (Ibadat khana). In the centre of the courtyard, there is a *hauz* (tank) for sacred ablution. The mosque is made of red sand stone and white and black marble and has three bulbous domes. The mosque is flanked by two minarets measuring 40 metres each surmounted with cupolas.





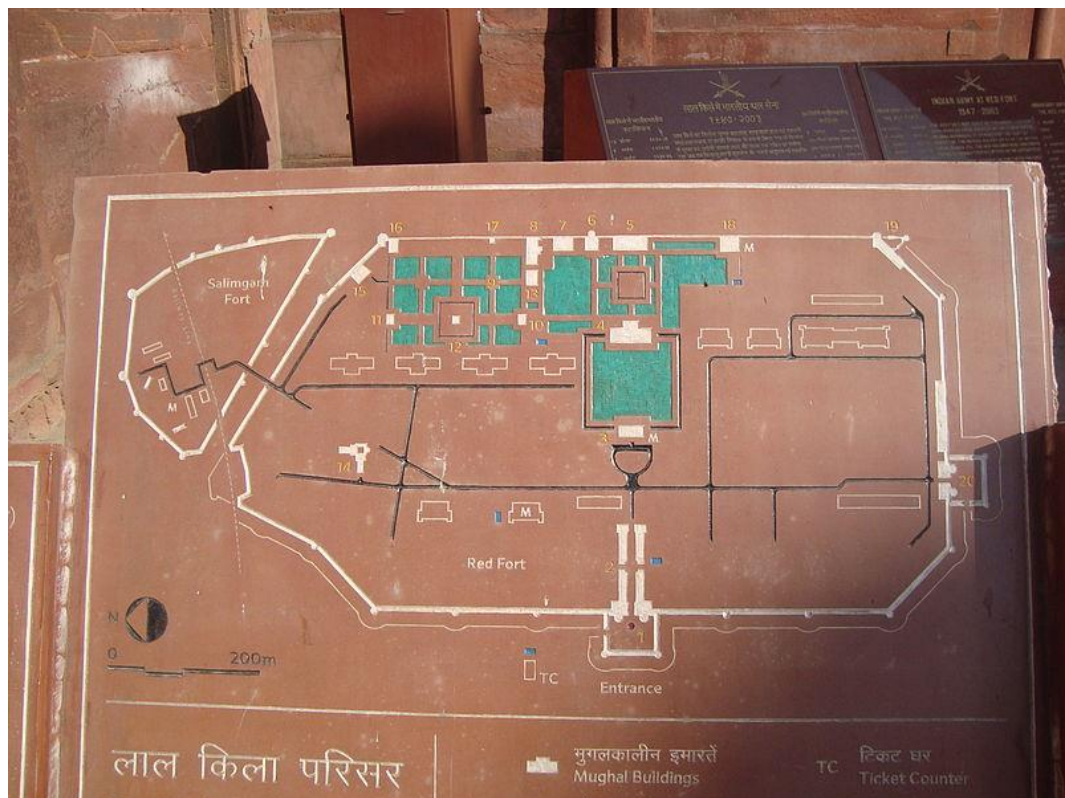
Photo 16. Jama Masjid, Delhi

The walled city had many specialized galis, katra, kucha, chhata, ahata, bazaars, and many of which exist even now. The stretch from Red Fort to Fatehpuri Masjid is called Chandni Chowk (moon lit square). Some shops in this area are several centuries old. Other important monuments in Shahjahanabad are grave of Razia Sultana, Ghalib ki Haveli (the house of famous poet Mirza Ghalib), St James Church (First Church of Delhi), Sunehri Masjid, Gurdwara Sis Ganj, Town Hall, Jain Mandir, e.t.c.

## **Red Fort**

The citadel area of the imperial city is called Qila-i-mubarak (the blessed fort), which is also popularly known as Red Fort. The wall of the fort extends upto 3 kilometres with bastions at regular intervals, *Kangura* battlements and arrow-slits and the total area of the fort is 124 acres. The plan of the fort is nearly a regular parallelogram with the angles slightly

tilted off. A 23 metres wide and 9 metres deep moat surrounds the fort. The fort has 4 massive gateways. There were 32 buildings in the Red Fort. The most prominent buildings are: *Chhata Chowk bazaar*, *Naqqar Khana*, *Diwan-i-am*, *Diwan-i-Khas*, *Rang Mahal*, *Khas Mahal*, *Mumtaz Mahal*, *Moti Masjid*, *Hamam*, *Baradari*, *Shah Burj*, *Asad Burj*, *Mussaman Burj*, *Hayat Baksh garden*, *Sawan-Bhado pavilion*, *Jahaz Mahal*, *Tasbih Khana*, fountains, *Nahar-i-bihisht* (stream of paradise) and army barracks. Now, in *Naqqar Khanna* ASI has opened the armory museum, in *Mumtaz mahal* another museum and in army barracks we have museum and display of the freedom struggle. Recently, a baoli is also excavated at the Red Fort.



Plan 4. Plan of the Red Fort

Red Fort is associated with many historical events and the most important is the mutiny of 1857. The mutineers from Meerut marched to Delhi and approached the Red Fort killing all English officers and proclaimed the last

Mughal emperor Bahadur Shah Jafar as the emporer of Hindustan. However, within three months, the mutiny was quelled by the British ruthlessly and Bahadur Shah Jafar was exiled from Red Fort to Rangoon (Myanmar) where he died. The present army barrack in the Red Fort was constructed immediately after the mutiny to station army there to thwart any further mutiny against the British Raj in future. In 2007, UNESCO inscribed Red Fort in its World Heritage list.

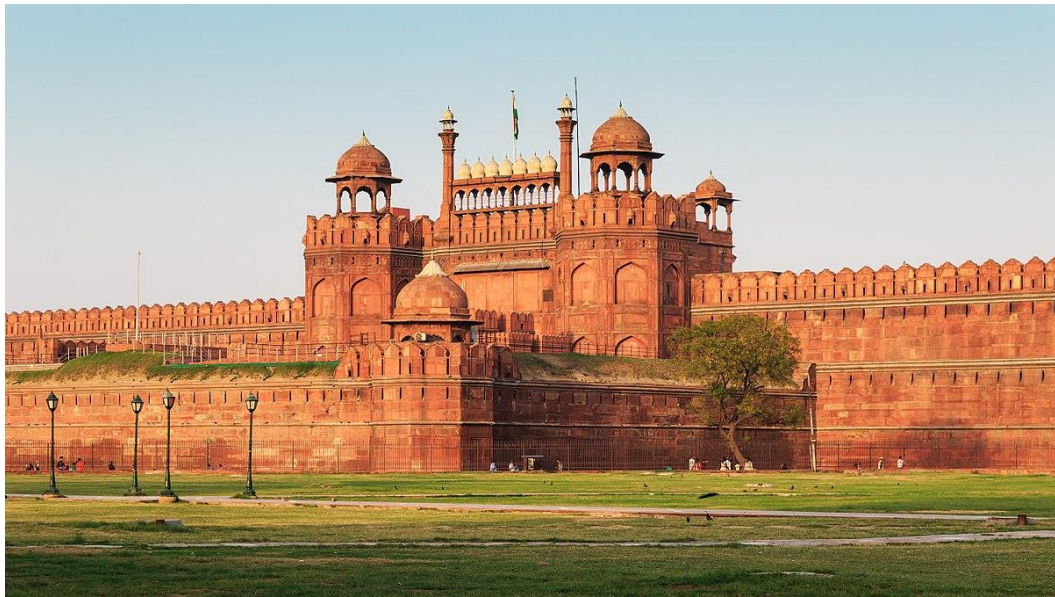


Photo 17. Red Fort, Delhi

Although we have a popular perception that there were/are seven cities of Delhi, many scholars have increased the number to 10 and one scholar has identified upto 18 cities of Delhi (Chandiwala, 1964, p.4).

The other additions made by most of the scholars to the aforementioned seven cities are:

- Indraprastha
- New Delhi of the British Raj
- Present Delhi

As per Chandiwala (1964, p.4), there are 18 cities:

### **Hindu Period**

1. Delhi of Pandavas—Indraprastha
2. Delhi of king Anangpal—Anangpur
3. Delhi of Raipithora—Mehrauli

### **Muslim Period**

1. Delhi of Slave sultans—Qila Raipithora
2. Delhi of Kaikabad—Kilkhori
3. Delhi of Ala-ud-din Khilji—Siri
4. Delhi of Ghiyas-ud-din Tughlaq—Tughlaqabad
5. Delhi of Muhammad-bin-Tughlaq—Jahanpanah
6. Delhi of Firoz Shah Tughlaq—Firozabad
7. Delhi of Khizr Khan—Khizrabad
8. Delhi of Mubarak Shah—Mubarakpur/Kotla Mubarakpur
9. Delhi of Emperor Humayun—Dinpanah
10. Delhi of Sher Shah Suri—Sergarh
11. Delhi of Salim Shah Suri—Salimgarh
12. Delhi of Emperor Shahjahan—Shahjahnabad

### **British Period**

1. Delhi around the area of Kashmir gate—Civil Lines
2. New Delhi

### **Post-Independence**

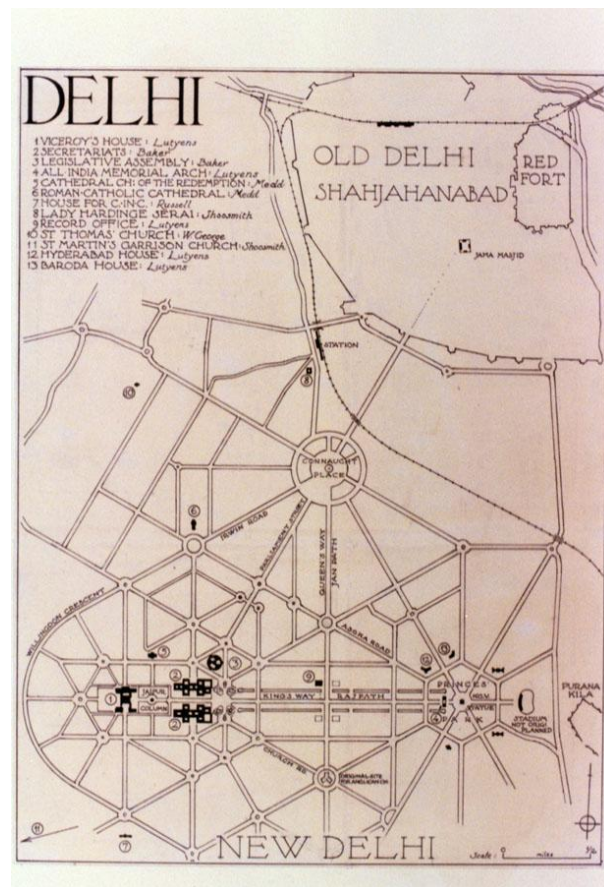
1. Delhi post-independence—New Delhi

Chandiwala has taken even small forts as cities of Delhi of which a few structural remains exist today. However, we can include New Delhi in the list of cities of Delhi.



## New Delhi

In December 12, 1911, in the coronation *darbar* at Delhi, the ruling British monarch, George V made an important announcement i.e. shifting of the capital from Calcutta to Delhi. Three days later, i.e. on 15<sup>th</sup> December, the king and queen laid the foundation of the new city. Soon after the king left, the construction of the new capital began and it took almost 20 years to finish the work.



Plan 5. Plan of Lutyen's Delhi

Two most famous architects at that time — Sir Edwin Landseer Lutyens and Herbert Baker — were given the onerous task of design and execution of the work. Raisina Hill was chosen as the site of the new city. There were debate amongst Lutyens, Baker and Lord Hardinge (the then Viceroy) over

the character of the buildings in the new city. While both the architects advocated for classical European architecture, Hardinge opined that it should be an amalgamation of both Western and Eastern (Indian) architecture i.e. major structural elements remaining classical European and some structural elements, motifs and embellishments being Indian.



Photo 18. Secretariat and Parliament Building, New Delhi.

(Source:WikimediaCommons)

The outlay plan of New Delhi is characterized by both Western and Eastern monumental classicism, vast ceremonial avenues, open spaces, geometrical symmetry and a grand central axis. The most important building in Lutyen's Delhi is the Viceroy's House (now Rashtrapati Bhwan). The two storied building is made of red and buff sand stone. It has total of 340 rooms and the most famous rooms are: Throne Room or Durbar Hall, Ball Room (now Ashoka Hall) and the Banquet Hall (State Dining Room). The main feature of the exterior of the building is its massive central copper dome, raised on

a sandstone drum and enclosed with balustrade like that of Sanchi Stupa. Another important feature of the Rashtrapati Bhawan is the Mughal Gardens. It is inspired from the Mughal gardens of Kashmir and Taj Mahal and spread over 15 acres. Here also Edwin Lutyens applied both Western and Mughal horticulture traditions. Mughal canals, terraces and flowering shrubs are beautifully blended with European flower beds, lawns and private hedges.



Photo 19. New Delhi: Viceroy's Lodge (now Rashtrapati Bhawan) with the Mughal Gardens at rear and Central Axis of Rajpath in front

The King's way (Rajpath) is the central axis and Queen's way (now Janpath) crosses it at right angles and connect it to the CBD Connaught place. Another important building is the Council Chamber (now Parliament House). Designed by Herbert Baker, the plan of the parliament is borrowed from the circular Chaunsath Yogini temples of India. This iconic structure was inaugurated in January 18, 1927 by Lord Irwin, the then Governor-General of India. It was constructed at a cost of 8.3 million rupees in a span of 6 years. The building is 27.4 meters high, 85 meters in radius and spread over more than 6 acres. At the centre of the circular structure is the Central Hall and along three radial directions are the Lok Sabha, the Rajya Sabha



and the Parliament Library Hall. The areas around these chambers are surrounded with gardens, fountains and grand bronze statues of national leaders.



Photo 20. The Parliament House

The other important buildings of the Lutyen's Delhi are India Gate, the Hyderabad House, the Baroda House, The Jaipur House, the Patiala House and the colonial structures in the Lutyen's bungalow zone.

Apart from the structures which are associated with the cities of Delhi, there are thousands of important historic buildings which are dotting the historic landscape of Delhi. The most important structure beyond the pale of historic cities of Delhi is the Humayun's Tomb. Babur established the Mughal dynasty in India by defeating Ibrahim Lodi in the First Battle of Panipat in 1526 CE. He was succeeded by his son Humayun in 1530 CE. Humayun used Sher Mandal in Purana Quila as his library from where he slipped and fell down and died in 1556 CE.

The construction of Humayun's tomb was commenced by his senior widow Hamida Banu Begum alias Haji Begum in 1565 CE and completed in 1572 CE. This is the first example of proper Mughal style architecture based on



Persian architecture. Mirak Mirza Ghiyas was the chief architect of the tomb. It was constructed at the cost of 15 lakh rupees. The tomb stands on a 7 metre raised platform in the centre of four squared garden (charbagh). The two storied tomb is crowned with white hemispherical marble dome. The octagonal central chamber contains the cenotaph of the emperor and the diagonal chambers contain the graves of other royal inmates. The tomb was declared a World Heritage site by the UNESCO in the year 1993.



Photo 21. Humayun's Tomb

The other important monuments in the complex of Humayun's tomb are: Isa Khan's tomb, Baoli, Barber's tomb, Nila Gumbad and Bu-Halima's garden and tomb.

## **Dargahas of Sufi Saints**

There are hundreds of *dargahs* of Sufi saints in Delhi which are an integral part of the built heritage of Delhi. Some important dargahs are (Soofi, 2013):

1. Hazrat Qutubuddin Bhakhtiyar Kaki, Mehrauli
2. Hazrat Sheikh Shahabuddin “Aashiq Allah”, Sanjay Van opposite IIMC on Aruna Asaf Ali Road
3. Hazrat Sheikh Imaduddin Ismail Firdousi, Amir Khusro Park near Lodhi Road
4. Hazrat Nizamuddin Auliya, Nizamuddin
5. Hazrat Amir Khusro, Nizamuddin west
6. Hazrat Sheikh Salahuddin, West Savitri Nagar, Seikh Sarai, Phase-1
7. Hazrat Sheikh Alaama Kamaluddin, Chirag Delhi
8. Hazrat Sheikh Nassiruddin Chirag Dehlvi, Chirag Delhi
9. Hazrat Sayad Mahmud “Bahaar”, Kilokhari, Maharani bag
10. Hazrat Sheikh Jalaluddin Chisti, Greater Kailash
11. Hazrat Maulana Sheikh Jamali, Mehrauli archaeological Park
12. Hazrat Sheikh Allauddin, Baoli Gate, Lodi Road
13. Hazrat Khawaja Baqi Billah Nabi Karim, Pahadganj
14. Hazrat Sheikh Abdul Haq Muhadhis Dehlvi, Mehrauli
15. Bibi Fatima Sam, Kaka Nagar
16. Hazrat Shah Turkman Bayabani, Turkman Gate, Shahjahanabad
17. Hazra Kaazi Hamiduddin Nagori, Mehrauli
18. Hazrat Sheikh Abu Bakr Tusi Haidari (Matka Pir), Pragati Maidan
19. Hazrat Sheikh Najibuddin Mutwakil Chisti, Kilokhari, Maharani bag
20. Hazrat Sayed Badruddin Shah Samarkandi, Firoz Shah Kotla

21. Hazrat Sheikh Shamsuddin Attadullah “Patte Shah”, Kilokhari,  
Maharanibag
22. Hazrat Sheikh Imaduddin Ismail Firdousi, Kilokhari, Maharanibag

### ***Baolis of Delhi***

*Baolis* are elaborate, many times multi storied and architecturally enriching stepped wells or man-made hydraulic structure associated with water harvesting and using for relatively large numbers of people. Delhi has a rich water harvesting tradition with Suraj Kund built during the Tomar rule (already discussed earlier in this chapter). However, Suraj Kund is not a *baoli* but a reservoir. There are several *baolis* scattered over Delhi built during the Sultanate and Mughal rule. Some of the major *baolis* are:

1. Agarsen Ki *Baoli* – Hailey Road, Connaught Place
2. Hazrat Nizammudin ki *Baoli* – Nizammudin West
3. Purana Quila *Baoli* – Mathura Road (Near Zoo)
4. Tughlaqabad Fort *Baolis* – Tughlaqabad Fort (Two *Baolis*)
5. Lal Quila *Baoli* – Netaji Subhash Road, Chandni Chowk
6. Rajon Ki *Baoli* – Mehrauli
7. Gandhak Ki *Baoli* – Near Mehrauli Archaeological Park
8. Firoz Shah Kotla *Baoli* – Mathura Road

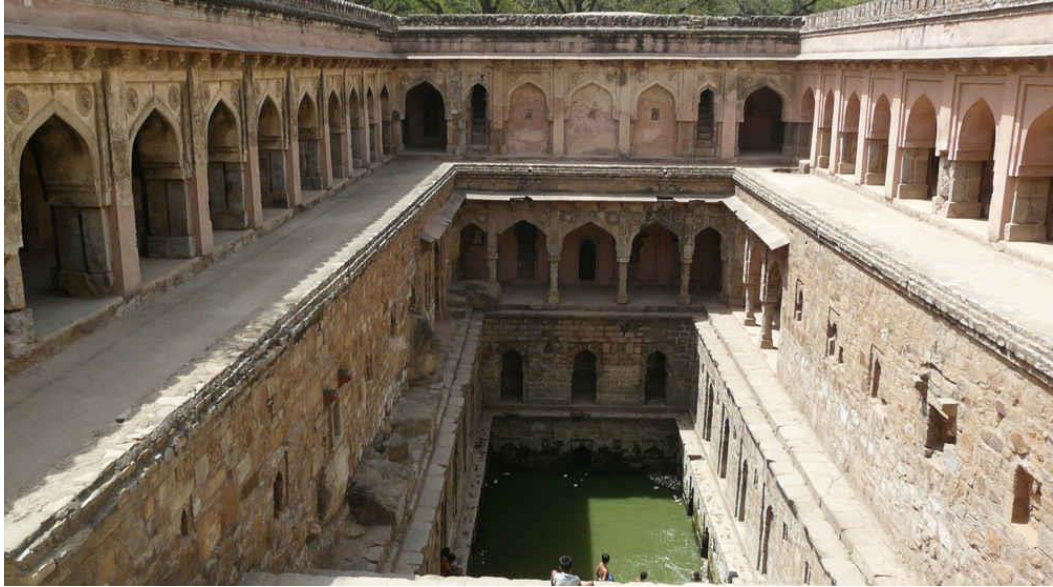


Photo 22. Rajon Ki *Baoli* – Mehrauli

### **Heritage Zones**

Besides the seven cities or multiple cities of Delhi and three World Heritage Sites, there are also Heritage Zones in Delhi which houses a lot of monuments from different periods of history. The Heritage Zones are the areas where there are congregations of maximum heritage buildings and hence the public authorities have declared it as Heritage Zones. It is an area ‘which has significant concentration, linkage or continuity of buildings, structures, groups or complexes united historically or aesthetically by plan or physical development’ (Master Plan for Delhi 2021, p. 127). As per Master Plan for Delhi 2021, the Heritage Zones are:

1. Specific heritage complex within walled city of Delhi, Shahjahanabad
2. Specific heritage complex within Lutyens Bungalow Zone
3. Specific heritage complex within Nizamuddin and Humayun’s Tomb Complex

4. Specific heritage complex within Mehrauli area
5. Specific heritage complex within Vijai Mandal–Begumpur–Sarai Shahji–Lal Gumbad
6. Specific heritage complex within Chirag Delhi

### **Archaeological Parks**

‘Archaeological Park is an area distinguishable by its heritage resources and land related to such resources, which has potential to become an interpretive and educational resource for the public in addition to the value as a tourist attraction’ (Master Plan for Delhi 2021, p. 127-128). As per Master Plan for Delhi 2021, the designated Archaeological Parks are:

1. Mehrauli Archaeological Park
2. Tughlaqabad Archaeological Park
3. Sultangarhi Archaeological Park

### **Heritage Walk Areas**

There are also identified congregational built heritage areas in Delhi which are being covered by Heritage Walks. The Heritage Walk areas of Delhi are: Qutb Minar Complex, Tughlaqabad, Satpula and Khirki, Hauz Khas, Lodi Gardens and Safdarjung’s Tomb, Purana Quila, Nizamuddin, Humayun’s Tomb Complex, Red Fort, Shahjahanabad, Mehrauli Village, Mehrauli Archaeological Park, Kashmir Gate and Central Vista (Liddle, 2011).

### **Documentation of Built Heritage of Delhi**

Built heritage is documented by trained professionals to prepare the status report of the monument in terms of its actual name or title, exact location



with landmark, period of construction, ownership, usage, history, architecture, art, painting (if any), condition assessment for conservation measures, material of construction, supported with rough line drawings, plan, layout, contour, section, elevation, photographs and finally references (if any) taken from any secondary source about the monument. Any conservation, preservation, restoration, maintenance or overall management work on the built heritage is guided by this documentation. Therefore, documentation of heritage is the most important and tedious work done to prolong the life of the heritage buildings.

The built heritage of Delhi have been documented by scholars, professionals and amateurs from time to time. The first documentation was done by Sir Syed Ahmed Khan. His documentation work '*Asar-us-Sanadid*' (The Remnant Signs of Ancient Heroes), written in Urdu, was first published in 1847 and again with some modifications published in 1854. This documentation is very important due to the date of its publication, as after just two years of the publication of his second book, the great Indian uprising against the British happened in 1857 and many heritage structures were destroyed during three months of fighting between the mutineers and the British. J.D. Beglar prepared a report on Delhi for Archaeological Survey of India in 1871-72. Carr Stephen also wrote a guide book on Delhi which was published in the year 1876. Both the books were based on *Asar-us-Sanadid*.

In the second decade of the 20<sup>th</sup> century, a more formal and elaborate documentation of Delhi's monuments was done by Maulvi Zafar Hasan, the then Assistant of Archaeological Survey of India. Entitled as 'Hindu and Muhammadan Monuments of Delhi', the four volumes were published in the years 1916, 1918, 1920 and 1922. These volumes, popularly known as

‘Zafar Hasan Volumes’ have a total documentation of 1317 monuments of Delhi. In 1919 Bashiruddin Ahmed, an Urdu writer published a three volume book on the monuments of Delhi. The book entitled ‘Waqiaat-i-dar Al-hukumat Delhi’ has not yet been translated. Post independence, Professor Matsuo Ara from Japan documented some 337 monuments of the Sultanate period in 1967 but it is in Japanese and remains un-translated. In 1999, Delhi Chapter of Indian National Trust for Art and Cultural Heritage (INTACH) published 2 volumes of the documentation of the monuments of Delhi. The publication entitled ‘Delhi The Built Heritage: A Listing’ has documented 1200 heritage structures of Delhi including many colonial period structures not yet included in the previous documentations.

There are confusing statistics given by the same and various public authorities regarding the number of protected monuments of Delhi. In the ‘Inventory of Monuments and Sites of National Importance (Vol.1, Part 3) Delhi Circle’, published by Archaeological Survey of India (ASI) in 2004, the total number of monuments originally listed by ASI as given in the introduction of the book is 163 and it was acknowledged there that due to rapid urbanization 12 monuments out of 163 lost their antiquarian values. Then they finalized the number of monuments as 154 which is totally confusing. Secondly, one sister web site of ASI has given that number as 179 (<http://competentauthoritydelhi.co.in/Monuments.aspx>). The print media while reporting on built heritage issues, put that number as 174 (<https://www.hindustantimes.com/delhi-news/on-asi-list>). In another site, the list of centrally protected monuments under Delhi Circle of ASI is given as 111 (<http://www.asidelhicircle.co.in/monuments>). There are 767 notified heritage sites, including heritage buildings, precincts and natural feature areas under the jurisdiction of Municipal Corporation of Delhi ([http://delhi.gov.in/wps/wcm/connect/doit\\_shahjahanabad/DoIT\\_](http://delhi.gov.in/wps/wcm/connect/doit_shahjahanabad/DoIT_)

Shahjahanabad/Home/Monuments+in+Delhi/List+of+Notified+Heritage+Buildings+or+Sites).

So, there are hundreds of centrally and state protected monuments and sites and thousands of unprotected historic buildings that shape the heritage character of Delhi.

