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DELHI
HISTORY AND PLACES OF INTEREST

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DELHI

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19186

EDITOR
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FOREWORD BY
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FOREWORD

The first Gazetteer of Delhi District was published in 1883-84 and was largely based on Maconachie's Settlement Report of the District. It was revised by H.C. Beadon, Deputy Commissioner, Delhi District and published in 1912. It is only after a lapse of almost six decades that it is being revised and brought up-to-date under a Central scheme of the Ministry of Education.

2. Hardly any city in India can claim the long continuity of history and tradition that Delhi has enjoyed. At the time of the Mahabharata, it was the capital of Pandavas and was known as Indraprastha. Thereafter it faced many vicissitudes and re-emerged into importance in the 12th Century A.D., when Delhi became the capital of the Chauhan ruler Prithviraj. Prithviraj, however, was defeated by Muhammad Ghori in 1192 A.D., and Delhi thus became the capital, first of the Sultans and later of the Mughals. It was during this period that Delhi reached the pinnacle of its glory to which many monuments bear witness. When the British established their power in India, they made Calcutta their capital, but shifted it to Delhi in 1911. It has been rightly said that though Akbar spent millions on Fatehpur Sikri, Shahjahan on Agra, the British on

Calcutta, the spell of Delhi has always proved irresistible.

3. With such a long and eventful history, it is not surprising that Delhi should abound in relics and remains of its past. The Archaeological Survey of India has listed more than 1300 monuments in Delhi. Cunningham, Carr Stephen, Fanshawe and Sir Syed Ahmed have left excellent accounts of these monuments, but they are outdated and most of the publications are out of print. Besides, some of them are too scholarly and technical to be of much interest to the general reader.

4. In this volume, which will form part of the Gazetteer, an attempt has been made to present the history of Delhi. The brief account given in it of the places of interest in this territory should prove interesting and useful to readers of all types including scholars.

Raj Niwas
Sept. 30, 1970

A.N. JHA
LT. Governor, Delhi

PREFACE

On the advice of the Editor, Central Gazetteers Unit, Ministry of Education and Youth Services, it was decided some time back by the Delhi Administration to publish separately two of the chapters of the Delhi Gazetteer, namely, History and Places of Interest. The need for such a publication had been felt for a long time as no authentic work on these subjects was readily available. This publication may also serve as a guide for tourists who may be interested in the history and places of interest of this ancient city.

Delhi enjoys a unique importance. For ages past, it has been the capital of India. The earliest reference to this city is to be found in the famous epic, *Mahabharata*, which is believed to have been compiled some 3,500 years ago. It was then known as Indraprastha and was ruled by the Pandava King, Yudhishtira. Since then, it has been, almost continuously, the seat of the Government under various dynasties and regimes. Many of them, in their own way, built new cities and royal palaces of unique beauty and design which bear the distinctive marks of those who built them. Delhi had survived all the vicissitudes of time and fortune. Though it has frequently changed its site, its character and even its name, it has throughout a continuous thread of existence. It has seen the rise and fall of many civilizations.

It has been rightly said that there is no city in India that can compare with Delhi in the number of its monuments. These edifices illustrate the history of Indian

architecture from the time of the Imperial Guptas, 1600 years ago, to the style of Lutyens and Baker at New Delhi in British times.

Delhi is particularly rich in material for the study of Indo-Muslim architecture. Every state of its development, from the building of the Quwwat-ul-Islam Mosque in the twelfth century to the splendid palaces and forts of the Mughal emperors in the seventeenth century, has been fully represented. No wonder that Delhi has attracted travellers and tourists from all parts of the World since early times. Bernier, Tavernier and Manucci have left vivid and glowing accounts of this city during Mughal times.

It is hoped that this book will arouse the interest of the readers in India and abroad to visit this great city. As Jawaharlal Nehru said: "Delhi is the symbol of old India and new.... Even the stones here whisper to our ears of the ages of long ago and the air we breathe is full of the dust and fragrance of the past, as also of the fresh and piercing winds of the present. We face the good and bad of India in Delhi.... What a tremendous story is hers. The tradition of millennia of our history surrounds us at every step and the procession of innumerable generations passes before our eyes."

I am grateful to Dr. P.N. Chopra and Dr. Dharam Pal who have contributed the chapters on History and Places of Interest, respectively.

I must record my deep gratitude to the Lt. Governor, Shri A.N. Jha, and the Chief Secretary, Shri S.C. Varma, for the keen interest they took in this work and gave all

possible help and encouragement. Shri Jha has very kindly contributed the Foreword to this publication.

I would like to express my appreciation of the unstinted assistance received from the staff of the Gazetteer Unit of the Delhi Administration, particularly Shri Suraj Parkash, Shri G.L. Arora and Smt. Bina Mukherjee.

PRABHA CHOPRA

New Delhi

October 29, 1970



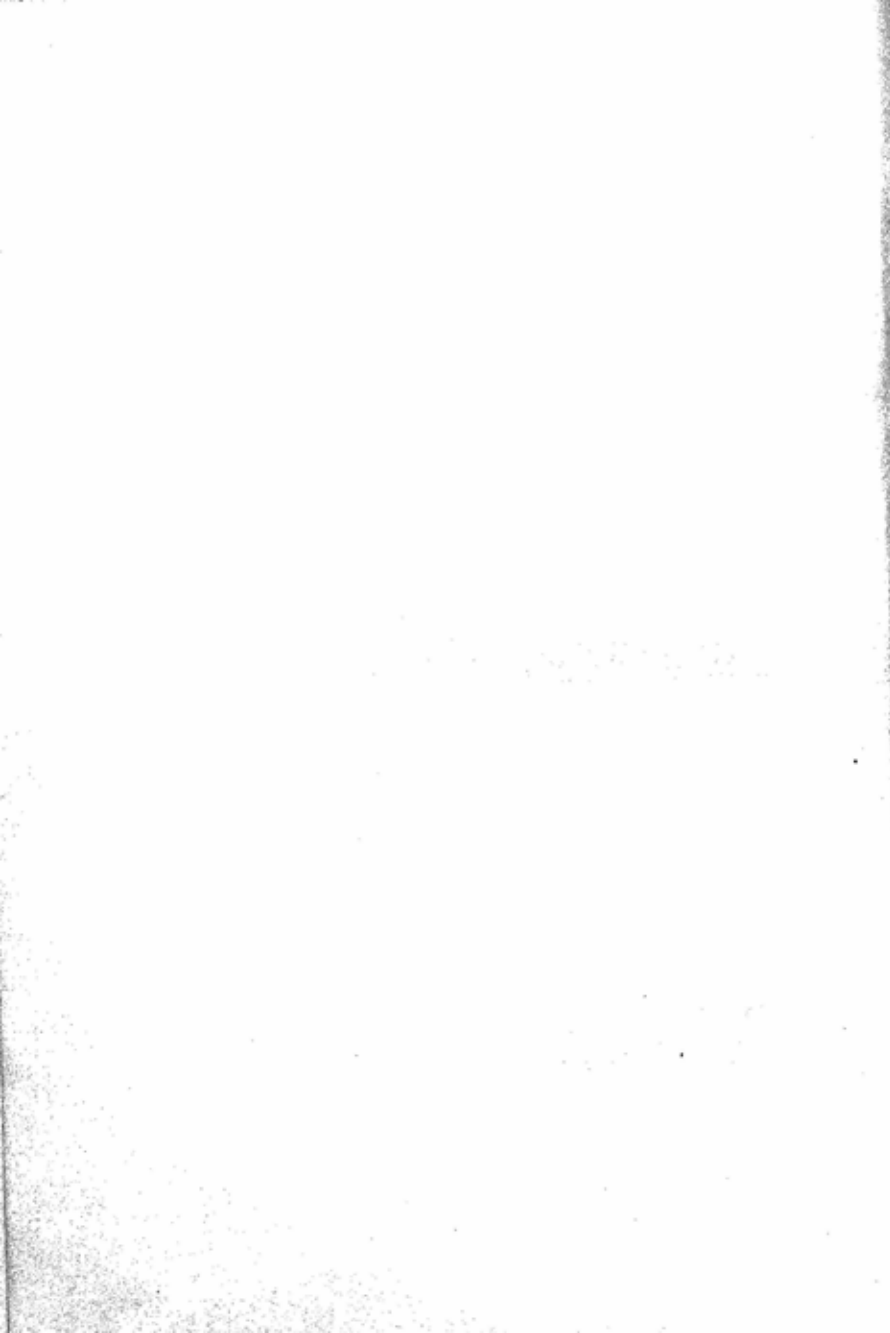
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HISTORY

DELHI ranks as one of the most ancient and historic cities of India. It has been the Capital of mighty Empires and powerful kingdoms. It has seen the ebb and flow of many a civilization. Its lofty towers, stately palaces, grand mosques and temples, splendid mausolea and majestic forts have excited the envy and wonder of the world. Its wealth and splendour have acted as a magnet in attracting the cupidity of rapacious invaders. Several times the city was sacked but out of the ashes, like the phoenix, arose still another city more resplendent than the previous one. The ruins of Delhi mark the sites of various cities—both ancient and medieval—each of which has a history of its own.

Popular tradition mentions only seven cities of Delhi but if the smaller towns and strongholds are taken into account, the number increases to 15. The area which embraces these sites extends from Shahjahanabad, the old Delhi of today, to the city of Rai Pithora which is marked by the celebrated Qutb Minar.

INDRAPRASTHA The earliest reference to a settlement at Delhi is to be found in the famous Epic, *Mahabharata*, which mentions a city called Indraprastha built along the bank of the river Yamuna between the more modern Kotla of Firuz Shah and Humayun's Tomb. It was also known under the alternative names of Yognipura and Khandavaprastha, the latter owing to its association with the forest where it came to be established. The forest, known as Khandava-

ranya, came into the possession of the Pandavas after the division of their ancestral estate by Dhritarashtra, their blind uncle. This primeval forest, according to the Epic, was a frightful place, full of thorns and prickles, encumbered with the crumbling ruins of a deserted city which were the abode of birds, beasts and infested with thieves and wicked men. It further relates how the Pandavas, led by Lord Krishna, expelled or subdued the savage Nagas and Takshakas, the original inhabitants of the place, cleared the forest and built the city of Indraprastha. The Pandavas renovated the ruined city, built palaces and forts and renamed it 'Indraprastha' probably because it was "decked with innumerable white mansions" and looked like the mythical city of Amaravati, the abode of the sovereign of immortals—Indra. Its wealth and splendour drew the admiration of the world. The Epic calls it a "second heaven on earth". According to Cunningham, an eminent archaeologist and numismatist, the date of the occupation of Indraprastha by Yudhishtira may be assigned to the 15th century B.C.

There is no direct evidence to identify Indraprastha city with Delhi but there is a good deal of circumstantial probability. Indraprastha was one of the five Prasthas or extended places around which the great war of *Mahabharata* was fought. The sites of four of these places are known—Panipat, Sonapat, Baghpat, and Tilpat; Delhi would obviously make a natural site for the fifth. The area where the famous Purana Qila built by Humayun (1530-38, 1555-56 A.D.) and Sher Shah (1538-45 A.D.) stands, is believed to be the site of Indraprastha. Similar antiquity is claimed for the Nigambodh Ghat, close to Salimgarh and the nearby temple of Nili Chhatri, where Yudhishtira is said to have performed the Asvamedha Yagya. Roughly speaking, Indraprastha at that time

included the Meerut region in the north-east and parts of Kathiawar in the south-west. Some scholars are of the view that Indraprastha was bound by Meerut in the north, Gadavarta in the south, Mathura in the east and Dwarka in the west.

The city of Indraprastha retained its importance throughout the Epic period as it has been referred to as the scene of many important events. It was here that Vajra, the son of Aniruddha, was installed as the king of the Yadavas, who eventually settled here. Indraprastha seems to have been one of the important cities of India during the Jataka period. Surchi Jataka (No. 489) takes note of Indapatta and Mithila, which were seven leagues in extent while Varanasi, the chief city of India, extended over 12 leagues. How long Indraprastha enjoyed its imperial glory and why it was ultimately abandoned we do not know. According to *Bhagavata Purana*, however, Yudhishtira reigned long and gloriously at Indraprastha and was succeeded by thirty generations of the descendants of his brother Arjuna. The last king of the line, Kshemaka, is said to have been deposed by his Minister, Visarwa, who usurped the throne. Visarwa's descendants held the sceptre for 50 years and were succeeded by a dynasty of fifteen Gautamas or Gotamavaras, who were in turn followed by the famous dynasty of the Mauryas. According to another tradition, the Pandavas ruled there only for 36 years. It happened one day that Yudhishtira saw a fly in his food and considered it to be a bad omen presaging the eclipse of the glory of family. He, therefore, transferred his court to Hastinapura, 60 miles away to the north-east of the present Delhi. Indraprastha was thus relegated to a second place in the empire and was placed under the charge of the only surviving son of Dhritarashtra. This tradition seems to be corroborated by the Buddhist

tradition of the first and second centuries A.D., which refers to a line of Kaurava princes reigning in the old city.

Dilli as the name of a place seems to have been referred to for the first time during first and second centuries A.D. Ptolemy, the celebrated Alexandrine geographer, who visited India during the second century A.D., has marked in his map of India, 'Daidala' close to Indrabara (Indrapath) and midway between Madurai or Mathura and Batan Kaisara or Sthaneswara (Thaneswar). The close proximity of Daidala to Indrabara and the curious resemblance of their names leaves one in little doubt about the existence of Delhi at that time. But surprisingly, there is no reference of Indraprastha or Dilli in any of the works of the Greek writers, who chronicled the campaigns of Alexander the Great in the 4th century B.C.

As regards the origin of the name, Cunningham, after a close scrutiny of a number of prevalent traditions regarding the foundation and name of the city of Delhi, concurred with the tradition accepted by Firishta, author of *Tarikh-i-Firishta* (compiled in the early 17th century A.D.) that Delhi derived its name from Raja Dilu or Dhilu of early times, whose date is not definitely known. Raja Dhilu, according to this tradition, did not remain on the throne of Delhi for long. He was attacked and slain by Sakaditya, the ruler of Kumaon, who occupied his territory. Sakaditya, in turn, after a rule of 14 years, was overpowered by Satarahana or Salivahana, to whom the Saka Era is ascribed. The association of Salivahana with the Saka Era is no doubt untenable but the tradition referred to above suggests that the reign of Raja Dhilu may be assigned to a period earlier than the beginning of the Christian Era.

Whatever the fact may be, it is fairly certain that Delhi was a city of little importance during the time of the Imperial Mauryas, whose capital was Pataliputra or Patna. Even when Asoka, the third Maurya Emperor, (273-236 B.C.) began his campaign for the exposition and enforcement of the Law of Piety or Dharma and erected a large number of monolithic sandstone pillars bearing his moral precepts, he did not consider the old Pandava Capital worthy of one of his exhortatory epigraphs, though nearby places like Meerut and Topra (near Ambala) were selected. The Chinese pilgrims, who visited the Buddhist shrines in India, including Mathura (390 and 645 A.D.), do not mention Delhi at all. An inscription at Sheorkot (403 A.D.), however, reveals that during the invasion of India by the Greco-Bactrian armies, the lands lying within the triangle of Delhi-Jaipur-Agra were in possession of Arjunayanas, who were tributary to Samudragupta. The Chinese pilgrim, Hiuen Tsang, who must have passed close to Delhi, for he retraced his steps from Mathura to Thanesar, had, however, not said a word about the settlement of Delhi.

Delhi was thus for several centuries little more than a hinterland under the Mauryas and the succeeding dynasties. Remains of the Gupta period have been discovered at the site of Purana Qila and to the same period belongs the celebrated Iron Pillar now at the Qutb, which records the victory of a powerful monarch Chandra, believed to be the Emperor Chandragupta II (380-413 A.D.) who took the title of Vikramaditya. Some scholars, however, identify him with Chandravarman, King of Pushkarana (Rajasthan) in the 4th century A.D., who was a contemporary of Samudragupta. Either of the evidence is far from conclusive and the prince of the Iron Pillar remains a mystery. But whoever might be the

author of the Iron Pillar Inscription, the original find-spot of the Inscription not being the Qutb Area, it is difficult to associate Delhi with the activities of any of these monarchs. The transference of the Pillar to Delhi at a later period, however, shows that the place was increasingly growing in importance as a seat of political power.

The more reliable tradition is that Delhi **THE TOMARAS** was founded in 736 A.D., by the Tomaras, a clan of the Rajputs, whose Kingdom bordered those of the Chahamanas of Sakambhari on the east. The Pehowa Inscription of the Pratihara King Mahendrapala I mentions that the Tomaras ruled over the Hariyana country with Dhillika as their capital. Another inscription (1328 A.D.) found in the village Sarban, five miles south of modern Delhi, contains a sketch of the history of Delhi from the earliest times till the date of the inscription, *i.e.*, the reign of Muhammad bin Tughluq (1325-51 A.D.). Dilli, according to this inscription, was founded by the Tomaras, the Tunvar Rajputs, who were superseded by Chahamanas or Chauhans. The latter were defeated by Shihab-ud-din Muhammad Ghuri (1156-1205 A.D.). Cunningham's statement that Kanauj was the capital of the Tomaras before the invasion of Mahmud of Ghazni is not supported by any tangible evidence. Pratihara Bhoja in the 9th century seems to have extended his kingdom up to Sirsa and Karnal districts in the Punjab and there is a reference to the Tomaras of Delhi under Vajrata having acknowledged his supremacy. Delhi seems to have assumed some importance under the three Tomara princes: Gogga, grandson of Vajrata, and his two brothers—Puranaja and Devaja—who gave up all political connections with Pehowa, which was reduced to the position of a pilgrimage centre. Frequent wars have

been referred to between the Tomaras and their neighbours, Chahamanas, of Sakambhari in the 10th and 11th centuries. A Tomara chief named Rudra, probably a descendant of Gogga, lost his life in a battle with Chahaman Chandra, the son of Guvak II. Chandra's grandson, Sumbaraja, who flourished in the third quarter of the 10th century, defeated the Tomara leader Salavana in the battle and captured a large number of soldiers. It was about this time (977 A.D.) that Sabuktigin, Amir of Ghazni, led an expedition against Jayapala of the Sahi dynasty of Kabul, whose Kingdom extended up to the Hindukush. Northern India seems to have fully awakened to this great peril from the north-west, as soon afterwards (991 A.D.) Jayapala was able to organise a great confederacy of Hindu princes to stem the tide of Muslim invasion. The King of Delhi, along with the Rajas of Ajmer, Kalanjar and Kanauj responded to the call of Jayapala for a united front against the Muslim invaders. Later, when Mahmud (997-1030 A.D.), the son and successor of Sabuktigin, made plans in 1008 A.D., to invade the Sahi Kingdom, then under Jayapala's son Anangpal, the latter sent ambassadors to all parts of Hindustan to appeal for help and assistance. Most of the Rajas responded to the call for help including the King of Delhi, who sent a large contingent of troops in aid of the fighting forces. On both these occasions the confederate armies were defeated and the efforts of the States of Northern India to put a check to Muhammadan incursions were not only unsuccessful but also proved to be a source of fresh trouble, for Mahmud now decided to deal with each of the confederating powers individually.

It was probably this threat of Muhammadan invasions that led the Tomara ruler of Delhi, Anangpal, to build a fort, which is perhaps Lal Kot built in the 11th century

at a place where the Quwwat-ul-Islam mosque now stands. It is said to be the first known regular defence work in Delhi. Anangpal is also believed to have brought to Delhi and installed in the Lal Kot, the Iron Pillar which formed originally, as early as the fourth century, the standard of God Vishnu. An inscription found at Chandravati (near Varanasi) in 1090 A.D., states that Chandradeva's dominion extended probably up to Indrasthaniyaka or Delhi in the west. But as the Delhi Museum inscription (1328 A.D.) refers only to the rule of the Tomaras and Chahamanas over Delhi and does not mention Gahadavalas who were obviously contemporary rulers, the authority of Chandradeva in this region must have been of an indirect nature. The Tomaras seem to have continued to rule Delhi till the middle of the 12th century when they were overthrown by the Chahamanas King, Vigraharaja IV Visaldeva (1153-63 A.D.).

THE CHAHAMANAS During the reign of Vigraharaja IV Visaldeva, the Chahamanas (Chauhans) established for the first time a big empire extending up to the Sivalik hills in Saharanpur (U.P.). The greatest monarch of this dynasty was his nephew Prithviraja II (or Rai Pithora of Muslim historians). During his reign (1179-92 A.D.), the fort of Lal Kot was further strengthened by an exterior wall. Prithviraja was the last Hindu ruler of Delhi. In 1191 A.D., came the first invasion of Muhammad Shihab-ud-din of Ghur and though he was defeated by Prithviraja on this occasion, the Muslim adventurer returned the very next year with a reorganised force to avenge his defeat and routed the Hindus in the great battle of Taraori. Prithviraja was captured and killed in cold blood, while Delhi itself fell in the same year into the hands of Qutb-ud-din (1206-10

A.D.); one of Shihab-ud-din's generals. The possession of Delhi in those days did not mean much as it was neither the capital of India nor an important Muslim town. Lahore, according to contemporary accounts, was the second capital of the Ghuri Empire, the first being Ghazni.

THE SLAVE OR MAMLUK DYNASTY Delhi, however, rapidly grew in importance because of its strategic and central position, which was fully realised by the early Muhammadan rulers, who made it the seat of their power. The history of India in the subsequent years revolved around Delhi. Qutb-ud-din, the real founder of the Turkish dominion in India, found time to leave an indelible mark on the history of Delhi. After his victory over Hariraja, brother of Prithviraja, who had taken possession of Ajmer in 1194 A.D., Qutb-ud-din erected the Quwwat-ul-Islam (Might of Islam) mosque from the materials of twenty seven Hindu or Jain temples, which were demolished. He also started the construction of the famous Qutb Minar in about 1200 A.D., probably as a tower of victory on the model of the one at Ghazni. It was completed in 1220 A.D., by Iltutmish (1211-36 A.D.), his son-in-law and successor, who formally made Delhi the capital of the Muslim Empire. From this time onward "Delhi rises and Lahore begins to sink gradually". On the south-east side of Lal Kot, Iltutmish added new quarter, sometimes dignified by the title of a new city. In the old city, he further extended the size of the Quwwat-ul-Islam mosque by adding three more great arches on either side and enclosing the space thus formed. His own tomb at one corner of the mosque is a magnificently decorated building. For his achievements in saving the infant Turkish Kingdom from destruction, giving it for the first

time a legal status and for perpetuating his dynasty by ensuring the succession of his children to the throne of Delhi, Iltutmish occupies the first place among the rulers of this dynasty that occupied the throne of Delhi from 1206 to 1290 A.D. Sultana Raziya (1236-40 A.D.), who succeeded her father, Iltutmish, is perhaps the only Muslim woman who sat on the throne of Delhi. To her Delhi owes the Madrasa Nasirayya established in 1237 A.D., in memory of her brother, Nasir-ud-din Mahmud. Her reign was, however, short-lived. She fell a victim to the intrigues of the nobles. Her tomb, a rough grave, is to be found in the crowded locality of Bulbuli Khan, behind the Turkman Gate.

Balban (1265-87 A.D.), the next important ruler of the Slave Dynasty, ranks only second to Iltutmish for his achievements. He restored internal peace, raised the prestige of the crown and protected the Sultanate from the Mongol attacks by making admirable arrangements for the defence of the north-western frontier. He added dignity and splendour to his court by modelling it on the style of the old Persian monarchs and introduced Persian etiquette, ceremonial and festivities. The destruction of the Khilafat of Baghdád made Delhi the asylum of many a Muslim crown and a refuge of the exiled princes.

Balban's grandson Kaiqubad (1287-90 A.D.), son of Bughra Khan, succeeded him under the title of Muiz-ud-din. Soon after his accession, he shifted to his newly built palace on the bank of Yamuna around which the capital of Kilokari grew up. His reign was marked by rivalries and intrigues between two groups of nobles at the court—the Turkish group, consisting of the old Balbani barons, was headed by the adventurer Aitmar Kachhan, while Jalal-ud-din, a Khalji noble, led the non-Turkish party. The latter clique abducted the infant king

Shams-ud-din, the successor of Muiz-ud-din. The Slave Dynasty came to an end with the deposition of Shams-ud-din by Jalal-ud-din Firuz, who ascended the throne in 1290 A.D.

THE KHALJIS

Jalal-ud-din, in spite of his admitted generalship and religious bent of mind, could not win the confidence of the people of Delhi and such was the public resentment over his accession that for a long time he could not venture to enter the metropolis and stayed in the unfinished palace of Kaiqubad at Kilokheri (Kilokari) for about a year. It was only at the request of the people of Delhi, headed by Kotwal Fakhur-ud-din, that Jalal-ud-din eventually moved to the capital. He beat off the Mongols from the gates of Delhi and took a large number of them as prisoners. He converted them to Islam and assigned quarters in the capital. This benevolent ruler was, however, treacherously murdered in July, 1296 A.D., by his nephew, Ala-ud-din Khalji, who entered the capital on October 29, 1296 A.D. After formal accession (1296-1316 A.D.), he took up his residence in the Kushak-i-Lal or the Crimson Palace (in the Qutb region), where Sultan Balban had resided. Ala-ud-din's reign "marks the peak of Delhi Sultanate and is an epoch in the history of Delhi." He shook off the fiction of the Khilafat and himself assumed the title of Khalifa. Delhi henceforth came to be known as *Dar-ul-Khilafah* (seat of Khilafat). He subjugated Deccan and captured the Rajput strongholds of Ranthambhor and Chittor, thus bringing almost the whole of Indian sub-continent under his sway. Thrice during his reign, the Mongols came up to the walls of Delhi and once even took Siri, his new city (close to Qutb region). It was with great difficulty that he was able to repulse these large

hosts. Suspecting conspiracy, he massacred some 30,000 Mongols who were allowed to settle in a suburb of Delhi during the earlier regime. There was a rebellion in the capital itself where Haji Maula, a disaffected officer, collected a large force of ruffians, killed the Kotwal of Delhi and even laid siege to Siri. He was, however, defeated and killed.

Delhi was the first city to feel the impact of Ala-ud-din's stringent measures to bring down the prices of commodities of daily use. He fixed the retail price of all such articles; wheat, for example, could be had at 7½ jitals per maund, while sugar sold for 100 jitals per maund. Government grain shops were started in each *mohalla* for the convenience of the people. In times of scarcity, rationing was resorted to and each household was given half a maund of grain per day. These measures of Ala-ud-din proved quite successful and Delhi had not to face a famine during his reign. The price of cloth was also fixed. The cloth market was located in the building known as Sarai Adil inside Budaun Gate. Malik Yaqub was the Inspector General of all markets in Delhi.

Delhi, which, under the Slave kings, had been more of a fortified Turkish camp than a capital, now became the effective metropolis of India. Such literary figures as the poet Amir Khusrau and Amir Hasan of Delhi adorned his court, which attracted scholars from far and wide. Ala-ud-din's architectural taste is manifested in his famous building Ala-i-Darwaza—an extension of the Qutbi Mosque (Quwwat-ul-Islam Mosque)—which is claimed to be the most beautiful and perfect specimen of early Turkish architecture. In the new suburb of Siri, he built a hall of a thousand pillars, which he took care to protect with lofty walls against the repeated Mongol invasions.

The construction of Hauz Khas, or the great tank, and the unfinished Minar which he had commenced to outmatch the Qutb Minar, stand as a testimony to his great designs.

Political exigencies led Ala-ud-din to introduce certain social reforms, including the prohibition of wine. His orders were harshly carried out in the capital. All drunkards, gamblers, vintners and vendors of toddy and hemp were driven out of the city. Large quantities of wine stored in the palace were ordered to be thrown away. The nobles followed the Sultan's example so that the streets of Delhi were, to quote a contemporary historian, "filled with mud and mire as in the rainy season." In spite of the strict measures of the Sultan, wine continued to be smuggled in leather bags and even illegally manufactured in the capital. Later on, the Sultan relaxed his orders and allowed wine to be taken in private. Prostitution was also stopped and all professional women of the city were ordered to get married within the prescribed time. The stoppage of immoral traffic was one of the most important measures of Ala-ud-din as it helped to preserve public morals.

After the death of Ala-ud-din, his six year old son Shihab-ud-din Umar was raised to the throne by Malik Kafur, who managed to ignore the claims of the elder son, Khizr Khan. Kafur's influence did not last for more than 35 days and after his assassination, Mubarak Khan was appointed regent to Shihab-ud-din Umar. Mubarak Khan ascended the throne on April 1, 1316 A.D., at a comparatively young age of 17 or 18 after blinding Shihab-ud-din Umar. This youthful monarch gave himself to pleasure and the people followed in his footsteps. Most of the regulations of Ala-ud-din fell into disuse. Prices of commodities also rose high. Bribery and corruption were openly indulged in. The demand

for beautiful girls and beardless boys, says Ziya-ud-din Barni. (author of *Tarikh-i-Firuz Shahi*) made them a scarce commodity and their prices rose to 500, and sometimes even to 2,000 tankas. Mubarak's arrogance and pride alienated the nobles and he antagonised even Shaikh Nizam-ud-din Auliya, the famous saint. He fell victim to the intrigues of one of his favourite nobles, Khusrau, a low caste Hindu convert, who ascended the throne (April 26, 1320 A.D.) and took the title of Nasir-ud-din Khusrau Shah. The Turkish Maliks and Amirs, however, would not brook the idea of an Indian Muslim usurping the sovereignty of the kingdom. Ghiyas-ud-din or Ghazi Tughluq, Governor of Punjab, placing himself at their head, marched against Delhi. Khusrau met the Governor's forces on the plain of Lohravat (a village now untraceable, but then surely situated between Delhi and Hauz Khas) on Saturday, September 6, 1320 A.D., but was defeated due to the disaffection of his own officers. He was captured and eventually slain. Ghiyas-ud-din Tughluq (1320-25 A.D.) thus became the founder of the Tughluq dynasty in 1320 A.D.

Among the eleven rulers of the Tughluq dynasty only the first three were interested in architecture and each added a new capital city in Delhi.

Both dynastic pride and the threat of **THE TUGHLUQS** Mongol invasion led Ghiyas-ud-din, early in his reign, to lay the foundation of a fortified town, Tughluqabad, five miles to the east of the old city, in a highly defensive position on the edge of the rocky hills, which stretch from Badarpur to Faridabad. His main palace (in this fortress)—all traces of which are now lost—is said to have been built of gilded bricks which shone so brilliantly in the sun that none

could gaze steadily upon it. Ibn Batuta, the African traveller, who spent some years at the court of his successor, ascribes the Sultan's death to the complicity of Prince Juna Khan, who later ascended the throne as Muhammad bin Tughluq (1325-51 A.D.). It is asserted that the Prince conspired with the Saint Nizam-ud-din Auliya, who was not on good terms with Ghiyas-ud-din, to destroy the latter who was away in Bengal to suppress a rebellion. On hearing of the Sultan's threats to give him exemplary punishment on return, Nizam-ud-din Auliya is reported to have said "*Hunuz Delhi Dur Ast*" (Delhi is yet away). It was so arranged that the pavilion constructed outside the city to accord a reception to the returning monarch should give way when collided with elephants burying Ghiyas-ud-din and his son Mahmud. Ziya-ud-din Barni tries to exonerate Muhammad Tughluq from this dastardly crime. Abul Fazl, however, pertinently remarks—"The haste with which the pavilion was erected and the eagerness to entertain the king therein have all the appearance of a guilty design."

Muhammad Tughluq has been described as "one of the most accomplished princes and most furious tyrants that ever adorned or disgraced human nature." He was the author of many a grandiose plan, such as the introduction of a token currency, and ambitious foreign policies, such as the conquest of Khorasan and a part of China, etc. Another such plan was the transfer of the capital from Delhi to Devagiri, renamed Daulatabad, 700 miles away in Deccan which, in his opinion, had a more central situation. The people of Delhi, who loved their city as their ancestral abode, were reluctant to leave their homes and hearths and showed their discontentment by throwing anonymous letters full of abuse into the audience hall at night. Muhammad was enraged and

issued a proclamation ordering the residents to leave Delhi within three days. Ibn Batuta informs us that the order was strictly enforced. The Sultan caused a search to be made and found a blind man and a cripple unwilling to leave the city. The cripple was put to death while the blind man was ordered to be dragged to Daulatabad with the result that only one of his legs reached the new capital. In spite of the excellent arrangements made by the Sultan for the comfort of the travellers, the people of Delhi suffered tremendously. Many died on their way to the new capital and many after reaching the destination. As soon as the Sultan saw the failure of his project, he ordered the people to leave Daulatabad and to return to their homes in Delhi. He even asked the inhabitants of other cities to move to Delhi to re-populate it. But Delhi could only partially be populated. Ibn Batuta, who visited Delhi during this time, found it to be 'empty and unpopulated.' The metropolis which, to quote Ibn Batuta, was a "vast and magnificent city, uniting beauty with strength, the largest city in India rather than the largest city in the entire Muslim world", did not regain its former glory for many years to come.

Firuz Tughluq (1351-88 A.D.), who succeeded Muhammad Tughluq, was essentially a man of peace and devoted his energies towards improving the lot of the people. He recompensed those who had suffered at the hands of his predecessor, reformed the criminal law, abolished vexatious taxes and spent money freely on public works. In order to solve the problem of food shortage in Delhi, he laid out 1200 fruit gardens in and around the capital, which yielded an annual revenue of 1,80,000 tankas. He also built a Madrasa in 1352 A.D., over which Ziya-ud-din Barni waxes eloquent. Firuz Tughluq is worthy of remembrance as the maker of a canal from

Yamuna to the dry country west of Delhi on which he founded the town known as Hisar Firuzah. Two Asoka pillars—one found at Meerut and the other at Topra (Ambala)—were brought to Delhi under his orders and erected on the Ridge and Firuzabad respectively. Firuzabad or Firuz Shah Kotla, his new capital, about eight miles to the north of Qutb Minar, however, did not mark the transference of the capital to the new site. It remained, as Lanepool calls it, "the Windsor of Delhi". Thus, there were two cities flourishing at the same time at a distance of a few miles—Old Delhi at Qutb and the new city at Firuzabad. Cunningham estimated the population of the new city to be about 1,50,000 while no less than 1,00,000 still resided in the old city at Qutb, thus making the total population of about a quarter of a million.

Firuz's death in September, 1388 A.D., was a signal for the provincial governors to throw off their allegiance to Delhi. The Hindus ceased paying Jizya and rebellion was rampant by 1394 A.D., in Koil, Etawah and Kanauj. Within ten years, five kings, the grandsons and the youngest son of Firuz Tughluq, followed one another on the throne of Delhi like phantoms until at last during the reign of Mahmud Tughluq (1395-1413 A.D.), which lasted for 18 years, the forces of Timur burst upon the contending parties and overwhelmed them in a common ruin.

After crossing the Indus and Jhelum, **SACK OF DELHI** Timur captured Multan, Bhatnir and Kaithal. He pillaged the cities and massacred the residents, and reached Delhi in the first week of December, 1398 A.D. He was opposed by the forces of Mahmud and his Minister, Mallu Iqbal. Before engaging in a battle with the Tughluq army,

Timur got rid of the embarrassing presence of one lakh Hindu prisoners by slaughtering them in cold blood. The Delhi army fought bravely but was defeated and Mahmud fled to Gujarat. At Hauz Khas, Timur received the homage of the citizens of Delhi who, headed by the Ulema, waited on the conqueror and begged for quarter. Timur promised to spare the lives of the citizens. Owing to the oppressive conduct of Timur's soldiers, however, the people of the city were obliged to offer resistance. Thereupon, Timur ordered a general plunder and massacre which lasted for several days. Hundreds of people were made prisoners. The conqueror acquired immense riches. Every soldier in his army became rich overnight and there was "none so humble but he had at least 20 slaves." Timur also picked up some of the expert artisans of Delhi and sent them to Samarkand to build for him the famous Friday Mosque. After remaining in Delhi for a fortnight, Timur marched back, visited Firuzabad, crossed the Yamuna, reached Hardwar, and then proceeded along the Sivalik hills to Kangra plundering and sacking the town of Jammu. Timur left Delhi prostrate and bleeding; trade, commerce and other signs of material prosperity disappeared; the city was depopulated and ruined. There was scarcity and severe famine in the capital and its suburbs. In the words of the historian Abdul Qadir Badauni (author of *Muntkhab-ul-Tawarikh*), "those of the inhabitants who were left, died of famine and pestilence while for two months not a bird moved wing in Delhi."

For about three months after the departure of Timur, Delhi virtually remained without a Government and almost entirely destitute of inhabitants. Nasrat Shah and Mahmud Shah, the rival monarchs, had fled to save their lives from the invader's fury. Nasrat Shah returned to Delhi in 1399 A.D., but was driven out by Mahmud's

Prime Minister, Mallu Iqbal, who invited Mahmud to the throne in 1401 A.D. The kingdom of Delhi had now shrunk to the dimensions of a petty principality, comprising the capital city and a few districts around it. Mahmud was unable to recover his lost territories and, after an ineffectual reign, died in 1413 A.D., thus bringing to an end the Tughluq dynasty founded by Ghiyas-ud-din in 1320 A.D.

THE SAYYID DYNASTY

The nobles of Delhi nominated Daulat Khan, an influential noble, to the throne, but he refrained from assuming royal dignity. Khizr Khan, the Governor of Punjab, who had helped Timur and was a Sayyid, drove out Daulat Khan and founded the Sayyid Dynasty in May, 1414 A.D. The kingdom of Delhi at that time was flanked on the east by the the Sharki dynasty of Jaunpur, on the south by Malwa, and on the west by the revived Rajput States. Khizr Khan maintained the independence of his kingdom against the incursions of the kings of Jaunpur and Gujarat, who wanted to annex Delhi. Nothing of importance happened in the reigns of his three successors—Mubarak Shah (1421-34 A.D.), Muhammad Shah (1434-45 A.D.) and Ala-ud-din Alam Shah (1445-50 A.D.).

THE LODI DYNASTY

In 1450 A.D., Bahlol Lodi, Governor of Punjab, seized Delhi by a coup and, for a time, restored the prestige of Delhi. He laid the foundation of Lodi Dynasty. His main achievement was the conquest of Jaunpur, an important kingdom comprising Oudh, Varanasi, Bihar, and other territories. Bahlol died in 1489 A.D., and is said to have been buried at Roshan Chiragh Delhi. He was succeeded by his son Sikandar (1489-1517 A.D.), who removed his

capital to the neighbourhood of Agra and built a new city called Sikandrabad. The third and the last of the line, Ibrahim (1517-26 A.D.), tried to impose a rigorous discipline and strict ceremonial on his peers who resented these restrictions on their liberty and privileges. The tensions that followed culminated in a rebellion. This confused state of affairs afforded an opportunity to an ambitious adventurer, Babur, a descendant of Timur, to invade India. Ibrahim's forces were defeated in the battle at Panipat (1526 A.D.) and with this the rule of the Lodi dynasty came to an end. From Babur sprang the long line of Mughal Emperors, under whom Delhi reached the height of her glory.

THE MUGHALS & THE SUR DYNASTY Zahir-ud-din Muhammad Babur entered Delhi on April 24, 1526 A.D. Khutba was read in his name on April 27, three days later. He visited the local shrines including the tombs of Khwaja Qutb-ud-din Kaki, Ala-ud-din Khalji and Balban before he left for Agra, the capital of his predecessors—the Lodis. He felt grieved over the news that his son Humayun had ransacked the treasure-houses of Delhi and strongly reprimanded him. In his autobiography, *Tuzuk-i-Baburi*, Babur estimates the revenue of Delhi and Mian-Doab to be rupees 3 crores 69 lakhs and 50,254 tankas. Babur spent most of his time at Agra; Delhi seems to have continued as a provincial city during his reign. He died on December 26, 1530 A.D., leaving a large and unstable kingdom, which extended from Kabul on the west to the borders of Bengal on the east. His son and successor, Humayun (1530-40 A.D., 1555-56 A.D.), however, wavered between Agra and Delhi as the choice of his capital though ultimately he thought it advisable to restore or build a fort, called Din-i-Panah, on the site

of the ancient Indraprastha. The name, however, soon fell into disuse and the fort came to be known as Purana Qila.

The reign of Humayun is broken into two by an interlude of 15 years during which the Sur dynasty founded by the great Afghan monarch, Sher Shah, in or about 1540 A.D., established its domination over most parts of northern India. The battles of Chausa (June 26, 1539 A.D.) and Kanauj (May 17, 1540 A.D.) decided the fate of Humayun, who had to take refuge in flight. Sher Shah became the ruler of India. Immediately after his accession in 1540 A.D., he took steps to improve the administration of Delhi. He made additions to the Purana Qila and founded a city which extended from that fort to Kotla Firuz Shah as marked by its north and other gateways. One of these approaches, known as Khuni Darwaza, still stands in solitary grandeur on the road adjoining Maulana Azad Medical College. It was near this gate that Mirza Mughal and two other Mughal princes were shot dead by Capt. Hodson in 1857¹. Inside the fort Sher Shah built two buildings—a lofty mosque which Fergusson thinks to be the “most perfect of his buildings” and Sher Mandal, traditionally used as a library, from the stairs of which Humayun slipped and met with his death on January 26, 1556 A.D. The Khalji town of Siri seems to have been destroyed by Sher Shah in order to obtain building materials for the construction of these buildings. Sher Shah is, however, remembered by posterity, not for the buildings he constructed, but for his contribution in the field of civil administration which formed the basis of future development. After a brief reign of five years, this great ruler died while leading an expedition against Kalinjar in May,

¹According to another version the princes were killed near the Humayun Tomb.

1545 A.D. Sher Shah was succeeded by his only son Islam Shah or Salim Shah (May 1545-October 1553 A.D.). Salim Shah added another landmark to the history of Delhi by building the fortress of Salimgarh on the bank of Yamuna, just opposite to the fortress of Din-i-Panah, as a protection against the threatened Mughal invasion. Aurangzeb used it in later years as a prison house and confined one of his brothers there. The defence of the city was further strengthened by the addition of another wall around Delhi. Salim Shah was said to have transferred his capital to Gwalior.

Under Muhammad Adil Shah, his successor (who ascended the throne in 1553 A.D.), the Afghan empire virtually broke up. Ibrahim Khan, his brother-in-law, taking advantage of the disaffection of the nobles, took possession of Delhi and Agra but was driven out by Sikandar Shah, Governor of Punjab. Muhammad Adil Shah then sent his famous general Himu to reoccupy Delhi. During this period of violence and anarchy, Delhi suffered terribly. A severe famine broke out which took a heavy toll of life. 'Jawar' could not be had even at one rupee per seer. People lived on wild herbs and roots and on oxen skins, which were slaughtered by rich persons. Thousands of people fell victim to a pestilence which broke out and wrought havoc. Meanwhile, Humayun, who was advancing to occupy Delhi, defeated the forces of Sikander at Sirhind (May 28, 1555 A.D.) and regained the throne of India.

Humayun's position was, however, far from secure. With 50,000 cavalry, 1000 elephants, 51 pieces of cannon and 500 falconets, Himu, the general of Muhammad Adil Shah, had arrived at Tughluqabad. The Mughal Governor of Delhi, Tardi Beg, did not make any effort to hold Delhi and Himu took possession of the city, assuming the

title of Raja Vikramjit. He, thus, became the first and the only Hindu to occupy the throne of Delhi during the Medieval period of Indian History. However, before any decisive battle could be fought, Humayun died after a fall from the steep stairs of his library in the Purana Qila and his minor son, Akbar, was crowned Emperor of India at Kalanaur in the Gurdaspur District (1556 A.D.). Akbar's forces, led by Bairam Khan, his guardian, met those of Himu at Panipat (November 5, 1556 A.D.). Himu was defeated and slain and the victors occupied Delhi on November 6, 1556 A.D.

AKBAR THE GREAT

Within two years of his accession, Akbar (1556-1605 A.D.) was obliged to dispose of all the three Sur claimants to the throne. There was no one else to contest his claim to the sovereignty of Hindustan. His dismissal of Bairam Khan, his early tutelage under his foster mother, Maham Anga, his wars in Rajasthan, Bengal and Khandesh which extended his kingdom from the Himalayas to the Narmada and from Hindukush to the Brahmaputra with the exception of a few tracts here and there, his orderly administration, his policy of conciliation with the Hindus and his religious toleration are matters of general history.

In the galaxy of great rulers, who enriched the Imperial traditions of Delhi, the great Emperor Akbar does not, however, occupy a prominent place. This is only an accident which history can only refer to and pass by. During Akbar's reign Delhi formed part of the *Suba* of Delhi comprising eight *sarkars*, sub-divided into 232 *parganahs*. It extended from Palwal to Ludhiana (165 kos) on one side, Rewari to Kumaon hills (140 kos) on the other, and from Hissar to Khizrabad on the third (130 kos). Its revenue was estimated by Abul Fazl to be about Rs.

1,50,40,388. Abul Fazl's description of Delhi in his well-known work *Ain-i-Akbari* is curiously suggestive of its secondary importance during Akbar's reign. He describes Delhi only as one of the greatest cities of antiquity and gives an account of the historical towns built by the former emperors, from Yudhishthira to Sher Shah Suri, which lay in ruins.

Delhi, however, figures in the early years of Akbar's reign. An attempt was made on the life of Akbar in Delhi on January 11, 1564 A.D., when he was returning from a visit to the shrine of Nizam-ud-din Auliya and had just passed Maham Anga's newly built madrasa (which now no longer exists), he was hit in the shoulder by an arrow. The assailant, who was immediately cut to pieces, was a slave (Fulad) who had been manumitted by Mirza Sharaf-ud-din Husain, an ally of Shah Abul Maali, a noble. This incident had far-reaching effects as far as the history of Delhi was concerned. Akbar, who, in pursuance of his policy of *sulah-i-kul* (universal peace) was engaged in his scheme of marrying certain ladies belonging to Delhi families, gave up the idea altogether after this incident, with the result that Delhi and its people never gained in the estimation of Akbar.

Fifty years' reign of Akbar was followed by the accession of his son, Jahangir, who reigned for 22 years (1605-27 A.D.). Besides Agra, he made his headquarters sometimes at Lahore also. It is difficult to agree with Sir Thomas Roe's statement that the Emperor would reside either at Delhi or Agra for it is well-known that Jahangir was particularly fond of Lahore, where he lies buried also. Delhi was one of the 15 provinces under Jahangir and a Subadar used to be in charge of it. A bubonic plague during his reign took a heavy toll of the lives in Delhi

(1616-24 A.D.). The traveller found Delhi to be a ruined city. Delhi was but a town of secondary importance till the reign of Shahjahan (1628-57 A.D.), when this long interregnum in Delhi's imperial destiny was brought to an end.

SHAHJAHAN It was left to this great emperor and prodigal builder who ascended the throne in 1628 A.D., to restore Delhi to its former glory and prestige. The traditional view is that the narrow and congested streets of Agra, which did not provide sufficient space for his great State processions, and the reluctance of the inhabitants to let the Emperor widen them by razing some of their buildings, led Shahjahan to build his capital at Delhi, equipped with the citadel and royal residence. The construction of this palace, regarded by Fergusson as the most magnificent in the East—perhaps in the world—commenced in about 1638 A.D., and was completed after about ten years in 1648 A.D. Shahjahana-
bad; the new city, soon grew around it with a number of fine palaces built by the nobles and merchants. Shahjahan also built the famous Jama Masjid of Delhi, which is said to be one of the largest mosques in India. To build the walls of his capital, Shahjahan pulled down what was left of Firuzabad and the city of Sher Shah Suri. Some of these buildings still needed final touches when the Emperor thought of celebrating the final establishment of the Imperial Capital at Delhi (April 8, 1648 A.D.). The famous Peacock Throne was brought from Agra and officers were summoned from far off lands to witness the splendour of the occasion. During the remaining years of his reign, Shahjahan constantly remained at Delhi, except for a short while in December, 1656 A.D., when a severe epidemic broke out and the Emperor was obliged to spend his time outside at Garhmukteswar and Faizabad.

In 1657 A.D., Shahjahan fell ill and was taken to Agra by his eldest son, Dara Shikoh. Shahjahan was deposed in 1658 A.D., by his youngest son, Aurangzeb, who had emerged triumphant out of the struggle for power among the sons of the Emperor.

It was in Shahjahan's reign that the power and the wealth of the Mughal Empire and the splendour of its court reached their zenith and naturally Delhi became the premier city in India, in fact in the whole of Asia. The old cities of the Qutb region disappeared altogether but there is reason to believe that the city of Humayun—Din-i-Panah—continued to shelter a large population for another hundred years and became the old Delhi of the day in distinction to the new city of Shahjahanabad.

AURANGZEB Delhi also witnessed the tragic end of Dara Shikoh, heir-apparent of Shahjahan. The war of succession ended in a victory for the crafty Aurangzeb. Dara was betrayed into Aurangzeb's hands by Malik Jiwan, the Afghan chief of Dadar, whose life once he had saved. The captive prince and his family were brought to Delhi and lodged at Khawaspura, now a village three miles south of Delhi. In order to convince the people of Delhi, who were sceptical about the capture of the real Dara, and to disgrace his former rival, Aurangzeb (1658-1707 A.D.) issued orders for a parade of the princes in a military procession through the main thoroughfares of the city of Shahjahanabad. Dressed in coarse and dirty clothes and seated on a female elephant, the captive princes with their feet enchained and the slave Nazar Beg, with a naked sword sitting behind them, made a very pitiable sight. Bernier, an eye-witness of this ignominious show, says, "The crowd assembled upon this disgraceful occasion was immense and everywhere I

observed the people weeping and lamenting the fate of Dara in the most touching language... From every quarter I heard piercing and distressing shrieks for the Indian people have a very tender heart; men, women and children wailing as if some mighty calamity had happened to themselves." However, no attempt was made to save the beloved princes and the procession, after passing through Chandni Chowk and Sadulla Khan's Bazar, returned to Khawaspura. The following day, however, when the newly created peer, Malik Jiwan, and his party were being conducted through the city, the pent-up wrath of the people of Delhi burst forth against the traitor. Khafi Khan, the author of *Muntakhab-ul-Lubab* writes: "The idlers, the partisans of Dara, the workmen and people of all sorts (literary, traders), inciting each other, gathered into a mob, and assailing Jiwan and his companions with abuse and imprecations, they pelted them with dirt and filth, and clods and stones, so that several persons were knocked and killed, and many were wounded. Jiwan was protected by shields held over his head, and he at length made his way through the crowd to the palace. They say that the disturbance on this day was so great that it bordered on rebellion. If the kotwal had not come forward with his policemen (to suppress the rising), not one of the Malik Jiwan's followers would have escaped with life." This incident, however, only hastened the doom of Dara as the next day he was slain by the orders of Aurangzeb. His dead body was placed on the back of an elephant and exhibited in every bazar and lane of the city of Delhi.

Not many years later, the people of Delhi were presented a contrast by the royal procession which paraded the streets of Delhi on the grand entry of Aurangzeb (May 12, 1659 A.D.) after his successful campaigns of Khajwah and

Ajmer. Jadunath Sarkar has given a graphic description of it. The procession started from Khizrabad, a suburb of Delhi, headed by a band followed by a long file of huge elephants, richly caparisoned in gold and silver with golden bells and silver chains dangling from their bodies. Each carried on its back an imperial standard of polished belts slung from a poll as ensigns of Turkish royalty. Then came horses of Arab and Persian breed, their saddles decorated with gold, their bridles set with jewels and behind them were marshalled female elephants and dromedaries. Columns of infantry consisting of musketeers and rocketmen carrying flashing blades followed next. Behind them, surrounded by vast crowds of nobles and ministers, was the royal elephant with a golden throne strapped to its back on which sat Aurangzeb. At his right, left and rear, rode troops in due order. This procession was long remembered by the citizens of Delhi as a unique spectacle.

Another event of the reign of Aurangzeb was the execution at Delhi of the Sikh Guru Tegh Bahadur in 1675 A.D., when he refused to embrace Islam. One of the Guru's crimes in the Emperor's eye was the style of address adopted by his disciples who had begun to call him *Sacha Padshah* or the true king which was capable of two-fold interpretation. It might be applied in a spiritual or a literal sense. The trunk of the banyan tree under which, according to tradition, Guru Tegh Bahadur was beheaded in 1675 A.D., can still be seen within the precincts of the Gurdwara Sis Ganj in Chandni Chowk.

DECLINE OF THE MUGHAL EMPIRE Delhi maintained its importance during the reign of Aurangzeb though the Emperor spent most of his time in fighting the wars against the Marathas and the kingdoms

in the Deccan. From the death of Aurangzeb began the rapid decline of the Mughal Empire. There were quick successions to the throne about which the struggles were unceasing and in which Delhi suffered much and often. Azam Shah, Aurangzeb's second surviving son, ascended the throne on March 14, 1707 A.D., but his reign did not last more than three months and ten days. He was defeated and killed in a battle at Jaju (between Agra and Dholpur) in June, 1707 A.D., and was succeeded by Bahadur Shah who could hardly set his foot in the Red Fort as he remained constantly on the move trying to pacify the troubled country. Bahadur Shah was a man of mild temper, learned, dignified and generous to a fault. He treated the late Emperor's adherents with generosity and appointed Asad Khan as *Wakil-i-Mutluq* in addition to his office of the Subadar of Delhi. He was able to maintain the dignity of the empire. He died on February 27, 1712 A.D., and was succeeded by his son Jahandar Shah (March 29, 1712 A.D.).

Under Jahandar Shah (1712 A.D.), Delhi fell under misrule. Lal Kunwar, the concubine, who had been dignified with the title of Imtiyaz Mahal, was the power behind the throne. Her brothers and relations swaggered through the streets committing every sort of outrage. The Emperor gave himself to drinking and debauchery. He ordered illuminations to be held in the capital thrice a month. So much oil was used in these illuminations that its price rose to half a seer per rupee. Clarified butter was then substituted for oil but it also became unprocurable. Grain too became very dear and could not be had for more than eight seers for a rupee. This Emperor, aptly called the "Lord of Misrule", was strangled to death by his nephew—Farrukhsiyar, who entered Delhi in a procession on February 12, 1713 A.D. The head of Jahandar Shah was

carried on the point of a long bamboo held by an executioner seated on an elephant, his body was laid across on another elephant. Farrukhsiyar himself rode on an elephant with Ibad Ullah Khan (Mir Jumla) seated behind, waving a peacock fan over his head.

Farrukhsiyar proved to be cowardly, contemptible and strong neither for evil nor for good. The most important event of his reign (1713-19 A.D.) was the execution at Delhi of the Sikh Guru Banda, who had surrendered to the Mughal Governor of Lahore after a heroic resistance against heavy odds (December 17, 1715 A.D.). The captive Guru and his 740 followers were brought to Delhi and paraded through the streets of the city in a most humiliating manner before execution. The Sikhs maintained their dignity and showed no signs of dejection. The Sikh Guru, along with 20 or 30 chief men, was sent to the prison while the rest of the prisoners were handed over to Sarbarah Khan, the city kotwal for execution. On March 15, 1716 A.D., the work of execution began at the *Chabutra* or the chief police office and 100 persons were executed daily. The Sikhs showed wonderful patience and strength of mind and none of them accepted the offer of Islam to save his life. The rich khattris of the city offered large sums of money for the release of Banda but the offer was rejected. The Guru was taken to the shrine of Khwaja Qutb-ud-din Bakhtiyar Kaki (Qutb Minar), paraded around the tomb of Emperor Shah Alam and executed in a most heinous manner.

Farrukhsiyar met his end at the hands of the Sayyid Brothers, Qutb-ul-mulk and Hussain Ali Khan, virtually the king makers, who took possession of the palace on February 27, 1719 A.D., and placed Rafi-ud-darajat, son of Rafi-ush-shah, on the throne. Rafi-ud-darajat was deposed on June 4, 1719 A.D., due to ill health and his

elder brother, Rafi-ud-daulah, was placed on the throne. He died of diarrhoea on September 18, 1719 A.D., and was succeeded by Muhammad Shah, grandson of Bahadur Shah.

On Muhammad Shah's accession, the Hindu traders of Delhi found the time opportune for demanding the remission of Jizya, and they closed their shops as a remonstrance against this tax. Raja Jai Singh and Raja Girdhar Bahadur of Avadh pleaded with the Emperor for the remission of the Jizya. The Emperor acceded to their request and abolished the poll tax permanently, although it was said to have yielded four crores of rupees from the whole of the empire.

It was during Muhammad Shah's reign (1719-48 A.D.) that the Marathas under Baji Rao appeared near Kalkaji, an ancient place of worship, about six miles south of the city, on April 9, 1737 A.D. In order to extort concessions from the Mughal Emperor, Baji Rao desisted from burning the suburbs and rested at Talkatora, which was then known as Muhammadabad. The Mughal forces under Amir Khan, one of the nobles, fought battle with the Marathas at a place near Talkatora. The Marathas were victorious. Six hundred Muhammadans were killed and wounded and 2,000 horses seized. Baji Rao did not sack Delhi and retired as the Mughal forces under the Wazir were preparing for another battle.

On March 8, 1729 A.D., the shoe-sellers riot took place at Delhi which throws light on the turbulent state of affairs in the capital and is also important "as conducing to the downfall of the groups of palace favourites," whose influence was all powerful with the Emperor during the first 12 or 13 years of his reign. It was the month of Shaban, which is devoted to the festivities, and squibs were being let off in the streets. One of these fell on the palki of Subh.

Karan, a jeweller belonging to the Imperial establishment, and a favourite of the powerful Roshan-ud-daulah, burning a hole in his darbar dress. This incident took place near the Chowk of Sadullah Khan, where, on both sides of the road were shops of shoe-sellers. An attendant of Subh Karan, who was accompanying his master, was disarmed by the shoe-sellers as a result of his protest. Subh Karan was highly enraged and on reaching home sent back the attendant along with some other persons to chastise the assailants. They got hold of a young boy and nearly beat him to death. One of the elders, Haji Hafiz, who came to the rescue of the boy, received a sword cut and fell down dead. Now, the shoe-sellers rose in a body and swore that until the murderer and his master Subh Karan were killed, the body should lie there unburied. Subh Karan had, in the meanwhile, taken refuge with his master, Sher Afghan Khan Panipati, the Lord Chamberlain, who refused to hand him over to the mob. Hearing of the disturbances, the Emperor sent the Wazir and Roshan-ud-daulah to restore order. Sher Afghan also followed. There was a free fight between the followers of Roshan-ud-daulah and Sher Afghan on one side and the shoe-sellers and their sympathisers on the other. Order could be restored only with great difficulty.

While these internal dissensions went on, **SACK OF DELHI** Nadir Shah, the Emperor of Persia, who had already crossed over into India, defeated the Indian troops at Karnal on February 24, 1739 A.D., and sent his agents to take possession of Delhi. Haji Fulad Khan, the capable kotwal of the city, had taken effective measures to prevent any panic or outbreak of lawlessness and endeavoured to put the city into a state of defence. The gates of the city had been closed but the

Governor, Lutfullah Khan, had to open them when shown a letter from Emperor Muhammad Shah, who had surrendered to the invader. Lutfullah Khan had no alternative but to hand over the keys of the fortress, the treasury and the store houses to Nadir Shah's messengers. Nadir Shah entered Delhi in triumph. The streets were lined with troops and the procession was headed by a hundred elephants on each of which several *Jazayirchis* were seated. Nadir Shah took up his quarters in the palace built by Shahjahan near the Diwan-i-Khas while Muhammad Shah occupied a building close to the Asad Burj. Next day, which happened to be the Muslim festival of *Id-uz-Zuha*, the Khutba was read in the name of Nadir Shah and coins were struck.

In the afternoon, the rumour spread that Nadir Shah had been imprisoned and the Indians encouraged by this fell upon the Qizilbash soldiers in the narrow streets of Delhi killing many of them. Some of the Persian mounted military police had been sent to open the granaries in Paharganj and to settle the price at which the corn was to be sold. They were attacked and killed by the infuriated crowd. Hundreds of Persian soldiers were cut down by the soldiers of Sadat Khan's army. The Emperor and the nobles did not bother to take any steps to stop the massacre even when they were informed about it. Some 3,000 Qizilbash troops were said to have lost their lives. Nadir Shah refused to believe the first report of the attack, but when two of the messengers sent to ascertain the truth, were killed, he realised the gravity of the situation and despatched a force of 1,000 *Jazayirchis* to quell the rioters but due to darkness and the smallness of their number nothing tangible could be done. Next morning, Nadir Shah, with a strong escort, rode through the streets of Delhi to the Roshan-ud-daulah mosque (Sonchri Masjid)

in the middle of Chandni Chowk opposite to the Police Station. On reaching the mosque, Nadir Shah mounted the roof and after having ascertained in what quarters of the city the attack on his men had been perpetrated, he ordered his soldiers to leave no person alive wherever a Qizilbash had been killed.

At 9 a.m., the Persian troops began to slaughter the people of Delhi. The soldiers forced their way into the shops and houses in the doomed portions of the city, killing the male occupants and plundering whatever they could lay their hands on. The women were dragged into slavery. The money-changer's bazar, shops of the jewellers and merchants were all looted and a large number of buildings were set on fire and destroyed. Some resistance was offered by the jewellers, money-changers and rich shop keepers, who, headed by the court physician, took up arms in desperation, but were overpowered and slain. The massacre went on for six hours and it was stayed only at 3 p.m. when, on the pleadings of Nizam-ud-malik and Qamar-ud-din Khan, Nadir Shah ordered his soldiers to refrain from further slaughter. It is difficult to give the number of persons who lost their lives on this terrible occasion. The estimates range from 8,000 to the fantastic figure of 4,00,000. Von Orlich, the German traveller, who visited Delhi in 1843 A.D., mentions the figure to be 30,000. Jadunath Sarkar puts the number to be about 20,000. To this number may be added several hundred persons, mostly women, who committed suicide. Strong punitive measures were also taken against the people of the Sarai Ruhela Khan and Mughal-pura, who had killed some Persian troops. The streets of Delhi were littered with corpses which Nadir Shah ordered to be collected on the roads and other open spaces and burnt without any distinction of caste or creed. All

approaches to the city were sealed and ingress and egress of citizens was prohibited. Famine broke out and it was only after a lamenting deputation of the citizens of Delhi had waited on Nadir Shah that the people were permitted to go to Faridabad to buy provisions.

Nadir Shah now turned his attention to extortion and plunder. Contributions were levied upon all, rich and poor, and extorted by every possible means. Emissaries of the kotwal, together with Persian Nasaqchis, went from house to house and forced the owners to help them in making inventories of all that they possessed in order to calculate their individual contributions. A contribution of $\frac{1}{2}$ of their property was fixed on all the well-to-do citizens who had escaped the massacre and a total of two crores of rupees was ordered to be raised from this source. The floors of the houses were dug up in search of buried treasures. The entire city was divided into five sectors and lists of different *mohallas* with names of inhabitants and the amount to be levied on each were prepared and handed over to the five nobles: the Nizam, the Wazir, Azim Ullah Khan, Sarbuland Khan and Murtaza Khan. The aggregate value of all the money, jewels and other objects of value, which Nadir Shah obtained from the Emperor, his nobles and people, must have been at least of the value of 70 crores of rupees. The famous Peacock Throne and the invaluable 'Koh-i-Noor' diamond were among Nadir's precious spoils. Before he finally rode out of Delhi on May 16, 1739 A.D., after placing the crown of Hindustan on the head of Muhammad Shah, Nadir took care to include in his train some of India's best carpenters, stone cutters, masons, goldsmiths, and other craftsmen to help him in building in Persia a city on the model of Delhi, which had impressed him greatly.

**ANARCHY IN
DELHI**

The Mughal Empire, however, soon recovered from the shock of Nadir's invasion, its size and dignity remaining intact. Muhammad Shah still sat on his throne and Mughal authority was accepted as "legitimate throughout Hindustan except by the Marathas and half accepted even by them." Alivardi Khan had pushed back the Marathas from Bengal and the Nizam Asaf Jah had firmly established his power in Deccan. The court rivalries, however, continued unabated. They took a serious turn after the death of Muhammad Shah in 1748 A.D. His son and successor, Ahmad Shah (1748-54), was hardly 21 years of age at the time of his accession. He was a good-natured imbecile without a personality of his own and was entirely dominated by others. Safdar Jang, Subadar of Avadh, who had taken over as Wazir after the death of Qamar-ud-din, soon grabbed all power and disposed off offices without any reference to the Emperor. A sort of civil war ensued between Safdar Jang and the Emperor's party headed by Imad-ul-mulk, the Paymaster General and Intizam-ud-daulah (son of the late Wazir Qamar-ud-din). An attempt was made on the life of Safdar Jang near the canal in the Nigambodh quarter of the city when a sudden discharge "of light pieces, rocket and carbine from a shop at the right hand side struck his cortege." Safdar Jang escaped unhurt, though some of his attendants were fatally wounded. The Wazir ordered all the houses from the steps of the canal to his own residence (Dara Shikoh's mansion) to be dismantled; the Hindu monks living on the river bank in the Nigambodh quarter since times immemorial were ejected. This incident led to an open breach between the Emperor and his Prime Minister. The city of Delhi suffered terribly during the civil war which lasted from March 17, 1753

to November 1753 A.D. Safdar Jang invited the Jat ruler, Suraj Mal of Bharatpur, and Rajendragiri, the Gosain, who plundered recklessly Old Delhi "the population of which was equal to or even a little larger than that of Shahjahanabad." The middle and the poor classes suffered most. The main centres of the Jat devastation were the grain market outside the Red Gate, Sayyid Bara, Bijal Masjid, Tarkaganj and Abdullah Nagar (near Jaisinghpura). Only those places were safe which were within the range of the Imperial-artillery. In despair, the people removed whatever valuables they could carry and took refuge in the new city; all the bazars, lanes and houses were crowded with the refugees. The Emperor, Ahmad Shah, ordered the Sahibabad Garden in Chandni Chowk and other gardens and houses belonging to the Government to be made available to the refugees. These Jat ravages were long after remembered by the Delhi population under the name of *Jatgardhi*.

Safdar Jang was ousted from power by Imad-ul-mulk and his party after six month's war during which the streets of Delhi witnessed many a battle. Intizam-ud-daulah took over as Wazir. The civil war left a huge debt which the Emperor found impossible to pay. The officials and menials of the palace were unpaid for 32 months, while the soldiers, numbering over 82,000, were starving. The Rohillas under Najib Khan had helped the Imperial forces during the struggle and clamoured for their dues which amounted to rupees 15 lakhs. They agreed to withdraw only when the revenues of the Ganga-Yamuna Doab and certain other villages were assigned to them in lieu of their services. Immediately after crossing Yamuna, they occupied Patparganj and left it only when the residents paid Rs. 35,000. Imad-ul-mulk and Intizam-ud-daulah soon fell out, the Emperor secretly

helping the latter. The Marathas responded to Imad-ul-mulk's request for help and Malhar Rao Holkar surprised the Imperial Camp at Sikandarabad (May 26, 1754 A.D.). The Emperor fled to Delhi while the queen and princesses fell into the hands of the Marathas. Holkar advanced to Delhi (May 31, 1754 A.D.), crossed the Yamuna and plundered Jaisinghpura, the Katra of Nizam-ud-din Auliya's shrine and burnt the Khurma Mart. With great difficulty, the Marathas could be persuaded to desist from further action. Imad-ul-mulk now took over as Wazir. Ahmad Shah was deposed and Muhammad Aziz-ud-din (grandson of Shah Alam Shah Bahadur I) was raised to the throne under the title of Padshah Alamgir II (June 2, 1754 A.D.).

Imad-ul-mulk, the Wazir, was confronted with the problem of finding money for paying the subsidy of 40 lakhs promised to the Maratha supporters as well as the salary of his own troops, the Emperor's artillery guards and personal servants which had fallen into arrears. The immediate dues of the Maratha and the Imperial soldiery exceeded one crore. Imad-ul-mulk now resorted to forced collections from nobles and public servants. Some of the hostile nobles like Intizam-ud-daulah and the brother and sister of the ex-Queen-mother Udham Bai, were deprived of their Jagirs but it brought only Rs. 3 lakhs to the treasury. A levy was imposed on traders and artisans and the houses of the rich were guarded to prevent their exit. A tumult arose in the city and the traders closed their shops in protest. The citizens assembled in their thousands under the palace balcony clamouring for justice. The Emperor was helpless but he threatened to starve himself to death unless the Wazir agreed to do justice to his people. The Maratha insistence, however, led the Emperor to agree to the tax being levied on the rich. The city was

divided among the collectors and lists were made of the houses to be taxed. Not more than rupees one lakh could, however, be collected in this way. Another attempt to levy thousands of rupees on the rich also did not yield any appreciable amount and the Wazir was compelled to call off the levy due to the appeals of the merchants and the traders to the Emperor. Anarchy reigned in Delhi and the Marathas were satisfied only when 22 villages in Saharanpur and some others in the Crown lands and privy purse estates were assigned to them.

The Mughal army had not been paid their salary for three years with the result that they plundered the houses; the middle classes—especially Hindu officials and traders—suffered most. The rebellious soldiers seized the householders and their women and would only release them after the payment of a ransom. The Delhi Government had become totally bankrupt; all the provinces except Bengal had long ceased to send any revenue to the Central Government. The Emperor's authority was now limited to a belt around the capital *viz.*, Upper Doab or the Meerut Division on the east and the Rohtak and Gurgaon Districts on the west. The Emperor had to hand over even the Crown lands, which had been reserved for the maintenance of his own family and for the salaries of his household servants, palace guards etc. Some of these lands were taken possession of by nobles like Najib Khan, Madho Singh of Jaipur, etc. So the Emperor's family suffered even to the point of starvation. The Emperor had been left with no conveyance for his State processions and had to walk on foot from the harem to the Jama Masjid for lack of a mount. This was the state of affairs in Delhi when the news came of the arrival of the Afghan invader, Ahmad Shah Abdali, near Sirhind. The Emperor and the nobles were completely bewildered.

and there began an exodus from the capital.

ABDALPS SPOILS OF WAR The families of rich Hindus like Khushal Chand, Lachhmi Narain, Nagar Mal and Dewali Singh and many others migrated to Mathura as it had remained safe during Nadir Shah's invasion. But now the Jats took advantage of this opportunity and demanded money from the fugitives at every outpost from Badarpur to Mathura. The Wazir also issued orders that the flight of the panic-stricken citizens should be stopped. Many families were stranded a few miles south of Delhi. The Marathas would not allow them to return to Delhi unless they parted with their money and belongings. It only added to the miseries of these refugees. The Abdali invaders demanded two crores of rupees in cash, the hand of the Emperor's daughter and all the land from Sirhind westwards as the price of his going back. Abdali reached Narela on January 16, 1757 A.D., where he was joined by Najib Khan Rohilla and penetrated to the northern suburbs like Wazirabad and Kali Pahari. People from the old city, Mughalpura, and some other places outside the gates took refuge in Shahjahanabad, Old Fort, Arab Sarai or the shrine of Nizam-ud-din Auliya. In the morning of January 19, 1757 A.D., the desertion of Najib Khan, the flight of Wazir Imad-ul-mulk and the withdrawal of the last Maratha soldier left Delhi without a defender or caretaker. On Friday, the 21st, Khutba was read in the name of Ahmad Shah Abdali at the Jama Masjid and Roshan-ud-daulah's mosque.

Ahmad Shah Abdali visited Delhi on January 27 to see the arrangements for his State entry the next day. He rode into the fort in procession on the 28th, his soldiers lining the routes on both sides and firing salutes from their

matchlocks. The Indians had been ordered to keep away from the route and were even prohibited from looking at the procession from the terraces of their houses. All shops en route were ordered to be closed.

Abdali was determined to realise the spoils of war as quickly as possible. Intizam-ud-daulah was asked to secure two crores of rupees promised by him. On his failure to do so his mother (Sholapuri Begum) was threatened that needles would be driven underneath her finger nails if she did not disclose the hidden treasures. The threat proved effective as much of the treasure was revealed and seized. In this manner, the invader was able to recover 16 lakhs in coins besides gold, silver and diamond-studded vessels. While atrocities were committed and torture was used to extort ornaments and diamonds from the royal family, the common man was also not spared. A house to house levy in the entire city was ordered. Yahiya Khan, son of Zakariya Khan of Lahore, was put in charge of the operations. He divided the city into sections or wards, which were to be in the charge of a kalaposh sardar with a contingent of troops. The Sardar demanded from each householder more than what he could possibly pay. In case of his inability to pay the required amount, every kind of cruelty was resorted to. The people were anxious to sell their ornaments, utensils and clothings to meet the demands of the collectors but no customers were to be found. Gold sold at Rs. 8 to Rs. 10 per tola and silver at 2 tolas a rupee. There were many who committed suicide to escape humiliation and many died under torment. Even those who paid the levy were not safe. Their houses were plundered and floors dug up in search of hidden treasures. Many women were ravished, some committed suicide, while others drowned themselves to escape these indignities. Whenever Abdali heard of a beautiful Hindu woman, she

was ordered to be brought to him. This trouble continued from the 4th February to the 20th when a rumour about the Shah's early departure speeded up the work of the collections. The Emperor, Alamgir II, had to give away his daughter, Zuhra Begum, in marriage to the invader's son, Timur Shah. Before he finally moved out of Delhi, Abdali appointed Ali Gauhar (the Emperor's eldest son) as the Wazir, Imad-ul-mulk as Wakil-i-Mutlaq (or supreme regent) with no power and Najib Khan Rohilla (his active supporter) as Mir Bakshi or head of the Imperial army. The plunder and atrocities, however, continued throughout February and in spite of Abdali's orders to the contrary, Delhi was plundered once again by his musketeers on March 5.

**STRUGGLE FOR
POWER
BETWEEN THE
MARATHAS,
ROHILLAS AND
ABDALI**

Najib Khan, the Rohilla Chief, had been left by Abdali as his chief agent in Delhi. The Emperor's official Wazir was without any power whatsoever. Najib Khan took control of all the districts around the capital, including the princes' estates. The behaviour of Najib Khan antagonised the Emperor who wished for the return of Imad-ul-mulk to power. The Marathas also wanted to drive Najib Khan out of power. Finding the time opportune, the Marathas demanded *Chauth* from the Emperor as they had been getting in the reigns of Muhammad Shah and his son. As the lands assigned to them for this purpose had been occupied by Najib Khan, they held him responsible for the payment. On the Emperor's reply that the Afghan plunderer had left him nothing (for payment), the Maratha forces marched upon Delhi on July 16, 1757 A.D., and encamped at Patparganj. Najib Khan had meanwhile made preparations to meet the Maratha forces and closed

all the ferries over the Yamuna from Wazirabad in the north to Khizrabad in the south. This resulted in the complete closure of traffic and consequently the prices of foodstuffs shot up in Delhi. Trenches were also dug near Khizrabad to prevent any invasion from the south. The Marathas, however, managed to cross over to Delhi by boats near Okhla in small batches and plundered the environs of Safdarjang Tomb, Man Khan quarter of the old city and Jaisinghpura. Raghunath Rao's force reached Khizrabad on August 11. One wing of the Maratha force entered the old fort and penetrated further into the old city which was plundered and its inhabitants scared away. Here they were bravely resisted for some time by the son of Narsinghdas Kayath. A force sent under Qutb Shah to oppose the Marathas near the river bank, south-east of the city, was defeated. Another Maratha force under Malhar Rao Holkar, together with Imad-ul-mulk's troops, assaulted Delhi from the north and took possession of the territory up to Sabzimandi, the horse market and Wazirabad from Kashmire Gate side. After a short lull, war again broke out on August 30 and Maratha cannon-balls reached Hayat Baksh Garden, the Diwan-i-Khas, the Diwan-i-Am and the Imperial Wardrobe within the palace. Two bastions of the Delhi Gate were also demolished. Najib Khan had no alternative but to surrender unconditionally which he did on September 3, 1757 A.D. The Marathas occupied the Fort and Najib Khan's reign of five months was over. He went over to his estates where he lived in open defiance of Delhi Government and kept constantly writing to Abdali to come back to India and expel the Deccani infidel from Delhi. Imad-ul-mulk now regained his power as the Wazir but it did not in any way mitigate the agony of Delhi. It had been "squeezed dry of its wealth twice by Abdali and his troops in the first quarter of

the year 1757 A.D., Najib's war requisitions had kept up the strain in July and August and Maratha cannons had damaged the palace and bastions; the high price and scarcity of foodstuffs had continued throughout and now, during the two months of September and October, a shaking fever raged with violence and left the eyes affected. Then came the epidemic of brain fever in the following March and April. Grain and the various dals became very dear and even medicines could not be had for any price." To add to the agony of the people, Delhi was rocked by a violent earthquake on November 21, 1757 A.D.

Dattaji Sindhia, with his young ward, Jankoji Sindhia, reached Najafgarh on December 26, 1758 A.D., and declared that he had been appointed by the Peshwa to replace Malhar Rao Holkar as the Subadar of Agra and demanded tribute from the capital. Imad-ul-mulk strengthened the defences of the capital to keep out the Marathas. The Wazir offered to pay rupees 7 or 8 lakhs if the capital was spared. The Imperial troops in the trenches near Sarai Ruhela made the mistake of sallying forth with the result that they were defeated and the Marathas pursued them up to the Delhi Gate. However, the Wazir was able to come to terms with Dattaji, whose army withdrew without plundering the capital.

The news of the conquest of Punjab by Abdali's troops led Imad-ul-mulk to put an end to the crown puppet, Alamgir II, and his own rival Intizam-ud-daulah in November, 1757 A.D. He looked upon them as a possible source of danger in the event of an Afghan invasion of Delhi. After the murder of Alamgir II (1754-59 A.D.), the grandson of Aurangzeb's youngest child, Kam Baksh, was enthroned under the title of Shahjahan III. The news of Abdali's advance led to an exodus of the people

from Delhi on December 8. Even the princes were removed from the palace while Imad-ul-mulk began to make preparations for the defence of the capital. On January 9, 1760 A.D., Dattaji Sindhia fell in a battle ten miles north of Delhi and his army fled to Rajasthan. Imad-ul-mulk, the Wazir, also took refuge in flight. The victorious King Ahmad Shah Abdali encamped at Khizrabad and appointed Yaqub Ali Khan, a cousin of the Abdali Wazir, who had been long settled in India, as Subadar of Delhi. The Subadar made earnest efforts to pacify the starving Delhi population by making arrangements for a regular supply of food. He appointed his own kotwal to restore law and order. But before conditions returned to normal, Sadashiv Bhau appeared near Agra (June, 1760 A.D.) and Yakub Ali Khan had to make preparations to meet the Maratha forces. The Lahore Gate was strengthened with new wooden planks and the Delhi Gate of the palace was ordered to be kept closed. The Marathas began their attack on July 22, but the Khizri Gate covered with "brass plates and braced with iron bars" defied their efforts for over two hours. The Maratha soldiers, meanwhile, climbed the wall on the side of the Asad Burj and forced their entry into the palace but were overpowered by Abdali's soldiers and killed. The Marathas began a regular siege of the fort and were able to make breaches in the Diwan-i-Khas, Rang Mahal, Moti Mahal and Shah Burj. The food supplies in the fort were also exhausted and Yakub Ali Khan had no alternative but to surrender the fort (August 2, 1760 A.D.). The Marathas found the treasury empty. Even a portion of the silver ceiling of Shahjahan's Diwan-i-Khas had been stripped off by Imad-ul-mulk and there was no money to pay even for one week's subsistence. On August 6, Bhau took out what remained of the ceiling of the Diwan-i-Khas and

coined the silver into nine lakhs of rupees. Jadunath Sarkar repudiates the other version that the tombs and shrines of the Persians and Afghans were also plundered. Bhau deposed the Wazir's puppet, Shahjahan III (October 10, 1760 A.D.), and proclaimed Ali Gauhar, then in exile at Allahabad, as the Emperor entitled Shah Alam II. Leaving Naro Shankar as Subadar and Qiladar of Delhi, Bhau marched northwards to take possession of Kunjpura, which was held by a protege of Najib Khan. However, Delhi fell a prey alternately to Abdali and the Marathas.

Ahmad Shah Abdali defeated the Marathas at the battle of Panipat (January 14, 1761 A.D.) and entered Delhi where he remained for a month and a half holding his court regularly in the Diwan-i-Khas. After seizing as much money as he possibly could, he left the capital on March 20, 1761 A.D., appointing Najib Khan as the Supreme Regent and Imad-ul-mulk as the Wazir. Shah Alam, still in exile, was to be recognised as the Emperor. Najib Khan, however, soon seized all powers and for the next ten years (1761-70 A.D.) he was the virtual dictator while the Emperor was sighing out his days in exile at Allahabad or elsewhere in the territory of the Nawab of Avadh. Mirza Jawan Baksh, the Emperor's eldest son, who remained in the capital, acted as a Vicar. Najib Khan held the important office of Mir Bakshi (Head of the Army), Faujdar (Governor) of the capital and Mukhtar (Regent). With the aid of his trusted and able lieutenants such as his brother, Sultan Khan, and his son, Zabita Khan, Najib Khan was able to restore order in Delhi. He appointed his own men to control the offices of tax collection, grain market etc. Zabita Khan pleased everyone, especially the traders, by strict justice, suppression of robbery and sympathy with the people in their trouble. Najib Khan ruled well, checkmated the Jat

advances, kept the Marathas at bay and restored peace in the territories under his domain. He was a general of high order and his "defence of Delhi against the Jat-Maratha-Sikh army of Jawahir Singh, his running fight in grim pursuit of the Sikh invaders and his storming of the mud fort of *Buana* with mere dismounted cavalry", to quote Jadunath Sarkar "illustrates his consummate generalship in three different types of battle." But he had to admit defeat against the Sikhs who "fired with all the energy of a newly risen and hungry people", took up arms against him. He entreated the Emperor to permit him to resign and retire to his newly-built town of Najibabad. He wrote to the Emperor Shah Alam: "Until this hour I have manifested the firmest devotion and loyalty to the young princes and ex-Empress (in Delhi Fort). But I am no longer able to continue that support to them which is necessary for their protection. Let your Majesty advance to your capital and yourself defend your own honour. Your vassal frankly represents that he is not equal to the charge in his present situation." He added that the Sikhs had prevailed and he was unable to provide even for his own security. He returned broken-hearted to Najibabad, where he died in December, 1770 A.D., leaving all his power to his younger son, Zabita Khan.

RESTORATION OF SHAH ALAM

Shah Alam was still in exile at Allahabad when the news of the death of Najib Khan reached him. He had joined a coalition of Mir Qasim and the Nawab of Avadh against the British but their combined forces were routed at Buxar (October 22, 1764 A.D.). Shah Alam at once made peace with the victors. By the Treaty of Allahabad, the English handed over to the Emperor, Allahabad and the surrounding tracts wrested from the Nawab of Avadh. In

return for these concessions, the Emperor formally granted the Diwani of Bengal, Bihar and Orissa to the East India Company (August 12, 1765 A.D.). The English also promised to restore the Emperor to his capital. But when his repeated entreaties met with no response, Shah Alam turned towards the Marathas who readily agreed. The Maratha forces captured the Imperial capital on February 10, 1771 A.D., and, after extorting some concessions, handed over the fort to the Emperor's agent. Shah Alam rode into the capital on Monday, January 6, 1772 A.D. It happened to be the last day of the Muslim month of fasting and the eve of the Id festivities. There were great rejoicings in the capital, which, after 12 years of "decay, depopulation, poverty and humiliation during her master's exile", looked forward to an era of peace and prosperity. It was, however, impossible for the Emperor, in the teeth of opposition of powerful usurpers and with an empty treasury, to fulfil these expectations. For the next 11 years, Mirza Najaf Khan, a scion of a noble Persian family, was destined to be the most dominating figure in Delhi. He was the "last notable statesman-warrior that managed the affairs of the Delhi State," before it became a 'mere shadow' and a 'mere name'. The Marathas, however, soon fell out with the powerful Wazir and demanded the re-instatement of Zabita Khan as Mir Bakshi. On the Emperor's refusal, the Marathas attacked Delhi. A fierce action took place between the imperial forces and the Marathas near Purana Qila on December 17, 1772 A.D. In spite of the stiff resistance offered by the imperial troops, the Marathas were able to force their way into Delhi. Great disorder broke out in the city with its inevitable accompaniment of loot and sack of houses on December 19. Zabita Khan was appointed Mir Bakshi but he held the post for about five months only. Najaf Khan regained power after the

Marathas suffered a serious set-back in Rohilkhand (May, 1773 A.D.). During his stewardship, Najaf Khan was able to restore somewhat the prestige of the tottering Delhi empire. The Afghans of the Trans-Ganga colonies were rendered incapable of being a threat to Delhi (April, 1774 A.D.); the Jat Rajas were deprived of their new acquisitions (April, 1776); the Rohillas were crushed (September, 1777 A.D.). The Marathas were so busy with their internal feuds and war with the English that they could not divert their attention towards north India. Abdul Ahad Khan, the Deputy Wazir, meanwhile, took over as Regent in succession to Husam-ud-daulah (May, 1773 A.D.). He was eager to thwart and weaken Najaf Khan. He tried to take advantage of Najaf's absence in the south to come to terms with the Sikhs. Abdul Ahad Khan visited some of the Sikh Sardars, who had encamped near the Shalimar Gardens, and offered them robes of honour. Abdul Ahad Khan even undertook an expedition on the assurance of help from the Patiala Chief (October, 1778 A.D.) against the Cis-Sutlej States. His failure brought about his downfall and Najaf Khan took over the regency of Delhi, which lasted over two years (November 19, 1782 A.D.). For a time, it appeared that peace had returned to the troubled capital, as a contemporary chronicler wrote: "Marriage and rejoicing was seen in every house; buying and selling went on in all quarters of the city; new houses were built or purchased." Najaf Khan, however, soon gave himself to wine and woman. Latafat Ali, as the minister of the Regent, was intoxicated with power and did as he liked. While the prices of the foodstuffs rose high, there was no money in the treasury to pay the government servants. Even the Emperor and his harem starved. Najaf Khan, although a capable general, had proved a failure as a civil administrator. He parcelled out the

dominion among his favourites, each one of whom became a semi-independent Subadar. Below the Subadars were the petty Sardars—Mughalai, Baluch and Afghan—who were allotted small estates in lieu of the services they rendered. The Delhi Empire was thus “dismembered into a vast number of feudal baronies, which sucked up the yield of the land, impoverished the emperor and the army.”

Najaf Khan's death in 1782 A.D., led to internecine contest for power. Three of the rival generals—Latafat Ali, Muhammad Shafi and Afrasiyab Khan—were murdered, Abdul Ahad Khan imprisoned for life, Muhammad Beg Hamdani (the Mughalai leader) stripped of all power and the stage was left clear at the end of 1784 A.D., for the supremacy of Mahadji Sindhia.

THE ROHILLA ATROCITIES

On November 30, 1784 A.D., Emperor Shah Alam appointed the Peshwa as his deputy (Naib-i-Munaib) as well as Commander-in-chief (Bakshi-ul-Mamalik); Sindhia was to be the permanent agent of the Peshwa in discharging these functions. In fact, Sindhia remained in northern India as the “nominal slave but the rigid master of the unfortunate Shah Alam, the Emperor of Delhi.” Sindhia's lieutenant, Ambaji, took over control of Delhi and checked the marauding activities of the Gujars, who were plundering the environs of the city during the anarchy that followed in the wake of Najaf's death. A Gujar village near Surajpur was surrounded by Ambaji and some 200 Gujars were put to the sword. Henceforward, the Gujars were no longer a menace to the peace of the capital. But Sindhia's defeat at Lalsot in Rajasthan (August, 1787 A.D.) and his other discomfiture weakened his hold on the north and before he could recover from these misfortunes, the Rohilla Chief, Ghulam Qadir (grand-

son of Najib-ud-daulah), seized Delhi (July, 1788 A.D.), and deposed and blinded Shah Alam (August 10, 1788 A.D.) who had failed to satisfy the Rohilla's insatiable demands for treasures. Thus began two and a half months' Afghan occupation (July 18 to October 2, 1788 A.D.) during which the royal family had to undergo unspeakable sufferings. The princes and princesses were subjected to inhuman tortures with the result that in two days 21 princes and princesses died. The two most honoured widows of Emperor Muhammad Shah and the Begums of Shah Alam were exposed to public view without any veil or burqa. Secret royal chambers were ransacked and extremely precious and rare diamonds and pearls were dug out. The total spoils in cash and kind amounted to about rupees twenty five crores. Ghulam Qadir did not spare even the Jama Masjid and removed one of the gold cupolas. The others were left due to the warning of Sepoy Commander, Maniyar Singh, that such "an outrage in the holy edifice would raise the entire city populace in arms against him."

For nearly two months Delhi was thus at the mercy of the Rohilla Afghans and their co-partners, the Mughalias, who had divided the gates and the wards of the city and often came to blows in the streets over the division of spoils. The Mughalias, under their leader Ismail Beg Hamdani, joined the Marathas when they began their offensive for the reconquest of Delhi (September 14, 1788 A.D.). Sindhia's army under Rana Khan occupied old Delhi, immediately south of Shahjahan's city (September 28). Ghulam Qadir vacated the fort and tried to escape, but was captured on December 19, and beheaded in March, 1789 A.D. Shah Alam II was declared the Emperor and Sindhia's flag once again fluttered over Delhi city and it remained there for 13 long years when "the banner of St.

George took its place." Delhi, henceforward, was a Maratha province. Shah Nizam-ud-din (popularly known as Shahji) was Sindhia's Subadar at Delhi from August, 1789 to June, 1796 A.D. His control over the province was, however, only civil and diplomatic. The military control of Delhi Fort was entrusted to another officer, who was independent of him. Shahji must have been a strict and harsh person as in the Persian correspondence he has been referred to as *Sakhtgo*; he even used to chide the members of the royal family.

DELHI—A BRITISH PROVINCE

It was at this time, the close of the eighteenth century, that Lord Wellesley became the Governor-General of India (1798-1805). Britain was then engaged in a grim struggle against revolutionary France. Wellesley wanted to reduce the French influence to make the British people supreme in India. He fully realised the importance of the Mughal Emperor as a great political asset and was determined to bring him under British control. When the Anglo-Maratha war broke out in 1803, M. Perron, a French General, was Sindhia's "Commandant of the Delhi Fortress." Perron having deserted, Bourquien, his deputy, set himself as an agent of Sindhia and, like his predecessor, utilised the opportunity to pile up as much money as he could. He even urged the Qiladar to deliver the palace and the treasury. On his refusal, Bourquien started bombarding the Fort. The frightened Emperor sent a message to Lord Lake, the British General, begging him to "come to his rescue." General Lake marched to Delhi on September 11, 1803. The Marathas were defeated in a battle at Patparganj—a large village six miles south of Delhi. General Lake was conducted to the Emperor by Prince Akbar Shah, the heir-apparent,

mounted on an elephant. Thousands of the citizens of Delhi, according to General Lake, gathered to witness "the revival of the house of Timur which has been so long under a cloud." General Lake acted with magnanimity, constituted a residency at Delhi with Sir David Ochterlony as First Resident and Chief Commissioner. Chaotic conditions prevailed in the Mughal capital when the British took over. The well-ordered Mughal administration had disappeared and its remnants could only be found in the hereditary ruling families in villages. The city had been divided into wards by the neighbouring villages for the purpose of plunder and it was not possible to go out without an armed escort.

In 1803, Delhi was declared to be a non-regulated area, the rule being that the spirit of regulations was to be observed as far as circumstances permitted. Delhi soon acquired importance as the frontier capital of the rapidly growing British empire in India. In fact, Delhi formed a province of its own; its territory was not simply the city and the surrounding country. Besides assigned territories and Jagir of Rampur in U.P., it contained Rohilkhand, districts of Bareilly, Moradabad, Shahjahanpur, Meerut, Haryana, Sirhind, Patiala and various petty Sikh states. Its territory was estimated to be 249 miles in length; the average breadth was 180 miles. Though the British respected the dignity of the Mughal Emperor of Delhi, he was in reality a shadow ruler. The Emperor's possessions were reduced by appropriation of all portions of the territories situated on the right bank of the river Yamuna in lieu of which the British made a provision of Rs. 90,000 p.m. for the maintenance of the royal family. The Mughal Emperor's powers were further curtailed when the British Resident took upon himself the duties of collection of revenues and the administration of justice.

The civil and criminal jurisdiction of the Emperor was now limited only to the four walls of the royal palace. These measures of Ochterlony antagonised the Court of Directors and he was transferred to Ludhiana, then a Frontier Agency. His successor, Charles Seton, was a man of delicate and generous temperament. He was inclined to preserve the vestige of authority that remained with the Mughals. Sir Charles Metcalfe, his assistant, who was to succeed him later, did not approve of his policy which, in his opinion "raised the ideas of Imperial power and sway which are to be put to sleep for ever." He acted sternly to suppress a communal riot which broke out in Delhi just after the accession of Akbar Shah II in 1806. The Muhammadan rioters, who had plundered the house of a Hindu banker, were severely dealt with. Charles Metcalfe blamed the Emperor for having instigated the riots. The Marquis of Hastings, who had taken over as Governor-General (1813-23), represented the new school of thought in England, which wanted that all ceremonial implying supremacy of the Mughal Emperor over the Company's dominion should be given up. Hastings considered the idea of paramountcy of the Mughal Emperor as an 'Impolicy' and even a "dangerous rallying point for the Mussalmans of India." The Emperor's feelings were deeply hurt by Hastings' demand to meet on terms of equality. From the very commencement of the term of his office as Resident (November, 1814), Metcalfe also made the Emperor plainly see that he was a 'mere shadow.' "The tone, language and behaviour of the court, together with all outward marks and the real operative influence of royalty", Metcalfe declared, "have become in increasing ratio much more ridiculous and preposterous since the illustrious Akbar than before." Lord William Bentinck (1828-35) stood

firmly by the views of his predecessors and at the same time turned down a request for increase in the stipend to the Mughal Emperor, who deputed Raja Rammohan Roy to advocate his case in England but with little success. He also refused to allow the Emperor to confer honorary titles as he had been doing before. The matter, however, did not take a serious turn for about two years during which period Metcalfe's successor, Sir Edward Colebrooke, was busy with what later came to be known as "The Colebrooke Case."

THE COLEBROOKE CASE

The Colebrooke case arose out of a complaint made by Trevelyan, the first assistant of the Resident, charging his boss with having accepted and appropriated the nazrs, purchased articles from the *toshakhana* at half the real value, and levied *ziafat* or entertainment money etc., (June 30, 1829). The Resident was dismissed from service and was succeeded by Fraser, but he, too, had to go on a complaint of favouritism from Trevelyan, and Francis Hawkins was appointed in his place.

MURDER OF FRASER

Hawkins, more than his predecessor, antagonised the Emperor. A firm believer in the superiority of Englishmen, he presented a nazr to the King very reluctantly and that too, with one hand only. His prejudice further led him to "ride through the gates and through the *naqqarkhana* where the highest, by custom, must dismount into the Diwan-i-Am" and then to the Diwan-i-Khas. Due to the Emperor's strong protest, he was deprived of the charge of the palace and ultimately replaced by William Fraser.

Fraser was generally admitted to be a man of ability

except for his 'waywardness'. Sir Charles Metcalfe, his admirer, considered him to be "self-willed to such a great extent that no power could be entrusted to him without some risk of its being abused." His murder in 1835 is attributed to the animosity of Shams-ud-din, Nawab of Feruzpore, who was reluctant to hand over a part of his territory, Loharu, for the maintenance of his two younger brothers, as willed by their father, Ahmad Bakhsh. Fraser, who had, meanwhile, been appointed to act as Political Commissioner and Agent to the Governor-General, and knew this family intimately, took up the brothers' cause with "all the warmth of his excitable nature", and even urged Amin-ud-din, the elder of the two brothers, to proceed to Calcutta to press their claim. The Nawab felt greatly sore on this point and in fact called on Fraser to discuss the matter. Fraser, as was his nature, not only refused to see him but went to the extent of turning him out of his mansion at the Mall. The infuriated Nawab thought of taking revenge. The popular version of the incident, however, attributes the murder to the licentious character of Fraser, who went to the extent of seducing the beautiful cousin of Nawab Shams-ud-din, who respected Fraser like his elder brother. Whatever the authenticity of the two versions, it is beyond dispute that the Nawab conspired against Fraser who was shot dead by one of his agents, Karim Khan, in 1835. The Nawab and Karim Khan were both brought to trial and sentenced to death.

There was tremendous public excitement as the proceedings of the case had been fully reported in the vernacular press. *Sultan-ul-Akhbar* of Calcutta (October, 1835) vehemently criticised the prosecution evidence. The gallows, according to the *Englishman*, were erected between Kashmere Gate and Mori Gate. To guard against any disturbance, four regiments of infantry and a

strong party of the police guarded the place of execution of the Nawab who climbed the gallows courageously (October 8, 1835). Eight thousand Delhi Muslims offered prayer at his grave. The Muslims paid their homage to the memory of Karim Khan by giving him the name of *Gul-Shahid* and placed wreaths on his tomb. The direct consequence of the mobilization of public opinion in connection with the trial of Nawab Shams-uddin and Karim Khan was the birth of the Urdu press. Some Persian and English papers, which existed at the time, were not intelligible to the common man. *Delhi Akhbar* was published in 1836 as a sequel to this agitation followed by *Syyed-ul-Akhbar* (1837), *Siraj-ul-Akhbar* (1841), *Karim-ul-Akhbar* (1845), *Qiran-us-Sadan* (1845), *Sadiq-ul-Akhbar* (1853), etc.

While the middle classes were thus agitated, the peasantry felt sore due to exorbitant demands. The settlement concluded by the British with the landlords seemed to have been very heavy. While the authorities would have fixed revenue, the peasants were not sure of their crop. In 1815, the Marquis of Hastings toured the upper provinces of India. Riding towards Delhi, he found the land almost waste. Bishop Heber, who visited the city of Delhi in 1824, was of the view that the English taxes were exorbitant and the mode of collection shortsighted and oppressive. Worst of all, when the natives were starving, the British, by questionable means, amassed huge fortunes for themselves.

BAHADUR SHAH II Akbar Shah II died on September 28, 1837, and was succeeded by Mirza Abu Zafar who took the title of Bahadur Shah (1837-57). The new Emperor was highly accomplished. His interests were primarily literary and aesthetic. He

was a poet of some merit and a literary patron; in his court flourished the great Urdu poets—Ghalib and Zauq. This peace-loving monarch had to face many problems. The British Government looked upon the Emperor as a source of potential danger to their rule in India and were anxious that he should be shorn of all vestiges of royal authority. To the Emperor's great annoyance, outward forms of subordination to him were not being observed. The custom of presentation of nazar was considerably curtailed. Lord Ellenborough (1842-44) forbade the presentation of nazar either on his behalf or on that of the Resident, though provision was made for an equal payment. This was greatly resented by the Emperor. Lord Dalhousie (1848-56) thought that the phantom dignities of the Emperor were meaningless and dangerous. He pressed upon the Home authorities the urgent necessity of abolishing the royal title and removing the family to more appropriate surroundings. The Court of Directors did not agree with the Board of Control about the expediency of these measures. They felt that the withdrawal of the title would, in all probability, create widespread resentment, particularly among the Muhammadans. As regards the vacation of the palace, the Court of Directors observed that the Emperor would be greatly enraged and "if he has one drop of blood of Timur's in his veins, he would rather sacrifice his life than quit the palace of his ancestors by force." It was, therefore, decided to defer the measures till the death of Bahadur Shah. But the same old tragedy of the lack of positive rule of succession was pursuing the Mughals to their doom. Bahadur Shah desired his youngest son, Jawan Bakht, to succeed him but the British authorities recognised the eldest prince, Fakhir-ud-din, on conditions that he would meet the Governor-General on terms of equality and the royal

family would shift from the citadel which "commanded the city, the river and the magazine."

Fakhir-ud-din's death (July 10, 1856), however, precipitated matters. The Emperor's advocacy of Jawan Bakht's claim was again turned down and the eldest surviving son, Mirza Kobash, was recognised as the heir-apparent. He agreed to the designation and position of prince or *Shahzada* instead of the title of Emperor, to the great resentment of all the princes.

These measures created much dissatisfaction. Lord Dalhousie's policy of escheat and annexation added to the resentment. A pamphlet, *Risala-i-Jahad*, published at Delhi, preached a religious war against the 'infidels'. The rumours took a concrete form when a proclamation with a "sword and shield" on it was displayed at Jama Masjid, and in various parts of the city. It called on "the faithful to be ready for a war of extermination of the infidels. Persian armies will be marching to restore the Mughal to its pristine glory."

**DELHI IN THE
DECADE
BEFORE 1857**

Percival Spear in his book "Twilight of the Mughals", has given a graphic description of the city of Delhi as it existed in the decade before the Great Revolt of 1857.

The population of the city, which stood at two million in Aurangzeb's time and 5,00,000 after the sack of Delhi by Nadir Shah, had shrunk to 1,00,000 in the early years of the 19th century. Von Orlich, the German traveller, who visited Delhi in 1843, gives the population as 2,50,000 Hindus, more than three times the number of Muslims. There was a steady fall since then and a census survey in 1845-57 put it at 1,66,000. Simon Fraser estimated it to be 1,82,000 in 1856. The former insecurity having disappeared, new suburbs had grown up outside

the walls and civil officers such as Colebrooke and Metcalfe had built mansions in the open country. The city was overcrowded and there was acute shortage of accommodation. Commodities seemed to have been quite cheap. Wheat sold at 40 seers for a rupee and ghee 4 seers for a rupee. Merchants thronged Delhi from every part of the world, and there was brisk trade. Von Orlich observed: "the people passed in crowds from shop to shop; elephants and camels endeavoured carefully to make their way through this living mass; here were the merchants praising their goods, there were handsome female figures, in their airy white garments giving vent to their joy in laughing and jesting: bands of music were playing, while female dancers and buffoons collected little circles around them, who expressed their admiration more by gestures than by words. A cunning fruit seller offered his *hookah* to every passer-by to entice customers. Jewellers now and then opened their caskets and displayed their beautiful ornaments of gold, silver, precious stones, and pearls; for the work of the goldsmiths of Delhi, especially in filigree, are more ingenious, tasteful and inexpensive than anywhere in India, and far excel those of Genoa. Paintings on ivory portraits, as well as buildings and processions, are executed here in the greatest perfection, and would do honour even to our best artists. Not merely is the likeness admirable but the delicacy and fidelity of the execution are very great." The Mughal court was the centre of cultural and literary activities; among its celebrities were poets like Ghalib, Zauq and Hali. Ram Chandra, the mathematician, Mukand Lal, the first Indian in the North-West with European medical training and Nazir Ahmad, the Urdu prose-writer, were some of the leading literary figures of Delhi.

The first shots of the Great Revolt of **GREAT REVOLT OF 1857** 1857 were fired at Meerut on May 10, and on the morning of May 11 the rebel troops crossed over the bridge of boats over the Yamuna and stood clamouring for admittance below the palace wall. Delhi was unaware of the outbreak of the Sepoy revolt at Meerut and the news came as a great surprise to the Emperor as well as the British officers. Finding the Calcutta Gate (which was nearest to the river crossing) closed, the troops doubled back to the south and found an entrance at the Rajghat Gate in Daryaganj. It is difficult to say whether the "hand that threw open the Rajghat Gate was guided by political motives or lust for loot." The palace guards offered no resistance and Fraser, the Commissioner, Hutchinson, the Magistrate, and Douglas, in charge of the Emperor's bodyguards, who had turned up at the palace, were all murdered. Theophilus Metcalfe, Joint Magistrate, however, managed to escape. The rebels refused to listen to the overtures of the Emperor and called upon him in the name of religion to assume their command. The courtyard and the corridors of the palace were full of the rebels which filled the old Emperor with "bewilderment and terror." On the advice of his friend and physician, Ahsan Ullah, he managed to send a camel rider to Agra to convey to the Lieutenant Governor the news of the outbreak at Delhi. He fondly hoped that the British troops from Meerut would soon be coming to suppress the rebellion. It was after a good deal of hesitation that he finally decided, under pressure of circumstances and the persuasion of his own sons, who dreamt of reviving the glory of their house, to throw in his lot with the rebels. The cantonment lay a few miles from the city in the village of Rajpur, now covered by the University Campus. But

there were no European troops at hand and the sepoys were apathetic. The 54th N.I., which was marched down to the Kashmire Gate, refused to fire on the rebels even when their officers were cut down. This settled the fate of Delhi. The main guard could only be held till evening, when the sepoys of the 38th N.I., opened fire on their officers, who had to flee to save their lives. Meanwhile, the massacre of Europeans and Indian Christians had started in the city. Daryaganj, then largely inhabited by the Europeans and Anglo-Indians, was thoroughly scoured and every Christian was put to the sword. Delhi Bank, situated in Urdu Bazar near Jama Masjid, was looted and its officers killed. Delhi College was burnt; its principal, Taylor, escaped with the help of a Muslim servant. Some 49 men, women and children, whose lives were spared, were rounded up and kept as captives in the Fort. By 8 o'clock the rebels were sole masters within the city walls and every vestige of British authority had been removed. The magazine was, however, still in British hands and it is illustrative of the confusion prevailing among the native troops that nothing was done to capture this enormous source of ammunition, which might have made a difference to the course of the war. Lieutenant Willoughby, who was in charge of the magazine, tried to save it as long as he could and at last when surrender was demanded in the Emperor's name and ladders were brought to carry the place by assault, he blew it off, killing 300 of 'rebel' troops and spectators. Out of nine defenders of the magazine, three died at their post; Willoughby, Forrest and four others escaped with their lives. The former was killed by a mob while on his way to Meerut. On March 16, the captive Christian prisoners—men, women and children—were murdered by the Emperor's retainers in the courtyard of the palace. Mirza

Moghal was suspected of having ordered their execution, though there was no direct evidence to that effect. Henceforward, the Emperor had no alternative but to throw in his lot with the rebellious troops.

The condition in the city was chaotic. Anti-social elements were quite active and arson and loot was indiscriminately resorted to. Gaman Pahalwan, the notorious outlaw, and his gang were quite active looting shops and burning houses of the rich. Gujars were plundering the suburbs of the city. This awful state of affairs continued when on May 12, the Emperor decided to go out in a procession to restore order. Faizullah Khan was appointed city kotwal with a magistrate under him to punish the guilty. A court, consisting of representatives of the civil and the military, was appointed "to do away with the mismanagements." The court was under the Commander-in-Chief without whose approval its decision could not be implemented. This court, however, could not achieve anything substantial though it continued to function till the fall of Delhi. Meanwhile, soldiers, young and old, trained and untrained, were pouring in from all parts of the country to take part in the war against the British, but there was no space, no ration and no ammunition for them. The soldiers could not be paid as there was no money in the treasury. Mirza Moghal, the Emperor's son, who was appointed the Commander-in-Chief, was extremely inefficient and incapable to make any arrangements. The soldiers, who could not get their meals for days together, took to plunder. According to a report dated May 28, the sepoys had already plundered Delhi for three days. They would enter the houses of the rich and the wealthy on the pretext of searching for Europeans and Christians and deprive them of their belongings. The Emperor tried his best to restore order but his appeals

went unheeded. He was so much disgusted that at one stage he threatened to abdicate if conditions did not improve. He summoned the Delhi bankers and asked them to contribute liberally to the royal treasury. With much difficulty one lakh of rupees could be raised for payment to the troops. Even a mint was opened by the Emperor's orders but it did not help matters. The problem of ammunition was, however, worse. Hundreds of people were dying daily in action for want of ammunition. A magazine was temporarily started in the house of Begum Samru at Churiwalan, where some 250 people were daily employed to manufacture gun powder, but the demand was greater than the supply. Unable to obtain sulphur in the open market, the rebels searched the shop of one Devi Das and recovered large quantities. There was a shortage of labourers and artisans, which the army needed so much. The British were, however, getting supplies of men, ammunition and ration unhampered. What was perhaps more, there was intrigue and spying rampant in the Indian ranks. Mirza Moghal, the Commander-in-Chief, had set himself against the leader of the Barcilly Brigade, General Bakht Khan, who, by sheer force of his personality, had become the virtual Commander-in-Chief of the fighting forces. Bakht Khan's orders were, however, not obeyed and soon afterwards he had to relinquish his post. Begum Zinat Mahal, the chief queen, on the other hand, was trying to secure the succession of her son, Jawan Bakht, and had made approaches to the British in this regard. The sepoy's suspected her to be in league with the British. Hakim Ahsan Ullah was suspected of correspondence with the English and no wonder the sepoy's held him responsible for the explosion in the magazine which occurred soon after his visit. Mirza Ilahi Baksh and Maulvi Rajab Ali were clearly

working in the interest of the British. The Emperor, on his part, had no good feeling for the rebel troops whose virtual prisoner he was. But a very significant feature of the rebellion at Delhi was that Bahadur Shah was able to maintain communal harmony. "From the very beginning the Emperor set his mind definitely against communal tendencies disrupting the offensive against the English. On May 19, when the standard of holy war was raised by the Muhammadans he condemned this move and declared that the holy war was against the English. On the last day of the Ramzan when order for a jihad was pressed, the Emperor and his council remonstrated against it by stating emphatically that the two communities should not quarrel. Apprehending trouble on the ensuing Id festival, he proclaimed on July 9, that any one killing a cow would be blown away. The British camp on the Ridge was jubilant that a 'grand row' between the Hindus and the Muhammadans would invariably follow the celebration on the first of August, but the false prophets came to grief and Keith Young recorded with dismay that instead of fighting amongst themselves they all joined together to make a vigorous attack." There is a reference to a proclamation issued by the Hindus and the Muslims assembled in Delhi asking the entire population in India to rise against the alien Government. The proclamation stressed that the aliens "have ruined Hindustan by heavy assessments and improper cesses", have deprived the learned and the respectable of their occupation and have rendered millions "destitute of the necessaries of life", that the army is "disaffected from Calcutta to Peshawar" and the time has come for taking the tyrants to account.

Both the Governor-General, Lord Canning, and Sir John Lawrence, the Chief Commissioner of Punjab, regarded the recovery of Delhi as of supreme importance

for restoring the shattered British prestige and were prepared to sacrifice everything to achieve this object. In accordance with their desire, General Anson, the Commander-in-Chief, made his plans but he was not destined to reach Delhi, for he died of cholera on May 27. General Sir Harry Bernard, who succeeded him, joined at Baghpat the Meerut Contingent, which had been ordered to proceed towards Delhi. The British troops, which left Meerut on May 27, under the command of Brigadier Wilson, were opposed by the sepoys who had occupied a strong position on the banks of the Hindan river, some 20 miles from Delhi. The Indian forces were led by Mirza Abu Bakr, one of the King's sons, who took to flight when a shell burst near him. The sepoys got panicky and took to their heels. However, they returned with fresh reinforcements but were again defeated. Wilson was thus able to join his forces with those of Bernard at Alipore, 12 miles from Delhi, on June 7. The sepoys, under the command of Mirza Khizr Sultan, another of the King's sons, entrenched themselves at a place called Badli-ki-sarai, about five miles to the north-west of Delhi. The British made a frontal attack, but met with stiff resistance. According to a native chronicler, the Indians would have won the battle, but for the treachery of Risaldar Ahmad Bakhsh, who, in spite of his promises, suddenly ordered his cavalry to turn against the Indians and opened fire. The Indians retreated under pressure, leaving 14 guns on the field, but they inflicted heavy casualties on the enemy. On the British side, four officers were killed and several wounded. Among the killed was Col. Chester, the Adjutant General of the Army. The British pushed forward and occupied the Ridge, a place of great strategic importance, for it commanded the whole of the city of Delhi. Sir Bernard now made preparations

for a long siege. He knew that the city was well defended with a wall about seven miles in extent, 24 feet in height, strengthened by a number of bastions and ten massive gates. Around the wall ran a ditch, 25 feet wide and rather less than 20 feet deep. The General soon discovered that the fortifications were too strong to be battered by the infantry he had at his command. The sepoys carried out a number of sorties and attacked the British from the front and the rear but without any success. None of the parties, however, made any serious attempt on each other's line of communication which, for all practical purposes, remained intact. The Mathura Road remained open throughout and the rebel troops from Oudh and Rohilkhand, from Jhansi and Kanpur, from Nasirabad and Neemuch, found no difficulty in joining the forces in Delhi. On the other hand, the British base of operations at Ambala was not seriously threatened. The two armies remained in this position, except for occasional skirmishes, though no less than 20 actions were fought between June 8 and July 18. Bernard's first concern was to secure all the strategic points on the Ridge. Major Reid, with the Sirmur Gurkhas, was posted at the famous Hindu Rao's House (commanding Sabzimandi), which belonged to Hindu Rao, brother-in-law of Daulat Rao Sindhia. It was built a little earlier than Metcalfe House and was occupied by Fraser till his assassination in 1835. On June 9, a day after the battle of Badli-ki-sarai, the rebels attacked Hindu Rao's House but were beaten back due to the arrival of fresh British reinforcements from Mardan. The next day, they made another attack on the rear of the British, who, in their turn, occupied Metcalfe House. The sepoys attempted to raise a battery on the Idgah, which overlooked Hindu Rao's House. A desperate action followed in which the rebels seemed to have gained the upper hand

but they did not press home the advantage due to lack of an able leader to guide them. Flagstaff Tower, a round two-storeyed building, was used as an observation post. The nearby mosque of the Pathan period and the observatory were used as picquet posts. The British plan of *coup de main* by blowing up two of the city gates was thought to be too risky and abandoned.

With the arrival of fresh reinforcements from Punjab, the strength of the British force at the Ridge had increased to six thousand six hundred. The rebel army had also been greatly strengthened with the arrival of the Bareilly Contingent under Bakht Khan on July 1 and 2. He now assumed command of the fighting forces in supersession of Mirza Moghal, who was appointed Adjutant General. The defeat in another skirmish which took place on June 23, however, gave rise to a feeling of insecurity, suspicion and even treachery in the Indian camp. The traders closed their shops and all business came to a standstill. Even provisions for the army could not be had. It was with great difficulty that the Emperor persuaded the merchants to open the shops but the soldiers were not amenable to discipline. They plundered several houses in Billimaran Mohalla and Paharganj, and looted some shops. Numerous petitions were submitted to the Emperor by the people alleging excesses by the troops and the princes. The Emperor issued orders that the princes would be treated like common men and punished. The situation in the British camp was no better. There were disquieting rumours of decreasing numbers of British troops. There were cases of treachery and three *Purbiahs* were hanged and the rest of the Company had to be disbanded. Besides, they lacked confidence in General Bernard. The latter, however, succumbed to excessive physical exertions and mental

strain on July 5 and was succeeded by General Reid. The rebels attacked Hindu Rao's House a few days afterwards and a fierce battle ensued. The rebels were pushed back but Chamberlain, the Adjutant General, who was the right hand man of General Reid, was among the slain. Reid soon afterwards retired and Archdale Wilson took over the command.

On August 14, Nicholson arrived, followed by his column of two thousand and four hundred infantry, six guns and some cavalry which sent a wave of joy and fresh enthusiasm in the camp. Nicholson was appointed Adjutant General with the rank of Brigadier-General. As soon as it was known that a siege train was on its way, the sepoys set out to intercept it. The movement of the rebels was, however, made known to the British through their intelligence and Nicholson charged them with two thousands cavalry and sixteen horse artillery guns near Najafgarh, some 16 miles from Delhi (August 25). The rivalry between Bakht Khan and Muhammad Ghaus Khan, Commander of the Neemuch Brigade, made a joint and planned attack impossible. Bakht Khan stayed at Palam while the Neemuch Brigade fought the battle single handed at Najafgarh. The rout was complete. The rebels fled towards Delhi leaving all the thirteen guns, which fell into the hands of the enemy. With the arrival of the siege train on September 4, the British commenced preparations for the final assault. Trenches were got ready near the extreme right of the British lines to serve as a protection against a sudden assault from the Lahore and Kabul gates. Perhaps it was the digging of this trench that led the rebels to announce a reward for all those who would carry it by assault. The British were able to occupy Ludlow Castle and Qudsia Bagh but so much resistance was offered by the rebels that it took them

four nights to construct three batteries, one in front of the Castle, another in the Old Custom House near the Water Bastion and the third in Qudsia Bagh. The completion of the first battery on September 10 cost 39 lives and these comprised the unfortunate poverty-stricken unarmed Indian workmen about whom Medley wrote: "With the passive courage so common to natives, as man after man was knocked over, they would stop for a moment, weep a little over their fallen friends, pop his body in a row along with the rest and then work on as before." On September 11, the assault was launched by the British and the batteries were able to breach the ramparts at two places. The assaulting troops divided into four columns under Nicholson, Brigadier Jones, Col. Campbell and Major Reid respectively. Reid's column met with fierce resistance and was pushed back to Sabzimandi. Nicholson, however, pushed on and captured the Mori Bastion and Kabul Gate. But his forces could not make any headway towards Burn Bastion as the sepoys fought for every inch of the ground. Major Jacob fell mortally wounded and Nicholson was also shot down. The second column led by Jones found it impracticable to advance beyond the rallying points of Nicholson's men. The third column, however, reached the Kashmire Gate, which was blown off, and the British troops penetrated as far as Jama Masjid. A steady fire from the mosque, however, kept them back. A part of the town was thus captured before the close of the day (September 14) but the losses were heavy. Eleven hundred and four men and sixty six officers were killed and wounded. The British captured the magazine on the 16th and the rebels had to evacuate Kishanganj. There was severe street fighting on the 17th when the common people bore the full weight of the struggle. Every street became a barricade and

bullets and stones were hurled. Every inch of the ground was fought for and there were hundreds of casualties. The British forces succeeded in establishing a line from Kashmire Gate to Urdu Bazar at the close of the day. On the 18th and 19th there were seven engagements at Chah Rahal and Ghulian near Jama Masjid. Burn Bastion fell on the night of September 19 and the Fort was entered on September 20 without any difficulty except that, as Kaye writes, "a sentry was found at each gate, with his musket on his shoulder, grim and immovable, prepared for his doom." Everybody found in the fort was shot dead. The Emperor had already retired with his family to the Qutb. The losses on both sides were heavy. The battle for Delhi cost the British three thousand, eight hundred and thirty seven men and officers killed, wounded or missing from May 30 to September 20. It is difficult to estimate the number of sepoys who laid down their lives. The total strength of the rebels was nearly 40,000. Hodson magnified it to 70,000.

RESTORATION OF BRITISH AUTHORITY

The rest of the story can be briefly told. Bahadur Shah and Zinat Mahal surrendered to Hodson at Humayun's tomb on September 21. Next day, Hodson arrested the princes—Mirza Moghal, Khizr Sultan and Mirza Abu Bakr—at Humayun's tomb and sent them to Delhi in a bullock cart. Soon after Hodson followed and overtook them near the Khuni Darwaza, where they had been surrounded by a large crowd. According to his own version he felt that if he did not kill the princes, the crowd would be able to rescue them. He ordered the princes to take off their upper garments and killed them one by one. "No reasonable man", writes Dr. R.C. Majumdar, "has ever attached the least value to the

excuse offered by Hodson for this brutal conduct, which, even English historians, not particularly critical of the terrors let loose upon the helpless citizens of Delhi, have described as an outrage against humanity". The three bodies were driven to Kotwali and stripped of all the clothes except a rag around their loins and laid on the stone slabs outside the building before they were buried. Twenty one princes of the royal family were hanged a little later. The Raja of Ballabgarh and the Nawabs of Gurgaon, Jhajjar and Farukhanagar met the same fate. Bahadur Shah was tried by a court martial for rebellion and complicity in the murder of Europeans. The court declared him guilty on all counts and he was exiled to Rangoon with his favourite wife, where he died on November 7, 1862.

Delhi's fate after the suppression of the rebellion deserves special reference. Describing the massacre at Delhi and the state of affairs after the capture of the city, Lord Roberts writes: "The march through Delhi in the early morning light of the 24th September, 1857, was a gruesome proceeding. Our way from the Lahore Gate by the Chandni Chowk led through a veritable city of the dead; not a living creature was to be seen." There was a suggestion, among others, by James Outram, to raze down the whole city which was happily not accepted; only houses and buildings around the Fort, where the British forces were to be satationed, were pulled down and the lofty walls around the city were partially lowered. Famous bazars—Khas Bazar, Urdu Bazar, Mohalla Balaqi Begum, Khanam-ka-Bazar—which, in themselves small townships, were destroyed beyond recognition, according to Mirza Ghalib, the famous Urdu poet, who was an eye-witness of the sack of Delhi. The area between Rajghat and Jama Masjid was levelled and the main gate

of the Dariba was pulled down. Another suggestion to level the great Jama Masjid to the ground was turned down by John Lawrence. All the important mosques, *viz.*, Jama Masjid, Masjid Fatchpuri and Masjid Kalan were, however, occupied by the British forces. Jama Masjid was restored to the Muslims after about five years on making a payment of Rs. 2 lakhs.

Many people had already fled from the city but thousands remained behind believing in their innocence. Orders were issued asking the people to quit the city. Ghalib wrote pathetically on December 5, 1857: "Don't take it as an exaggeration. The rich and the poor all have left the city. Those who remained were forcibly turned out of the city. Jagirdars, pension holders, the rich and the citizens have all been forced to leave the city. Nobody was allowed to enter the city without a pass." The whole city was given over to plunder. Prize agents had already been nominated for "gathering and receiving prizes after the capture of the city." For several days after the surrender, loot and murder went on and every native, the soldiers came across, was shot dead. Contemporary accounts testify to the brutality of the victors. Some 1400 residents were marched to the Yamuna where they were beheaded and their bodies thrown in the river. Many preferred death to dishonour, and killed their womenfolk before they shot themselves dead. Carhill, during one of his routine patrols, found 14 corpses of women in a back lane with their throats cut from ear to ear by their husbands. Some of the women jumped into wells; such in fact was the fate of the relations of the Raja of Dadri. Thus, lawlessness, murder and rapine went on for several days. T. Metcalfe set up a military court which tried hundreds of people—many of whom were sent to the gallows. To terrorise the citizens of Delhi,

gallows had been set up near the Kotwali in Chandni Chowk and five persons were hanged simultaneously. As Kaye writes: "Eight dead carts daily went their rounds from sunrise to sunset to take down the corpses, which hung at the cross roads and market places." He estimated that 6,000 people were thus summarily disposed of. Ghalib lamented: "Here neither law nor constitutional conventions are followed, whatsoever comes to the head of any administrator is the law of the place." Wilfred Scawen Blunt, who visited Delhi in 1883, was informed by the Loharu Chief that about 26,000 people were killed by soldiers, or hanged or shot or blown up during the eight months following the capture of the city.

There was hardly a house in the city which was not plundered. The house of the Nehrus in Bazar Sita Ram was ransacked to recover the Mughal princesses who were said to have taken shelter there. The Nehrus, however, refused to hand over the princesses even when they were threatened that the male members of the family might be hanged by the nearby neem tree. Instead, the Nehrus planned a hazardous and adventurous flight, one party under the guidance of Pandit Mohan Lal went to Ambala while the other headed by Kotwal Gangadhar Nehru settled at Agra. Even the places of worship were not spared and we have it on Griffith's authority that the British soldiers entered a small Hindu temple near Chandni Chowk, dug open the base of the idol and recovered huge quantities of treasures. Soldiers and their officers alike had their share of the booty; the spoils of some officers amounted to Rs. 2 lakhs. Apart from this huge amount appropriated by officers and soldiers, the prize money, which included jewels belonging to Emperors and Begums and cash, etc., according to Dr. S.N. Sen; amounted to Rs. 35,47,917/-. Thus, there remained

nothing but bare walls and empty houses in Delhi to which its residents, whose number had been considerably reduced due to the vagaries of cold and starvation, were asked to return after paying a fine, which amounted to 25% of the value of the real property in case of Muslims and 10% in case of Hindus. The city was made over to the civil authorities on January 11, 1858, and the Delhi Division was transferred from the North Western Provinces to the Punjab under Sir John Lawrence on February 9, 1858. In May, it was estimated that the population in the city was reduced to one fourth of its former number. The state of affairs in Delhi did not seem to have improved till November, 1858, when the Commander of the field forces, Major-General Penny, suggested to the Commissioner at Lahore the restoration of property to their owners. By an order of the Governor-General (December 29, 1859), the houses of the Muhammadans, which had been confiscated, were restored to them.

The events of 1857 brought the Company's rule to an end. India was henceforth to be governed by and in the name of Her Majesty. The seat of the Government remained at Calcutta and Delhi was relegated to a secondary position.

Immediately after the Great Revolt of 1857, Delhi figures as a centre of the Wahabi Movement (with its headquarters at Patna), which had as its aim the restoration of the Muslim rule in India after driving out the British. It was a Muslim saint of Delhi, Shah Waliullah (1702-60 A.D.), who first realised the danger to the Muslim rule in India from the traders from the West and began a "tirade for the regeneration of Islam". He was also said to have invited the Afghan ruler, Ahmad Shah Abdali, to Delhi to save the Muslims from the Maratha domination. Sayyid Ahmad of Rae Bareilly (1786-1831 A.D.); founder

of the Wahabi Movement in India, was greatly influenced by the teachings of Shah Waliullah and his son, Abdul Aziz, and started his crusade against 'infidel' rulers. Delhi acted as a sort of transit camp for the Bengali recruits bound for Sittana. The Chief Wahabi agents at Delhi were Umaid Ali, Maulvi Muhammad and Aziz Hussain. Reily, the Superintendent of Police on special duty, considered the latter to be the most dangerous enemy of the Government of Delhi.

During this period of oblivion, Delhi retained its importance mainly as a centre of the cultural life of northern India. Its historic monuments were another source of attraction; no visitor to India could possibly afford to miss a visit to the capital of the Great Mughals. Marchioness of Dufferin and Ava in her book *Our Viceregal Life in India* devotes many pages to Delhi's monuments which had enchanted her. Referring to the walls of the old city near Kashmere Gate she wrote: "The breaches made in the wall by our cannons are left in exactly the same state as they were on the day of the assault." This "World-famed city" to use Marchioness' phraseology, "which had been the capital of so magnificent an empire, the scene of so many dramatic episodes in the history of India, naturally claimed the special attention of the government." She added that "though change of time and circumstances no longer admit of Delhi being the centre and the headquarters of the administration, it must ever remain one of the chief ornaments of Hindustan and the home of numerous and influential community". She thought that the security of life and property and the impartial administration of justice were ample compensations to its inhabitants for the loss of the city's former liveliness and colour. The only other reference to Delhi during Lord Dufferin's viceroyalty is to a review of troops

on January 17, 1886. The number, equipment and martial appearance of the Indian regiments was more than a surprise to the foreign visitors, especially the Russians, who had assembled on the occasion. It was a "striking display", according to Dufferin. Though not the capital of India, Delhi enjoyed a peculiar position mainly because of its historical association and central situation and it is significant to note that Delhi was the venue chosen for all the three memorable Durbars held in subsequent years.

To Lord Lytton (1876-80) goes the **IMPERIAL POMP AND GLORY** credit for holding a magnificent Durbar on January 1, 1877, at Delhi to celebrate the assumption by Queen Victoria of the title of *Kaisar-i-Hind* (Empress of India). The idea was to "inaugurate a new policy by virtue of which the crown of England should henceforth be identified with the hopes, the aspirations, the sympathies and interest of a powerful aristocracy." The Durbar would also help to impress the princes, who, as Lytton said, "are easily affected by sentiment and are susceptible to the influence of symbols, to which facts very inadequately correspond." The venue of the Durbar was the plain along the historic Ridge where, for three months of 1857, fierce battles between the British and the Indians had taken place. No less than 79 ruling princes, 1200 civil servants, 14,000 splendidly equipped British and Indian troops took part in the great assemblage which was attended by about 68,000 persons. The festivities continued for a week. The Viceroy's procession from the railway station to the Flagstaff Tower, passing through Queens Road, Jama Masjid, Chandni Chowk, Lahori Gate and Kabul Gate, was a magnificent and impressive pageant. Mounted on

an elephant, accompanied by Lady Lytton, the Viceroy and staff were followed by the chief functionaries—civil and military—all seated on elephants, splendidly caparisoned. The streets were lined for many miles by the British and Indian troops. Exactly at half past twelve on the New Year's day (January 1, 1877), Lord Lytton took the central seat of honour "on a dais in front of a resplendent semi-circle of princes, grandees, courtiers, standard bearers in due order of rank and precedence" to hear the proclamation of the new title of the Queen as Empress of India read out by the tallest officer in the Indian Army, Major Barnes.

Twenty-six years later, on January 1, 1903, the Viceroy, Lord Curzon (1899-1905), to whom the idea of Imperial unity had a special appeal, arranged the second Durbar at Delhi to proclaim Edward VII as the King Emperor. The Durbar was no doubt planned on the model of the Durbar of 1877 but it was on a vastly larger and more gorgeous scale. Curzon took great pains to plan the whole show himself. Four times did he visit Delhi to inspect, revise and improve the arrangements of the function which was to last for 14 days, beginning with a State entry with its picturesque and imposing elephant procession. Lovat Fraser has given an eye witness account of the scene, "the solemn irresistible march of elephants, the swaying howdahs of burnished gold and silver, the proud maharajahs seated on high, the clanging bells, and the strains of martial music, the silent motionless enveloping troops, the uncountable crowds in radiant vestments and the majestic setting, the mighty cathedral mosque and the vast red fort and the umbrageous part between."

The route of the procession up to Fatehpuri was the same as was taken by Lord Lytton in 1876. From

Fatehpuri the route in 1903 was along Ahmad Pai (or Church) Road, Queens Road, Mori Gate, Rajpur Road, terminating at Flagstaff Tower. The Viceroy's camp was on the same spot as had been occupied by Lord Lytton, but whereas the former faced the Ridge, Lord Curzon's camp faced the opposite direction. The presence of the Duke and Duchess of Connaught lent colour to the whole function.

The investiture ceremony took place in the historic building of Diwan-i-Am in the Red Fort, while Diwan-i-Khas, converted into a super room with a covered passage, was used for the State Ball. Some decorations had been carried on the walls and ceilings of the Diwan-i-Khas during the visit of the Prince of Wales (later on King Edward VII) in 1876, but this vandalism was abominable to a person like Curzon who issued strict orders that these buildings should be left in their "original and simple beauty". This grand assemblage concluded with a review of 30,000 to 40,000 Indian and British troops under the command of Lord Kitchener. But an important addition was the opening of an Indian Arts Exhibition at the Qudsia Bagh outside the Kashmire Gate. It was meant to encourage the art industries in which the Indian workmen once excelled. Curzon was severely criticised by the Indian and British newspapers for the huge expenditure incurred on the holding of the Durbar.

The next Viceroy Minto's (1905-10) connection with Delhi was limited to his unveiling on March 30, 1906, of the statue of Nicholson (now removed), facing Kashmire Gate. Escorted by the Commander-in-Chief and his staff, all mounted on white horses, Minto rode into the enclosure and in a short address laid stress on the "British and Indian soldiers standing shoulder to shoulder to do honour to him."

**DELHI—
CAPITAL
OF INDIA**

On December 12, 1911, there was a third Delhi Durbar in the presence of George V and the Queen. There was, however, a criticism of the Durbar in the Indian as well as in the foreign press. *The Labour Leader* (June 12) called it "a burning shame and abominable scandal." "Whilst the miserable ryot lives on a pittance which a tramp in this country would scorn", it added, "the Indian Government has the callousness to squander a million sterlings on a spectacle of barbaric pomp and magnificence in order to pander to the oriental instincts of the lordings and princes, the Rajas and Maharajas of India and this is called statesmanship." *The Irish World of New York* (December 16, 1911) criticized this huge expenditure when thousands were dying in India due to famine and plague. *The Bande Mataram* forecast the doom of the English rule as "Delhi has always destroyed the race which presumes to celebrate its pageants within its walls for three generations. The hour of the English race is, therefore, struck."

At this great Durbar, the King Emperor, George V, made the historic announcement about the transfer of the capital of India from Calcutta to Delhi. Many reasons had been advanced for the transfer of the capital. Calcutta was thought to be geographically ill-adopted; the development of the railway system made it no longer necessary for the seat of the government to be upon the sea-board; the changed conditions of the British rule in India would keep the Viceroy busy with matters of purely Imperial interest and the subordinate governments would become more autonomous in their administration. So Delhi, with its central position and its historical associations, was considered to be the most suitable as the capital of the quasi-federal empire. But what weighed most with the Govern-

ment, as stated in their confidential note (from Governor-General in Council to the Right Hon'ble Marquis of Crewe, dated August 25, 1911), was perhaps "the peculiar political situation which has arisen in Bengal since the partition makes it eminently desirable to withdraw the Government of India from its present provincial environments." Once this decision was taken, it said, there could be "no manner of doubt as to the choice of the new capital. On geographical, historical and political grounds, the capital of the Indian Empire should be Delhi. The political advantages accruing from the transfer of the capital could not be over-estimated. Delhi was still a name to be conjured with. It is intimately associated in the minds of the Hindus, with sacred legends which go back even beyond the dawn of history.... To the Muhammadans it would be a source of unbounded gratification to see the ancient capital of the Mughals restored to its proud position as the seat of the empire."

The city of Delhi, with a small surrounding area of 557 square miles in all, was formed into a small province under a Chief Commissioner, who was made directly responsible to the Central Government. Montagu, who visited India as Secretary of State in 1917-18, was, however, not happy over the choice of Delhi as capital. He regarded it administratively inconvenient. "I am not at all sure", he wrote, "that we shall not have to reconsider Delhi and take some other place like Dehra Dun.... Nasik would be even better where we might stop all the year round. But how are we to leave another unfinished capital at Delhi? How can we undo the city that the King-Emperor founded? Are we still to spend our 6 millions on a mistaken capital?" Many years later, a high British official, Sir Verney Lovett, also lamented the

decision of the transfer of the capital from Calcutta to Delhi which he described as 'unfortunate'. "The Viceroy and his Councillors, Executive and Legislative, have left a big cosmopolitan and partly Europeanized city, where even if one section of the inhabitants becomes disaffected and gives trouble", he said, "it is balanced and countered by other sections, to dwell among a comparatively small, ignorant, and backward population of little variety, easily impressed by fiction and exaggeration."

Thus from a mofussil town, mainly busy in money-making, Delhi was changed into an Imperial capital by royal proclamation. Temporary buildings were erected in the old civil lines north of the city in 1912 and the Viceroy was lodged in a building beyond the Ridge, where the besieging English army had once encamped. A new site, previously called Raisina, about 2½ miles to the south of the northern wall of Shahjahanabad, was selected for the new capital which was planned by Sir Edwin Lutyens and Sir Herbert Baker. Its construction was delayed due to the First World War and was formally opened in 1930, though it had been in occupation some years earlier.

POLITICAL AWAKENING

With the transfer of the capital, Delhi naturally became a centre of political activities and two important papers *Comrade*, an English Weekly (circulation 8,500 copies) and *Hamdard*, an Urdu Daily (circulation 3,000 copies) were started in 1912-13, by Maulana Muhammad Ali. A branch of the Indian Home Rule League (founded by Mrs. Annie Besant) was opened in Delhi in September, 1916, which, in fact marks, "the entry of the provincial local man"—as a confidential memorandum submitted by the Chief Commissioner of Delhi in April, 1919, put it

“into the all India political arena.” The Indian National Congress had also realised the political importance of Delhi and the Calcutta Congress (1917) decided to hold its next session in Delhi.

Sharp differences of opinion had arisen at the Calcutta Congress (presided over by Mrs. Annie Besant) over the Montagu-Chelmsford Reforms Scheme. Moderates like Surendranath Banerjea were in favour of accepting the reforms but the extremists were strongly opposed to it. Bal Gangadhar Tilak, however, could not come back in time from England, where he had gone in connection with a libel case against Valentine Chirol, and, therefore, the Delhi session was presided over by Pandit Madan Mohan Malaviya. The Delhi session was attended by over 5,000 delegates. For the first time perhaps about 1,000 farmers attended this session. Pandit Malaviya had a difficult time in maintaining at least an outward show of unity in the Congress ranks. The resolution reaffirming the decision of the Special Bombay Conference that the Montagu-Chelmsford Reforms were disappointing and unsatisfactory was carried by a large majority. Strong protests were made against the Rowlatt Report and India's right to self-determination and immediate Home Rule was asserted.

REVOLU- TIONARY ACTIVITIES

The disaffection in Bengal, an aftermath of the partition of the province, had led to revolutionary activities by the youth which found a ready response in Punjab. In Delhi, too, there had been a considerable unrest since 1907, the population of Delhi was characterised by the British as ‘turbulent’. It was the view of the British authorities that “as long as the guns of the Fort (Red Fort) are pointing down the Chandni Chowk they remain quiet, but once

remove those guns and the temptation to lawlessness and outbreak will be irresistible." Branches of revolutionary societies had also been opened in Delhi. Rash Behari Bose, then a head clerk in the Forest Research Institute, Dehra Dun, was the central figure while Amir Chand (teacher in the Cambridge Mission High School, Delhi), J.N. Chatterji, and Dina Nath were his associates. "They were", to quote the Sedition Committee Report (1918), "thinking of planning a huge action that should shake the entire world." The opportunity was afforded on the occasion of the State entry of Lord Hardinge and Lady Hardinge when they were proceeding in procession on an elephant while passing through Chandni Chowk, a bomb was thrown from near the premises occupied by the Punjab National Bank, near Dhuly Katra. It exploded in the howdah, killing one of the attendants and injuring the Viceroy, who, after some time, lost consciousness, and the procession had to be reformed. The perpetrators of the outrage could not be traced in spite of the best efforts of the police. Five months later, however, the disclosures made in a Lahore Bomb Case, to quote the Sedition Committee Report, "inspires a strong suspicion that they (accused) themselves contrived the Delhi Outrage", and were responsible for the distribution of inflammable material received from Calcutta. On the basis of this vague evidence, Basant Kumar Biswas, said to be the "real author of the outrage", Amir Chand, Abad Behari and Bal Mukand were convicted and sentenced to be hanged, two of them merely because of the membership of the secret conspiracy and not for actual participation in the crime, and two others to seven years rigorous imprisonment each. But Rash Behari Bose, said to be the brain behind these plots, escaped to Japan. In May, 1915, Amir Chand, Abad Behari and

Bal Mukand were hanged in Delhi and Basant Kumar Biswas in Ambala. Dina Nath turned an approver.

ROWLATT BILLS AND THEIR REPERCUSSIONS The infamous Rowlatt Bills which made their appearance in February, 1919, helped further to aggravate the already tense political atmosphere. There were a number of protest meetings in Delhi when measures were being discussed in the Imperial Legislative Council. The local papers *Vijay*, *The Congress*, *Qaum* and *Inqilab* were vociferous in their attacks on the measures which were regarded as "unjust, subversive of the principles of liberty and justice and destructive of the elementary rights of an individual." In pursuance of his policy to launch a nation-wide satyagraha in case these measures became law, Mahatma Gandhi paid a visit to Delhi in the first week of March and formed a local *Satyagraha Sabha* consisting of Dr. M.A. Ansari, Swami Shraddhananda, Hasrat Mohani, Shankar Lal and others. The Rowaltt Bill was passed on March 18, 1919, by official votes and the Viceroy, Lord Chelmsford, signed it after midnight in the building now known as the Old Secretariat, where the Viceroy's Council used to meet (and where the Viceroy's office was located). The news spread like wild fire. Four members of the Viceroy's Imperial Legislative Council, including Pandit Madan Mohan Malaviya, President of the Congress, and Mr. M.A. Jinnah, President of the Muslim League, resigned as a protest against the passage of the Bill. There was a hartal on March 30. "The universal character of the hartal, it must be confessed", according to the memorandum by the Chief Commissioner, Delhi, on the Delhi disturbances, April, 1919, was "a surprise to officials as it was also apparently to the organisers." Large processions made their appear-

ance in all parts of the city. Logs were placed in the ways of tramcars and travellers in trams and other vehicles were compelled to alight and go on foot. A collision took place between the demonstrators and the police. According to the Hunter Committee Report, the scuffle ensued as a result of the crowd insisting upon the closing of a railway refreshment stall. The Railway Police intervened and arrested two persons. This infuriated the crowd who refused to disperse and demanded the release of the arrested persons. Firing was resorted to by the police resulting in many casualties. The police opened fire again on a procession near the Queens Garden, Chandni Chowk, which was led by Swami Shraddhananda, who bared his chest before the military when they threatened to shoot him. There was unprecedented fraternity between the Hindus and the Muhammadans; and it was to attend the funeral service to the martyrs that thousands of Hindus went to the Jama Masjid, where they were admitted courteously. Mahatma Gandhi tried to enter Delhi on April 7, but was arrested near Palwal and sent back to Bombay under police escort. There was again firing on April 17, near the Billimaran Street, where 18 persons were said to have been wounded, two of whom died subsequently.

Delhi appeared to be the centre of the trouble from where disturbances in Punjab and other parts of Uttar Pradesh were promoted. The Punjab Government informed the Government of India that not only Delhi radiated sedition but that it was the principal source of inspiration for local agitators in districts around. Col. Powney Thompson, the Commissioner of Multan, wrote that "even in Multan people were watching Delhi which is important not only as a historic and present capital, but as the centre of the present disturbances."

The Government of India was urged to declare martial law in Delhi for "if Delhi is not brought to heels now, there will be troubles there sooner or later and sooner rather than later."

NON-COOPERATION MOVEMENT AND KHILAFAT AGITATION Owing to its history, its size and its importance as a railway centre and an advanced base of foreign piece goods and other wholesale trade, the Hunter Committee Report added, "the city presented itself as an ideal and as an inevitable centre for every form of propaganda, good or bad." The Jallianwala Bagh Tragedy (April 13, 1919), which resulted in the death of over one thousand persons due to military firing at Amritsar, left no alternative for the Indian National Congress, as Gandhiji said, but to resort to a policy of "progressive non-violent non-cooperation." Added to it was the Khilafat wrong, i.e., the pledge given by Lloyd George, the British Prime Minister, to the Indian Muslims that after the termination of the War the British Government would see to it that the holy places of Islam remain under the suzerainty of the Khalifa (Caliph) of Turkey, was not honoured. It made the Indian Muslims indignant. A society called *Khuddam-i-Kaaba* was formed in Delhi to espouse this cause. Gandhiji, who attended the first All-India Khilafat Conference held in Delhi on November 23, 1919, advocated a joint Hindu-Muslim campaign to secure not only the Khilafat but to remove other grievances. He proposed at this conference for the first time his plan and technique of non-cooperation. Resolutions were passed to boycott British goods, to refuse to cooperate with the government and to send deputation to England (and if necessary to America) to enlighten the public there about the Indian grievances. The scheme

for this first satyagraha, it will be interesting to recall, was formulated at Delhi in the house of Principal Sushil Rudra of St. Stephen's College, where Gandhiji was staying. It was during these days that Hakim Ajmal Khan, the veteran leader, gave up his title of Shafa-ul-mulk. The Imam of Jama Masjid, who did not follow suit, was condemned by his co-religionists.

Delhi became an important centre of Khilafat agitation (the prominent leaders being Dr. Mukhtar Ahmad, Hasrat Mohani, Mufti Kifayat Ullah and Moulvi Ahmad Sayyed). Boycott of foreign goods as well as of elections to the reformed councils, withdrawal from Government service and *hijrat* were openly preached. To show their resentment against the treatment meted out to India after the termination of the war, the famous Gul-Firoshan fair at Mehrauli was not celebrated. With the launching of the Non-cooperation Movement, all the important leaders of Congress in Delhi, including Dr. Ansari, Shankar Lal, Asaf Ali, Deshbandhu Gupta, were put behind the bars, the only exception being Hakim Ajmal Khan. In spite of the arrest of these leaders, the boycott of the Prince of Wales during his visit to Delhi was a complete success. It was in that very year that Hakim Ajmal Khan presided over the memorable session of the Congress at Ahmedabad, C. R. Das, the President-designate having been arrested. This was the first time that a Delhi leader presided over a Congress session.

COMMUNAL DISTURBANCES The Non-cooperation Movement was suspended on February 12, 1922, owing to the massacre at Chauri Chaura (February 4, 1922) and the riots which broke out in Madras in connection with the visit of the Prince of Wales. Among those who disapproved of this decision were,

Pandit Motilal Nehru and Lajpat Rai, who wrote long letters from behind the bars protesting against Gandhiji's decision. When these letters were read out at an informal gathering at Dr. Ansari's house, they created a great stir. When a session of the All India Congress Committee was hurriedly called to ratify the decision, loud protests were raised by the delegates from Bengal and Bombay and even a censure motion was moved against Mahatma Gandhi which obliged him to accept the position that individual civil disobedience might be allowed with the permission of the Provincial Congress Committees.

There was a growing feeling among a large number of Congressmen that the boycott of the Councils (under Montagu-Chelmsford Reforms) was a mistake. At a special session of the Congress held in Delhi in September, 1923, under the presidentship of Maulana Abul Kalam Azad, the Congress affirmed its adherence to the principles of non-violent non-cooperation but at the same time declared that "such Congressmen as have no religious or other conscientious objection against entries into legislatures are at liberty to stand as candidates and to exercise their right of voting at the forthcoming elections and this Congress, therefore, suspends all propaganda against entries into legislatures." C. R. Das declared at this session that he was going into the Councils to end them and to "hurl non-cooperation on the bureaucracy from within and from without." However, with the suspension of the Civil Disobedience Movement, the zeal with which the people were prepared to fight the battle of freedom disappeared. Communal riots broke out at many places including Delhi, Lucknow, Nagpur and Allahabad. Severe fighting between the Hindus and Muhammadans in Delhi from July 11 to July 15 resulted in many casualties. Greatly mortified at the outbreak of communal frenzy,

Gandhiji resorted to 21 days' fast at Delhi (September 18) with the avowed object of "self-purification" as he called it. C.F. Andrews in his editorial in *Young India* stated "at the foot of the Ridge at Delhi on the farther side away from the city is a house called 'Dil-khush' or heart's joy, where Mahatma Gandhi had been keeping his fast. Above the house stands out the historical Ridge itself with its crumbling ruins, telling many battles in days gone by." Representatives of all communities—Dr. Annie Besant, Swami Shradhdhananda and C. R. Das—met in a conference at Delhi (September 26, 1924), presided over by Pandit Motilal Nehru, to find ways and means of putting a stop to the evil of communal disturbances. The Conference passed a number of resolutions pleading for toleration of each other's religious beliefs; they urged freedom of expression and practice with due regard to the feelings of others. The Conference also established an All-India Panchayat, with Mahatma Gandhi as Chairman, for the purpose of conciliation between the two communities. The chief significance of this Conference, according to Asaf Ali, lay in the fact that for the first time the intellectual leaders of all Indian faiths agreed to take steps to restore communal harmony. Unfortunately, however, one of the sponsors of the Conference, Swami Shradhdhananda, who was convalescing after a serious attack of pneumonia, fell a victim on December 23, 1925, to a cowardly attack by a Muslim—Abdul Rashid—who, under the guise of seeking spiritual enlightenment from Swamiji, had secured admittance into his room. Gandhiji called him a martyr who never quailed before danger and was bravery personified. A few months earlier had died another stalwart of the freedom struggle in Delhi, Principal Sushil Rudra of St. Stephen's College, whose loss Gandhiji mourned in *Young India* (July 9, 1925).

**THE SIMON
COMMISSION**

Communal disturbances dealt a temporary blow to the freedom movement from 1923 to 1927 but the arrival of the Simon Commission changed the trend of events. The famous Delhi leader, Dr. Ansari, was the President of the Congress and under his able guidance the boycott of the Commission was a great success not only in Delhi but in the whole of the country. In Delhi, a large crowd assembled with black flags on February 29, 1927, to protest against the arrival of the Commission, broke through the barriers and shouted insults at the members. There were, however, some tragic events such as the lathi charge on Lala Lajpat Rai at Lahore and Pandit Jawaharlal Nehru and Pandit Govind Ballabh Pant at Lucknow. Lala Lajpat Rai's end was hastened by the nervous shock perhaps as also by the injuries caused by the lathi blows and "this feeling swept away whatever hope remained of breaking the boycott." The boycott of the Commission was not, however, complete and an all-party Conference which met at Delhi in March, 1928, to offer a united front to the Commission, also did not achieve any result.

The Simon Commission, however, only helped to increase the resentment. Its boycott resulted in official reprisals on the one hand and the Nehru Report on the other. The Congress, in 1929, proclaimed independence for India as its goal, and the negotiations with the Government having failed, authorised its executive to prepare a plan of resistance, including Civil Disobedience.

**BOMBS THROWN
IN THE CENTRAL
LEGISLATIVE
ASSEMBLY**

In this state of tension two young revolutionaries—Bhagat Singh and Batukeshwar Dutt—created a sensation by throwing two bombs in the Central Legislative Assembly at Delhi (April 8, 1929) when the

Public Safety Act and the Traders Dispute Act were on the anvil and which the Government intended to pass against all opposition of the press, the platform and even the Congress bloc of the Central Legislative Assembly. Nobody was hurt; the bombs were not meant to hurt anybody. This was done, as Gandhiji said, to voice the popular sentiments and strike a note of warning. The Central Legislative Assembly was purposely chosen for this demonstration as it had been used by the Government repeatedly to flout the national demand and had become a symbol of India's humiliation and helplessness. Bhagat Singh and Batukeshwar Dutt were sentenced to transportation for life at the trial held in Delhi on June 12, 1929. A few months later (December 23, 1929), there was an unsuccessful attempt at derailment of the Viceroy's special train near Nizam-ud-din, a few miles from Delhi.

NON-COOPERATION MOVEMENT In 1930, Non-cooperation reappeared with Gandhiji as leader. Boycott of foreign goods, principally cloth and the propagation of swadeshi and support to indigenous industries, became the Congress creed. The movement was formally launched by Gandhiji with a march to Dandi on March 12, 1930, to inaugurate the breach of the salt laws. Delhi, as usual, played an important part in the struggle. The news about Gandhiji's arrest (May 5, 1930) led to a hartal in Delhi; almost all the shops, including those of the Muslims, were closed. A procession was formed, which marched to the District Magistrate's Office at Kashmire Gate, where the civil and criminal courts and the treasury and police offices were picketed by women volunteers dressed in red. In the scuffle that ensued between the police and the picketers, about 40 persons were wounded. Troops had to be

called in. There was serious trouble near the Kotwali where the police opened fire. Four persons were killed during these riots and 119 injured. A large number of arrests, including those of Deva Das Gandhi, Lala Shankar Lal, Deshbandhu Gupta and Chaman Lal were made and a procession of flags was carried out which the police dispersed after a lathi charge. Satyavati, grand-daughter of Swami Shraddhananda, and leader of the lady volunteers enrolled for the picketing of liquor and foreign cloth shops, was also arrested. The Delhi merchants responded by suspending all trade in foreign cloth. There were a large number of arrests in August, September and November, 1930, in Delhi in connection with the Satyagraha. The arrest of Shrimati Nalini Sen Gupta, wife of the Acting President of All India Congress in Delhi, led to complete cessation of work and as a foreign observer wrote: "The hartal was blazing in all its glory—street-lights switched off, tram-cars stopped, shops closed." A bulletin issued by the office of All India Congress Committee in January, 1931, paid tributes to the women of Delhi for their "heroism and sacrifice which has in no way been less than that of men." The Lahore female jail was full of Delhi women of respectable families.

**DELHI
CONSPIRACY
CASE**

The revolutionaries in Delhi, however, could not be overawed by official repression and the Hindustan Socialist Republican Army, a revolutionary body, with its headquarters at Delhi, continued its activities. Chandra Shekhar Azad, Bhagwati Charan, Yash Pal, Dhanwantri and Kailashpati were the leading persons and they were in contact with the U.P., Rajasthan and Howrah group of revolutionaries. They committed armed dacoities in many places and collected funds.

Kailashpati was arrested in October, 1930, and made a full statement; Dhanwantri was arrested in Chandni Chowk in December and other arrests followed. A conspiracy case was instituted in Delhi before a special tribunal with Kailashpati as an approver. The trial dragged on for seven months but the case was later on withdrawn. Of the 14 accused, two were interned under regulation III of 1818, four were released and eight charged with specific offences. Azad, Yash Pal and some others again escaped arrest.

The year 1931 saw the Civil Disobedience **GANDHI-IRWIN PACT** Movement in full swing. At a crucial moment, when the Movement was gaining nation-wide support, Delhi suddenly became the venue for peace parleys. Prolonged negotiations followed between Mahatma Gandhi and Lord Irwin, the Viceroy, and an agreement between the Congress and the Government, better known as the Gandhi-Irwin Pact, was hammered out after 15 days of strenuous talks (March 5, 1931). Only a few days later, however, Delhi, in fact the whole country, plunged into grief when Bhagat Singh and his two comrades were executed on March 23, in Lahore. Delhi observed complete hartal. Breaches in the Gandhi-Irwin Pact began to widen immediately after the departure of Lord Irwin on April 18. What Irwin had agreed to, his successor to the Viceroyalty, Lord Willingdon (1931-36), disowned. The clash was renewed more vigorously when Gandhiji returned after participating in the Round Table Conference in London. Pandit Jawaharlal Nehru and Khan Abdul Ghaffar Khan had already been put behind the bars. Mahatma Gandhi and Sardar Patel were arrested on January 4, 1932, and the second Civil Dis-

obedience Movement was launched. The Congress was declared an unlawful body. Delhi stood firmly, as usual, by the side of the Congress and even became the venue of a session of the Congress in the month of April, 1932. The police were vigilant. Police guards had been posted on all sides within a radius of 30 miles of Delhi and the sale of railway tickets for stations in that area stopped. The kuchha roads were blocked and guarded by the police. A large number of delegates, including the President-elect, Pandit Madan Mohan Malaviya, were arrested on their way to Delhi. In spite of all these measures, as its official historian, Dr. Patabhi Sitaramayya, writes, the Congress session was held under the Clock Tower in Chandni Chowk. About 500 delegates found their way to the meeting place. The police, suspecting the announcement regarding the place of meeting as a mere ruse, were looking for the delegates somewhere else in New Delhi, and others were busy dealing with a procession of Akalis elsewhere. Before the police could arrive in Chandni Chowk in sufficient numbers, the delegates had assembled and commenced business. It is said that Seth Ranchooddas Amritlal of Ahmedabad presided. The annual report was presented and five resolutions were passed unanimously. The proceedings had hardly lasted five minutes when the police arrested most of the participants. Following this, batches of delegates presented themselves for arrest. Processions were continued in the afternoon and till late in the evening. The total arrests of the day were about 800.

THE SWARAJ PARTY

the Congress

For the next two and a half years the Congress remained in the wilderness. The year 1934 saw radical changes in politics. An increasing number of

Congressmen came to hold the view that a programme of entry into the legislatures was necessary to find a way out of the existing "stalemate." This view found expression in a move to summon a conference of Congress leaders to take stock of the political situation in the country and consider a reorientation of the Congress policy. The Conference, which was attended by about forty delegates, representing all provinces, was held on March 31, 1934, under the Presidentship of Dr. M.A. Ansari in his house in Daryaganj in Old Delhi. It decided to revive and reconstitute the Swaraj Party. Dr. Ansari was appointed President of the Provisional Committee to draw up the constitution and programme of work for the party. He succeeded in getting the support of Gandhiji to his proposal that a dual programme, i.e., a fight both from within and without the legislature, would remove political inertia and sullen discontent among the intelligentsia and the people.

Delhi was the scene of two acts of bomb-throwing during 1935. On September 30, a bomb exploded in the New Delhi Post Office and on October 20, a bomb was thrown from the over-bridge on the New Delhi Railway Station and exploded close to two Europeans, who were standing near the Frontier Mail. A small group of people, with no outside connection, was found to have been responsible for these two incidents.

Delhi was plunged into grief on the sudden passing away of Dr. M.A. Ansari on May 10, 1936, while on his way from Mussoorie to Delhi. There were spontaneous hartals and meetings mourning the loss of the leader.

PROVINCIAL AUTONOMY

The acceptance of office by the Congress in the provinces, under the Government of India Act of 1935, raised certain problems which were discussed at length by the

All India Congress Committee which met on March 18, 1937, at Delhi. They formulated the basic Congress policy in regard to the constitution and laid down the programme to be followed by the Congress members of the legislatures, both inside and outside these bodies.

In the years preceding the Second World War, "the leftist trends began to emerge perceptibly in the broad periphery of the national movement." On September 22 and 23, 1938, the new All India Kisan Congress held its first session in Delhi under the Presidentship of Swami Sahajanand Saraswati. The All India Trade Union Congress also met in New Delhi on the 1st January. The question of accommodation of left wingers, whose views differed from the official policy of the Indian National Congress, assumed urgency. The All India Congress Committee, which met in Delhi in September, 1938, clearly indicated the shape of things to come. When the leftists walked out after a heated debate, Mahatma Gandhi suggested for the first time that the leftists ought to leave the Congress.

'QUIT INDIA' MOVEMENT

The Congress Working Committee met in Delhi on September 15, 1939, soon after the Second World War broke out.

On Gandhiji's advice, the Working Committee urged on the British Government the declaration of Indian independence. The demand was repeated when the Working Committee met again in Delhi on July 3, 1940, after the fall of France. The scheme of individual satyagraha launched by the Congress under the guidance of Gandhiji as a symbolic protest against the continuance of British rule in India was so formulated as not to interfere with the war efforts of the Government

of India. The refusal of nationalist India to co-operate with the British war effort brought about repression. In Delhi, 39 persons were arrested and a fine of Rs. 2,050 was imposed. At one stage of this phase of the movement, Gandhiji even contemplated that the non-arrested satyagrahis should march to Delhi on foot, carrying on anti-war propaganda on the way. As the crisis deepened, Sir Stafford Cripps arrived in Delhi on March 23, 1942, with British Cabinet proposals. Gandhiji held talks with him on March 27, and finding little hope for settlement, left Delhi on April 4. A meeting of the Working Committee presided over by Maulana Azad was held in Delhi. The British proposals were turned down. Events moved fast to a crisis in the following months. The demand for the withdrawal of the British from India began to grow in view of the Allied failures in Malaya, Singapore and Burma, and the impending invasion of India by the Japanese. The wholesale arrest of the Congress leaders, after the passing of the 'Quit India' resolution by the All India Congress Committee at Bombay on August 8, 1942, which demanded the immediate withdrawal of the British from India, infuriated the people. The disturbances started in Delhi early in the morning of August 9. There was a complete hartal in the city. The workers of Birla and Delhi Cloth Mills went on strike. A huge procession of demonstrators paraded the various parts of the city. They broke through the police cordon and infiltrated into Connaught Circus. The situation became so grave that British troops were called out to stand by. A post office in Paharganj was broken into (August 12, 1942). Five municipal terminal tax outposts in Old Delhi were reported to have been looted or burnt. The Income Tax Office at Tis Hazari, a post office and A.R.P. post near Sabzimandi were also set on

fire. Chandni Chowk, the city's business quarter, was deserted; it was heavily guarded by the armed police and British troops, including paratroopers. Extensive damage was done to property in Karol Bagh and Paharganj areas. Lathi charges, firing and indiscriminate prosecutions became the order of the day. Thirteen persons were killed by police firing, according to an official version. There was no slackening of the movement in the following months. Schools and colleges, Delhi Cloth Mills, and the houses of four members of the Viceroy's Executive Council were picketed. The Council House was the main target and there was picketing by young girls who refused to move. There were firings on September 7, September 9, and again on October 2, when a procession near Chandni Chowk refused to disperse even after severe lathi charges. The arrests up to September 19, 1942, in criminal cases arising out of the disturbances totalled 241 in Delhi. A police abstract of October 3, 1942, states: "outwardly the situation appears to be quite normal but a strong under-current of anti-British feeling is persisting and it may burst out any moment in the city." The District Magistrate threatened to impose collective fine upon the inhabitants of the localities where "violence occurred and particularly the houses in which rioters were sheltered." There was firing again in the second week of October in Chandni Chowk, resulting in the death of one and the wounding of half a dozen persons.

THE I.N.A. TRIAL

If Delhi was disturbed in 1942 after the arrest of the national leaders, it may be said that it was shaken to its depths when Gandhiji undertook a fast in prison in February, 1943. The Indian leaders of all shades of opinion held meetings in Delhi, prayed for the

safety and long life of the Mahatma and sent a cablegram to world leaders for intervention and his immediate release. Some members of the Viceroy's Executive Council such as H.P. Mody, M.S. Aney and N.R. Sarkar resigned as a protest against the Government's failure to release Gandhiji. The fortunate ending of Gandhiji's fast once again drew pointed attention to the unresolved political stalemate in India. The Viceroyalty of Lord Linlithgow (1936-43), though the longest since the Great Revolt of 1857, piled up only a cumbersome record of frustration and futility; Lord Wavell (1943-47) inherited an unenviable legacy. The dark clouds of mutual bitterness and distrust spread far and wide. They spoiled the efforts made by the Viceroy at Simla in 1945 to reconstitute his Council with a large number of Indian members. The rift between the rulers and the ruled was brought out most prominently by the Indian National Army trial, which began in Delhi in November, 1945. The trial showed how the Indian National Army was formed outside India and how it functioned under the command of Netaji Subhas Chandra Bose. *Dilli Chalo* ("March on to Delhi") was a battle cry for this national army, so redolent of history, and to hoist the national flag on the ramparts of the Red Fort was their burning desire. By a curious irony of fate, some of its leaders, all ex-officers of the Indian Army, had to face trial in the historic Red Fort, where the last Mughal Emperor, Bahadur Shah, had faced the British Court Martial 87 years earlier. On November 5, at 10.15 a.m. the court martial began in a hall formerly used as a dormitory in a barrack in the Red Fort. Long before the trial was due to begin, a crowd collected across the main road outside the Red Fort, carrying placards "Save the I.N.A. Patriots" and "Patriots, not Traitors." Cries of "Jai Hind" rent the

sky. The Delhi Police cordoned off all approaches to the Red Fort while the entrances to the Fort and the Circuit House were all guarded by the British Military Police. In the nearby tents additional police force was kept in reserve. Strict scrutiny was made of the people entering the court. The press, as well as members of the public, who were to attend the trial, were checked at several places. Shrimati Sarojini Naidu, Master Tara Singh, Sir Frederick James and Sardar Mangal Singh were among the members of the public, who attended the court martial. The accused—Captains Gurbaksh Singh Dhillon, Shah Nawaz Khan and P.K. Sehgal—were in their uniforms without any mark of rank. Pandit Jawaharlal Nehru, donning the barrister's robe for the first time in 22 years, sat along with the other defence counsels—Sir Tej Bahadur Sapru, Bhulabhai Desai, Asaf Ali and Dr. K.N. Katju. Soon after, there started a nation-wide agitation for the suspension of the trial, which gradually developed into a mighty movement for the release of the country from the bondage.

**INDIA GAINS
HER FREEDOM**

The Labour Government, which was now in office in Great Britain, sought to redeem its promise of self-rule for India. The Cabinet Mission arrived in India in February, 1946. In September, the Congress decided to join the Interim Government. On December 9, a Constituent Assembly, composed almost entirely of Congress members (the Muslim League having boycotted), met in the Parliament House, New Delhi, to begin, in Pandit Jawaharlal Nehru's words, "the high adventure of giving shape, in the printed and written word, to a nation's dream and aspirations."

A new and dynamic factor was introduced when Lord

Mountbatten succeeded Lord Wavell (March 24, 1947) to implement Attlee's assurance that Independence would be granted to India by a date not later than June, 1948. The Viceroy summoned to Delhi all front-rank political leaders, including Gandhiji and Jinnah, in his endeavour to find a solution to the vexed Indian problem. The plan of June 3 was grudgingly accepted. Lord Mountbatten explained in a broadcast that "the only alternative to coercion is partition." Freedom and partition came hand in hand on August 15, 1947. At the last stroke of midnight, August 14, the members of the Constituent Assembly pledged themselves to the service of the nation "to the end that this ancient land shall attain her rightful place in the world and make her full and willing contribution to the promotion of world peace and welfare of mankind." The oath of office was taken at midnight and marked "the legal end of the Indian Empire and the birth of its successors." There was tumultuous joy all over Delhi. Demonstrations of joy and affection by the citizens overwhelmed Jawaharlal Nehru and other Congress leaders. While driving in State in Delhi, Lord and Lady Mountbatten were also greeted by enthusiastic crowds with prolonged and loud cheers.

The bitterness and sorrow over the **AFTERMATH OF PARTITION** partition was felt keenly. The fate of the minorities in the areas directly affected by partition began to hang precariously in the balance. There began an orgy of murder and arson leading to the evacuation of the minorities en masse. As the panic-stricken people driven from Pakistan began to pour into the city of Delhi, an atmosphere of nervousness and apprehension settled down on the capital.

The seat of Indian Government could not escape riots, which broke out on September 4, 1947. The uprooted millions from West Pakistan, who poured into the city, were in a state of terrible mental tension. They had seen their near and dear ones hacked to pieces, women abducted, properties looted and houses consigned to flames. Their minds were filled with wrath and they were eager to wreak vengeance.

For some time only a handful of troops were available in the capital and the District Magistrate, in order to preserve peace, had imposed curfew from August 28 to September 1. Though the old city looked calm and peaceful (from August 28 to September 1) under an extended curfew, the explosion of a bomb in a locality in Karol Bagh was the signal for the outbreak of riots of an unprecedented nature. Incidents of looting, arson and killing were reported from many parts of the city. The most disturbed areas were Sadar Bazar, Sabzimandi, Paharganj and Karol Bagh. The situation in New Delhi also deteriorated to a considerable extent. A number of shops were looted in Connaught Place and there were stabbing cases. Arson became the order of the day. In the prevailing insecurity, the Central Government employees did not attend offices. The telephones worked fitfully and the mails were not delivered for two days. The airports suffered from insecurity and air services were disrupted. Food, milk and vegetables became scarce. To the credit of the citizens of Delhi, it must be said that the majority of them did not show religious intolerance; many individuals and institutions came forward to protect the helpless and the defenceless without distinction of religion.

A grave task confronted the Government of Free India. It was essential to restore law and order in Delhi. Chaos in the capital could not be allowed to continue and

grow into a deluge, endangering the existence of the nascent Dominion. Lord Mountbatten, who had been to Simla for ten days' rest, rushed back to Delhi. The joint consultations of Pandit Nehru, Sardar Patel and Lord Mountbatten brought into being an Emergency Committee of 15 with C.H. Bhabha as Chairman and the task of quelling the riots, restoring confidence, arranging relief and rehabilitation was taken up firmly. The city was divided into five zones, each of which was entrusted to a senior administrator who was to act on his own initiative to keep order in his zone, keeping the headquarters at Town Hall informed of the situation. "Nothing was more inspiring", and nothing cheered one so much as the spontaneous way in which men and women of all ages, classes and shades of opinion came forward to work at all hours—if need be—round the clock. Eventually, through the gallant efforts of the people of Delhi, peace was restored.

Gandhiji had arrived in Delhi on September 9, 1947, to do whatever he could to restore sanity to the capital. He continued to give his healing touch, fortified by the belief that his work in Delhi would be a service to both India and Pakistan. He had urged upon the Government of India the immediate payment to Pakistan of outstanding dues in spite of Pakistan's hostile attitude in Kashmir. Ultimately, he took the fateful decision to fast unto death until the madness in Delhi ceased. On January 13, 1948, he began the fast, his fifteenth, for the restoration of communal amity. The fast succeeded in kindling the ray of light and hope. Nationwide goodwill meetings were held and peace gestures made. When Gandhiji's condition worsened on the fifth day of the fast, numerous processions were taken out even by displaced persons which paraded through various parts of the city

shouting unity slogans and praying for the long life of the Mahatma. On January 18, one hundred leaders of all communities led by Dr. Rajendra Prasad, went to Birla House where Gandhiji was staying and promised communal peace in the capital. Within less than two weeks normal conditions were restored in the capital. So the fast was ended. But only twelve days later took place the brutal assassination of Mahatma Gandhi. On January 30, 1948, shortly after five O' clock in the evening as the Mahatma walked along the covered way leading from Birla House towards the prayer ground, he was hit by Nathuram Vinayak Godse's bullets, crumpled and fell on the ground with his hands folded in a gesture of greeting and the name of Rama (God) on his lips. Delhi and the country was stunned by the shock of his death. Cries of sorrow rose from every lip and there were tears in every eye. Next day, to the lamentations of millions, the funeral procession moved out from Birla House. In spite of excellent arrangements made by the military, the cortege moved very slowly, inch by inch, so enormous was the crowd gathered to have a last glimpse of the Father of the Nation. The All India War Memorial Arch (India Gate) could only be reached after an hour. As Pyarelal writes in his book *Mahatma Gandhi—The Last Phase*: "People had got on to the base of King George Fifth's statue by wading through the surrounding pool. They hung on to the pillars supporting the stone canopy, were seen perched on the top of the 150 feet high War Memorial, on the lamp or telephone posts, and among the branches of the trees on both sides of the route to have a better view of the cortege as it passed below. The entire Central Vista was a vast, ant-heap of humanity, looking down from a distance almost motionless." Three planes of the Indian Air Force swept down repeatedly

showering flowers as the procession moved down the Hardinge Bridge and approached Delhi Gate. It reached Rajghat by 4.20 p.m. By 6 p.m., the mortal remains of the Father of the Nation were completely reduced to ashes.

FROM IMPERIAL GLORY TO DEMOCRATIC POWER

With the adoption of the new Republican Constitution on January 26, 1950, this centuries-old seat of imperial power acquired a new importance as the focal point of the national sentiments and aspirations of India's awakened masses.

The city became the nerve-centre of political and economic activity for people all over the land.

Delhi was administered directly by the Central Government when independence was achieved. The political aspirations of Delhi's population were, however, fulfilled by the Indian Parliament when it granted an elected Legislative Assembly and a Council of Ministers in March, 1952. This set-up, however, did not continue very long and on November 1, 1956, direct Central Administration was reintroduced. However, due to concerted pressure from local political parties, the Central Government provided a Metropolitan Council for Delhi in 1966 to give a representative character to the set up.

CHANGING SKYLINE

The fast-growing population and the large expansion in industry and commerce, largely due to the influx of thousands of displaced persons from Pakistan, produced an insatiable demand for both residential and commercial accommodation. The result was a rapid expansion the like of which the city had never experienced in its long history. Modern Delhi sprawls

across all the earlier "Delhis" that had grown up and decayed during the course of past centuries. The process has not slowed down and the city has spilled across the Yamuna and continues to march steadily towards the neighbouring States of U.P., and Haryana in the east, south and west.

This building activity has added a new dimension to the capital with beautiful houses of modern design. Delhi has assumed a new look with concrete, glass and chromium structures of huge proportions. The multi-storied skyscrapers were a new introduction in the capital during the past decade.

CRISES OF SIXTIES

Delhi witnessed the first international crisis for India when the Chinese adopted an aggressive political stance and finally launched a fierce invasion across India's north-eastern border in October, 1962. The grave national emergency produced a tremendous popular reaction and the entire Indian people rose as one single force to face the naked aggression by China which had betrayed a longstanding and cherished friendship with India.

Tragic events followed in quick succession in the decade of the sixties. India's beloved leader and first Prime Minister, Jawaharlal Nehru, passed away at New Delhi on May 27, 1964. It marked the end of an epoch in India's history.

The worsening relations between India and Pakistan culminated in an undeclared war in September, 1965, when Pakistan invaded Indian territory near Jammu across the border from Sialkot. Delhi, which was not very far from the theatre of war, witnessed a quick change over to war-time civil defence measures like complete

black out, digging of trenches and construction of air-raid shelters. People of Delhi responded enthusiastically to the national emergency, collected large sums of money and volunteered to donate blood at the emergency centres in hospitals besides running canteens for the Jawans proceeding to the front. The war ended after three weeks and a peace pact (Tashkent Declaration) was signed at Tashkent in the Uzbek Republic of the Soviet Union. India's then Prime Minister, Lal Bahadur Shastri, died soon after signing this pact. His body was brought to Delhi and the funeral was attended by the foreign dignitaries and more than a million people of Delhi. The scenes were reminiscent of the funerals of Mahatma Gandhi and Jawaharlal Nehru. Delhi has permanent memorials to these departed leaders—Gandhiji, Jawaharlal Nehru and Lal Bahadur Shastri—in the Rajghat, Shanti Vana and Vijay Ghat which are situated in the midst of sprawling lawns and tree-studded parkland on the bank of the Yamuna.

PLACES OF INTEREST

ABDUR RAHIM KHAN-I-KHANAN'S TOMB It is situated to the south-west of Humayun's tomb and about 150 feet to the south of the Mathura Road. The tomb contains the remains of Abdur Rahim Khan-i-Khanan, the son of Akbar's regent, Bairam Khan. Abdur Rahim was born on December 17, 1556 A.D., and was hardly four years of age when his father was assassinated. He, however, grew up into a fine youngman under the fostering care of Akbar, who conferred on him the title of Mirza and later made him a commander of Five Thousand with the title of Khan-i-Khanan. He was appointed tutor to Prince Salim and one of his daughters was given in marriage to Prince Daniyal. After Akbar's death, he served under Jahangir for 21 years. He was a great scholar and a man of culture. He translated the memoirs of Babur into Persian. He wrote in Arabic, Persian, Turkish and Hindi and has won immortal fame on account of his fine Hindi poetry. He died in 1627 A.D. His tomb is built of red sandstone, relieved with bands and dressings of grey stone. In general design, it resembles the tomb of Humayun—the arrangements of kiosks, double dome and the central arched recess are almost identical. There is, however, one marked difference between the two buildings—the wings of the facade of Khan-i-Khanan's tomb have been simplified so that the plan, instead of being octagonal, is a plain square. The tomb of Khan-i-Khanan, in fact, shows strong traces of the Persian influence, which is so marked a feature of Humayun's tomb. The tomb has been shorn of much of

its glory, for, in the eighteenth century, it was stripped of much of its marble covering and stone facing. Its architectural importance is, however, great, for Shah-jahan's architects evolved the Taj Mahal—a masterpiece of the builder's art—on the basis of the tradition associated with the two famous buildings—Humayun's mausoleum and the tomb of Abdur Rahim Khan-i-Khanan. Recently, it has assumed great importance. On February 9, 1956, the people of Delhi assembled to pay homage to the man, who has not only enriched the Hindi literature but also made valuable contributions to Urdu and Persian literatures. Inaugurating the function, the Union Minister in the Ministry of Communications paid encomiums to the famous poet, who strove to achieve a synthesis of Urdu and Hindi. The celebration of his birthday has become an annual affair.

It is situated on a high terrace about 400 yards west of Qutb Minar. It is popularly known as the labyrinth (Bhul-Bhalian). It was built by Akbar in 1562 A.D., over the remains of his wet nurse, Maham Anga, and her son, Adham Khan. From the architectural point of view, this tomb is of considerable importance for it marked the end of the Lodi style, which had been in vogue for nearly two centuries. It is of the octagonal Lodi style and is built of grey sandstone and rubble masonry plastered. The court is also octagonal, at each angle of which is a low round tower. The tomb chamber is surrounded by a verandah, with three arches in each of the eight sides. The dome, crowned by a red sandstone finial, is supported on a high 16-sided drum, at each angle of which is a small minaret.

**ADHAM KHAN'S
TOMB**

**AJMAL KHAN
MARKET**

Named after the famous physician-patriot of Delhi, Hakim Ajmal Khan, this market of Karol Bagh has made rapid strides since Independence and is fast becoming a fashionable shopping centre of Delhi.

ALAI DARWAZA

This famous gate, about 40 feet to the south-east of Qutb Minar, was built by Ala-ud-din Khalji in 1311 A.D., as the southern gate to the Qutb mosque extended by him. The domed gateway leads into the court cloisters of the mosque. The building is rather small, for, it is only 56 feet 9 inches square externally with an internal apartment only 34 feet 6 inches in plan. But it marks the zenith of the early Indo-Muslim style of architecture. Cunningham declares it to be "the most beautiful specimen of Pathan architecture" ever seen by him and Fergusson remarks that it "displays the Pathan style at its period of greatest perfection, when the Hindu masons had learned to fit their exquisite style of decorating to the forms of their foreign masters." The Alai Darwaza is indeed a gem of Indo-Islamic architecture on account of its well-built horse-shoe arches, its wealth of lace-like pleasing decoration on the exterior, its well-proportioned lineaments and its pleasing effect caused by the use of red sandstone and marble.

**ALL INDIA FINE
ARTS AND
CRAFTS
SOCIETY**

The construction of this four storeyed building on Rafi Marg was completed in January, 1956. This theatre, equipped with the finest acoustics and lighting arrangements, provides the much needed nucleus for the encouragement of amateur theatricals

in the city. Located on the ground floor it has a seating capacity of 650.

ALL INDIA WAR MEMORIAL The Duke of Connaught on February 10, 1921, laid the foundation stone of an All India War Memorial (now popularly known as India Gate) at the southern end of the Central Vista. The place chosen was a fine spot in the centre of the Circular Princes' Park. The possibility of a great Indian war memorial had been accepted as early as January, 1917. The design of the arch was approved in March, 1920. Sir Edwin Lutyens designed the memorial in the form of a triumphal arch spanning the Kingsway (now called Rajpath), the avenue running down the centre of the Vista. The monument reaches a height of 160 feet. The height of the arch is 138 feet; its inner height is 87 feet 6 inches and its breadth is 70 feet. The main tunnel, 30 feet wide, bridges the processional route. The whole arch stands on a low red base. The sides are pierced by two lesser openings, each 54 feet high and decorated with stone pineapples above the doorways at the bottom. The arch is surmounted by a great cornice and above this is an attic, or series of enormous steps, ascending centrally. Above these is a circular stone bowl $11\frac{1}{2}$ feet in diameter. This was intended to be filled with burning oil on great anniversaries and other occasions so that there would be shining fire by night and a column of smoke by day. On either side of the topmost step are incised the words:—

MCM	INDIA	MCM
XIV		XIX

The arch commemorates the 70,000 Indian soldiers who

died in World War I; while 13,516 names engraved on the arch and the foundations to right and left form a separate memorial to the British and Indian soldiers killed on or beyond the North-West Frontier. The arch was completed in 1931. India Gate is becoming an increasingly popular haunt. In addition to the fountains, which have sufficient bulbs and are a blaze of red, the adjacent canals are embroidered with fountains coming from lotus 'flowers' of various hues, which make the neighbourhood extremely attractive. On summer evenings, India Gate is probably the busiest recreation centre in Delhi. The rush is heaviest near the war memorial but it is the environs of the Central Vista lake that present the most charming spectacle. The Boat Club attracts a large number of people. Some canoe; some just lounge in the boats with their eyes on the majesty of the Central Secretariat and Rashtrapati Bhavan in fading light.

ALIPORE

This little known place is now India's show-piece of community development.

Many a distinguished foreign dignitary, who has been taken to this area, has spoken highly of the revolution sweeping India's country side.

AMIR KHUSRO'S TOMB Amir Khusro, the famous poet, lies buried in the Dargah of Sheikh Nizamud-din. It was as a poet of Persian that

Khusro made his mark. It was on account of his contributions to the Persian language that he was given the title of *Tooti-e-Hind*. His role in the development of Hindi literature is as outstanding as in the sphere of Persian. Some of his verses have a unique pattern for they are veritably a cocktail of two languages. The first line or half a line is in Persian and the second

line or half a line in Hindi; the 'jolts' and 'jerks' one experiences while reading them are not only pleasing but also have a musical touch about them. His fame has stood the test of time; his Urs or death anniversary is now an established annual affair. A programme spread over three or four days is gone through under the auspices of Idara-i-Nizamia, headed by the local priest. Accent is always on quwwalis and mushairas—in other words music and literature—the two arts which were so dear to Khusro. The people of Delhi flock in large numbers to the shrine of Nizam-ud-din Auliya to listen to the mushaira and quwwalis. The emotional abandon with which a quwwal sings, the chorus of voices repeating the burden of his song and other rhyming in with the clappings of their hands, the invariably deep religious theme of the song and, above all, the feeling of community participation that it gives to the listeners, perhaps account for its charms.

**ANGLICAN
CHURCH OF THE
REDEMPTION**

The church, situated on Church Road, New Delhi, was consecrated on February 15, 1931. The altar was given by the Dean and Chapter of York in commemoration of the thirteenth centenary of York Minister; and the picture at the E. end was presented by Lord and Lady Irwin as a thanksgiving for escape from an attempt to blow up their train outside New Delhi in December, 1929.

**ANSARI'S
HOUSE**

This house in Daryaganj is of historic importance. It is the house of Dr. Ansari, who was the President of the Indian National Congress in 1927. Gandhiji undertook one of his fasts here.

ASHOKA HOTEL Standing majestically 126 feet above the verdant landscape of Diplomatic Enclave, the Ashoka Hotel is western in concept and style. It is one of the largest and tallest hotel buildings in India. Standing on the summit of 22 acres of terraced rock, this magnificent building is the hotel show-piece of the capital. The range of its services and amenities, its design and original artistic decorations and the panorama which it commands, all contribute to make it into a unique building.

ALAI MINAR This unfinished Minar located near the Qutb Minar was planned to be built on a grand scale by Ala-ud-din Khalji so as to cast into the shade the lofty Qutb Minar. But Ala-ud-din died and the project could not be completed. The unfinished Minar is 80 feet high and about 254 feet in circumference.

ASOKA'S PILLARS In order to beautify his city of Firuzabad, Firuz Tughluq removed two pillars of Asoka from Topra (near Ambala) and Meerut and installed them in Kotla Firuz Shah and the hunting box (Kushk-i-Shikar) on the Ridge respectively. While the pillar at Kotla Firuz Shah has withstood the ravages of time that at the Ridge has had a chequered history. During the reign of Farrukhsiyar it was thrown down by the explosion of a powder magazine and broken into five pieces. In 1838, it came into the possession of Hindu Rao, who made a gift of it to the Royal Society of Bengal. As the removal of the heavy fragments would have been expensive, only the inscribed portion was sawn off and sent to Calcutta. In 1866, the inscription portion was returned and a year later, all the broken pieces

were joined together and the completed pillar erected in its present position on the Ridge, not far from Hindu Rao's Hospital.

**AZAD PARK
(QUEENS
GARDEN)**

This ancient garden, north of the Delhi Town Hall and facing the Delhi Railway Station, has acquired a new name. Originally it was called Jahanara or Begum Garden. During the early British regime it was known as Company Bagh (some of the older folk still refer to it by that name). Later, it was dignified with the title of Queens Garden and it retained that name during the first decade of Independence. Now, a portion of it has been renamed Azad Park. Today, with Mahatma Gandhi's statue as its central attraction, this garden is one of the most popular in Delhi. Few places in the old city can surpass its atmosphere of tranquillity. The Azad Park specialises in roses, the queen of all flowers. The spacious, well-kept plots are a riot of roses blooming in intriguing designs. With its green carpet of well-mowed lawns, its shaded arbours, its wide variety of roses and other flowering plants, the Azad Park, though situated in the midst of the Old City's hubbub, can offer restful recreation to the tired city dwellers. Formerly, its chief attraction was the magnificent Caravan Sarai built by Princess Jahanara Begum, daughter of Shahjahan and companion of his captivity. Bernier considered the Sarai to be one of the finest buildings in Delhi and compared it to the Palais Royal on account of its arcades below with a gallery in front above. The garden must then have been an extremely beautiful specimen of eastern pleasure retreats, and even now it is very pretty. The grape arbour, with its grape vines and luscious black berries, is an attractive feature of the garden's nursery.

BALBAN'S TOMB The tomb is situated some 300 yards to the east of the mosque of Jamali, within a few minutes walk of the Qutb Minar. It is in ruin. The tomb is, nevertheless, of considerable architectural importance for it marks an important stage in the evolution of the arch. Whereas the arches in the buildings of Qutb-ud-din Aibak and Iltutmish were constructed by Hindu artisans according to their traditional methods, in corbelled horizontal courses, the arches in the tomb of Balban were built on true scientific basis and hence marked a great advance in construction.

BAL BHAWAN AND NATIONAL CHILDREN'S MUSEUM This institution stands at a centrally located site of 12.5 acres of land on Kotla Road, New Delhi, under the low slung roof of a sprawling building, unique in its architecture. It is a recreational-cum-educational centre which provides the children experiences and opportunities that are beyond the scope of the usual academically oriented curriculum but which are vitally important to the physical, mental and emotional growth of the child. The institution's foremost loyalty is to the child. It is a purposefully planned environment where the child will be offered experiences through his participation in institution's programmes and activities viz., dance, drama, music, literary activities, physical education etc. It also promotes social contact amongst children of all classes and communities, furthers their education through visual aid and provides them opportunity for expression of creative talents.

BANGLA SAHIB This famous Sikh shrine, located near Gole Post Office, New Delhi, was built in honour of Guru Har Kishan, the eighth Guru of the Sikhs.

BEGAMPURI MOSQUE It is situated in the village of Begampur near the Hauz Rani village. It was built about 1387 A.D., by Khan-i-Jahan (the Prime Minister of Firuz Tughluq), who was also responsible for the construction of some other mosques of a similar type at Delhi, viz., the Khirki masjid, the Kalan masjid and the Kali masjid. The tomb is built in the severest style of the Tughluqs and is impressive only by its great size. According to Sir Henry Sharp, it appears to have become the Jama Masjid of the great three walled areas, which constituted the southern city of Delhi, thus probably superseding the old Quwwat-ul-Islam mosque at the Qutb.

BHAIRON NATH TEMPLE Almost obscured by thick vegetation, the ancient temple of Bhairon Nath, which adjoins the eastern wall of Purana Qila, is one of the smallest but most historic shrines in Delhi. According to tradition, it was erected shortly before the epic battle between the Pandavas and the Kauravas. It was built to house the image of Bhairon, one of the 11 manifestations of Lord Shiva; on the eve of battle the Pandavas prayed for success to Bhairon.

BHANGI COLONY The Bhangi Colony of New Delhi is of historic importance as it is associated with the activities of Mahatma Gandhi during the hectic days of political negotiations sponsored by the Cripps Mission. Gandhiji, who identified himself completely with the suffering people, and particularly the Harijans, always preferred to stay in the midst of those whom he sought to serve. Before 1942, he used to camp in the Harijan Basti near the University Colony, whenever he visited Delhi. In 1942, he shifted his camp to New Delhi's

Bhangi Colony, which acquired a new importance. It has been considerably developed now. The place where the Mahatma used to conduct his prayer meeting has been turned into a red sandstone piazza with a marble dais. In the corner of the piazza an 18 ft. high marble column with the inset figures of 'three wise monkeys' in bronze have been erected. On top of the column is a perpetual electric flame.

This hospital, located in the compound
BIRD HOSPITAL of the Jain Mandir, near Chandni Chowk, is a unique institution. It has several 'wards' for the different species of birds that are looked after—pigeons, sparrows, parrots, partridges, domestic fowl and even vultures. The only animal admitted to the hospital is the rabbit, which is peaceful by nature and does no harm to the birds. The hospital does not return birds after treatment. If the birds are cured they are set free on Sundays. The blind and permanently crippled birds are given sanctuary in the hospital for the rest of their lives. Birds that die are cast into the Yamuna. The partridges fall into a special category. For them the hospital is a rescue-home. These birds are caught in the fields by fowlers who 'draw' their wings and sell them in the bazar. Many of these birds are saved from the dinner-table by Jain merchants who buy them in bulk and take them to the hospital. Here, their wings are treated and, when fully recovered, they are taken some miles out of Delhi and let loose in the fields. Not all the birds that are discharged by the hospital fly away. Many live on top of or near the hospital. Special feeding arrangements are made for these birds on the hospital roof. This hospital, which was started some twenty years ago, has grown into a fine institution—it is said to be the only hospital of its kind in India.

BIRLA HOUSE In the backyard of Birla House on Tis January Marg, New Delhi, a three foot tall stone memorial marks the spot where Mahatma Gandhi fell to an assassin's bullet on January 30, 1948. Adding to the importance of the place is the red sandstone pavilion, the walls and ceiling of which are covered with murals depicting scenes from Gandhiji's life.

BUDDHA JAYANTI COMMEMORATION PARK This park on New Delhi ridge near Kushak View is nearing completion. Cradled between rocky outcrops, emerald-green lawns gently slope away carpeting every curve of the natural contours. Trees and shrubs, associated with the life of Lord Buddha, have been planted in large number. A winding channel with its picturesque falls meanders through blending harmoniously with natural surroundings.

BUDDHA'S SHRINE The Government of India has donated to the Buddhist Fraternity 13 acres of enclosed land near the Qutb Minar, on the Mehrauli Road, to set up an international centre for the study and spread of Buddhism. The shrine of Lord Buddha, which occupies pride of place in this growing Buddhist Colony, has important historic associations. At the high altar are ranged images of Buddha brought from different countries. There is the Indian Buddha in his characteristic posture of meditation and the Burmese one, the embodiment of peace and serenity. The image of Buddha, brought from an ancient monastery of Cambodia, depicts him standing with a begging bowl in his hand while the Thai image recalls the story of the great Renunciation. The presence of images from different

countries underlines the international character of the institution growing up at Mehrauli. The plan is to make it a meditation centre similar to those for which Burma is famous.

CENTRAL SEC-RETARIAT New Delhi is dominated by the magnificent bulk of the Rashtrapati Bhavan and the two great Central Secretariat buildings, which have been placed about 30 feet above the level of the surrounding plain upon a natural platform of quartzite rock. The original plan of Sir Edwin Lutyens was to locate the Viceroy's House on the brow of the Raisina Hill, in the place now occupied by the Secretariat, so that its tremendous length would dominate the plain for miles around. The Secretariat was to stand below on the Great Place (now known as Vijay Chowk). The underlying idea of this plan was that the domed elevation of the Viceroy's palace should symbolically dominate the layout of the city and be continually visible through the length of its central processional avenue. Sir Herbert Baker, on the other hand, had a noble vision of an imperial acropolis and wanted that the Secretariat (being the nerve centre of administration) should share with the Viceroy's Palace the glory of a prominent place on the shelf. Sir Edwin agreed to the arrangement that the Secretariat should be on Raisina Hill and the Viceroy's House about 400 yards behind, on the clear understanding that the entrance area between the two blocks of the Secretariat would be so excavated as still to reveal the foundation line of the Viceroy's House to the plain below. It was not till 1915-16 that he learnt to his bitter mortification that this condition, indispensable to the success of his design, would not be carried out. It was felt that the flight of steps would be inconvenient for clerks proceeding from one

Secretariat to the other. Hence, it was decided to retain the ground at its natural level. Thus the underlying idea of Sir Edwin's plan was completely lost sight of in the designing of these buildings. As one motors along the Rajpath (the Kingsway) from the All India War Memorial Arch, one can hardly see the foundation line of the great central mass of architecture; half way up, at the cross-roads, one begins to lose sight of the colonnade; from the edge of Vijay Chowk even this fades out of sight. The effect is still magnificent for the dome of the Rashtrapati Bhavan alone is sufficient to dominate any city. But one cannot help feeling that the architect's original conception has been deliberately spoiled. The Secretariat buildings were designed by Sir Herbert Baker and completed in 1929-30. They consist of two great blocks, North and South, which easily rank among the greatest state office buildings in the world. These two blocks are, in the main, Italian structures. The eastern end of each block is marked by deep loggias looking out over the Central Vista. Each block is surrounded by a dome, which is 217 feet high from the lowest level of the ground, that is only 21 feet lower than the Qutb Minar. In the North Block, the dome marks an Entrance Hall, in the South Block, it surmounts a Conference Hall. Each block contains four floors. The chief feature of the design, which, in fact, sets the character of the whole building, is the provision of loggias and recessed gateways or exedra, giving views through to the fountain courts situated in the interior of the blocks, and these take the place of the continuous verandahs that are so familiar a feature in Indian buildings. The architect relied mainly for control of temperature on these loggias and recesses, as well as thick window shutters (adopted so widely in Southern Europe) and the wide *Chajja* characteristic of Oriental

buildings. Architecturally, the general impression that Secretariat buildings give, despite their mass, is of lightness and classical simplicity, in which the best features of the modern English school of architecture have been combined with the use of the more delicate of the traditional Indian forms.

**CHANDNI
CHOWK**

It is one of the most historic thoroughfares of the world. It was at the height of its glory in the Mughal times, for, it occupied the pride of place among the thoroughfares of Shahjahanabad (the city built by Shahjahan), the other notable thoroughfare being the Khas Road, which led from the Delhi Gate of Lal Qila to Jama Masjid. Chandni Chowk stretched from the Lahore Gate of Lal Qila to the Fatchpuri Masjid. It was 1520 yards long and 40 yards wide. Through the centre, flanked by trees, flowed the canal of Ali Mardan Khan (the canal was filled up during the British regime). There was a tank centrally situated at a place where, later on, the Clock Tower was erected. The portion of the Chandni Chowk, lying between Lal Qila and the Dariba, was called the Urdu or Military Bazar. West of the Dariba was the Phul-ki-Mandi or Flower Market up to the present day Kotwali, followed by the Jauhri or Jewellers' Bazar, and Chandni Chowk proper, the name of which was gradually extended to the whole street. Chandni Chowk has not lost the glory of its historic importance for it can boast of many historic buildings and stirring events in its chequered past. The Jain Mandir, marking its east end terminus, is a temple of historic importance. Then comes the Dariba (the street leading from the Dufferin Municipal Hospital to Chandni Chowk), which played an important part in the war of 1857. It opened upon Chandni Chowk through the

Khuni Darwazah, (so called for the massacre which took place near it under the orders of Nadir Shah). It was through this gate that the 3rd British assaulting column advanced on September 14, 1857, along the Dariba towards Jama Masjid but was driven back by stiff opposition. The Jewellers' Bazar (leading to the Dariba) has made Chandhi Chowk famous throughout the world. Lt. Col. H.A. Newell truly observes: "Chandni Chauk is world-famed for the skilful gold and silversmiths, who have long made it the headquarters of Indian jewellery. To those unversed in the East and its ways it is difficult of credence that these unpretentious little shops, innocent of glitter and display, should contain gems worth a king's ransom." Further off is the famous Sikh shrine—Gurdwara Sis Ganj—occupying the most prominent position and over-looking the well-known square, the Fountain, from which a road branches off to the Delhi Railway Station. Adjoining this famous shrine is the Kotwali (Police Station) which witnessed a grim tragedy in the war of 1857. In the middle of the bazar, in front of the Kotwali, were erected gallows, on which many sympathisers of the nationalist movement were hung after the British forces stormed the city of Delhi in September, 1857. These included Nawab Abdur Rehman Khan of Jhajjar and Raja Nahar Singh of Ballabharh. On this spot were also exposed the bodies of the three royal princes, two sons and one grandson of the Emperor shot by Captain Hodson on September 22, 1857. Nearby is the Roshan-ud-daulah mosque, which witnessed even a grimmer tragedy for it was in this mosque that Nadir Shah unsheathed his sword in March, 1739, as a signal for the massacre of the people of Delhi. The city was given over to plunder and massacre for several hours. Proceeding further comes the place, facing the Delhi Corporation

Office, where, till recently, stood the Clock Tower. This Tower, with four faces and a fine chime of bells, stood 110 feet high on the site of an ancient tank. It was designed and built for the municipality by E.J. Martin, Executive Engineer of Delhi. A portion of this Tower fell down recently, therefore, it was decided to demolish it. The Fatehpuri Masjid is the west end terminus of Chandni Chowk. Chandni Chowk has witnessed many scenes—gay as well as tragic—the pomp and glory of Mughal times, the plunder and massacre by Nadir Shah's soldiers, the stately royal procession in 1911 (when the Delhi Durbar was held), a bomb thrown at Lord Hardinge, the Viceroy, while he was proceeding in State to the Red Fort on December 23, 1912, and the wild tumultuous crowds surging towards the Red Fort to celebrate their independence on August 15, 1947. Apart from these historic associations, Chandni Chowk is justly famous as the commercial centre of Delhi. It is famous for its embroideries in gold and silver, ivories on which cunning carvers have spent years of toil, and jewels cut and uncut worth a king's ransom. Although several shopping centres have sprung up all over Delhi since Independence, Chandni Chowk continues to maintain its reputation in and outside Delhi as a wholesale and retail market for consumer goods.

This village, about eight miles south of **CHIRAGH DELHI** the capital, contains the shrine of the celebrated saint Nasir-ud-din, better known as Roshan Chiragh Delhi. He was a disciple of Sheikh Nizam-ud-din Auliya, whom he subsequently succeeded as the head of the Chishti saints. He was a contemporary of Muhammad Tughluq. He died in 1356 A.D. He was buried close to the village of Khirki

in the room in which he had lived; and with him were buried all that he most valued in life, namely, the cloak, the staff, the cup, and the prayer-carpet, bequeathed to him by his great master. His self-denying life, and religious zeal gained him the title of Chiragh Delhi or "The Lamp of Delhi." The walls enclosing the shrine and village were built by Emperor Muhammad Shah in 1729. A fine gate in the west wall leads to the shrine between the tomb of Bahlol Lodi and a mosque. The Dargah is entered from the east by a gate built by Firuz Shah in 1373 A.D. The tomb chamber is surrounded by a dome of red sandstone. A gold cup hangs over the grave, as in the Khizri mosque at Nizam-ud-din. Nearby is the tomb of Bahlol Lodi, founder of the Lodi dynasty. The tomb is believed to have been erected by his son and successor, Sikandar Lodi. It is unusual shape for a tomb, having five domes over it; the details of the sandstone decoration are all Hindu. Chiragh Delhi is now not a particularly attractive place but the aura of religious glory, which surrounds the name of its founder, will always make his shrine well worth a visit.

CHOR MINAR This round tower, where criminals' heads were struck out for display, is situated near Begampur village on the left side of the road leading to Mehrauli. Round in shape, the tower is 26 feet in height with a base diameter of 21 feet and the top diameter of 18 feet and 5 inches. It stands on a raised terrace about 10 feet in height. Inside there is a winding staircase two and a half feet wide. The walls are pierced with 225 holes—for the reception of as many human heads. When thieves were executed, the custom was to cut off their heads and stick them into these holes, where they could be seen by every body.

According to Cunningham, heads of prisoners taken in war usually ran up to many thousands. But he believed that it was only the heads of the chiefs and principal men that were thus displayed while heads of the common soldiers were simply piled up in pyramids.

CONNAUGHT PLACE

Connaught Place, named after the visit of Duke of Connaught, is the queen of Delhi's many and growing shopping centres. It is undoubtedly the most beautiful circus of any town in India. Shaped like a horse-shoe, it consists of an inner and outer circle.

CORONATION PILLAR

Hardly a few minutes' walk from the Radio Colony bus stop, there is a charming park in the middle of which stands an obelisk commemorating the site of the Delhi Durbar of 1911. This site is of great historic importance for it was here, on the smooth Bawari Plain, that Lord Lytton held a Durbar in 1877, to proclaim Queen Victoria as the Empress of India. It was here again that Lord Curzon proclaimed to a Durbar, conceived on a scale of far great magnificence, the Coronation of King Edward VII. A magnificent Durbar was held here again in December, 1911. On the Bawari Plain were erected two huge concentric amphitheatres, making one great irregular circle of the whole. The smaller, yet the main amphitheatre, was a graceful building of carved woodwork in the Sarcenic style. In the south centre of the amphitheatre stood the Royal Canopy and Throne. Crowning the Canopy was a graceful dome glistening like refined gold. It was at the Durbar held here on December 12, 1911, that the King Emperor George V made the dramatic announcement of the transfer of the capital from Calcutta

to Delhi. The secret had been so well kept that outside the Government of India scarcely a soul knew about it. Stanley Reed, the Special Correspondent of the Times of India, aptly compared this dramatic announcement to the most dramatic scene in fiction, the entry of the unknown knight into the lists described in Sir Walter Scot's novel '*Ivanhoe*'.

COUNCIL OF SCIENTIFIC AND INDUSTRIAL RESEARCH This building situated on Rafi Marg, close to the Parliament House, was constructed in 1952. The opening ceremony was performed by Maulana Azad in January, 1953. The building is a striking departure from conventional architecture. It marks, indeed, a radical departure from the creations of the Lutyens era. The soothing character of the soft grey walls, the unusual sun-breaker louvres and the black shining marble pillars, surrounded by mellow brick-work, are pleasing to the eye.

DELHI WAR MEMORIAL In a solemn and impressive ceremony at Delhi Cantonment Cemetery, the President, Dr. Rajendra Prasad, unveiled in November, 1957, the Delhi War Memorial in memory of 25,000 Indian soldiers and airmen who gave their lives during World War II. A tribute in stone to the heroic men, the imposing Memorial stands on the wind-swept eminence of the cemetery overlooking a wide expanse of open country. Within its walls now rest two memorial books of names encased in a bronze and glass casket.

DIGAMBER JAIN TEMPLE Of the innumerable Jain temples in Delhi, the oldest and most impressive is the Shree Digamber Jain Temple opposite the Red Fort at the entrance to Chandni Chowk. The

temple conforms to no particular architectural design. Its eastern facade, as well as the gilded shrines within, are quite attractive. While its interior was always beautifully decorated, additions to the building have been made from time to time during the past 400 years. There is an imposing gateway which gives access to a wide courtyard. To the east, a flight of marble steps lead to the main shrine, where the image of Lord Parasnath, the immediate predecessor of Lord Mahavira, is enshrined. There are a number of other shrines of lesser deities but the image of Lord Chandraprabhu, the eighth manifestation in the Jain hierarchy of deities, stands out from among them. According to the inscription on this image the temple was built in 1526 A.D. As the Jains show reverence for all animate creatures, it is not surprising that this temple has the only birds' hospital to be found in India. Sick and injured birds are brought here and treated free of charge. They are then set free. An average of 1,000 birds is cared for daily at this hospital.

This building has fallen into ruins but its remains can still be seen near the Dak-Bungalow close to the Qutb Minar.

DILKUSHA

It was the country-house of Sir Thomas Metcalfe, Agent and Commissioner for Delhi. It was built about 1844. It was originally a Muslim tomb but the family to which the tomb belonged sold it to Sir Thomas Metcalfe, who built a country-house, octagonal in shape and consisting of three bedrooms, a dressing room, a library and a small room called an oratory. There were two entrance halls reached by a flight of steps from outside. A tastefully laid out garden added charm and grace to the building.

DISTRICT JAIL With the shifting of the District Jail in 1958 to its new premises on the outskirts of the city, near Tehar, began a new chapter in the history of prison reform in India. The project costing about a crore of rupees—well-ventilated modern blocks and good sanitary arrangements—has, in many respects, become a model for the rest of the country. The jail occupies a 60 acre area with an adjoining 150 acre farm. There is a new approach to the problems of the prisoners, numbering about 1,800. An attempt is made to reform them by placing them in a psychologically better position for self-reformation. Thus the convicts, including even those convicted for serious crimes, are allowed to go about unfettered in the jail. They do not wear the usual uniform of prisoners but are dressed in white shirts and payjamas. Moreover, they are provided ample opportunity to learn different crafts. In short, the aim is to reform and not to punish so that the criminal can once again become a good citizen. It is a laudable experiment for it is based on the conviction that human nature is essentially good.

DARGAH OF HAZRAT NIZAM-UD-DIN AULIYA Every year in November thousands of devout pilgrims from different parts of the country wend their way to the Dargah (shrine) of Hazrat Nizam-ud-din Auliya—the venerated Chishti saint of the 14th century, whose name still lends sanctity to a suburb of the capital. They gather at his tomb to take part in the annual Urs celebrations. The Dargah remains to this day one of the most exquisite architectural works in Delhi, despite several alterations through the centuries. Situated on high ground in the growing township, which bears the saint's name, five miles south of Parliament House on

the Delhi-Mathura Road, the shrine stands pre-eminent amidst a number of other historic monuments, which mark the last resting place of kings and princes, who wished to be buried in the precincts of the saint's mausoleum. Hazrat Nizam-ud-din was endowed with a personality the like of which it is difficult to find. The President, Dr. Rajendra Prasad, paid a glowing tribute to the saint at the Urs celebrations when he pointed out that the saint had shown that greatness lay not in war but in peace. The President's words spanned many troubled centuries to bring home to us the true significance of Hazrat Nizam-ud-din's lifework. Sheikh Nizam-ud-din was the fourth in the line of the famous Chishti saints. Khwaja Muin-ud-din Chishti of Ajmer was the founder of the line. The second was Khwaja Qutub-ud-din Bakhtiyar Kaki, whose shrine is at Mehrauli. The third was Sheikh Farid-ud-din Masud Shakar Ganj of Pak Patan. Sheikh Nizam-ud-din was the disciple of Sheikh Farid-ud-din Masud Shakar Ganj of Pak Patan. Sheikh Nizam-ud-din's ancestors came to India from Bokhara, a city famous as the centre of learning and religious life in Central Asia. The Sheikh's grandfather, Sayyid Ali-al-Bukhari, migrated with his cousin Sayyid Khwaja Arab into India during the early Muslim invasions. They first stayed at Lahore and then settled down at Badauni—a famous religious place at that time. Both of them soon made their mark. Khwaja Arab became a wealthy man while Sayyid Ahmad, son of Sayyid Ali, was appointed Qazi of Badaun. Bibi Zulaikha, daughter of Khawaja Arab, was married to Sayyid Ahmad. Their son, destined to win fame as Hazrat Nizam-ud-din, was born on October 9, 1238 A.D. Nizam-ud-din was hardly five years of age when his father died. He was brought up by his mother. When he was sixteen years old he was sent to Delhi for

higher studies. He studied at Delhi for three or four years under Khwaja Shams-ud-din, one of the most distinguished scholars of his time, whom Balban later on appointed as the Wazir with the title of Shams-ul-mulk. In 1257 A.D., when he was twenty years old, he went to Pak Patan and became a disciple of Sheikh Farid-ud-din Masud Shakar Ganj. After a short stay at Pak Patan, he returned to Delhi and settled down to a simple life of prayer and meditation. Soon his reputation spread far and wide and devoted admirers began to flock in great numbers at his simple rugged home. More than one Sultan, eager to seek the saint's blessings, offered costly gifts to him but he preferred the life of self-denial and abnegation. That kings and nobles, princes and princesses, were among his many followers, is clear from the fact that many members of the royal house of Delhi lie buried within the precincts of his shrine. The saint fell ill when he was 89 years old and died on April 3, 1325 A.D. The first object of interest which meets the eye on entering the Dargah is the baoli or tank called *Chashma Dil Kusha*. The Jamat Khana mosque (known also as the Khizri mosque), to the west of the tomb of the saint, is an extremely fine building of the ornate early Pathan style. The mosque is a landmark in the history of early Indo-Muslim architecture for it is the earliest mosque constructed entirely according to Islamic conceptions. It contains the architectural peculiarities of the Khaljis and the Tughluqs. The central chamber is believed to have been made by Khizr Khan, son of Ala-ud-din Khalji, but the side-chambers were added to it in the early Tughluq period. The walls of the side-chambers show Tughluq influence for they are made of plastered rubble instead of sandstone used in Khalji buildings. On the other hand, squinches are used by the Khaljis in the central chamber

instead of triangular pendentives, which have been provided in the side-chambers to support the domes. The recessed arched pendentives, ornamented with cusplings and Quranic inscriptions, are of special interest and have been described by Beglar as "the most beautiful in Delhi". In addition to this fine mosque, the Dargah contains the tombs of some of the famous men and women of Indian history. Here lie buried Jahanara Begum, daughter of Shahjahan; Atgah Khan, a foster-brother of Akbar; Mirza Aziz Kokaltash, son of Atgah Khan; Emperor Muhammad Shah; Mirza Jahangir, son of Akbar II; Zia-ud-din Barni, the well-known Muslim historian; and the great poets Ghalib and Amir Khusro. The tomb of Jahanara Begum is in a marble enclosure next to the Jammat Khana mosque. The tomb of Atgah Khan is to the south-east of the tomb of Amir Khusro; it was erected in 1566-67 A.D., by Mirza Aziz Kokaltash over the remains of his father, Shams-ud-din Muhammad Atgah Khan. Atgah Khan was a faithful servant of Humayun and rose to the rank of Vakil, or Imperial Chancellor, in the reign of Akbar. He was killed by Adham Khan, the youngest son of Maham Anga, foster-mother of Akbar. The tomb of Emperor Muhammad Shah is about ten feet east of the tomb of Jahanara Begum. The enclosure contains seven graves. The largest grave is of the Mughal Emperor Muhammad Shah, who died in 1748, and the one immediately to the west of it contains the remains of his wife. The tomb of Mirza Jahangir is about 20 feet east of the tomb of Muhammad Shah Mirza Jahangir (the eldest son of Akbar Shah II) who died in 1821 A.D., in British prison at Allahabad, whence his remains were brought to Delhi to be buried near the saint's shrine. The tomb of the famous poet, Amir Khusro, is about 55 feet south of the tomb of the saint. Amir Khusro was

born in 1253 A.D., and died at a ripe old age in 1325 A.D. Of all these tombs that of Agtah Khan is architecturally the most impressive. Fanshawe thought that it "must have been one of the most effective and pleasing specimens of polychromatic decorations in the whole of India". Even in its present half-ruined condition, "it will be considered by most people extremely pretty." Two hundred feet to the south-east of the tomb of Atgah Khan is the Chausath Khamba or sixty four-pillar hall. The monument, so called on account of the sixty four pillars in it, is really the tomb of Mirza Aziz Kokaltash (the foster brother of Akbar) built by him during his life time. In 1624 A.D., he died at Ahmedabad whence his remains were brought to Delhi to be buried near the tomb of his father, Shams-ud-din Atgah Khan. "The marble pillars so shiny, so smooth, which support the marble hall, have their capitals and base decorated with the most exquisite simple foliage. The outer pillars are connected by marble screens ten feet high, some pierced with lattice-work and others divided into panels, perfect models showing how delicate and inventive art can be. The whole building is a fine example of the chaste beauty of Moghul architecture before luxury destroyed both its purity and dignity." The ornate tomb of the saint, with the Jammāt Khana mosque to the west of it, is quite attractive. The original building has been extended, embellished and renovated in the course of centuries. Muhammad Tughluq built a cupola over the grave while Firuz Tughluq added arches and sandal-wood lattices. In 1562 A.D., Faridun Khan rebuilt the tomb and in 1608-9 A.D., Farid Murtaza Khan supplied a lovely canopy of wood inlaid with mother-o'-pearl. In 1882-83, Khurshid Jah of Hyderabad built a marble balustrade around the grave. The Nizam of Hyderabad gave liberal

grants for the restoration of the faded paintings of the dome.

**DARGAH OF
KHWAJA
QUTB-UD-DIN
BAKHTIYAR
KAKI**

This Dargah, the oldest of the shrines of Delhi, is situated south of the Qutb Minar in Mehrauli. Khwaja Qutb-ud-din Bakhtiyar Kaki was the most famous saint of the early Muslim period of Indian history. He was a Sayyid born at Ush in Persia. He lost his father when he was quite young. His mother brought him up. He visited Khorasan and Baghdad and subsequently came to India, where he became a disciple of Khwaja Muin-ud-din Chishti of Ajmer. Next to his teacher, Khwaja Muin-ud-din, Khwaja Qutb-ud-din was "the greatest Chisti saint of India." He was a contemporary of Iltutmish. His title of Kaki is derived from the tradition that during his fits of abstraction (Chihal or 40 days of fasts) he was fed by the saint known as Khizr with small cakes, termed Kak. He died on November 15, 1236 A.D. The reverence in which he has always been held by Muhammadans is clear from the fact that the emperors of Delhi (particularly the later Mughal emperors) not only made frequent additions to the Dargah but also chose it as their last resting place. Here lie buried Shah Alam I (1707-12), Shah Alam II (1759-1806) and Akbar II (1806-37). Zabita Khan, the Rohilla chief of Saharanpur, also lies buried in the Dargah.

**EXHIBITION
GROUNDS**

The Exhibition Grounds on Mathura Road, adjoining Hardinge Avenue, have acquired considerable importance since many exhibitions have been held here. The Indian

Industries Fair held in 1955 was the greatest exhibition of its kind to be held in Asia. It covered an area of 120 acres. "India 1958" was the first national exhibition to be organised by the Government of India. Unlike the Indian Industries Fair in 1955, which, by and large, was dominated by foreign manufacturers, "India 1958" was a national affair. It provided for the first time in one place, an integrated picture of our achievements in industry, science and technology. "India 1958" was the biggest exhibition ever held in the East and second only to the Brussels World Fair. The biggest attraction of the World Agriculture Fair held in 1959, in the Exhibition Grounds, was the Amriki Mela, whose inaugural ceremony was performed by President Eisenhower. The Amriki Mela was the biggest agriculture show organised by the U.S. Government anywhere in the world.

**FAKHR-UL
MASJID**

This mosque, located near the Kashmir Gate, was built in 1728-29 A.D., by Kaniz-i-Fatima entitled Fakhr-i-Jahan in memory of her husband, Shujaat Khan (a noble in the court of Aurangzeb) who was killed in fighting against the Afghans in 1673-74 A.D.

**FATEHPURI
MASJID**

This mosque, located at the western extremity of Chandni Chowk, was built by Fatehpuri Begum, one of the Begums of Emperor Shahjahan in 1650 A.D. It is built of red sandstone with a single dome and lofty flanking minarets.

**GANDHI
MEMORIAL
MUSEUM**

The museum is located at Rajghat, adjacent to the offices of the Gandhi Samarak Nidhi. It is a rich storehouse of material about the life and work of Gandhiji. This museum is second in the chain of seven museums to be set up in various parts of the country. Designed to be a 'visual biography of Gandhiji' the museum includes a picture gallery, a library and an amphitheatre for cultural activities. In an air-tight glass case are the blood-stained clothes that Gandhiji wore when he fell to an assassin's bullet.

**GHALIB'S
TOMB**

Mirza Asad-ullah Khan (popularly known as Ghalib), the noted Urdu poet, found a final resting place within an exquisitely-chiselled marble tomb on February 15, 1869. A large number of Urdu poets and men of letters met at the Chausath Khamba in Nizam-ud-din to pay homage to the poet (who has delighted many generations with his verse) in a simple but solemn ceremony near the tomb. The tomb, built at a cost of Rs. 15,000/- was designed by the noted architect, Nawab Jang Bahadur of Hyderabad.

**GHALIB
ACADEMY**

To perpetuate the memory of Ghalib and his works, a Ghalib Academy was set up in February, 1969 at a site within a few yards of his tomb in Nizamuddin. The Academy has a well equipped library, a museum containing objects belonging to Ghalib and his times, art gallery and an auditorium. The Academy aims at providing a lasting centre of literary research, stimulating throughout the country interest in Ghalib's literary masterpieces and eventually bringing about a deeper

understanding of his personality and his writings.

**GHAZI-UD-DIN
KHAN'S TOMB
AND
MOSQUE**

This picturesque 18th century mausoleum near Ajmeri Gate is a memorial to a prince, who not only built a tomb for himself but also a triple domed mosque and a red sandstone two-winged building, which housed a residential college. Constructed by Ghazi-ud-din Khan (eldest son of the famous Nizam-ul-mulk, who founded the Nizam dynasty of Hyderabad) it is one of the few remaining specimens of a religious endowment similar to those of the Middle Ages in Europe, comprising a place of worship, the tomb of the founder and place of instruction for students. In its educational aspect, the two-winged building has had an almost continuous existence for the past 200 years. Today, the Delhi College has taken the place of the original educational institutions, which was founded on the lines of the famed schools of Samarkand and Bokhara.

**GURDWARA
RAKABGANJ**

This imposing Sikh shrine, at the corner of Church Road and Queen Mary Avenue in New Delhi, contains the Samadhi of Guru Tegh Bahadur, who was beheaded in Delhi in 1675 A.D., by order of Aurangzeb. Built on spacious grounds, the most imposing part of the Gurdwara is in the centre of the inner courtyard, where a picturesque little shrine is erected over the spot, where the ashes of the Guru lie buried in two silver urns. In the little room, about 10 square feet, some of the possessions of the Guru can be seen through broad glass windows. There is a stamped gold mohur, spears, daggers and other weapons which he carried during his lifetime.

**GURDWARA
SISGANJ**

This famous Sikh shrine occupies a most prominent position, for, it overlooks the well-known square, the Fountain, in Chandni Chowk. The trunk of the banyan tree under which, according to tradition, Guru Tegh Bahadur, the ninth guru of the Sikhs, was beheaded in 1675 A.D., by an order of Emperor Aurangzeb, can still be seen within the precincts of this Gurdwara. Having failed to convert the Guru to Islam, Aurangzeb, in exasperation, ordered that he should be executed in public. It is said that immediately after the blow struck, thunder and lightning shook the square for several minutes, followed by a dust storm. Under the cover of the dust storm, the headless body of the Guru was smuggled by one of his disciples to the site where Gurdwara Rakabganj now stands. Gurdwara Sisganj now stands as a memorial to his martyrdom on the spot in Chandni Chowk, where he was beheaded. The Gurdwara is, today, the main Sikh shrine in Delhi not only because of its historic significance but also because it is an imposing structure, with its gilded domes and artistic interior decorations, many of which depict scenes from the lives of the Gurus.

HAUZ KHAS

This picturesque picnic spot takes its name from the tank (originally called Hauz Alai) which was built by Ala-ud-din Khalji in 1305 A.D. The tank is said to have been closed by masonry walls. Firuz Shah Tughluq carried out extensive repairs of the tank. Timur, after defeating in 1398 A.D., the Tughluq forces led by Mallu Khan, encamped at Hauz Khas. Timur's historian, Sharif-ud-din Yazdi, wrote thus about this tank: "Hauz Khas is a lake constructed by Firuz Shah, and is so large that an arrow

cannot be shot from one side to the other. It is filled by rainwater in the rainy season and all the people of Delhi obtain water from it all the year round." The tank has now entirely gone dry though the stone steps are still intact. Adjoining the tank are some fine buildings, the domed tomb of Firuz Shah Tughluq being the finest of all. The exterior of the tomb is plain, but the interior is fine, and a certain amount of the coloured decoration of the dome still remains. Another building (bordering the Hauz Khas), though in ruin, is the college built by Firuz Shah Tughluq in 1352-53 A.D.

**HAYAT BAKSH
BAGH**

This garden in Lal Qila was laid out about 1640 A.D., by Shahjahan. It was later on neglected but was partly restored in 1904-11. To its north and south are the stately Sawan and Bhadon pavilions of white marble richly carved.

**HINDU RAO
HOSPITAL**

The Hindu Rao House on the Ridge (now converted into a hospital) was built in 1830 by Mr. William Fraser, Agent to the Governor-General at Delhi, as his residence. Percival Spear has, however, hazarded a guess on the basis of fresh material that it was possibly built by Sir Edward Colebrooke (who succeeded Sir Charles Metcalfe in 1828 A.D., as Resident in Delhi) and that Fraser bought the house when the former left Delhi. After the murder of Fraser in 1835 A.D., by Shams-ud-din Khan, Nawab of Ferozepore, the house was purchased from the executors of Fraser's estate by Hindu Rao, a Maratha refugee, brother of Bija Bai (wife of Daulat Rao Sindhia of Gwalior). Hindu Rao was fond of the society of Englishmen in India, among whom he was very popu-

lar. Baird Smith in his *Unfinished Memoir* wrote about him thus: "The old man was a well-known member of the local society—a keen sportsman, a liberal and hospitable gentleman, of frank, bluff manners, and genial temperament." After Hindu Rao's death in 1855 A.D., the Hindu Rao estate (which included a considerable area of land extending down the slope of the Ridge to the Grand Trunk Road, where at one time existed the Phus Sarai) was purchased by the family of the District Treasurer. Hindu Rao's House became the headquarters of the British force in 1857 and withstood the fierce and persistent attacks launched by the nationalist forces of Delhi. In 1863, the military authorities decided to acquire the estate as a sanatorium for troops in the Fort. The deed of sale was executed in October, 1866. Later, the municipal water works reservoir was built in the estate close to the House itself. In October, 1912, the House was used as a hospital for the wealthier section of the European population. Now the hospital serves the needs of the people of Delhi.

HUMAYUN'S MAUSOLEUM

It is situated opposite the village of Nizam-ud-din Auliya. The route leading to it diverges from Mathura Road. In approaching the mausoleum one has to cross the Bu Halima garden and its eastern gateway. Straight ahead is the great pointed arch of the western gateway of Humayun's tomb-enclosure. The mausoleum is located in the midst of a large square garden, screened by high walls, with gateways to the south and west. The tomb was erected by Humayun's queen, Haji Begum, in 1565 A.D., at a cost of 15 lakhs of rupees, but structural evidence shows that the western enclosure-wall of the tomb was erected before the Arab Sarai, which

was constructed in 1560-61 A.D. The tomb of Humayun stands in the centre of a high-walled enclosure. On the west and south are two lofty tower-like gateways, which add much to the grandeur of the building. The gateways are built of grey stone ornamented with bands of red stone and marble. In the centre of the floor of the upper platform are the graves of Humayun and of the other Mughal princes. Above these graves is erected the mausoleum, the centre room of which is a square of 45 yards. It is built of red sandstone and is ornamented with marble bands. The form of the main body of the tomb is that of a square with the corners cut off, that is to say, an octagon with four short and four long sides. Each of the short sides forms one side of four octagonal cornered towers. The tomb itself is a lofty square tower, surmounted by a magnificent marble dome topped with a copper pinnacle, standing 140 feet from the level of the terrace. The corner towers are two-storeyed, and round these towers and the centre room in the upper storey there runs a narrow gallery. The roof is oval, and is about 80 feet in height, and formed by the dome. The tomb of Humayun has been rightly called the general dormitory of the House of Timur; for, although Akbar and his three immediate successors are buried elsewhere, no other mausoleum contains the remains of so many distinguished members of the Mughal dynasty. Here are buried Haji Begum (wife of Humayun); the headless trunk of Dara Shikoh (the accomplished but unfortunate son of Shahjahan); Emperor Jahandar Shah (grandson of Aurangzeb); Farrukhsiyar (poisoned by his prime minister); Rafi-ud-darajat and Rafi-ud-daulah (who ruled only for a few months); and Alamgir II (assassinated at the instigation of his prime minister, Imad-ud-mulk). It was at this tomb that another grim

tragedy took place on September 21-22, 1857, when Hodson captured the last Mughal Emperor, Bahadur Shah, his two sons and a grandson. Bahadur Shah was later deported to Rangoon but his two sons and the grandson were shot by Hodson and their bodies were exposed for twentyfour hours in front of the Kotwali in Chandni Chowk.

The mausoleum of Humayun has been rightly called by Wheeler "the first mature example of Mughal architecture." It is an important landmark in the history of Indian architecture. Whereas the tomb of Adham Khan marks the end of the sombre Lodi style, which had been in vogue for nearly two centuries, the tomb of Humayun marks the beginning of a new tradition of ornate style, which culminated in the Taj Mahal of Agra. It introduced certain features borrowed from Persia—the bulbous double dome on a high neck, and the garden to adorn the surroundings of the tomb. Although even earlier one finds tombs surrounded by a walled-in space, it was really the Mughals who made popular the custom of placing the building in the centre of a large park-like enclosure. The garden, in the centre of which stands Humayun's mausoleum, consists of paved pathways, flowered parterres, avenues of cypress trees, ornamental watercourses, tanks and fountains, so characteristic of the Mughal Garden. The importance of the garden of the tomb of Humayun lies in this that "it is the earliest Mughal garden in India which still preserves intact its original plan." Apart from the garden, which lends charm and dignity to the mausoleum, it is the bulbous dome which attracts the eye. It is one of the finest domes of white marble in the world and raised on a deep drum. This dome is of the purest Islamic form, plain, perfectly contoured, eschewing the

traditional *kalasha* and surmounted only by a simple finial. It is in this mausoleum that the expedient of the double dome was introduced for the first time. The dome is composed of two shells, an outer and an inner; the outer gives the immensity and correct proportion to the exterior and supports the white marble casing, and the inner forms the vaulted ceiling of the main hall within, enabling the domed ceiling to be placed lower, so as to be in better relation to the hall it covers. This feature—the dome standing on a high circular drum—was adopted in later buildings. These two features—the bulbous dome and the garden in the midst of which stands the mausoleum—show distinctively the Persian influence. This was mainly due to the fact that the chief architect was a Persian named Mirza Ghyas. Humayun's mausoleum is distinctly Persian in style but is differentiated from Persian buildings by the free use of white marble, a material little employed in Persia, and by the abstinence from coloured tile decoration so much favoured by the Persian architects. The interior of the mausoleum is made up of a group of compartments octagonal in shape, the largest in the centre and a smaller one at each angle. Never before in India had there been devised such a complex of rooms and corridors forming so elegant an interior arrangement. This was decidedly a marked advance in structural relation of the plan to the design within and without. There is another notable feature of the mausoleum which deserves to be mentioned. According to Cunningham, the mausoleum of Humayun is an example of the first employment of towers attached to the four angles of the main building. Although *Chattris* surrounding the dome are found in the buildings of the Lodi period they form an important feature of the mausoleum of Humayun. This important innovation

was gradually improved and developed until it culminated in the minars at the Taj Mahal at Agra. "The intervening links are, 1st the one-storied towers of Itmad-ud-daulah's tomb at Agra; 2nd the two-storeyed minars seen at Sikandarrah gateway and 3rd the minars at Jahangir's tomb, Lahore. In all these three cases the minars were attached to the main structure, but in the Taj Mahal, they are placed at the four angles of the terrace or platform. This was also an innovation in contrast to the low three inches plinth of the Afghan builders, and was perhaps inspired by the design of the tomb of Sher Shah at Sahasaram." Humayun's mausoleum is, in fact, a building of exceptional merit due to the purity and simplicity of its design, the perfection of its proportions and the judicious blending of red sandstone with marble. It is an elegant building and a great work of art for it represents a successful blending of the Persian and Indian styles. The Persian style is represented by the garden, the bulbous dome, the arched alcove in the facade, the interior arrangement of corridors and the complex of rooms exhibited in this tomb. Several indigenous elements can also be traced in its composition—elegant kiosks with cupolas, excellent stone masonry; artistically combined with marble etc. The grouping of the kiosks on the roof is not very artistic but a pleasing effect is produced by the interplay of its surfaces and planes, the proper distribution of the voids, the admirable blending of red sandstone and white marble and the graceful but bold curves of the arches. Herein lies the chief importance of this mausoleum for it represents an extraordinary example of the synthesis of two of the great building traditions of Asia—the Persian and the Indian. The architectural style has rightly been defined by Percy Brown as "an Indian interpretation of a Persian concep-

tion." Apart from the mausoleum there are some buildings of historic importance—Nili Burz, tomb of Isa Khan, Arab Sarai, the Afsarwala mosque and tomb.

HOLY TRINITY CHURCH

This church at Turkman Gate is approached through a narrow lane, on both sides of which are buildings housing a school and a home for destitute widows, both of which are run by the Mission. The church is of an unusual design. It has a vaulted roof under an imposing dome. Gate oil lamps are set in niches in a semi-circle above the high altar. These lamps, many decades ago, beckoned the faithful to worship. There is an interesting story concerning the selection of the site for this church. In order to build a memorial to a pioneer priest, Alexander George Maintland, the Christians collected a large sum of money and decided to consecrate a new church at Ajmeri Gate. When work on the foundation began it was discovered that the church was being built over the site of a huge tank, covered over by centuries of debris. It was, therefore, decided to build the church at a new site just within Turkman Gate. The church celebrated its Golden Jubilee in 1955.

ILTUTMISH'S TOMB

The tomb, built in 1235 A.D., is situated just outside the north-west corner of the Quwwat-ul-Islam near the Qutb Minar. The interior walls are decorated with elaborate and highly finished ornament of great beauty. There is no roof to the building, but it is believed that it was originally covered by an overlapping Hindu dome. Fergusson considers the tomb to be "one of the richest examples of Hindu art applied to Muhammadan purpo-

ses that Old Delhi affords, and is extremely beautiful, though the builders still display a certain degree of inaptness in fitting the details to their own purposes." Islamic influence is marked by the presence of squinch arches supporting a domical roof and elaborate carvings comprising religious texts executed in exquisite styles of *Naskh* and *Kufic* and varied designs of arabesques and geometric drapers. The decoration also includes the typically Hindu motifs, such as the wheel-and-tassel ornament.

INDIAN AGRICULTURAL RESEARCH INSTITUTE

It is popularly known as the Pusa Institute and covers an area of about 1,100 acres, about half of which is laid out as an experimental farm. The Institute—originally known as the Imperial Agricultural Research Institute—was established by the Government of India in April, 1905, at Pusa in Bihar for advancing and developing the knowledge of the agricultural sciences. In 1934, the building of the Institute was destroyed by an earthquake and therefore the Government of India decided to set up the Institute in New Delhi.

INDIAN WAR MEMORIAL MUSEUM

This museum is housed in the upper room of the Naubat Khana at the Red Fort. When the Indian Government was asked to assist in collecting material for the Museum established in London, commemorative of World War I, it was decided by the Viceroy that in addition to contributing to the National War Memorial in London, the Indian Government should institute a memorial for India to commemorate the part taken by India in the War. The War Memorial Museum was

first started in the early part of 1918. The collecting of trophies went on until 1923.

Located in the Nehru House on Bahadur **INTERNATIONAL** Shah Zafar Marg, this museum was **DOLLS MUSEUM** set up in the year 1965. It has the biggest collection of traditional and costume dolls from over 65 countries.

IRON PILLAR This pillar, in the centre of the courtyard of the Quwwat-ul-Islam mosque, is a marvel of metallurgical skill and redounds to the credit of the Hindus. The earliest inscription on it records the victories of King Chandra, whose identity has not yet been firmly established. The general impression is that it refers to Chandragupta II Vikramaditya of the Gupta dynasty. The pillar is a solid shaft of wrought iron 23 feet 8 inches in length, the shaft 20 feet 2 inches and the capital $3\frac{1}{2}$ feet. The diameter of the shaft increases from 12.5 inches at the top to 16.4 inches at the ground. Below the ground the shaft expands in a bulbous form, a diameter of 2 feet 4 inches, and rests on a gridiron of iron bars let into the stone pavement with lead. The pillar "indicates an amount of skill in the manipulation of a large mass of wrought iron, which has been the marvel of all who have endeavoured to account for it. It is not many years since the production of such a pillar would have been an impossibility in the largest foundries of the world, and even now there are comparatively few where a similar mass of metal could be turned out.....The total weight must exceed 6 tons". What is most surprising is that the pillar shows no traces of rust in spite of exposure to sun and rain for nearly fifteen hundred years. The

pillar is indeed an eloquent tribute to the metallurgical skill and scientific achievements of the ancient Hindus.

ISA KHAN'S TOMB

The tomb erected in 1547 A.D., is located immediately to the south of Bu Halima's garden, near the western entrance of Humayun's tomb. In this tomb are buried the remains of Isa Khan Niyazi, a nobleman of influence at the courts of Sher Shah Suri and Islam Shah. Enclosure, terrace, platform and mausoleum, designed on an octagonal plan, make the building a well-balanced composition. The kiosks, rising above its crenellated parapet, add charm and grace to the building. The angles of the pillared verandah are strengthened by the sloping buttresses, which give the whole building a pleasing appearance of strength and solidity. These sloping buttresses were the final instance of the use of structural batter in the composition of buildings, which had been in vogue since the time of Firuz Shah Tughluq. Herein lies the chief importance of this tomb in the history of Muslim architecture in India.

JAMA MASJID

This masjid, situated on a rocky eminence, a little to the south of Chandni Chowk, was built by Shahjahan at a cost of ten lakhs of rupees. It is the largest mosque in India. Its foundation was laid on October 6, 1650 A.D., under the superintendence of Sadullah Khan, the Prime Minister, and Fazil Khan, Mir-i-Saman. The architect was Ustad Khalil. Five thousand workmen were daily employed on it. It was completed in six years. The basement, on which stands the mosque proper and the superstructure generally, is 30 feet wide and 1,400 square yards in area. There are three gateways

to the mosque, approached by broad flights of steps on the south, east and north sides. The finest entrance is that on the east side. This gateway of red sandstone, the highest and largest of all, was formerly reserved for the use of the Mughal emperors only. The gateway, shaped like an irregular octagon, is a massive three-storeyed tower, 60 feet wide by 50 feet deep by 50 feet high. Each of the other two gateways is a two-storeyed tower, 50 feet wide by 30 feet deep by 50 feet high. The three gateways give access to an open court, 408 feet square, which is paved with large squares of red sandstone. In the centre of the court is a marble tank, 45 feet by 36 feet. Centrally placed on the west side of the court is the mosque proper, 261 feet by 80 feet and surmounted by three white marble cupolas, with spires of gilded copper. These three stately gilt-spiked domes of white marble, inlaid with vertical stripes of black slate—the central dome being the largest and highest—tower above the mosque proper and are its chief glory. On the north and south sides are two elegant tapering minarets, composed of alternate stripes of white marble and red sandstone placed vertically, about 130 feet high, from which extensive views are obtained. Each minaret has three projected galleries and 130 steps, and is surmounted by an open octagonal pavilion with a gilt-spiked dome of white marble. The Jama Masjid resembles in plan the Moti Masjid of Agra but is of a larger size and has two noble minarets, which the latter lacks. The chief feature of this building is its symmetry and harmony; the lofty basement on which it is raised, the three gateways, the four angle towers, the frontispiece and domes, all help to produce a pleasing effect. Its principal portal, though inferior to that at Fatehpur Sikri, is quite elegant. The mosque is indeed one of the finest speci-

mens of Mughal architecture. "Its chief structural peculiarities are its bold treatment in red sandstone inlaid with black and white marble which impart to it a pleasing appearance, the spaciousness of its court which magnifies its qualities of breadth and mass, its massive piers supporting engrailed arches, its tall minarets and elegant bulbous domes and, above all, its well proportioned structural and decorative manipulations producing a happy effect of substance and void." It is a noble edifice indeed. "From the summit of graceful minarets of the Jumma Masjid the eye looks down upon a panorama which cannot be paralleled outside Imperial Rome." Such was the noble tribute paid to this great Muslim cathedral by Stanley Reed, an eminent journalist.

**JAMALI KAMALI
MASJID**

This mosque, located some 500 yards to south of the tomb of Muhammad Quli (situated about 300 yards to south-east of the Qutb Minar) was built in 1528/29 A.D. The mosque is of some importance in the history of Indo-Muslim architecture for it is an interesting example of the Lodi style; it contains many of the characteristics of its prototype (Moth-ki-Masjid) and its successor (Purana Qila masjid).

**JANTAR
MANTAR OR
OBSERVATORY**

It is located in Parliament Street on the left as one goes from Connaught Place to Parliament House. It was built by Maharaja Sawai Jai Singh II of Jaipur (1699-1743). Jai Singh was a keen astronomer. His scientific researches added lustre to his name. The five astronomical observatories he erected at Delhi, Ujjain, Varanasi, Jaipur and Mathura were, according to Todd, "monuments that irradiate a

dark period of Indian History.³⁷ Finding the astronomical tables in use defective he prepared a set of astronomical tables—the *Zij Muhammad Shahi*—named after the Emperor, Muhammad Shah. He was the founder of a new capital, named after him, Jainagar or Jaipur, which became in his time a centre of learning. This remarkable man—a keen astronomer and a good administrator—had an eventful life. He was born in 1686 A.D., (the year in which Newton's *Principia* was completed) and when he died in 1743, (two hundred years after Copernicus) "his wives, concubines, and science expired with him on his funeral pyre". The Jantar Mantar contains six masonry instruments. Herein lay the chief contribution of Jai Singh to the development of astronomical science; he discarded brass instruments and built massive masonry ones in their place. These instruments vary in size from a few feet to 90 feet in height. The *Samrat Yantra* (the Supreme instrument) is the largest of all these instruments. It is in principle one of the simplest 'equal hour' sun dials. The second instrument—the *Jai Prakash* consisting of two complementary concave hemispheres—is located south of the *Samrat Yantra*. The *Ram Yantra*, south of *Jai Prakash*, consist of two large circular buildings, complementary to each other. To the north-west of the *Samrat Yantra* is the *Misra Yantra* or mixed instruments, so called because one building contains four separate instruments. One of these is *Niyat Chakra Yantra*, a sun dial like *Samrat Yantra*. On each side of it are two graduated semi-circles, used for obtaining meridian altitudes. The two pillars on the south-west of the *Misra Yantra* help in determining the shortest and longest day of the year, for in December, one pillar casts its shadow over the other pillar while in June it does not. The Observatory at Delhi was the first one built by Jai Singh

and it was here that the principal observations were made, which enabled Jai Singh to prepare new astronomical tables called the *Zij Muhammad Shahi*. Different views are held about the date of the construction of Jantar Mantar for, according to Pandit Gokal Chand, it was built in 1710 A.D., while Sayyid Ahmad Khan held that it was built in 1724 A.D. The facts seem to point to 1724 A.D., as the likely date of the construction of Jantar Mantar.

KALI DEVI TEMPLE Mythology and history have combined to give the shrine at Kalkaji (near Badarpur village), dedicated to gooddness Kali, an air of mystery, which no other temple in Delhi possesses. Millions of years ago, it is said, the gods, who dwelt in the neighbourhood of the present temple, were terrorised by two giants and they were compelled to seek the help of Brahmah. Brahmah referred the matter to the goddess Parbati, who, from her mouth, produced the goddess Kushki Devi to kill the giants. Kushki Devi attacked and slaughtered the giants. But this was not the end of the trouble. As the blood of the two giants fell upon the earth, thousands of giants came to life and it was with great difficulty that Kushki Devi was able to hold her own in the grim struggle against the myriads of giants. Parbati came to her rescue. She created from the eyebrows of Kushki Devi the goddess Kali "whose lower lip rested on the hills below and her upper lip touched the sky above." Kali Devi obtained a complete victory by drinking the blood of the slaughtered giants as it passed from their wounds. Then, according to the story, Kali Devi made her abode on the fields of battle and from that time was worshipped as the chief divinity of the place. It is believed that a very ancient temple lies buried under

the present shrine. The oldest part of the existing temple was built in 1764 A.D., though the worship of Kali Devi is believed to be at least as ancient as the time of Rai Pithora. In 1816 A.D., Mirza Raja Kedar Nath, the Peshkar of Akbar II, added twelve outer rooms to the temple and surmounted the whole with a lofty pyramidal dome. In the centre of the temple room, and screened off on three sides with red sandstone and marble railings, is the image of Kali Devi, which is completely covered with brocaded cloth. On the screen on the west side are two inscriptions—one in Persian and the other in Hindi—which record the names of the goddess Kali and the builder of the screen. At the entrance of the temple are the figures of two tigers carved out of red sandstone and over their heads are bells which votaries ring on leaving the shrine. A large trident, also of red sandstone, stands close to the tigers. Day and night, a lamp fed with ghee burns before the image of the deity. The popularity of this shrine has remained undiminished through the years. On Tuesdays, the day of the weekly mela, and on October 8, when the annual fair is held, Kalkaji springs to life and colour, as thousands of people come from distant places to make offerings at the shrine of Kali. After the harvesting of wheat also the villagers come in large numbers to offer their newly harvested crop to the goddess. People come to the shrine in palanquins drawn by camels, on carts pulled by gaily caparisoned bullocks and in tongas, buses and motorcycle rickshaws. The road leading up the hill to the temple is jammed with village elders sporting huge turbans and carrying hookas and women wearing flowering skirts and silver anklets.

KALAN MASJID This mosque, near Turkman Gate, is believed to be one of the seven mosques built by Khan-i-Jahan Junan Shah, son of a father bearing the same title of Khan-i-Jahan, who was a Hindu convert and became a Prime Minister of Firuz Shah Tughluq. Built in 1387 A.D., according to an inscription over its eastern entrance, this was probably the principal mosque of the city of Firuzabad. With its high raised entrance flanked by a pair of columns, the mosque is quite imposing.

KALI MASJID OR SANJAR MASJID This mosque, now almost in ruins; located in Nizam-ud-din, was built by Khan-i-Jahan Junan Shah, the Prime Minister of Firuz Shah Tughluq, in the year 772 A.H. (1370-71 A.D.). The Kali Masjid is a typical mosque of the reign of Firuz Tughluq—an arch and beam doorway—giving access to cloisters formed by a series of square bays, which are roofed by cup-shaped domes.

KHAN-I-JAHAN TILANGANP'S TOMB In this tomb is buried Khan-i-Jahan Tilangani, the premier official at the court of Firuz Tughluq. He died in 1370 A.D. The tomb stands near the Kali or Sanjar Masjid in Nizam-ud-din. It is an unpretentious building but it is important in the history of the Muslim architecture in India because its design of a new type of tomb-structure had a tremendous influence on the style of tomb-building in the course of the next two centuries. Instead of being square in plan this tomb takes the form of an octagon. This was an important innovation, which was either the result of the creative genius of the Indian builder or was borrowed from foreign sources for it bears resemblance to the Mosque of Omar

in Jerusalem. Whatever the source of this innovation, it marked the beginning of a new phase of architectural development—the large and stately mausoleums of octagonal conformation of the Sayyid and Lodi kings in the fifteenth and sixteenth centuries. Thus the tomb of Khan-i-Jahan Tilangani served as a standard pattern for the royal tombs of the fifteenth and sixteenth centuries.

KHIRKI MOSQUE

It is situated in village Khirki. It was erected about 1375 A.D., by Khan-i-Jahan Junan Shah, the Prime Minister of Firuz Shah Tughluq. The building looks quite impressive on account of the ingenious plan of raising the whole structure on a *takkhana* or sub-structure of arches. The roof supported on 180 columns and 60 pilasters contains nine groups of nine small domes, which together with four domes on the gateways of the central *mihrab* chamber make it into an impressive edifice.

KOTLA FIRUZ SHAH

In 1354 A.D., Firuz Shah Tughluq founded the city of Firuzabad. No traces of its outer walls have been discovered but the city was probably a half-hexagon with the long side or base facing the Yamuna. It lay along the right bank of the Yamuna for more than six miles, from Indraprastha on the south to some point north of the Kushk-i-Shikar (Hunting Palace) on the Ridge (near Pir Ghaib). It was two miles in width, extending from the Yamuna on the east to Hauz Khas on the west. The city was not only large and populous but it also contained eight mosques, three palaces, a hunting box, and several caravan sarais. According to Shams-i-Siraj, "People used to go for pleasure from Delhi to Firuzabad and from Firuzabad to Delhi in such large numbers

that every *kos* of the five *kos* between the two cities swarmed with people. To accommodate this great traffic there were public carriers who kept conveyances, camels and horses which were ready for hire at a settled rate." The city spread fan-like from the palace and citadel, known as Kotla Firuz Shah (situated a few hundred yards south of Delhi Gate). The palace and the citadel were provided with strong and massive ramparts; the heights of these, wherever they exist, being about sixty feet. The Kotla or citadel, which forms an irregular polygon on plan, is now in a very ruinous condition. Little is left save some of the palace walls, the remains of the great mosque and Asoka's pillar, which stands on a platform, pyramidal in shape, having three terraces progressively decreasing in size. On each terrace there is a series of vaulted cells, which surround the solid core of the structure. A climb up the narrow stairway to the base of the pillar can be rewarding as from here one can get one of the finest panoramic views of the city. The pillar, popularly known as the *Lat*, is a sandstone monolith, 42 feet and 7 inches in height; 35 feet of this pillar is polished and the remainder rough. The buried portion measures approximately 4 feet and 1 inch. The diameter of the *Lat* is 25.3 inches at the top and 38.3 inches at the base. It is said to weigh 27 tons. It used to have a small golden dome on the top of it, but that disappeared when the Marathas and Jats plundered Delhi in the eighteenth century. The colour of the sandstone is pale orange, flecked with black spots. In order to beautify Firuzabad, Firuz Shah Tughluq ordered two Asokan pillars to be transported from Topra (near Ambala) and Meerut to the new city. The former was set up in Firuz Shah Kotla and the latter on the Ridge, where Firuz Shah had a hunting box near the present

Hindu Rao hospital. It was no easy task to transport and set up these huge pillars but the Indian engineers displayed considerable skill and ingenuity in carrying out these tasks. Shams-i-Siraj has given a graphic account of the measures adopted for their transportation. Large quantities of silk cotton were placed round the pillar, the earth at its base was removed so that it fell gently on the soft bed prepared for it. The pillar was then encased in reeds and raw skins so that it might not suffer any damage. It was then carried on a large carriage, especially built for the purpose. The carriage had forty two wheels. A strong rope was fastened to each wheel and 200 men pulled at each of these ropes. The pillar was brought to the bank of Yamuna. Here a large number of boats had been collected, "some of which could carry 5,000 to 7,000 *man* of grain, and the least of them 2,000 *mans*." The column was very ingeniously transferred to these boats and was then carried to the citadel. The task of setting up of the pillar was as difficult as that of transportation but it was accomplished successfully. Vincent Smith was so much impressed with this engineering feat that he paid a noble tribute to the Indian engineers. The Asoka pillar is of surpassing interest on account of its particularly fine inscriptions. When Firuz Shah assembled all the learned men of the day to decipher the inscriptions they were unable to do so. It was only in 1837 A.D., that James Prinsep was able to decipher the inscriptions as belonging to a king Piyadasi (beloved of the gods), who was later identified with Asoka. This pillar has the full complement of Asoka's seven pillar edicts. The pillar has echoed and re-echoed through centuries Asoka's message of peace and goodwill. Another notable feature of the pillar is its golden colour, which caused many critics to think

that it was made of brass. The Mauryan craftsmen were so skilled that they knew how to impart bright polish to common sandstone. No wonder, Tom Coryat was so much impressed by the shining surface of the monolith as to think that it was made of brass. Bishop Heber too fell into the same error for he believed that it was a "cast metal column". Timur was so much impressed with the pillar that he declared that he had never seen any monument in all the numerous lands he had traversed comparable to this monolith. High tribute but well deserved indeed! The second prominent feature of Kotla is the ruined Jama Masjid. The lay-out of the mosque was dictated by the proximity of the river to its eastern side. Consequently, the main entrance is in the northern wall, others leading up from the *Takhhanas* below. It appears that there was a building attached to the mosque on its south side, and on its north side there was probably a bridge connecting it with the Asoka pillar. The masjid had undoubtedly colonnades or cloisters along the inside of the walls, similar to those of Khan-i-Jahan's mosques. Franklin, who saw this mosque in 1793 A.D., described it as having four cloisters, the domed roofs of which were supported by two hundred and sixty stone columns, each about 16 feet in height. There was an octangular dome of brick and stone in the centre of the mosque and about 25 ft. in height. In the centre of the court is a pit, now filled up, which was either a *baoli* connected with the river front, or a sunk chamber like that of Sultan Ghari, or a shaft for the foundation of *chhatri* bearing a record of the emperor's achievements, to which reference is made by contemporary historians. Even the ruins of the mosque indicate that it must have been a building of impressive size and design. The chunam, with which it is covered, is believed to have

been as white as marble. No wonder Zia-ud-din Barni eulogised this mosque for he said that on Fridays the gathering of worshippers was such that there remained no room, either on the lower flat or on the upper storey and the courtyard. Timur visited the building to offer prayers and thanks givings. He was so much impressed by the design of the building that he built a splendid mosque at Samarqand, modelled on the same arrangement, by employing masons whom he took along with him from India. The royal palaces and private apartments were situated on the river front to the south of this masjid. The river wall below the royal palace, and in fact, practically all along this front, was probably treated as a low roofed terrace, with an open arcaded facade looking out on to the river, and must have been a very picturesque feature of the royal citadel. Narrow staircases descend at various points from the terrace to the river bed below. According to Shams-i-Siraj Afif, there were three palaces in which Firuz Shah used to sit publicly in State. Of these the most famous was the Mahal-i-Angur, or Palace of Grapes. Another notable feature of Kotla was that it has three secret underground passages. According to Shams-i-Siraj Afif, these tunnels were wide enough to allow the Sultan's family to travel through it in conveyances. One led straight to the river, the second connected the palace with the hunting box on the Ridge and the third and the longest went towards Qila Rai Pithora. The credit for planning and executing Firuz Tughluq's buildings and works of public utility goes to Malik Ghazi Shahna (the chief architect) and Abdul Hakk; otherwise Jahir Sundhar (his deputy). They considerably added to the glory of the new city of Firuzabad. Shams-i-Siraj Afif says that "Sultan Firuz had given up residing in Delhi, and stayed at Firuzabad".

Delhi, it would seem, however, still remained the capital of the kingdom, and continued to be used for State functions, for, when it was necessary to hold a court, the Sultan left his devotions and proceeded to the capital. To use Lane Pool's simile, "Firozabad became the Windsor of his London". The glory of Kotla Firuz Shah has departed, for the mosque and palaces are in ruins but the 'golden pillar' of Asoka mocks at time and still continues to broadcast Asoka's message of peace and goodwill.

LAKSHMI NARAYAN TEMPLE This famous temple, dedicated to Lakshmi Narayan by Seth Birla, is situated on Reading Road, not far from Gole Market. It is built in the old Orissan style. The main temple has the idols of Narayan (the Preserver) and Lakshmi (goddess of wealth). On either side of these images are the idols of goddess Durga and Lord Shiva. The main temple is flanked by the 'Gita Bhavan' and a 'Buddhist temple'. Behind the temple is a park with fountains, artificial caves, swings and sea-saws. On Janamashtami—Lord Krishna's birthday—the number of devotees, who come from all parts of the country, runs into lakhs.

LAL KOT It formed the inner citadel of the fort of Rai Pithora. According to Cunningham, it was built by Tomar ruler Anang Pal in 1060 A.D. Starting from Adham Khan's tomb and running north-westwards, the ramparts of Lal Kot can be readily seen from the Qutb Minar.

LAL QILA (RED FORT) To Shahjahan belongs the glory of having beautified Delhi with magnificent buildings—the Jama Masjid (the largest

mosque in India) and the Mughal Palace, popularly known as Lal Qila or Red Fort—(one of the most magnificent palaces of the world). Delhi regained its lost glory when Shahjahan, after a reign of 11 years at Agra, resolved to remove his capital to Delhi. He ordered the engineers and architects to prepare plans for a palace similar to those of Agra and Lahore. The foundation stone was laid on the 12th Zilhajjah 1048 A.H. (1618 A.D.). The construction of the buildings was begun under the superintendence of Izzat Khan. Alah Vardi Khan succeeded him as 'Superintendent of Works' and he, in turn, was followed by Makramat Khan, who completed the palace in 1647 A.D. Other names associated with the building of the Red Fort are Ahmad and Hamid, reputed engineers of those times. The lay-out of the palace can be seen at a glance. The Diwan-i-Am and its courtyard is the main central feature, and from the lesser courtyard in front of the *naqqarkhana*, branch out two main arteries running north and south, from which in their turn, lead the lesser alleys to the humbler quarters of the palace. Muhammad Salih, the official historian, gives an interesting account of the Fort at the time of the inauguration ceremony by Shahjahan on the 24th Rabi II, 1058 A.H. (the 21st year of the accession). The roofs, walls, and colonnades of the Diwan-i-Am were hung with brocaded velvet from Turkey and silk from China. A gorgeous canopy (especially prepared for the occasion in the royal factory at Ahmedabad), measuring 70 *gaz* by 45 *gaz* was supported by silver columns, while another splendid canopy (for the throne) was supported by golden pillars, wreathed with bands of studded gems. Such was the pomp and glory of the inauguration ceremony of the Fort, which was estimated to have been built at a cost of 100 lakhs of

rupees. The Fort is an irregular octagon in plan with two long sides on the east and west and six smaller ones on the north and south. It has a circumference of one and a half miles, with a total length of some 3,000 feet and a breadth of 1,800 feet. On the river front the walls rise to a height of 60 feet while on the land side they are 110 feet high. A ditch, 75 feet wide and 30 feet deep, runs round the walls of the Fort, except on the river face. According to Bernier, the ditch was in Mughal times filled with water and stocked with fish. The walls of the Fort are built of red sandstone and are covered with a succession of turrets, kiosks, domes, balconies, windows and perforated screens, which make the exterior of the Fort extremely picturesque. The towers and kiosks lend charm and grace to the walls, which glow in the soft rays of the setting sun. Two noble gateways—Lahore Gate and Delhi Gate—give a finishing touch to the citadel, of which Delhi may well be proud. The Lahore Gate facing the end of Chandni Chowk, is very imposing, especially with its splendid side towers and great central arch, 41 feet in height by 24 feet. The gate is protected by a barbican, which was built in the reign of Aurangzeb. Its walls are 40 feet in height. The wooden drawbridge of the barbican was replaced by bridges built by the Mughal Emperor Akbar II. The Lahore Gate is a noble structure and is certainly a great improvement upon the Hathi Pul Gate of Akbar in the Agra Fort. As originally planned, there was a garden in front of the Lahore Gate and a great square adjoining the garden. This great square was the hub of activity for it was here that the Mughal nobles and officials gathered to mount guard, or attend the assembly of the Darbar-i-Am or Darbar-i-Khas. The Delhi Gate of the Fort is considered to be inferior in architectural merit to the Lahore

Gate, the general entrance to the Fort, yet it is also a noble structure. The deeply recessed portal, the lofty flanking towers and the barbican, all built of the red sandstone, which glows with warmth in the soft light of sunrise and sunset, would be regarded "as unsurpassed in any country which had not a severe standard of comparison in the Lahore Gate and the Buland Darwaza of Fatehpur Sikri." The Lahore Gate gives access to the Chhatta Chauk (the vaulted arcade) referred to by Bernier. It is 230 feet in length and 27 feet in width, with a central octagonal court open to the sky. On each side of the arcade are 32 arched rooms. This vaulted hall is considered by Fergusson to be "the noblest entrance known to any existing palace". The arched rooms were originally used as shops. In the Mughal times this bazar was humming with activity. "Here sat the court jewellers, goldsmiths, picture painters, workers in enamel, carpet manufacturers, weavers of rich silks, kincobs, fine cloths for turbans and makers of pyjama girdles ornamented with gold and silver flowers, together with a thousand other beautiful and costly luxuries, adapted to the sumptuous taste of the most splendid court in the world." The arched vestibule leads into the square (200 feet by 140 feet) and in the centre of which (on the eastern side) is a well-proportioned building. It was known as the Naubat or *nagqarkhana* (music hall). The royal band played here five times daily, except on Sundays and the king's birthdays, when it played nearly all day. As the *nagqarkhana* was the main gateway of the Diwan-i-Am, all visitors to the court, with the exception of princes of the royal blood, had to dismount and proceed further on foot. The Diwan-i-Am, or Hall of Public Audience, stands in the centre of a court, which was originally 540 feet by 420 feet. This hall, designed in a stately manner

to suit the solemn functions that were held here, is built of sandstone but was originally covered with shell plaster, polished to the smoothness and whiteness of ivory. It is a colonnaded hall open on three sides and enclosed at the back. Although similar in design to that of Agra it is more magnificent. It is 80 feet by 40 feet. The hall is divided up by columns into three aisles, each of seven bays, each of the latter being formed by four pillars, some 16 feet apart, which support engrailed arches ranging from the back wall to the facade of the building. Nothing contributes so much to the grace of this building as the fine engrailed arches, the four clustered columns at the corners and their well-proportioned bases. A significant feature of the interior of this hall was the alcove in the back wall, where the emperor sat in State. The Diwan-i-Am has now been shorn of its glory, for it lacks the carpets, the awnings, the gold and silver railings that used to lend grace to this famous hall. But the richly carved and inlaid marble platform, where the emperor sat in State, is still there. In the recess behind this marble platform can still be seen some specimens of Italian pietra-dura work. One small panel at the top depicts Orpheus fiddling to wild animals; it is attributed to Austin Bordeaux. Even more majestic than this Hall is the Diwan-i-Khas or Hall of Private Audience (close to the river) measuring 90 feet by 67 feet. Fergusson considers it "if not the most beautiful, certainly the most highly ornamented of all Shahjehan's buildings." It is a pavilion of white marble, supported on pillars of the same material, the whole of which are or were, richly ornamented with flowers of inlaid mosaic work of cornelian and other stones. Of all the buildings in the Fort the Diwan-i-Khas is undoubtedly the most highly ornamented and typical of the style of architecture in its

opulent mood. It is larger and more richly embellished than the Diwan-i-Khas in the Agra Fort, though by no means so elegant in design. "Engrailed arches supported on square marble piers divide it into fifteen bays. Its inlaid flowers on the piers, its elegant perforated tracery and its graceful multifoil arches picked out in gold and colours speak of the aesthetic taste of its builder." It is indeed a noble building. The symmetry of the arches produces an effect of beauty and elegance. The interior of the Hall must have been very graceful for it had a silver ceiling of flowered patterns (removed by the Marathas) and its decorations of gold and inlay work were particularly charming. No wonder it seemed to be a dream of beauty. The following lines engraved on the ceiling give expression to this sentiment: "If there is a paradise on the face of the earth it is this, it is this". The marble dais, which formerly stood in the Hall, is said to have supported the famous peacock throne of Shahjahan, valued at some six million sterling (removed by Nadir Shah in 1739 A.D.). This building, more than any other, is associated with certain tragic events of the Mughal Empire. It was here in 1739 A.D., that Nadir Shah received the submission of Emperor Muhammad Shah and robbed him of his most valuable treasures; in 1757 A.D., Ahmad Shah Abdali looted further and among other plunder, took back with him a Mughal princess as consort; in 1788 A.D., the terrible Rohilla leader, Ghulam Qadir, blinded the Emperor Shah Alam; and in 1803 A.D., Lord Lake was thanked by the blind Emperor Shah Alam for delivering the tottering empire from the house of Sindhia. It was here again in May, 1857, that the nationalist forces proclaimed Bahadur Shah II once more Emperor of Hindustan. Again, after the capture of Delhi in September, 1857, Emperor Bahadur Shah was tried here and exi-

led to Rangoon. Thus the Diwan-i-Khas mirrors the glory as well as the tragedy of the Mughal Empire. Another building of exceptional merit is the Rang Mahal, remarkable for its richness in architectural and decorative treatment. In fact it may be regarded as "the crowning jewel of Shahjahan's seraglio." The Rang Mahal, 153 feet by 69 feet, consists of a main central hall with small compartments at each end. The central hall is divided up into fifteen bays (each twenty feet square) by means of ornamental piers so that it looks more like a pavilion or an elegant loggia. The ceiling of the hall used to be of silver while the walls were a marvel of gilt and colour. In the reign of Farrukhsiyar, the ceiling of silver was taken off to supply a pressing need and was replaced by one of copper. In the reign of Akbar II, this was also removed and a wooden one put in its place. Thus the beautiful ceiling has long since disappeared, and little of the mural painting is visible. The eastern wall of this building is pierced by five windows over-looking the river. Doubtless, from these the favoured ladies of the Zenana could catch a glimpse of the elephant fights which took place on the sandy foreshore at the foot of the walls and of which the emperor was an interested spectator in the adjoining Mussaman Burj. The singular feature of the hall is a marble and inlaid fountain basin in its centre. Precious stones, carving, inlay, coloured marbles, all added their quota to the adornment of this work of art. "Despite the spoliation of its jewels, the broken centre, and the lack of dancing waters, this fountain basis is still by far the most charming of those extant in the Fort, and is perhaps only surpassed in elegance by the fountain in the Mussaman Pavilion at Agra." Even the facile-tongued Sayyid Ahmad is at a loss to find words befitting its beauty.

“It is easy to imagine the Emperor, wearied with the ministration of justice or bored by an audience of foreign embassies, seeking with relief the cool of the Mahall, resplendent with colour and marble, and musical with the subdued murmur of falling waters, and the voices of his chosen ladies.” The stream which fed this fountain basis was known as the Nahar-i-Bihisht, and formed a branch of Ali Mardan’s canal, which was brought from the Yamuna some six miles above Delhi. The stream fell in a rippling cascade down the marble chute in the Shah Burj Pavilion and traversed a number of stately edifices. Between Rang Mahal and the Diwan-i-Am lies a garden, one of that chain of gardens for which the Palace of Delhi is so famous and which have added so much to its attraction as a palace of residence. Other notable buildings of this splendid Mughal Palace are the Musamman Burj (or Octagonal Tower), similar in design to that in the Agra Fort but without its delicate inlay work, Khwabgah (or Sleeping Room), Shah Burj (or Royal Tower) the Hammam (Royal Baths) and two small pavilions named after two monsoon months, Sawan and Bhadon, below which running water with artificial illumination caused an illusion of clouds and rain. The exquisite Moti Masjid (Pearl Mosque) was Aurangzéb’s contribution while Hira Manzil, a small marble pavilion on the terrace facing the river, was built by the last titular Emperor Bahadur Shah. These are some of the important buildings of the Mughal Palace, which, according to Fergusson, was “the most magnificent palace in the East—perhaps in the world”. The Red Fort has now become the symbol of India’s freedom for it was on its ramparts that Pandit Nehru unfurled the National Flag on August 15, 1947,—a ceremony which is repeated every year amidst national rejoicings.

For the first time in Asia, a sound and light spectacle (Son et Lumiere) of the Red Fort has been introduced under the auspices of the Government of India, Department of Tourism, Ministry of Transport. It conducts two evening shows daily—one in Hindi and the other in English. In fact the entire history of historic Red Fort is re-enacted in about 50 minute's show by the clever interplay of sound and light (spoken words, music and sound effects). The spectacle is centred around the Diwan-i-Khas, Khas Mahal, the Rang Mahal, the Hammams, Moti Masjid, the Monsoon pavilions in the distance and the military barracks, where the famous trial of three I.N.A. Officers—Captains P.K. Saigal, Shah Nawaz Khan and G.S. Dhillon—was held. The performance starts with the arrival of Emperor Shahjahan in Delhi and the command to build the Red Fort and the palaces, the day-to-day life during Shahjahan's reign as told by the French traveller, Francis Bernier. Thereafter follow the main events that took place within the ramparts of the citadel, the building of Moti Masjid by Aurangzeb, invasion of Nadir Shah, the Fort in the days of Bahadur Shah Zafar and the freedom struggle of 1857, the establishment of British Power, Quit India Movement by Mahatma Gandhi in 1942, and the I.N.A. trial of 1945. The programme ends with unfurling of Tricolour by the Prime Minister, Pandit Jawaharlal Nehru on 15th August, 1947.

LODI GARDEN The foundation of this famous park, called Lady Willingdon Park (popularly known as Lodi Garden), was laid by Lady Willingdon on April 9, 1936. It is situated near the Lodi Road not far from Khan Market. It contains four buildings of historical importance—the

tomb of Muhammad Shah Sayyid, Bara Gumbad, Shish Gumbad and the tomb of Sikandar Shah Lodi.

LODI TOMBS The tomb of Sikandar Lodi is located in the southern-most side of the Lodi Garden. It stands within an extensive walled enclosure, square in shape. It was built in 1517-18 A.D., by Ibrahim Lodi over the remains of his father, Sultan Sikandar Lodi. No kindly star shone over the kingdom of the Lodis, who, throughout their 75 years rule, had to fight their way for existence. Their means were limited, and what their Mughal successors could afford by way of building a Humayun's tomb or a Taj Mahal, was certainly beyond their reach. The architecture of their period has, therefore, been sometimes described as "prosaic, simple, austere and formal". Ordinary stone has gone into the making of the Lodi buildings, humble in contrast to the marble or red stone in which the Mughals delighted. The style is simple too. The Lodi buildings still have certain striking features. The tomb of Sultan Sikandar Lodi has a striking appearance, for it is decorated with enamelled tiles of various colours. The most important structural feature of the tomb is the double dome, which was designed to preserve the symmetry and relative proportions of the body of the building. This feature was probably borrowed from Persia. Its first traces can be found in the tomb of Shihab-ud-din Taj Khan (1501 A.D.), locally called Bagh-i-Alam Ka Gumbad. This innovation played an important part in the evolution of Mughal style. On account of its spaciousness and quasi-ornamental appearance of its enclosure, the tomb of Sikandar Lodi is regarded as a link between the fortified and austere tombs of the Tughluqs and the well planned gardens of the Mughals.

Of the four ancient structures that distinguish the Lodi Garden, the one nearest the main road on the south is the tomb of Muhammad Shah Sayyid (1433-43 A.D.) built by his son, who was eventually overpowered by Bahlol Khan Lodi, the first ruler of the Lodi dynasty. The tomb—also known as Mubarak Khan ka Gumbad—consists of an octagonal chamber, some 50 feet in diameter surrounded by a verandah. The sloping walls found in the earlier buildings are not seen here, the sloping masonry being confined to the buttresses, which strengthen each cover of the octagon. The dome springs from a sixteen sided drum. The massive arcades as well as the pavilions engirdling the dome, have a striking appearance. In the Lodi Garden two structures, called Shish Gumbad and Bara Gumbad, stand close to each other. The latter was constructed in 1494 A.D., during the reign of Sikandar Shah Lodi. Though it looks like a tomb it has no graves inside, and is more like a colossal gateway to a mosque. The gate, which stands on a platform furnished with arched recesses, is called Bara Gumbad on account of its lofty dome. Cunningham compares this gateway with the Alai Darwaza at the Qutb, for the general plan—the dimensions, the arrangement of the openings and the pendentive construction—bears close resemblance. It possesses the same stone bench, 2 feet 9 inches in height and 1 feet 6 inches in breadth round the internal walls and similar miniature brackets at the angles of the octagon. It measures 62 feet square without and 40 feet square within while the Alai Darwaza measures 56 feet 6 inches and 34 feet 6 inches respectively. Its height is also greater for the total height of the building above the fields is 88 feet. In contrast to the rich internal treatment of the Alai Darwaza the walls of the gate are left uncarved. From one important point of view,

however, this gateway marks a considerable advance in architecture for the lotus finial of the large dome was approaching its final form, which it eventually reached in the Mughal period. The mosque, lying astride a flank of this gateway, is profusely decorated throughout with conventional foliage and verses from Quran incised in plaster relieved by coloured tile work. The Arabic inscriptions on the angular arches glisten almond-white in the morning sun. The angle turret of the mosque resembles the Qutb Minar with its taper, its rings and the stellate form of its upper part. Some critics are of the view that the mosque is older than the tomb (gateway) to which it is attached. Their main argument is that the handling of the arches of the facade is very clumsy. There seems to be some truth in this criticism for the design of the angle turrets on the west appears to belong to the period of Firuz Tulghluq rather than Lodi. On the other hand, the elaborate and plaster decoration of the facade indicates the Lodi period for cut and polychrome plaster work is an important feature of the Lodi buildings. Therefore, it is better to assume this mosque to be contemporary with the tombs (of the Lodi period) around it. Shish Gumbad contains a number of tombs presumably connected with the Lodi family. Its interior is ornamented with the blue glazed tiles in two shades.

Delhi has been rightly called a city of
LOST PLACES mosques and mausolea. These splendid edifices are a legacy of Muslim rule in Delhi but the royal palaces, that witnessed the regal splendour of those bygone centuries, have been destroyed by the ravages of time and the vandalism of man. The invaders spared the mosques and tombs, for fear of desecrating the house of God and the abode

of the dead, but the palaces and the stately homes were looted and destroyed without compunction. Many have roamed the countryside around the city in search of these palaces, but little remains to pin-point the hoary sites that once boasted magnificent halls and apartments. It is just possible, however, that the archaeologist may come to the aid of the historian and reveal valuable details about Delhi's many 'lost' places. There were a number of splendid places in the Qutb area—the Qasari-Safed (White Palace) of Qutb-ud-din Aibak, the Turquoise Palace of Iltutmish, the Green Palace of Naser-ud-din and the Red Palace of Balban. If only these colourful palaces had survived, the Qutb region, which is already rich in architectural interest, would have presented a vista of unsurpassed grandeur. Some of the later Sultans also built stately palaces.

Kaiqubad built a palace on the banks of the Yamuna in Kilokari, not far from the present day Okhla. The glory of Kilokari was, however, short lived. Ala-ud-din Khalji built a palace of a thousand pillars in his new city called Siri, close to the Qutb region. Unfortunately, not a stone remains to tell us of this palace. The Tughluqs, too, had their hall of thousand pillars. Vijay Mandal, situated on the outskirts of Begampur village, is a terraced tower-like structure marking the probable site of this palace. Ibn Batuta has given us a detailed account of the Tughluq palaces—one in Adilabad and the other in Tughluqabad. Today, the twin cities of Tughluqabad and Adilabad stand in solitary grandeur—empty shells bereft of their magnificent palace and hall. Another Tughluq stronghold—Firuz Shah Kotla—boasting of the famous Palace of Grapes was destroyed by Timur at the end of the 14th century. Like Tughluqabad and Firuz Shah Kotla, the Purana Qila is an empty

shell; the site within awaits the excavator's spade. Tradition has it that the Purana Qila and its surroundings mark the hoary site, where stood Indraprastha of the Epic Age. The palaces within Shahjahan's Red Fort also suffered at the hands of invaders, but much remains to give us a clear picture of the days when Imperial Delhi was at the height of its glory. But for the enlightened work of preservation and restoration, which has gone on for over half a century, the Red Fort too would have been the site of another 'lost' palace. But for the vandalism of several centuries, Delhi today would have been a city of palaces.

**LUDLOW
CASTLE**

It is one of the oldest public buildings in the Civil Lines. It was built in the second quarter of the nineteenth century by Dr. Ludlow, a well-known eccentric Delhi surgeon, who used to attend on Lord Bentinck during his up country tours. It was in the years after the Maratha wars, when Delhi began to enjoy a sense of security, that the city first began to overflow the bounds of the city wall in a northerly direction into what later became the Civil Lines. One of the principal buildings of that age is Ludlow Castle—built on the crest of a ridge sloping down towards the city walls. This building later became the office of the Commissioner, William Fraser, and then the residence of the Commissioner and Agent, Simon Fraser. Russell, who visited India in 1858, wrote in his *Diary in India* about Ludlow Castle as a "fine mansion, with turrets and clock-towers, something like a French Chateau of the last century." Reconstructed after the war of 1857, it was for many years the home of the Delhi Club, an exclusively European institution. After Independence, Ludlow Castle became the headquarters of the Civil

Supplies and Rationing Department. In 1954, the Delhi State Government decided to convert it into a model school. Such in short is the chequered history of this famous building. There is a fine bungalow near Ludlow Castle (No. 1 Ludlow Castle Road) which is now the property of the Baptist Mission, but which was formerly the residence of John Lawrence when he was stationed at Delhi between 1831 and 1838 A.D. It is a typical example of the house of British official of the early nineteenth century. It is built in the classical style, its chief feature being the lofty piazza rising to the full height of the house.

MEHRAULI

The small sleepy town of Mehrauli, about a mile away from Qutb Minar, is of great historic importance, for, the early Muslim rulers of India established the capital of their empire in the Qutb district. The Slave kings beautified Mehrauli with fine edifices. Time has stolen the splendour that was Mehrauli, but one can still have a glimpse of it, if one visits the relics of the Auliya Masjid, the Jahaz Mahal, the Jharna (once a picturesque spring garden) and the Shamsi tank. The tank, which was the pleasure resort of royalty, is now waterless. But when it was built in 1229/30 A.D., by Iltutmish, it was a picturesque artificial lake, lined throughout with red sandstone, and covering a hundred acres of land. Not a single one of these stones now remains and the silted tank barely covers an acre but that it was a remarkable feat of engineering can still be seen even in its decay. To the Muslims this tank holds special significance on account of the story of its origin. It is related that Iltutmish, intending to construct a tank in the area, was giving the matter special attention when in a dream the holy Prophet mounted on a white

steed appeared and indicated to him the spot where it should be built. Accompanied by the famous saint, Qutb-ud-din Bakhtiyar Kaki, the Sultan next day went to the spot and to his delight found water flowing from a hoof-shaped spring. This hallowed spot became the centre of a vast tank. In 1311 A.D., Ala-ud-din Khalji cleared the tank and built a domed pavilion in the middle of it. This pavilion stands in the centre of a platform, and consists of a domed *chhatri* supported on 12 stone pillars. Under the dome is a stone slab, bearing the mark of a hoof, but not the original one, which has been removed. So much has the tank shrunk now that the pavilion hardly seems to be part of it. The tank was also repaired by Firuz Shah Tughluq, who found that it had been deprived of water by some miscreants, who had stopped up the channels of supply. On the east side of the Hauz Shamsi is a fine structure of red sandstone, known as the Jahaz Mahal. It is constructed of grey stones and red sandstone and decorated with glazed blue coloured tiles. The original purpose for which this building was constructed is not certain. It is believed, however, that it was constructed by some merchants for the comfort of fakirs. Near this, on the opposite side of the road, can be seen the remains of an escape channel, which once flowed from the tank to water the picturesque Jharna gardens. Another historic building is the Auliya Masjid, where, according to tradition, prayers for thanksgiving for the capture of Delhi by the Muslims were offered. It consists of a simple enclosure, 54 feet by 36 feet, with low walls. These are but a few of the interesting relics to be seen at Mehrauli. Mehrauli has now assumed importance on account of the revival of the historic Pankha (fan) Mela. The inauguration of the Sair-e-Gul Faroshan on August 22, 1953, by the Prime

Minister, Pandit Nehru, marks the revival of this historic fair, which had become an integral part of Delhi's cultural life during the last phase of the Mughal Empire. During those days the festival was held after the monsoon rains when flower 'Pankhas' were taken in procession to the temple of Yog Maya and the Dargah of Khawaja Qutb-ud-din by Hindus and Muslims, respectively. The procession used to be led by the emperor and the empress and members of the royal family. The revival of this fair has given added charm to the sleepy town of Mehrauli. At the time of the year, when the fair is held, the area is resplendent with natural beauty; in fact the hillocks, the old monuments and the green fields together make it into a picturesque spot.

METCALFE HOUSE

This fine building on Alipore Road was built about 1830 A.D., by Sir Thomas Metcalfe. Sir Thomas, younger brother of Charles Metcalfe, Resident of Delhi from 1810 to 1818 A.D., and from 1823 to 1828 A.D., was himself Agent and Commissioner in Delhi from 1835 to 1853 A.D. Charles Metcalfe had a retreat at Shalimar Gardens, north of Delhi, which his brother also used. Later, however, Sir Thomas adopted a Muslim tomb near the Qutb Minar into a country residence called 'Dilkusha'. When Metcalfe House was built, Sir Thomas Metcalfe transferred all his family treasures from England to this mansion. To these he added an Indian collection. Many anecdotes are told about Thomas Metcalfe. According to a contemporary, he had a peculiar way of scolding servants. He would send for a pair of white kid gloves "which were presented to him on a silver salver, and drawing these on with solemn dignity, he proceeded to pinch gently but firmly the ear of the culprit, and then let him

go—a reprimand that was entirely efficacious.” The exterior of the house was very attractive for there was a splendid verandah round all four sides of the house. The verandah was very lofty, 20 to 30 feet wide, and had a large number of magnificent stone pillars supporting the roof. It was, however, the interior of the building which excited admiration. The tables made of marble looked very neat and beautiful. The walls of the house were covered with fine engravings of famous men and women and of historic events. Silver ink-stands, paper-knives and clocks lent charm and grace to the rooms. One room—in the north-east of the house—was of particular importance. It was called the Napoleon Gallery for it was devoted to the memory of Napoleon Bonaparte of whom Sir Thomas was a great admirer. The book-cases contained books about his life and career and there was a fine marble bust of Napoleon on a marble pedestal. Another room—the library—was remarkable for the fine collection of books numbering more than twenty five thousand. Sir Thomas Metcalfe used to sit in the library every afternoon after his mid-day meal. After spending his leisure in reading he went down to the billiard room in the *Taikhana* (underground). Sir Thomas Metcalfe died in 1853, and four years later, Metcalfe House was looted and badly burnt during the revolt. It was subsequently restored with some alterations. For some time, it housed one of the Indian Legislative Houses. Later on, the building was used by the Federal Public Service Commission and was taken over by the newly formed I.A.S. Training School soon after independence. In 1958, it was decided to move the I.A.S. School to Mussourie. This decision marks the close of another chapter in the chequered history of Metcalfe House.

**MIR DARD'S
GRAVE**

Not far from Turkman Gate there is a mound on which one can find traces of many graves. In one big circle there are traces of three tombs. One of these is said to be the tomb of Mir Dard, the famous Urdu poet. His grave lies neglected but his memory is perpetuated by a road near his grave being named Mir Dard.

**MOMIN KHAN
'MOMIN'S'
GRAVE**

The grave of this famous poet is outside the walls of a graveyard behind the Old District Jail. The place is called Mehdiān. On one side of it passes a railway line and on the other side, there is a dhobighat. Some years ago a public spirited citizen erected a tombstone so that the site might not be lost; otherwise the tomb remains unnoticed behind the bushes.

**MOTH-KI-
MASJID**

It is situated about a mile to the south of Mubarakpur. It was built about 1505 A.D., by Miyan Bhoiya, the Prime Minister of Sikandar Lodi. It is said that Sikandar Lodi picked up a grain of *moth* lying in the Jami Masjid and gave it to his wise Prime Minister, Miyan Bhoiya. The latter sowed it in his orchard and the grains it yielded were multiplied by sowing them year after year till their produce yielded a rich sum which was utilised for the construction of this mosque. This mosque is the best specimen of the Lodi style. "It is the largest mosque of that age, and its storeyed towers at the rear corners are decidedly more suitable adjuncts than the usual slender minarets available elsewhere. Its domes are better spaced; its arched openings are of finer proportions and the combination of white marble, coloured tiling and red sandstone, used in its construction is particularly happy."

**MUGHAL
GARDENS**

The Mughal gardens of Rashtrapati Bhavan were mainly designed by W.R. Mustoe (of the Horticulture Department), the coadjutor of Sir Edwin Lutyens. The gardens are a pleasant blend of different styles. The inspiration is mainly derived from the Mughal gardens but Sir Edwin Lutyens "combined that with a softening of English borders, small flower-beds and mown lawns to provide a paradise." The lush green turf, lovely flower-beds made in intricate geometrical pattern, the climbing vines over bowers, and spouting fountains, invest these gardens with an aura of glory. Red stone foot-paths divide the ground into squares which are a carpet of green lawns. As in the typical Mughal gardens, small flowering trees and ornamental trees emphasise the general lines of the gardens. Again, the gardens are like the typical Mughal gardens, for, there is an intricate system of fountains, water-channels and 'water-chutes' and tanks. It is pleasant to watch the water falling from one level to another, over carved 'chutes' making a soft rippling sound. A red stone pergola, covered with sweet-scented creepers, leads to the beautiful sunken circular garden at the far end; it is the crowning glory of this floral paradise. At the base of several tiers of terraced flower-beds is a circular pond, the sparkling water reflecting the riot of colour all around. The circular gardens are a mass of colour, especially in winter. The gardens have indeed become a popular winter attraction in the capital as they are thrown open to the public for about a month every winter. It is an enchanting scene, for, flowers of various hues carpet the ground as far as the eye can see and crowds of men, women and children weave their own pattern as they saunter leisurely in between the sunlit flower beds. The

lawns look like an emerald sea and the flowers in their infinite variety and colour give the impression of a rainbow that has missed its mark in the sky. A new feature in the gardens is a fish pond at the northern entrance. In this circular pond, where formerly a fountain used to play, are seen over twenty varieties of exotic fresh water fish, a present from the Chinese Premier, Mr. Chou-En-Lai to Pandit Nehru. The streaks of sunlight coming through the circular opening above are reflected on the luminous bodies of the gold fish and its kind. Swaying their broad tall fins, the fishes, some of which are diaphaneous, swim placidly in the pond.

NAJAF KHAN'S TOMB

It is located in village Bibipur, to the east of the Qutb Road, about 50 feet to south-east of Aliganj. Najaf Khan, entitled Zulfikar-ud-daula, was a noble at the court of Shah Alam II. He came of the royal Safavi stock of Persia and his sister was married to Mirza Muhsin, the elder brother of Safdar Jang. He died in 1782 A.D.

NATIONAL ARCHIVES OF INDIA

The fine red sandstone building of the National Archives of India, containing the old and musty records (which are invaluable links connecting the past with the present) is situated on the Janpath. It is a repository of documents which are required by Government officials for reference and by students of history for research. These documents, so impressive in quality and quantity, are a rich cultural heritage. In fact they are in many ways the best historical material in the world. It is estimated that the steel shelves of the Department cover about fourteen miles of shelf space.

and shelter 72,691 bound volumes and 36,44,000 unbound documents.

**NATIONAL
GALLERY OF
MODERN ART**

It is located in Jaipur House, near India Gate. It started with a nucleus collection of about 160 paintings mostly by Amrita Shergil in the year 1953. Since then efforts have been made to enrich the collections and to make arrangements for their suitable display and storage: The Gallery of Modern Art can now claim to be a unique organisation representing all kinds of modern trends in art roughly from the year 1857 onwards.

**NATIONAL
MUSEUM**

On May 12, 1955, the Prime Minister, Pandit Jawaharlal Nehru, laid the foundation stone of a three-storeyed hexagon-shaped building for the National Museum at the junction of Rajpath and Janpath. The first phase of the building was completed in 1960. Till then the Museum had been located in the Durbar Hall and adjoining corridors and rooms in Rashtrapati Bhavan. It was in 1945, that the Central Advisory Board of Archaeology had recommended that a National Museum be set up. A committee worked out the details and thus the project of a National Museum had taken shape. The Museum has acquired a sizeable collection of about 40,000 objects worth about 50 lakhs of rupees. Of these about 5,000 are paintings representing the Mughal, Rajasthani and Pahari schools. Some of them are rare paintings e.g., miniatures from the Tuzuk-i-Jahangiri, Bhagavat paintings, Kishangarh paintings etc. There are about 300 stone sculptures including such masterpieces as the Mathura Buddha, the Mathura Vishnu, Bull capitol from

Rampurva, Flying Celestials from Aihole etc. Of the 600 bronzes, the Museum is fortunate in possessing the Dancing Girl from Mohenjodaro, the Natesa in Chatura pose from Tiruvarangulam and about six exquisite Chola pieces. In the manuscript collection, there are some rare manuscripts like the Tuzuk-i-Jahangiri, Babarnama etc.

**NATIONAL
PHYSICAL
LABORATORY**

This Laboratory at Pusa is almost the first in a chain of national laboratories that have begun to spring up all over the country, symbolising the constructive aspirations of a resurgent nation. The idea of a national laboratory was conceived as early as 1941, and a planning committee was set up in 1943, by the Council of Scientific and Industrial Research. The proposal in its final shape was approved for implementation by the Government of India in 1946. The foundation of the Laboratory was laid by the Prime Minister, Pandit Nehru, in January, 1947. Almost exactly three years later, the imposing portals of the Laboratory were formally opened by Sardar Vallabhbhai Patel in the presence of a galaxy of scientists of international repute. The work of the Laboratory is carried out through its ten Divisions, *viz.*, Weights and Measures, Applied Mechanics and Materials, Heat and Power, Optics, Electricity, Electronics and Sound, Industrial Physics, Low Temperature Physics and Analytical Chemistry. The National Physical Laboratory, spreading over six acres, is one of the most modern laboratories in the world.

**NATIONAL
STADIUM**

It is situated east of the War Memorial Arch—on the central axis between the Memorial Arch and Purana Qila.

Originally, it was proposed to build a stadium in commemoration of Lord Irwin's viceroyalty, but it was eventually named after Lord Willingdon. It can accommodate about 50,000 persons. Asian games were held here in 1951. Folk dances are held here annually.

NEHRU MEMORIAL MUSEUM AND LIBRARY

To the south of the Rashtrapati Bhavan in New Delhi stands a large mansion popularly known as Teen Murti House. Built in 1929-30, as part of Imperial Delhi, it was the official residence of the British Commander-in-Chief in India. After the departure of the last British incumbent of this office in 1948, the house became the official residence of independent India's first Prime Minister, Pandit Jawaharlal Nehru, who lived here for 16 long years until his death in May, 1964. During his long stewardship of the government of free India, Teen Murti House was associated with many momentous developments; it became the centre of the movement for the country's regeneration and its economic and social reconstruction. The mansion came to be virtually identified with Pandit Nehru's name and one could hardly think of this House without him.

Soon after his death, the Government of India decided to dedicate Teen Murti House to the memory of Jawaharlal Nehru and to convert it into a memorial museum and library. The museum was formally inaugurated on November 14, 1964, by the President of India, Dr. S. Radhakrishnan.

The Nehru Memorial Museum and Library, which has functioned as an autonomous organisation since April 1, 1966, has three main objectives: the maintenance of a memorial museum, the maintenance of a library of modern India and the promotion of original research in

modern Indian history with special reference to the Nehru era.

The museum has been developed basically as a personalia museum providing an intimate glimpse of Nehru's many-sided personality. Some of the rooms in the building like Nehru's bedroom, drawingroom and the study have been preserved as they were at the time of his death. In a room on the ground floor, his office in the Ministry of External Affairs has been reconstructed and equipped with the furniture and other articles he was using. A number of mementoes, objects, manuscripts and copies of extracts of his "Will and Testament" in all Indian languages are on display. Also on view are many gifts which Jawaharlal Nehru received in India and from various foreign countries. On a granite rock, which stands in the front lawn of Teen Murti House, is inscribed Jawaharlal's "Tryst with Destiny" speech in Hindi and English.

In addition to permanent exhibits, arrangements are made from time to time to hold temporary exhibitions on special occasions depicting different facets of his life and various aspects of the history of India's struggle for independence.

The library located in western wing of the house has been designed as a research library on modern Indian history. Its resources cover all aspects of the history of India from early nineteenth century with special emphasis on the nationalist movement. The printed materials acquired for the library include books, pamphlets, newspapers, periodicals and other publications. At present its holdings consist of 30,000 books and an impressive collection of old Indian newspapers. A special collection of books on and by Jawaharlal Nehru consists of over 600 titles in fourteen Indian and thirty foreign languages.

The library is also acquiring papers and records of various non-government organizations, associations and societies and papers and correspondence of eminent Indian leaders who distinguished themselves in any field of national activity. Among the collections of manuscript material and records acquired so far, are the archives of the All-India Congress Committee, various Pradesh Congress Committees, Indian States Peoples' Conference and the private papers of several distinguished Indian leaders, besides the invaluable collection of the papers of Motilal Nehru and Jawaharlal Nehru. To provide scholars with all the source material at one central place, a project has also been undertaken for the acquisition of microfilm copies of manuscript material relating to Modern India available abroad. Among such acquisitions are the microfilms of the private papers of Governors-General and Secretaries of State and others who were connected with the British Indian Administration.

A library of photographs also exists in Teen Murti House. It is particularly rich in rare photographs of Indian leaders and of the significant phases of the nationalist movement. The collection is available for exhibitions, illustration of publications and production of television programmes and documentary films.

The library's resources are open to all scholars engaged in study and research in the field of modern Indian history. A scheme of research fellowships has also been introduced to promote research by competent scholars. With the object of encouraging collaboration among scholars and exchange of ideas among them, lectures and seminars are also held at Teen Murti House. The Nehru Memorial Museum & Library has developed since its inception as an active centre of research in the field of modern Indian history.

NEW DELHI

The transfer of the capital of India from Calcutta to Delhi was announced at the Delhi Durbar on December 12, 1911. The foundation stone of the new capital was laid by the King Emperor George V on December 15 of the same year. Subsequently, a town planning committee was appointed by the Secretary of State for India to advise the Government of India as to the site and lay-out of the new capital. The committee consisted of Captain G.S.C. Swinton, Chairman and Mr. J. A. Brodie and Sir Edwin Lutyens as members. In its final report dated March 20, 1913, the committee approved of the Raisina Hill site. Meanwhile, in 1912, Lord Hardinge, the then Viceroy, had announced that the buildings must be completed in four years. Sir Edwin Lutyens, faced with this stupendous task, asked for assistance and chose Sir Herbert Baker as his coadjutor. It was decided that while Sir Edwin Lutyens would undertake the task of planning and constructing the Viceroy's House, the Great Place, the Kingsway, the Record Office and the general lay-out of the city streets, Sir Herbert Baker would be entrusted with the job of planning and constructing the Secretariat buildings and the Council Chamber. Later, Sir Edwin Lutyens was given the additional task of designing and constructing the Secretariat buildings, the Council Chamber and also the All India War Memorial at the foot of the Kingsway. The central point of interest in the lay-out of New Delhi, which gives the motif of the whole, is the Viceroy's House (now called Rashtrapati Bhavan), with its wide flight of steps, portice and dome and large blocks of Secretariat. The Kingsway (now called Rajpath)—broad avenue of infinite perspective—slopes gently upward from the All India Memorial Arch to the Great Place (now known as Vijay Chowk) at the foot of the Secretariat buildings.

The most striking feature of the planning of the city, as a whole, is its magnificent use of space. Its circumference is no less than 11 miles whereas that of Old Delhi, which is vastly more populous, amounts to about seven miles only. Within this great area have grown up new residential sectors—the ruling princes of India built splendid palaces in one portion and there are groups of attractively designed bungalows for the use of the officials. The roads are good and carefully aligned in relation to a single focus, called the Great Place (Vijay Chowk) at the foot of the Secretariat buildings; the most important, known as Kingsway (Rajpath) leads straight from the Great Place between ornamental waters and tree-studded grass plots to the huge War Memorial Arch, and on towards Indraprastha and Humayun's tomb; Parliament Street, the other important road, is also focussed upon the symbols of the past, since it advances straight towards the domes and minarets of the Jama Masjid in Old Delhi. Subsidiary avenues lead to other monuments. In this way the new city is related to the old city. Independence and partition have combined to transform India's capital from a soulless administrative headquarters to a vital nerve centre of the nation, accommodating more than four times the population it was originally intended to house. Here, within sight of the staid Parliament buildings, a number of four and five storey buildings have been constructed; of these the most conspicuous is the building of the Reserve Bank of India. A number of magnificent multi-storeyed buildings for the offices of the Government of India have been constructed within a mile's radius of the Secretariat buildings. New colonies have sprung, some ill-planned and some elegant and refined to the extreme. It is in winter—especially on January 26, when the Republic Day celebrations are

held—that New Delhi is seen in all its glory. The President takes the salute at a spectacular parade. Picked units, representing a cross-section of the nation's armed forces, march past the Presidential dais at Rajpath with their armour gleaming in the winter sun. They are followed by cultural pageant. The President's elephant, yellow-tinted and resplendent in gay caparison, leads a cavalcade of varied tableaux while Toofani jet aircrafts trace the tricolour in smoke across the clear blue sky. The Republic Day celebrations conclude in the capital with the most colourful and moving ceremony of all—the Beating of the Retreat at Vijay Chowk (the Great Place). There is a touch of grandeur in the marching, the drums, the proud fanfares and the plaintive call of the bugles in the evening stillness, all against the magnificent setting of a golden sunset over the great domes and towers of the rose-red Secretariat buildings. Trumpeteers line the steps leading to the Secretariat from Vijay Chowk while the 'sowars' on horse and camel make an impressive border. The President drives in State through cheering crowds to preside over the ceremony. The marching and music are both of a very high order. The "cradle song" and the evening hymn 'Abide with me' are beautifully performed. A particularly pleasing effect is achieved by the refrain being taken up echo-like in the distance from the Secretariat tower by a bugle in the first and a trumpet in the other.

**NICHOLSON
GARDEN**

Situated outside the Kashmire Gate, this park was made in about 1861. It contained a statue of General Nicholson by Sir T. Brock which is now removed.

NILI CHHATRI The ornate little temple, known as Nili Chhatri, is situated within a few yards of the Bahadur Shahi Gate of Fort Salimgarh. Many a legend cluster about this shrine, which is believed by its votaries to have been built by Yudhishthira. Cunningham states that the present temple was most probably built by the Marathas during their short occupation of Delhi but the popular belief is that it was erected by Humayun in 1532 A.D., as a pleasure house and was later converted into a temple. Jahangir visited it in 1618 A.D., and again in 1620 A.D., decking it on each occasion with inscribed tablets, which do not now exist, though the inscriptions are preserved. Today its uniquely ornamented roof can still be clearly seen from a distance, but a large portion of the building is completely lost to view by the construction of a new road.

OLD BRIDGES Mention should be made of the old bridges of Delhi, which unfortunately are the least known of the city's archaeological objects. Delhi's oldest bridge spans the Najafgarh drain at Wazirabad, about a mile to the north of Timarpur. Adjacent to it are the mosque and dargah of Shah Alam, also known as the Wazirabad mosque. Shah Alam, after whom the bridge was named, was a local saint and a contemporary of Firuz Shah Tughluq (1351-88 A.D.). The bridge has narrow arches with heavily buttressed piers which are thick at the base but taper away at the top. It appears that the original intention of the sluice and the heavy piers of the bridge was to regulate the back flow of the Yamuna up this depression (drain) during flood-time. The bridge is still serviceable and is open to all vehicles weighing less than two tons. As the bridge spans the Najafgarh drain carrying sewage, the place is extremely

filthy. Otherwise the bridge with the adjacent mosque and dargah is a beautiful piece of architecture, remarkable for its simplicity and unity of style. Barah Pulah, the largest of Delhi's ancient bridges, spans a stream which flows near Humayun's tomb at a point, a hundred yards to the east of Khan-i-Khanan's tomb. It is 361 feet long, 45 feet wide and has a maximum height of 29 feet. Each of its ten piers has a cutwater at each end, and there is also a cutwater at each side of its northern abutment. The approaches at both ends are flanked by parapets, and the parapets over the arches and piers are surmounted by twelve minars on each side, each minar being ten feet high. From an inscription on a red stone wall (which formerly stood at the northern end of the bridge and which collapsed in 1875), it appears that the bridge was built by the eunuch Miharban Agha belonging to the court of Emperor Jahangir. Miharban also built the eastern gate of the Arab-ki-Sarai. The date of the construction of the bridge, contained in a chronogram, is 1612 A.D., though Finch crossed this bridge in 1611 A.D. Regarding this discrepancy Cunningham merely remarks that the bridge could not have been built in 1612 A.D. This bridge, with its graceful curves and ornamental columns over the piers, looks quite picturesque when seen from downstream. At present the bridge carries a branch of the Mathura Road going to Jangpura, and handles only a fraction of the huge traffic that passes along the Mathura Road proper over a stronger bridge of recent construction. As Barah Pulah has eleven arches and Ath Pulah (in Lodi Garden) has seven arches it is clear that the number of the names do not correspond with the number of arches. Most probably they refer to the piers or the pairs of small columns. Ath Pulah in the Lodi Garden was built by Nawab Bahadur, a nobleman in the court of Akbar. It is about a hundred

feet in length and has seven arches, each pointed at the top with small ornamental columns over the abutments. Its pleasing outline and beautiful finish is a tribute to its architect. Though three hundred years old it is in an excellent state of preservation. Sat Pulah, a double-storeyed structure with seven openings in each pier, is located in the village of Khirki, beyond Malviya Nagar. It was built in 1326 A.D., in the reign of Muhammad Tughluq and was actually in the alignment of Jahanpanah, the city founded by Muhammad Tughluq. Besides its main function as a dam, it was also used as a bridge. Since the early Tughluqs preferred artificial lakes as a means of defence, the entire low lying ground to the south of Tughluqabad and the fields encircling Adilabad were converted into a large lake. Sat Pulah's main purpose was, therefore, to act as a dam with sluices for the discharge of water of the lake, which was held up by the wall of the city. Two old bridges span the Yamuna, or to be precise, the channel which used to flow in between the Red Fort and Salimgarh. They are located within a short distance of each other. To the north is the old-fashioned road bridge carrying the Grand Trunk Road, and to the south is a bridge of three arches connecting the walls of the Red Fort and Salimgarh. A portion of the Fort has been cut up to make room for the railway, which runs through Salimgarh before reaching the main Yamuna Bridge. Before its construction the river was spanned by the bridge of boats set up opposite to the Rajghat Gate.

OLD SECRETARIAT This pleasant building is situated on Alipore Road east of the Ridge. It was constructed in 1912. Formerly it was the Secretariat of the Government of India. The offices of the Delhi Administration are now located there.

OKHLA

It is the headworks of Agra Canal, which consists of Weir under-sluice, Canal Head Lock and River Training Works. They extend on the left bank of the Yamuna from the Delhi Railway Bridge to the weir and on the right bank from the weir to a distance of three miles below. The opening ceremony of the Agra Canal was performed in March, 1874, by Sir William Muir. Okhla headworks is a popular resort for outings and excursions. It has the potentialities of developing into the finest recreational spot in Delhi.

PARLIAMENT HOUSE

This imposing circular building, approximately 125 yards in diameter and 75 feet high, situated to the right of Vijay Chowk (formerly known as the Great Place) was designed by Sir Herbert Baker. The site of this building (originally known as the Council Chamber) is not so good as that of Rashtrapati Bhavan and the Central Secretariat owing to the fact that its existence was not contemplated at the time when the original plans were made, and the central shelf of the rock was not wide enough to accommodate it. It is, however, conveniently near the Central Secretariat and from the architectural point of view, it is certainly a worthy companion to the other official buildings. There was a difference of opinion between Sir Edwin Lutyens and Sir Herbert Baker regarding its design at the beginning of 1920. Sir Herbert Baker proposed a three-winged plan, with a central dome over a great hall in the centre. Sir Edwin Lutyens, however, planned a circular building as it would be more in accord with the angles of the street plan. Lutyens' plan was accepted. The foundation stone was laid by His Royal Highness, the Duke of Connaught,

in February, 1921. It took five years to complete the building. On January 18, 1927, Sir Bhupendra Nath Mitra, Member of the Governor-General's Executive Council, in charge of the Department of Industries and Labour, invited Lord Irwin to open the building. Sir Bhupendra Nath Mitra made a speech of great interest in which he described the building and its architectural beauties. In reply, the Viceroy praised the architect for the noble idea of housing within one circle the three bodies, the Chamber of Princes, the Council of State and the Legislative Assembly, signifying thereby the unity not of British India only but of all India under the Imperial Crown. After this, the Viceroy advanced to the door of the building where the architect Sir Herbert Baker handed him a golden key with which he opened the door and a new era began in the history of Parliamentary Government in India. It is an imposing structure, circular in shape and centrally surmounted by a large dome. The outer edge of the building is formed of a verandah, having along its outer side a complete circle of round stone columns, while opening on to the verandah are a circle of Secretariat offices. The girdle of verandah and offices surround a large circular site, in which there are four distinct buildings linked with one another and with the offices. Three of them are practically semi-circular in shape; they are externally similar in size and design. Internally, they were arranged with the original object of accommodating respectively the Chamber of Princes, the Council of State, and the Central Legislative Assembly. The spaces between them are occupied by gardens. In the centre of the circle stands the largest of the inner buildings. It is circular in shape and is linked by a cloister with each of the other buildings. It contains a domed circular central hall 90 feet in diameter. On the oak-panelled walls of the

Central Hall hang the portraits of the creators of Modern India. The high-domed Central Hall of Parliament House has witnessed many stirring scenes. It was in this historic chamber that the Constituent Assembly sat for three years to forge the Constitution of the Sovereign Democratic Republic. It was in this Central Hall on December 10, 1959, that wave after wave of applause and cheering rose from a record assembly of members of both Houses of Parliament, who heard with rapt attention the great American leader—President Eisenhower. It was in the same Central Hall that famous foreign dignitaries, such as Lord Attlee and Khrushchev, were cheered enthusiastically by the Members of Parliament. In January, 1955, a bronze statue of Chandragupta Maurya was installed in one of the inner lawns of Parliament House. The statue was made by Mrs. Hilda Seligman, a well-known London sculptor. It bears the legend: "Dreaming of the India he was to create."

This fort, situated on the Delhi-
PURANA QILA Mathura Road, two miles south of
 Delhi Gate, was constructed on the historical site of Indraprastha by Sher Shah and Humayun. It is difficult to say as to how much of the citadel is the work of Humayun and how much of it is that of Sher Shah, for, there is not much difference in the architectures of the two periods. The general opinion, however, is that the walls and gates were built in the reign of Humayun while the buildings within, namely the mosque and Sher Mandal, are the work of Sher Shah. Humayun rebuilt Indraprastha and renamed it as dinpanah. Sher Shah strengthened the citadel of dinpanah and renamed it as Shergarh. Salim Shah also took steps to improve the citadel. Just as Firuz Tughluq had despoiled the older

cities of Siri and Jahanpanah in order to build his new city of Firuzabad, similarly Sher Shah obtained his building materials for his new city from the ruins of Firuzabad. Thus, by repeated acts of vandalism, many ancient monuments have been lost to posterity. Owing to his untimely death Sher Shah was never able to complete his city but the Purana Qila, although now little more than a shell, is still intact. The citadel has a circuit of about a mile. It is rectangular in shape, the east and west sides being the largest. The walls are some 13 inches in thickness and are terminated at each corner by massive bastions. It should be noted that unlike earlier fortified cities of Delhi, the walls of Purana Qila are not provided frequently with bastions; it is only the west wall, which possesses any intermediate bastions at all, the curtain between them averaging 240 feet. This was probably due to the fact that there was water on the remaining sides, which rendered them more immune from assault. The river at one time used to wash the eastern base of the fort and feed the protecting moat on the other three sides. Thus, the first remarkable feature of the citadel is that "its bastioned ramparts, massively constructed of rubble masonry, are marvels of strength." The second remarkable feature is that the three gates of Purana Qila show a happy synthesis of Hindu and Muslim styles of architecture. Thus the pointed arch harmonises with the Hindu *chattris* while Hindu brackets support Hindu pavilions. The northern gate, popularly known as Tallaqi Darwaza, has, among its decorations, a rude representation of the solar orb. It has two panels depicting a man engaged in a mortal combat with a lion in half-relief. The southern gate has also similar panels with elephants instead. Of all the gates, Tallaqi Darwaza is the most famous for it is considered to be one of the most

striking monuments of Delhi, the *chattris* on its summit towering between the Delhi-Mathura Road and the citadel some 127 feet above the level of the low lying ground. The roof is crowned by three *chattris* supported on columns of red sandstone. These *chattris*, with their tops covered originally with chunam of a dazzling whiteness and enriched with coloured tiles, must have given the gate a very striking appearance. But more remarkable than even the walls and gates of this citadel are the two notable buildings inside, which have survived the onslaughts of time—Sher Mandal and Qila-i-Kohna Masjid. Sher Mandal, a two-storeyed octagonal tower, is associated with the death of Humayun, for, it was on its steep stairs that he missed his step and tumbled out of the world. The Masjid, built about 1541-42 A.D., is an important landmark in the history of Indo-Islamic architecture. The building has been rightly described by Fergusson as being the most perfect of those erected by Sher Shah. It marks a significant improvement on its prototype, the Jamali Masjid, erected some fifteen years earlier. Within a short period of fifteen years, every feature, somewhat crudely fashioned in the Jamali Masjid, was refined, improved and amplified so that the Qila-i-Kohna Masjid became a well-balanced composition. The Qila-i-Kohna Masjid is by no means large, for, it occupies only a rectangle of 168 feet by $44\frac{1}{2}$ feet, and its height is 66 feet. At its rear corners are fine stair-turrets, with oriel windows on brackets at intervals. These are pleasing features of the building. Even more graceful is the arrangement of its facade, divided into arched bays. The central one of these bays is larger than the others but each has an open archway recessed within it. The architect has shown great skill by enriching each part "with mouldings, bracketed openings, marble inlay, carving and other

embellishments." The interior of the mosque has also a pleasing appearance for archways divide it into compartments, with elegant *mihirabs* recessed in their western walls. The chief glory of the mosque lies not only in the elegant *mihirabs* and the pleasing interior but also in the central portion of the facade. The variety of materials employed in the facade adds to the charm—the entrance arch is of marble, the spandrels of red sandstone studded with marble bosses, the column and pilasters of black and white marble. The change in the material of the facade from marble to red sandstone gives the whole bay a singularly pleasing effect. This mosque is indeed the most perfect of Sher Shah's buildings. Archaeological Survey of India have conducted excavations in the recent years in Purana Qila and obtained cultural sequence ranging in date from Circa 1000 B.C., to the Mughal Period.

QILA RAI PITHORA

This fort was built by Rai Pithora, better known as Prithvi Raj Chauhan. It is roughly a rectangle in shape; the south wall crosses the road to Gurgaon close to Adham Khan's tomb, the north wall cuts the Delhi road near the 10th milestone from Delhi, half of the western wall is formed by the west wall of the inner citadel called Lal Kot, the eastern wall cuts the Tughluqabad road about one mile from the Qutb Minar. The ruins of the gates (estimated to be 10 or 13) are still to be traced.

QUDSIA GARDEN

Outside the Kashmire Gate is the pretty Qudsia Garden, laid out in 1748 A.D., by Qudsia Begum, the wife of Emperor Muhammad Shah and the mother of the

ill-fated Ahmad Shah, from whose reign dates the final decline of the Mughal Empire. Qudsia Begum must have been a remarkable woman, for, though born a slave, she rose to be the wife of an emperor and mother to his successor. Her son's grand Wazir, Safdar Jang, appointed Ghazi-ud-din to the supreme command of the army. The latter strengthened his position and deposed Emperor Ahmad Shah, blinded him and also his mother, Qudsia Begum. Such was the tragic end of the Begum, whose name is associated with the fine garden, which once skirted the bank of the Yamuna, and had an imposing gateway, pavilions at each side, a mosque, a *chabutra* or platform overlooking the river and an imposing stone terrace, flanked by two towers, facing the river. Nothing is left of these edifices except a ruined gateway and a scarred mosque. The Qudsia Bagh played an important part in the war of 1857, for, it was from here that a British Mortar Battery opened fire and played throughout the night of September 10, on the curtain connecting the Water and Kashmir Bastions.

QUTB MINAR Towering high above the countryside, the Qutb Minar is a noble monument of the Muslim rule in India. Ibn Batuta, a famous traveller and commentator of the Middle Ages, spoke of the Minar as "one of the wonders of the world. . . . which has no parallel in the lands of Islam." Even today there is unanimity of opinion that the tower, by reason of its charming simplicity, delicate finish and poetry of design, is "the most beautiful example of its class known to exist anywhere." Only one building can vie with it in grandeur—the Campanile of Florence built by Giotto. But although it is thirty feet taller than the Minar and is also beautiful yet it lacks that poetry of design and exquisite

finish of detail, which are the chief characteristics of the Qutb Minar. The only Muhammadan building known to be taller than the Minar is the Minaret of the mosque of Hasan at Cairo. The Minar, however, has a far nobler appearance and is distinctly superior to its Egyptian rival in design and finish. Sleeman in his interesting book *Rambles and Recollections of an Indian Official*, pays glowing tribute to the Minar: "But the single majesty of this Minar of Qutb-ud-din, so grandly conceived, so beautifully proportioned, so chastily embellished, and so exquisitely finished, fills the mind of the spectator with emotions of wonder and delight; without any such aid, he feels that it is among the towers of the earth what the Taj is among the tombs—something unique of its kind that must ever stand alone in his recollections." There has been of late years much speculation as to the origin of the Qutb Minar, whether it is a purely Muhammadan building or a Hindu building altered and completed by the conquerors. There is a school of thought which believes that the Minar was a Hindu monument. It is said that the tower was built by Rai Pithora for his daughter to see the river Yamuna from the top of it. Cunningham, however, advanced powerful arguments against this theory. The Muslims had already built at Ghazni two Minars of similar design with angular flutes. On the other hand, the only Hindu pillar of an early date, namely, the smaller column at Chittor, is altogether dissimilar, both in plan and in detail. In fact the entire structure of the tower—its flutings, its arabesque ornamentation, and the corbelling of its 'stalactites'—are basically Sarcenic in motif and felling. The Qutb Minar, which stands a little outside the south-east corner of the original mosque—Quwwat-ul-Islam—served a double purpose, namely, as a tower of victory and as a minaret of the mosque. This

stupendous architectural structure was a veritable tower of victory intended to signalise the victory of the Muslims, which laid the foundation of the Muslim power in India. In addition, it also served as an adjunct of the mosque, for although mosques at Delhi apparently lacked minarets till the time of the Mughals, one of the inscriptions on the building and some lines of the poet Amir Khusro would appear to indicate that it was in fact the minaret of the mosque and used by the Muezzin. The history of the Qutb Minar is writ on its own profile. One of the arabesques on the basement storey contains the name of Qutb-ud-din Aibak, who laid the foundation of the Muslim power in India. Two other bands refer to his master Muhammad-bin-Sam of Ghur. The inscriptions on the second, third and fourth storeys bear the name of Iltutmish, the successor of Qutb-ud-din Aibak. On the fifth storey, a rubric indicates the restoration of the tower by Sultan Firuz Shah Tughluq. The inlet of the tower, which is more recent, refers to its renovation by Sikandar Shah Lodi in 1503 A.D. Thus, it is clear that the Minar is the work of Qutb-ud-din Aibak, who is said to have commenced it in about 1200 A.D.—and probably finished the basement storey. Iltutmish carried the project to its completion, adding three more storeys. As the Minar was damaged by lightning in 1368 A.D., Firuz Shah Tughluq rebuilt the fourth storey, added the fifth and surmounted it with a harp-shaped cupola. The cupola has since disappeared (having been thrown down by an earthquake in 1803 A.D.); but the fourth and fifth storeys still survive. They are essentially different, both architecturally and in the medium of their construction, from the work of Aibak and Iltutmish. The fluted storeys are replaced by cylindrical shafts, and the bulk of the work is in white marble in place of red stone. During the

waning glow of the Mughal power in India, the Minar was again damaged by an earthquake. In 1828, Major Smith of the Bengal Engineers carried out its repairs with skill but his innovations—the balustrades, built in 'true Gothic style', and the entrance gateway are open to serious objection. Smith also added to the Minar a kiosk, which appeared so incongruous that Lord Hardinge ordered its removal in 1848. It now rests on the lawn near the Dak Bungalow. The summit is now surrounded by a simple iron railing. Such, in brief, is the history of this famous Minar. The Qutb Minar is 238 feet and 1 inch in height with a base diameter of 47 feet 3 inches, and an upper diameter of nearly 9 feet. The shaft is divided into five storeys, of which the lower storey is 94 feet 11 inches. The height of the second storey is 50 feet 8½ inches, that of the third storey is 40 feet 9½ inches, that of the fourth storey is 25 feet 4 inches and that of the fifth storey is 22 feet and 4 inches. The shaft is thus 234 feet and 1 inch high, excluding Firuz Shah's cupola, of which now only the stump 2 feet high may be seen on the top of it. The plinth on which the shaft stands is 2 feet high. Thus the total height of Qutb Minar is 238 feet and 1 inch. An attractive feature of the Minar is that the lowest storey has twenty four flutings, alternately angular and circular; the second storey has circular flutings, and the third only angular. Each fluting is carried right up to the end of the storey, and this undoubtedly adds to the beauty and effect of the tower. These three storeys are of red sandstone. Above this, however, the Minar is plain and made principally of marble with belts of the red sandstone. Another remarkable feature of the Minar is that it is ornamented by four boldly-projecting balconies (supported on elaborately decorated brackets), the first being at 97 feet, the

second at 148 feet, the third at 188 feet and the fourth at 214 feet from the ground. A doorway in each storey opens on to its own special balcony. According to Stephen, "the finish and elaboration" of the honeycomb work in these brackets is "not surpassed by anything of its kind in Delhi." Another notable feature of the Minar is that unlike the Qutb Mosque its decoration is "consistently Sarcenic in character from base to top." J.A. Page advances forceful arguments in support of this view: "Features of typically Hindu origin are practically non-existent, and only appear as narrow string-courses edging the inscribed bands, and as two minor members of the projecting balconies, the remaining ornament being distinctively Sarcenic in character. The wide encircling bands inscribed with *Naskh* lettering afford a delicate relief to the plain fluted masonry of the great shaft, and are indeed a happy incident of the design; but perhaps the most interesting and effective feature are the boldly projecting balconies at every stage, supported on an early type of the 'stalactite' corbelling that is such a universally characteristic and attractive feature of Sarcenic architectural decoration common alike to the Qutb in India and the Al Hambra in Spain."

QUWWAT-UL-ISLAM MOSQUE This mosque (the Might of Islam), situated near the Qutb Minar, is, even in ruin, "one of the most magnificent works in the world." The original mosque of Qutb-ud-din was begun in 1193 A.D., and completed in 1197 A.D. Subsequent additions were made to it by Iltutmish in 1230 A.D., and Ala-ud-din Khalji, in 1315 A.D., but on account of the death of the latter, the work had to be left incomplete. The mosque consists of an inner and an outer courtyard, of which the inner is

surrounded by an exquisite colonnade or cloister, the pillars of which are made of richly decorated shafts, the spoils of twentyseven Hindu temples, piled one upon the other in order to obtain the required height. The typical Hindu ornamentation—tasselled ropes and bells, tendrils and leaves of flowers, and the cow and the calf—can still be seen in the pillars of the colonnades, which encompass the mosque. There is also a trace of human figurines, mutilated by the iconoclasm of the new crusaders of Islam; and such human forms as could not be sufficiently disfigured were thickly covered over with a coat of plaster. The plaster has, however, fallen and left the pillars standing in their pristine beauty. Thus, this mosque is of considerable historical importance, for, in its original form, Hindu influence is most predominant; with the exception of the five *mihirabs* in the back-wall the entire building with its walls, capitals, architraves, ceilings, etc., presents an essentially Hindu appearance. But when Muslim power in India was consolidated in the reign of Iltutmish, Muslim architecture asserted itself; Iltutmish's extension of the mosque in 1230 A.D., is fundamentally Islamic in character and design, although Hindu shafts, capitals and architraves are still there. The glory of the mosque, however, is not in these Hindu remains but in the grand line of arches that closes its western side, extending from north to south for about 385 feet. They are eleven in number, three greater and eight smaller. The central arch is 22 feet wide and 53 feet high. The larger side arches are 24 feet 4 inches wide and about the same height as the central one, while the smaller arches are of about half these dimensions. The central part of this screen, 147 feet in length, forming the mosque proper, was built by Qutb-ud-din Aibak. This screen is one of the finest blends of Indo-Islamic art for, although, according to

J.A. Page, the serpentine tendrils and undulating leaves of the bands of sinuous carving are the work of the Hindu, the disposition of these foliated bands in the design of the facade, is on the other hand, characteristically Sarcenic in character. Iltutmish's extension of the screen shows the predominance of the Muslim architecture, for the carving becomes intensely Sarcenic, the flowers and leaves are replaced by diapers of arabesque designs, and the Arabic characters become even more evolved. Iltutmish more than doubled the compass of the mosque; in the enclave he also erected a tomb for his own burial. Ala-ud-din Khalji planned to redouble the mosque by the addition of a seminar and tomb, a screen of arches, corridors and fountains. Its gates were to be presumably on the pattern of the Alai Darwaza, which marks the zenith of Indo-Islamic decoration. He also conceived of a Minar, which should rival the glory of the Qutb Minar. But death intervened; and the results of the unfinished efforts still survive to remind us of the glory that might have been.

RAJGHAT

The hallowed ground, where the mortal remains of Mahatma Gandhi were cremated on the evening of January 31, 1948, lies in the eastern part of the city on the west bank of the Yamuna, not far from Delhi Gate. The day before, a fanatic Hindu youth had shot dead the Father of the Nation as he was proceeding to conduct his daily prayer meeting at Birla House in New Delhi. Entrance to the Samadhi is by two simple gates of red brick work, one on Bela Road (the main gate) and the other on the southwest side. A broad foot-path, flanked by velvety lawns, leads to the simple open Samadhi. A raised square platform with the words "Hey Ram" ("O, God"—the

last and only words Gandhiji uttered as he collapsed on the ground in Birla House after being hit by the bullets) engraved on it, marks the place where Gandhiji was cremated. There is a low brick enclosure, mounted with simple green wood work. A paved square platform of grey stones encircles the Samadhi with raised flower beds at the four corners. Access to this platform is by a flight of steps from all sides from another and larger platform lower down. Four wide paved footpaths, with fountains playing all along in the middle, extend from this platform right up to the borders of the lawns. To the Indians, Gandhiji's Samadhi has become a place of pilgrimage. October 2—anniversary of his birth—, January 30—anniversary of his death—, and February 12—the day on which his ashes were immersed at scores of places in India including the Triveni, are observed as days of national prayer at Rajghat. Also, every Friday evening—the day on which Gandhiji died—prayers are held at the Samadhi and offerings of flowers made. On national festivals and particularly on Gandhiji's birth and death anniversaries, thousands of people flock to Rajghat and pay their homage to the man, who freed the country from foreign yoke. These are occasions for them to rededicate themselves to the ideals for which Gandhiji lived and died. A feature of Rajghat, which always attracts visitors, is the large number of sapplings planted in the plot on the south side by representatives of foreign countries. Among these are a cedar from the Lebanon, camphor from Japan, jacharanda from Argentina, cyprus from North America and a poylthea from Yugoslavia. On December 10, 1959, President Eisenhower planted an American flannel bush sappling, whose chief characteristic is that it grows from 15 to 30 feet in height and blooms into yellow flowers.

**RAMLILA
GROUNDS**

The spacious lawns, facing the Jawaharlal Nehru Marg and adjoining the Turkman Gate, assume importance on the Dussehra day (when the effigies of Ravan and Kumbh Karan etc, are burnt) and on special occasions when mammoth meetings are held. (One such meeting took place on December 13, 1959, when more than five lakhs of people listened with rapt attention to the speech of President Eisenhower). It was from the rostrum at these grounds that President Nasser (of Egypt), Premier Bulganin and Khrushchev (of Russia) also spoke before them.

RASHTRAPATI BHAVAN This grand palace of great majesty and refinement with many noble courts, stairways and apartments, as well as a great durbar hall and a magnificent dome, is built on a high basement constructed on an outcrop of rock, 400 yards behind the Union Secretariat buildings. It is one of the largest palaces in the world. Originally known as Viceroy's House, it is now the official residence of India's President. Designed by Sir Edwin Lutyens, it was completed and occupied in 1929. It is estimated that New Delhi was built at a total cost of £10 million; of this the Viceroy's House itself accounted for £8,77,136 or £12,53,000 including the garden and staff quarters. Its size is impressive. It is 630 feet wide and 530 feet deep from east to west. It measures 1030 yards round the whole of its basement plinth; that is, a little under two-third of a mile; and its whole area including internal courts is 2,10,430 sq. feet. It is one of the outstanding palaces of history and A.S.G. Butler, who chronicled the achievements of Sir Edwin Lutyens, remarks with legitimate pride: "Should the civilisation of Western Empire perish, there will be this relic left in

India, exhaling a grandeur which is peculiarly English and a quality of clean arrogance, superbly phrased—like the speech before Agincourt in Shakespeare's Henry V." Between the north and south Secretariat blocks is the way into a forecourt—the raised causeway—leading up to Rashtrapati Bhavan. The court is about 600 feet in breadth and 1,300 feet in length. The Jaipur Column stands in the forecourt. From here roads lead off to the north and south, forming alternative lines of approach to Rashtrapati Bhavan. The palace is entered from the east front by a flight of steps leading to the portico of twelve pillars, each 30 feet high. From the portico a further flight of steps leads to the vestibule (40 feet high, half as wide and nearly twice as long) lined with marble. The four *chhatris* on the bastions ending the portico, the playful fountains behind them, the pressed stone screens at their sides and the long flight of steps leading from the portico form a magnificent approach to Rashtrapati Bhavan. No wonder a British critic has remarked: "Never has a palace been entered by stairs of such majestic invitation; nor has the house of a King's representative been fronted with such immaculate nobility." Straight ahead is the Durbar Hall, a domed structure which dominates the scheme of the buildings surrounding it. The walls of white marble rise to a height of 42 feet, whence the dome begins to spring, 72 feet in diameter, and 77 feet 6 inches high. The artistic design of the floor—great panels of Italian *rosso porfirico* framed in white with a black border—gives added charm to the hall. The polished floor reflects the white marble walls, the golden columns and the dark crimson velvet of the towering canopy. At night the hall is suffused with a soft light from hidden sources and lamps of white marble standing in each apse. During the British regime, the most conspicuous feature

of the hall was the gorgeous canopy of the thrones. Grouped round the Durbar Hall are the State rooms and great stairways from the entrance courts on the north and south sides. Of the State rooms, the dining room and the library are the most impressive. The hall for banquets is impressive owing to its proportions: 104 feet long, 34 feet wide and 30 feet high. The marble floor, patterned into grey and white crystalline triangles and cubes, gleams in the soft light of superb chandeliers. The floor of the library is even more marvellous than that of the dining room, for, it consists of grey, white and yellow marbles inlaid in patterns of inter-lacing circles. The loggia, occupying the centre of the garden front, "is the most enchanted of all these architectural lungs that interpenetrate the palace and which Lutyens elaborated from the common Indian verandah. The open staircase court, looking north-west, has a rare charm of its own. Various features help to make it "one of the most memorable spaces in the whole building"—its grand size (111 feet long and 53 feet wide), the faultless dignity, the red sandstone of the lower half and ascents, the creamy arched and pillared main floor walls, the reflected light upon the soffits of the far overhanging cove that partly roofs it and frames the starry sky. Of the four important stairways, the smallest (formerly known as the Viceroy's private staircase) is the most bewitching, for, it is cooled by water-troughs lined with black marble. Projecting from this central block (of Durbar Hall, State rooms and staircases) are four wings. On the western side of the palace is a raised garden, walled and terraced after the manner of the Mughals (popularly known as the Mughal Gardens) and behind that again, on the level of the surrounding country, is a park containing the staff houses and quarters. The park extends to the rocky slopes of

the Ridge, which closes in the vista on the west. Till lately, the Rashtrapati Bhavan was furnished in the best of western styles. Many alterations are now being carried out on its make-up to bring them into conformity with the tastes and standards of this country. Thus, shortly after Dr. Rajendra Prasad became the President of India, he expressed a desire that all linen and fabric of his study and personal apartments should be replaced with khadi material. From curtains to counterpanes, and towels to tapestry, all cotton, silk and woolen fabric are now of hand-spun and hand-woven material of varying shades and patterns, which impart a new look of simplicity to the interior of Rashtrapati Bhavan. The guest rooms are being renovated so that they should represent the culture and pageant of different States of the Indian Union. Wall and floor furnishings and decorations, curtains, carpets, tapestry, furniture and mantle pieces will bear the distinctive stamp of the features that distinguish each individual State. Thus the Rashtrapati Bhavan will become a living symbol of India's culture and pageant. Some rooms of Rashtrapati Bhavan are reserved for the President and his family for residential purposes; some are used as offices of the Government of India and the President's Secretariat; some housed a temporary museum (now shifted to National Museum at Janpath); while some (the State rooms) are used by the Government of India for holding conferences and official receptions. Rashtrapati Bhavan is indeed a remarkable building, not only on account of its gigantic size but also on account of its perfect proportion of mass and detail, its colour and its great dome, dominating for miles the countryside around. Its imposing facade, with a massive colonnade at the top of a flight of long and broad alabaster stairs, overlooking an extensive countryside, has a peculiar charm of its

own. From the top of the steps one has a magnificent view of the well-laid-out Central Vista and the Memorial Arch in the far distance down the slope, between the symmetrical twin blocks of the Union Secretariat buildings, with their tall towers and massive domes. The Mughal Gardens lend added charm and grace to Rashtrapati Bhavan. They are matchless for the splash of floral colour.

RIDGE

If the Yamuna is the heart of Delhi, the Ridge, which overlooks the teeming city like a giant sentinel, is its crowning glory.

From its highest points the panorama of Delhi unfolds picturesquely. The Ridge is also associated with certain historical events. More than 600 years ago, Firuz Tughluq, with his passion for building and for sport, made of the Ridge a resort fit for his pleasures. Upset by the death of his favourite son, Fateh Khan, the emperor loved to divert his mind by hunting. So he made an enclosure for game and erected buildings on the Ridge. These came to be called the Kushk-i-Shikar or hunting lodge. All that remains of this hunting lodge are the ruins of two buildings (Pirghaib and Chauburji, near Hindu Rao Hospital), Asoka's pillar and a mysterious tunnel. Pirghaib is a massive structure of two storeys, constructed of rubble masonry and measuring some 66 feet by 40 feet. It is believed to have been originally an observatory (a trigonometrical survey station). Chauburji—a double-storeyed building—was evidently a mausoleum. Three buildings on the Ridge are associated with the war of 1857—the Mutiny Memorial, Hindu Rao's House (the headquarters of the British force) and Flagstaff Tower (the rallying point of the British refugees).

**ROSHANARA
GARDEN**

This garden was laid out in 1650, A.D., by Roshanara Begum, daughter of Shah-jahan. She actively supported her brother, Aurangzeb, in the war of succession and helped him to secure the throne of Delhi. Bernier has given an interesting account of her regal state in Aurangzeb's court when she was the sole mistress of the Imperial Seraglio, and enjoyed all the privileges of a queen of the first rank. She, however, made a false move in 1664 A.D., when Aurangzeb fell ill. Thinking that he would not survive she stole his signet ring, and intrigued with it to supplant Shah Alam, the rightful heir to the throne, and secure the succession of Azam Shah, his brother, then a boy of six, so that during his long minority she might wield absolute power as regent. Her plans miscarried as Aurangzeb recovered from illness. She lost her pre-eminent position at the court and was later poisoned. She was buried in 1671 A.D., in this garden, which bears her name. In the centre of the garden stands a building—the summer house—the sole reminder of the glory and architectural beauty of those times. This is the place where Roshanara Begum used to relax, enjoying the bracing and peaceful atmosphere of the garden. "It must have been a gay sight when the Begum Roshanara's elephant procession arrived from Delhi fort: the huge animals, with their gold-embroidered coverings, their solemn, ponderous tread, their jingling silver bells, conveying the 'goddesses' of the Imperial harem enshrined from the vulgar gaze; and then the princess herself—escaping from the noise and stifling heat of the royal palace—came in her splendid rose-curtained litter, swung between two smaller elephants, to while away a few hours in her cool, flower-scented, fountain-sprinkled gardens". Four channels reached towards the summer house in the original layout of the garden. Only one is, however,

traceable now. The summer house and the channel together give some idea of the beautifully laid out garden of the Mughal times, with fountains, waterfalls and the bathing tank for the princess. The garden fell into neglect but in 1875, it was modernised by Colonel Cracroft, the Commissioner of the Delhi Division; old ruined buildings were demolished and nothing was left standing but Roshanara's tomb, a long tank east of it, and a gateway east of the tank. The western portion of the garden, that lies between one of the missing channels and the Circular Road, was leased on July 7, 1923, to the Roshanara Club for 30 years for a nominal annual rent. The lease has been renewed for another 30 years. The days of neglect and indifference are over and steady efforts are being made to give a new look to the garden and to develop it into a real beauty spot. Colour-wise seasonal flowers have been planted in a plot on the northern side of Baradari. A 35-foot wide sunken channel has been dug up on the northern side of the Rose Garden with a view to making it a soothing retreat during the summer months. Shrubs of *Buddleia* have been planted in the plot on the western side. The silvery green leaves look lovely and the creamy panicles of flowers bathe the atmosphere in their sweet fragrance during day time in spring. The *Buddleia* is a beauty spot of this area. Roshanara Garden has indeed the possibilities of being developed into a unique beauty spot. With its existing pond and palm-fringed walks the garden is ideally situated for a Japanese garden, according to Mori, the Japanese expert on landscape, who recently visited the place. On his suggestion the area has now been selected for laying out a Japanese style garden. It has waterfalls, brooks, shelters, rock setting and Japanese lanterns. The garden will be provided with paved walks, stepping stones and a small restaurant in a centrally located island.

**SAFDAR JANG'S
MAUSOLEUM**

Between the Qutb and Delhi is the tomb of Safdar Jang (the Wazir of Emperor Ahmad Shah) erected in 1753 A.D. It was built by his son, Nawab Shuja-ud-daulah, under the supervision of an Abyssinian, named Bilal Muhammad Khan, at a cost of three lakhs of rupees. It stands in the centre of an extensive garden on a lofty terrace containing arched cells. The roof of the tomb is surmounted by a marble dome, and is supported by open marble pavilions on the four corners. The garden is about 300 yards square, and at each of the four corners is an octagonal tower, the sides of which, with the exception of the entrance, are covered with perforated red stone screens. Behind the gateway, and a little to the north of it, there is a masjid with three domes and three arched entrances built throughout of red sandstone. The terrace over which the tomb stands is 10 feet above the level of the garden and 110 feet square. In the centre of the terrace is a vault under which is the grave of Safdar Jang. The building over the grave is about 60 feet square, and 90 feet high. In its centre there is a room 20 feet square, containing a beautiful marble monument highly polished and massively carved. Round the centre room there are eight apartments, four square and four octagonal. The pavement and the walls of the room up to the waist are of marble. The roof of the centre room is about 40 feet high, and the ceiling is formed by a flattish dome. In the centre of the roof stands a bulbous marble dome with marble minarets at each angle. The four faces of the tomb are alike both in construction and ornamentation; the latter consists of inlaid bands of marble. A stone aqueduct may yet be seen in front of the tomb. The mausoleum represents the last phase of the Mughal style of architecture. After the death of Aurangzeb in 1707 A.D.,

the Mughal art became decadent. In comparing this mausoleum with that of Humayun one can notice the same spacious courtyard, laid out with shallow ponds, now quite dry, the same smooth walls, and the same fashion of plinth, dome and minaret. But the grace and simplicity of Humayun's tomb have departed, the minarets are spoiled by over-elaboration, the conspicuous and patient labour of the earlier workers have gone. One is forcefully struck by the unpleasing nature of the proportions of Safdar Jang's mausoleum. It lacks the balanced proportions with broad simple planes—so characteristic of Humayun's tomb. It is indeed "an ostentatious and effected structure, each part embarrassed with repetitions of weak and tasteless motifs." Indeed the building, which has been rightly termed 'the last flicker in the lamp of Mughal architecture at Delhi' shows unmistakable signs of the decay in architecture.

SALIMGARH FORT

The ruins of this fort are found on the west bank of the Yamuna near the railway bridge. It was built in 1546 A.D., by Salim Shah, son and successor of Sher Shah, as a bulwark against the return of the ex-Emperor Humayun. In 1622 A.D., Jahangir built a bridge to connect the south gate of the Red Fort with Salimgarh. The bridge was removed to make way for the new railway bridge. In later Mughal times the fort was used chiefly for the purposes of a prison.

SAPRU HOUSE

Named after Sir Tej Bahadur Sapru, this brown and dull-red building has gained well-deserved popularity, for, housed in it is Asia's only institution devoted to the objective study of the races and peoples of the world, their political and

legal institutions, history and international relations. The Indian Council of World Affairs and the Indian School of International Studies carry out research in international problems. There is an excellent library to facilitate research. The most striking feature of the building is its spacious and artistic hall, where public lectures are frequently delivered.

SHALIMAR GARDEN

Almost wrapped in obscurity, about a mile to the north-west of Badli-ki-Sarai, are the ruins of the Shalimar Garden, built in imitation of the Kashmir royal gardens and the Shalimar Garden at Lahore, by one of Shahjahan's wives, Aazzu-n-Nissa, known as Bibi Akbarabadi. In the centre of the garden is a building known as Shish Mahal. From this building one can see traces of a beautifully laid out garden with fountains, waterfalls and a canal. It was in this garden that Aurangzeb was hurriedly crowned after he had defeated the rivals for the throne. Bernier mentions that the first halt was made here when, in December, 1664 A.D., Aurangzeb, with all his court, proceeded to Lahore and Kashmir. For a time after 1803 A.D., the garden was used by the British Resident at Delhi as a summer retreat. Ochterlony was fond of it while Sir Charles Metcalfe used it as his country house, where he and his Indian wife lived in sylvan seclusion. This house still stands amidst the fruit trees, and is known as *Metcalfe Sahib ki Kothi*. The garden does not seem to have regained its former splendour for bishop Heber, who was at Delhi in the winter of 1825 A.D., remarked that it was "completely gone to decay". After the war of 1857, the garden being the Mughal Emperor's property, was confiscated and sold. It has been turned into an orchard. The fountains and channels in the garden have now silted up.

SIRI

This city was foundeded by Ala-ud-din Khalji about the year 1304 A.D. It was situated about three miles to the north-east of the Qutb Minar. It is now completely in ruins. Its ruined site is approached by a cart track, which branches off the Delhi-Qutb road at the 9th mile from Delhi. The reason which led to the founding of the new city was that in 1303 A.D., when Ala-ud-din Khalji was engaged in the siege of Chittor and his other forces were despatched against Warrangal in the south, a large Mongol force under Targhi threatened Delhi. Although the danger was averted, for the Mongols retired after plundering the environs of Delhi, Ala-ud-din decided not to take any further risks and, therefore, built a fortified city on the plain of Siri, a place of great strategic importance (for the armies engaged in the defence or attack of Old Delhi used to encamp on this plain). Siri fast developed into a prosperous and flourishing city. It contained splendid royal palaces, busy markets and magnificent buildings. Of all these buildings the most famous was the splendid palace of Ala-ud-din Khalji, which, on account of a large number of pillars it contained, was given the name of Qasr-i-Hazar Satun. It was a double storeyed building, of which the upper floor contained royal private chambers together with a vast open terrace where tents could be erected. The lower storey was used for state purposes to hold Darbars for public audience. A big and spacious courtyard was attached to it where royal horses were stabled and foot and mounted guards were posted for the protection of the palace. The Imperial harem or female apartment was also attached to it, and there was an open ground in front of it where state functions were held. The successors of Ala-ud-din Khalji stayed at the new capital but the rulers of the Tughluq dynasty founded new cities

and, therefore, the importance of Siri declined considerably. Its decline was rapid especially after it was plundered by the army of Timur. In the reigns of Sayyid and Lodi kings little was heard of Siri. The final blow to its prosperity was given by Sher Shah Suri. He destroyed the city in order to obtain building material for the construction of his new city. All that now remains of this imperial city are the insignificant remains of a few ancient structures and an old Baradari in the village of Shahpurjat.

SONEHRI BAGH MASJID This mosque is situated on Rafi Marg opposite Udyog Bhavan. The unique thing about this masjid is that it is one of the very few old monuments in Delhi which was built for and by the common people. This mosque has taken its name after the village of Sonehra which once extended up to what is now Parliament Street Police Station. In this village lived a saintly man called Pir Sayyid who was loved and trusted by all the village people. Sonehra village did not have any mosque. Pir Sayyid was a man of his people who remained aloof from the royal court and its noblemen. He refused to find a royal patron who would give Sonehra village the mosque that its people wanted so much. "We will build it ourselves" he declared, and, so the people of Sonehra with their meagre resources built their own mosque.

The Sonehri Bagh Masjid is utilitarian, unostentatious and devoid of decoration, yet it has a beauty of its own. The exact date of its construction is not known, nor it is known when Pir Sayyid lived—his life is too shrouded in the legend. However, according to an archaeological survey expert, the use of the building material—rubble, some brick thickly coated with plaster—establishes it as a

later Mughal structure, probably in the second half of the 18th century.

When Pir Sayyid died he was buried about thirty yards from the mosque, and life went on as before in Sonehra village with the mosque and the Pir's grave as the centre of its community life, until the year 1913. In that year, the British Government selected Raisina Hill as the site for the Secretariat complex and the surrounding area for the residences of its officials. Sonehra village was razed to the ground and its inhabitants rehabilitated in a new village on the bank of Yamuna, only the mosque remained but with no one to take care of it. It was closed and allowed to decay. Before 1927, under the patronage of Hakim Ajmal Khan, founder of Tibbia College and one time president of the Congress, the mosque was repaired and reopened.

Situated in an island of greenery on a busy traffic intersection, where several office goers spend their lunch hours relaxing in the garden, Sonehri Masjid is even today a rare blend of sanctity and informality as it was two hundred years ago. Every evening Hindus and Muslims alike place their offerings of flowers and candles on the aforesaid grave.

This mosque, situated near Kotwali in **SONEHRI MASJID** Chandni Chowk, was built in 1721/22 (Chandni Chowk) A.D., by Roshan-ud-daulah Zafar Khan.

(a noble) for Shah Bhik (a local saint). There are three arched entrances to the mosque leading into three rooms covered by domes sheathed with gilded copper and with gilt finials. This mosque is of great historical interest, for, it was here that Nadir Shah unsheathed his sword on the morning of March 22, 1739 A.D. as a signal for the massacre of the inhabitants of Delhi.

This mosque, situated about a hundred **SONEHRI MASJID** yards to the south of the Delhi Gate (**Near Red Fort**) of Lal Qila, was built in 1751 A.D. In the inscription on its central arch two personages are referred to: Qudsia Begum (who built it) and Nawab Bahadur (under whose supervision the work of construction was carried out). Though originally a dancing girl, Qudsia Begum gained distinction by becoming the wife of Emperor Muhammad Shah and the mother of another emperor—Ahmad Shah. During the reign of the latter she was very influential. Her favourite was Nawab Bahadur Jawid Khan (the chief eunuch of Muhammad Shah). The mosque consists of a main prayer chamber with two minarets and three domes. The dome was originally covered with copper gilt plates, but when in 1852 A.D., Bahadur Shah II repaired the mosque, he covered the ruined domes with sandstone.

This mosque on the north side of Faiz **SONEHRI MASJID** Bazar (Daryaganj) was built in 1744-45 (**Near Faiz Bazar**) A.D., by Roshan-ud-daula Zafar Khan (a noble in the reign of Muhammad Shah) for Shah Bhik (a local saint). Originally the domes of the mosque were covered with copper gilt plates but later on these were placed on those of the Sonehri Mosque near the Kotwali.

ST. JAMES CHURCH

This church, situated near Kashmere Gate, owes its existence to a vow made by a wounded British soldier of fortune serving with Sindhia's forces early in the first decade of the 19th century. As this soldier—later famous as Col. James Skinner—lay gravely wounded on battlefield he vowed that if he survived he would erect a lasting memorial

as a thanks offering. He survived and just before the outbreak of the Anglo-Maratha War in 1803, he deserted Sindhia and went over to the side of the English. He distinguished himself in many military enterprises. He served the East India Company with distinction and raised a cavalry regiment called 'Skinner's Yellow Boys' or 'Skinner's Horse'. His headquarters was at Hansi, but he often visited his house in Kashmire Gate. He was a remarkable man, not only on account of his Indian manners but also on account of his proverbial hospitality. He wrote Persian with ease and grace; he wrote his memoirs in Persian—a unique distinction, for, he is perhaps the only Englishman to have written his memoirs in that language. As he rose to power and fortune he set aside a large sum of money for the construction of St. James Church. Although modelled on a church in Venice, it was for long believed to have been built in imitation of St. Paul's cathedral in London. The church—as the symbol of British authority—was destroyed in the war of 1857. The popularity of Skinner can well be imagined from the fact that in that year the nationalist troops spared the tombs, both of Metcalfe and the Skinner family, but destroyed that of William Fraser. The church was rebuilt after the war of 1857. It is the most important Anglican church in the city. Its historic importance lies in the fact that from the inscriptions on tombstones in the little cemetery, north of the compound and from tablets inside the church, one could compile an interesting chapter on the history of Delhi. Here lie buried the remains of a number of men, who laid the foundations of British power in Northern India.

This is the earliest tomb in Delhi. It
SULTAN GHARI was built in 1231-32 A.D., by Iltutmish

for his eldest son, Nasir-ud-din Mahmud. Hindu influence seems to predominate, for, the pillars, capitals, architraves and most of the decorative motifs are purely Hindu. Even the arches and domes, which symbolise Muslim faith in architecture, are built on the principle of Hindu corbel.

1 August 4, 1958, marked the fulfilment
SUPREME COURT of the dream of Sir Maurice Gwyer,
BUILDING a former Chief Justice of the Federal
 Court. He wanted the highest judicial
 court to be housed in premises worthy of its high station. From that day (August 4, 1958) the Supreme Court began dispensing justice in the new building on Hardinge Avenue. The Supreme Court had so far been housed in a wing of Parliament House in close proximity to the Central Secretariat. It is said that when Sir Tej Bahadur Sapru visited the Court he remarked that it was desirable that the shadow of the executive should not fall on the Supreme Court. He wanted it to be located away from the seat of government. The Supreme Court of India occupies a unique position in the national life of India; as the highest judicial body, it has made tremendous strides since 1938, when the Federal Court was set up. The monumental three-storey Supreme Court of India building is situated on a triangle between Hardinge Avenue and Mathura Road. Built in the Indo-classical style of architecture, the Hall of Justice is one of the most imposing structures in the capital. With a central dome 117 feet high, the building has a total floor space of 20 lakhs square feet. An attractive feature of the building is its spacious verandah encircling the first floor with its 86 pillars capped with ornamental designs. Its east-west and north wings rise 45 feet above ground level.

SURAJ KUND

This extensive tank, lined with continuous flights of steps in stone, is situated about a mile and a quarter from Lal Kuan on the Badarpur-Mehrauli road. The place can be reached either from Badarpur or Qutb. It is better, however, to go from the Qutb side. A sprawling ridge, a bridle path nestling between rocks and trees, a rivulet to be crossed and then at the end of the journey the lovely sight of a large semi-circular tank skirted by terraced steps. Looking beyond, one sees only the irregular contours of the ridge as far as the eye can turn. A sight more magnificent in Delhi has yet to be discovered. The rocky country around Suraj Kund embraces the site of an ancient town which, except for the tank and a stone well near the village of Lakkarpur, has now completely disappeared. Nothing is known about the ancient history of Suraj Kund as it does not appear to be referred to by any of the known historians. It is believed to have been built in 686 A.D., by Suraj Pal, son of Anang Pal I. In plan, Suraj Kund is segment, the chord being on the west side. It was fed by a natural nullah at the north-west corner and is provided with a broad flagged ramp on the north-east. About the centre of the east and west sides is a broad stair-case, enclosed by flanking walls of plain stone work. This pleasure tank was built for the sport of royalty. Here, the royal parties sported and feasted. Surrounded by a shady grove of mango trees it also afforded adequate recreational facilities during summer days. Today, it echoes only to the weird cry of water fowl and the call of the herdsmen grazing their cattle in the verdant pastures formed by the receding water. Like many ancient landmarks Suraj Kund bears its share of myths. A small spring to the south-west is said to produce water with healing properties and at the south-west corner a

pipal tree is held as sacred. For most of the year Suraj Kund is practically deserted. There is one day, however, when it springs to life. On July 21, after the rains, an annual fair is held here. Men and women from the neighbouring villages, bedecked in their fineries, flock to the tank for a day of festivity. They make offerings to the pipal tree and drink the water of the spring. They are the only link between the Suraj Kund of today and the pleasure resort of Anang Pal.

TALKATORA GARDEN

This park, situated at the north end of Willingdon Crescent, is so called on account of a tank (Tal) at its west end, which is enclosed by hilly ground, hence the allusion to a cup 'Katora'. It was originally surrounded by walls which are ruined. The park measures about 470 yards east to west and about 210 yards north to south, excluding the width of the top terrace. In the centre of the park there appears to have been a baradari. At the northern end of the park, overlooking the tank, there is a high terrace, flanked at each end by double-storeyed octagonal pavilions surrounded by domes. It is said that the enclosure was a Shikargah of Muhammad Shah, and from its position this does not seem to be improbable. This park assumed great importance when hundreds of University students from different parts of the country assembled here for the annual youth festival—known as the Inter-University Youth Festival. The open-air theatre at Talkatora garden used to be packed to capacity to witness an exciting programme of group dances by several University groups hailing from such widely scattered areas as Shantiniketan and Baroda. The stage has been so designed so as to obviate the use of curtains while scenes are being changed. An additional

attraction of the garden is a beautiful swimming pool recently constructed by the New Delhi Municipal Committee for the use of the public. It remains open during summer only.

TUGHLUQABAD Ghiyas-ud-din Tughluq, shortly after ascending the throne of Delhi in 1320 A.D., selected Tughluqabad as the site for his capital on the edge of a rocky outcrop, five miles from Qutb Minar. For strategic reasons, Ghiyas-ud-din Tughluq built a massive fort around the city. Tughluqabad standing on its rocky platform, with scarped sides, sloping bastions and upper line of battlements, to a height of 90 feet, is one of the most striking ruins at Delhi. The all metalled road to the fort of Tughluqabad provides one of the finest drives in Delhi. Shaded by trees on both sides and enclosed between wide barley and wheat fields, with the ruins of a tomb or a temple thrown in here and there, the road from Qutb takes one right to the very door of the historic fort. Of this fort nothing remains except the bastioned walls and some underground chambers, but the lofty gateways, triple-storeyed towers and the remnants of the massive ramparts still give it an air of lonely grandeur. The city is completely in ruins. In fact one doubts how far it is justifiable to call the suburb of the fort of Tughluqabad a city. It is true that the wall of Tughluqabad has a circuit of four miles and encloses a large area but much of this was taken up by the inner citadel and the palace. Moreover, the place hardly appears to have been inhabited for more than a few years. It is, therefore, the fort of Tughluqabad which is of prime importance. The fort is a half hexagon in shape with three faces of rather more than three-quarters of a mile in length each, and a base of one mile and a half; the

whole circuit being only one furlong less than four miles. The fort stands on a rocky height, and is built of massive blocks of stone, so large and heavy that they must have been quarried on the spot. The walls slope rapidly inwards, even as much as those of Egyptian buildings. The ramparts walls are pierced with loop-holes, which command the foot of the walls, and are crowned with a line of rude battlements of solid stone, which are also provided with loop-holes. The walls are built of large plainly dressed stones, and there is no ornament of any kind. But the vast size, the great strength, and the visible solidity of the whole, give to Tughluqabad an air of stern and massive grandeur, that is both striking and impressive. The fort has 13 gates, and there are three inner gates to the citadel. It contains seven tanks for water, besides the ruins of several large buildings. The upper part of the fort is full of ruined houses, but the lower part appears as if it had never been fully inhabited. Sayyid Ahmad states that the fort was commenced in 1321 A.D., and finished in 1323 A.D., or, in the short period of two years. It is admitted by all that the work was completed by Tughluq himself; and as his reign lasted only from 1320 to 1325 A.D., the building of the fort must have been pushed forward with great vigour. The fort of Tughluqabad, built so hurriedly, has a grandeur of its own. Externally, it presents a striking appearance—gigantic in proportion and strength—and severely grand in simplicity of construction. According to the tradition, the ruin of the city and fort of Tughluqabad was brought about by the curse of Sheikh Nizam-ud-din Auliya (due to his bitter quarrel with Ghiyas-ud-din Tughluq) that these places would either be inhabited by Gujjars, or be abandoned—“Ya base Gujar, Ya rahe ujjar”. The places were certainly abandoned within a few years of their short-

lived glory. Across the road and facing the fort is the mausoleum of Ghiyas-ud-din Tughluq. Originally, it stood within an artificial lake, fed by the over-flowing of the Hauz Shamsi, and by some natural drainage channels, and was connected with the fort of Tughluqabad by a viaduct 600 feet long, borne on 27 arches. With its sides reflected in the lake it must have presented a spectacle of unusual beauty. In fact, this picturesque building is worthy of the stern old warrior, who laid the foundation of the Tughluq dynasty. It is rather difficult to improve on Fergusson's description of the mausoleum: "When the stern old warrior, Tughluq Shah, founded the new Delhi, which still bears his name, he built a tomb, not in a garden as was usually the case, but in a strongly fortified citadel in the middle of an artificial lake. The sloping walls and almost Egyptian solidity of this Mausoleum, combined with the bold and massive towers of the fortifications that surround it, form a picture of a warrior's tomb unrivalled anywhere, and a singular contrast with the elegant and luxuriant garden tombs of the more settled and peaceful dynasties that succeeded." The mausoleum is a fortress-like structure, an irregular pentagon in plan, surrounded by a battlemented wall and fortified at the angles by bastions surrounded by cupolas. The entrance to the mausoleum is through a high and massive gateway of red sandstone. The red sandstone gateway, with its sloping face and jambs in the earlier Pathan style, contrasts finely with the dark walls and rounded towers in which it stands, and the trees which overshadow it. The white marble dome, which surmounts the building, rises from a low octagonal drum and is crowned by a red sandstone finial. The mausoleum is a landmark in the history of Muslim architecture in India for it is the earliest building of which the walls have a very decided

slope. The fort of Adilabad, stretching from the south-east corner of Tughluqabad, and connected with it by a rubble masonry causeway, is in ruins. It bears a close resemblance to the fort of Tughluqabad, for, it is built in the same style with sloping walls of huge blocks of stone. The fort is attributed to Muhammad Tughluq, after whom it is known as Adilabad—Adil being the title which the Emperor had assumed. The fort contained the famous Qasr-i-Hazar Satun (Palace of a Thousand Pillars). According to Sayyid Ahmad Khan, the palace was “not unlikely three-storeyed”, with pillars cut out of marble. But Ibn-Batuta, who seems to be the more reliable authority in this case, describes the hall of audience as an immense chamber of “a thousand columns. These pillars are of varnished wood, and support a wooden roof, painted in the most admirable style”. These three buildings—the fort of Tughluqabad, the tomb of Ghiyas-ud-din Tughluq and the fort of Adilabad—are fine specimens of early Tughluq style of architecture. Under the Tughluqs the Indo-Islamic architecture entered a new and austere phase largely because of a reaction against the extravagance of the Khaljis and partly because of financial difficulties. Rich ornamentation and elaboration of details, so characteristic of the Khalji monuments, were replaced by severe and puritanical simplicity under the Tughluqs. Red sandstone and marble, so pleasing to the eye, were substituted by rubble and plaster. The walls of the Tughluq buildings were monotonously bare. The sense of aerial spaciousness, which to some extent compensated for the absence of decoration, became almost extinct. Other chief features of the Tughluq architecture were battered walls, squinch arches, battlemented neckings and crestings and multiplicity of small domes. This severely puritanical style had, nevertheless, certain

virtues—its vigour and straightforwardness, its purposefulness, its interesting vaulting and its readiness to adopt old structural features to its requirements. No one can fail to be impressed with the cyclopean walls and colossal bastions of the Tughluqabad fort, which give an idea of its sturdy vigour and melancholy but impressive grandeur.

**VIGYAN
BHAVAN**

Built to accommodate large national and international conferences, the Bhavan, located on Maulana Azad Road, within a mile of the Central Secretariat, is one of the finest buildings recently constructed in the capital. This three-storeyed building, constructed on a plot measuring 3.8 acres, presents a look of perfect architectural design and symmetry. Construction of the Bhavan at a cost of about Rs. 86 lakhs was completed in 1956. The building consists of an auditorium with a seating capacity of 1,100, two commission rooms with 300 seats each and five small rooms with a seating capacity of 80 each, besides office blocks and lounges on all the three floors. The building has many unique features, but the main entrance, designed in the tradition of Buddhist architecture, is perhaps the most striking. The arch (at the main gate) made of Italian marble was, however, not considered to be in keeping with the grandeur of the building, and was, therefore, replaced in 1959, by an arch in rare Indian marble i.e., Baroda green marble. The Bhavan has been the venue of several international conferences since 1956.

VIJAY CHOWK

This famous piazza, formerly known as the Great Place, is situated at the foot of the Secretariat buildings, a mile and a quarter from the Memorial Arch. It is a rectangle with elliptical ends, 26½ acres in extent. At either end

of the place are set three fountains. Each of these fountains is 240 feet in length and consists of two circular sheets of water formed by an oblong on a slightly lower level. The blown spray of the fountains turns the red stone of which they are made into a rich rust colour. These fountains are the most beautiful features of New Delhi.

WAZIRABAD

This place is of historic importance. For advancing from his camp at Loni, Timur crossed the Yamuna near the present waterworks at Wazirabad, and passed via the Ridge to give battle to the Tughluq Sultan on the site of the present aerodrome, the site of Metropolitan Delhi being then at the Qutb.

YOG MAYA TEMPLE

This temple is situated near Qutb Minar, about 260 yards from the Iron Pillar. According to tradition, it was originally built in the time of Yudhishtira and dedicated to Yog Maya, the sister of Lord Krishna. The existing shrine is, however, said to have been built, possibly on its ancient site, in 1827 A.D., by Syed Mal, a noble in the time of Akbar II. The temple and twenty one other associated buildings stand within a walled enclosure 400 feet square. Most of these buildings were also built by Syed Mal. While the existing shrine has no pretensions to beauty, its distinguishing feature is its truncated pyramid with its gilt-edged pinnacle. It is about 42 feet high from its marble-covered floor to the top of the pinnacle. A doorway with a marble frame gives access to a room 17 feet square. The sacred stone, covered with cloth, is placed on a marble well, 2 feet wide and a foot deep. Over this stone are suspended from the ceiling a

few pankhas, which are presented to the shrine on the occasions of the Sair-e-Gul Faroshan fair. Inanimate guardians of this shrine are two stone tigers kept in an iron cage (5 feet square and 10 feet high) about eight feet in front of the temple. Yog Maya is a goddess of austerity and so white flowers and sweetmeats are acceptable to her; her devotees must eschew wine and meat. While every Tuesday there is a mela in the temple grounds, the big event of the year is the Sair-e-Gul Faroshan, the flower-sellers' fair. It is one of Delhi's oldest and most picturesque festivals and within recent years has received State patronage. Every year in the month of September the sleepy town of Mehrauli springs to life as people gather there to celebrate the Festival of Flowers. After parading through the narrow streets of the town the processionists, carrying large fans embroidered with fresh flowers, arrive at the temple to pay homage to the goddess of purity.

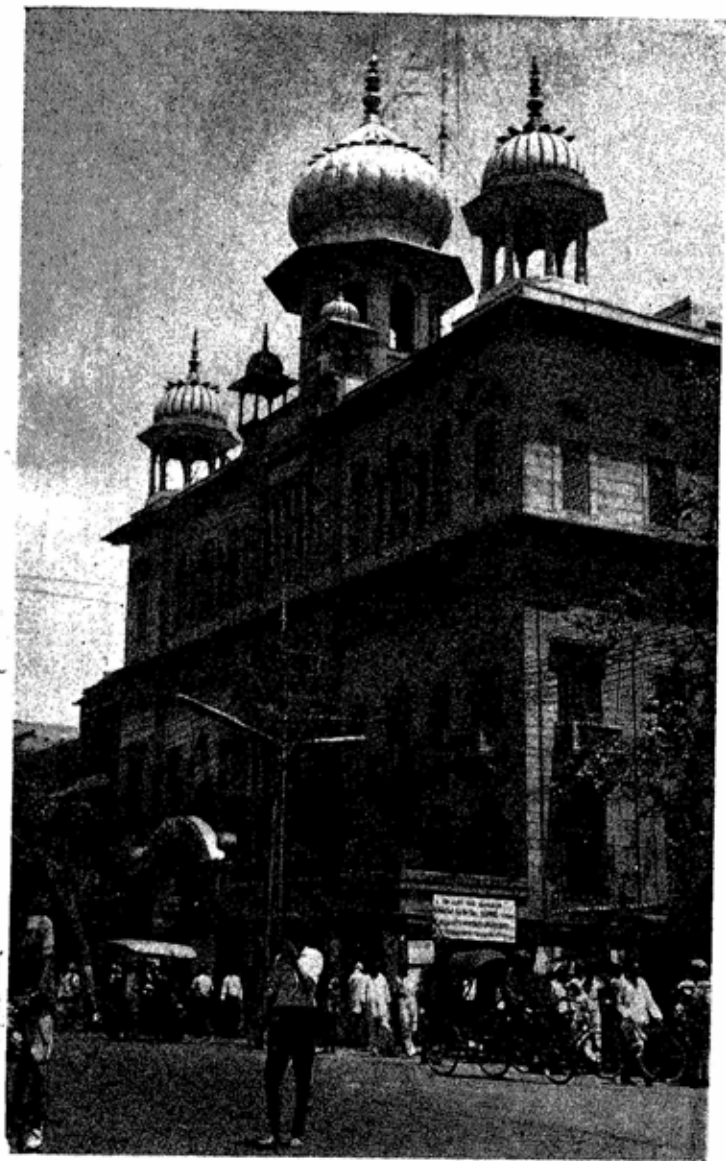
There are few in Delhi who can tell where the body of Sheikh Ibrahim Zauq, the famous Urdu poet (poet laureate of the court of Bahadur Shah, the last Mughal king), was laid to rest. The grave (in a graveyard near Qutb Road) is without a tombstone. It was once encircled by four walls, and this remains the only indication of his tomb.

ZOOLOGICAL PARK

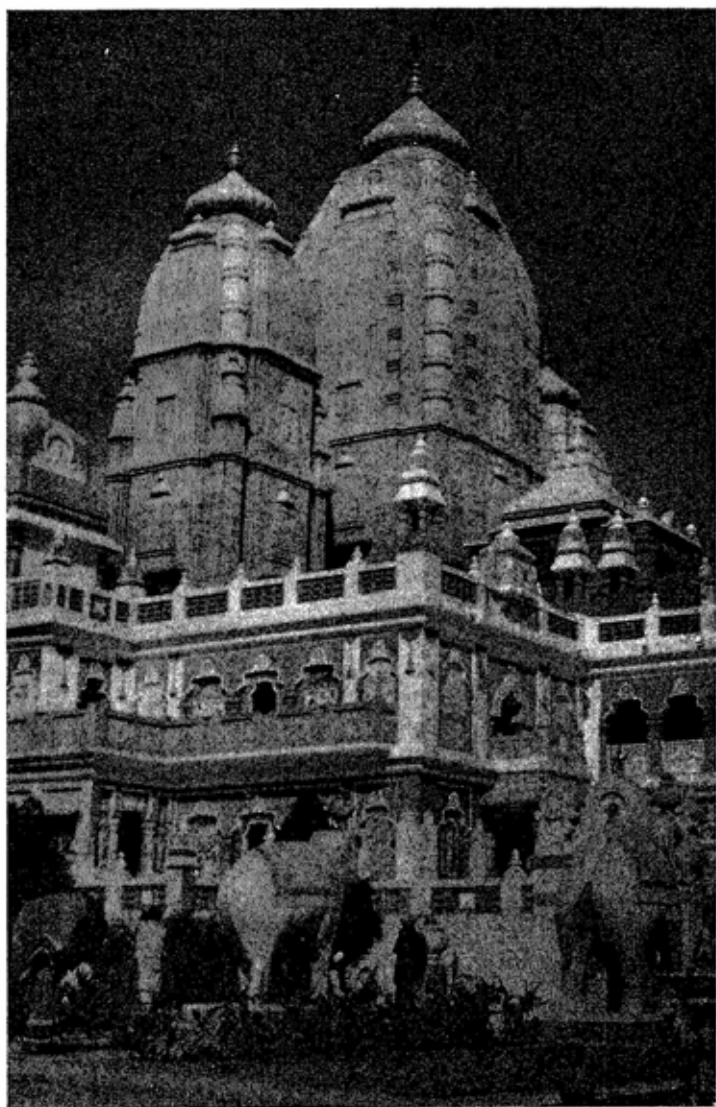
The Delhi Zoological Park, situated in spacious surroundings in the shadow of the crumbling walls of Purana Qila, was formally declared open on November 1, 1959. The zoo was started under the Second Plan, and included in the subsequent plans for expansion. Covering an area of

250 acres, it will be the biggest in the East and the second biggest in the world when completed. The total cost of the park is expected to be about Rs. 1.5 crores. Planned and designed by a well-known Zoo Director of West Germany, Hagenbeck, the Zoo has some distinctive features. The animal enclosures provide natural surroundings to the animals where they can move freely and there is no visible barrier between the animals and spectators because the enclosures are surrounded by a water channel. As one enters the park, a spectacular view presents itself—a two mile water channel meandering its way through the enclosures. The Zoo will have special enclosures representing the flora and fauna of different countries. There are enclosures for elephants, tigers, bears, deer, wild bisons, buffalows, niligai, rhino, kangaroos, besides an ape house and aviaries for vultures, eagles, cranes and other birds. There is the deer park with horned and spotted deer ready to make friends with the spectators from a distance. There is also the white buck and the spotlessly white peacock. There are brown bears from Japan, cranes from China, the flightless emu from Australia, and tigers from Burma. The lazy lions snarl only if provoked while the ever-watchful tigers strut about for all, to admire their glossy hides. But the most popular inmates are the bears. They gambol about in their spacious pit and seem ever in need of food. As the visitor approaches the rails, the grizzly bears rise on their hind legs and look up pleadingly for nourishment and seldom are they disappointed. The dancing elephant is Zoo's chief attraction. She plays on a mouth-organ while she dances. Her name is Rajyalakshmi. She has been presented to the Zoo by the Maharaja of Baroda. She has the distinction of being among the few elephant musicians in the world. She is perhaps the only elephant

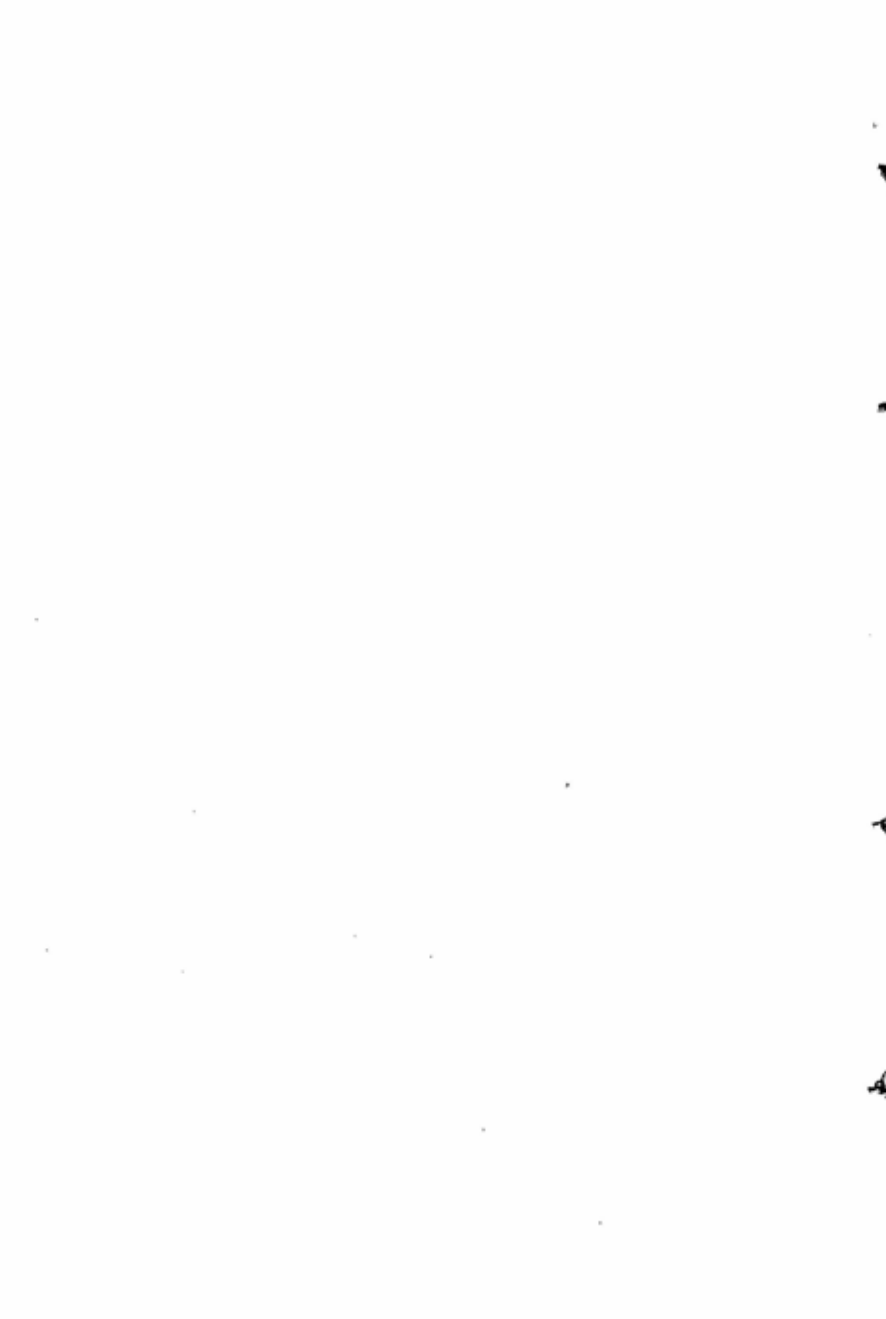
musician in the zoological gardens of the world besides the elephants of Whippsnade Zoo outside London who can dance and sing. The future planning to beautify the park contain the following provisions for having an aquarium for various types of fish, a serpentarium for all varieties of snakes and an insectarium for rearing and keeping of insects. In another section, glazed models of extinct pre-historic fauna like the mammoth and dinosaurs will be displayed. The Zoo has already become one of the biggest recreational centres in the capital.

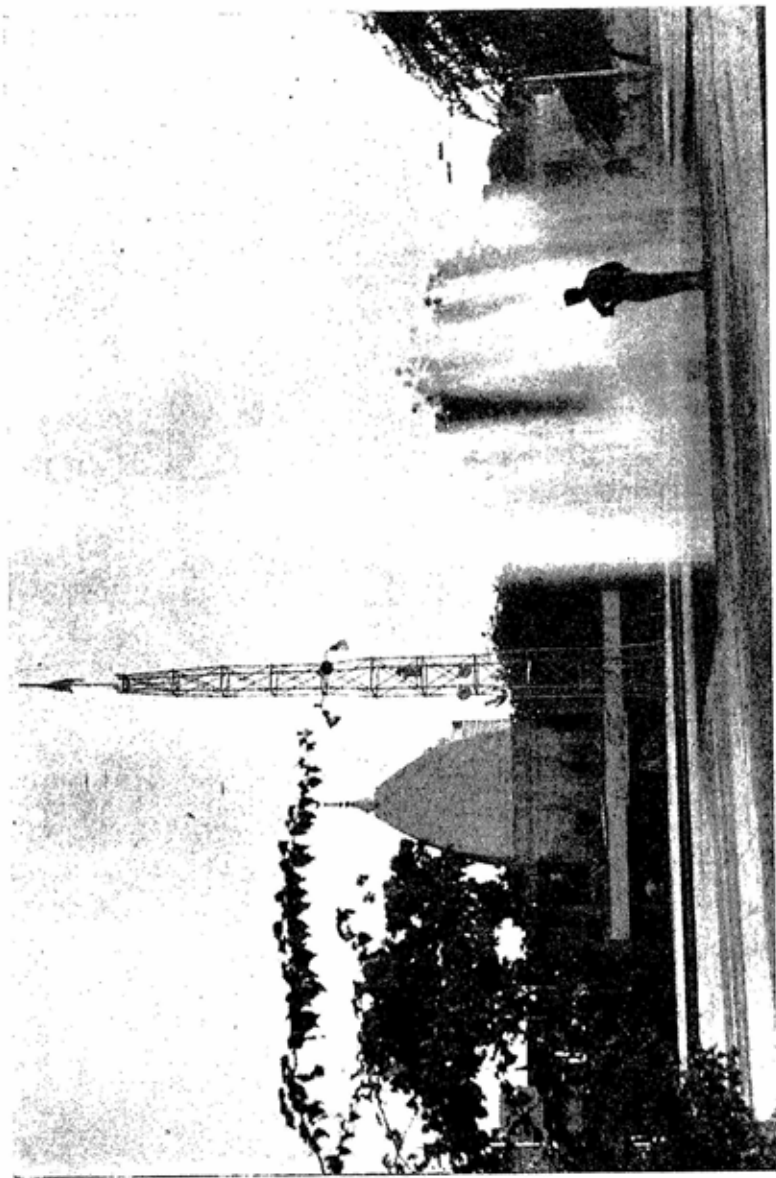


Gurdwara Sisganj



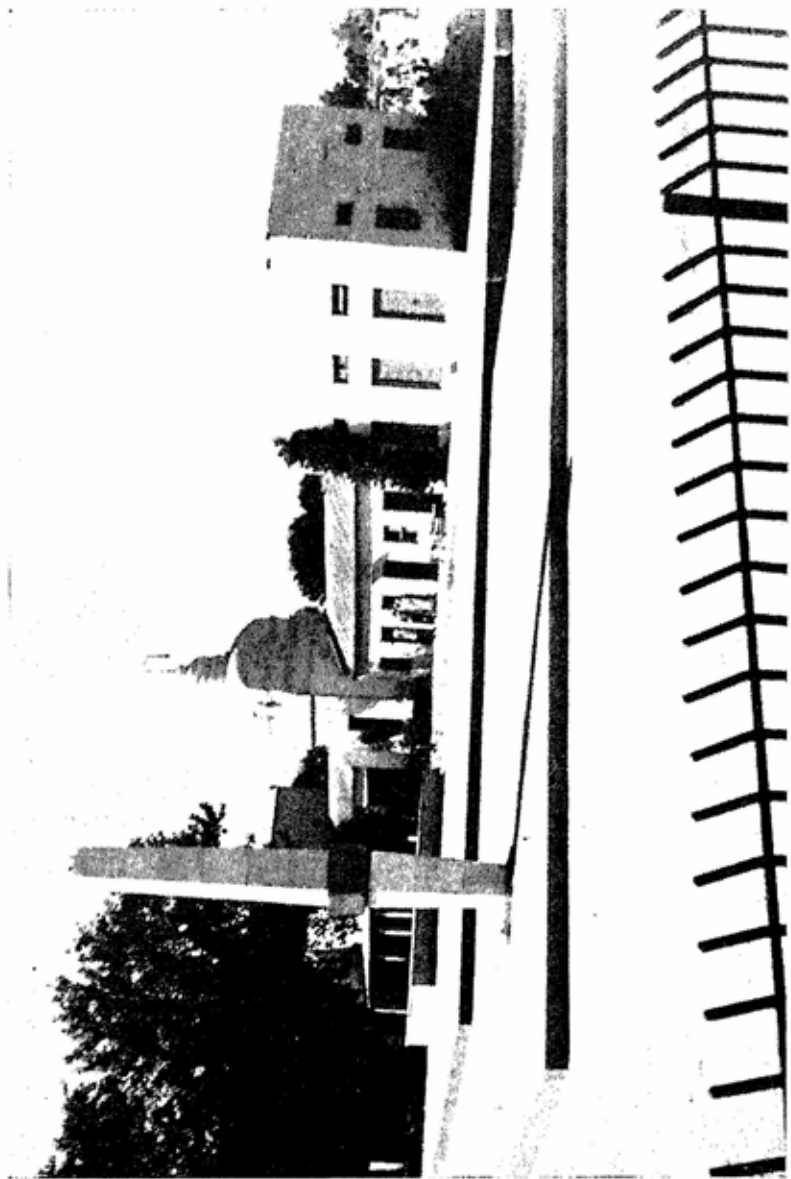
Lakshmi Narayan Temple



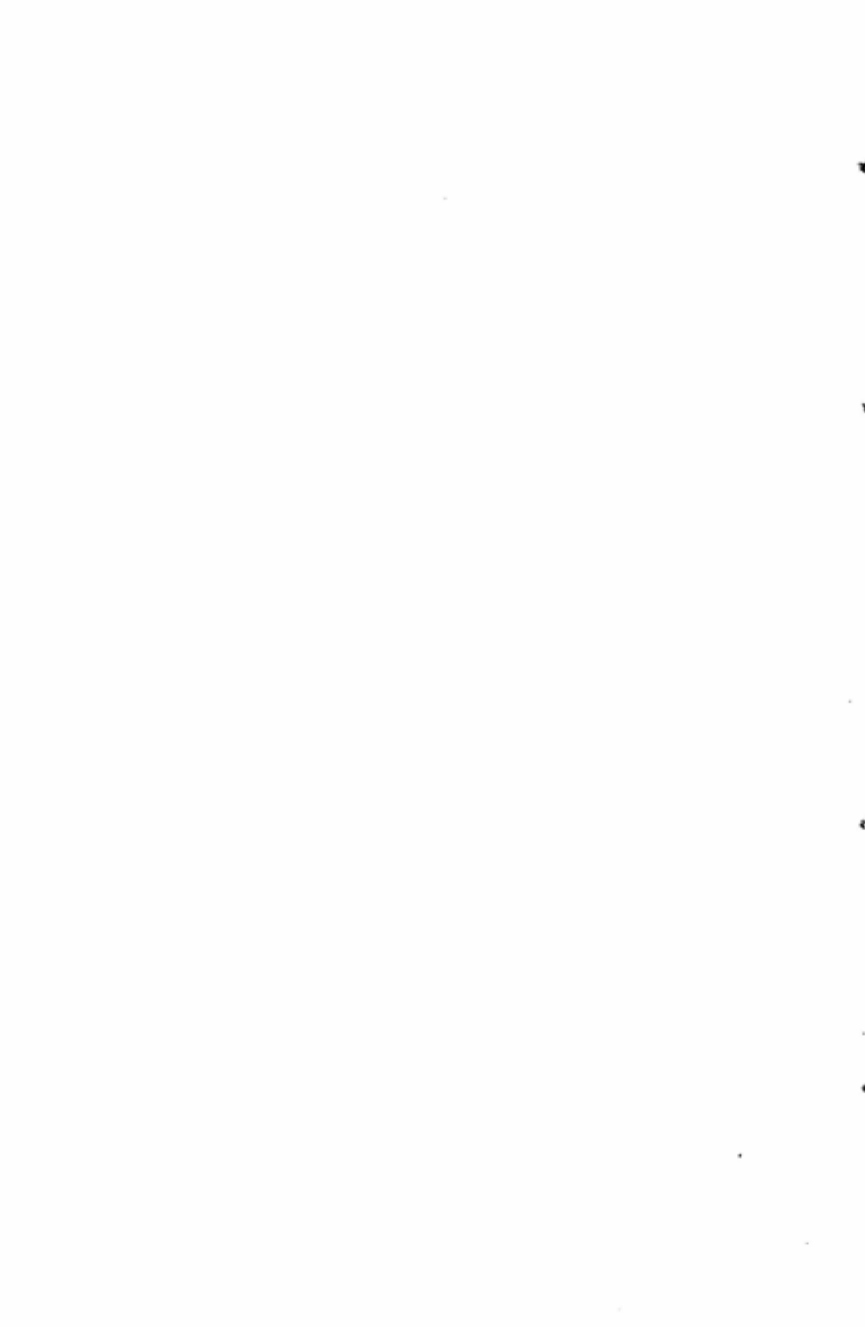


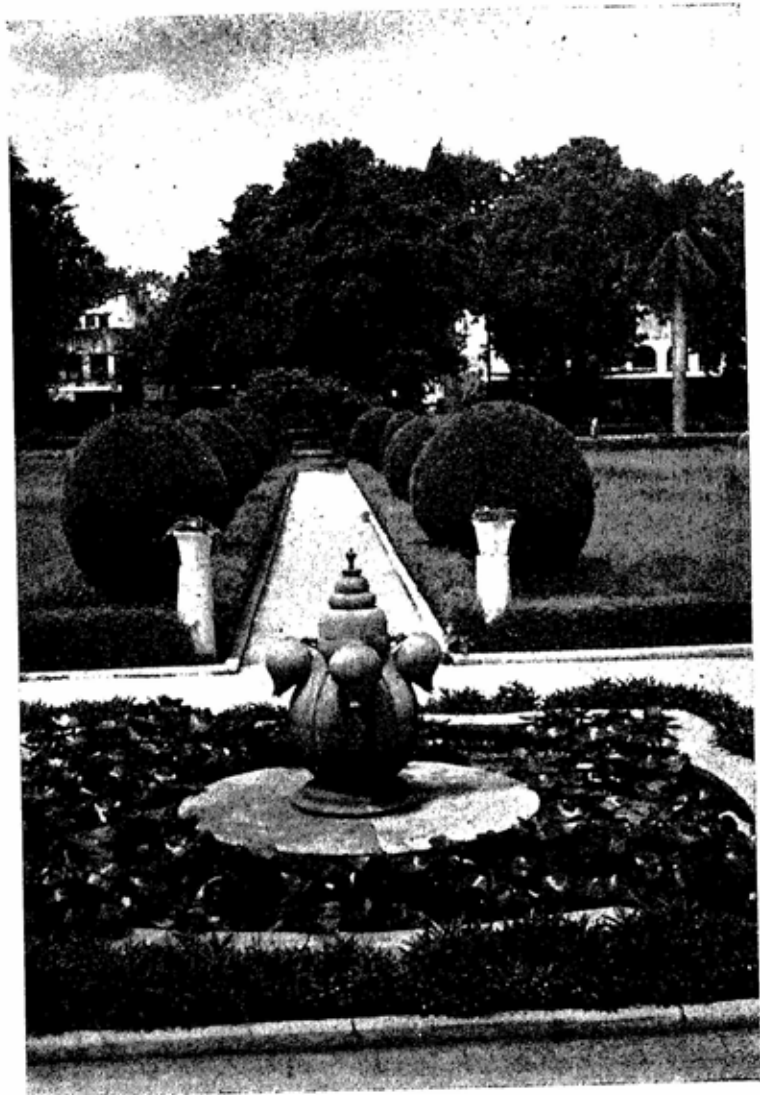
Hanuman Temple





Balmiki Mandir



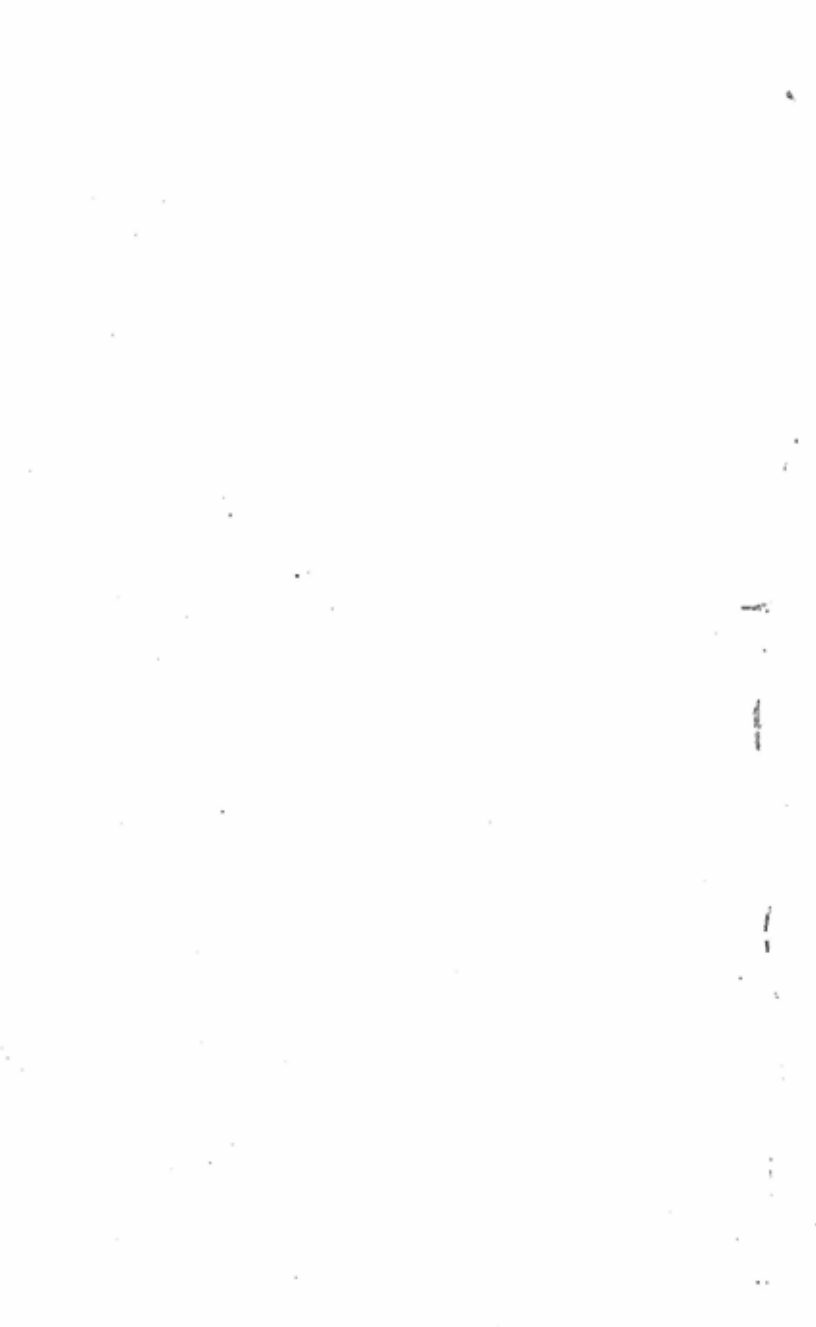


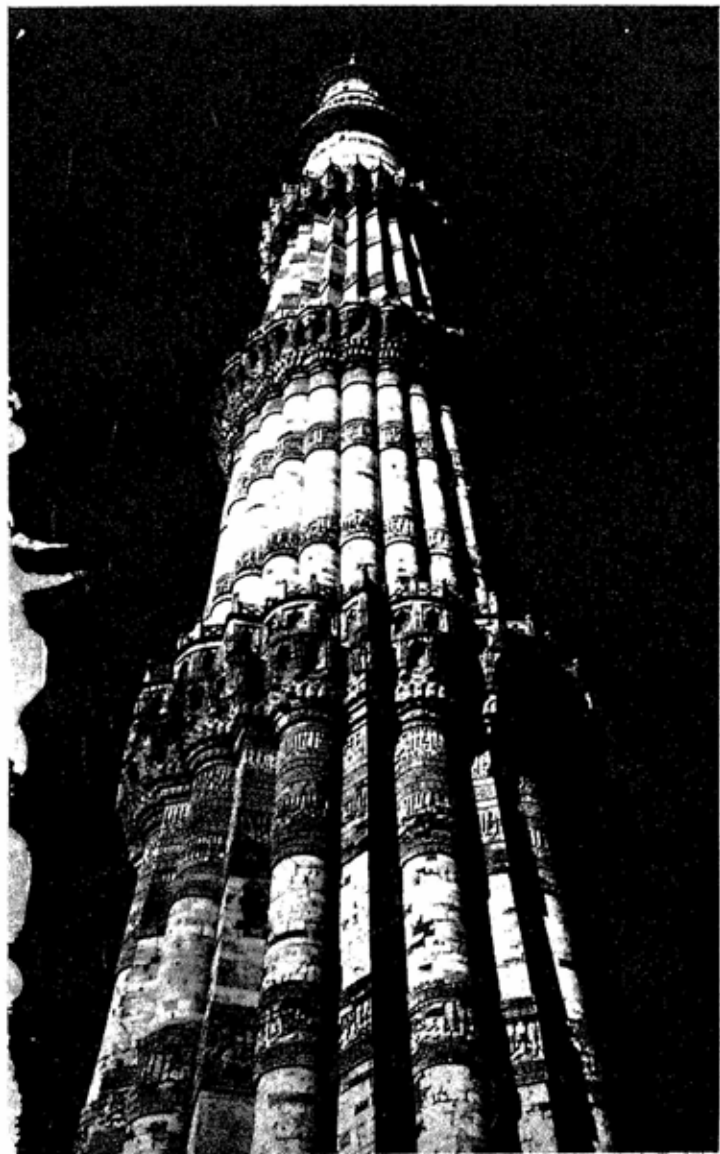
Ajmal Khan Park



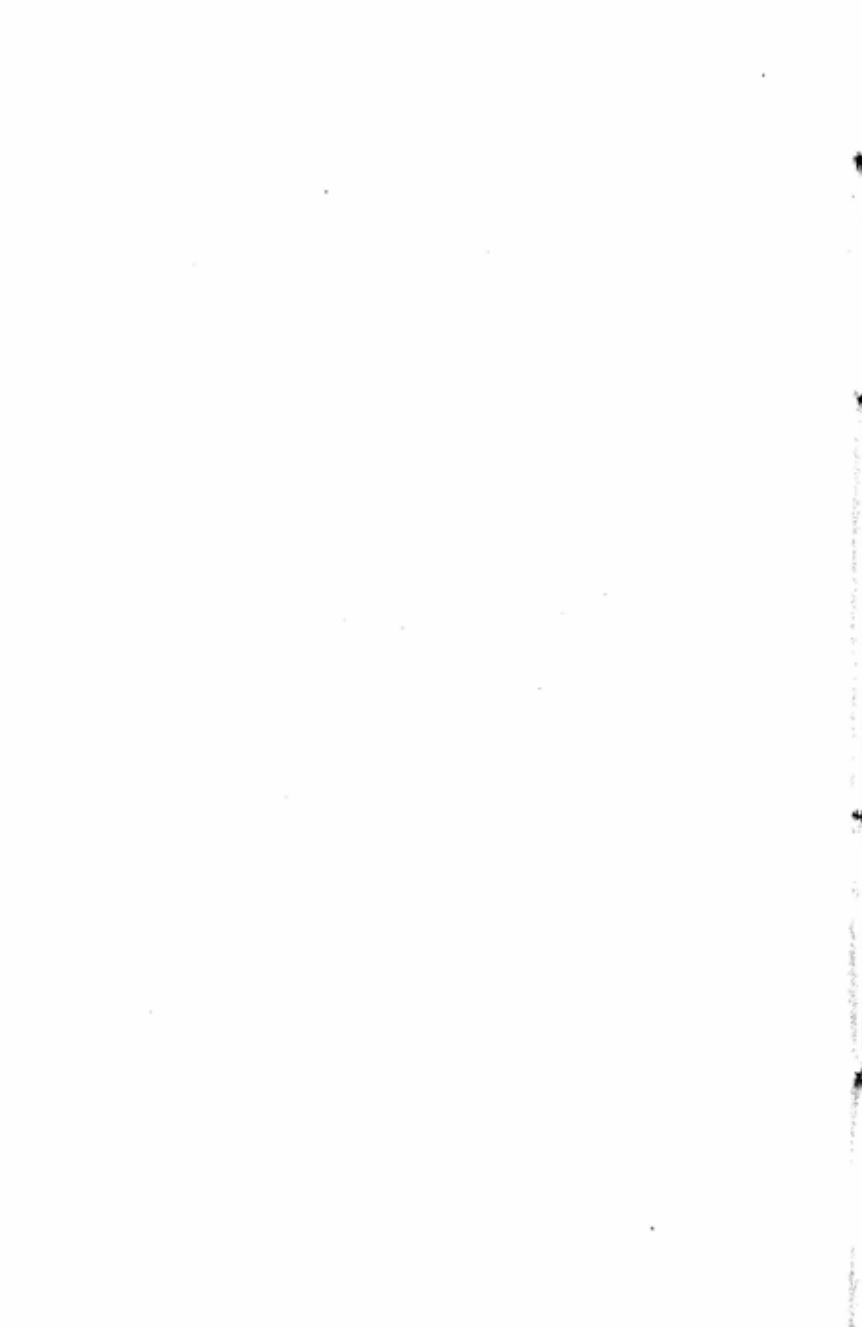


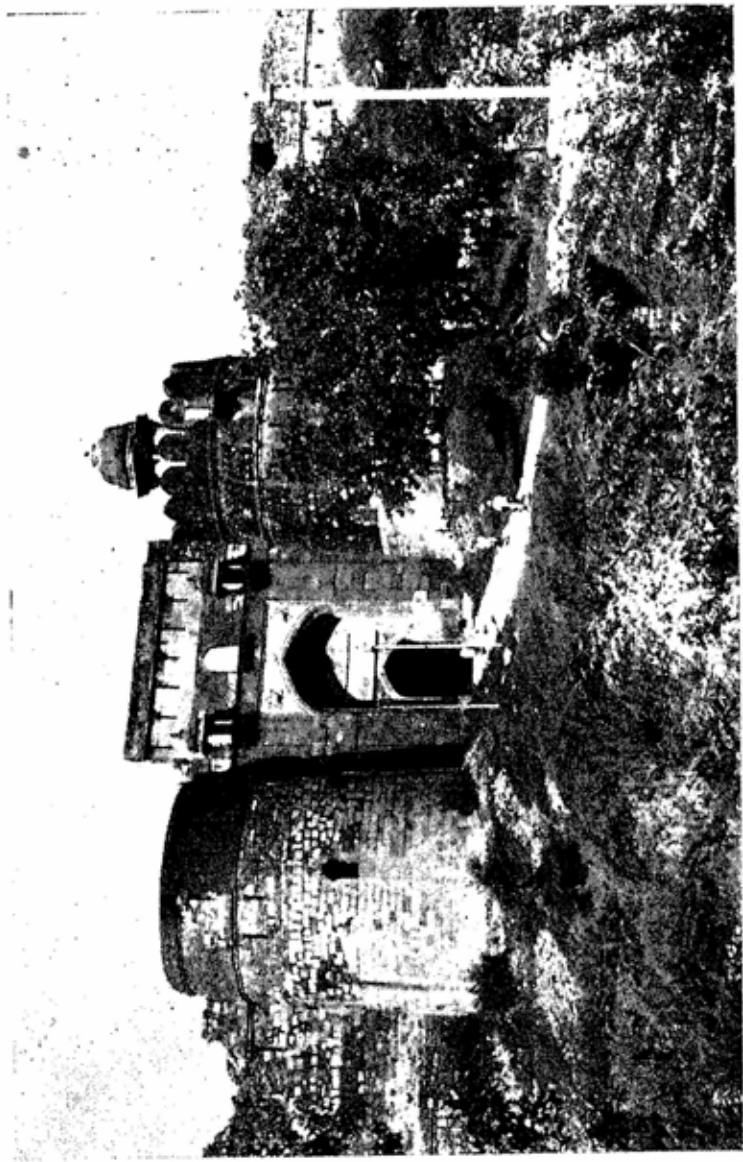
Roshanara Garden



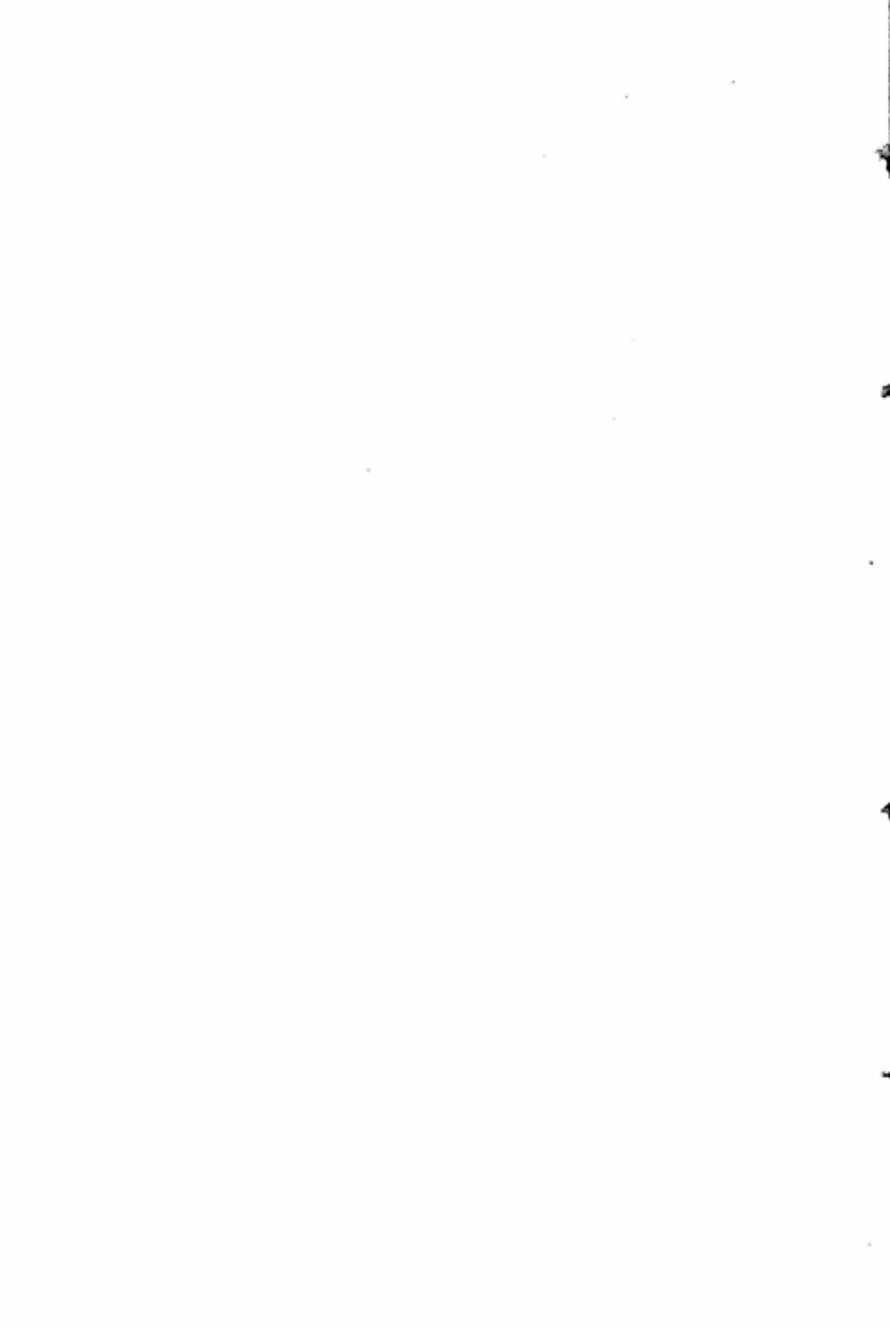


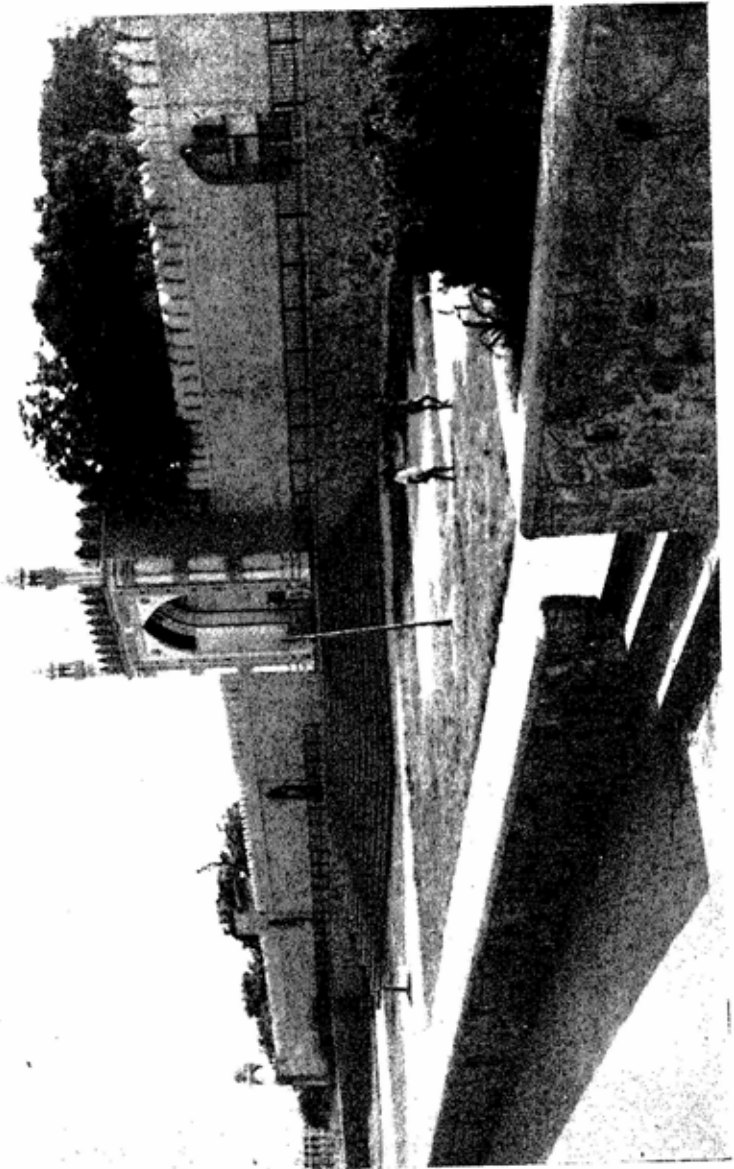
Qutb Minar





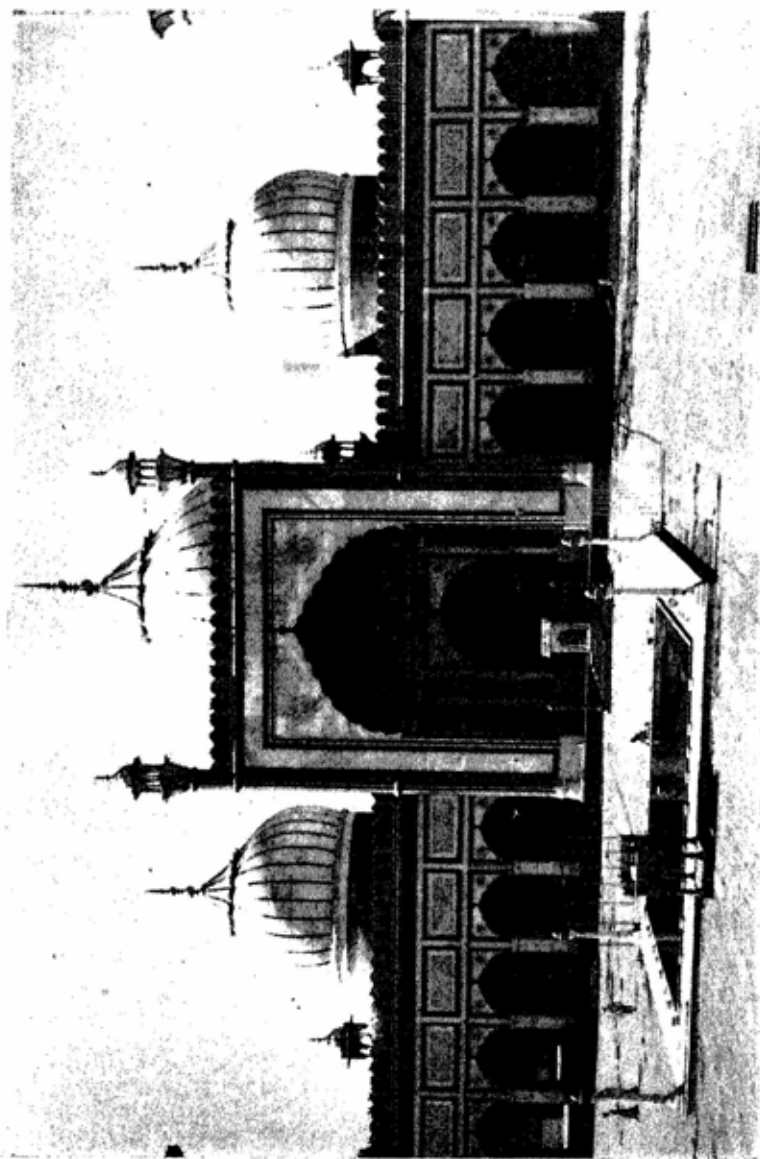
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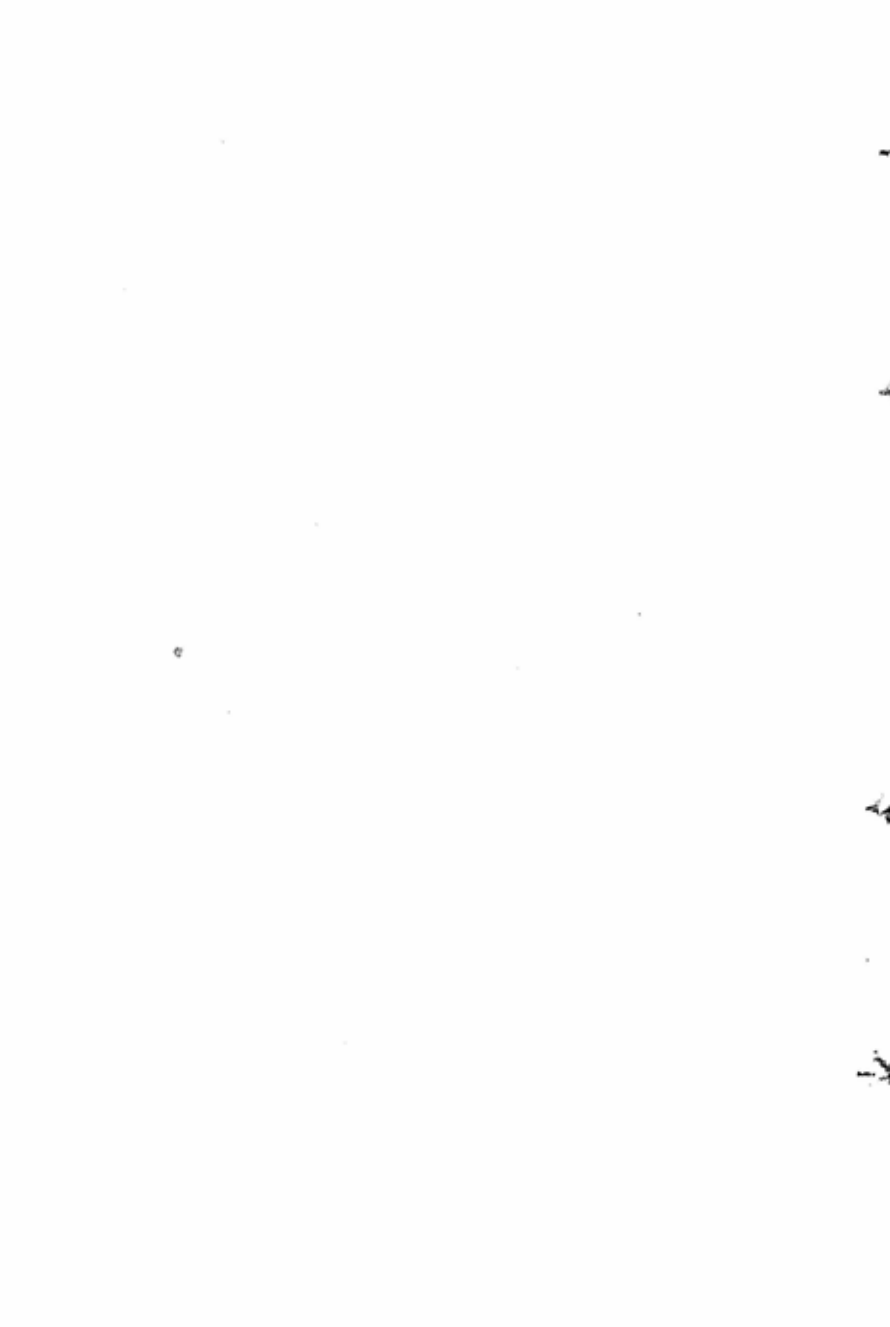


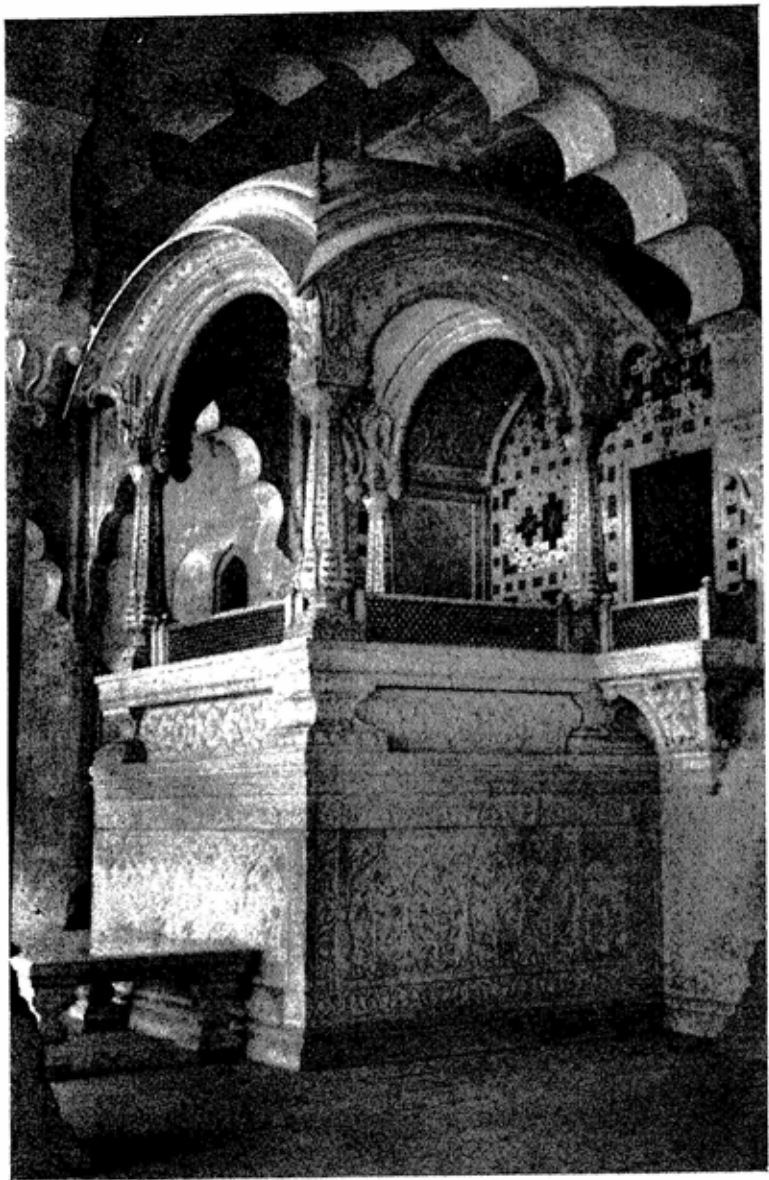
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Jama Masjid





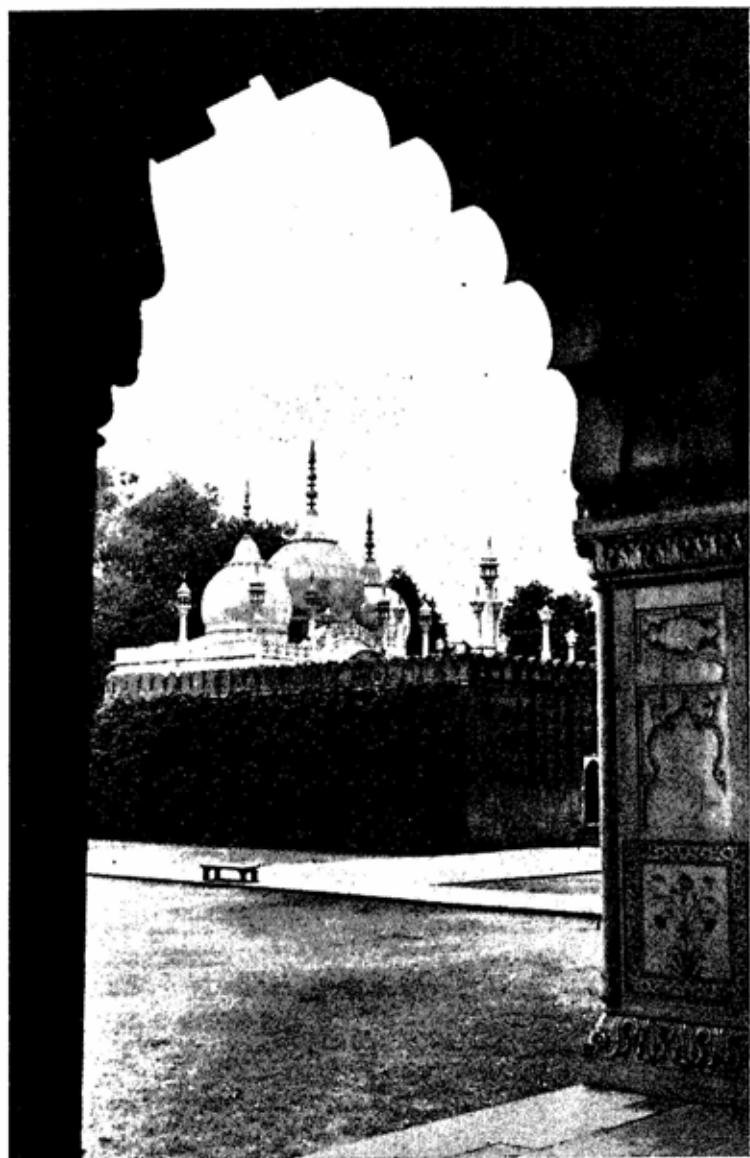
Diwan-i-Am





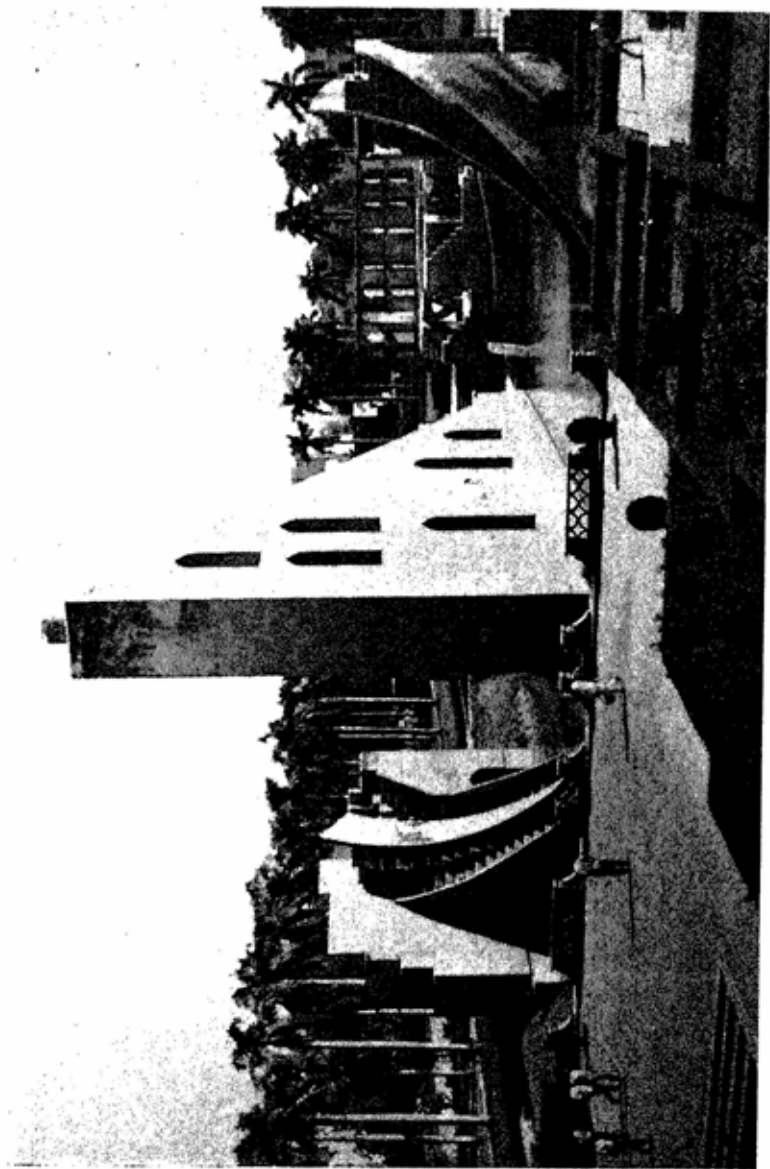
Diwan-i-Khas





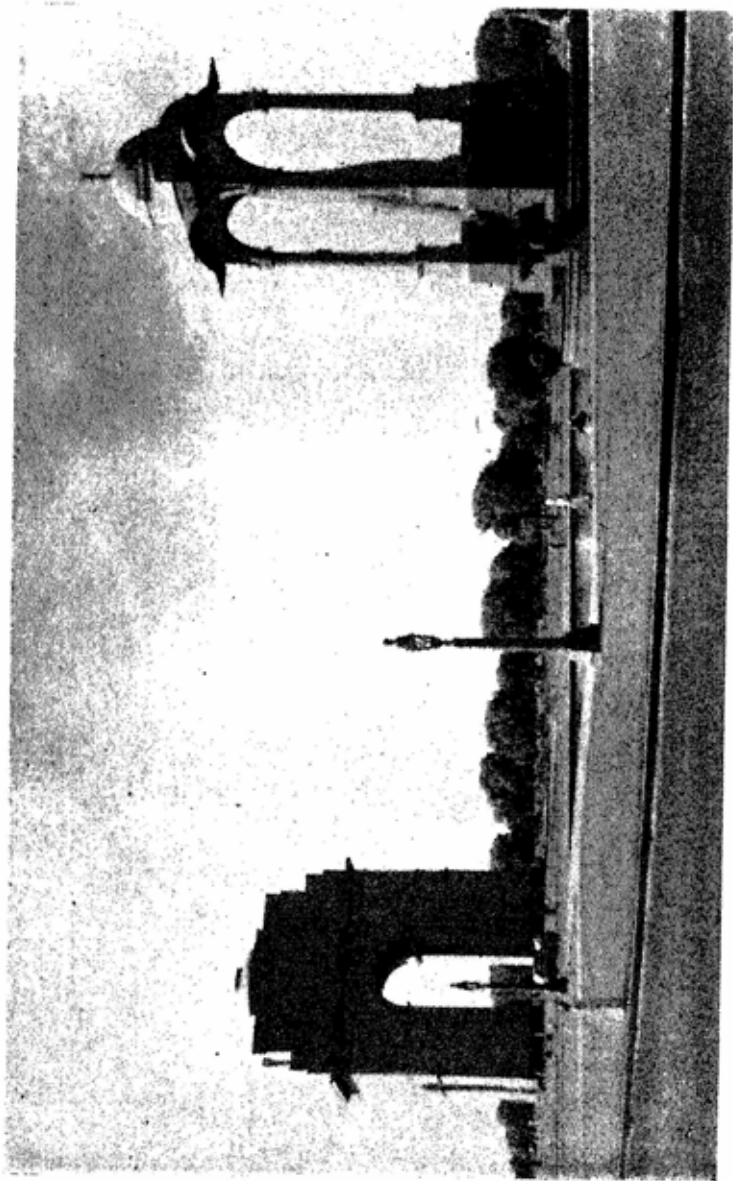
Moti Masjid



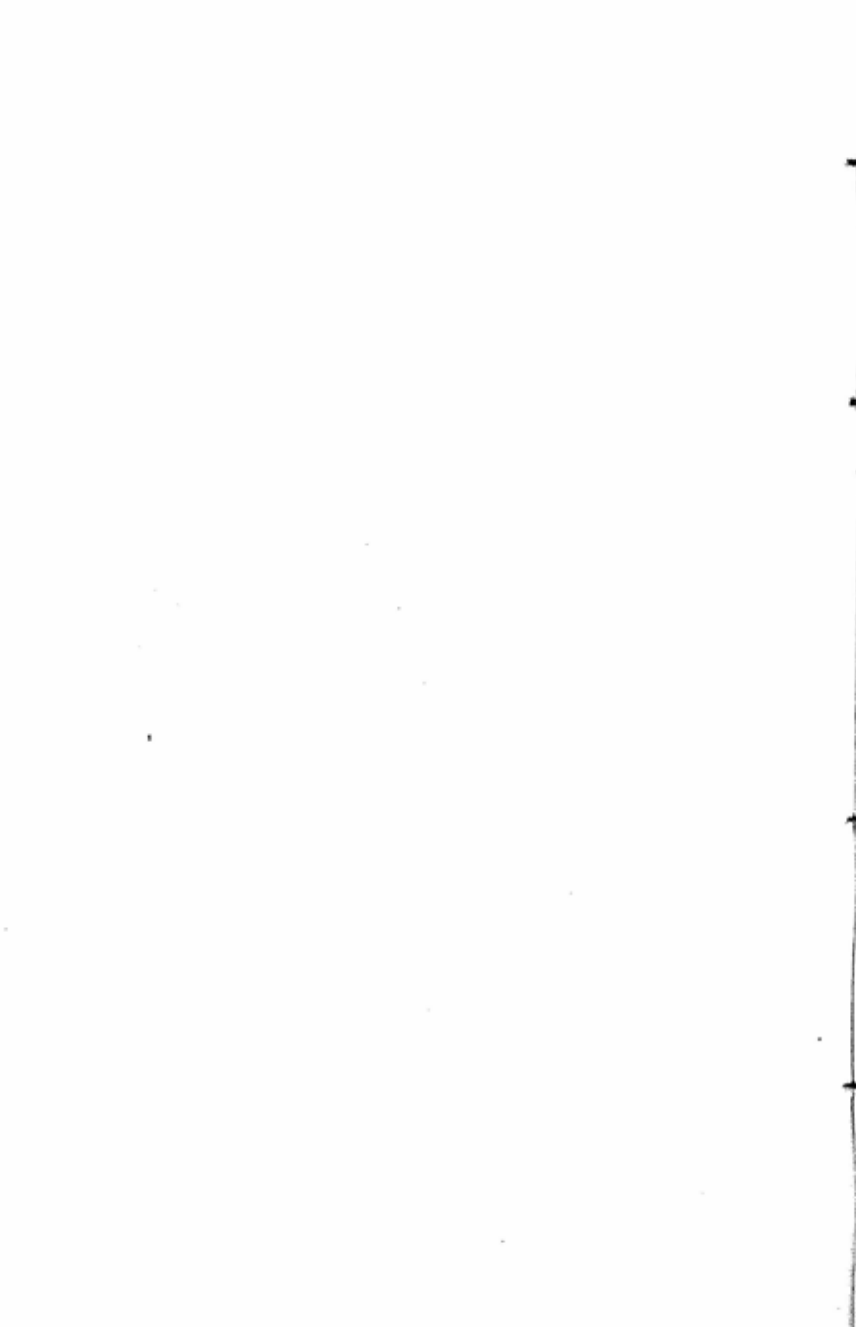


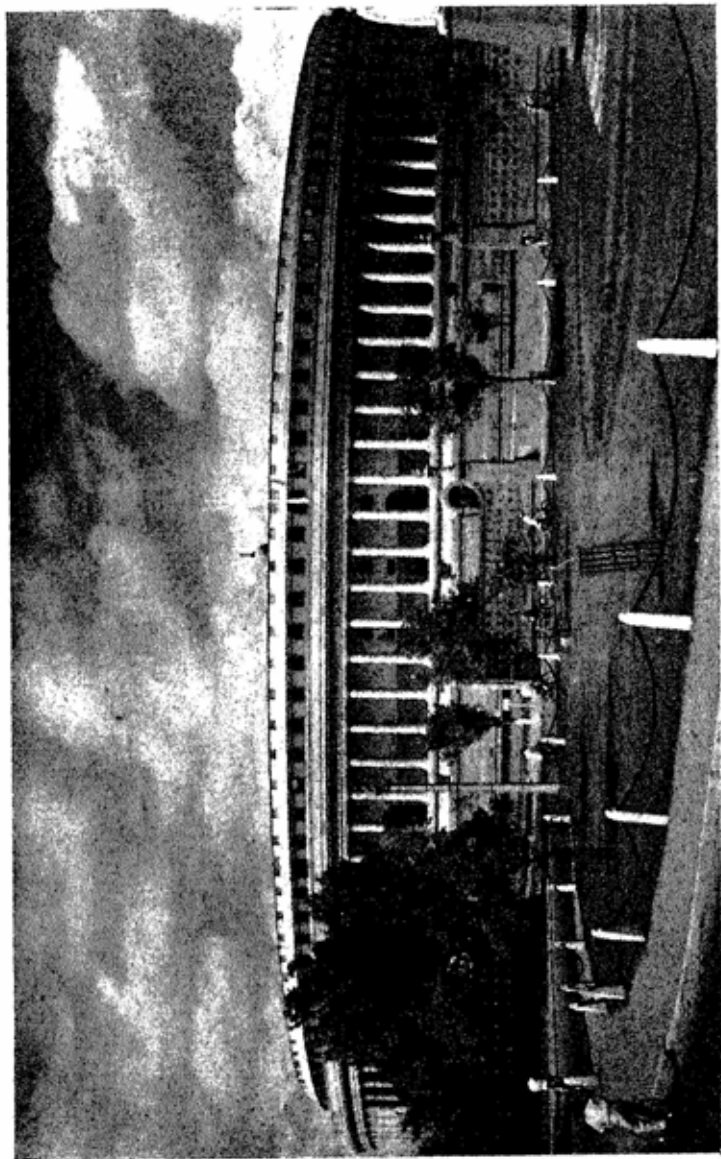
Jantar Mantar



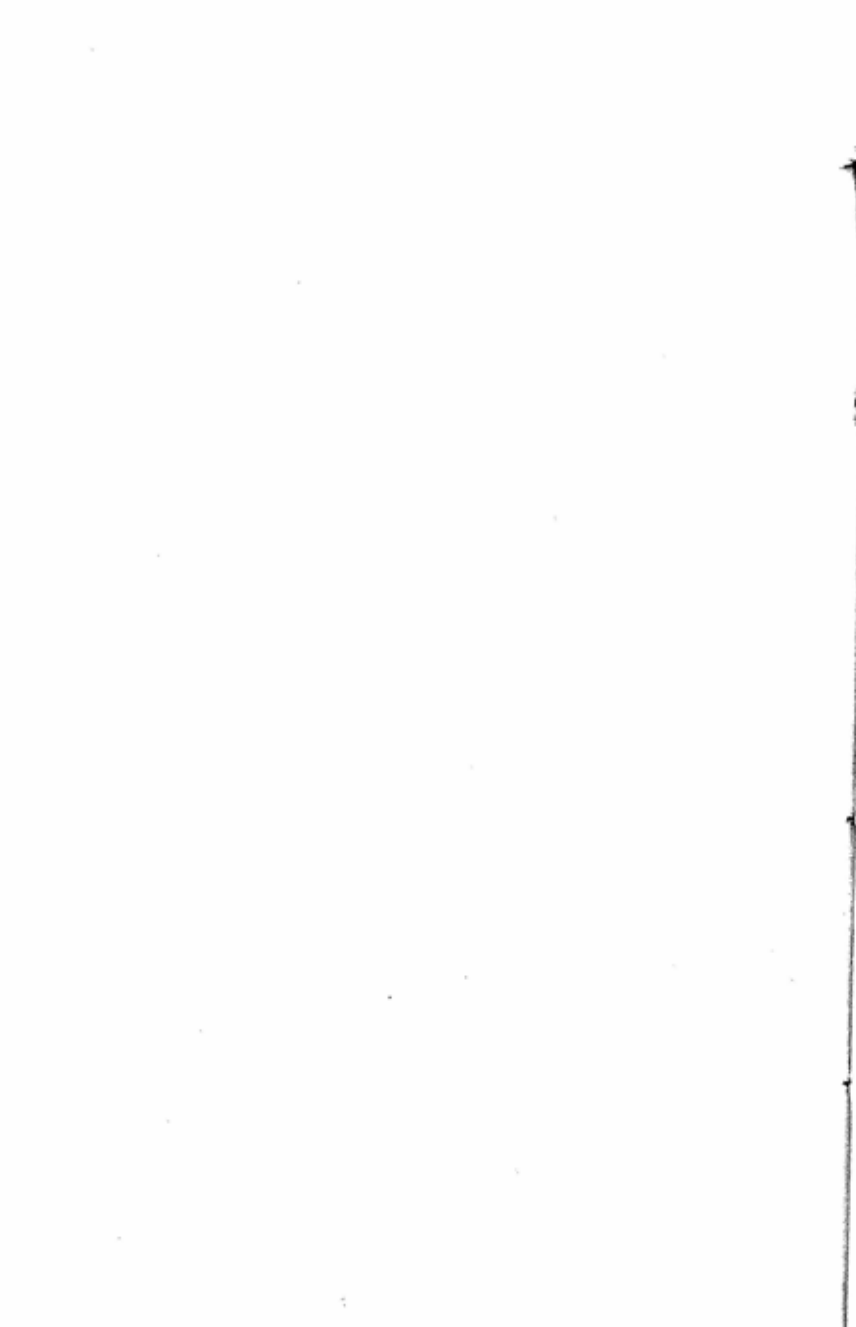


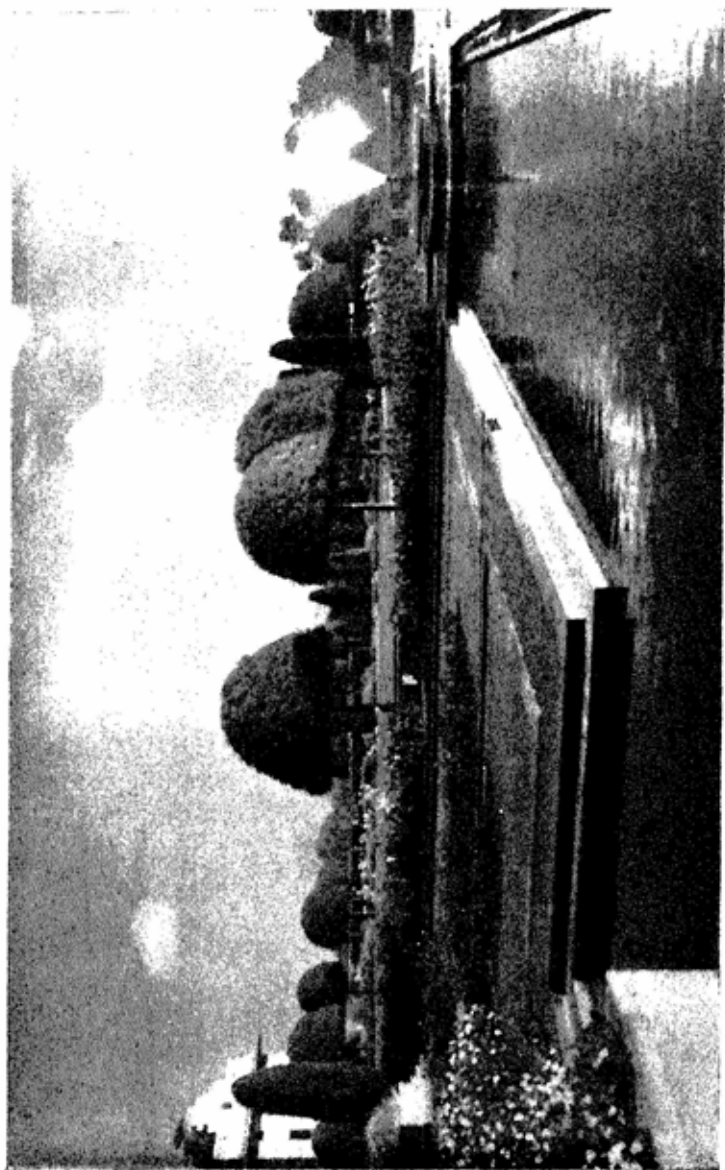
India Gate



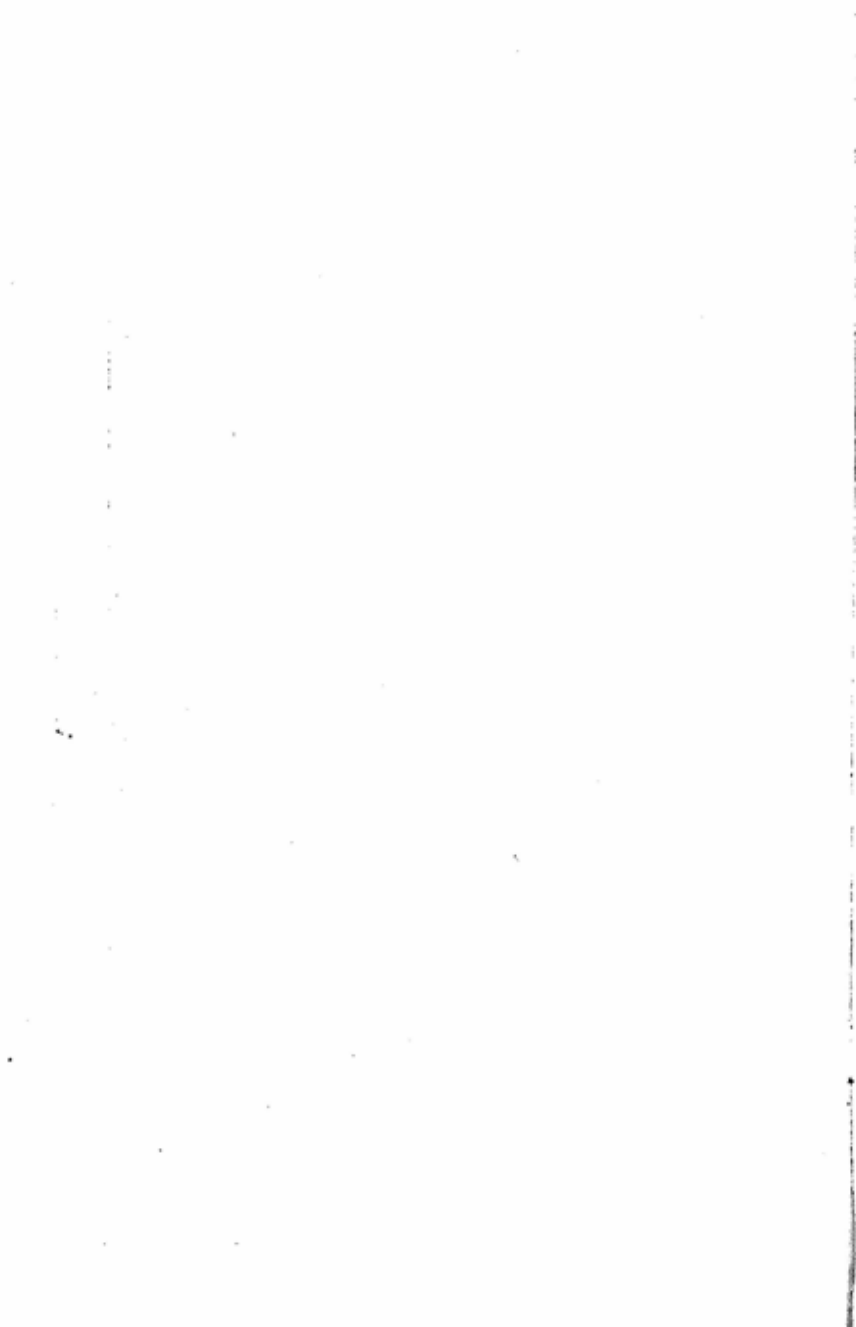


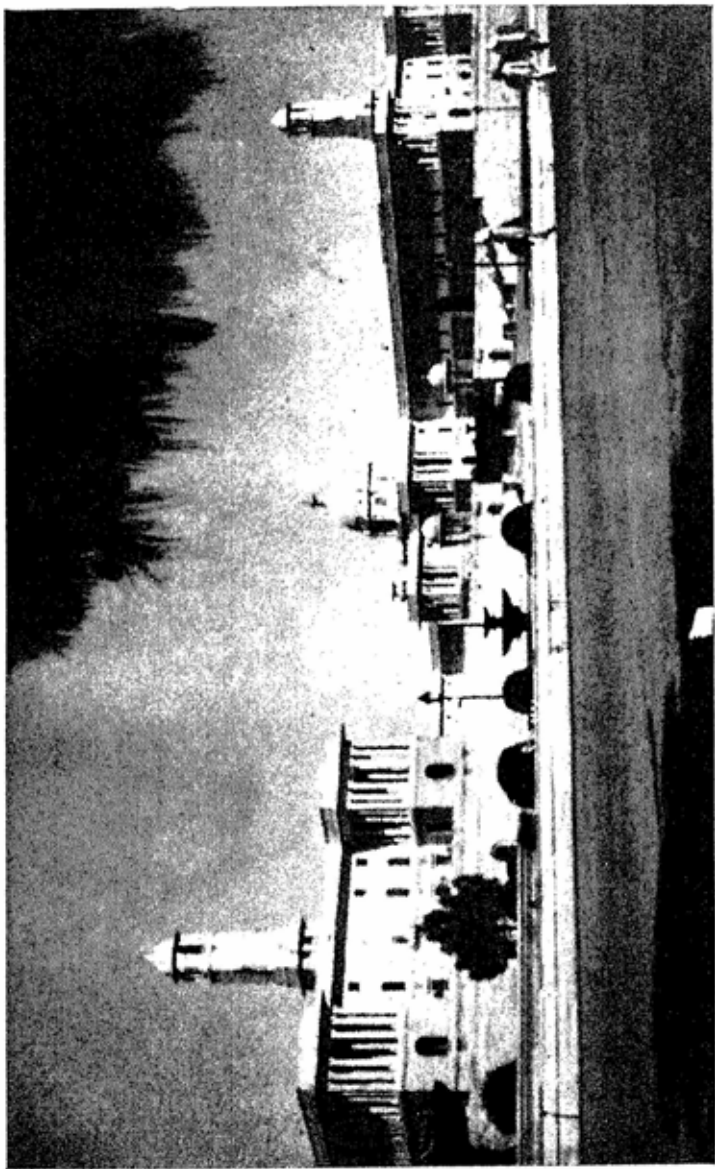
Parliament House





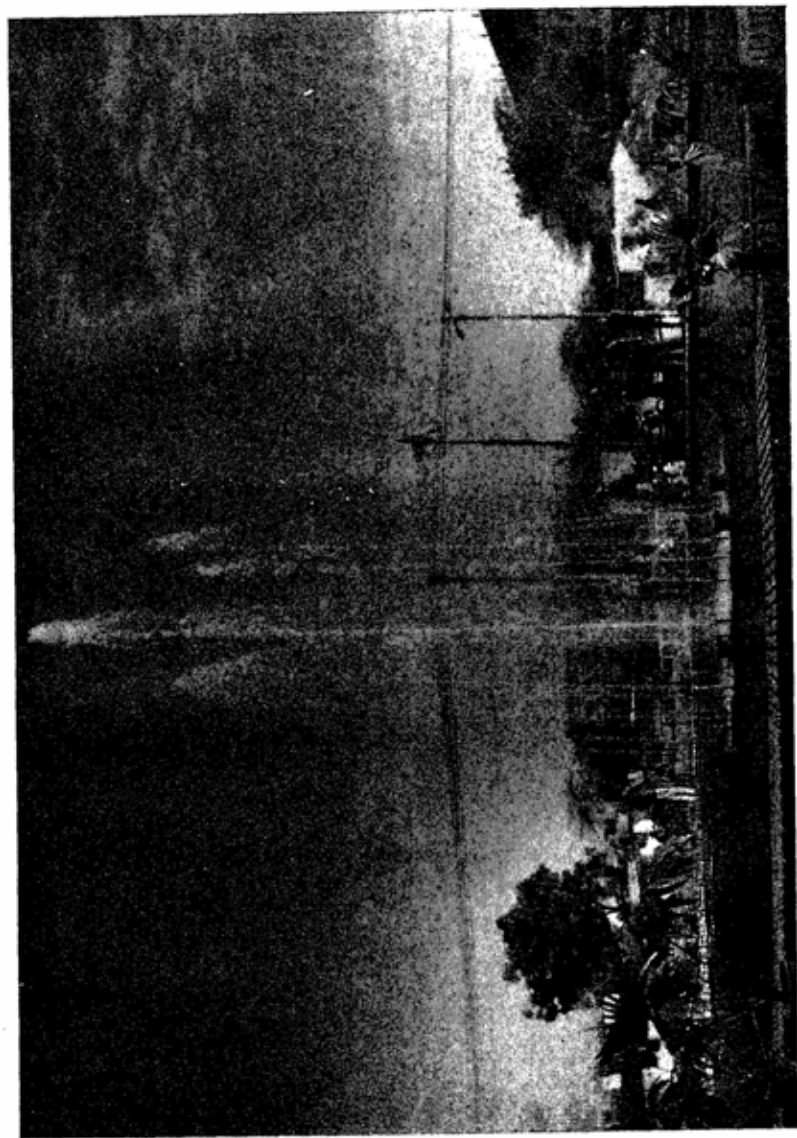
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