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Delhi: Cuma Camii, 040288

منابع: ابن‌ابی‌الوفا، *الجواهر المضیّة فی طبقات الحنفیّة*، چاپ عبدالفتاح محمد حلو، ریاض ۱۹۹۳/۱۴۱۳؛ ابن‌قُطلوبُغا، *تاج‌التراجم فی من صنّف من‌الحنفیة*، چاپ ابراهیم صالح، بیروت ۱۹۹۲/۱۴۱۲؛ اسماعیل بغدادی، *هدیة‌العارفین*، ج ۱، در حاجی‌خلیفه، ج ۵؛ حاجی‌خلیفه؛ عبدالحی حسنی لکهنوی، *نزهة‌الخواطر و بهجة المسامع و النواظر*، ج ۳، حیدرآباد، دکن ۱۹۸۸/۱۴۰۸؛ محمودبن محمد دهلوی، *افاضة الانوار فی اضاءة اصول‌المنار*، چاپ خالد محمد عبدالواحد حنفی، ریاض ۲۰۰۵/۱۴۲۶؛ خیرالدین زرکلی، *الاعلام*، بیروت ۱۹۸۰؛ احمدبن مصطفی طاشکوپری‌زاده، *موسوعة مصطلحات مفتاح‌السعادة و مصباح السیادة فی موضوعات العلوم*، چاپ علی دحروج، بیروت ۱۹۹۸.

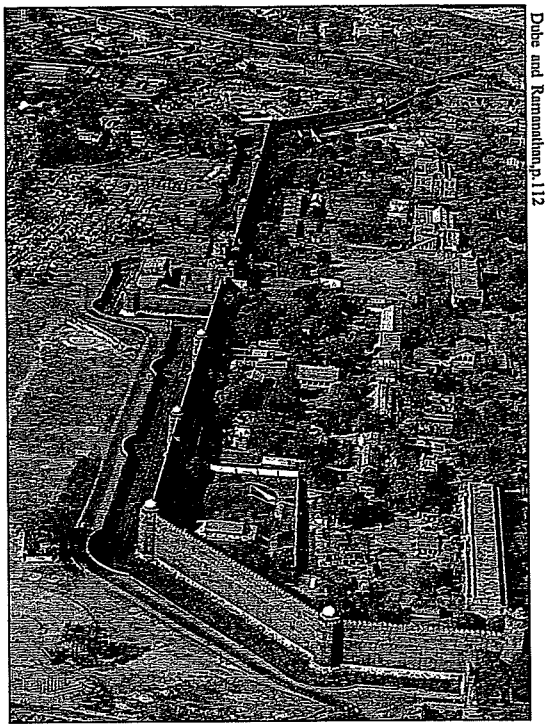
/ ناصر مریوانی /

دهلوی، نورالحق ← نورالحق دهلوی

دهلی، شهری تاریخی در شبه‌قارهٔ هند و پایتخت شماری از حکومتهای مسلمان، امروزه ایالت و شهری در اطراف رود جمنا[1] / جون در شمال هند.

۱) **ایالت دهلی.** این ایالت با مساحت ۱۴۸۳ کیلومتر مربع، در حاشیهٔ رود جمنا و بین رشته‌کوههای هیمالایا و اراولی[2] قرار دارد. بخش اعظم آن در مغرب جمنا قرار گرفته و فقط چند روستا و ناحیهٔ شهری شادرا[3] در مشرق این رود واقع است. دهلی در ارتفاع ۲۱۳ تا ۳۰۵ متری از سطح دریا قرار دارد و بیشترین طول و عرض آن، به‌ترتیب ۳۳ و ۳۰ مایل (هر مایل ۱٫۶ کیلومتر) است. ایالت دهلی، از مشرق با ایالت اوتارپرادش[4] و از شمال، مغرب و جنوب، با ایالت هریانه[5] هم‌مرز است. ایالت دهلی از نظر طبیعی، شامل دشت، جلگهٔ آبرفتی، تپه‌های کم‌ارتفاع، و ۸۵ کیلومترمربع جنگل است. دمای آن در زمستان و تابستان، بین صفر تا ۴۵° در نوسان است. سه فصل آب‌وهوایی این ایالت عبارت‌اند از: فصل سرما از اواسط آبان تا بهمن / نوامبر ـ فوریه، فصل گرما از فروردین تا اوایل تیر / اواسط مارس تا ژوئیه، و فصل بارانهای موسمی که از اوایل تیر / اواخر ژوئیه آغاز می‌شود و حدود سه ماه ادامه دارد (< سرزمین و مردم ایالتهای هند >[6]، ج ۳۴، ص ۲۵ـ۲۶، ۲۹۳).

اقتصاد دهلی بر صنعت، کشاورزی، گردشگری و تجارت استوار است و صنایع دخانیات، نساجی، چوب، شیمیایی، اتومبیل و الکترونیک آن اهمیت دارد. همچنین، این ایالت به‌سبب داشتن زمینهای حاصلخیز اطراف جمنا، از مراکز مهم کشت محصولاتی چون گندم و برنج است. در روستاها و برخی



Dube and Ramanathan,p.112

نمای عمومی شهر دهلی و لعل‌قلعه (قلعهٔ سرخ).

مناطق حاشیهٔ شهرها نیز سبزی‌کاری، باغداری، پرورش گل، دامداری و ماهیگیری رایج است (← همان، ج ۳۴، ص ۱۵۶ـ۱۶۱، ۳۰۵ـ۳۰۷).

جمعیت ایالت دهلی طبق سرشماری ۱۳۸۰ش/۲۰۰۱، حدود ۱۳٬۸۰۰٬۰۰۰ تن (۹۳٪ شهرنشین، ۷٪ روستانشین) بوده‌است. دهلی، گورگائون[7]، فریدآباد، نوئیدا[8] و قاضی‌آباد از شهرهای مهم این ایالت‌اند. ۸۲٪ از ساکنان آن، هندو، ۱۱٫۷۲٪ مسلمان، و مابقی مسیحی، سیک، بودایی، جین و پیروان ادیان دیگرند (← همان، ج ۳۴، ص ۲۸ـ۳۱). ۷۶٫۱۵٪ از مردم به زبان هندی، ۱۲٫۸۶٪ به پنجابی، ۵٫۹۱٪ به اردو، ۱٫۱۰٪ به بنگالی و برخی نیز به گجراتی، سندی، مراتهی[9]، کشمیری، سنسکریت، کابلی، انگلیسی، آسامی و غیره سخن می‌گویند. زبان رسمی ایالت، هندی است. بااین‌حال، حکومت ایالتی از زبانهای اردو و پنجابی نیز برای اطلاع‌رسانی استفاده می‌کند (← همان، ج ۳۴، ص ۱۲۵ـ۱۳۵).

۲) **شهر دهلی.** پایتخت شماری از سلاطین مسلمان هند از ۶۰۸ تا ۱۲۷۴، پایتخت هند بریتانیا از ۱۹۱۱/۱۳۲۹، و پایتخت کشور مستقل هند از ۱۳۲۶ش/۱۹۴۷ تاکنون. این شهر بین

1. Jumuna 2. Aravali 3. Shahdara 4. Uttarpradesh 5. Haryana
6. *Land and people of Indian states* 7. Gurgaon 8. Noida 9. Marathi

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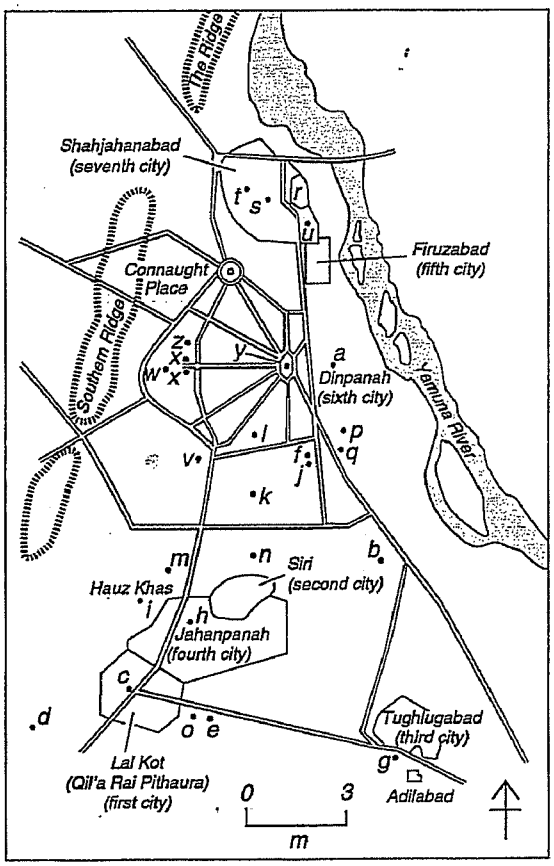
Delhi [anc. Dhillikā, Dhillī; Arab., Pers., Urdu: Dihlī]. Capital of the Republic of India, situated on the west bank of the Yamuna River. The city has grown and prospered due mainly to its location on the river, its proximity to the "granaries" of north India (the fertile lands between the Yamuna and the Ganges rivers and those of Haryana and Punjab) and its strategic position in the corridor leading from the mountain passes of Afghanistan to the Gangetic plain. Delhi's role as a capital during the period of Muslim rule (*c.* 1200–1857) made it the premier center of Islamic architecture in India. A majority of the city's 1300 listed monuments date to this period. New Delhi was inaugurated as the capital of British India in 1931.

I. History and urban development. II. Art life and organization. III. Buildings.

I. History and urban development. Archaeological excavations indicate that Delhi (see fig. 1) was settled as early as 1000 BCE. At the Purana Qil'a (Urdu: "Old Fort"; 1a) archaeologists uncovered shards of Painted Gray ware (a fine gray earthenware often with designs in black) datable to the 10th century BCE. The presence of Painted Gray ware, uncovered at Hastinapura and other sites associated with the *Mahābhārata* epic, tends to confirm the theory that the mound on which the Purana Qil'a stands conceals the ancient city of Indraprastha, the capital of the Pandava heroes in the epic. The area was known as Inderpat until recent times. The Painted Gray ware at the Purana Qil'a was, however, mixed with later deposits, and the excavations showed continuous habitation only from about the 4th century BCE. A rock edict (1b) of the Mauryan emperor Ashoka (*r. c.* 269–*c.* 232 BCE), on an outcrop overlooking the Yamuna south of the Purana Qil'a, confirms the importance of Delhi in the 3rd century BCE, perhaps as a link in ancient trade routes along the river.

The city's political history becomes clear only in the 10th century CE, when a clan of Tomara Rajputs established themselves in the Delhi region. Inscriptions from as early as the 12th century refer to the city as Dhillī or Dhillikā. From the 10th to the 17th centuries the city center and fortified palaces were moved at least seven times over an area stretching 25 km along the river and 10 km west of it. Delhi's history is thus often told as a tale of seven cities (fig. 1). The "new" cities



1. Delhi, plan showing the "seven cities" and main buildings: (a) Purana Qil'a, Qil'a-i Kuhna Mosque, Sher Mandal; (b) Ashoka rock edict; (c) Quwwat al-Islam Mosque complex, Qutb Minar, Iron Pillar, tomb of Iltutmish, 'Alai Darvaza; (d) Sultan Ghari; (e) "Balban's tomb"; (f) Nizam al-Din shrine complex; Jama'at Khana Mosque; (g) tomb of Ghiyath al-Din Tughluq; (h) Begumpuri Mosque; (i) tomb of Firuz Shah Tughluq; (j) tomb of Khan-i Jahan Maqbul Telingani; (k) tomb of Mu'izz al-Din Mubarak Shah Sayyid, nearby Kale Khan ka Gumbaz, Chhote Khan ka Gumbaz, Bare Khan ka Gumbaz; (l) Lodi Gardens, tomb of Muhammad Shah Sayyid, tomb of Sikandar Lodi, Shish Gumbaz, Bara Gumbaz, Bara Gumbaz Mosque; (m) Moth ki Mosque; (n) Bagh-i 'Alam ka Gumbaz; (o) Jamali Mosque and tomb; (p) tomb of Humayun; (q) tomb of 'Abd al-Rahim Khan-i Khanan; (r) Lal Qil'a; (s) Jami' or congregational mosque; (t) Fatehpur Mosque; (u) Zinat al-Masjid; (v) tomb of Safdar Jang; (w) Rashtrapati Bhavan ("Viceroy's residence"; formerly Viceroy's House); (x) Secretariats; (y) India Gate; (z) Parliament House

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Delhi (040287)

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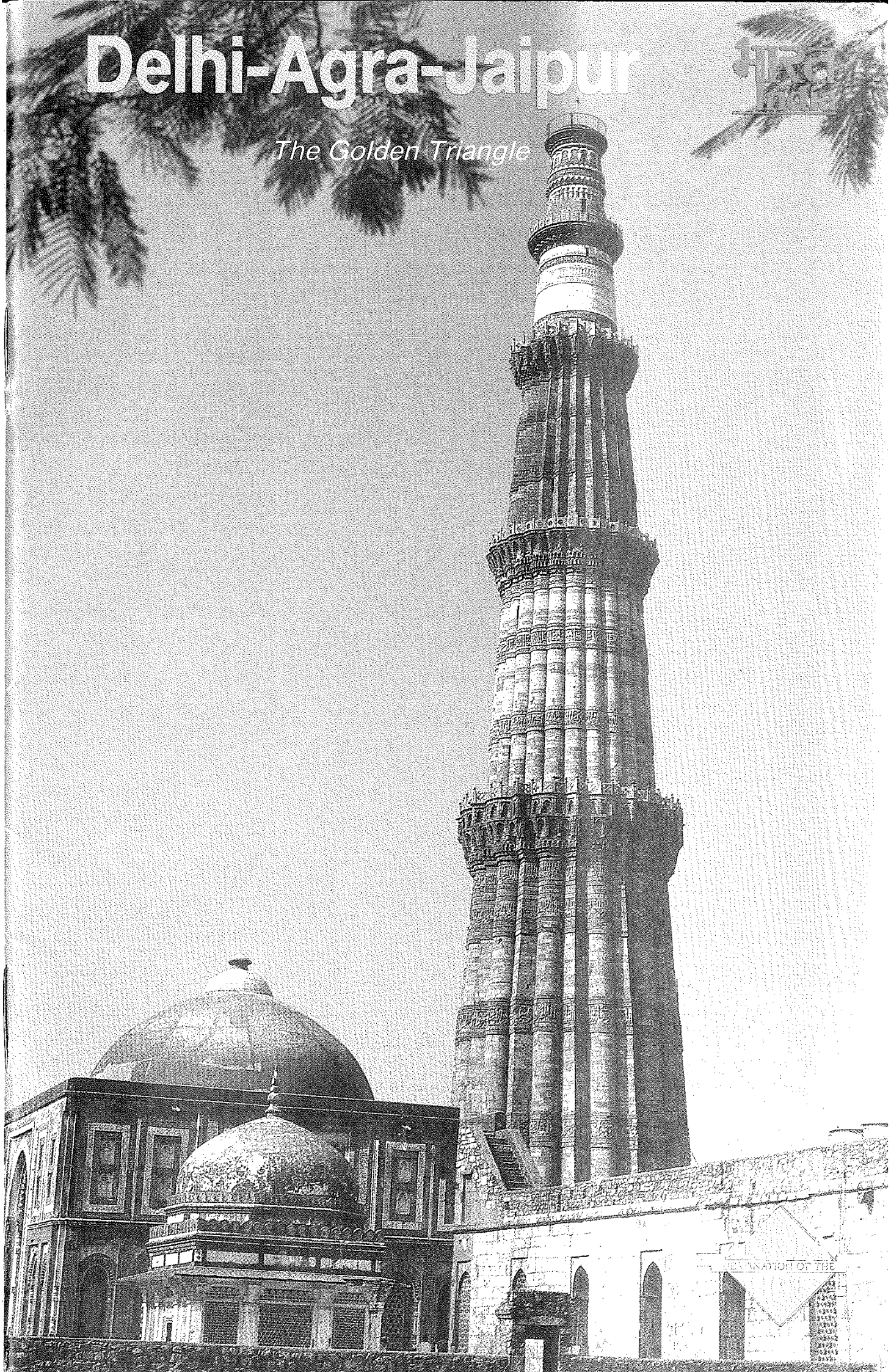

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040287 Delhi

Dār al-Islām, and hence their trade was legitimate.

Daura's role in the Sokoto *jihād* (1804–8) of Shaykh ʿUthmān was slight. First, tradition relates how scholars in pre-*jihād* Daura rejected the *shaykh*'s call to *jihād* on the grounds that the *mujāhidūn* were interested in success in this world, whereas they, as real *ʿulamāʾ*, were focused on the next world. Second, when Ishaq, the Konni-Fulani scholar given the *jihādī* flag by the *shaykh*, led an army jointly with Musa from Zaria and Dan Tunku from nearby Kazaure against Daura, Daura's Muslim Hausa *amīr*, Abdu, simply evacuated his city without a fight, as did the Muslim Hausa *amīrs* of Kano and Zaria later. It had been foretold that *jihādī* rule in Daura would last only one hundred years, and so it did (1806–1904). British colonial officials, collaborating with French officials, in about 1904 reorganised jurisdictions in the Daura area, including the independent towns of Zango and Baure, and put in charge of the newly demarcated amīrate Musa dan Nuhu, a descendant of the last pre-*jihād* Hausa ruler, Abdu. Daura is thus the only one of the *jihādī* amīrates under the Sokoto caliphate that was returned to Hausa rule. The famous well, Kusugu, has now officially been made a national monument, and the origin legend has entered history textbooks.

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Murray Last

(040287)

Delhi, architecture

Delhi (Dilhī), located on the west bank of the Jumna River and bounded on three sides by the Aravalli hills, has been associated traditionally with the Indian capital of the first Afghan overlord, the Ghūrid ruler Muʿizz al-Dīn Muḥammad b. Sām, and his chief officer, Quṭb al-Dīn Aybak (r. 588–607/1192–1210), through the establishment of the Delhi Sultanate (607–932/1211–1526), until its demise in the early tenth/sixteenth century. Although not always the capital of the succeeding dynasty, the Mughals (r. 932–1274/1526–1858), the city nevertheless remained of paramount importance throughout this time and flourished under Muslim rule. It had been associated earlier with the ancient city of Indraprastha, the city of the god Indra, cited in the Mahābhārata epic. Little remains of Delhi before the fourth/tenth century, other than an Aśokan rock carved edict (third century B.C.E.), suggesting that the city was situated on a significant trade route. By the tenth century C.E., the Rājpūt Tomārs had settled in what is now south Delhi, establishing a citadel and some remarkable water works, most notably the Sūraj Kund. By the 1180s another Rājpūt house, the Chawhāns, had taken Tomār territory and enlarged the citadel, which was essentially a provincial garrison, as

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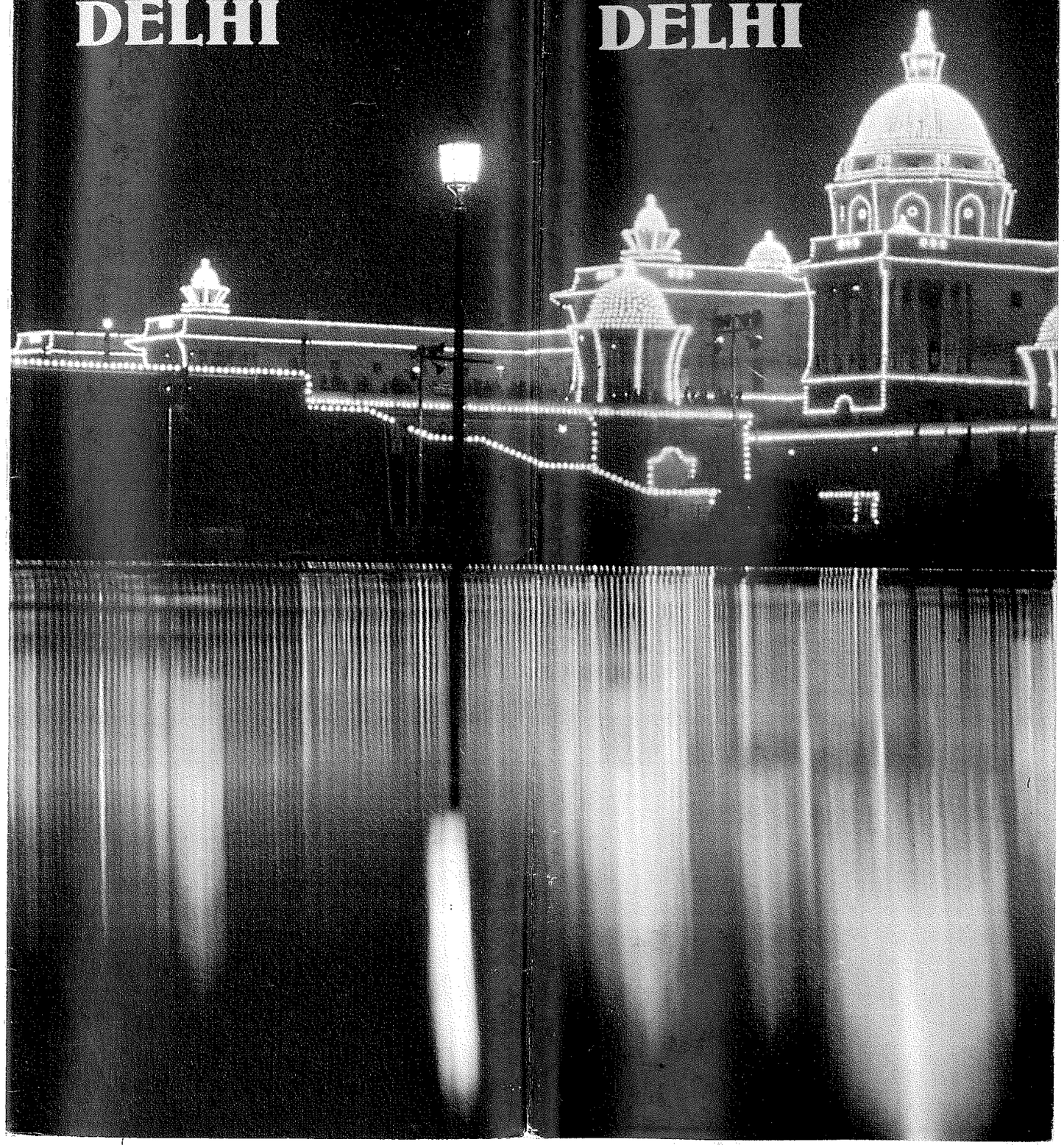

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L'éditeur de ces documents est connu pour ses études sur cette période, notamment son article «Gomnâmân-e nâmi-e Irân dar 'aṣr-e ṣafaviye» (cf. *Abstr. Ir.* I, 141), et sa critique de la traduction persane du livre de M.R. Arunova et K.Z. Ašrafiân, *Dowlat-e Nâder Šâh Afšâr*, 2e éd. Tehrân 2536 šâh. (*in Âyande*, 1358 š., p. 101 sq.). Il nous présente ici quatre textes : — 1°) *Aḥvâl-e Nâderšâh* (Ms. Âṣafiye, n° 5710 ou 573 -?- cf. Storey-Bregel, *Pers. Lit.* p. 927, n° 782-2), d'auteur inconnu, probablement un officier de Nâder Šâh lui ayant servi à l'occasion de secrétaire. — 2°) *Vâqe'e-ye xarâbi-e Dehli be 'ahd-e Moḥammad Šâh az vorud-e Nâder Šâh vâli-e Irân* (Ms. Âṣafiye 12152) que l'éd. identifie avec *Ḥâdese-ye nâderšâhi* (Ms. Âsafiye 12150, cf. Storey-Bregel, *Perse. Lit.*, p. 927, n° 782-5 et 16) : l'auteur est indien et prend à l'occasion le parti des vaincus. — 3°) *Fatḥ-nâme-ye nâderi* de Mirzâ Mehdi Xân Astarâbâdi Monši al-Mamâlek, une des proclamations de victoire les plus détaillées du règne (Ms. Âṣafiye n° 12138 de 1188 h., cf. Storey-Bregel p. 929, n° 782-15). — 4°) Correspondance d'authenticité discutable entre Aḥmad Pâšâ, gouverneur de Baghdad et Nâder, en 1145, au moment du premier siège de Baghdad (en vers, probablement dans le même Ms. que précédemment). On trouvera enfin, pp. 125 à 349, une étude historique détaillée et documentée de la période qui commence avec l'invasion afghane, le sac d'Ispahan, la montée au pouvoir de Nâder Afšâr «Ṭahmâsb Qoli Xân», et se termine par la bataille de Qârṣ (= Kars) en 1158/1745 ; on ne comprend pas pourquoi l'A. ne va pas jusqu'à l'assassinat de Nâder Šâh (1160 h.q.)... Cet exposé événementiel de valeur ne donne malheureusement aucune synthèse sur le règne de Nâder Šâh, sur ses méthodes de gouvernement. Le livre se termine par un index et une bibliographie. Y. R.

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190004

Historic Cities of the Islamic World

edited by

C. Edmund Bosworth

Türkiye Diyanet Vakfı
İslam Araştırmaları Merkezi
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DELHI, the usual romanised form of earlier Islamic usage being Dihlī; the common spellings in Urdu, Hindi and Panjabi representing Dillī (etymology of the name obscure), an ancient city of North India. There has been a succession of strongholds, towers and other buildings on the site which have left ruins there, the whole covering a triangular site of some 180 km²/70 sq. miles on the west bank of the Jumna river, a tributary of the Ganges (the so-called "Delhi triangle." Old Delhi is situated to the north of New Delhi, which dates from the early 20th century only (see below, I. History). The whole area lies between lats. 28° 30' and 28° 44' N. and longs. 77° 5' and 77° 15' E. Delhi was the capital of the first line of Muslim rulers of North India, the so-called Delhi Sultans, from 1211 onwards, and remained the capital of northern Indian Islamic dynasties, with occasional interruptions (Dawlatabad, Agra and Lahore) till the deposition of the last Mughal Emperor, Bahādur Shāh, in 1858 after the Sepoy Mutiny. From 1912 it was the capital of the British Indian Empire and from 1947 of independent India.

I. History

It has become popular to speak of "the seven cities of Delhi"; but the number of centres of government in the Delhi area has in fact been nearer double that number. These are here described in approximate chronological order; all appear on the accompanying map, on which those which are no longer in existence are marked with an asterisk.

The earliest settlement was Indrapat, Sanskrit *Indraprastha*, a tell on which the present Purānā Qil'a stands, supposed to have been built in legendary times by the Pāndavas; the site is certainly old, and potsherds of Painted Grey ware and Northern Black Polished ware, types dating back to the 5th century B.C., as well as Kushan fragments of the 1st and 2nd centuries A.D., have been discovered there (see *Ancient India*, x–xi, [1955], 140, 144). The region of Delhi seems to have been almost abandoned thereafter, for the next settlement dates from the 9th or 10th century, the Tomār city now known as Sūraj Kund, where a large masonry tank and an earthwork are still in existence. More extensive are the remains of the Chawhān Rājpūt town, dating probably from the 10th century A.D., which existed immediately prior to the Muslim conquest. On a small hill in the south-west of this region a citadel, Lālkōt, was built *ca.* 1052 A.D. by Ānang Pāl, and around the town an outer wall was thrown, as a defence against the Muslim invaders, by Prithwī Rāj in about 576/1180. Subsequent to the conquest, a mosque known as Masjid Quwwat al-Islām, was built in 588/1192 by Qutb al-Dīn Aybak, who later commenced the building of the adjoining *mīnār* not only as a *ma'dhana* but also as a commemoration of his victory; for these, their extensions by Shams Dīn Iltutmish and 'Alā al-Dīn Khaljī, and other buildings in this so-called "Qutb site" see II. Monuments, below. The systematic refortification and extension of these old Hindu walls was effected by the earliest governors and monarchs

Makale "ŞAH VELİYULLAH DİHLEVİ" posetinde dir.

21.

POLITICAL AND RELIGIOUS IDEAS OF SHĀH WALĪ-ULLĀH OF DELHI

Shāh Walī-Ullāh of Delhi, who forms the bridge between medieval and modern Islam in India, was born in 1703, five years before the death of Aurangzeb, which marked the collapse of Muslim power and the disintegration of Muslim morale in India. His father Shāh ʿAbd al-Raḥīm was one of the compilers of Fatāwā-i ʿĀlamgīrī, the encyclopaedic collection of religious edicts commissioned by Aurangzeb; he was a follower of the Mujaddidī branch of the Naqshbandī order,[1] but not without a qualified admiration for the monistic doctrines of Ibn al-ʿArabī. Shāh Walī-Ullāh started as a disciple of his father, but the main influence which shaped his mind was that of the doctors of Ḥijāz: Shaikh Abū Ṭāhir Muḥammad ibn Ibrāhīm al-Kurdī,[2] under whom he studied *ḥadīth* in Medina, and Shaikh Sulaimān Maghribī who lectured to him on Mālikī jurisprudence, as well as under other Arab scholars like Shaikh al-Sanāwī, and Tāj al-Dīn al-Ḥanafī,[3] at a time when his great contemporary, Muḥammad ibn ʿAbd al-Wahhāb was also studying in these holy cities of Islam, and perhaps among others with these very teachers.[4] The two systems that these two divines of the eighteenth-century world of Islam worked out had the same source of inspiration, going back through the tradition of the study of *ḥadīth* in unmystical Ḥijāz to the orthodox discipline of Ibn Taimiyyah,[5] and though it is difficult to establish any theory of mutual influence of either on the other, their two systems did come closer, if not actually merge in the Indian Islam of the nineteenth century.

Like his Arab contemporary, Shāh Walī-Ullāh was conscious of the religio-ethical disintegration of Islam in general, and therefore chose Arabic rather than Persian as the language for *Ḥujjat Allāh al-Bālighah*, his major contribution to theological dialectics, to rehabilitate the theory and practice of orthodox Sunnī belief. To this end he relied much more on the Mālikī[6] than the Ḥanafī[7] approach to *ḥadīth*, regarding it as the most distinguished among theological sciences and their source,[8] because the sunnah of the Prophet was a historically stable factor and could undergo no change.[9] In Muslim India, where the approach to religion had been either mystical, or traditional and

[1] Shāh Walī-Ullāh, *Al-Juzʾ al-Laṭīf*, Delhi, 1890, p. 27.
[2] *Op. cit.*, p. 28.
[3] ʿUbaid-Ullāh Sindhī, *Shāh Walī-Ullāh aur unkī siyāsī taḥrīk*, Lahore, 1952, p. 7.
[4] Shaikh Muḥammad Ikrām, *Rūd-i Kawthar*, Karachi, n.d., p. 335.
[5] Sindhī, *op. cit.*, pp. 7-9.
[6] Shāh Walī-Ullāh, *Al-Muṣaffā*, commentaries on Mālik's *al-Muwaṭṭaʾ*.
[7] Muḥammad Iqbāl, *Reconstruction of Religious Thought in Islam*, London, 1934, p. 92.
[8] Shāh Walī-Ullāh, *Ḥujjat Allāh al-Bālighah*, Karachi, n.d., Vol. II, pp. 1-2.
[9] *Op. cit.*, Vol. I, p. 33.

based primarily on *fiqh* (religious law), this was the establishment of a new religous discipline, which had been introduced already in the seventeenth century by Shaikh ʿAbd al-Ḥaq Muḥaddith Dehlavī, also in the tradition of Ḥijāzī scholarship, but needed much more powerful intellectual treatment. This it received in the hands of Shāh Walī-Ullāh.

Historical circumstances helped in this process. So far the religious schools in India had emphasized the study of *fiqh* to meet the Muslim state requirement of training *qāḍīs* for judicial appointments. With the collapse of Muslim power this economic stimulus declined; and the static formalism of the study of traditional Muslim jurisprudence could hardly be expected to revitalize the soul of a decadent community. By the beginning of the eighteenth century the two great Ṣūfī orders of the Mughal era, the Naqshbandī as well as the Qādirī, had lost their spiritual dynamism. Ṣūfism could no longer be relied upon as in the days of Shaikh Aḥmad Sirhindī when Indian Islam was facing the challenge of syncretism but had not actually entered the stage of decadence and degradation. Shāh Walī-Ullāh's contribution to the requirements of religious re-thinking in the early eighteenth-century Muslim India was, therefore, subordination of Muslim jurisprudence to the Prophetic tradition (*ḥadīth*) on the one hand, and a total absorption of the remnants of various Ṣūfī disciplines into orthodox Islam on the other. He pointed out that the era of Prophetic revelations was followed by the age of mystic revelations beginning with ʿAlī and reaching its culmination in the writings of Ibn al-ʿArabī.[10] He then proceeds to reconcile[11] Ibn al-ʿArabī's doctrines of ontological monism with the stress on phenomenalogical monism in the teachings of Shaikh Aḥmad Sirhindī, the acknowledged precursor (*arhāṣ*)[12] of his own line of religious and political, if not mystical, thinking.[13] To check the spiritual decadence of Islam in his age Shāh Walī-Ullāh completed the work begun by Shaikh Aḥmad Sirhindī, the channeling of the streams of Ṣūfī spiritual heritage into Islam, reorientated on the basis of the Prophet's traditions. This also involved a composition of Ṣūfism's internal differences of doctrine and practice, and a synthetic merging of the Ṣūfī disciplines of India into one.[14]

His sense of mission to face the challenge of the time led to his self-identification with the *qāʾim al-zamān*,[15] the religious pivot of the age, a conception which restates more modestly the hierarchical spiritual role of the *Qutb*[16] and the more ostentatious one of *qayyūm* as

[10] Shāh Walī-Ullāh, *Al-Tafhimat al-Ilāhiya*, Delhi, n.d., p. 122.
[11] Shāh Walī-Ullāh, *Saṭʿāt*, Delhi, 1890; *Alṭāf al-Quds*, Delhi, 1889, pp. 4-21.
[12] Sindhī, *op. cit.*, p. 81.
[13] Shāh Walī-Ullāh's *Al-Khayr al-Kathīr*, *Lamʿāt*, and *al-Qawl al-Jamīl*.
[14] Ikrām, *op. cit.*, p. 362.
[15] Shāh Walī-Ullāh, *Fuyūḍ al-Ḥaramayn*, pp. 62, 89.
[16] Muḥyī al-Dīn ibn al-ʿArabī, *al-Futūḥāt al-Makkīyah*, Bulaq, A.H. 1293, Vol. I, p. 196; Vol. II, pp. 7-11; Vol. IV, p. 95; also Sayyid Muḥammad ibn

The Muslim World (c. 52, 1962), s. 22-30, 1968
(A.B.D)

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The Delhi Sultanate

A Political and Military History

MADDE ... SONRA ... ÜMAN

PETER JACKSON

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
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CHAPTER 2

From Ghurid province to Delhi Sultanate

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MADDE TAMAMLANDIKTAN SONRA GELEN DURÜMAN

Ghurid government

The conquerors brought with them the institutions to which they were accustomed in the Ghurid homelands. Chief among these was the *iqṭāʿ* (frequently and misleadingly rendered as 'fief'), the transferable revenue assignment in lieu of salary for service (usually military service), which by 1200 already had a long history in the eastern Islamic territories, having been adopted by the Ghaznawids and having reached its highest expression under the Seljüks; imported into India by the Ghurids, it would form one of the characteristic institutions of the early Delhi Sultanate. Various developments had occurred in twelfth-century Persia to blur the nature of the iqtaʿ and to assimilate it to an administrative command.[1] Hence our sources, in the terminology they employ for the grants made by Muʿizz al-Dīn, are often less than helpful. Aybeg's earliest assignment, at Kuhrām, is described by Jūzjānī as iqtaʿ, whereas Fakhr-i Mudabbir speaks of it simply as the 'command' (*sipahsālārī*) there and Ḥasan-i Niẓāmī says that he was given the governorship (*ayālat*) of Kuhrām and Sāmāna.[2] Yet we are left in no doubt that the iqtaʿ was widespread in northern India by the time of the creation of the independent Delhi Sultanate. Iltutmish became iqtaʿ-holder (*muqtaʿ*) of Baran under Aybeg; and we find iqtaʿs in Awadh before 1200 and in west Bengal following its conquest by Muḥammad b. Bakhtiyār. The term was also used of the holdings of ordinary troopers: Ibn al-Athīr refers to such men as holding iqtaʿs from Aybeg in 602/1206.[3]

[1] See Claude Cahen, 'L'évolution de l'iqtaᶜ du ixᵉ au xiiiᵉ siècle', *Annales, Economies, Sociétés, Civilisations* 8 (1953), 25–52, repr. in his *Les peuples musulmans dans l'histoire médiévale* (Damascus, 1977), 231–69; *idem*, 'Iḳṭāᶜ', *Enc.Isl.*²; A. K. S. Lambton, 'Reflections on the *iqtaᶜ*', in G. Makdisi (ed.), *Arabic and Islamic Studies in honor of Hamilton A.R. Gibb* (Leiden, 1965), 358–76; *eadem*, *Continuity and change in medieval Persia* (London, 1988), 99–113. There is a succinct account in D.O. Morgan, *Medieval Persia 1040–1797* (London, 1988), 37–40.

[2] *Tāj*, fol. 51b. *TN*, I, 417 (tr. 515).

[3] IA, XII, 140/214. Bengal: *TN*, I, 422, 423, 432, 433 (tr. 549–50, 572, 574, 575). Baran: *ibid.*, I, 443, and II, 19 (tr. 604, 745).

As far as we can tell from the exiguous material in our sources, the hierarchy of Ghurid officials at Fīrūzkūh and Ghazna did not differ appreciably in its outlines from those maintained by other eastern Islamic dynasties. The *wazīr* ('minister'), as elswhere, headed the civil administration at Ghazna; we also read of the treasurer (*khāzin*) and the overseer of public morality/inspector of the markets (*muḥtasib*). The appointment of judges (*quḍḍāt*, sing. *qāḍī*) who enforced the religious law, the Sharīʿa, was also in the sultan's hands. The army had its own Sharīʿa court under its own judge (*qāḍī-yi lashgar*), though the two offices could evidently be combined.[4] It is possible to draw too sharp a line between the civil and the military. Mu'ayyad al-Mulk Sajzī, who served first Muʿizz al-Dīn and then Yildiz as wazir at Ghazna, also acted on occasions as a military commander, as would the wazirs of the early Delhi Sultans; and we find a contingent (*khayl*) of horsemen from Tūlak in Muʿizz al-Dīn's service led by its qadi, Jūzjānī's kinsman Ḍiyā' al-Dīn.[5] The distinction between 'men of the sword' and 'men of the pen' (*arbāb-i tīgh-u qalam*), to borrow the widespread term used by our sources,[6] or that between Turkish military and Persian ('Tājīk') bureaucrats, was evidently in practice sometimes rather blurred.

Most of the offices of which we read are essentially military: the commander of the sultan's guards or executioners (*sar-i jāndār*); the chief armour-bearer (*sar-i ṣilāḥdār*); the muster-master (*ʿāriḍ*), who seems to have performed the functions of a minister of war; the military chamberlain (*amīr-ḥājib*), often entrusted with command in the field; the military justiciar (*amīr-i dād*), who at Ghazna, if Ibn al-Athīr is to be believed, commanded the citadel; the intendant of the sultan's stables (*amīr-i ākhūr*), an office held by Quṭb al-Dīn Aybeg himself prior to his appointment in India; and the intendant of the hunt (*amīr-i shikār*), a position of some importance under a regime in which the chase constituted both the monarch's chief recreation and a valuable form of military exercise for the troops.[7]

Our knowledge of the administration of Muʿizz al-Dīn's conquests in northern India is patchy. Aybeg clearly had his own staff which mirrored that of the sultan at Ghazna, including a *sar-i jāndār* and an *amīr-i shikār*;[8] and there was an *ʿāriḍ* at Delhi, of whom we know only that he rejected Muḥammad b. Bakhtiyār as unfit for service and thereby unwittingly launched him on a more dazzling career.[9] At certain centres, the local

[4] *Ibid.*, I, 367, 389, 405 (tr. 389, 430, 489).

[5] *Ibid.*, I, 380–1, 419 (tr. 415, 534), for Mu'ayyad al-Mulk; I, 398–9, 400 (tr. 457–8, 464), for the qadi of Tūlak. On Iltutmish's wazir Junaydī, see below, p. 35.

[6] *Tāj*, fols. 106b, 135b, 218a; and cf. *AH*, 138.

[7] For these offices, see generally Heribert Horst, *Die Staatsverwaltung der Grosselğūken und Ḫōrazmšāhs* (Wiesbaden, 1964), *passim*. *Amīr-i dād* at Ghazna: IA, XII, 143/217, 145/221. Aybeg as *amīr-i ākhūr*: *TN*, I, 303, 416 (tr. 248, 514). On the passion of the Ghurid Sultan Ghiyāth al-Dīn Muḥammad b. Sām for the chase, see *ibid.*, I, 364–5 (tr. 385–7).

[8] *Ibid.*, I, 443 (tr. 603).

[9] *Ibid.*, I, 422 (tr. 549).

Delhi

DELHI
AND ITS NEIGHBOURHOOD

Türkiye Diyanet Vakfı
Kütüphanesi
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29 TEMMUZ 1993

BY

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NOTE

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A NOTE ON THE POSITION OF THE NON-MUSLIM SUBJECTS IN THE SULTANATE OF DELHI UNDER THE KHALJIS AND THE TUGHLUQS

PROFESSOR RIAZUL ISLAM*

The Muslim position on the status of the non-Muslims (technically known as *dhimmīs*, that is, *jizyah*-paying non-Muslims) in the Muslim state, is well-known. By levying on them the *zar-i-dhimmah* (*jizyah*) the Muslim government undertook the responsibility (*dhimmah*) of protecting their life and property; hence they were known as the *ahl-i-dhimmah*. When the non-Muslims in Sindh agreed to pay the *jizyah*, Ḥajjāj wrote to Muḥammad bin Qāsim that "we have now *absolutely* no right on their life and property."[1] They were assured the right to visit their temples, and their old temples were also assured security. The western perception is best stated in C.H. Becker's article on the subject in the *Encyclopaedia of Islam*. Here, however, our main concern is not with details of the legal position of the non-Muslims in a Muslim State, but with the extent and manner of the implementation of the rights allowed to them in the Sultanate of Delhi.

The problem can be examined from two angles: one, the approach of the chroniclers, annalists and poets who wrote on the subject in prose or poetry, and two, the way the rulers looked at the problem and the way they actually handled it. To take up the first, it should be taken into consideration that the Muslim chroniclers and annalists writing in the period were part of a milieu, that is the Muslim community with its historical memories of the conquest of India, and part of a tradition, namely the tradition of Muslim writers since the Muslim conquest of India. They had loved to write in the time-honoured idiom of *jihād* (holy war), and this persisted even when the *jihād* situation was a thing of the past. Ordinary campaigns for enforcement

*The renowned Indologist, Professor Emeritus, University of Karachi, Karachi,

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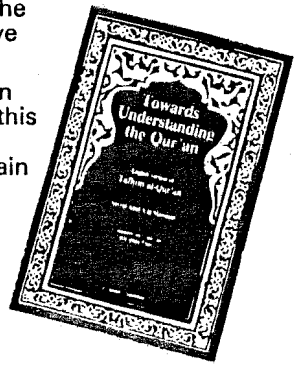

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GENESIS OF DELHI AS THE CAPITAL OF THE ILBARI TURKS (608/1211–689/1290)

DR. HUSSAIN KHAN*

The city of Delhi, situated on the west bank of the river Jamuna now spread out between 28° 30' and 28° 44' N and 77° 5' and 77° 15' E was the capital of the earliest Muslim rulers of Hindustan from 608/1211, and remained the capital of the northern dynasties with occasional exceptions: Daulatabad, Agra, and Lahore were the centres favoured by some rulers until the deposition of Bahādur Shāh in 1858; from 1911 it became the capital of British India, and after that of Independent India.[1]

In order to study the genesis of such an important metropolis, it seems proper to know in the first instance its historic background, prior to 608/1211, as well as its geo-political situation which made the Muslim rulers select it as the capital of their nascent Sultanate of Hindustan.

Background

The Tomar Rajputs had established themselves in the Aravalli hills, originally probably as feudatories of the Pratihara *rājahs* approximately in the closing years of the tenth century A.D. The bare and barren hills south of Delhi, which, from the viewpoint of access, were isolated and difficult and were, therefore, selected by the Tomars as a royal resort in preference to the plains, as they offered them a place of refuge and were not so much exposed to the attacks of hostile Rajput clans.[2]

The Tomar ruler, Anangpal is known in bardic tradition recorded in the *Prithvirajaraso* as the founder of Delhi. He is said to have built the Lal-Kot, which is the first known regular defence work in Delhi and may be regarded as the core of the so-called first city of Delhi.

King Vigraharaja IV (C. 1153–64), also known Visaladeva or Bisaldeo, of the Chahomana or Chauhan dynasty of Sakambhari (modern Sambhar), captured Dehli from the Tomars. The inscription

*Prof. Dr. Hussain Khan, former Chairman, Department of History, University of Peshawar, now resides at Lalarukh, University Campus, Peshawar, Pakistan.

This article is part of the Commemorative Volume dedicated to the memory of late Dr. S. Moinul Haq.

DSAS, 57/3, 1994 London

TUGHLUQABAD, THE EARLIEST SURVIVING TOWN OF THE DELHI SULTANATE

By MEHRDAD SHOKOOHY and NATALIE H. SHOKOOHY

(PLATES I–XVI)

Tughluqabad[1] is the first of many sultanate and Mughul towns which were purposely planned and constructed on previously uninhabited sites. Built early in the fourteenth century, Tughluqabad was to serve as the capital of the newly established Tughluq dynasty. There were, of course, three earlier Muslim capitals in the vicinity, the first the Delhi of Rāi Pithūrā,[2] converted to an Islamic town after the Ghurid conquest in 588/1192–3; the second Jalāl al-dīn Khaljī's Shahr-i naw, which was founded by Mu'izz al-dīn Kai Qubād (685–8/1286–9) at Kīlukharī (or Kīlugharī) but left incomplete at the time of his death,[3] and the third Sīrī, built by 'Alā al-dīn Khaljī between 698/1298–9 and 700/1300–1 in the fields outside the walls of the older Delhi,[4] but nothing has remained from these towns except parts of the fortification walls and some isolated monuments. The ruins of Tughluqabad, on the other hand, are enshrined in a time capsule. Built between 1320 and 1325 by Ghiyāth al-dīn Tughluq, the town had a brief life, and within a generation was abandoned and its population reduced to the size of a small village. As a result, most of its remains are datable to the short period of its duration in the first half of the fourteenth century. The only exception, as we shall see, are the remains of a small settlement which continued to exist around the old town centre, and in the late Mughal period also occupied the citadel.

Tughluqabad is situated about 15 km. south-east of the centre of New Delhi, yet in spite of its historical and archaeological importance it has not yet been fully studied, nor has any serious excavation been carried out there. The only monument in Tughluqabad which is well preserved and is known to specialists and laymen alike is the tomb of Tughluq Shāh outside the town,[5] but the earlier studies concerning Tughluqabad itself have been limited to a report by Alexander Cunningham[6] in 1862–3, and two surveys: an aerial survey of the town together with a detailed study of 'Ādilābād, a later fortified outflank added by Muḥammad b. Tughluq at the south-east corner of the town,[7] and a study of the sophisticated waterworks which provided a great artificial lake at the east of the town.[8] The remains of Tughluqabad are

[1] The present work is a preliminary report of a survey carried out in three seasons in 1986, 1990 and 1992 of the remains which could be seen above ground in Tughluqabad. The field-work has been supported by the British Academy. In the first stage a town plan was produced based on the surviving features on the ground, and with the help of an earlier published aerial photograph. The plan was then checked and amended on site and finally the main structures were surveyed in some detail. The final drawings were made in London with the help of Bahram Leissi, who also made a separate visit to the site.

[2] Minhāj Sirāj Jauzjānī, *Ṭabaqāt-i Nāṣirī* (Tehran: Dunyā-yi Kitāb, 1984), i, 401, 417.

[3] Ḍiyā' al-dīn Barnī, *Tārikh-i Fīrūz Shāhī* (Calcutta: Bibliotheca Indica, Asiatic Society of Bengal, 1862), 176.

[4] ibid., 301–2.

[5] Friedrich Wetzel, *Islamische Grabbauten in Indien* (Ausgabe, 1918, repr. Osnabrück: Otto Zeller, 1970), 24–32; Tatsuro Yamamoto, Matsuo Ara and Tokifusa Tsukinowa, *Delhi, architectural remains of the Delhi Sultanate period* (Tokyo: Institute of Oriental Culture, University of Tokyo, 1968), II, 34–56.

[6] *Archaeological Survey of India Reports* (Cunningham series) (*ASIR*), I, 1862–5, 212–17, pl. 35; also see *Journal of the Asiatic Society of Bengal*, XXXIII, 1864, lxix–lxxiv; *ASIR*, IV, 1871–2, 77.

[7] Hilary Waddington, ''Ādilābād, a part of the fourth Delhi', *Ancient India*, I, 1946, 60–76.

[8] T. Yamamoto *et al.*, I (1967), 100, III (1970), 46–54. Yamamoto also reported a number of wells and reservoirs in Tughluqabad, see vol. I, 92–4 nos. W2–7, W15, W23–4, W36–8.

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deteriorating rapidly,[9] and with the growth of modern Delhi, Tughluqabad is now in the process of being transformed into one of the less prosperous suburbs of Delhi. Most of the new houses in the site are built partly or wholly with stones salvaged from the old ruins, and as a result, within the past two decades the size of the small settlement, which previously occupied only the area around the Jāmi' of Tughluqabad, has now spread over almost all of the south-east area of the town. At the time of our last surveying season in 1992 new houses were under construction close to the east gate of the fort, and the Jāmi' Masjid, the earliest of the grand mosques of the Tughluqs, was reduced to the piers of three of the chambers of its prayer hall and the platform of its minaret.

TUGHLUQABAD

Following the assassination of Mubārak Shāh Khaljī and the brief reign of his murderer, Khusrau Khān, the impostor sultan was defeated by Malik Ghāzī Tughluq, who brought his army from Dībālpūr to Delhi, and was enthroned as Sulṭān Ghiyāth al-dīn in 720/1320–21. As appears from Barnī's[10] account, the construction of Tughluqabad started soon after his enthronement, and was funded by the revenue which he confiscated from those who had benefited from Khusrau Khān's handouts from the Khaljī treasury.[11] Ibn Baṭṭūṭa[12] records that the construction of Tughluqabad had been in the mind of Ghiyāth al-dīn from the time he was in the court of Quṭb al-dīn Mubārak Shāh:

> One day Tughluq was accompanying Quṭb al-dīn and (pointed to the site and) said: 'O Lord of the world (*khwand-i 'ālam*) how good it would be if a city could be built there'. The sultan replied sharply, 'Build it when you are the sultan.' As God willed it he did become the sultan and built the city, naming it after himself.

However, there may have been other reasons for the construction of Tughluqabad. Not only by this time had construction of a new capital become a trend among the sultans of India, Tughluqabad could also be seen as a mark of the establishment of a new dynasty. From this point of view its founding is comparable to that of Kīlugharī which marked the establishment of the Khaljīs.

The town seems to have been built during the first two years of the reign of Ghiyāth al-dīn, as Barnī[13] informs us that in the events of 721/1321–2 the

[9] Some restoration work and clearance has been carried out on the walls of Tughluqabad early in this century. See *Archaeological Survey of India, Northern Circle, Annual Progress Report* (*ASINC*), 1914, 40, pl. 27; 1921, 14, 35, pls. 9–17; *Archaeological Survey of India Annual Reports* (*ASIAR*), 1904–5, 18–19; 1913–14, i, 3; 1920–1, 3; 1921–2, 4; 1922–3, 7; 1923–4, 141; 1924–5, 5, 9; 1925–6, 199; 1926–7, 254. For general works referring to Tughluqabad and Ghiyāth al-dīn's tomb see Saiyid Ahmad Khan, *Āthār al-ṣanādīd* (Lucknow, 1876), 11–15 figs. 1–7; Gordon Hearn, *The seven cities of Delhi, a description and history* (2nd ed., revised, Calcutta and Simla), 1928, 36–40; John Marshall, 'The monuments of Muslim India', in *The Cambridge History of India* (Cambridge: CUP, 1928), III, 585–6; Percy Brown, *Indian architecture (Islamic Period)* (1942, 7th reprint, Bombay: Taraporevala, 1981), 20–1; Sidney Toy, *The strongholds of India* (London, 1957), 116–21; P. L. Madan, 'Adilabad: a dream of Muhammad bin Tughluq', *Islamic Culture*, XXXVII, 1963, 49–51; John Burton-Page, entry under Delhi in *The Encyclopaedia of Islam*, new ed. (London-Leiden: Brill, 1965), II, 257–8; T. Yamamoto *et al.*, I, 52, 64, 102; R. Nath, *History of sultanate architecture* (New Delhi, 1978), 52–5; R. Nath, *Monuments of Delhi: historical study* (New Delhi, 1979), 4–5, 35, pls. 2, 22; Y. D. Sharma, *Delhi and its neighbourhood* (New Delhi: ASI, 1982), 24–5, 101–4; Anthony Welch and Howard Crane, 'The Tughluqs: master builders of the Delhi sultanate', *Muqarnas*, I, 1983, 127–8. K. V. Soundara Rajan, *Islam builds in India* (Delhi, 1983), 76–7.

[10] Barnī, 442.

[11] ibid., 432–3.

[12] Muḥammad b. 'Abd'ullāh called Ibn Baṭṭūṭa, *Tuḥfat al-nuẓẓār fī gharā'ib al-amṣār wa 'ajāib al-asfār*, ed. Talal Harb (Beirut, 1987), 437.

[13] Barnī, 449–50.

Muslim Expansion in Rajasthan

(The Relations of Delhi Sultanate with Rajasthan 1206-1526)

M. S. AHLUWALIA
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Perso-Arabic Sources of Information on the Life and Conditions in the Sultanate of Delhi

Iqtidar Husain Siddiqui

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BEFORE TIMUR CAME: PROVINCIALIZATION OF THE DELHI SULTANATE THROUGH THE FOURTEENTH CENTURY

BY

SIMON DIGBY*

Abstract

The present essay examines information on the relationship of provincial settlements in the territories of the Dehli Sultanate with the capital city during the fourteenth century. This is drawn mainly from hagiographical sources in Persian rather than the much-utilized series of chronicles compiled in the city of Dehli itself. After a brief discussion of some of the factors of continuity and change operative in the fourteenth century in the territories of the Dehli Sultanate, it turns to a series of case studies, where evidence is available, of the processes of settlement of Muslim communities under the aegis of the Sultans of Dehli and in a radius extending from the capital city in northern India. The main routes of extension were to the south and to the east. Evidence suggests a process of growth of provincial centers of power to the detriment of the authority of the Sultan and the administration lodged in the capital city before the collapse of this authority in 1398. The latter part of the paper examines the linguistic consequences of the provincial political developments of the fourteenth century. It is argued that these affected changes in North Indian climates of sensibility that have endured to the present day.

L'article étudie les informations sur la relation entre les établissement régionaux dans les territoires du Sultanat de Dehli et la ville capitale durant le XIVe siècle. Ces données sont surtout puisées aux sources hagiographiques en langue persane plutôt qu'aux séries de chroniques compilées dans la ville de Dehli elle-même. Après une discussion concise de certains facteurs responsables de la continuité et du changement en vigueur au XIVe siècle dans les territoires du Sultantat de Dehli, un nombre d'études de cas passe la revue—en fonction des temoignages disponibles. Elles traitent les processus d'établissement des communautés musulmanes sous la protection des sultans de Dehli et dans un rayon autour de la ville capitale de l'Inde septentrionale. Les principales routes d'épanouissment menèrent du Sud vers l'Est. Les temoignages suggèrent une croissance des centres de pouvoir régionaux au détriment de l'autorité du Sultan et son administration, logées dans la ville capitale jusqu'à son écroulement en 1398. La dernière section de l'article étudie les conséquences linguistiques des développements politiques et régionaux du XIVe siècle. Il est avancé que ces changements engendrèrent des modifications dans les climats de sensibilité dans l'Inde septentrionale qui ont duré jusqu'à nos jours.

Keywords: Delhi Sultanate, Sufi hagiography, Muslim migration, regional languages

* **Simon Digby, Bonaguil, Rozel, Jersey, Channel Islands JE3 6AR.**

Amid learned friends who have tolerated my own old-fashioned antiquarian/empiricist and multi-disciplinary approach to the perception of history and have discussed with me details and categories of evidence, I would like here particularly to recall Professors Riazul Islam (University of Karachi), who has long shared my interest and critical approach regarding the material livelihood of medieval Indian Sufis; Gerard Fussman (College de France and Strasbourg University), who made available to me the researches of his *équipe* on the medieval *qaṣba* of Chanderi and was my host and guide when I came there; Shahid Amin (University of Delhi), who deepened my awareness of the Muslim presence in the rural environment of Awadh; and Aditya Behl (University of Pennsylvania) with whose views regarding the enduring 'non-communal' climate of sensibility created in northern India by the medieval Awadhi *premākhyāns* I am in substantial agreement. I am indebted to him for permission to quote the conclusion of a talk of his at the end of my own paper. I am also grateful to A.H. Morton, formerly of SOAS, who with his wide knowledge of medieval Persian sources and usage has read this typescript and suggested corrections. I am responsible for all errors.

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From the time of its foundation at the close of the twelfth century, the polity of the Dehli Sultanate had been subject to strong centrifugal forces. The most distant areas to which the arms of the invaders penetrated, notably Bengal, the Deccan and the extreme south of India, had only intermittently been under control by or shown nominal allegiance to the authority of the Dehli Sultans. At best these distant regions provided a welcome dispatch of specie and luxury commodities as tribute, sent to avoid the prospect of a costly visitation by the Sultan himself and the displacement of the local warrior power holders.

We may distinguish a further heartland area, bounded to the northwest by the limits of agriculture of the Panjab and the Ganga-Jamuna Doab, and extending as far south as Malwa, which provided the agricultural surplus necessary to feed the large urban population of the new capital of Dehli. Between these two extremes we may distinguish an intermediate area at some distance to the south and east of the capital in which the authority of the Sultan was maintained not only by the holders of *iqṭāᶜ* (grants) and the garrisons to uphold their authority and to enable them to collect a portion of the agricultural surplus, but also by the continuous and increasing immigration of ethnically or socially homogeneous groups of Muslims—e.g., settlers who were bands of Sayyids or Afghans or Darveshes—emigrating to relatively small defensible settlements where they could maintain themselves against competitive neighbors (or even against the Sultan and his representatives). Of the settlements after the establishment of new nuclei of military force and organized government in the capitals of Dehli and Lakhnavati at the beginning of the thirteenth century, some clearly originated with the armed support of the Sultan and his local grant holders. Other settlements in lands adjacent to forest cover, scrub or desert, could have been the result of group migration in search of a better livelihood, or of sedentarization and the spread of cultivation, at or beyond the peripheries of the Sultan's

Delhi, Agra, Lahore: le capitali dell'India moghul

di Bianca Maria Alfieri

Delhi, Lahor, Agra

Gli imperatori moghul, discendenti in linea diretta dagli eredi di Tamerlano, turchi d'Asia Centrale, e per parte di madre dal secondo figlio di Chingiz Khan, governarono l'India per circa tre secoli e mezzo, dal 1526 al 1858, ma i sovrani più importanti della dinastia si alternarono sul trono durante i secoli XVI e XVII. In questo periodo le loro città favorite furono alternativamente Delhi, Agra, Lahore e, per un brevissimo tempo, Fatehpur Sikri, che divennero le sedi di corti fastose e brillanti, dalla vigorosa vita culturale, per lo meno uguale a quella delle contemporanee Isfahan sotto gli shāh safavidi e Istanbul sotto i sultani ottomani.

Fin dal 1195 Delhi era stata la sede dei cinque sultanati che si erano avvicendati sul suolo indiano prima dei Moghul. Solo nel 1504 Sultān Iskandar Lodī si era trasferito ad Agra, considerandola una residenza alternativa alla capitale: egli iniziò così quel periodo, destinato a durare quasi un secolo e mezzo, durante il quale, sotto i successori Moghul, le due città si spartirono lo *status* di capitali-gemelle dell'Impero. Nei pochissimi anni del suo regno indiano Babur, il fondatore della dinastia (1526-1530), soggiornò infatti sia a Delhi, sia ad Agra, impegnato a organizzare il Paese e a rafforzare il suo potere. In entrambe le città costruì magnifici giardini, sue residenze preferite, come racconta nelle sue vivaci memorie, ma ora sfortunatamente quasi del tutto perduti.

Il figlio Hūmayūn, che potè regnare solo dieci anni, prima di essere

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Testo della conferenza tenuta a Roma il 13 marzo 1987 per il ciclo « Le città nella storia del mondo islamico » organizzato dall'Istituto per l'Oriente

Islâm Storia e civiltà, c. 20 (s. 3) s. 163 – 183
1987 (Roma)

NOT: Bu makale "AGRA" poşetindedir

Islam Archaeological

THE ARCHÆOLOGY AND MONUMENTAL REMAINS OF DELHI,

BY

CARR STEPHEN,

OF LINCOLN'S INN, BARRISTER AT LAW; JUDICIAL ASSISTANT LUDHIANA, AND LATE JUDGE SMALL CAUSE COURT, DELHI.

&c. &c. &c.

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MUGHAL DELHI AND AGRA

'If there is a Paradise on earth
it is this', proclaims an inscription in the Red Fort at Delhi. And in the two cities of Delhi and Agra, over a hundred miles apart on the Jumna River in northern India, the Mughals carried out their design for a world of order and beauty.

When the first Mughals arrived from the central Asian steppes in the early sixteenth century – their name is a variant of 'Mongol' – they were merely the latest of a series of invaders stretching back to Indian prehistory: Mughal Delhi was established on or near the ruins of possibly twelve previous cities. But the Mughal invention was to develop two cities together, one controlling the north and one the centre of India, dividing all possible enemies. Thus from the first these strategic cities were court-oriented, and their large populations (Delhi had up to two million people and fifty-two bazaars) were drawn by the court itself: merchants and farmers, scientists, artists and builders.

Nomadic Turks by race, rulers by profession, and Persians by cultural adoption, the Mughals combined these elements into a unified attitude to life. The great emperor, Akbar (1542–1605), even tried to develop a hybrid religion. Though this failed, it was characteristic of the eclectic nature of Mughal civilization.

After the accession of Aurangzeb in 1658, the cities began to lose their vigour: a convinced Muslim, Aurangzeb, disturbed the cultural balance Akbar had so carefully established, and spent his life warring in the Deccan. After him there was little public building, and though Delhi became the capital, its population gradually declined to some 150,000 by the early nineteenth century, when the exhausted Mughals gave way to the British Empire. The twin cities have continued in use, and though the British, like the conquerors before them, built their New Delhi adjacent to the Old, the Mughal town plans have become blurred and the buildings – virtually unchanged and highly evocative – are surrounded by a clutter of more recent houses and bazaars.

What the Mughals tried to achieve is clearest at Fatehpur Sikri a city near Agra, deserted and untouched for almost four hundred years. Built in the late sixteenth century by the emperor Akbar around the shrine of a Muslim saint, it contains the shrine-mosque, palaces for the emperor, his wives, and his nobles, and also an elephant tank and pit for wild animals; there is even a pavement laid out as a gaming-board where the emperor could play *pacheesi* with dancing-girls as movable pawns. The shrine of the saint is surrounded by screens of pure white marble (opposite), cut into delicate Islamic patterns by local Hindu craftsmen. Used throughout palaces, these screens let in air and muted light in a climate of intolerable summer heat.

Delhi and Agra were the seats of power: Delhi has remained so. But as a town Fatehpur Sikri more clearly suggests the spirit of the Mughals, their power and magnificence, their love of order and beauty, their nomadic temperament and their transitoriness. (1)

PERCIVAL SPEAR: *Twilight of the Mughuls: Studies in Late Mughul Delhi.* xi, 270 pp., map. C.U.P., 1951, 18*s*.

The essays of which this book consists are concerned with different aspects of the history of Delhi and the Delhi Territory between 1761 and 1857.

Dr. Spear first analyses the struggle for power which culminated in the establishment of British protection over the Emperor. Shah Alam, he argues, has been wrongly criticized for leaving Allahabad for Delhi: it was really 'the only decision which a man of spirit could make'. He lacked not political ability but material resources. With no jagirs under his direct control he had to depend upon local chiefs who were mere adventurers and was therefore at the mercy of whoever could secure Delhi—the Afghans, the Marathas, or the British.

As the British consolidated their position and as the growth of the utilitarian spirit deadened their respect for tradition they became ever more impatient of the Mughal pretensions. This impatience grew so strong that when the home government ordered in 1844 that the customary presentation of loyal gifts should be continued, the Governor-General not only disobeyed them but also tried to conceal their decision from Bahadur Shah. Dr. Spear accepts Mr. Buckler's view of the legal position of Bahadur Shah at the time of the Mutiny: he had never surrendered his rights; the British therefore had no right to try him as a rebel. The trial, moreover, was a political blunder in that it made men think of him as a martyr.

In their internal administration of the Delhi Territory, Dr. Spear argues, the British were driven by the utilitarian spirit to improve the village institutions out of existence. On the other hand, his analysis of the way in which Charles Trevelyan exposed the corrupt practices of Sir Edward Colebrooke when the latter was Resident at Delhi shows how utilitarians could effect some genuine reforms.

This book, which is gracefully written and produced, is based upon a mass of published and unpublished sources, both official and private. There are, however, a few instances in which the detailed source references are inadequate: for example, 'Bengal Criminal Judicial Consultations' is of little help to the reader who wishes to verify the assertion that at some unspecified date the witnesses at a trial in the Agra district were chained together lest out of fear of the Company's law courts they might run away (p. 244, note 45). Dr. Spear has examined in detail the attitude of the authorities in England to Ram Mohan Roy's mission on behalf of Akbar Shah, when the Court of Directors were hostile and the Board of Control sympathetic. But he has not paid equal attention to subsequent developments. In fact, when Dalhousie proposed that on the death of Bahadur Shah the heir should resign both the title and the palace, the situation was reversed: the Court of Directors opposed Dalhousie's suggestion and the Board of Control supported it.

K. A. BALLHATCHET

BSOAS, e. XVI, s. 203-204, 1954 (HERTFORD)

ASIAN AFFAIRS, c.62 (s.2), s.215, 1975 (LONDON)

obtrusive. There is much in her book about her troubles with Ayahs and other Indian servants, in whose personal affairs she took a great deal of interest, and many of her readers may find this rather boring. But the reviewer, with recollections of his own early days as a hard-up young married officer, must admit that he found all this detail to be the most interesting part of Mrs Candlin's reminiscences.

HUGH DOW

Delhi is Far Away. By John Wiles. London, Paul Elek, 1974. Pp. 164. Illus. £3·95.

Born and bred up to the age of 15 in the foothills of the Himalaya (his earlier trip down *The Grand Trunk Road* was reviewed in this Journal of June 1973), John Wiles travelled from Cape Comorin to Delhi in the first three months of 1973. He travels light and rough; one very practical luxury he permits himself is a 60-watt bulb and adaptor so that he has enough light to read and write. From Madhya Pradesh northwards his "bazaar Hindustani" takes over from the English-speaking South; but he seldom fails to elicit the desired information, partly from pertinacity, but chiefly because he has accepted that "to travel in India means constant involvement, and that really is a part of the charm of the country". Armed with this philosophy, and reinforced by his rucksack and his modest wardrobe, he beats down the cycle-rickshaw wallah at Jaipur from 3 rupees to 12 annas; emulate him if you can, but not to the extent of travelling on the top of the bus in Rajasthan, nor his dietary courage.

His serpentine route started him off at Rameswaram, conveyed him in the luggage rack of a third-class carriage to Madurai (well described), whence he loops back to Cape Comorin (a good initial chapter). Thence on foot and bus – and even the more fragile traveller could risk the southern buses – to Trivandrum, over the Cardamom hills to resume his route to Mysore. He gives most of a good chapter to Bijapur; visits Aurangabad but omits Ajanta and Ellora; has a movingly documented visit to the Fortress of Asirgarh; goes through Wardha but no Gandhian pilgrimage to Sevagram. He visits Bhopal but not Sanchi! Udaipur is only a bus station for an excellent visit to Mt. Abu and Jaisalmer. The Holi celebrations spoil his visit to Jaipur.

As he modestly puts it: "I had filled in a few more blanks in the crossword puzzle that is India." Yes indeed; add the Jain community (what a pity he missed Sravana Belgola through a stomach upset!); Marwari merchants in Indore; State lotteries; vasectomy; the grain harvest on the road to Dewas (where the lesser fauna at the serai strain even his enthusiasm for Indian hospitality to breaking point); opium; rat worship; and then to Bikaner. By the time we reach Delhi we are sorry to bid him farewell; which is one mark of a good book. The photographs, his own, are excellent; an index would help.

JOHN CHIDELL

Mainsprings of Indian and Pakistani Foreign Policies. By S. M. Burke. Minneapolis, Minnesota University Press; London, Oxford University Press, 1974. Pp. 247. Notes. Bibliog. Index. £7·75.

Mr Burke's earlier book, *Pakistan's Foreign Policy*, which was a factual analysis of the fluctuating features of that policy up to 1970, was reviewed in the Journal of October 1973. Its present successor looks rather at the ideologies behind the policies of India and Pakistan and is more general in its scope. In Part I (pp. 1–109) Mr Burke develops his theme that these policies are explicable in terms of Islamic and Hindu thought, of the communal clash in British India, and of the circumstances of partition in 1947. Thus, as Islam is

perience to judge; on the other, to be invalidated as judges by being contributors to the sorry pass that is alleged.

On one point only—his picture of that possibly insufficient, certainly much-harried Governor, Sir Shenton Thomas—would I say Mr. Morrison could be accused in detail of overstating his criticism to the point of injustice.

On the other side, a valuable feature of the book is its tribute to one of the few unquestionably adequate figures in the general scene—Robert Scott, of the Ministry of Information, and latterly of Singapore's War Council.

Those two immediate points must suffice for this short notice. I hope in the next issue of the Journal to have the opportunity after reflection of dealing more precisely with the book and the events which it details. Meanwhile let it be said that, whatever its wider value, *Malayan Postscript* accurately represents a local reaction to the unfolding of spectacular disaster.

L. P. E-S.

DELHI

Three Persian Magazines from Delhi.

1. *Jahān-e-Āzād*. Fortnightly. Vol. II, No. 4, August 7, 1942. Delhi. 4 annas.
2. *Tāj Mahal*. Monthly. Vol. I, No. 2, July, 1942. Delhi. 4 annas.
3. *Shēpur*. Monthly. Vol. I, No. 12, July, 1942. Bombay. 8 annas.

A comparison of these three magazines enables us to obtain a general view of India's ideas on propaganda for Iran. *Jahān-e-Āzād*, mentioned before in these pages, shows in this number some slight improvement in printing and production; notably a few illustrations in colour have been introduced, and there is a better choice of photographs. On the whole the propaganda value of the contents is higher, but there is still an almost complete absence of anything of Oriental interest, which is limited, in fact, to an eyewitness account of affairs in Meshed; an article, with photographs, about Delhi; and a photograph of Bombay. The English-Persian feature is repeated, dealing this time with "Lowland Britain"; a number of idiomatic sentences are also included. Perhaps the most interesting items are a serialized translation of "The Tempest" by M. Mallāk Behbehāni and the first part of a description of a pre-war journey from Iran to England. There is also a translation of a story by Ethel Vance.

Tāj Mahal, produced in the same style by the same printers, is decidedly more Oriental in appeal. Its contents are more literary, and it reminds one rather of the Tehran magazine *Mehr*. One might mention as typical, articles on Cairo, the fruit industry in India, the Sāmānid poet Daghighi, Kemal Ataturk, and Italy (from the cultural aspect). One gets the impression that the reproduction of the illustrations is slightly better than in its colleague, but they are few, and altogether the standard is hardly up to the tastes of the intellectual minority to whom it is evidently intended to appeal.

Shēpur, on the other hand, is unashamedly directed at the majority, and as a result it is far more successful than either of the other two. The printing is by the Times of India Press, and, though it could no doubt be improved upon, it is as good as anything that its readers are likely to see in their own language. The tone of the magazine is set by the blonde on the brightly coloured cover, and inside there is a well-mixed variety of articles and pictures ranging from U.S.A. aircraft carriers and the port of Basra to film stars and hints on fashion and make-up. There are several colour plates and even a colour supplement for the modern Iranian college boy to stick up on his wall! Altogether an admirable example of British propaganda forgetting its manners once in a while and getting away with it.

E-L. P. S.

Asian Affairs, c. 30 (S.1), p. 125, 1943 (German)

Asian Affairs. CLX (S.II). S.176-177 1964 Germany

The March on Delhi. By A. J. Barker. London, Faber, 1963. Pp. 302. Illus. Sketch maps. Bibliog. Index. 42s.

In February 1944 Lieutenant-General Mutaguchi, C.-in-C. 15th Japanese Army in Burma, declared: "The Army has now reached the state of invincibility; and the day when the Rising Sun will proclaim our definite victory in India is not far off." Even today, writing the Foreword in *The March on Delhi*, the general still feels that victory was within his grasp.

Readers unacquainted with the campaigns in South-east Asia will find this hard to believe; for nearer home the Axis armies were on the defensive on all fronts. The Russians were advancing, the Allies stood at the gates of Rome, and the invasion of Normandy was imminent; the corner had been rounded, and it would be Japan's turn next. In South-east Asia, where the scene of this book is set, it did not look like that.

The Japanese held some good cards in Burma. There was unrest in India, where the Congress Party opposed the war; and there were acute shortages of many commodities including the most basic—food. The soldiers in the "Forgotten Army", as the XIVth was often called, had grounds for grievance. There were difficulties and friction "backstage in S.E.A.C.". The author evaluates these influences in his early chapters. He also tells us of the terrain over which the battles were fought and he gives a chapter assessing the Japanese soldiery. He shows how Mutaguchi's hypothesis was tenable.

Mutaguchi's plan was to attack the XIVth Army and annihilate it. It was regarded—perhaps rightly—as the main field-army of India, and its defeat would bring about a revolution in India and the collapse of China thereafter. Then the march on Delhi would be feasible.

The Japanese attack was launched in March 1944, northwards up the Tiddim Road and westwards across the Chindwin; and some of the fiercest fighting of the war took place round Kohima and Imphal. The utmost gallantry was displayed by the troops on both sides; and the Japanese offensive was only halted by the doggedness of the XIVth Army and the vigour and resourcefulness of those behind, who supported it over vast tracts of difficult terrain. Thereafter the Japanese ascendancy was broken.

Such is the gist of the tale that Lieutenant-Colonel Barker has to tell: and he tells it well. As a regular British officer he makes no technical "howlers"; he quotes innumerable sources, both human and documentary; and because he was there himself he gives the story an authentic ring. The maps are sufficient, the photographs interesting; and the index and biographical notes are good. Those who marched with the "Forgotten Army" will approve this book; those who, like your reviewer, served in more salubrious climates, will be the better for reading it.

M. C. A. Henniker.

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Kaye, George Rusby: *The astronomical observatories of Jai Singh.*
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Kaye, George Rusby: *A guide to the old observatories at Delhi; Jaipur; Ujjain; Benares.*
Calcutta 1920. 106 pp. 15 pls. 215

Delhi (26-32)

تحفة النظار

فی

غرائب الامصار وعجائب الاسفار

سیاحتنامهٔ ابن بطوطه

مترجمی

داماد حضرت شهریاری

محمد شریف

جلد ثانی

Edebiyat Fakültesi
Tarih Semineri
0,621

Edebiyat Fakültesi
Ayniyat Demirbaş No 23401
Ayniyat Mahdus No
Kayıt Tarihi
Fatih 2/2 Kütüp

مطبعهٔ عامره — استانبول

١٣٣٣ — ١٣٣٥

Türkiye Diyanet Vakfı
910.4
EA T.

(هند) ده امرایه (ملك) نامی ویریلور . دیار مصر وسائره‌ده امیر دینلان ذواته (هند) ده (ملك) تسمیه قلنور . نزد پادشاهیده قدر ومنزلتی عالی اولان شیخ (ظهیرالدین زنجانی) دخی بزی استقبال ایتدی .

بعده (مسعود آباد) دن حرکتله (فتح باء معقوده وفتح لام) ایله (پالم) نام قریه قرینه ایندك . بوقریه سلطانك ندماسندن ونزدنده حسن نظر تامه مظهر اولان ذواتدن سید شریف (ناصرالدین مطهر اوهری) نکدر . ایرتسی کونی (هند) بلادینك مرکزی اولان پای‌تخت سلطنت (کسردال مهمله وسکون هاء وکسرلام) ایله (دهلی) یه مواصلت ایلدك که جسیم وشهرت وشانی عظیم بربلده‌در . حسن و حصانتی جامع واطرافنده‌کی سورك بلاد جهانده مثلنی بولمق ممتنعدر . (دهلی) بلاد هندك ، بلکه‌ده مشرقده کائن بالجمله مدن اسلامیه‌نك اعظمیدر .

(دهلی) نك وصفی

(دهلی) بلده‌سنك وسعت وساحه‌سی کیرونفوسی کثیردر؛ الیوم یکدیکرینه مجاور ومتصل درت بلده‌دن مرکبدر .

بوبلده‌لردن برنجیسی (دهلی) اسمیله بنام اوله‌رق قدیمدر . کفارك اثر بناسیدر . تاریخ فتحی بش یوز سکسان درت سنه‌سیدر .

ایکنجیسی (کسرسین مهمله وراء وآرالرنده یاء مد) ایله (سیری) نامنده اوله‌رق (دارالخلافه) دخی دنیلور . خلیفهٔ عباسی (مستنصر) ك حفیدی (غیاث‌الدین) کلدیکی زمان ، سلطان اکا ویرمشدر . آتی‌الذکر سلطان (علاءالدین) ایله مخدومی (قطب‌الدین) اوراده اقامت ایدرلر ایدی .

اوچنجیسی درکاهنه عزیمت ایتدیکمز پادشاه (هند) ك پدری اولان بانیسی سلطان (تغلق) ك اسمنه نسبتله (تغلق آباد) یاد اولنور . مومی‌الیه برکون سلطان (قطب‌الدین) ك حضورنده آیاقده بولندیغی صره‌ده اکا (یاخوندعالم! بوراده برشهر تأسیس ایتسه‌ك ، مناسب اولور .) دیمسی اوزرینه

Delhi 108-110

تحفة النظار

في

غرائب الامصار وعجائب الاسفار

سياحتنامهٔ ابن بطوطه

مترجمی

داماد حضرت شهریاری

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D/621

Ecole Nationale Supérieure
2240/
2/2

مطبعهٔ عامره — استانبول

۱۳۳۳—۱۳۳۵

Türkiye Diyanet Vakfı
310.4
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(ملك تجار) لك اوغلنی قتل ایتمسی

ملك تجارك اوغلی ساده رو بر شاب صغیر اولوب آتیاً ذکر ایدهجکمز اوزره ، (عین‌الملك)لك مخالفت وقیامی وسلطان ایله مقاتلهسی وقوع بولدقده ، عاصیٔ مذکور ملك تجار زادهیی آلدی واوده جبراً وقهراً زمرهٔعصاة میانسنه بولندی . (عین‌الملك) منهزم اولهرق رفقاسیله طوتیلدیغی زمان ، ملك تجار زاده ایله قطب الملك زاده دخی برابر بولندی . سلطانك امریله بونلر الرندن برتخته یه باغلانهرق ، وفات ایدنجه یه قدر ابناء ملوك طرفندن اوزرلرینه وق آتیلدی . مزبورلر تسلیم روح ایلدکده ، حاجب (امیرعلی تبریزی) قاضیٔ قضاة (کمال‌الدین)ه خطاباً : (بوکنجك قتلی واجب دکل ایدی .) دیدی . سلطان بوسوزی ایشیدنجه ، (نیچون وفاتندن‌اول بونی سویلمدك؟) دیوب ایکی یوز قدر قامچی اوردیردقدن صوکره ، محبسه القا وجمیع مالنی جلاد باشیسه اعطا ایلدی. ایرتسی کونی امیر (علی) نك البسه‌سنی اکتسا ایله قلنسوه‌سنی باشنه کیدش وآتنه بینمش اولدیغی حالده جلاد باشیسنی کوردیکده حاجب (امیرعلی) ظن ایتدم، حاجب موی‌الیه آیلرجه محبسده قالدقدن صوکره ، سلطان اطلاق ایله مأموریت سابقه‌سنه اعاده ایتدی. بعده ایکنجی دفعه غضب ایدهرك ، (خراسان) ه نفی ایلدی . (امیرعلی) (هرات) ده استقرار و اوردن سلطانه استعطافنامه تسییار ایلمسیله سلطان بوعریضه‌نك ظهرینه (اکرباز آمدی باز آی) یعنی (اکر توبه ایتدك ایسه کیرو کل) دیو جواب یازدی . (علی حیدری) ده تزد سلطانیه عودت ایتدی .

خطیب خطبانی اولنجه یه قدر ضرب ایتدیرمسی

سلطان (دهلی) خطیب خطباسنی اثنای سفرده جواهر خزینه‌سنه نظارته مأمور ایلدی . اتفاقا کیجه‌لین کافر خرسزلر کلوب اشبو خزینه‌یه هجوم ایله برقسمنی آلدیلر ؛ کوتوردیلر بوسببه مبنی سلطان خطیبی وفات ایدنجه یه قدر ضرب ایتدیردی . رحمه‌الله تعالی

TRAVELS IN THE MOGUL EMPIRE AD 1656-1668

BY

François Bernier

TRANSLATED, ON THE BASIS OF IRVING BROCK'S VERSION AND ANNOTATED BY

ARCHIBALD CONSTABLE

SECOND EDITION REVISED BY

VINCENT A. SMITH

— Delhi

ORIENTAL REPRINT

LETTER

TO MONSIEUR DE LA MOTHE LE VAYER

Written at Dehli the first of July 1663.

Containing a description of Dehli and Agra, the Capital Cities of the Empire of the Great Mogol, together with various details illustrative of the Court Life and the Civilisation of the Mogols and the People of the Indies.

MONSIEUR,

I know that your[1] first inquiries on my return to *France* will be respecting the capital cities of this empire. You will be anxious to learn if *Dehli* and *Agra* rival

[1] François de la Mothe le Vayer, 1588-1672, was a very voluminous and able writer on ethnological, geographical, and historical subjects. He succeeded his father Félix, who died on the 25th September 1625, in a parliamentary office, but soon abandoned law for letters. Bernier was one of his most intimate friends, and when he came to see him as he lay on his death-bed, almost his last utterance was the greeting, 'Eh bien! quelles nouvelles avez-vous du grand Mogol?' (Well! what news have you of the Great Mogul?)

s. 230 – 285 arasindadir.

Türkiye Diyanet Vakfı
Kütüphanesi
Yazma Eserler Koleksiyonu

Indian Gods, Sages, and Cities

BY

DIA 15?
Towards
Delhi

REV. C. CESARY

Delhi - 134-137

Türkiye Diyanet Vakfı
İslâm [illegible] Kütüphanesi

Yazma: 8599
Basma: 294.5
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MITTAL PUBLICATIONS
DELHI - 110035 (INDIA)

Delhi, which have a better aspect, and possess better private houses and shops. But of late Agra is become the central point of the different Rajputana State Railways, hence great deal of goods and merchandize are carried to and from Agra; and many new buildings are being raised in connection with the Railway.

From Agra I went to Delhi which is 139 miles south west of Agra. *Delhi* was the name of some ancient ruler of that place. Another name of Delhi is *Indraprestha* or *Inderput*. The Mussalman name of it is *Shajahanabad*, because the modern city of Delhi was founded by the Emperor Shah Jahan in 1631. Delhi has a circumference of about 7 miles, it is protected by ramparts, bastions, and is entered by 11 gates respectively called, Cashmeer gate, Lahore gate, Delhi gate, Ajmir gate, &c., while the vestiges of ancient Delhi on the east bank of the river *Jumna*, consisting of ruins, tombs, gardens, serais, and palaces, cover an area of about 30 miles in circumference, and present a remarkable scene of desolation. Something like ancient Rome which in the time of Augustus comprised an immense area of land and contained over three millions of inhabitants, and now lies alongside the modern city of Rome intermixed with fallen and dilapidated buildings and monuments, amongst these lie prostrate even the golden palaces of the Caesars, upon which cabbages now grow.

Delhi is situated upon a slope and has some nice promenades about it. Many of the principal streets of Delhi are large and ornamental, and especially that one of Chandni Chouk which is intersected by an aqueduct and where there are some neat looking houses and shops. The Palace of the Mogul Emperors was within Fort on raised ground, the apartments of which were formerly all inlaid with precious stones—but now they have only the colour of those stones, they having been extracted by the English soldiers. Notwithstanding this they present a beautiful aspect to the spectator. All the rooms of the Palace are situated in one range distributed as follows, on the north side were the apartments for the Emperor and his courtiers, those on the opposite or to the south side for the females; a veranda extends all along these apartments; which is said to have been surrounded by purdas.

Towards the north of the Emperor's apartments there is a small mosque which resembles a Christian private oratery made entirely

of superfine white marble, exquisitely finished. Hard by there is the Sheesh Mahal or crystal rooms similar to that of Agra which were intended for a summer house. While the writer was inside of that mirror room his person was reflected by each of its numerous mirrors.

When you have seen the above and are proceeding towards the gate, you come across a beautiful spacious court-house called *Adalat*, the roof of which is supported by fine pillars, the pavement beset with mosaic work, while the roof was inlaid with precious stones in various designs. In the centre of the hall is the so-called *peacock-throne* which was inlaid with the most precious stones representing a peacock, bird of paradise, fruits, flowers, &c., very attractive and elegant indeed. Leaving the court you come to another beautiful two-storied building called *Nowat-khana* or the musicians house. Between all these buildings there used to be canals, gardens, &c., which are now filled up.

Besides the above Delhi possesses a very fine and spacious musjid called *Jumma Musjid*, which they say was built by Shah Jahan in 1620, at the cost of ten lacs of Rs. or 100,000 sterling; its erection took 10 years. It is of an oblong form, 201 feet in length and 120 feet broad, and surrounded by three superb cupolas of white marble. This Musjid is situated on a small rocky eminence, overlooking the city. The court, a square of 450 feet, is paved with red sand stone, and is entered on each of the three sides by a handsome sand-stone gateway, approached by a magnificent flight of steps. In the centre of the quadrangle is a marble reservoir for water.

There is also a very splendid garden near the Railway station called the *Queen's Garden* containing a small Menagerie, where among other plants I admired especially large size roses. As also a fine extensive building wherein the Durbar is generally held by the Viceroy.

In the old city about 13 miles distant among the ruins is the famous *Kutab-minar*. This is a very lofty column or monument built by an Emperor of that name of the Afgan or Pathan dynasty. The celebrity of this monument consists in its height and peculiar style of architecture, only to be appreciated by scientists. This column is divided into five stories by heavy balconies; its

Frontispiece

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BAHADUR SHAH II
(as a young man)

BAHADUR SHAH-II
AND
THE WAR OF 1857 IN DELHI
WITH
ITS UNFORGETTABLE SCENES

Delhi

Delhi in disissi
1857 Sawaspi

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by
MAHDI HUSAIN M.A. Ph.D. (London)
D. Lit. (SORBONNE, PARIS)

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W-112, Greater Kailash-1,
NEW DELHI-110048

fierce rays of the sun. Thrice were the streets cleared, but when the soldiers tried to force the houses, the enemy returned from every lane and renewed their murderous fire. "The mass then got into the Sabzi Mandi and gardens on our right and made repeated attacks on the rear of Hindu Rao's house and on the mound. Our fellows followed them three times into the Sabzi Mandi, but they got into houses and closed the doors on themselves; and when our troops withdrew, came out again and fired away." Through the whole of the hot tropical day did the battle rage, and it was not until evening had closed that the enemy returned into the city having lost over a thousand men'.[1]

The battle ended in British victory, and Sabzi Mandi was now in their possession; and they fortified it so well connecting it by a line of breastworks and picquets with the Ridge that further attacks by the Royal Army on the rear of the British Camp were rendered impossible.

The following day (24th June) General Chamberlain, commander of the British siege train in the Panjab, arrived at the Ridge to fill the post of Adjutant-General of the British Army. And his arrival was followed by that of the reinforcements from the Panjab. About the same time (1st and 2nd July) reinforcements also came to the Royal Army.

[1] *Idem*, p. 95.

CHAPTER VIII

UNABLE TO DRIVE THE ENGLISH FROM THE RIDGE

(2nd July-25th August 1857)

The given period (2nd July-25th August) presents a momentous scene in the drama of the war of 1857 in which the most important actor is General Bakht Khan. Bakht Khan or Bakhtawar Khan being his sobriquet, his name was Muhammad Bakhsh, his father's name being Abdullah Khan. He hailed from Sultanpur[1] and had sprung on the paternal side from the Rohila stock of Ghulam Qadir Rohila and on the maternal side from the Oudh family of Nawab Shujau'd-Dawla[2]. Jiwan Lal reports his descent twice over. The first report says: 'The General pointed out that he was the descendant of the same family as the King of Dehli and asked the King to satisfy himself that this was true'.[3] The second report says, 'Bakht Khan represented that he was a native of Sultanpur in Lakhnao and related to the royal family of Oude and requested that the truth of his statements might be inquired into'.[4] Regarding his antecedents only this much is

[1] Sultanpur—a town in Oudh 34 miles south of Ajodhya was the scene of an outbreak of revolt caused by the 13th Bengal irregular cavalry on Tuesday morning, 9th June 1857 (Ball, C.—H. I. M., I, p. 247)

[2] Najmul Ghani—*Akhbaru's Sanadid* II, 35; *Ajkal*, Dehli; August 1957, pp. 97-102.

[3] and [4] Metcalfe—T. N. N., pp. 134, 146. Without mentioning his authority Cooper says, 'Bakht Khan came from a family of Hindu extraction but was converted under temptation of territorial acquisition'. (Cooper—*Crisis in the Punjab*, p. 201). This is not correct.

HISTORY OF INDIA

(IN 9 VOLUMES)

EDITED BY

A.V. WILLIAMS JACKSON

Delhi-174-202

VOL-V

THE MOHAMMEDAN PERIOD AS DESCRIBED BY ITS OWN HISTORIANS

Dift Hsn Taraqu Nebi

Selected from the works of Henry Miers Elliot

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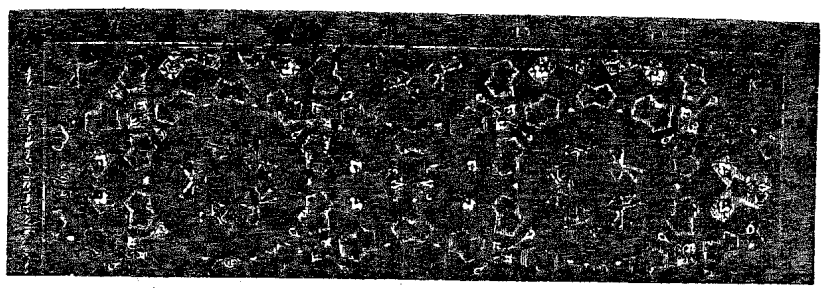
ASIAN EDUCATIONAL SERVICES
NEW DELHI, 1987



AN INDIAN DECORATIVE DESIGN.

CHAPTER IX

TIMUR'S ACCOUNT OF HIS INVASION OF INDIA AND SACK OF DELHI

1398-1399 A. D.

AFTER his victorious sweep over Persia and Mesopotamia to Asia Minor on the west and his occupation of Afghanistan on the south, Timur Lang, or Tamerlane, the great conqueror, turned his attention to India as the next country in which to wage a holy war and from which to carry away rich spoils sanctified by religion. China also had attracted his eye, so that his mind wavered for a moment as to which country he should invade, but an omen from the Koran settled his decision, and he determined to make the expedition against Hindustan. We have a somewhat detailed account of his campaign recorded in autobiographic memoirs which he caused to be written down, and a translation of these, made from the Turkish language into Persian two centuries after his death, serves as a valuable record of the great conqueror's exploits,

which were inspired also by a pious zeal for the renown of having been a Champion of the Faith of Mohammed. Excerpts from the rendering by Chapman and Dowson in Elliot's collection are here given.

'About the year 800 A. H. (1398 A. D.), there arose in my heart the desire to lead an expedition against the infidels and to become a Champion of the Faith, for it had reached my ears that the slayer of infidels is a Champion and that, if he is slain, he becomes a martyr. It was for this reason that I formed my resolution, but I was undetermined in my mind whether I should direct my expedition against the infidels of China or against the infidels and polytheists of India. In this matter I sought an omen from the Koran, and the verse to which I opened was this: "O Prophet, make war upon infidels and unbelievers, and treat them with severity."

My chief officers told me that the inhabitants of Hindustan were infidels and unbelievers. In obedience to the mandate of Almighty God, I determined to make an expedition against them, and I issued orders to the amirs of mature years and to the leaders in war to assemble in my presence, and when they had come together, I questioned the assembly as to whether I should invade Hindustan or China, and said to them: "By the command of God and of His Prophet I needs must make war upon these infidels and polytheists." Throwing themselves upon their knees, they all wished me good fortune. I then asked the warrior chieftains whether I should direct my expedition against the

HISTORY OF INDIA

(IN 9 VOLUMES)

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VOL-II

FROM THE SIXTH CENTURY B.C TO THE MOHAMMEDAN CONQUEST INCLUDING THE INVASION OF ALEXANDER THE GREAT

Vincent A. Smith

954.09
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ASIAN EDUCATIONAL SERVICES
NEW DELHI, 1987

IV—DELHI, KANAUJ, AJMIR, AND GWALIOR

Europeans are so accustomed to associate the name of Delhi with the sovereignty of India that they do not easily realize the fact that Delhi is among the most modern of the great Indian cities. Vague legends, it is true, irradiate the lands along the bank of the Jumna near the village of Indarpat with the traditional glories of the prehistoric Indraprastha, and these stories may or may not have some substantial basis. But, as an historical city, Delhi dates only from the middle of the eleventh century, when Anangapala, a Rajput chief of the Tomara clan, built the Red Fort, where the Kutb mosque now stands, and founded a town. The celebrated iron pillar on which the eulogy of Chandragupta Vikramaditya is incised, was removed by him from its original position, probably Mathura, and set up in 1052 A.D. as an adjunct to a group of temples,

MUSLIM WORLD

ISLAM BREAKS FRESH GROUND

Delhi

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

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TARA CHARAN RASTOGI

ASHISH PUBLISHING HOUSE
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Zakir Husain Institute of Islamic Studies (Jamia Milla Islamia, New Delhi)

The institute, named after the late President of Republic of India Zakir Husain Marhoom, has been rendering valuable services to Islam in particular, and India in general. Headed by Dr Zia ul-Hasan Farooqi, the institute has gained further momentum. The two Quarter lies Islam and Modern Age (English) and Islam Aur 'Asr-e-Zadid (Urdu), edited by Dr Ziaul-Hasan Farooqi project articles on all the religions, and thus bridge over religious gulfs so as to making Islam contribute in a big way towards secular structure of India, evolved over the centuries and explicitly included in the Constitution of Indian Republic.

Islam Aur Asr-e-Jadid, July 1984, contains leading articles written by Dr. Farooqi from time to time. The first editor was Marhoom 'Abid Sahib (1896—1978) who played a leading role in raising Jamia Millia Islamia to what it has become today ; his articles, writings and compilations run into several volumes. Abid Husain held that "true service to the

15. pp. 92-110, A.H.A. Nadwi : Religion and Civilization Lucknow, 1975.
16. Modern Trends in Islam, p. 60.

divisive forces have worked into the hearts of the people. irst and foremost aim of Islam to forge such a relation en God and the individual, which may be entirely nted by any temptation and mental reservations. His re is well-embracing ; it is imperative to point out that fercy too is universal. His boundless Mercy includes the element of love which so gets reflected in man's heart ie is weaned away from all thoughts other than God's. he foundation of purity of the heart and sincerity alone amic regime and society can be ushered in. . . . Of late has been a good deal of zeal and enthusiasm for ushering mic rule in Pakistan and Iran. If looked into critically onderously the concept proves to be quite shallow. Fear their mouths shut but the people as a matter of fact no enchantment with the interpretations given and dology adopted. . . . Islam is no political movement and ntre is no State. Islam is a religion and religion zeros reforming man. It is most unfortunate that in many m societies politics which forms only a relative aspect religion is being rendered into a religious doctrine. . . .

In our opinion, sloganizing Islam "in political-war mongering" goes counter to the spirit of Islam ; those going along their mistaken path-trekking are in fact doing disservice to Islam. Farooqi focuses upon the centuries of stagnation, narrow-sightedness, and fanaticism that have bogged down Islam since it lost its pristine glory. He has every praise for the late Maulana Maudoodi's learnings and his contribution to Islamic Literature ; but, in the opinion of Farooqi Sahib, the Maulana paid more attention to his organisation 'Jama 'At-e Islami than striving for the revival of Islamic values and moulding the Government of Pakistan to introducing Islamic pattern in social life of the country. In an editorial Islami Fundamentalism (Oct. 1980 Islam Aur 'Asr-e-Zadid), he has brought to light the concept of 'Fundamentalism'. The Christians of the West in general and those of America in particular came forward in defence of the Bible and the Biblical doctrines against the rising tide of scepticism and loss of faith in the 'revealed Book'. In the course of time the intelligentisia levelled such Christians Divines as Fundamentalists, meaning or implying obscurantism ; for these persons that is obscurantists

the present-day situation and continue appraising the Islamic thoughts for forging ahead. The second writing entitled Islami Bedari (Islamic Awakening) is quite thought-provoking. Islamic Resurgence, Islamic Reawakening, Islamic Alliance and a number of other such catch-phrases are gaining currency. The West views with concern. According to Dr. Farooqi, Islamic Renaissance, in quality and in totality, "consists in the fact that the Islamic countries of Asia and Africa seem determined on throwing off the yoke of European Imperialism and supremacy ; and they are envisaging consolidation and stabilization of Islamic way of life because Islam over the centuries has exercised a deep impact on their languages and literatures, history and culture, morality and ethical values. . . . Consequent on the termination of the World War II the problems confronting the Islamic countries have further deepened because from political viewpoint these countries are now the masters of their own destiny. . . . Our observation is that wherever a particular variety of state has been described as Islamic, of course of the conception of that particular country, instability and unrest alone has raised its ugly head ;

DELHI (136-139)

تاريخ الإسلام في الهند

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الدكتور عبد المنعم النمر

المؤسسة الجامعية للدراسات والنشر والتوزيع

ألا يقرب النساء ، ولا يغير ملابسه حتى ينتصر وينتقم ويغسل ما لحقه من عار .

وفي سنة 588 هـ 1192 م كون جيشا عظيما وسار به إلى الهند ، وتقابل الجيشان في نفس الموقع الذي انهزم فيه من قبل على نهر « سرستي » ، وقد كتب له ملك أجمير يهدده وينذره بالمصير الذي لقيه من قبل ، فخادعه شهاب الدين ، ثم انقض عليه وأعمل في جيشه القتل حتى انهزم ، وتمكن المسلمون من أسر الملك ، وصعد شهاب الدين إلى الحصن ، وأخذ ما فيه من الأموال واستولى على البلاد ، ثم ضرب عنق الملك ، وأقام ابنه حاكما مكان أبيه على أن يدفع له الجزيه ، ورجع إلى « غزنه » بعد أن أقام مملوكه قطب الدين أيبك نائبا عنه في البلاد التي خضعت له . .

« فتح دهلي »

وكان قبل رجوعه قد توجه إلى دهلي للاستيلاء عليها ، ولكن ملكها تقدم له بالخضوع والهدايا ، فرأى أن يتركه في مملكته ، ولكن قطب الدين توجه إلى دهلي بعد ذلك ، واستولى عليها وضمها إلى البلاد الإسلامية ، وجعلها عاصمته في الهند ، وكان ذلك سنة 589 هـ 1193 م . .

ومنذ ذلك الوقت احتفظت بمكانتها كعاصمة للدولة الإسلامية ، وإن اتخذ بعض الملوك عاصمة غيرها أحياناً ، لكنها ظلت محتفظة بمركزها بين المدن الهندية الكبرى كمركز للفكر والحكم الإسلامي ، حتى دخلها الانجليز واستولوا عليها ، وزال عنها السلطان الإسلامي

سنة 1274 هـ سنة 1857 م ومع ذلك ظلت محتفظة بمكانتها الفكرية الإسلامية للآن(1) .

وقد قام قطب الدين بتوسيع رقعة الدولة الإسلامية في الهند بنفسه أحياناً ، وبواسطة بعض القواد الشجعان أحياناً أخرى ، وذلك مثل اختيار الدين محمد بن بختيار الخلجي الذي اتجه شرقاً بجيشه ، فاستولى على بيهار وأنزل بالبوذية فيها ضربة لم تقم لها قائمة بعدها ، واتجه شرقاً يفتح البلاد ويدعم هيبة الحكم الاسلامي فيها ، وينشىء المدارس والمساجد حتى وصل إلى البنكال ، وصار حاكماً لها(2) ، بينما كان شهاب الدين يأتي أحياناً ليقود جيشه في الهند إلى فتوحات وانتصارات يوسع بها رقعة المملكة ، ويوطد ملكه ويغنم الغنائم الكثيرة ، ويرجع إلى غزنه .

ففي سنة 589 هـ 1193 م توجه بجيشه إلى « قنوج » واستولى عليها وغنم منها الغنائم الكثيرة ، ثم علم أن ملك « بنارس » يستعد لحرب المسلمين ، وكان واسع الملك قوياً معتداً بقوته ، معه سبعمائة فيل وعدة

(1) بنيت دهلى في عهد أحد الملوك الهنود واسمه « وادبته » الراجبوتي سنة 307 هـ 918 م وسميت دهلى لأن أرضها كانت لينة غير متماسكة لأن « دهول » في اللغة الهندية معناه التراب الغير المتماسك . وقد جاء بعد هذا الملك عدة ملوك تداولوا عليها حتى سقطت في يد قطب الدين أيبك وصارت عاصمة الدولة الاسلامية سنة 589 هـ 1193 م . . اهـ فرشته جـ1 باختصار . والنطق القديم لها هو «دهلي» . ولكن الانجليز حرفوه الى « دلهى » فصارت تنطق بهذا أيضاً ونحن لم نلتزم واحدا منهما فتارة وتارة . . ويلاحظ أن مكان المدينة تغير على مر الزمن فقد قامت أولا حول المكان الذي يشغله « منار قطب » الآن قريباً من المطار ثم أخذت تزحف نحو الشمال حتى صارت على شاطىء نهر « جمنا » وأقفر مكانها الأصلي . .

(2) المسألة الهندية ص110)

ENCYCLOPAEDIA OF INDIA

Vol. I

P.N. CHOPRA
PRABHA CHOPRA

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No. : 8542-1
Tasnif No. : 954 CHO.E

1988
AGAM PRAKASHAN
DELHI

now Gujarat); own name Mulasankar; educated by a learned pundit, in sacred texts and Sanskrit, till 14; at 13, on occasion of *Sivaratri*, while keeping vigil at night near idol of Siva, saw rats consuming the *prasada* which shocked him and profoundly shook his belief in a deity who could let such things happen; at 18, death of sister and later of a dearly-loved uncle, caused deep contemplation on matters like life, death, the after life, etc.; at 21, quarrelled with his father on issue of getting married and quietly left home, never to return; travelled in many parts of India in quest of knowledge; always associated and held discourses with gurus and *sanyasins*; studied the *Vedas*, *Sastras*, philosophy, etc.; became a *Sanyasin* and took the name of Dayanand Sarasvati; again travelled throughout India; found his mentor in Mathura—a blind scholar, Virajananda, a learned man and grammarian who, from 1860 to 1863, taught him the Hindu scriptures in their original and pure form, exhorting him to rescue Hinduism by disseminating the true Vedic faith and uplifting the country; started on his crusade; to reach everyone, preached in Hindi; held discussions and discourses with learned people of all religions; founded the first Arya Samaj (Noble Society) at Bombay (1875); made Lahore the Society's headquarters; his book (in Hindi) *Satyartha Prakash* (1874) expounded the guiding principles of his doctrine and movement; fearlessly condemned idolatry, *Tantricism*, caste system, polytheism, animal sacrifices meat eating, religious ceremonies and rites, pilgrimages, *shraddha*, child marriage, subjugation of women, etc., opposed to Christianity as many outcaste Hindus were becoming converted to it; started system of *shuddhi* (purification) of all who desired to return to the Hindu fold; a monist but developed a synthesis between *advaita* and *samkhya* adding the three-fold principle of *Purush*, *Prakrit* and God and holding that the soul is a free agent, is separate from God and *moksha* (salvation) is attained by continued well doing; most of his social reforms and organisations were due to Christian and European influence, such as his Arya Tract Society, Young Men's Arya Samaj, Women's Arya Samaj, Vedic Salvation Army, his educational institutions, orphanages, widow's homes and relief homes.

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Delhi (ancient Indraprastha)—Its history goes back to early Aryan times; an important place where evidence of the painted grey ware (pottery) culture, a legacy of the Indus Valley civilization (2500-1700 B.C.) has been found in the sites of the *Mahabharata* war (*c.* 10th century B.C.), one of which was Indraprastha; situated on the right bank of the Yamuna, some 270 m. above sea-level and a place of pilgrimage in 1500 B.C.; was one of the *pa* or *prasths* which the blind king, Dharitarashtra, gave his five nephews, the Pandavas, which they made the capital; when Yudhisthira retired from the world, he gave the kingdom in which Indraprastha was situated to his cousin Yuyutsu, Dharitarashtra's son; 30 princes of Yudhisthra's line succeeded him here, the last being murdered by his minister, Visarvo, whose 14 descendants ruled here for 500 years; Vikramaditya possessed the pl (*c.* 95 B.C.-A.D. 78) but as he made Ujjain his cap Indraprastha lay waste for 8 centuries, Ananga (founder of the Tuar dynasty) rebuilding and peopl 'Dilli' in 1052. Before the invasion of Muhammad Gh Delhi was one of the greatest kingdoms in India and held by Prithvi Raj, the Chauhan prince. In 1 Muhammad Ghuri, with an army of Turks, Afghans Tartars, invaded India, killed Prithvi Raj, plundered

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TWILIGHT OF THE MUGHULS

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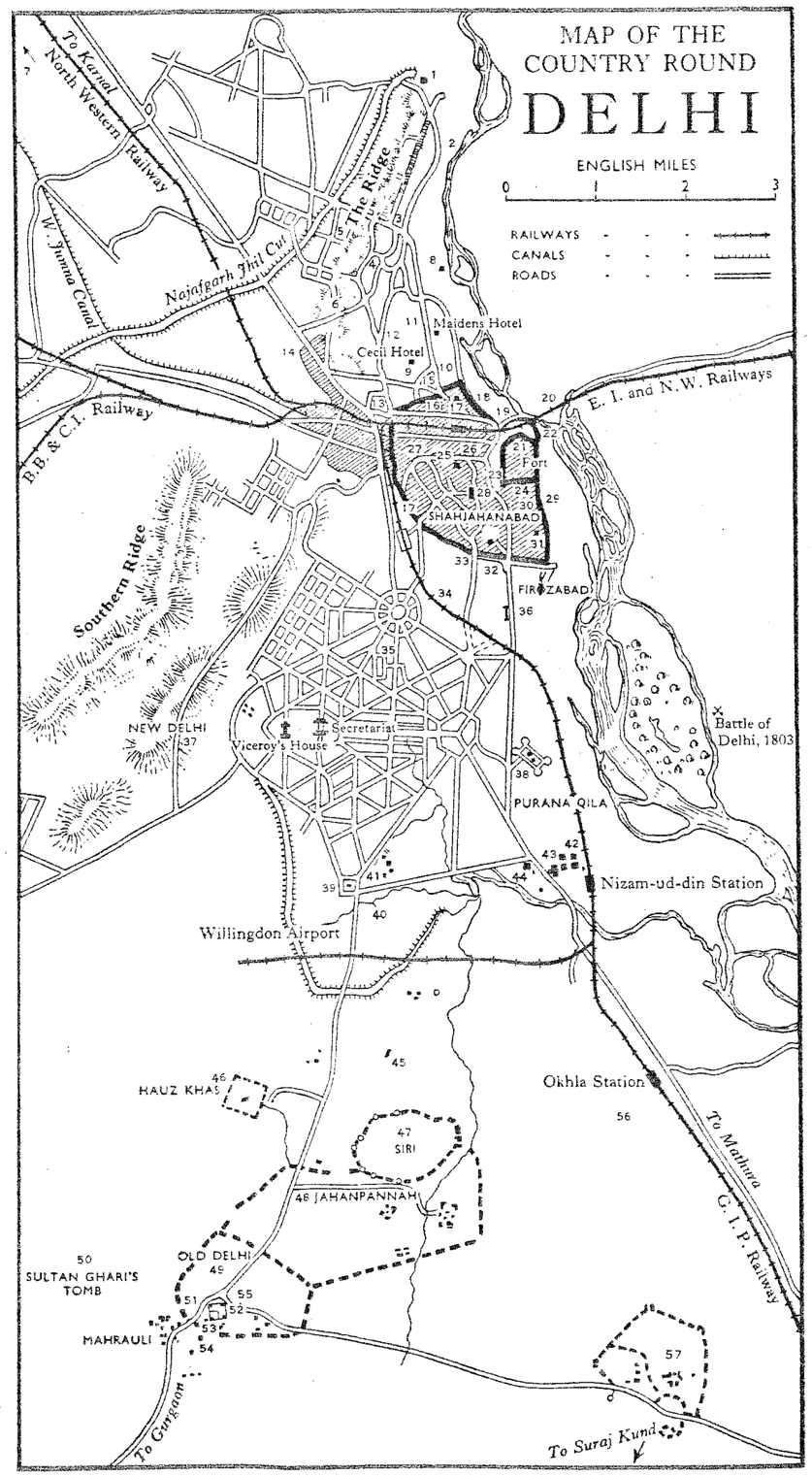
OXFORD NEW YORK DELHI
1980

KEY TO MAP

1. Wazirabad
2. The New Magazine
3. The Khyber Pass
4. Flagstaff Towen
5. Pre-mutiny Cantonments (Delhi University)
6. Hindu Rao's House
7. Badli-ki-Sarai and Shalimar Garden
8. Metcalfe House
9. Ludlow Castle
10. Qudsia Garden
11. Alipur Road
12. Rajpur Road
13. Tis Hazari Garden
14. Roshanara Garden
15. Kashmir Gate
16. Skinner's House (Hindu College)
17. St James's Church
18. The City Magazine
19. Calcutta Gate
20. Bridge of Boats
21. The Fort and Palace
22. Salimgarh
23. Lahore Gate of the Palace
24. Delhi Gate of the Palace
25. Chandni Chowk
26. Begam Samru's Palace
27. Fatehpuri Masjid
28. Jama Masjid
29. Rajghat Gate
30. Daryaganj
31. Zinat-ul-Masajid (Ornament of Mosques)
32. Delhi Gate of the City
33. Turkoman Gate
34. Ice Pits
35. Jantar Mantar
36. Firuzabad
37. British New Delhi
38. Purana Qila
39. Tomb of Safdar Jung
40. Tomb of Mirza Najaf Khan
41. The Lodi Tombs
42. Homayun's Tomb
43. Arab Sarai
44. Nizam-ud-din's enclosure
45. Moth-ki-Masjid
46. Hauz Khas
47. Siri
48. Jahanpannah
49. Old Delhi
50. Sultan Ghari's Tomb
51. Tomb of Adham Khan (Blake's House)
52. Qutab Minar
53. Quwwat-ul-Islam Mosque
54. Dargah of Kh. Qutab-ud-din
55. Metcalfe's 'Dilkusha'
56. Temple of Kalka Devi
57. Tughluqabad



FORTS AND PALACES OF INDIA

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

Delhi (71-100)

15 MAYIS 1991

PRABHAKAR V. BEGDE

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
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5. Forts and Palaces of Delhi

There is no city in India that can compare w it Delhi in the number of its monuments and memories of the past. Delhi, like Rome, was not built in a day. "Here we stand in Delhi city", said Pandit Jawaharlal Nehru, "symbol of old India and the new. It is not the narrow lanes and houses of old Delhi or the wide spaces and rather pretentious buildings of New Delhi that count, but the spirit of this ancient city. For Delhi has been epitome of India's history with its succession of glory and disaster and with its great capacity to absorb many cultures and yet remain itself----We face the good and the bad of India in Delhi city which has been grave of many empires and nursery of a republic. What a tremendous story surrounds us at every step...."[1]

Antiquity of Delhi dates back to the *Mahabharata* period, Indraprastha, the capital of Pandavas, was the earliest of the nine cities of Delhi enumerated by the historians.

Indraprastha was built by King Yudhishthira along the right or western bank of River Jamuna between (the site of the present) Nigambodh Ghat to Kilokri, or Kilu-garhi, which is south of Humayun's tomb. The name of Indraprastha is still prevailent in the form of Indraprat, the citadel of Pandavas. It is also known by the name of *Purana Qila* or the Old Fort.

Indraprastha was one of the five well known *Prasthas* or *Pats* which were demanded by Yudhishthira from Duryodhana as the price of peace between Pāndavas and Kauravas. These five *Pats*, which still exist, were Panipat, Sonipat, Indraprat, Tilpat and Baghpat. The first four of these are situated on the Western back of Jamuna. The term *Prastha* means anything spread out or extended, implying thereby an extensive and populous city. Popular tradition assigns the five *Pats* to the five Pāndava brothers.

The date of occupation of Indraprastha as a capital by Yudhishthira is generally attributed by Western scholars to the latter half of 15th century before Christ. But according to all ancient Indian *Purānas* the Kurukshetra war, between Kauravas and Pāndavas, was fought 36 years before the beginning of the *Kaliyuga* i.e., in the year 3138 before Christ. The coronation of Yudhishthira took place during the same year after the war. We get following important dates from the *Purānas*.

1. Discovery of India, by Pandit Jawaharlal Nehru.

Delhi

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

16 OCAK 2012

C

Chāndnī Chawk

Chāndnī Chawk ("moonlight market," in Urdu/Hindi) is the original name of the Bagdādī octagonal market in Shāhjahānābād (Old Delhi). It is west of the Red Fort, approximately two-thirds of the way between the fort's Lāhawrī Darwāza (Lahore gate) and the Fatḥpūrī Masjid, the mosque of Fatḥpūr Begam (d. 1008/1599), a wife of Mughal emperor Shāh Jahān (r. 1037–68/1628–57). The name Chāndī Chawk was also given to the elaborate gardens just north of Chāndnī Chawk. Jahānārā Begam (d. 1092/1681), Shāh Jahān's eldest daughter, commissioned both the square and the gardens, as well as a caravanserai (Persian *kārvān-sarāy*) and a *ḥammām*. These buildings and gardens were constructed in 1060/1650, following the completion of the Red Fort, which Shāh Jahān formally inaugurated in 1058/1648.

The name Chāndnī Chawk was later applied to the entire length of the street between the Red Fort and the Fatḥpūrī Masjid, a distance of some 1520 yards. Sections of the street originally bore distinct names. The first section, of 480 yards, between the Lahore Gate and Chabūtrā Kūtwālī (the city magistrate's platform), was known as the Urdū Bāzār (camp bazaar), which served the immediate needs of the fort. The next section, the Ashrafī or Jawharī Bāzār (the moneychanger's or jeweller's bazaar), functioned as the financial centre of the long street. Chāndnī Chawk, which originally contained elegant jewellery shops, featured a large pool in the centre, the reflection of the moon in which inspired the name of the market.

In its twenty-first-century incarnation Chāndnī Chawk is a narrow, overcrowded, cacophonous street, typical of the older commercial districts of many Indian cities. For its first two centuries, however, it was an elegant thoroughfare, distinguished by a narrow aqueduct known as the Nahr-i Bihisht ("paradise canal"), which flowed in a stone channel down the middle of the street and was flanked by two rows of shade trees. On either side of this central promenade were avenues for wheeled vehicles and a continuous row of modest two-storey shops with living quarters above, interspersed with occasional palatial *ḥawīlīs* (mansions) of rich merchants and Mughal aristocrats.

الموسوعة العربية, المجلد التاسع, 2004 دمشق. İSAM KTP. 133270

مرت البحرين «دلمون» بمراحل مهمة من التاريخ الإنساني في المشرق العربي القديم، وما المعلومات التي توافرت عن هذه المراحل منذ خمسة آلاف سنة وحتى اليوم إلا دلائل على أهميتها مركزاً تجارياً وحضارياً وثقافياً متميزاً.

علي القيم

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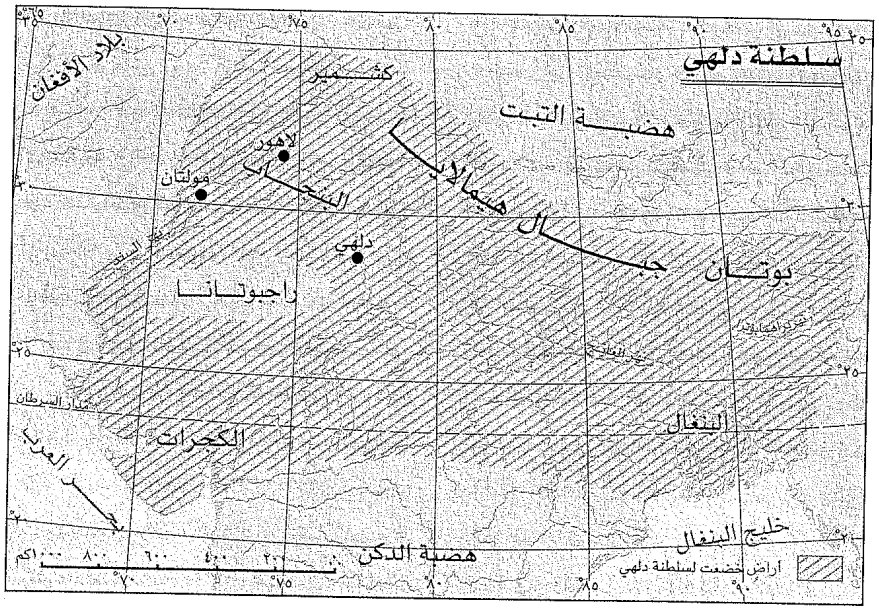
■ دلهي ← نيودلهي

■ دلهي (سلطنة -)

دلهي تسمية لعاصمة الهند كما شاعت إبان الاستعمار الإنكليزي لتلك البلاد، محرفة عن التسمية الأصلية دهلي. أما السلطنة فهي الدولة التي قامت في شمال شبه القارة الهندية واتخذت دلهي عاصمة لها، بعيد انتزاع جيوش الغوريين الأفغانيين دلهي، من حاكمها الهندوكي (٥٩٢هـ/١١٩٥م) وقد تم هذا الفتح على يد قطب الدين أيبك ذي الأصل التركي، قائد جيوش السلطان الغوري شهاب الدين محمد الذي عينه نائباً له في أملاكه الهندية. ولما توفي السلطان (٦٠٢هـ/١٢٠٦م). أعلن أيبك استقلاله في دلهي و حمل لقب سلطان.

تعاقب على حكم السلطنة عدة أسر حاكمة، أولها تلك التي أسسها قطب الدين وعرفت بدولة المماليك لأن مؤسسها كان في الأصل مملوكاً لسيده شهاب الدين - وكان السلاطين الغوريون قد دأبوا على استقدام الرقيق لتجنيدهم من أسواق مدن ما وراء النهر - ووصل أيبك بعد عتقه إلى رتبة قائد الجيوش، كما أضحى ختناً للسلطان، و تابع بعد تسلطنه توسيع أملاكه الهندية شرقاً إلى البنغال و غرباً إلى البنجاب وخَلفه (٦٠٧ هـ/ ١٢١١م) بعد مدة قصيرة حكم فيها أحد أبنائه مملوكه وختنه وقائد جيشه إيلتتمش[ر] الذي بدأت به سلالة مملوكية ثانية. و لما توفي إيلتتمش (٦٣٣هـ/١٢٣٦م) توالى على الحكم بعده عدد من أولاده من بينهم ابنته السلطانة رضية، ثم آل العرش إلى مملوكه و ختنه بلبان (٦٦٤هـ/١٢٦٦م) الذي كان رأساً لسلالة مملوكية ثالثة. و يُعدّ هذا السلطان المملوكي اللامع الثالث بعد كلٍ من قطب الدين أيبك وإيلتتمش، فقد حكم مدة طويلة قضى فيها على الفتن التي قامت في أنحاء السلطنة شرقاً وغرباً، ثم تعهد طرق المواصلات عبر الأدغال، و استغل خبرته الإدارية العالية في إقامة العدل بين الرعية وفي المحافظة على وحدة أراضي السلطنة بالقضاء على محاولات من كان يرغب بالانفصال عنها من حكام المقاطعات. سقطت أسرة بلبان بعد وفاة مؤسسها بثلاث سنوات لعدم كفاية من ورث الحكم بعده.

آل الحكم عقب ذلك إلى أسرة جديدة تعود أصولها إما إلى الترك وإما إلى المغول، هي الأسرة الخلجية وكانت إقامة الخلجيين الطويلة في بلاد الأفغان، جعلتهم يعدون أنفسهم أفغانيين، و كان أمراء منهم أسهموا سابقاً في جيوش الغوريين في فتح أجزاء من الهند، وشغل بعضهم مناصب رفيعة في الدولة وشكلوا قوة سياسة وعسكرية مهمة خلال الأحداث التي جرت عقب وفاة بلبان إلى أن تمكن أكبر أفراد الأسرة - جلال الدين فيروز شاه - من الجلوس على عرش دلهي (٦٨٩هـ/١٢٩٠م) وهو في السبعين من



Andrew Petersen, Dictionary of Islamic Architecture, London 1996, pp. 63-65 . IRCICA KTP.28201.

27 MART 1996

MADDE TAYİNLANDIKTAN SONRA GELİŞ TARİHİ

was derivative of local architecture, thus the mosque of Daulatabad incorporates many of the features of a Hindu temple. However, the architecture of the newly established fortress cities of Bidar, Golconda, Gulbaraga and Bijapur was a distinctive mixture of Indian and Middle Eastern styles. The defensive architecture of the cities was highly sophisticated using concentric planning and bent entrances. Decoration was in the form of coloured tiles imported from Kashan (Iran), and Persian calligraphers were used to decorate the façades of tombs and mosques. The area developed a distinctive bulbous dome form with petals around the base (or drum) and heavy tiered finials rising from a moulded lotus-shaped apex. Other distinctive architectural features are the use of huge decorative battlements and complex stucco forms. The standard tomb form was a domed square with engaged towers or minar at each corner the finest example of which is the Gol Gumbaz at Bijapur.

See also: Bijapur, Char Minar, Firuzabad (India), Gol Gumbaz (India), Hyderabad.

Further reading:

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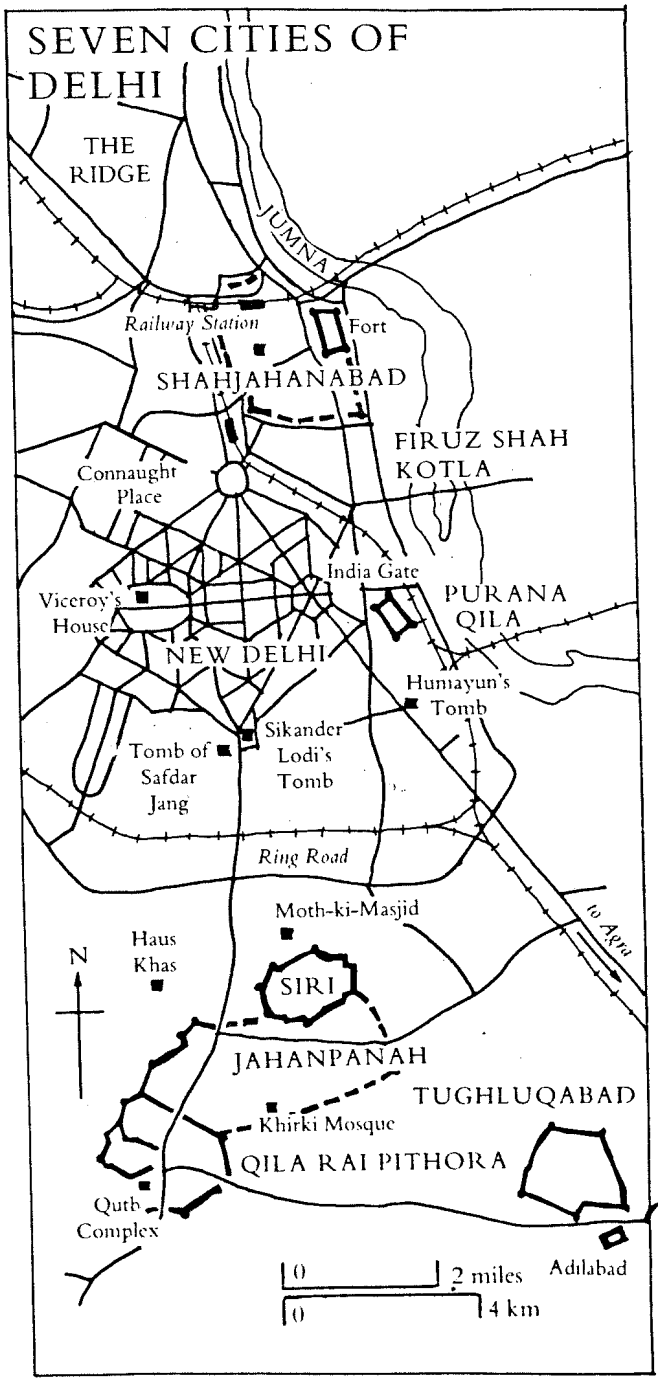
Delhi

Capital city of India containing some of the finest examples of Indian-Islamic architecture.

Delhi is located approximately in the centre of northern India between the mountains of the Himalayas and the Rajasthan desert. More immediately the city is located on the banks of the Jumna river and near the Aravalli hills.

The modern city of New Delhi is only the latest in a series of eight cities which have occupied the area of Delhi. Although there were earlier settlements on the site the oldest architectural remains can be attributed to the eleventh-century city built by the Rajput Tomar king Anangpal. In 1193 the city (known as Lal Kot) was captured by the Afghan conqueror Muhammad of Ghur who left the city in charge of his deputy, Qutb al-Din Aybak. By the time of Muhammad of Ghur's death in 1206 Qutb al-Din Aybak had declared himself independent and established himself as the first Muslim ruler of Delhi. In 1304 Ala al-Din Khalji founded a second city known as Siri which was



The seven cities of Delhi

located to the north of the first city. Later on, in 1321, a third city known as Tughluqabad after its founder Ghiyath al-Din Tughluq was founded to the east of the first city. However, this city was only used for four years until Muhamd Tughluq founded a fourth city known as Jahanpanah which also only lasted a short time as it was abandoned in 1328 when the ruler moved the capital to Daulatabad in the Deccan. The move to Daulatabad

JOURNAL ASIATIQUE, c. 16, s. 190-254, 1860 (PARIS)

Mawardi dit, à la fin de son livre, que, si ce livre recevait des augmentations, il contiendrait la mention de ce que les jurisconsultes ont oublié ou négligemment traité.

(La suite au prochain cahier.)

DESCRIPTION

DES MONUMENTS DE DEHLI EN 1852,

D'APRÈS LE TEXTE HINDOUSTANI

DE SAÏYID AHMAD KHAN,

PAR M. GARCIN DE TASSY,

MEMBRE DE L'INSTITUT, ETC.

(SUITE.)

Delhi

XVI. MUBÂRAK-ÂBÂD.

Lorque le sultan Mubârak Schâh, fils de Khizr Khân fut roi, il voulut, lui aussi, faire bâtir un château et fonder une ville qu'il appela de son nom *Mubârakâbâd*. C'était en 837 de l'hégire (1433 de Jésus-Christ), et le roi allait souvent voir si les constructions avançaient; mais elles n'étaient pas encore terminées lorsque les omras se révoltèrent, tuèrent Mubârak dans ce château même et mirent sur le trône Muhammed Schâh. On croit communément que ce château est le lieu même où se

trouve le tombeau de Mubârak, en face de celui de Safdar-jang, et le village où il est situé se nomme en effet *Mubârak-pur-Koṭila* (le petit fort de Mubârak-pur ou Mubârak-âbâd); mais après avoir bien réfléchi sur ce que disent les historiens, il est évident pour moi que cette opinion est erronée; car Mubârak avait bâti sa ville et son château sur le bord de la rivière. Or, dans ce temps-là, la rivière ne coulait pas sous Mubârak-pur-Koṭila, car il y avait alors auprès différents édifices. Ainsi, selon moi, la ville et le château en question se trouvaient sur le bord de la rivière où l'on voit actuellement l'endroit nommé *Mubârak-pur-rîtî*. Il n'y a rien là, il me semble, d'extraordinaire; mais la chose, au contraire, paraît naturelle.

XVII. DEHLI DE SCHER SCHÂH.

Lorsque Scher Schâh fut roi de Delhi, il conçut aussi le désir de fonder une nouvelle ville. Pour cela il fit raser le Dehli A'lâï[1] et le kuschak Saïrî, et en 948 de l'hégire (1541 de Jésus-Christ) il fonda auprès d'Indrapat, sur le bord de la rivière, une ville qui est connue sous le nom de *Dehli de Scher Schâh*. Cette ville était contiguë au Koṭila de Firoz Schâh. Le padischâh Humâyun en avait jeté les fondements, mais n'avait pu continuer à cause

[1] دهلی علائی «le Dehli élevé.» *Tarîkh-i Schaïkh Abd ulhacc* et *Mirat Aftâb-numâ*.

Journal of the Islamic Environmental disign research Center, S.1 1983 Rome

19 EKIM 1993

DELHI IN THE 16TH CENTURY

Glenn D. Lowry

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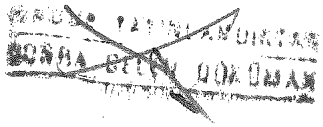
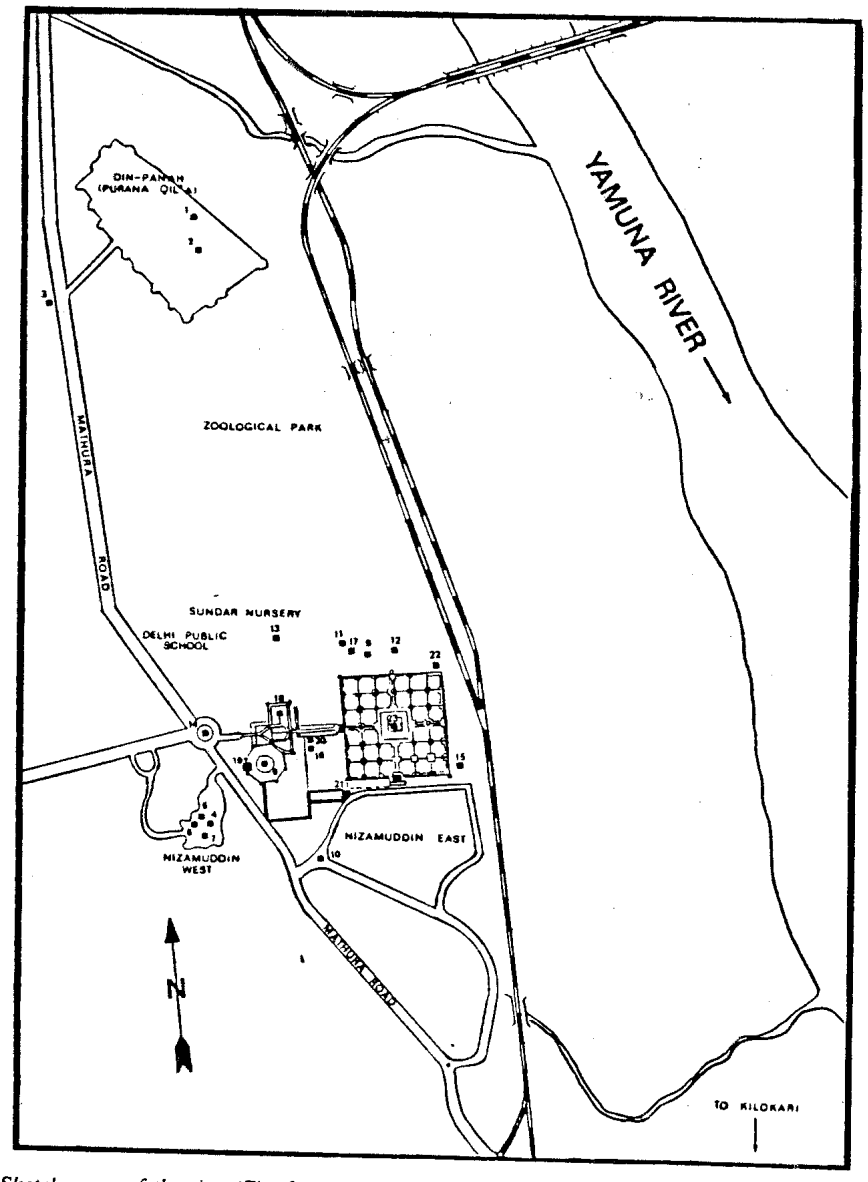


Delhi, properly speaking, is not a single city but a series of cities and habitations located along the western bank of the river Jumna[1]. During the 16th century the area encompassed by these cities stretched from Tughluqabad in the south to the Kotla of Firuz Shah and beyond in the north[2]. As the urban and administrative centers of Delhi grew and shifted under the various dynasties that ruled the region from 1206 until the advent of the Mughals in the second quarter of the 16th century there was a constant movement first eastward (towards the banks of the river) and then northward. By the middle of the 16th century the urban center of Delhi was located between the Dargah and village of Nizam-ud-Din Auliya (636/1238-725/1325) and the walls of Din-panah founded by Humayun in 940/1533. While there is little information about which parts of the city were most densely populated at this time it is clear from several contemporary historians that much of Delhi was in ruins by the end of the 16th century[3].

In order to gain an understanding of Delhi's urban structure during the 16th century this article will examine the effect a single monument had on redefining one of the city's main areas. The tomb of Nasir-ud-Din Muhammed Humayun (937/1530-947/1540; 962/1555-963/1556), the second Mughal emperor of India was constructed between 970/1562-3 and 979/1571. It is a massive red sandstone and white marble building set upon a plinth in the middle of a large enclosed garden (fig. 9)[4].

The tomb is situated 1,500 meters to the south of Din-panah (which



Sketch map, of the site. (Fig. 8).

ISLAMIC CULTURE, vol: LV / no: 3 (July, 1981) Hyderabad - India
S. 169 - 190
D. 308

THE DELHI SULTANATE AND THE MUGHAL EMPIRE: GENESIS AND SALIENT FEATURES*

K. A. Nizami

THE history of medieval India centres round two main political entities: the Delhi Sultanate (1206–1526) and the Mughal Empire (1526–1857). The Sultanate of Delhi was founded in 1206 by the slave-officers of Shihabuddin of Ghur and five dynasties—the Ilbarites, the Khaljis, the Tughluqs, the Syeds and the Lodis, each one of them with an average life-span of 70 years—guided its destinies. When it began to disintegrate, a number of provincial kingdoms rose at Jaunpur, Bengal, Gujarat, Malwa and the Deccan. These kingdoms represented the efflorescence of regional cultures and regional political aspirations. Their decay provided the constructional material for an all-India political edifice built up by the Mughals. Not only were their achievements in the sphere of administration and culture assimilated by the Mughal rulers but a new perspective and a more abiding link with the soil were also provided by them. Barring the Sur interregnum (1538–1554), the Mughal Empire founded by Babur in 1526 continued with fluctuating fortunes upto 1857. No dynasty of medieval India ruled over the country for a longer period than the Mughals. The Mughals gave shape to an all-India administrative system and laid the foundation of Mughal culture which moulded the social life, customs, manners and etiquette of the urban elite. The Mughal Empire transcended barriers of religion, region and race and came to represent the political aspirations of all-Indian people. As its central organization weakened, fissiparous tendencies came to the surface and the Mughal Empire began to crack under its own weight. Foreign invasions accelerated the pace of its decay. The disintegration of the Mughal Empire saw the rise of regional forces—basically different in approach and character from those which had appeared on the decline of the Delhi Sultanate some centuries earlier—represented by the Marathas, the Sikhs, the Jats and the Rohillas. None of them however had the resources or the capacity to establish an all-India political system. They destabilized the Mughal political authority but could not pave the way for the emergence of a broad-based power able to control an all-India edifice. The liquidation of these powers came at the hands of the British who, while allowing some local Chiefs to function under their paramountcy, cut up root and branch every possible rival to their authority.

It is round the Delhi Sultanate and the Mughal Empire that traditions of monarchy, theories of kingship, character of administrative institutions and

* Paper submitted to the Eighth Conference of the International Association of Historians of Asia, held at Kuala Lumpur, Malaysia, 25th-29th August, 1980.

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Andre Wink
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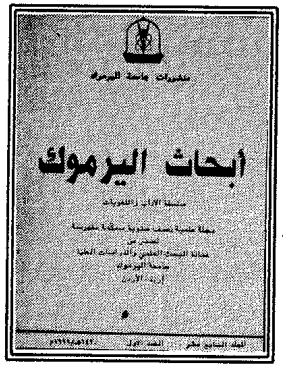

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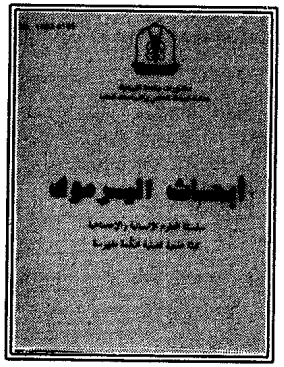

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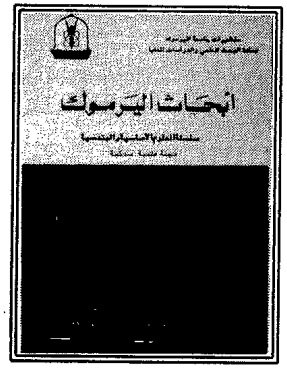

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دور الدول الإسلامية في الهند في رعاية وتطور التعليم في مدينة دلهي*

أحمد الجوارنه، *جامعة اليرموك*

1- مقدمة

إذا كان من ثمرات الفتوح الإسلامي إلى بلاد الشام والعراق ومصر وشمال افريقيا وإسبانيا وآسيا الوسطى والهند، بروز مدن عربية إسلامية جديدة، بفعل سياسة التغيير التي استحدثها العرب والمسلمون من خلال ابتكار العديد من الآليات والأساليب المفضية إلى نشر الدين والثقافة الإسلامية أو ما يعرف بسياسة تعريب أو أسلمة تلك المدن، فلقد أضحت مدن كثيرة مراكز ومجاميع لأنشطة متعددة الأغراض: سياسية، ثقافية، عسكرية وعقائدية. ونتيجة لمؤثرات الحضارة العربية وتمازجها مع ثقافات تلك المدن، فقد انعكس ذلك إلى تطور علمي ومعرفي كبير فيها، وللتدليل على ذلك، نذكر مدن: دمشق، بغداد، همذان، نيسابور، بخارى، سمرقند، القاهرة، قرطبة، وغيرها العديد من المدن التي زخرت بنشاطات معرفية ساهمت في تطور حركة العلوم الإنسانية -بعامة- ومدينة دلهي، من المدن التي أخذت تتأثر بهيمنة الإسلام وحركته التوسعية التي امتدت عبر قارات: آسيا وافريقيا وأجزاء من أوروبا الغربية، وإن كان فتح المسلمين لدلهي متأخراً، حيث فتحت في أواخر القرن السادس الهجري وتحديداً في سنة 588هـ/1192م، إلا أن ذلك لم يشكل عقبة أمام الفاتحين الجدد، ولموقع استراتيجي جديد، من النهوض تجاه تطوير المدينة بنظم إدارية وتشريعية جديدة، أفضت بفعل حرص الدول الإسلامية المتعاقبة، إلى جعل دلهي مركزاً علمياً وثقافياً لا يقل إبداعاً وعطاءً عن بقية المدن الإسلامية الأخرى، بل، لا نكون مبالغين إن قلنا إنها (أي دلهي) ربما فاقت مدناً كانت أكثر منها تطوراً في مضمار التعليم والثقافة، لا سيّما في الفترة الممتدة من القرن السادس الهجري وحتى القرن الحادي عشر الهجري. وهي المرحلة التي شهدت فيها مدن إسلامية كبيرة تراجعاً ملحوظاً في نشاطاتها العلمية والثقافية نتيجة ظروف سياسية ممثلة بالصراعات والنزاعات الداخلية من جهة والاعتداءات الخارجية من جهة ثانية، في ذات الوقت برزت مدينة دلهي كمركز هام من مراكز نشر المعرفة العلمية بأنواعها في قلب شبه القارة الهندية، فظلت راعية لثقافة ومعارف الحضارة الإسلامية في الشرق قرون عديدة.

ومما نسعى للتعرف عليه في هذا البحث، أن نجد حلولاً لاستفسارات عديدة وهامة حول ما يأتي:

أولاً: ما هي طبيعة مدينة دلهي؟ وكيف نظرت إليها الدول الإسلامية كموقع استراتيجي هام؟

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DELHI

Nizameddin Evliya

SHAYKH NIẒĀM-UD-DIN AWLIYĀ' AND THE SULṬĀNS OF DEHLĪ

DR. MUHAMMAD SALIM

Among the early Ṣūfī-Shaykhs of Hind-Pakistan Shaykh Niẓām-ud-dīn Awliya, holds an eminent position. His grandfather, Sayyid 'Ali, had migrated with his family from Bukhāra and ultimately settled in Badāyūn which was then known as *Qubbat al-Islām* and the home of many scholars and divines[1]. Shaykh Niẓām-ud-dīn born in 536/1238[2], lost his father while still a child[3]. His pious mother brought him up and looked after his education. When he was sixteen, he left Badāyūn for Delhi alongwith his mother and sister[4], and at this great seat of Muslim learning[5], he studied here for about three or four years. Since the financial condition of the family was not good, and he had no permanent means of livelihood, he wanted to became a *Qāḍī*. One day in the course of conversation with Shaykh Najīb-ud-dīn Mutawakkil, a brother of Shaykh Farīd-ud-dīn Ganjshakar, and an eminent Shaykh of Delhi, he said : "Pray for me so that I may become *Qāḍī* of some place and administer justice among the people". "Do not become a *Qāḍī*," replied Shaykh Najīb-ud-dīn Mutawakkil." "Be something better.[6]" This went deep into his heart.

1 Al-Kirmānī, Sayyid Muḥammad Mubārak al-'alawī, *Siyar-al-Awliyā*, (*Delhi, 1302 H.*) pp. *92 & 94* ; Shaykh Jamālī in *Siyar al-'Ārifīn* (p. 59) says that the Shaykh's father Aḥmad b. Dāniyāl had migrated from Ghazni.

2 Kirmānī, p. 154.

3 *Ibid*, p. 95.

4 *Fawā'id-al-Fu'ād*, 27 Zi'qad, 715 H ; Kirmānī, p. 100 ; Jamālī, p. 59 says he was twentyfive years old when he came to Delhi.

5 *Tabqat-i-Nasiri*, Raverty's Trans, pp. 598-9.

6 *Fawa'id,-al-Fu'ād*, 23 Ramaḍan, 708 A.H.

He pondered over it for sometimes and ultimately decided to take to the life of a *Ṣūfī*, and joinid *Chishtiah silsilah*, as a disciple of Shaykh Farid-ud-dīn Ganjshakar of Ajodhan, about whom he had heard in his boyhood and was greatly impressed by his piety and mode of living.[1] Shaykh Farīd-ud-dīn was greatly pleased to enrol him as a disciple[2] and perceiving indications of future eminence in him, took special interest in his training. Soon enough, the new disciple, though young and fresh from the *madrasah* having surpassed most of his old disciples in passing through the various stages of the *Ṣūfī* path (*sulūk*) and attained a high degree of perfection was nominated *Khalīfah*. He was given a *Khilafatnāmah* "vesting in him the spiritual dominion of Hindustan".[3] This position of immense responsibility, he felt, called for undisturbed solititude with a view to enabling him to have peace of mind and devote full attention to the task entrusted to him by his master. He, therefore shifted to an unknown village, Ghiyāthpūr,[4] a few miles from Delhi, with only two disciples[5], There being no habitation in the neighbourhood, he devoted himself whole heartedly to the course of prayers and devotions as directed by his master. But conditions were to change soon.

Sulṭan Mui'zz-ud-dīn Kayqubād built his palace at Kilūgarhī and shifted there. His court was thronged with musicians, dancers and court jesters. Most of the nobles also built their palaces near the royal residence, and their life was also as gay as that of the ruler. Indulgence and sins became the order of the day. Mosques became empty and the wine taverns were crowded. No one remained in his corner (*zaviyah*) while Stately inns arose on all sides and wine became ten times dearer than it had been before[6]. This atmosphere did not suit the Shaykh's life of piety and devotions. The people began to come to him

1 *Fawā'id al-Fu'ād*, 27 Zi'qad, 715. H.

2 Kirmānī, p. 106.

3 *Ibid.*, p. 123.

4 *Fwa'id-al-Fuad*, 24 Sha'bān, 715. H.

5 Jamālī, p. 69.

6 Barni, *Tārīkh-i-Firūz-Shāhi*, (Bib-Indica series). p. 130.

industrial history, and the library division of the Winterthur Museum, specializing in the decorative arts and crafts, are internationally famous.

The arts and communications. Wilmington has been the centre of a distinguished group of illustrators, many of them pupils, directly or indirectly, of Howard Pyle, whose work is displayed at the Delaware Art Museum. N.C. Wyeth, a pupil of Pyle, made his home just over the Pennsylvania line at Chadds Ford, which members of his family have made famous as the home of the Brandywine school, a group of mainly genre and narrative painters.

Wilmington has one legitimate theatre, the Playhouse, in which professional companies appear; there are also numerous amateur groups. The small village of Arden is remarkable for its theatrical traditions, both amateur and professional, which include annual productions of Gilbert and Sullivan operettas and, until recently, of Shakespeare by the townspeople.

Of three daily newspapers, the larger two are published in Wilmington and are controlled by the Christiana Securities Company, a Du Pont family holding company. There are many radio stations but only one television station, an educational outlet that has studios both in Wilmington and Philadelphia. Most Delawareans tune in Philadelphia television stations, a continuation of the historic Delaware pattern of looking toward Philadelphia.

Recreation. Delaware's ocean beaches are popular not only with Delawareans but also with people from neighbouring areas, especially Washington, D.C. Rehoboth and Indian River bays are boating, fishing, and clamming centres. State parks, such as Lum's Pond, are increasingly attractive for recreation. The week-long Delaware State Fair is held annually in Harrington. Pari-mutuel betting lures crowds to racetracks in Stanton, Dover, and Brandywine Hundred.

PROSPECTS

The 1897 constitution of Delaware overtly discriminated against Wilmington in the allocation of representatives and senators in the General Assembly. At the time, the city had almost half of the state's population, but it received only two of the 17 senators and five of the 35 representatives. Since only the legislature could change the constitution, the shackles on Wilmington—on its wealthy manufacturers and merchants as well as on its immigrant labourers—seemed to be fastened forever. By 1964, when the United States Supreme Court declared against such practices, such populous upper middle class suburbs as Brandywine Hundred, with 58,000 people, and Christiana Hundred, with 48,000, had no more representation than rural Blackbird Hundred with 1,600, or Appoquinimink Hundred with 2,500. The resultant reapportionment profited Wilmington, with its falling population, very little. The suburbs, however, came into their own, a majority of the seats in each chamber going to New Castle County outside Wilmington.

This sudden acquisition of political power by suburban Delaware, in addition to the state's continuing rapid growth in population and the changing character of Wilmington, will unquestionably be critical factors in Delaware's future. The new suburban representatives appear to speak for new population elements in the state, replacing in large measure the representatives of the long-established rural citizenry who tended to seek preservation of traditional ways, and for white-collar rather than blue-collar attitudes. Seats in the party nominating conventions were also reapportioned, and the first changes following this saw election of a research chemist as governor and a corporation lawyer as United States senator.

In state government the new spirit was shown in a reorganization for efficiency and a willingness to spend money to this end and in an interest in ecology demonstrated by restrictions on waterfront industry and efforts to protect the beaches. How far the electorate will allow greater advances in educational and other social services is a question yet to be answered in full.

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(J.A.Mu.)

Delhi

Delhi

Delhi is the third-largest city of India, surpassed in size only by Calcutta and Bombay. New Delhi, the capital of the Indian union, lies to the south of Delhi (popularly known as Old Delhi). The city is situated in north central India and stands on the west (right) bank of the Yamuna River, a tributary of the Ganges. It is located within the union territory of Delhi, which covers an area of 573 square miles (1,483 square kilometres). The union territory is bounded on the east by the state of Uttar Pradesh and on the north, west, and south by Haryana. In 1971 the union territory had a total population of over 4,040,000, of which Old Delhi's population amounted to about 3,280,000 and New Delhi's population about 290,000. It is generally presumed that the city was named after Raja Dhilu, a king of the Mauryan dynasty who reigned in the 1st century BC, and that the various names by which it has been known (Delhi, Dehlī, Dillī, and Dhillī) are corruptions of this name. Delhi is a focal point in India's transportation network. It stands about 100 miles to the south of the Himalayan mountain ranges.

Delhi has been the capital city of a succession of mighty empires or powerful kingdoms; ruins mark the sites of the various cities, both ancient and medieval. According to popular tradition, the city has changed its locality seven times, although some authorities, who take smaller towns and strongholds into account, claim it has changed its site 15 times. All these locations are confined to a triangular area of about 70 square miles called the Delhi triangle. Two sides of this triangle are represented by the rocky hills of the Arāvalli Range in the west and south and the third by the shifting channel of the Yamuna. The present site of Delhi is bounded to the west by a northern extension of the Arāvalli Range known as the Delhi Ridge.

HISTORY

The earliest reference to a settlement at Delhi is to be found in the famous epic *Mahābhārata* (a narrative about the descendants of the prince *Bhārata*), which mentions a city called Indraprastha, built about 1400 BC somewhere between the sites where the historic Purāna Qal'ah (Old Fort) and Humāyūn's tomb were later to be located. The first reference to the place-name Delhi, as already mentioned, seems to have been made in the 1st century BC, when Raja Dhilu built a city near the Quṭb Mīnār (Quṭb Tower) site and named it for himself. Thereafter Delhi faced many vicissitudes and did not reemerge into prominence until the 12th century AD, when it became the capital of the Cāhamāna ruler Pṛthvīrāja. After the defeat of Pṛthvīrāja the city passed into Muslim hands. Quṭb-ud-Dīn Aybak, founder of the Mu'izzī (Slave) dynasty and builder of the famous tower Quṭb Mīnār (completed in the early 13th century), also chose Delhi as his capital.

E.Br., c.5, s.570-575, 1981, (CHICAGO)

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1922, s. 319-321 (LONDON)

PART III.—JULY

TUGHLUQ
DELHI

Five Questions in the History of the Tughluq Dynasty of Dihli

BY LIEUT.-COL. SIR WOLSELEY HAIG, K.C.I.E., C.S.I., C.M.G., C.B.E.

OF the many questions connected with the history of the Tughluq dynasty of Dihlī which have not been thoroughly investigated or conclusively determined I propose to deal in this paper with five, viz. :—

1. The name of the dynasty.
2. The facts of the rebellion of the army during the first expedition of Muḥammad Jauna (Ulugh Khān) to Warangal in A.D. 1321.
3. The reason for Sulṭān Ghiyāṣ-al-dīn's displeasure with his son Muḥammad Jauna during the expedition to Bengal, and the latter's responsibility for his father's death.
4. The chronology of the reign of Muḥammad Tughluq.
5. The parentage of the child enthroned in Dihlī by Aḥmad-i-Ayāz (Khwāja Jahān) after the death of Muḥammad Tughluq.

I. *The Name of the Dynasty*

On this subject Firishta writes (ii, 230): "The historians of India, both ancient and modern, have negligently omitted to record with the pen of investigation the origin and descent

I have no doubt that Tughluq is a tribal name, and I believe that Ghiyāṣ-al-dīn's father came of the tribe of Turks now dwelling near Khotan, and called by Sir Aurel Stein, in his *Ruins of Desert Cathay*, "Taghlik." "Tughluq Khān," who served Balban, may have entered his service in the usual manner as an article of merchandise, or may have been expelled from "Black Cathay" by Mughul raids and found an asylum in India. The latter supposition would explain his son's pride in his prowess against the barbarian hordes—"I have encountered the Tatars on twenty-nine occasions and defeated them; hence I am called *al-Malik al-Ghāzī*."[1]

The usual transliteration of the word is Tughlaq, Mr. Stanley Lane-Poole prefers Taghlak,[2] and Sir Aurel Stein, who does not employ diacritical marks and uses *k* for ق, writes it Taghlik, so that it is only on the question of the vowel sounds that there is any difference. Ibn Baṭūṭah is explicit on this subject, and describes the ت and the ل as being both pointed with *ḍammah*. He is not an infallible guide in the matter of proper names, for he corrupts Iltutmish into Lalmish, but Shams-al-dīn reigned more than a century before Ibn Baṭūṭah's visit to India, and the error may be excused. He is not likely to have been mistaken in respect of the current pronunciation of his patron's tribal name, which he must have heard daily. "Tughluq" seems, therefore, to be the best transliteration to adopt for the dynasty. As Tughluq is a tribal name it is not necessary to describe the second of the line as Muḥammad *ibn* Tughluq, as is often done. Each ruler of the dynasty is entitled to bear the tribal name as a cognomen.

II. *Rebellion of the Army during the first Expedition to Warangal*

In A.H. 721 (A.D. 1321) Muḥammad Jauna was sent by his father, Ghiyāṣ-al-dīn Tughluq, to conquer the Hindu state of Telingāna, ruled by Pratāparudradeva II of the Kākatīya

[1] Thomas, *Chronicles*, p. 192.
[2] *Mohammadan Dynasties*, pp. 300, 302.

Studies in Islam, c. 2 (s. 1) s. 45-60
1965 (NEW DELHI)
DELHI

DESPOTISM OF SULTAN BAHLŪL

IQTIDAR HUSAIN SIDDIQI

The Lodi Empire under Sultan Bahlūl has long been criticized as a loose confederacy of the Afghan tribes. But a careful study of his reign shows that he was the only Sultan who succeeded in reviving the Delhi Sultanate and bringing the disruptive forces under check. It is also to his credit that he tried gradually to raise the prestige of the crown. To understand this calls for a closer study of the political conditions prevailing in northern India before his rise to sovereignty.

The first half of the 15th century was marked by the prevalence of oligrachic anarchy. In Delhi itself the sovereign power had crumbled and the nobles were looking out for their own interests, or striving to secure the person of the Sultan. The history of the reigns of the last rulers, Sultan Muḥammad Shāh and ʿAlāʾ al-Dīn Shāh tells this sad tale. The natural trend of oligarchic anarchy could not be easily arrested, and under Sultan ʿAlāʾ al-Dīn it reached a new climax. The Sultan saved his life by leaving Delhi to be occupied by any ambitious man.

In view of his difficutlies Bahlūl tried to win over the favour of his nobles, *ʿulamāʾ* and other influential people. His political behaviour was shaped only by the need of the time, for his predecessors had totally failed in checking the disintegration of the Sultanate on account of the insubordination of their nobles. In the beginning of his reign he could not help behaving respectfully towards his nobles. Aspiring for anything more would have hampered the zeal of his Afghan nobles and landed the Sultan in great difficulties. But it is a fact that he got rid of every undesirable noble—Afghan as well as non-Afghan—whenever it was necessary and possible. He always kept a vigilant eye on the ambitions of his nobles and severely dealt with them whenever anyone of them was suspected of the attempt to carve out an independent principality for himself.

The high nobles were assigned, no doubt, large *iqṭāʿs* where they enjoyed autonomy, but everyone of them had to be obedient to the Sultan. Even the slightest indication of disobedience on the part of a noble could bring about his ruin. The case of Tātār Khān

unwavering loyalty as a result of his wise policy, and all the possibilities of oligarchic anarchy were easily done away with. No noble could have the courage to raise his head against his sovereign. It is really difficult to agree with Dr R P. Tripathi who observes : "Bahlūl Lodi, in keeping with the sentiments of the Afghans and the tradition of his father, claimed to be nothing more than one among the peers. He was quite satisfied with the title of Sultan and the leadership of the Afghans. In his days the Afghan empire was a sort of confederation of tribes presided over by the Lodi King."[1]

Dr Tripathi has based his statement on the authority of the *Afsāna-i Shāhān*, but most of the stories recorded in it are figments of the author's imagination. The tradition on which the learned scholar has propounded this theory goes to tell that Malik Kālā, the father of Bahlūl, became the Sultan of Delhi after he had defeated Jasrath Khokkar. On his accession, he ordered a large throne to be prepared and sat on it with his thirty-four nobles. Since then the Lodi Sultans treated their nobles as their brothers.[2]

As far as the historical fact is concerned, neither Jasrath Khokkar nor Malik Kālā acquired the status of a sovereign. Malik

1 Dr R. P. Tripathi, *Some Aspects of Muslim Administration*, p. 83.

2 The author of the *Afsānā-i Shāhān* says :

کالا را مردمان گفتند که شما را حق تعالی از کرم عمیم و لطف عظیم
بادشاهی داد الحال شما بر نام خود خطبه بخوانا نید و بر تخت
نشهنند-پس سلطان کالا فرمود-چنان تخت راست باید نمود که همه
برادران ما بنشیند-چون این سخن کالا فرمود مقربان عرض کردند
که تخت آن مقدارمی باشد که بادشاه تنها بنشیند و همراه بادشاه
مقدار پنجاه و شصت هزار سوار برادران-آن طور چگونه تخت
راست خواهد شدهمه برادران خواهند نشست باز فرمود که
باری این مقدار باید راست که بروسی و چهل برادران نشیلند

People said to Kālā : "God has favoured you with kingship. Now you should have the Khuṭba read in your name and sit on the throne." Sultan Kālā, thereupon, ordered (his associates) to get prepared a large throne where all his brethren (Afghan followers) could sit. Then his cssociates said "The throne should be of a size permitting the king to sit all alone, because there are fifty seven thousand followers with him. How can all of them sit on the same throne?" He (Kālā) again said: "A throne should be prepared which may accommodate at least 34 brethren." Afsāna-i Shāhān, ff 9a-14a.

ANDREW PETERSEN, DICTIONARY OF ISLAMIC ARCHITECTURE, LONDON 1996.

was derivative of local architecture, thus the mosque of Daulatabad incorporates many of the features of a Hindu temple. However, the architecture of the newly established fortress cities of Bidar, Golconda, Gulbaraga and Bijapur was a distinctive mixture of Indian and Middle Eastern styles. The defensive architecture of the cities was highly sophisticated using concentric planning and bent entrances. Decoration was in the form of coloured tiles imported from Kashan (Iran), and Persian calligraphers were used to decorate the façades of tombs and mosques. The area developed a distinctive bulbous dome form with petals around the base (or drum) and heavy tiered finials rising from a moulded lotus-shaped apex. Other distinctive architectural features are the use of huge decorative battlements and complex stucco forms. The standard tomb form was a domed square with engaged towers or minar at each corner the finest example of which is the Gol Gumbaz at Bijapur.

See also: Bijapur, Char Minar, Firuzabad (India), Gol Gumbaz (India), Hyderabad.

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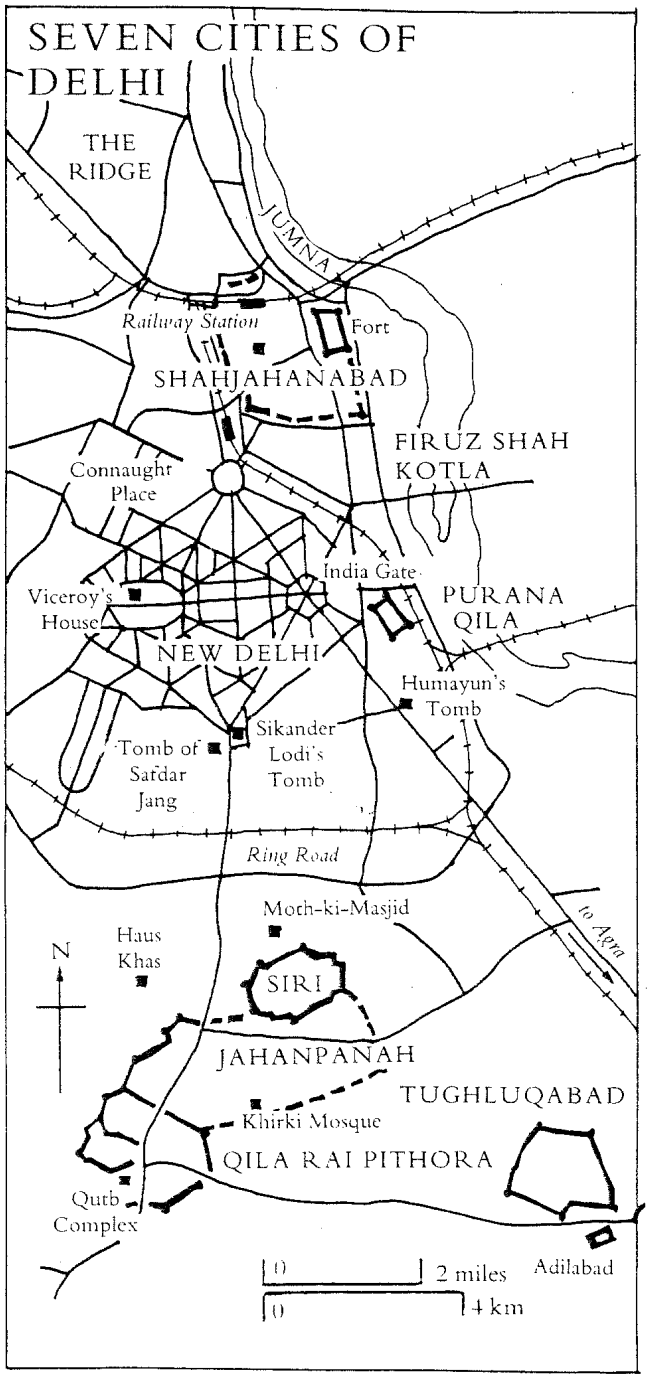
Delhi

Capital city of India containing some of the finest examples of Indian-Islamic architecture.

Delhi is located approximately in the centre of northern India between the mountains of the Himalayas and the Rajasthan desert. More immediately the city is located on the banks of the Jumna river and near the Aravalli hills.

The modern city of New Delhi is only the latest in a series of eight cities which have occupied the area of Delhi. Although there were earlier settlements on the site the oldest architectural remains can be attributed to the eleventh-century city built by the Rajput Tomar king Anangpal. In 1193 the city (known as Lal Kot) was captured by the Afghan conqueror Muhammad of Ghur who left the city in charge of his deputy, Qutb al-Din Aybak. By the time of Muhammad of Ghur's death in 1206 Qutb al-Din Aybak had declared himself independent and established himself as the first Muslim ruler of Delhi. In 1304 Ala al-Din Khalji founded a second city known as Siri which was



The seven cities of Delhi

located to the north of the first city. Later on, in 1321, a third city known as Tughluqabad after its founder Ghiyath al-Din Tughluq was founded to the east of the first city. However, this city was only used for four years until Muhamd Tughluq founded a fourth city known as Jahanpanah which also only lasted a short time as it was abandoned in 1328 when the ruler moved the capital to Daulatabad in the Deccan. The move to Daulatabad

ENCYCLOPEDIA OF ASIAN HISTORY, v. 1, s. 374-376, 1988, New York

- Delhi 20 MART 1991

P. M. Joshi, eds., *History of Medieval Deccan (1295–1724)*, 2 vols. (1973). Radhey Shyam, *The Kingdom of Ahmadnagar* (1966). RICHARD M. EATON

DECOUX, JEAN (1887–1963), French admiral who served as governor-general of French Indochina from 1940 to 1945. In 1940 the Vichy regime authorized him to allow Japanese troops to be stationed in Indochina in exchange for Japanese guarantees of French sovereignty there. Decoux worked hard to foster sentiments of solidarity among the Indochinese people while maintaining cordial relations with Japan. In March 1945 he was imprisoned by the Japanese along with all other French authorities. When the war ended, he was flown to France and forced to retire, narrowly escaping trial on charges of treason to General de Gaulle.

DAVID P. CHANDLER

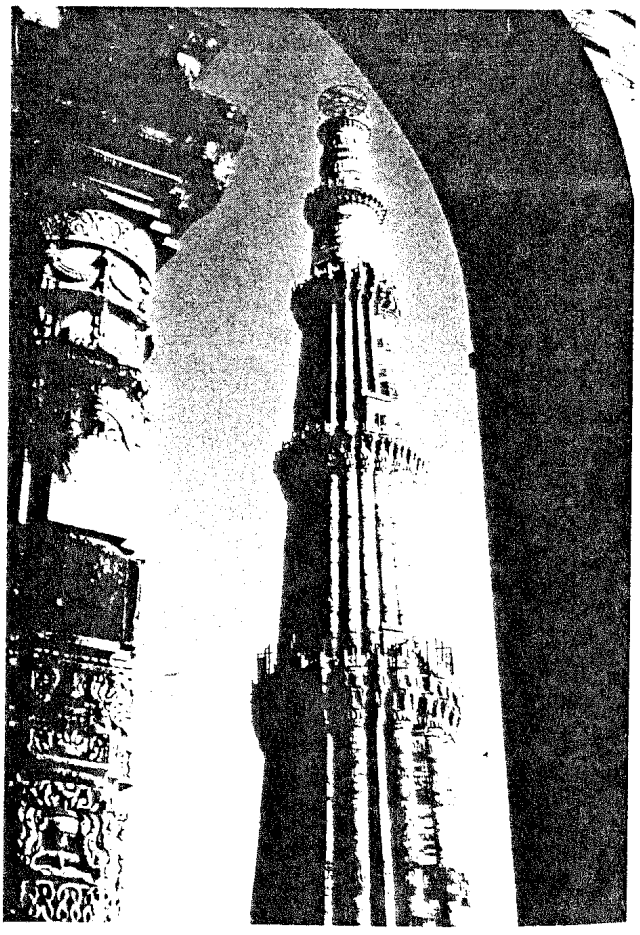
DELHI. For over ten centuries the capital of varying regimes, this Indian city has enjoyed a charisma comparable to that of Rome or Isfahan. At the intersection of the route from the Khyber Pass to the Ganges-Yamuna valley, the Aravalli Hills, and the south-flowing Yamuna River, it was the central place for regimes aspiring to hold the Panjab, Afghanistan, Rajasthan, and the plains east of the Yamuna. In the eighteenth century the Marathas from the southwest and the British from the east saw in Delhi a springboard for territorial expansion to the northwest.

The term *Delhi* is used more for the region than for specific urban settlements. In the triangle of 180 square kilometers bounded by the Ridge on the west and south and the Yamuna on the east, there have been at least eight townships. Two variables explain the shifting pattern—changes in political authority, and the changing course of the river. The Yamuna has been moving steadily eastward with the silting of its bed. Many rulers deliberately built completely new towns here, for practical, political, or personal reasons. These were usually named after the sovereign, the British "New Delhi" being an exception; a new city to be called Victoria had been proposed in 1858, but the name was not used.

The earliest settlement, located on the river, is supposed to have been that of Indraprastha, the town of the Pandavas, dating to about 1400 BCE. Little is known about the next two-and-a-half millennia. Architectural remains from the twelfth to the fourteenth century CE indicate that the royal enclaves were located 15 kilometers west of the river. Obtaining and storing water therefore became of vital importance. Deep walls and large rainwater tanks were supplemented, from the thirteenth century, by an elaborate network of canals linked to the river at Karnal, 120 kilometers to the north. From the end of the fourteenth century, settlements were once again near the river, but by the twentieth century New Delhi had come to lie further west, not touching the river at all.

Even as late as the nineteenth century walled cities were considered more secure than open ones. The town walls of Delhi were made of random rubble, while red sandstone and black and white marble were used for town gateways and for palace walls. Recycling material from older buildings was a common feature of construction. The architecture is a harmonious combination of indigenous craftsmanship with West Asian, particularly Persian, styles. An excellent example is the Qutb Minar, the 72-meter-high watchtower begun by Qutb ud-Din, governor of Delhi after the Ghurid Turks defeated the local Rajput ruler Prithviraj Chauhan in 1192. [*See*

FIGURE 1. *Qutb Minar.* A victory tower begun by Qutb ud-Din at the beginning of the thirteenth century.



الدكتور عبدالوهاب ابراهيم ابو سليمان
كتابة البحث العلمي، ص 487، ١٩٨٣، مكة المكرمة.

* طبقات المشائخ بالمغرب: تأليف أبي العباس أحمد بن سعيد الدرجيني (ت ٦٧٠هـ):

DERGINI

كتاب مكون من جزئين، يترجم لرجال الأباضية العاملين بالشمال الإفريقي إلى حدود القرن السابع للهجرة.

وقد رتبه حسب ترتيب تاريخ أبي زكريا يحيى بن أبي بكر الذي يعتبر أصل هذا الكتاب، وذلك أنه يسمي كلّ من تيسر له ذكره ممن اشتملت عليه كلّ خمسين سنة من المئين، لأنه بهذه الطريقة يثبت أن إسناد أمر دينهم يكون جملة،عن جملة لا يتخلله خلل ولا اختلال فيكون في حكم التواتر. وعلى هذا الترتيب بلغ بهم إلى اثنتي عشرة طبقة.

قدم بين يدي الكتاب بمقدمة تضمنت شرح وتفسير ألفاظ اصطلح عليها الأباضية المتأخرون مثل:لفظة الغرابي، الختمة، الهجران، الظهور، الكتمان، ولاية الدفاع.

ثم تكلم عن أول داع لمذهب الأباضية بالمغرب، وذكر طرفاً من تاريخ الأمم المتقدمين، وبعد ذلك استعرض تراجم رجال الأباضية وذكر مناقبهم.

number of names; am Tosila is turned into Matosila in the alphabetic list. It is hard to believe that the tribal name 'Absi makes a plural Ab'ūs; 'Abūs or perhaps 'Ubūs does occur.

A. S. T.

DELHI

The Administration of the Sultanate of Delhi. By Ishtiaq Husain Qureshi, M.A., Ph.D.(Cantab), Reader in History, University of Delhi. Published by Sh. Muhammad Ashraf, Lahore. Rs. 8.

Substantially a reproduction of a thesis which won for the author a Cambridge D.Phil degree in 1939, this book relates to administration in the pre-Moghal period of Muslim rule at Delhi from A.D. 1206 to 1517, and in the Afghan Kingdom restored for a brief space by Shere Shah and his successors from 1538 to 1555. The first Delhi Sultan was the Turk Qutub-ud-din Aibak, who, when Viceroy for Muhammed Ghuri, on his master's death in 1206, proclaimed himself an independent sovereign, and started the dynasty of Slave Kings succinctly described on p. 211 of the *Cambridge Shorter History of India*. Before its establishment India had acquired some experience of Muslim rule. Arabs had reigned in Sind, and Afghan or Turkish chiefs had maintained governors in India's north-western corner, who had set up centres of authority at such places as Multan and Lahore. But the success of these governors had depended mainly on the relations which they could establish with their Hindu neighbours, which varied with the forces which they could command and with their personal qualities. Still, the way to the broad and fertile plains beyond had been opened, and Muslim raiders and soldiers increasingly expanded it. The Slave Kings of Delhi were succeeded by other Turkish and by Afghan dynasties. Muslim dominions spread down further into India until Babar and a new flood of invaders from beyond the North-West Frontier inaugurated the Moghal empire, which, although temporarily dislodged by a short-lived Afghan restoration, was re-established by the great Akbar on firmer and wider foundations. Taking the Turkish and Afghan period as a whole, our author argues that it is something more than a "jejune chronicle of revolutions, wars and rebellions," and that, as Haig has shown in Ch. I., Vol. III., *C.H.I.*, there were not incessant wars of religion between Muslims and Hindus. He even says that, in fact, "the Hindu population was better off under Muslim rule than under Hindu tributaries or independent leaders in spite of the *jizya* poll-tax on unbelievers.

Two chapters on "The Legal and Actual Sovereigns of Delhi" trace the curious relations between the Sultans and the Abbasid Kalifas, Commanders of the Faithful, who first reigned at Baghdad, and then, overthrown there by the Mongol chief, Hulagu, in 1258, when Khalifa Mustasim was executed, struggled on as *fainéants* at Cairo. The whole story is given in T. W. Arnold's *The Caliphate*. Iltutmish, the third Slave King of Delhi, was the first to ask for recognition from Khalifa Mustasim in order to obtain a shadowy legal sanction for his usurpation of his throne. He received a formal diploma and leave to inscribe the Khalifa's name on his coins. Even after the dethronement and death of Khalifa Mustasim in 1258 his name continued for years to appear on the coins of Delhi Sultans in acknowledgment of a vanished but semi-religious suzerainty supported by a *fainéant* at Cairo. Among Muslims political theory is part of the *shariyah* (law), and as much derived from divine revelation as religious dogma. So Sultans whose titles had been gained by violence or usurpation were anxious to gain support from it. Even the most tyrannical felt often constrained to show deference to the *shariyah*. Our author tells us that Muhammad-bin-Tughlak only ordered execution of his victims "when he had overwhelmed jurists whom he consulted by his superior logic." Yet this extraordinary man and Ala-ul-din Khilji were the most ruthless and arbitrary of the Delhi Sultans.

Our author considers that the wars and revolutions which marked the Delhi Sultanate period were really no more than "ripples on the surface beneath which the water continued to flow on." If among the many authorities whose names appear in his bibliography he had included Sir Alfred Lyall's *Asiatic States*, and turned to the chapter on "The Rajput States of India," he would have found this

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- Delhi
- Lahor
- Agra

25 HAZIRAN 1992

CAPITAL CITIES OF THE MUGHUL EMPIRE
(1556-1803) *

HAMEEDA NAQVI, PH.D. (LONDON)

It has generally been asserted that Muslim rulers in India had an urban bias[1]. Though made in different context, the truth of the statement is fully borne out when we look at the multitude of the urban centres that sprang to life during their period of supremacy especially in the north, then termed Hindustan. Indeed, the closely marked cities and towns on the modern maps, with every few exceptions like Cawnpore, go back to the centuries under review. Not only did the Muslim rulers found new cities and towns[2], but they also gave a new lease of life to the straggling ones[3]. Each city's rise and decline depended on a combination of factors such as political stability, industrial growth, commercial feasibility, or strategic importance. A study of the factors which brought them into prominence will also help in elucidating the causes of their eventual decline. For example, if Fayḍābād or Najībābād owed their growth to being administrative centres or to their commercial feasibility, the removal of these factors would naturally lead to their decay.

The Mughul emperors were zealous, as were their predecessors, in promoting the progress of the existing towns and cities and in founding new ones. Thus, while the older cities of Agra, Lahore, Delhi and Patna were raised to a much higher level, Allahabad[4],

* Part of the study "Urban Centres and Industries in the Central Provinces of the Mughul Empire between 1556 and 1803", approved by the S. O. A. S., University of London for the award of Ph. D. degree, 1965. The work is being published by the Asia Publishers under the title, "Cities and Industries in Upper India, 1556-1803". India has been used in this work for undivided India.

1 To quote just one instance here, see Sarkar, *Mughul Administration.* Patna, 1920, p. 40.

2 Such as Agra or Jaunpur, etc.

3 For example Lahore, Delhi or Qanauj.

4 *Ā'in-i-Akbarī* (*A. A.*) by 'Allāmī Abū al-Faḍl, tr. Jarrett and Sarkar, Calcutta, 1949, II, p. 169.

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I

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TEXTS AND STUDIES

I

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the above visitors. I had also the pleasure of supplying a detail plan of this temple to the late Prof. James Darmesteter. [1]

From all these facts, we see, that what can legitimately be done now, was done by Dastur Darab. But, Anquetil, to take some false credit of having done an extraordinary fact, gives the act an air of illegitimacy.

Loss of Darab's Papers.

One could have perhaps easily contradicted Anquetil, had some of Darab's papers been available. But all his books and papers were lost in the great fire of 1837 at Surat, when his Dar-i-Meher and his adjoining house, with all their furniture, books, and papers were burnt. It is said, that the inmates had to leave the house suddenly to save their lives, and saved nothing but the clothes in which they were clad.

All honour is due to Anquetil, and all our homage is due to his memory, for his great adventure of having enlisted as a soldier at first and started to come to India to study Zoroastrianism in its adopted home, and to be the first to open the eyes of Western Scholars to the ancient Persian lore. But, it is a pity, that in order to give some false brilliance to his work, he overstated, exaggerated and even mis-stated facts and willingly or unwillingly defamed the good name of a learned Dastur.

[1] *Vide* "Le Zend Avesta," par James Darmesteter Premier Volume, p. LVIII, Plate I.

MADDİ KÜTÜPHANELİĞİN
SONRA GELEN DOKÜMAN
09 HAZİRAN 1995

18. Father A. Monserrate's Description of Delhi (1581), Firoz Shāh's Tunnels.

By Rev. H. Hosten, S.J.

Now that the coming *Darbār* turns all eyes wistfully towards the old capital, special interest attaches to Father Anthony Monserrate's (S.J.) description of the place, the earliest on record by a European. Though the work from which I am about to quote (*Mongolicae Legationis Commentarius*, MS.) was completed only in January 1591, and that under pathetic circumstances, the writer being then in prison at Sena in Arabia, his description of Delhi is in reality ten years older. There can be no doubt that Monserrate recorded his impressions of Delhi in 1581,[1] when he passed through it in the suite of Akbar, then on his way to Kābul. In May 1582, Monserrate left Fatḥpūr Sikrī for Goa never to return to Akbar's Court.

[55*a*. 3] "From Matura we arrived in six days at Deli, a most opulent and large city situated on the Jomanes. Here had stood, from the time of the Christian Kings, the throne of the Indian [Hindū] Kings; here sat, after them, the Patan Kings. Here, too, it was that Emaum [Humāyūn], Zelaldin's [Jalāl-uddín Akbar's] father, who delighted to reside here, so long as he lived, closed his days through an accident.[2] He lies buried in a tomb of great size which his son Zelaldin constructed [55*b*] amidst most beautiful gardens. Such was the love and fidelity felt for him by one of his wives, the mother of Mirsachim, the King of Chabul, against whom Zelaldin was marching, that she built a house near the tomb and watched over it during the remainder of her life.[3] Up to her death she spent there her widowhood in prayers to God and alms-deeds

[1] Akbar left Fatḥpūr Sikrī on a warlike expedition against his brother Mírzá Muḥammad Hákim, King of Kábul, 'on the 6th before the Ides of February 1581,' i.e. February 8.

[2] "As his [Akbar's] father, whose name was Emaum, was walking on the terrace of the palace, he bent, as people do, over the parapet, leaning on a reed (*arundini*); his staff fell, and he was precipitated headlong into the garden. To this awful and sudden fall he succumbed."—(*Monserr. MS.*, fol. 22*b*.)

[3] Cf. Saiyad Aḥmad Khān, *Description des Monuments de Delhi en* 1852, d'apres le texte Hindoustani, transl. by Garcin de Tassy, Reprint, Imprimerie Impériale, 1861, Pt. II, Ch. 67, p 136, or *Journ. Asiat.*, 5e Série, Vol. XVI, 1860, p. 445. "La Bégam Nabab Hâjî, veuve de Humâyûn, fit entreprendre, en 973 de l' héjire (1565 de J. C.), la construction de ce tombeau, qui fut terminé dans l'espace de seize ans,

040287 Delhi

QURAISHI, Fatima. *Asar-ul-Sanadid*: a nineteenth-century history of Delhi. *Journal of Art Historiography*,6 (2012) [In 1847 the Muslim educationist Sayyid Ahmad Khan (1817- 98) published an Urdu text listing and describing the buildings of Delhi. 18- page article; online journal without page- numbering.]

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