PREFACE

The buildings man erects bear the stamp of his thoughts, beliefs and aspirations. The changing needs of man in his religious, political and domestic development, have evolved and influenced his building activity. The surviving architectural monuments form one of the most authentic sources of history, written though in a language somewhat difficult to decipher. Sir Banister Fletcher discerns in them "a lithic history of social conditions, progress and religion and events which are landmarks in the history of mankind." The architectural monuments are the "fossils of civilization", as Trewin Copplestone puts it.

Mughal period of Indian history witnessed a hectic building activity. Unlimited wealth and power of the empire, relatively settled conditions and above all pronounced aesthetic nature of the Mughal emperors were the factors which encouraged the development of the building art during this period. Timur, an ancestor of the Mughals, put an inscription on one of the gateways of Samarkand: "Let he who doubts our power and magnificence look at our buildings". This inscription embodies the essence of building activity by Timur's successors. The Mughal nobility also indulged in building activity to seek the royal favour by catering to the emperors' whims and appealing to his vanity. This was natural in a system in which one's security and success depended on the emperor's pleasure. Then, princes and queens, too, were liberal patrons. Merchants and
philanthropists invested their income in socially useful constructions. Ostentation or the lust for public esteem was often a motive. Monuments were deliberate and conspicuous displays of their personal wealth and glory.

Notwithstanding the depredations at the hands of men and nature, a large number of Mughal buildings have survived. British scholars like Fergusson, Cunningham, Keene, Cole, E.W. Smith, Rodgers, Marshall, Havel, V.R. Smith and Percy Brown to name a few, have studied the Mughal architecture and their works have undoubtedly, laid the foundation for the advanced studies in the subject. Among modern Indian scholars, Dr. R. Nath has done extensive research on the subject. But the Mughal monuments are scattered over such a vast territory that it is beyond the means of a single scholar to cover them all. Hence most of the above-mentioned scholars have limited themselves to major monuments in capital cities only. Due to this reason, the Mughal monuments in the Punjab (including the present state of Haryana) remained more or less unnoticed, though a considerable number of monuments of the first grade lie in these states. Nowhere in India, for instance, are there such exquisite specimens of Mughal sarais as we come across in these states.

The original number of monuments in the region under study was far greater than what survives today. Unfortunately, a great number of these has been lost due to ravages of time, poor building material and techniques, natural calamities and later political upheavals.

The climate of northern India is less harmful to monuments.
However, some of these were struck by lightning or torn by earthquakes. Besides, the buildings making use of radiating arch and dome involve great lateral thrusts which gradually tend to split and tear the building into pieces. The natural damage, however, appears negligible as compared to the destruction caused by vandalism.

The first shock of damage to the monuments of the region was caused during the period of the Sikh raids. Reverence for archaeology is, after all, a relatively modern concept. For the irate bands of the Sikhs, the Muslim buildings were a symbol of their power and authority. To take revenge for the Mughal excesses, the irate bands of the Sikhs repeatedly attacked different towns and cities of the region during the eighteenth century and destroyed them. The Muslim buildings suffered the same fate as the monuments of the Hindus had suffered at the hands of the bigot Turkish and Mughal rulers. However, it appears that the Sikhs did not do much harm to Muslim religious buildings. It is due to this reason that even at Sisindh which was hit the worst by the armies of Banda Bahadur, about a dozen Muslim monuments are still in existence.

During the early days of British administration, a number of Muslim buildings were demolished all over India for the sake of brick only. (This vandalism was not limited to Muslim buildings only, a large statue at Rawalpindi was also pulled down for the sake of obtaining stone with which a jail was constructed there). Ferguson, the author of *A History of Indian and Eastern Architecture*, mentions the ruthless barbarism of British rule
in the following words:

"Mosques we have generally spared, and sometimes tombs, because they were unsuited to our economic purposes, and it would not answer to offend the religious feelings of the natives. But when we deposed the kings, and appropriated their revenues, there was no one to claim their now useless abodes of splendour. It was consequently found cheaper either to pull them down, or use them as residences or arsenals, than to keep them up, so that very few now remain for the admiration of posterity."

The Mughal monuments of the region under study also had their share of demolitions. The bricks from the Mughal monuments of Sirhind and Kalanaur were used to supply ballast for railway lines. After the mutiny of 1857 A.D., some of the Mughal sarais (including the one at Gharonda) were pulled down because some mutineers had taken shelter there.

During the partition of India in 1947 A.D., most of the Muslim population of the region under study migrated to Pakistan, leaving behind very few who could take care of their monuments. Several mosques and tombs in good condition were converted into private residences or shelters for animals. Those in a precarious condition were demolished by brick-hungry people. Such buildings served as quarries to supply material for new buildings. The process still continues unabated. A mosque of the period of Shah Jahan at Shahabad which the present scholar saw in 1980 has been demolished to construct another religious place on the site.

Despite all this wreckage, a considerable number of Mughal
monuments is still standing. Only a few of them have been
declared 'Protected' by the Central Department of Archaeology
and the state governments. Even some of the 'Protected Monuments'
are crumbling fast. So an immediate study and documentation
of the extent architectural remains is called for. This concise
work is the first humble endeavour in this direction. The
purpose of the study is to give the reader an idea of what
Mughal architecture looked like in the region under study.

The geographical connotation of the word 'Punjab' has
been constantly changing through the ages. At its largest
extent, it comprised the territories which included West Punjab
(now in Pakistan), East Punjab (Indian part), Haryana and
Himachal Pradesh. Shrinking with time, the word 'Punjab'
represents the present state now known by the name. The west
Punjab part of the old connotation of the Punjab had to be kept
out of the scope of the present study mainly because of the
difficulty of visiting the erstwhile parts of the Punjab, now
forming part of Pakistan. Moreover, Lahore (in West Punjab)
has the largest concentration of Mughal monuments which have
already been studied extensively. Himachal Pradesh has been
kept out of the purview of the present study as the region being
a hilly area, hardly witnessed any building activity which can
precisely be called the Mughal. Therefore, the word 'Punjab' as
used in the title of the thesis includes the area comprising
the present states of the Punjab and Haryana.

The Mughal building activity commenced soon after their
appearance on the Indian scene in 1526 A.D. But after the death

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of Aurangzeb in 1707 A.D., the region under study remained more or less disturbed due to the Mughal-Sikh conflict. As a consequence, not only the building activity was brought almost to a standstill but the previously erected monuments also began to face destruction. Thus only the monuments erected in between this period (1526-1707 A.D.) have been taken up for study in the present work.

As in the case of the rest of the country, Mughal architecture in the region under study is represented by buildings of numerous types, which, however, may be referred to as the two conventional divisions of (a) Religious and (b) Secular. The religious buildings consist of two kinds only - the mosque and the tomb. But the gamut of secular buildings includes gardens, sarais, palaces, forts, madrasas, baolis, bridges, kosi-minara etc. Since the surviving monuments preclude drawing conclusions from a common chronological ordering, these are treated typologically instead; gardens, sarais, tombs, mosques and finally miscellaneous structures. Although describing the various types of buildings separately, is somewhat misleading as they are very seldom separated completely, and were usually built or were meant to be viewed in relation to each other. Within each type, the monuments have been described in a rough chronological order.

A common distinguishing feature of the Mughal monuments of the region is their adornment with glazed tiles. Hence, a separate chapter has been devoted to this aspect.

As the building of the Mughal monuments in the region
under study was not an isolated phenomenon, it was considered necessary to indicate briefly the development of Muslim architecture in India in general and northern India in particular. The opening chapter provides the historical background to the study.

It is primarily the **proper person** study which has provided the basic data for the work. This data has been supplemented and authenticated and conclusions corroborated by contemporary chronicles, accounts given by the foreign travellers, literary sources, archaeological reports and epigraphic evidence. Attempts have also been made to determine the dates of erection of the monuments and to identify the personages associated with them. The main emphasis, however, is on an objective documentation of the extant monuments.

KOT KAPURA

May, 1969.

(Subhash Chander)

(Subhash Panchal)

(Subhash Chander)