

HAUZ KHAS

and its surroundings



दिल्ली विरासत
DELHI HERITAGE



In the early fourteenth century, the second Khalji ruler, Alauddin, founded the city of Siri on the plains where his armies met the Mongols in battle. Due west, outside the walls of the Siri, he built a large hauz (tank), that was known as Hauz-e-Alai, to supply water to the new city. In the years after Alauddin's reign, the channels that fed the hauz silted and the hauz dried up. Firoz Shah Tughlaq (r. 1351–88), the most prolific of the Tughlaq builders, restored the abandoned hauz in the 1350s which then came to be called the Hauz-Khas (royal tank). At the same time Firoz Shah also built the Madrasa-e-Firoz Shahi or 'College of Firoz Shah', and his own tomb at a focal point in the complex.

This route begins at the epicentre of Siri, the Hauz Khas Complex, with its water tank, madrasa, and the tomb that Firoz Shah Tughlaq built there. It then moves out into the other buildings around the tank, before traversing the area into the adjacent Deer Park, and from there to the neighbourhood of Green Park. From here, the route moves southward to Ramakrishna



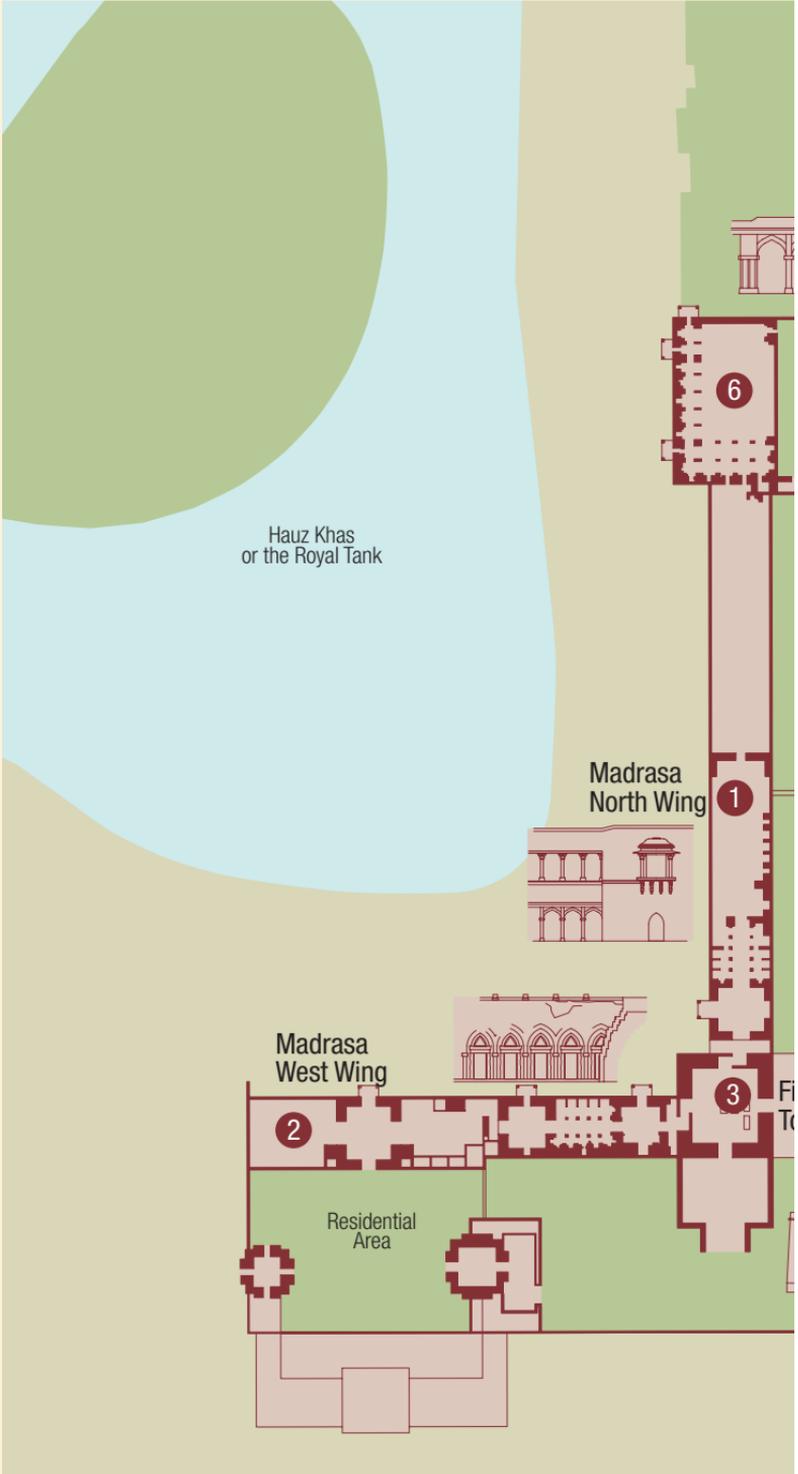
Puram and slightly beyond, where several well-maintained structures from the Tughlaq and Lodi periods still stand as a testimony of those times. During the thirteenth to fifteenth centuries, the water tank was a focal point of Delhi's landscape, surrounded by other impressive structures within the complex. The connection between the buildings and the hauz was strengthened by the several sets of steps leading down from the madrasa to the hauz. The tank was initially much larger than it appears today. A walking path and extensive gardens surround it, making for a pleasant environment. If you're a keen birdwatcher, make it a point to visit during winter and early spring, when birds, both resident and migratory, can be seen at the hauz.

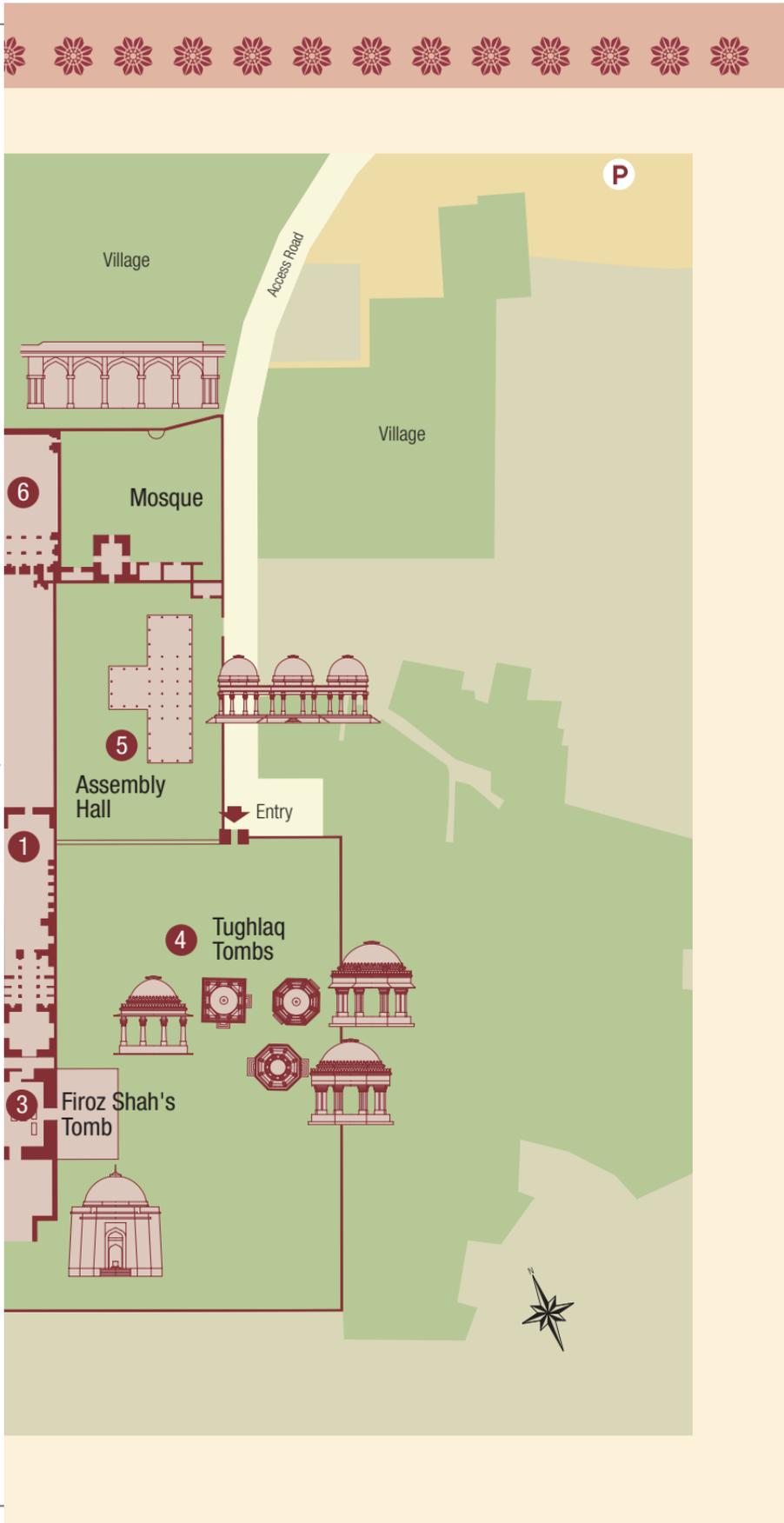
Today, while the adjoining Hauz Khas Village Complex is mainly a centre for upmarket boutiques, the tank and its surroundings make for a rewarding heritage walk.

Timings: Sunrise–Sunset

Entry: Free

HAUZ KHAZ





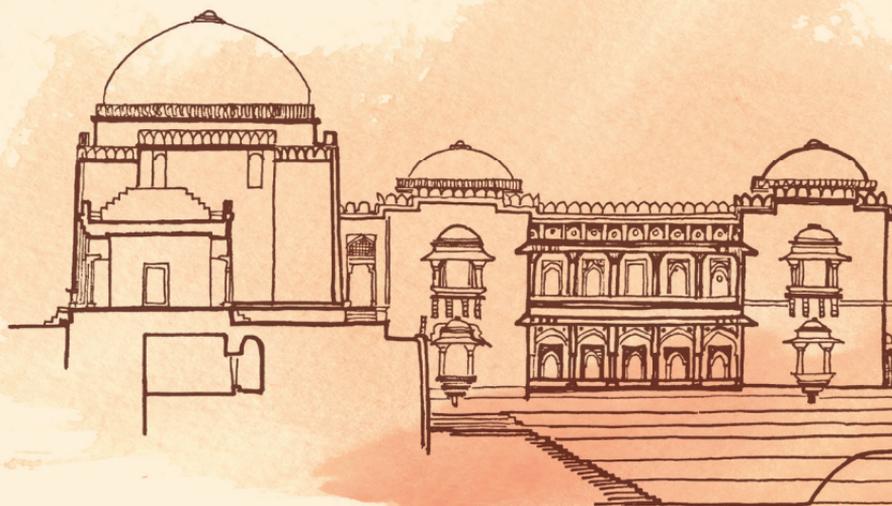


MADRASA-E-FIROZ SHAHI

When Firoz Shah Tughlaq restored the Hauz Khas, he also built the Madrasa-e-Firoz Shahi or the 'College of Firoz Shah'. This was an institution of higher education, endowed by the emperor himself. It became a premier institute of learning that attracted students from far and wide. You can still wander through the remains of the college buildings, which were arranged in the form of a L around the south-western corner of the Hauz Khas. Several flights of steps lead down from the madrasa buildings to the tank. Originally, the madrasa also had a fine garden with trees laden with flowers and fruit.

1. NORTHERN WING OF THE MADRASAE-FIROZ SHAHI

This wing of the college building extends 45 m north of Firoz Shah's Tomb. It has pillared rooms on the top storey and arcaded rooms below. The rooms overlook the tank and would have



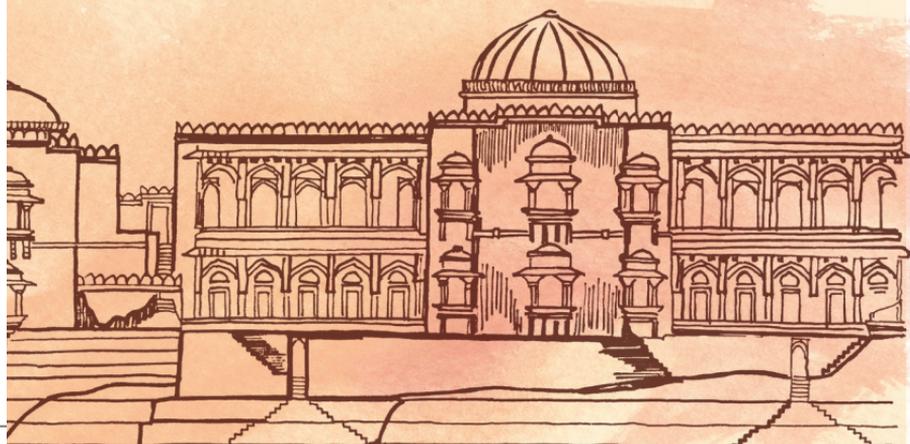
provided a beautiful view. On the other side, the top storey rooms overlooked the garden which was planted with flowering and fruiting trees and bushes. The buildings of the college are built of rubble masonry combined with blocks of neatly cut quartzite. Much of the exterior was originally covered in white plaster and painted in bright colours, with golden domes. The ornamentation that can still be seen consists primarily of some incised plaster work and simple carving.

2. WESTERN WING OF THE MADRASA-E-FIROZ SHAHI

This wing of the madrasa extends to a distance of 65.5 m west of Firoz Shah's Tomb. It has open pillared rooms at the top storey and arcaded rooms in the lower storey. Also, in the lower storey one can see small dark cells which were probably meant for student accommodation. Inside there are narrow openings for light and air, and small storage niches. In front of these cells there were arcaded rooms which have now fallen down. At the westernmost end of this wing there is a large domed building with two storeys.



The area in front of this building was originally a courtyard with two buildings that face each other and flank the large domed building.





3. FIROZ SHAH'S TOMB

An attestation of the importance of the Hauz Khas Complex is the fact that Firoz Shah Tughlaq chose to have his own tomb built at a focal point of this complex. Although Firoz Shah died in AD1388, he built his tomb at the same time as the madrasa, in the 1350s.

The tomb stands at the junction of the two wings of the madrasa buildings and the top of its dome is the highest point of the entire complex. This is a plastered rubble-built tomb with a very pleasing charm all its own. The base of the dome is ringed by what are known as *kanguras* (stylized motif that resembles battlements but are strictly ornamental). Some decoration is also there in the form of incised plaster, but what is perhaps most interesting about the outside of the tomb is the stone railing (now broken in places) that forms a yard in front of it. This is something you don't often see in Sultanate buildings; in fact, it's much more reminiscent of a Buddhist stupa (structure containing Buddhist relics) than anything else.

Inside, the tomb is more lavishly decorated, with an eight-pointed star pattern covering a part of the ceiling, painted in



shades of blue and red. The carved marble cenotaph in the centre of the tomb marks the grave of Firoz Shah; the other two graves are supposedly those of his son and grandson.

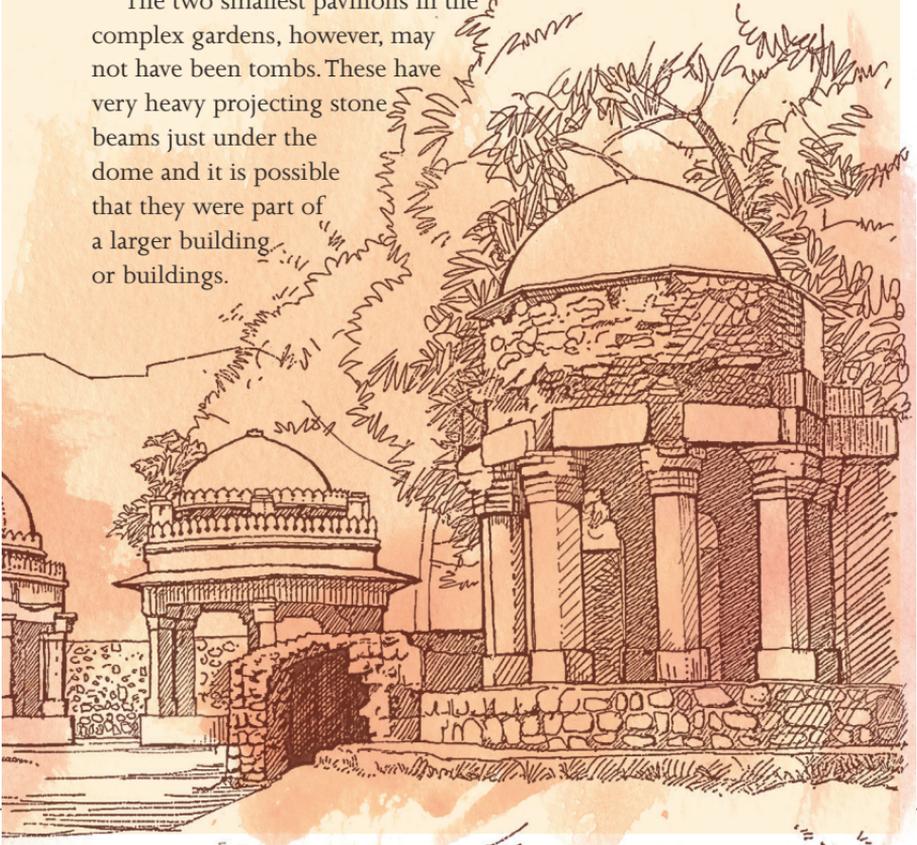
Outside, there's an inscription on the southern entrance, which mentions repairs to the building being carried out under the orders of the Emperor Sikandar Lodi in AD 1508.

4. TUGHLAQ TOMBS

The buildings stretching on both sides of Firoz Shah Tughlaq's Tomb are what would have been the living quarters and study halls of the madrasa. There are several pavilions that stand scattered about the gardens. These are mostly tombs, probably containing the remains of teachers of the madrasa. Their ornamentation is similar though their plans are different—some are eight-sided, others are six-sided, or even square. It is possible that, though tombs, they were designed in such a way as to allow them to be also used as study halls; perhaps it was expected that pupils could sit there and study in the shadow of their departed teachers.

Most of the pavilions are made of rubble, with plastered domes and solid, square-sided pillars rough-cut from grey Delhi quartzite stone. Some have *kanguras* carved along the base of the dome in red sandstone, others show traces of incised plaster.

The two smallest pavilions in the complex gardens, however, may not have been tombs. These have very heavy projecting stone beams just under the dome and it is possible that they were part of a larger building or buildings.





5. ASSEMBLY HALL

In the madrasa gardens is an unusual T-shaped building. It consists of a long, colonnaded hall that stretches from the north to the south; from the centre, another section protrudes westward. All three sections—north, south, and west—are made of stone and topped with domes. What is particularly odd about this building is that nobody is quite sure about its function. Some believe it was a tomb that contained a number of graves, although no traces of graves can now be seen. A more plausible theory is that it may have served as a meeting place or assembly room. Its size and shape certainly suggest that it could have been used to accommodate gatherings too large for the average classroom of the madrasa.

After the madrasa fell into disuse following the decline of the Tughlaq Dynasty, this building came to be used as a residence by the villagers of the surrounding area.

The building, since most of it is in hard quartzite (notoriously difficult to carve), has fairly minimal decoration, other than roughly carved capitals on the pillars. The plastered domes, however, show signs of decoration—finials, *kanguras*, and calligraphy done in incised plaster.

6. MOSQUE

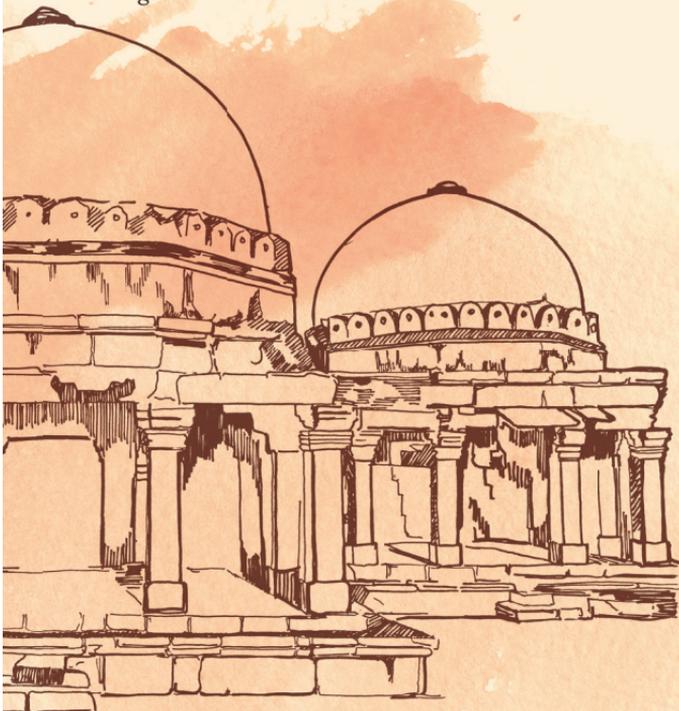
If you are walking towards Firoz Shah Tughlaq's Tomb from the main gate of the Hauz Khas Complex, one of the first buildings you will come to, on your right, is the mosque of the complex.





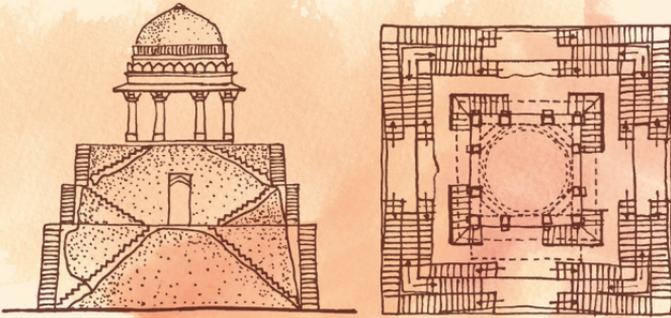
This would have functioned as a place of prayer for those who lived and worked in the madrasa. Though it is now mostly in ruins, you can see that the structure and style of this mosque are very unusual. In most mosques, the western wall (which faces the direction of prayer, the west) has no openings and is usually marked by one or more arched niches known as *mihrabs*. Most mosques—for instance, even the wall mosque at the Bagh-e-Alam ka Gumbad in the Deer Park, adjacent to Hauz Khas—have a highly decorated *mihrab*.

Oddly enough, the western wall of this mosque is marked by decorative windows that overlook the water of the Hauz Khas below. A flight of stairs also leads down to the tank from the mosque.





7. MUNDA GUMBAD



Facing Firoz Shah Tughlaq's Tomb but across the Hauz Khas, is a low hillock crowned by a ruined building. This is the Munda Gumbad or 'the Bald Dome', so named because it looks as if it's been beheaded. The building can now be approached only through the Deer Park Complex, abutting the Hauz Khas Complex boundaries. In fact, the Munda Gumbad (which belongs to the Khalji period that is the early fourteenth century, when the Hauz-e-Alai was first dug) was originally a double-storeyed pavilion. The stone bases of pillars that once formed part of the



upper storey can still be seen, though the upper storey itself has completely disappeared.

The Munda Gumbad is a plain, unornamented structure with each of its four sides pierced by arched doorways. A staircase leads upstairs, from where one can get a good view of the Hauz Khas Complex. The most amazing thing about this otherwise nondescript building is its historical significance – it once formed the centre of the tank, which gives one a fair idea of how huge the hauz must have been originally.

Entry: Free.

DEER PARK

Adjacent to the Hauz Khas Complex (and blending into it, near the Munda Gumbad and the side across the madrasa) is the Delhi Development Authority (DDA) Deer Park. While it is highly popular with walkers, joggers, and nature-lovers, thanks to its dense vegetation and convenient jogging/walking trails, the Deer Park also has some interesting old monuments that are worth visiting.

Timings: Sunrise–Sunset

Entry: Free



8. BAGH-E-ALAM KA GUMBAD AND THE ATTACHED MOSQUE

The largest of the monuments inside the Deer Park is the Bagh-e-Alam ka Gumbad. This is one of the few buildings in this neighbourhood to which a definite date (AD 1501) can be ascribed, because an inscribed panel of grey stone embedded in the western wall mentions the name of the builder and the date of construction. Local dressed stone in a myriad shades of grey, gold, and brown make up the building, giving it a pleasing patchwork effect. What the Deer Park's other monuments lack in decoration, the Bagh-e-Alam makes up for, with its many arched niches and panels, its bands of red sandstone, and the blue tile patterns that adorn the outside.

The latter are especially pretty on the southern (the main entrance) and the eastern façades.

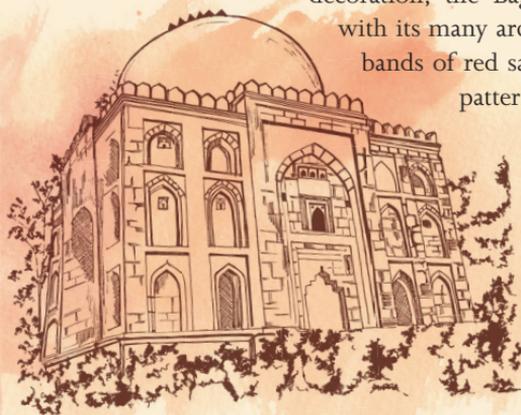
Although the Bagh-e-Alam ka Gumbad is usually kept locked, the bars on its doorways are set wide apart,

enough to allow a peek inside. Do take the trouble to do that—the ceiling is a joy to behold, with its blue, black, white, and red painted patterns in intricate circular and teardrop-shaped designs, crisscrossed by stripes in deep red. And don't miss the tiny cusped arches above the main doorways!

Just outside the tomb to the west is the attached wall mosque, a pretty wall of arched *mihhrabs* and incised plaster niches, a typical example of the Lodi wall mosque. The *mihhrab* in the centre is further emphasized by being higher than the other *mihhrabs* and is flanked by small minarets. At either end of the mosque is a small octagonal domed tower, with an arched doorway through it.

9. TUHFEWALA GUMBAD

Compared to the Bagh-e-Alam ka Gumbad, the Tuhfewala Gumbad is almost spartan. This squat, square tomb stands atop a high platform. It is pierced on each side by a doorway made of grey quartzite, sparingly carved in the curved capital style so common in Tughlaq buildings, of which this is one. About the only other ornamentation are the bands of *kanguras*, along the edge of the roof and the base of the dome. Inside, the Tuhfewala Gumbad contains a series of surprisingly well-preserved graves.



Nearly all the gravestones are made of grey stone and topped with the traditional *kalam* (pen) that indicates a male cenotaph.

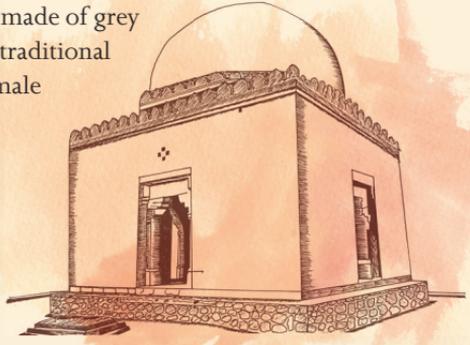
10. KALI GUMTI

The Kali Gumti or the 'Small Black-domed Building' is probably so named because it is covered with

traditional organic mortar, which contains materials (cow dung, lentils, fenugreek, yoghurt, etc.) that allow the mortar to breathe, prolonging the life of the building and, in the process, encouraging the growth of micro-organisms that swiftly turn the plaster black.

The Kali Gumti lies tucked away next to a small badminton court and a children's play area. The *gumti* ('Small domed Building') itself is, however, quiet and secluded, standing in a small enclosure with a wall mosque on the western side. The western side of the Kali Gumti is the only side which isn't pierced by a doorway; the building, otherwise, has arched entrances on the north, south, and east. This is a plain, simple little building (possibly a tomb, though it does not contain a grave) decorated with a band of *kanguras* along the edge of the roof. The equally austere wall mosque has *kanguras*, arched niches, and taller arches that form the *mihrabs*.

The wall mosque is of the Lodi era; the Kali Gumti is perhaps of slightly earlier vintage, belonging to the Tughlaq or Sayyid era.





MADRASA- A CENTRE OF LEARNING

Delhi became a renowned centre of learning in the thirteenth and fourteenth centuries. As centres of learning in West Asia were destroyed by the Mongols, many scholars and teachers of repute migrated to India. In the early period of Islam, meetings were conducted in the mosques to discuss religious issues in the presence of the learned and knowledgeable men. These informal meetings slowly led to the formation of the madrasa, which in the passage of time became an important institution of the Islamic society.

The word 'madrasa' is derived from the Arabic root *daras* or study. In the medieval Islamic tradition madrasas were colleges where theological and other subjects were taught. Delhi became an important centre of learning under the Sultanate and the Mughals. Its importance increased particularly as centres in West and Central Asia such as Baghdad, were destroyed by the Mongols. We know of a madrasa being set up by Iltutmish in Delhi in the early thirteenth century. Later, in the mid-fourteenth century, Firoz Shah Tughlaq was responsible for setting up numerous madrasas. The tradition of constructing madrasas continued throughout the entire span of Islamic rule in India.

The madrasas, specifically created to teach Islamic law, evolved to become the torchbearers of knowledge and were secular in nature. Education here was not restricted to Muslim students but also included students of non-Muslim communities. The institution provided lodging for the teachers and the students. In addition to religious subjects, the madrasa also taught a variety of subjects like mathematics, astronomy, astrology, geography, alchemy, philosophy, magic, and occultism, depending on

Madrasa-e-Firoz Shahi, Hauz Khas Complex

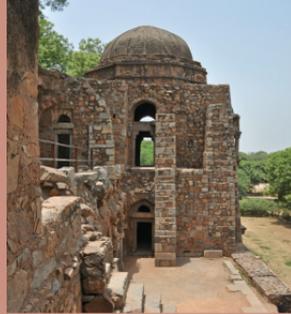




Alauddin Khalji Madrasa, Qutb Complex

the curriculum of the specific institution. These institutes had funds required to pay for the salary of the professor of law and other faculty or staff. These fundings also provided for the scholarships of the students and the maintenance of the building.

Even today in Delhi, a number of the original structures of these survive from the pre-Mughal period like the madrasa of Alauddin Khalji built in 1315 in Mehrauli and two madrasas built by Firoz Shah Tughlaq in 1352 and 1374 respectively. One of these two madrasas was built in Hauz Khas while the other forms a part of tomb complex of his son Fateh Khan and is popularly known as Qadam Sharif. The earliest known madrasa built during the Mughal rule was constructed during 1561–62 by Maham Anga who was the wet nurse of Akbar. This madrasa popularly known as Khair-ul Manazil, is located opposite Purana Qila in Delhi. The madrasa of Ghaziuddin Khan, outside the Ajmeri Gate, was built by Mir Shahabuddin in 1692, titled Ghaziuddin Khan, a successful military commander under the Mughals and Governor of the province of Gujarat. This building later housed the Delhi College, the first western style college in Delhi, set up by the British in 1825.

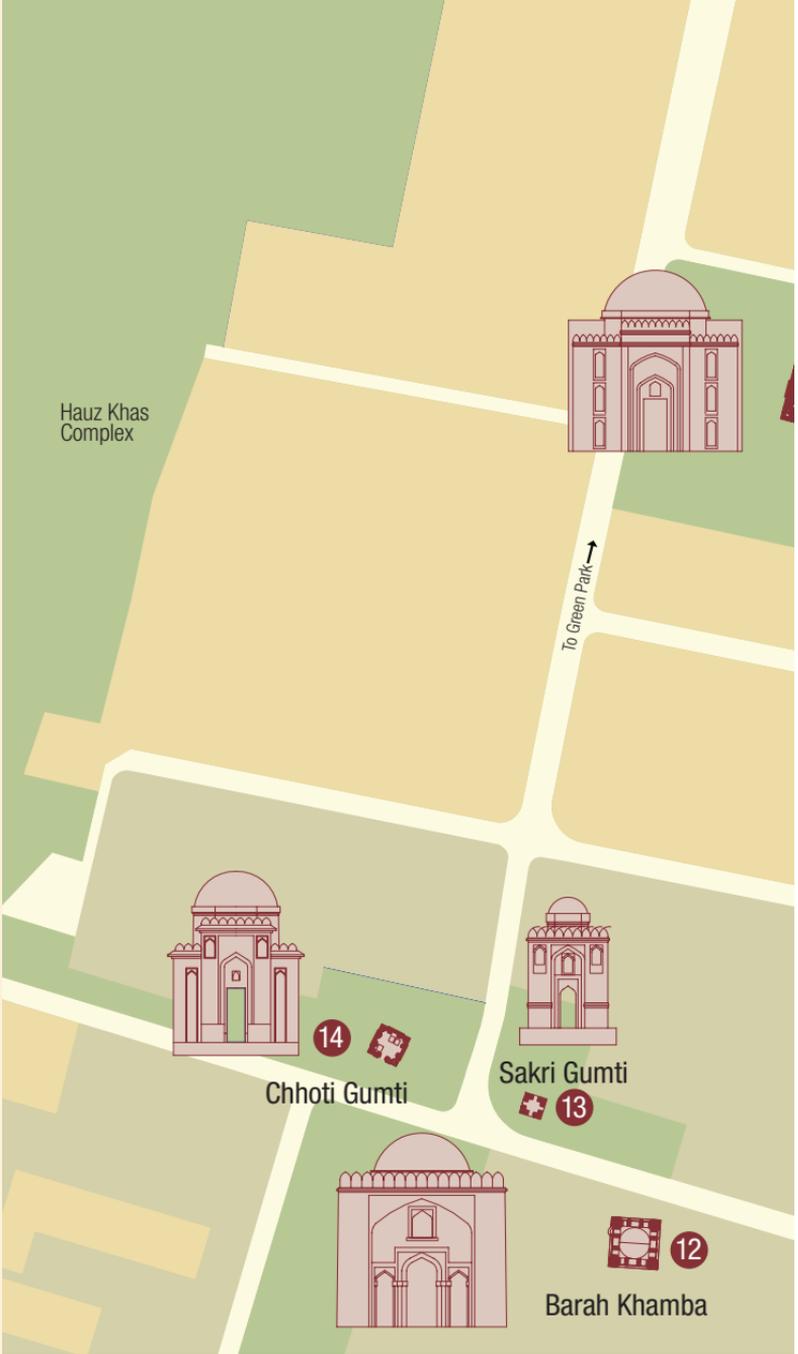


Madrasa-e-Firoz Shahi, Hauz Khas Complex

The colonial expansion in the nineteenth century and the European missionary movement brought modern western education to India. With the disintegration of Mughal rule after the advent of the British, madrasas gradually lost their status as prime centres of learning.



GREEN PARK



Nearest Bus Stops

- (i) **Hauz Khas:** 043, 052, 335, 465, 501, 502, 506, 512, 513, 514, 516, 517, 519, 520, 533, 536, 548, 558, 581, 590, 605, 618, 622, 725





GREEN PARK

Just slightly east of Deer Park and Hauz Khas is the busy neighbourhood known as Green Park. This is dotted with a few interesting monuments, mainly tombs, though in some cases, that remains more conjecture than a certainty. These buildings date mostly to either the Tughlaq or Lodi periods.

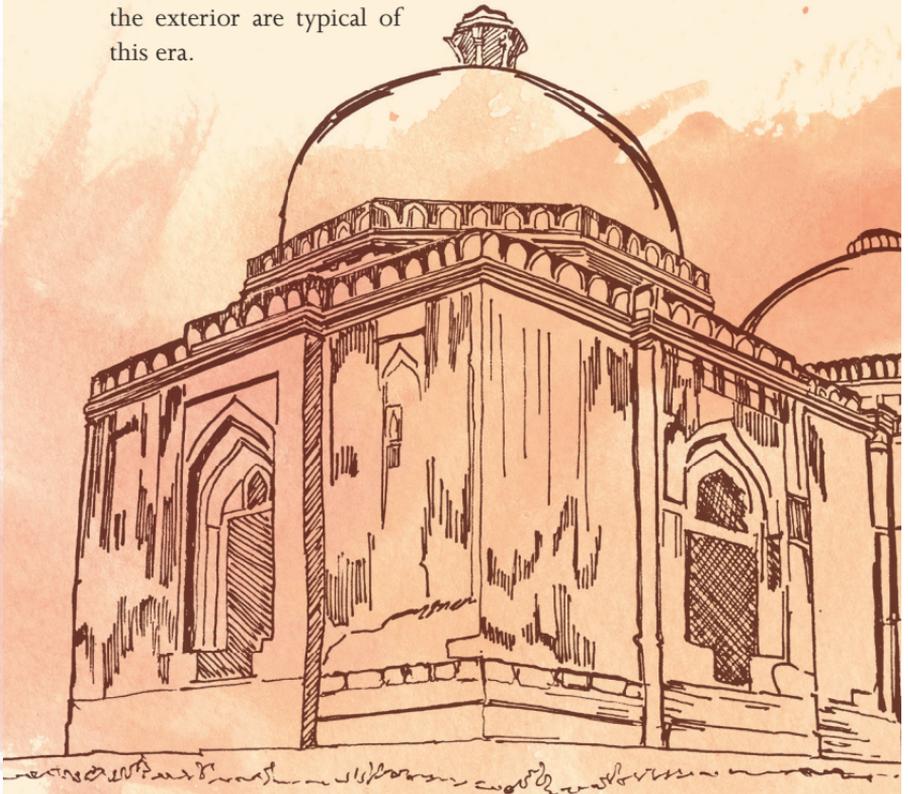
Timings: Sunrise–Sunset

Entry: Free

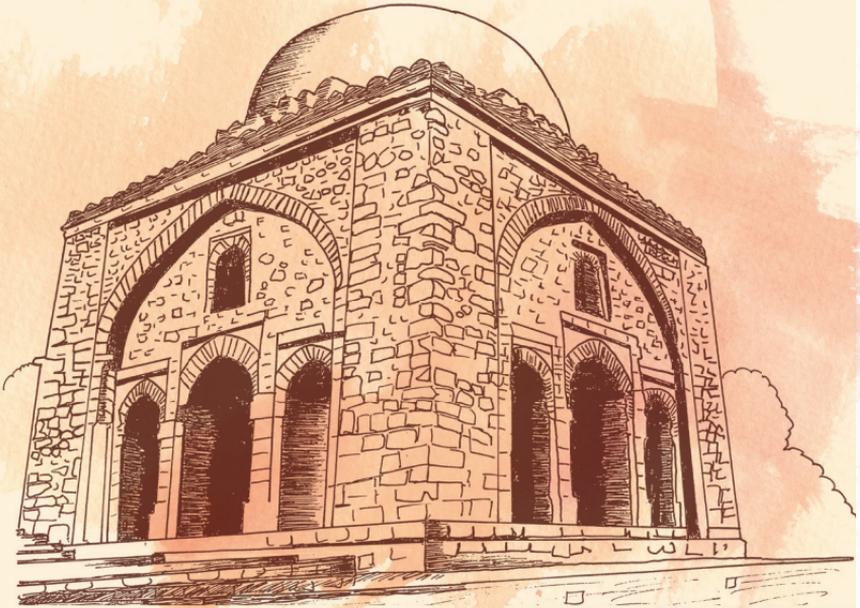
11. DADI-POTI KA GUMBAD

The names of these twin tombs mean ‘grandmother-granddaughter’, a completely ahistorical, popular invention derived from the fact that they stand next to each other and one is significantly larger than the other. This is also why they are sometimes referred to as the Bibi-Baandi ka Gumbad, literally, ‘Mistress-Maid tombs’. There is no known relationship between the two tombs; it isn’t even known who’s buried here.

In fact, the two buildings do not even belong to the same period. The smaller (poti or granddaughter) dome, with its sloping walls and lantern on the dome, is probably from the Tughlaq period (AD 1321–1414) while the larger (dadi or grandmother) is an obvious Lodi (AD 1451–1526) building: the arched panels on the exterior are typical of this era.



A feature you should note here is the ornately decorated northern façade of the smaller (Poti ka Gumbad) tomb: it's unusual, since the main entrance to tombs is usually from the south.

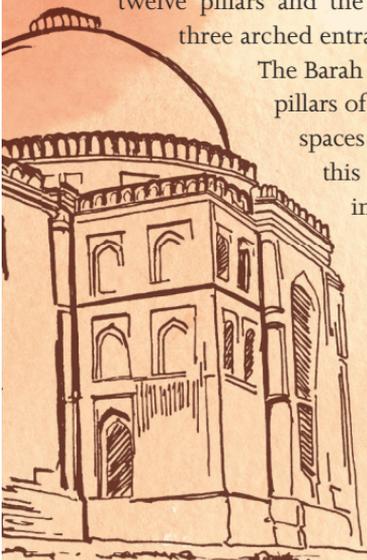


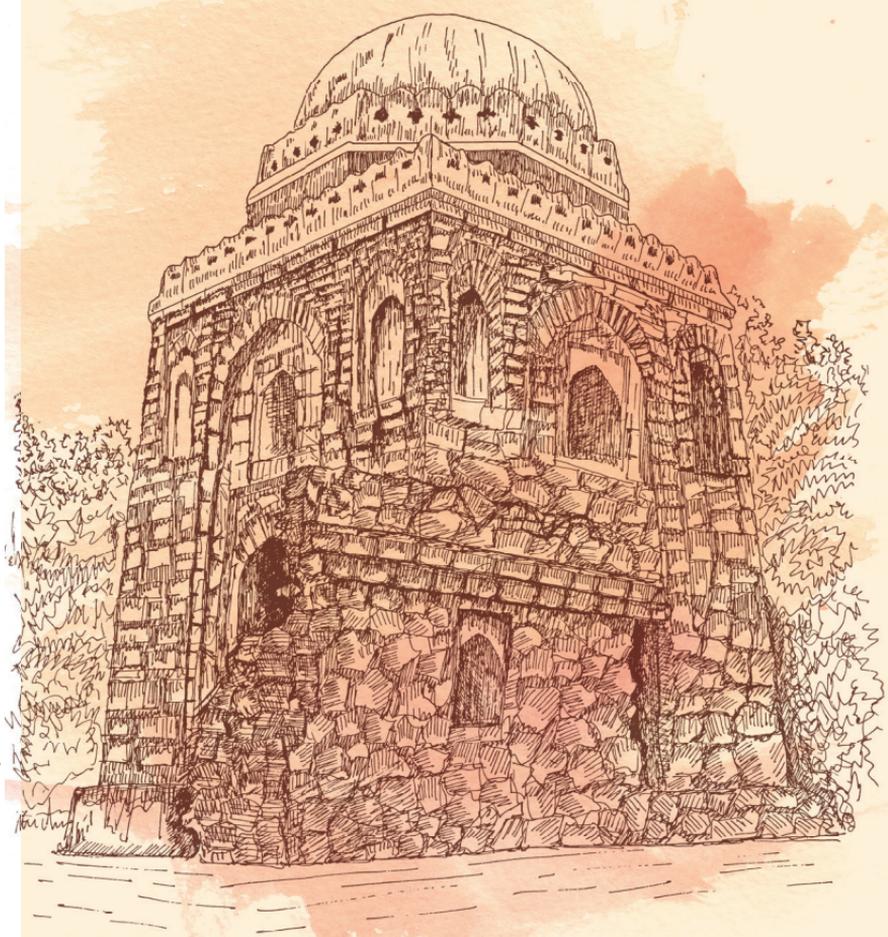
12. BARAH KHAMBA

The word 'barah khamba' means 'twelve pillars', and Delhi has several medieval monuments by that name (there is, for instance, a Barah Khamba in Nizamuddin and another in the Delhi Golf Club). All have one thing in common: the roof is supported by twelve pillars and the building is typically four-sided, with three arched entrances on each side.

The Barah Khamba at Green Park consists of twelve pillars of varying width that support the roof; the spaces between the pillars are walled. Although this building is a tomb, no cenotaphs remain inside it but you can still see a number of gravestones outside the Barah Khamba.

There are other interesting constructions around the building – a now dry well, a curious bastion-like structure, and a square block-like structure that contains a niche, as if to hold a lamp. The building probably belongs to the Lodi period.





13. SAKRI GUMTI

Separated from the Chhoti Gumti by a road is the Sakri Gumti or the 'Narrow domed Building'. It is an appropriate name for this structure, given that its walls are significantly higher than they are wide.

The Sakri Gumti is a building enshrouded in mysteries. There is no grave inside, which means that this probably isn't a tomb, but may once have been a gateway—but a gateway to what remains unclear. Another puzzle is the broken half-wall that runs along the eastern side of the building. When complete, this wall might actually have blocked the entrance into the building on that side, which is hardly what one would expect a gateway to do. It is possible, however, that this wall was built later than the building; in that case, why it was built is again a puzzle.

The exterior of the Sakri Gumti has a high, narrow dome, decorated with ornamental *kankura* battlements along the base. The *gumti* is sparsely decorated on the outside with tall, narrow arches.

14. CHHOTI GUMTI

The Chhoti Gumti, literally 'Small Domed Building', refers to the size of the building, not the size of the dome. In fact, unlike its neighbouring Sakri Gumti, this one appears just slightly disproportionate: its dome (and the battlemented parapet around the dome) are a little out of synch with the low walls of the structure.

The Chhoti Gumti is a tomb (there is a grave inside), but there is no historical record of the person buried inside and no inscriptions that offer a clue. It is, nevertheless, a pretty little building and merits a visit. The plastered exterior is decorated with arches and niches; there are ornamental battlements around the base of the dome; and the interior has a painted medallion on the ceiling. The style and ornamentation of the Chhoti Gumti, including the painting on the ceiling, suggest that it is from the Lodi period.

15. BIRAN KA GUMBAD

Although it's situated north of the Dadi-Poti ka Gumbad, the name of this tomb is probably a jocular invention, a sly nod towards the Dadi-Poti ka Gumbad. Biran ka Gumbad literally means 'the Domed Building of the Brother' indicating a mysterious familial or simply popular coinage.

As in the case of the Dadi-Poti ka Gumbad (as also many other buildings in the area), little is known about the Biran ka Gumbad. This is obviously a tomb, since it contains a ruined cenotaph, a gravestone marking the spot of the underground burial. Although the building itself consists of a high-ceilinged single chamber, the exterior is decorated with arched niches arranged in rows that give it the appearance of a double-storeyed structure. This feature, along with other details (like the beautiful incised and painted plaster medallions and remnants of painted decoration) indicate that the Biran ka Gumbad was probably built during the Lodi period.





OTHER LODI AND TUGHLAQ MONUMENTS

Scattered across the area south and west of Hauz Khas—notably present-day R.K. Puram, and its surrounding areas—are a series of other buildings. Nearly all of these are tombs. For most of them, very little (if anything), is known about the person buried within. Despite this drawback, a lot of these buildings make for a good heritage route.

Timings: Sunrise–Sunset

Entry: Free

16. HUMAYUNPUR TOMB



The village of Humayunpur in Safdarjang Enclave is home to a little-known Tughlaq tomb known as the Gumti. The Gumti is a solid-looking square structure with a domed roof. It has arched doorways on all four sides, with each doorway emphasized by being somewhat higher than the wall on either side. The Gumti originally had minarets on each of the four corners of the roof.

Unfortunately, the tomb appears to have been appropriated (in 1971, if the inscription on one wall is to be believed) by a religious organization called the Bhola Dharmarth Trust, which has converted it into a Shiva temple. Modern tiled pictures of Hindu deities now decorate the façade.

The Gumti is kept locked and is more or less inaccessible since it stands on a high platform. If you want a peek, you'll have to clamber up and make your way across vegetation to get to the tomb.

17. MALUK CHAND KA GUMBAD

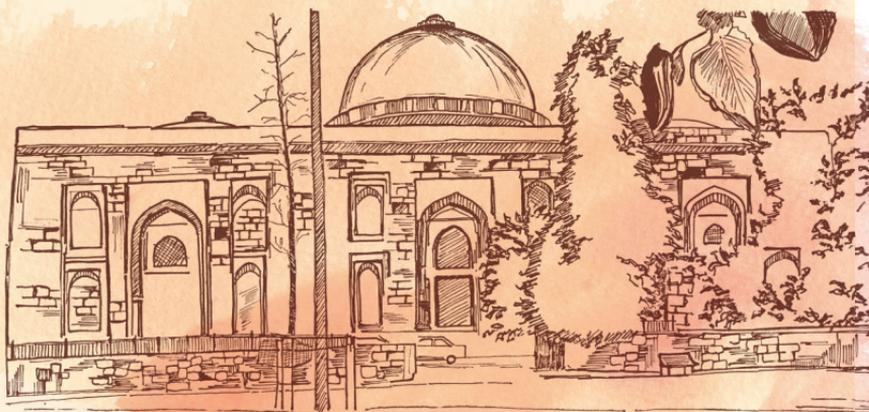
Humayunpur village contains two wells. Near the larger of these is a small Tughlaq tomb known as Maluk Chand ka Gumbad or the tomb of Maluk Chand. With no records of Maluk Chand's identity, the local villagers have begun ascribing this tomb to someone named Pir Baba Ghoomat, a saint much revered locally, since the grave inside is covered with a bright new tinselled *chaadar*.

This is a Lodi-period structure, a domed building that originally had each of its four walls pierced by a grey stone entrance that projected from the surrounding wall. Three doorways have now been bricked up and form the walls of neighbouring modern houses.

18. MUHAMMADPUR TEEN BURJI

Although one of the largest medieval buildings in south Delhi, little is known about the Muhammadpur Teen Burji, other than that it is from the Lodi period and in an architectural style typically used for mosques indicating that it may have been a mosque to start off with. It later, however, became a tomb: there are at least nine graves here.

The Teen Burji is named thus for the three domes that stand atop the building, which itself is divided into three chambers. The central dome is a plain, high one. The domes on either side are flattish 'fluted' domes that resemble upturned lotuses. Besides arches and a few bands of rough stone (carved into diamond shapes), the Teen Burji is unadorned.





19. WAZIRPUR KA GUMBAD

Set in a pleasant garden, this group of Lodi-period monuments includes five tombs, two wall mosques, and a *baoli* or step-well. The larger of the wall mosques, unadorned and with bastion-like end turrets, is what becomes visible to the eye on approaching.

Inside, on the left, are five domed, plastered rubble tombs, arranged roughly in a row. Nobody knows who lies buried here. Three tombs are small and non-descript. The two larger tombs, however, are worth entering: they still retain signs of ornamentation, mainly in the form of intricately incised plaster, niches, and *kanguras* on the outside of the building.

Facing the tombs is the *baoli*, with rows of steps leading to a well, long since silted up. Another (also dry) well, with domed turrets at either end and water-channels leading out on either side above ground, also forms part of the *baoli*.

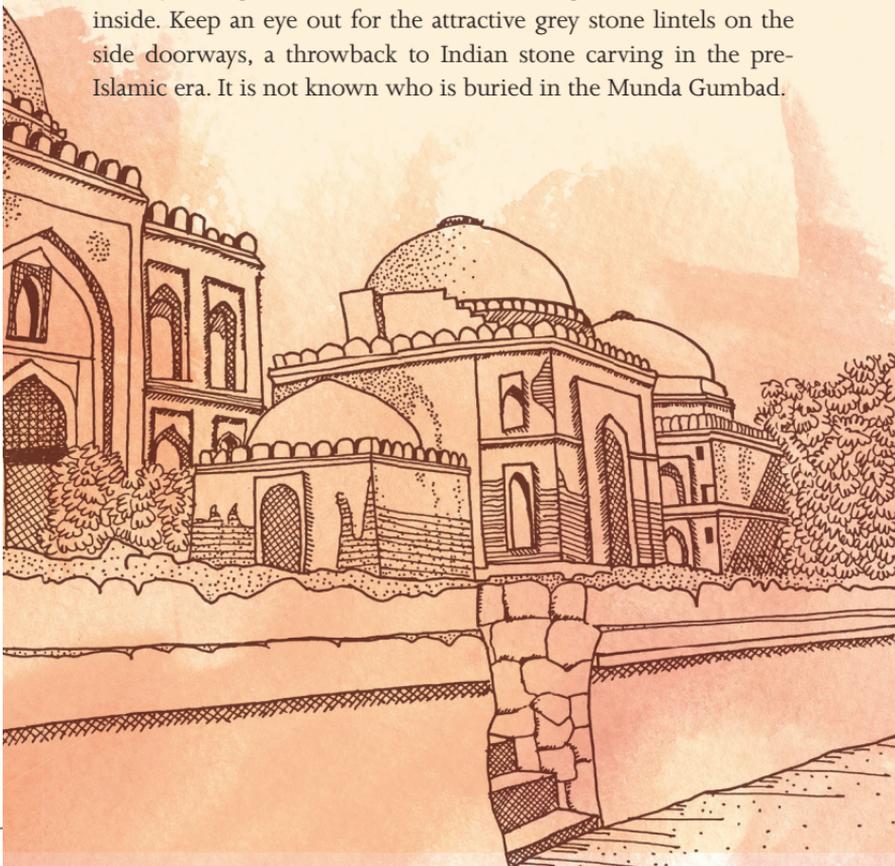
Beyond is what is perhaps the prettiest of the monuments in the complex: a small plastered wall mosque with lovely niches and medallions of incised plaster.

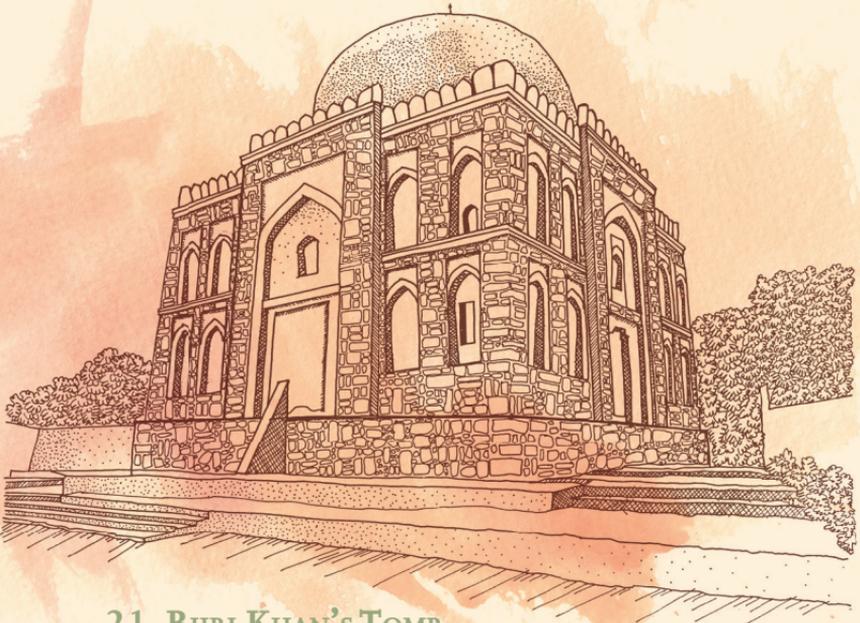




20. MUNDA GUMBAD

Like the other monuments in Sector 5, R.K. Puram, the Munda Gumbad or 'the Bald Dome', dates to the Lodi era, approximately the late fifteenth century. The dome of this building has long since collapsed, but the rest of the rubble-built structure is intact. It stands on a mound, looking impressive. The decoration consists almost entirely of large, arched niches set both along the outside and the inside. Keep an eye out for the attractive grey stone lintels on the side doorways, a throwback to Indian stone carving in the pre-Islamic era. It is not known who is buried in the Munda Gumbad.





21. BIJRI KHAN'S TOMB

Though we know this is Bijri Khan's Tomb, Bijri Khan's identity is a mystery. This Lodi-period tomb is a rubble-built one decorated with shallow, arched niches. The only other ornamentation left are a few bands of stone carved into diamond shapes. These may once have been more abundant: one band can still be seen on a staircase step. The doorways on opposite sides of the tomb are flanked by large open arches, the resulting cross-ventilation making the tomb cool even in summer.

Two staircases lead to the roof, where you can get a closer look at the *kanguras* around the dome. The high dome itself has a pinnacle of red sandstone and marble.

Bijri Khan's Tomb dwarfs a small Tughlaq-period tomb nestling beside it. Nothing is known about this tomb, which has an unusual guava-shaped dome.

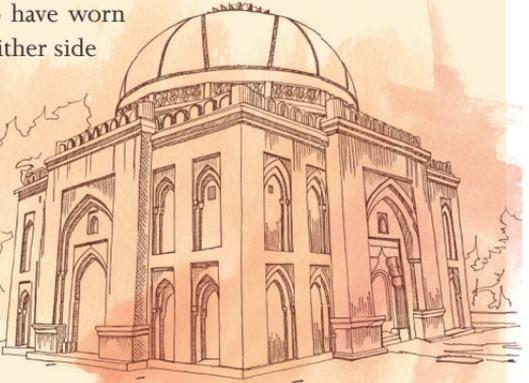
22. BARA LAO KA GUMBAD AND BARADARI

Just behind the Vasant Lok market stands the Lodi-period tomb, Bara Lao ka Gumbad. The tomb itself is worth visiting although it remains unknown as to who is buried here. It stands on a high platform (pierced along the sides by cells that may have functioned as shelters) and adjoins a wall mosque. On the outside, this is just another plastered, rubble-built tomb. But inside, it's a fine example of medieval decorative techniques. The domed ceiling is criss-crossed by bands of crimson paint converging at a circular pattern of calligraphy and floral designs. The *mihrab* has an intricate border of incised plaster. Though the incised plaster



medallions inside the tomb have worn away, the ones outside, on either side of the arched doorway, are intact.

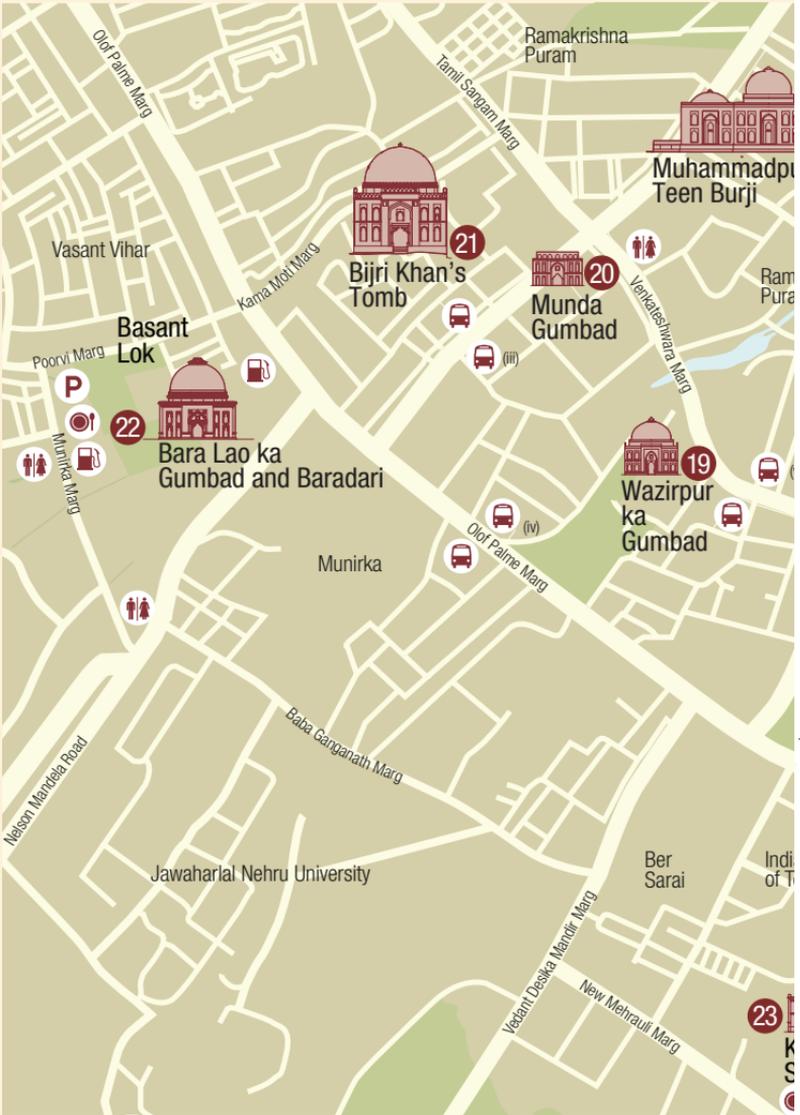
Adjacent to the tomb is a baradari ('pavilion with twelve doorways'). Very little remains of the original structure, a four-sided pavilion, with three arched entrances on each side.



23. KATWARIA SARAI TOMB

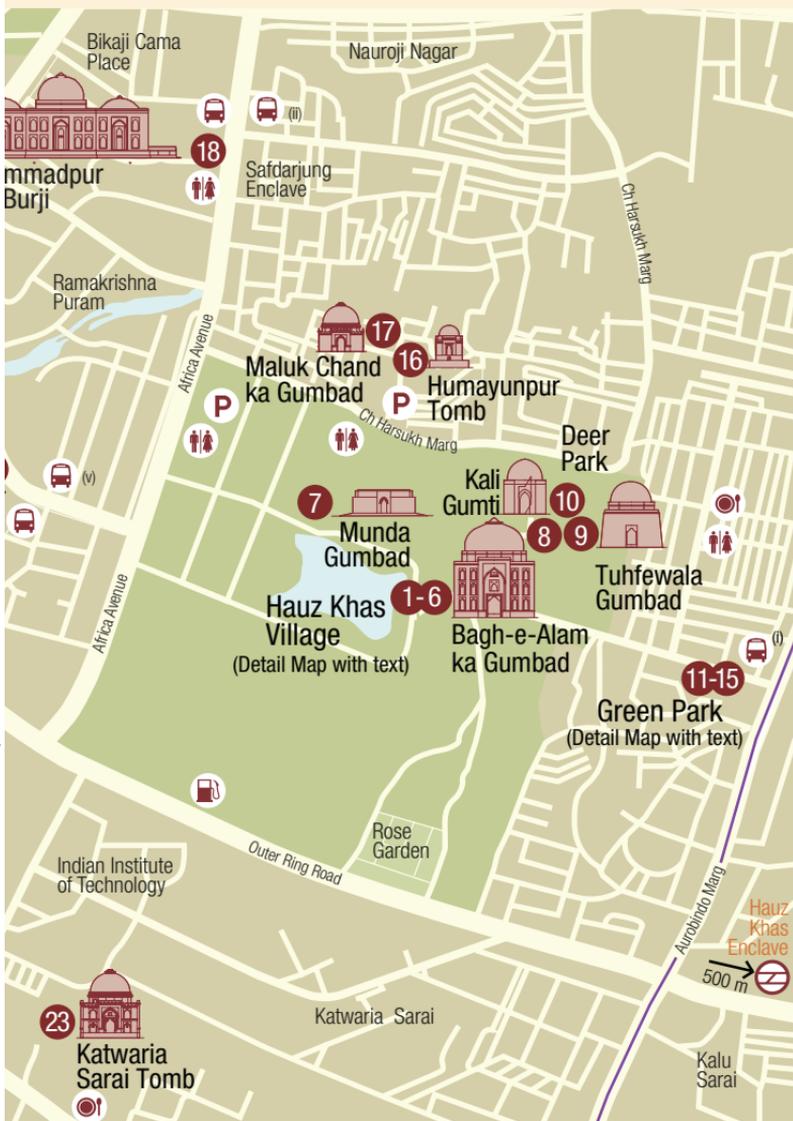
On the periphery of Katwaria Sarai village's main parking lot is a large tomb. Like many other tombs in this part of Delhi, this too houses an unknown occupant – one whose grave seems to have long disappeared. The tomb is from the Lodi period. With the arched panels and niches decorating its façade and the stone dome which rises from a sixteen-sided drum, the tomb would have once been impressive. Now, unfortunately, it has been reduced to being a gateway. Of the four arched doorways that would originally have opened on to the cardinal directions, two have been bricked up because of new neighbouring buildings. The other two doorways form a convenient passage through the village allowing the tomb to be used as a storeroom for odds and ends!





Nearest Bus Stops

- (i) **Hauz Khas:** 043, 052, 335, 465, 501, 502, 506, 512, 513, 514, 516, 517, 519, 520, 533, 536, 548, 558, 581, 590, 605, 618, 622, 725
- (ii) **Muhammadpur:** 53, 56, 326, 336, 512, 865, 615, 536, 623, 544, 711, 602, 864, 611
- (iii) **R.K. Puram Sector:** 253, 56, 66, 326, 336, 512, 544, 602, 610, 611, 615, 616, 623, 711, 864, 865, 051
- (iv) **DDA Flats/Munirka:** 507, 511, 546, 615, 618, 629, 644, 680, 750, 764, 765, 051
- (v) **R.K. Puram Sector Naib:** 326, 336, 511, 523, 545, 546, 578, 602, 616, 623, 629, 666, 680, 737, 750, 051



-  Bus Stand
-  Petrol Pump
-  Parking
-  Toilets
-  Cafeteria
-  Metro Station
-  HoHo Bus Route



This publication has been made possible by World Monuments Fund's Sustainable Tourism Initiative, sponsored by American Express.

SPONSOR



Created by



INTACH

Delhi Chapter