



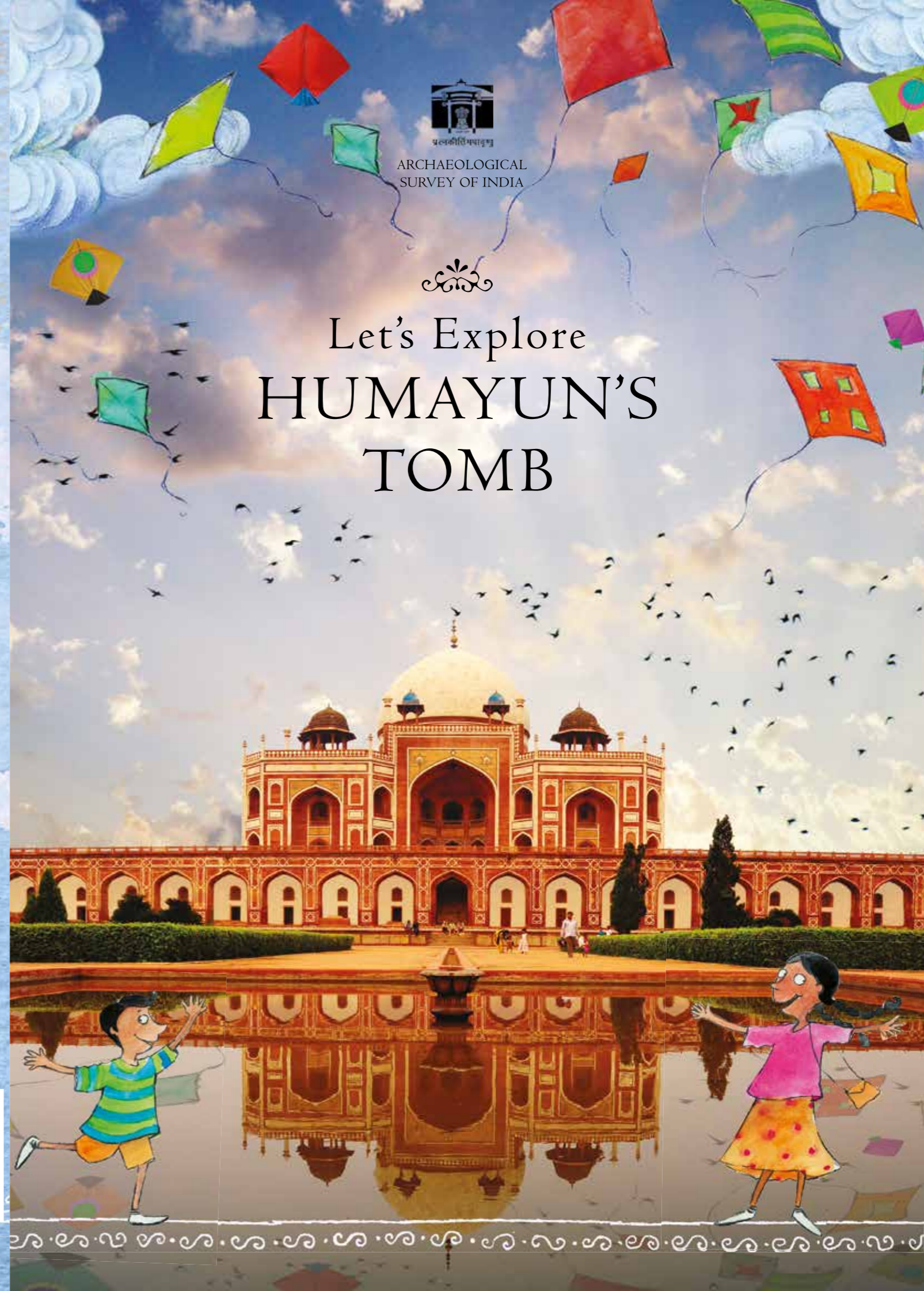
Who built Emperor Humayun's Tomb?
What is a double dome?
How tall is the dome's golden finial?
Why is the garden called a *Char Bagh*?
How was the garden used?

Why here?

Answers to these and many
other questions are in this book!
Let's Explore Humayun's Tomb.



AGA KHAN TRUST FOR CULTURE



ARCHAEOLOGICAL
SURVEY OF INDIA



Let's Explore HUMAYUN'S TOMB

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Archaeological Survey of India

Government of India

CONCEPTUALISED AND PREPARED BY

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Let's Explore
**HUMAYUN'S
TOMB**



WRITTEN BY Narayani Gupta

ILLUSTRATED BY Anitha Balachandran

PUBLISHED BY



THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA

IN COLLABORATION WITH



AGA KHAN TRUST FOR CULTURE



FOREWORD

Dr Gautam Sengupta

DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA

ON THE OCCASION of Children's Day 2011, it gives me great pleasure to offer this book to the children of Delhi, and indeed the children visiting this World Heritage Site from the world over.

We estimate that over 3,00,000 school children visit Humayun's Tomb every year, who, we hope will enjoy this beautifully illustrated publication that brings alive the site that represents several centuries of history. We believe this book not only gives a better understanding of this wonderful site, but will also inspire children to become associated with the preservation of our country's heritage as architects, artists, engineers, archaeologists, garden designers, and historians.

This year also marks 150 years of the Archaeological Survey of India, and what better way to celebrate this anniversary than by launching this first in a series of planned children books.

Humayun's Tomb has been the site of a long-standing partnership between the Archaeological Survey of India and the Aga Khan Trust for Culture, which has resulted in the restoration of the gardens and the monuments. I would like to record our appreciation to the Aga Khan Trust for Culture for preparing this publication with support from the Ford Foundation. A special thanks to Ms. Anitha Balachandran for the illustrations, and Dr. Narayani Gupta for conceptualizing and writing the text.

To all children and their families – happy reading!

HUMAYUN'S TOMB

THE TOMB of Emperor Humayun was built more than 450 years ago. It is one of the most beautiful buildings in India, and is set in a large garden. At one time, it was near the Yamuna river. Thousands of skilled craftsmen worked tirelessly to create magic out of stone brought from great distances.

LEELA is 13 and her brother **SAMIR** is 11.

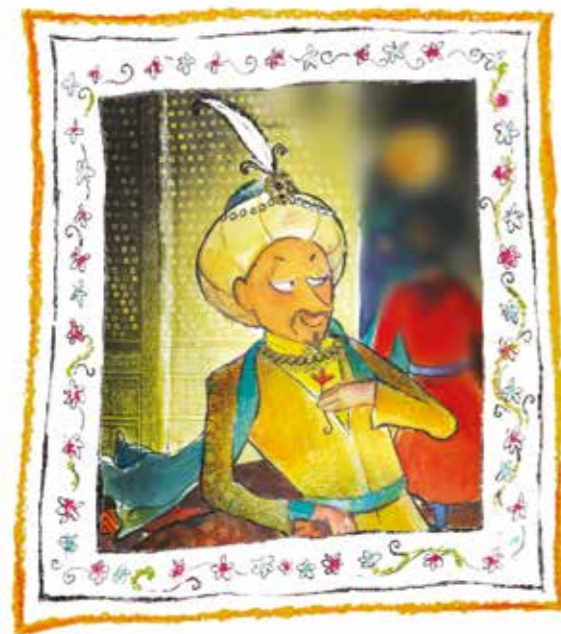
They are at Humayun's Tomb on Sunday morning. Leela has come by bus, and Samir by the metro with his uncle. They live in Khirki Village. Samir is spending the weekend at his uncle's house in Paharganj. Today, these places are inside Delhi city, but were once outside Humayun's city, which he named Dinpanah. Its palace was within the Purana Qila.

In this book, Leela and Samir will hear the story of how Humayun's Tomb was built. As they hear the story, they learn many other things too.



AKBAR

LEELA AND SAMIR also learn how Jalaluddin Akbar, who became Badshah (Emperor) when he was only 13, built the tomb for his beloved father, Humayun.



HUMAYUN



NIZAMUDDIN'S
DARGAH

This is also a story of Hazrat Nizamuddin Basti, a place to which thousands of people have been coming for nearly 700 years to get the blessings of the Sufi saint, Hazrat Nizamuddin Auliya, who once lived here.

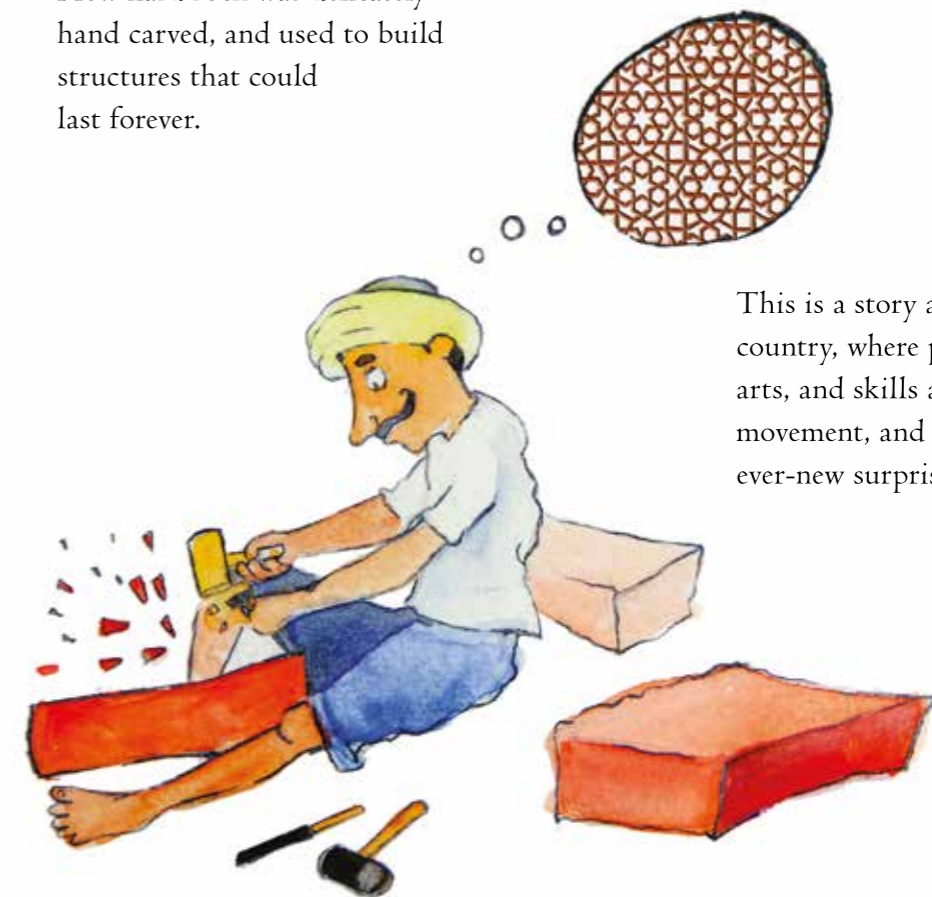
It is a story of how the hot dry Delhi region was magically changed by channeling water and planting trees and flowers.



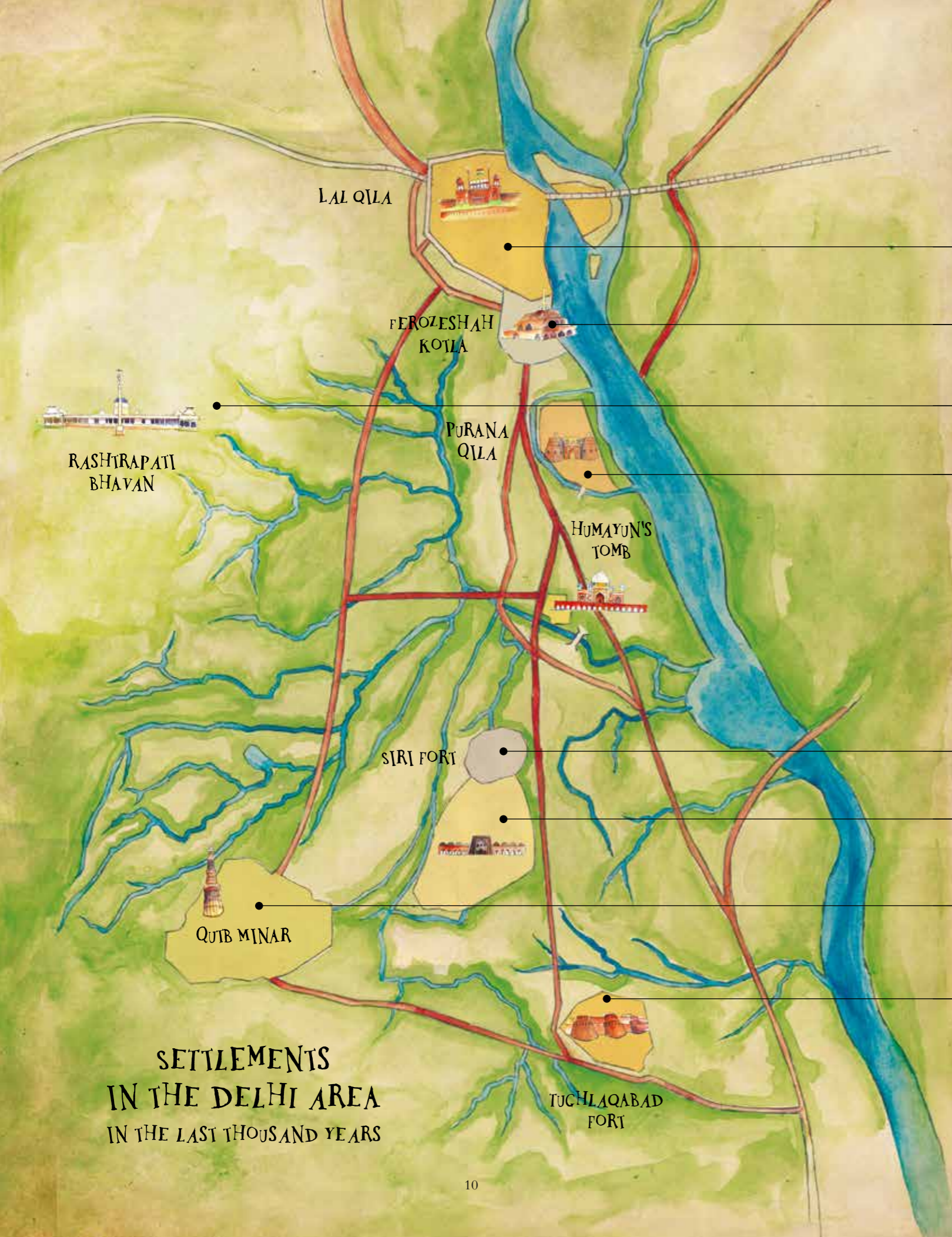
DINPANA H

They find out about individuals whose teachings, songs, poems, and sense of beauty have inspired others for centuries; and of people who have changed the way places look, through their skills as engineers and craftsmen.

How hard rock was delicately hand carved, and used to build structures that could last forever.



This is a story about our country, where people, ideas, arts, and skills are in constant movement, and creating ever-new surprises...



"SEVENTH CITY"
SHAHJAHANABAD

"FIFTH CITY"
FEROZABAD

"EIGHTH CITY"
NEW DELHI

"SIXTH CITY"
DINPANAH
OR PURANA QILA

"SECOND CITY"
SIRI

"FOURTH CITY"
JAHANPANAH

"FIRST CITY"
LAL KOT

"THIRD CITY"
TUGHLAQABAD

THE CITIES OF DELHI

Why is this area called
Hazrat Nizamuddin?



HAZRAT NIZAMUDDIN was a Sufi saint who lived here in early 14th century AD.

It is hard to believe, but 1,00,000 years ago, most of Delhi was a forest. The people who lived here used small stone implements (microliths) as tools and weapons.

Much later, parts of the forest were cleared, and the land was levelled for agriculture. Towns were built. In the last thousand years, some of the towns here had over 50,000 inhabitants. The areas of these towns are now within the large modern Delhi region, where over 14,000,000 people now live.

This entire area still has sections of walls and buildings surviving from the 11th century AD. The rulers lived in fort-palaces, and other people in houses nearby. Some towns had enclosing walls, outside which were orchards, fields, gardens, and tanks to collect rainwater.

The triangle between the hilly Ridge and the Yamuna river was called Delhi. Each time a ruler built a fort here, it quickly grew into a small town, which was known by the name or a title of the ruler. Only Siri and British New Delhi were not named after the rulers (if they had been, the first would have been Khiljiabad, and the second Georgetown!)



BALBAN'S LAL MAHAL

GHIYAS-UD-DIN BALBAN built his palace on the bank of the Yamuna during the reign of Sultan Iltutmish, and the area came to be called Ghiyaspur. Lal Mahal, which is built of red sandstone, is the oldest surviving Islamic palace building in India. Today, it is used as a private house, and is not open to the public.

Later, Balban became Sultan of Delhi, and shifted to the fort Lalkot in Mehrauli.

Many people from other parts of India, and from West and Central Asia, came to Delhi. One of them was a lady called Bibi Zulekha. She came from the town of Badayun, with her five-year old son Nizamuddin (born in AD 1238).

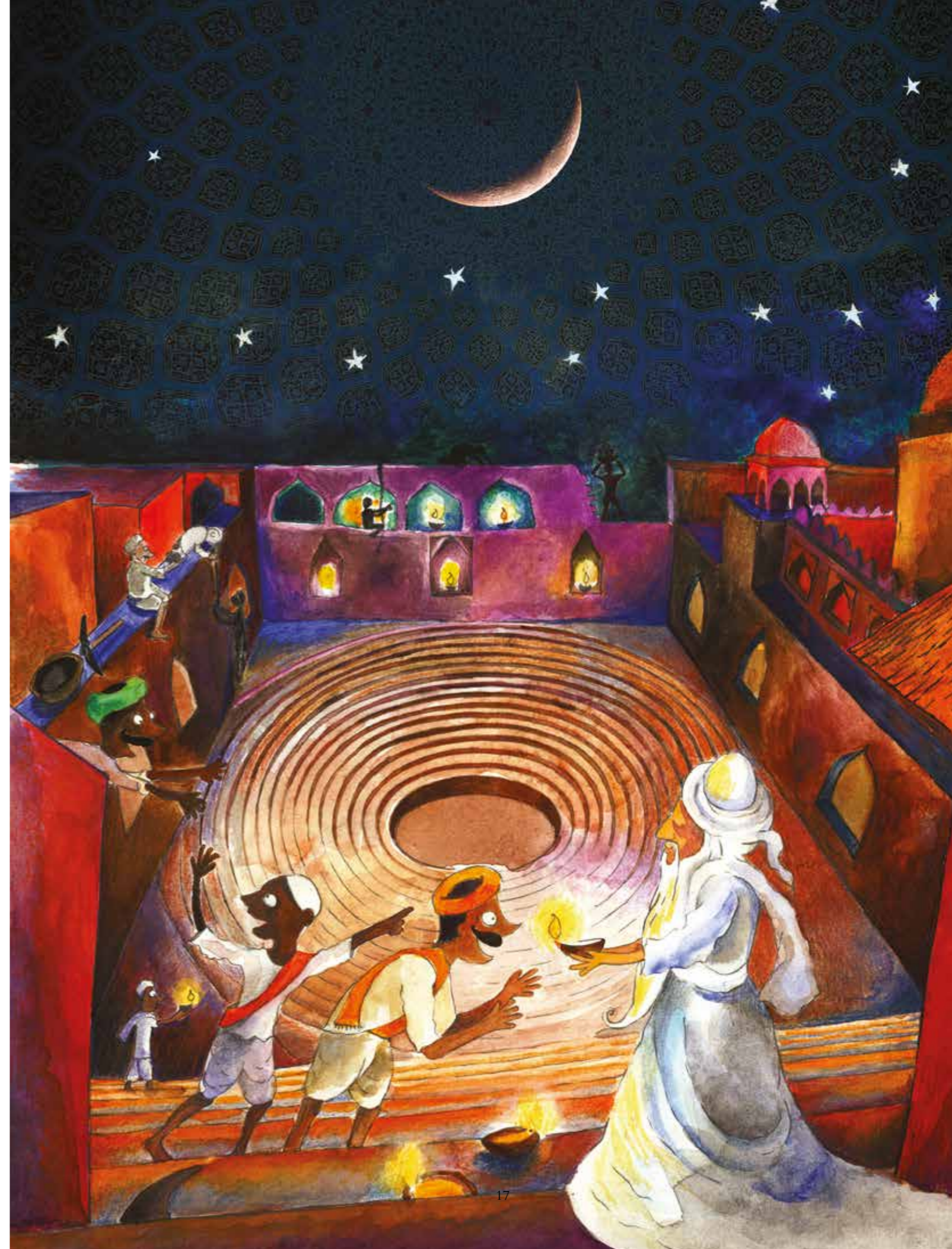
Later, when Hazrat Nizamuddin was 20, he became a disciple of the famous Sufi saint Hazrat Farid-ud-din Ganj-i-Shakkar, also known as Baba Farid, who lived in Ajodhan (now called Pakpattan, in Pakistan).

THE STORY OF THE BAOLI

Hazrat Nizamuddin began to construct a *baoli* (step well) to ensure year-long water supply for the villagers and pilgrims. In the same year, Sultan Ghiyasuddin Tughlaq ordered the construction of his capital, Tughlaqabad. The craftsmen would work on building the *baoli* at night. This angered the Sultan, and he ordered that no one should sell oil for *chiraghs* (earthen lamps) that were needed for working at night.

In response, Hazrat Nizamuddin is said to have asked his pupil Nasiruddin to fill the *chiraghs* with water that gushed out in a spring from the ground. By his special power, the wicks caught flame. The *baoli* was built, and Nasiruddin was given the title 'Chiragh e Dilli' (the Light of Delhi).

When Hazrat Nizamuddin passed away in 1325, he was buried near the *baoli*, and the name of Ghiyaspur was changed to Nizamuddin.



NIZAMUDDIN AND AMIR KHUSRAU

THE POET Amir Khusrau was Hazrat Nizamuddin's favourite disciple.

Hazrat Nizamuddin and Khusrau were sitting one morning on the banks of the Yamuna, looking at the people bathing and worshipping the sun. Hazrat Nizamuddin said to Khusrau:

Har qaum raast raah-e, deen-e wa qibla gaah-e.
All people have their paths and focus of worship.

Like Hazrat Nizamuddin, Khusrau (born in 1253) had lost his father when he was a child, and was raised at the Sultan's court. He knew many languages, and wrote in Persian and Hindawi. He is said to have designed the sitar and the tabla. He also created the tradition of *qawwali* – songs of devotion sung in honour of Hazrat Nizamuddin.

*Pawan chalat web dehe badhavay
Jal peevat web jeev ganvavay
Hai web piyari sundar naar,
Naar nabin par hai web naar.*

Aag!

With the movement of the wind she flares up,
And dies as soon as she drinks water.
Even though she is a pretty woman,
She's not a woman, though she's feminine.

BOE! WAH!

Fire!



Khusrau is said to have grieved so deeply at the death of Hazrat Nizamuddin, that he died soon after, and was buried near the *dargah* (shrine) of his beloved Saint.

Hazrat Nizamuddin and Amir Khusrau's passing left an emptiness, but the spirit of the Saint was still very real to people. Century after century, hundreds of followers continued to come throughout the year to the dargah in Nizamuddin Basti. His descendants and followers have kept up the tradition of hospitality, and the songs of the *qawwal* still ring out on Thursday evenings.