



ISLAMIC ARCHITECTURE AND URBAN DEVELOPMENT OF SOUTH
INDIA
SOURCEBOOK

Aga Khan Trust for Culture
Education Programme



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The University of Liverpool, School of Architecture (UK)

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Hamмам, Qutb Shahi Tomb Complex

Location: Hyderabad, India

Date: 1543-17th century CE

Source: Richters, C., 2014. *Qutb Shahi Heritage Park*, https://archnet.org/media_contents/100581, accessed Jul 2021







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ISLAMIC ARCHITECTURE AND URBAN DEVELOPMENT OF SOUTH INDIA

This sourcebook is a companion to the *Architecture and Urban Development of the Deccan Sultanates* lecture series prepared by ArCHIAM, on behalf of the Education Programme of the Aga Khan Trust for Culture (AKTC).

This series of lectures aims to present the architectural and urban contributions of the South Indian sultanates that remain relatively unknown, beyond a handful of well-publicised monuments. The Deccan Plateau, lying south of the central Indian mountain range, occupies a significant part of the triangle-shaped peninsular Indian landmass. Islamic cultural and architectural influence extended into the region from the late-thirteenth century CE onwards, which reached its apogee during the rule of the five Deccan Sultanates – Ahmadnagar, Bijapur, Berar, Bidar and Golconda – during the late-fifteenth to the late-seventeenth centuries CE. In an attempt to bring this distinctive late-mediaeval Islamic period architecture into sharper focus, this series of lectures draws on both existing scholarship as well as new research undertaken in Bijapur.

This book includes a collection of additional content supporting the lectures organised in chapters, and provides expanded bibliography and sources on them to add to the knowledge delivered through the lectures. It also provides the reader with relevant additional visual material.

It can be used by researchers on its own or in combination with the lecture material, which can be accessed on Archnet: <http://archnet.org/collections/2263>

Pencil drawing of Jami Mosque of Bijapur

Location: Bijapur, India

Date: 1821-1844 CE

Source: Boyd, G., 1832. *Jumma Masjid Beejapoor*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Jul 2021





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Islamic Architecture in India

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Spread of Islam in India

Styles of Indo-Islamic architecture

Indo-Islamic building types

This chapter provides sources regarding *Islamic architecture in India* and an overview on:

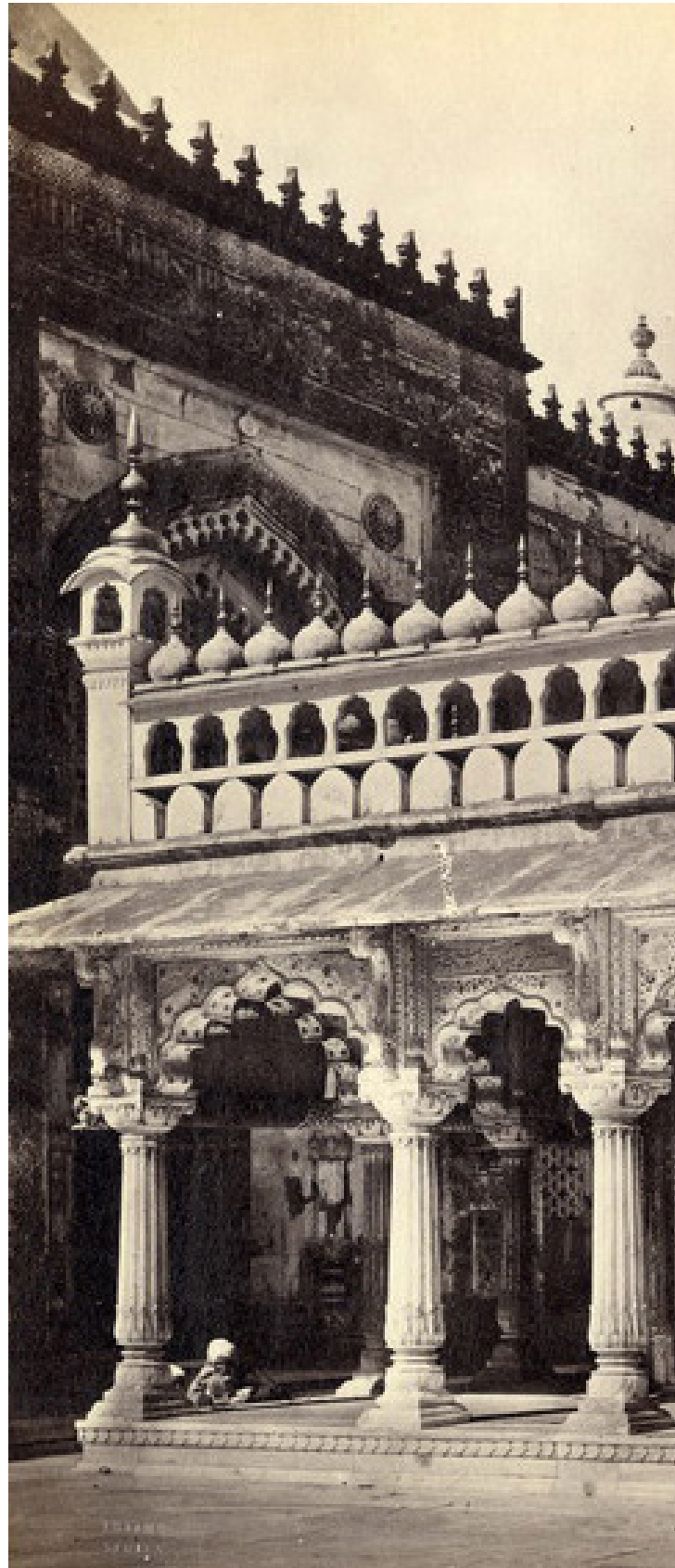
- the manner in which the newly introduced social, cultural, and political ideals and religious beliefs and the existing Indian traditions interacted and shaped the Indo-Islamic architectural style;
- the principal characteristics and elements of Indo-Islamic architecture.

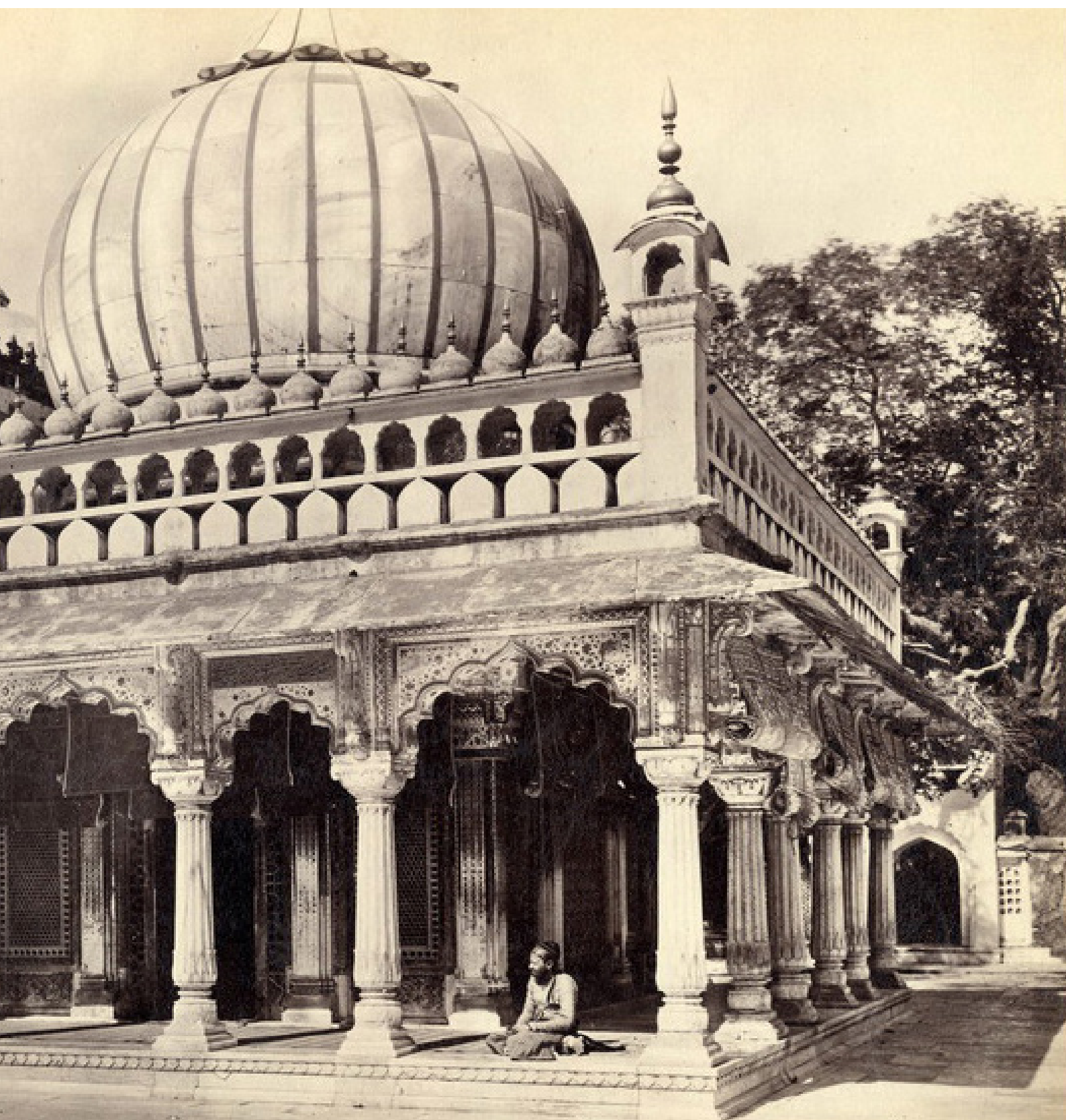
Nizammudin Dargah

Location: Delhi, India

Date: 1325 CE

Source: AKTC, 19th c. CE *Nizam-ud-Din Auliya Shrine Complex*, https://archnet.org/media_contents/97161, accessed Jul 2021





Spread of Islam in India

Islam was introduced to India through trade and travelling missionaries, as well as through invasions and military campaigns. From the 8th century CE onwards, Islam appeared in the west, in Sindh and Gujarat. However, it was formally established in the early 13th century CE by the Mamluk Dynasty and began influencing the local political, social, religious and cultural practices.

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Indo-Islamic architecture

Islamic architecture introduced by the Mamluks in the last decade of the 12th century CE in India, was influenced by Afghan and Central Asian, as well as Syrian and Egyptian traditions.

Characteristics

When Islamic faith arrived, India was already abounding with local artistic traditions for centuries. A plethora of Hindu and Jain temples and shrines, Buddhist monasteries, forts and palaces, were built in the cities but also in the suburbs and the countryside. The new architecture incorporated pre-existing built traditions, thus, Indo-Islamic architecture is an amalgamation of the two styles, unique to this territory.

Building types and features

The construction of mausoleums, mosques, forts, *madrasas* and tombs employed a variety of architectural features such as pointed arches, domes, minarets, vaults, *charbagh* (quadrilateral garden layout) and water channels. The employment of these features produced elaborate designs, which together with bold ornamentation, resulted in impressively articulated monuments.

Materials

The earliest phase of Indo-Islamic architecture is characterised by the reuse of pillaged material from Hindu and Jain temples, following the destruction of these religious buildings. The prevailing material was stone, a distinctive feature of India attributed to the local masons' expertise in stonework, developed through centuries of temple building. Some of the first Indo-Islamic stone masonry monuments were built by Hindu craftsmen employed by Muslim rulers. Lime mortar was introduced and widely used in architecture and ornamentation, marking a significant change in construction methods and replacing formerly used iron clamps or mud in securing masonry.



Exterior view of Jami Mosque, built in 1656 CE
Location: Delhi, India

Source: AKTC, 19th c. CE. *Jama Masjid (Delhi)*, https://archnet.org/media_contents/97157, accessed Jul 2021



Quwwat al-Islam Mosque of Qutb complex, built in 1191 CE
Location: Delhi, India

Source: Mohan, V., 2012. *Carving on Pillars on Quwwat ul-Islam Mosque*, CC BY-SA 4.0, https://commons.wikimedia.org/wiki/File:Carving_at_Quwwat_ul-Islam_Mosque.jpg, accessed Oct 2021

Styles of Indo-Islamic architecture

The initial style evolved resulting in derivative styles and variations in different parts of the subcontinent, depending on local availability of material and skills. These regional styles were also impacted by the climatic conditions of their geographic region. All of the above influenced the morphological characteristics and ornamentation techniques of buildings types spread across India.

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Classification

Indo-Islamic architecture can be broadly classified into three stylistic periods, the Imperial style, the Provincial styles and the Mughal style.

The Imperial style 1191-1557 CE

The Imperial or Delhi style, known for the flourishing of palatial complex design, was developed under five ruling dynasties in Delhi. The first was the Mamluk or Slave dynasty that was established after Mu'izz al-Din Muhammad bin Sam (also known as Muhammad of Ghur or Muhammad Ghuri) conquered Delhi and its suburbs. His successors ruled until 1290 CE. The dynasty that followed the Mamluks was the Khalji (until 1320 CE) who managed to extend their rule to a larger part of the country. They were followed by the Tughluqs who ruled until 1412 CE. Finally, the Tughluqs were succeeded by the Sayyids (1414-1451 CE) and the Lodis (1451-1526 CE).

Materials

Local materials, such as quartzite stone, replaced the marble and red sandstone and were widely used for the main architectural features, including columns, frames and arches. Additional features, including minimal ornamentation, were made using rubble and covered in plaster.

The Provincial styles 1150 -1650 CE

During the Tughluq period independent dynasties were established in the provinces, such as the Bahmanis that appeared in the Deccan. The localisation of power and the consequent intense building activity in these areas altered the Imperial Style of the capital, and created regional variations. The new styles were heavily influenced by the local building and artistic traditions of each province, as well as the availability of materials, resulting in autonomous architectural expressions.



Building: Alai Darwaza
Location: Delhi, India
Style: Imperial (Mamluk/Khalji)
Date: 1190-1311 CE

Source: Sirajul Islam, M., 1982. AKVA, MIT Libraries, https://archnet.org/media_contents/49781, accessed Jul 2021



Building: Firuz Shah Tughluq Tomb
Location: Delhi, India
Style: Imperial (Tughluq)
Date: 1390 CE

Source: Cherian, D., 2003. <https://archnet.org/sites/1564>, accessed Oct 2021



Building: Mosque of Sadna Qasai
Location: Fatehgarh Sahib, India
Style: Provincial (Punjab)
Date: 1180 CE

Source: Parihar, S., 2016. *Before heritage crumbles*, <https://www.tribuneindia.com/news/archive/arts/before-heritage-crumbles-211025>, accessed Oct 2021



Building: Zafar Khan Ghazi Mosque
Location: West Bengal, India
Style: Provincial (Bengal)
Date: 13th-14th c. CE

Source: Ganguly, B., 2013. *An early Sultanate era mosque and tomb*, <https://commons.wikimedia.org/w/index.php?curid=28042680>, accessed Oct 2021



Building: Citadel of Jaunpur
Location: Jaunpur, India
Style: Provincial (Jaunpur)
Date: 1376-1377 CE

Source: Williams, J. A. & C., 1968-1978. https://archnet.org/media_contents/3245, accessed Oct 2021



Building: Jami Mosque
Location: Srinagar, India
Style: Provincial (Kashmir)
Date: 1398 CE

Source: The Iran Project, 2014. <http://sanjaygarg.wikidot.com/kashmir-sultanate>, accessed Oct 2021

Styles of Indo-Islamic architecture

After enjoying authority for more than a century and a half, the Provincial Sultanates were in their turn annexed to the Mughal empire. Following Babur's establishment of the Empire in North India in 1526 CE, he initiated the construction of buildings, particularly palatial complexes and formal gardens.

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Sultanate and Mughal architecture

Individual stylistic expressions were developed in the provinces of Punjab, Bengal, Gujarat, Jaunpur, Malwa, Deccan, Khandesh and Kashmir.

Punjab Sultanate

Characteristic of the Punjab provincial style is the use of baked bricks for construction with intermediate structural wood course bonding, as well as the presence of a second floor sitting on an octagonal drum, and crowned with a hemispherical dome and pinnacles.

Bengal Sultanate

In Bengal the main building materials were black basalt stone and alluvial clay, used for the production of bricks and terracotta tiles. The local methods of constructing bamboo huts influenced the shape of curves on the cornices of square funerary chambers as well as the morphology octagonal corner buttresses.

Deccan Sultanates

The earliest phase of the Deccan Sultanates coincide with the Bahmani dynasty, which ruled first at Gulbarga and Bidar (1347-1538 CE) and was then replaced by other dynasties with capitals at Ahmadnagar, Bijapur, Berar and Golconda.

The Mughal style 1526-1658 CE

This architectural style thrived in northern and central India under the auspices of the Mughal emperors from 1526 until the 18th century CE. The style is a blend of diverse traditions which included Transoxanian, Timurid, Persian and Indian influences. Unlike the preceding stylistic periods, works of the Mughal era were not defined by regional styles but by a broad 'global' character that fused the various influences into a cohesive and unified architectural expression.



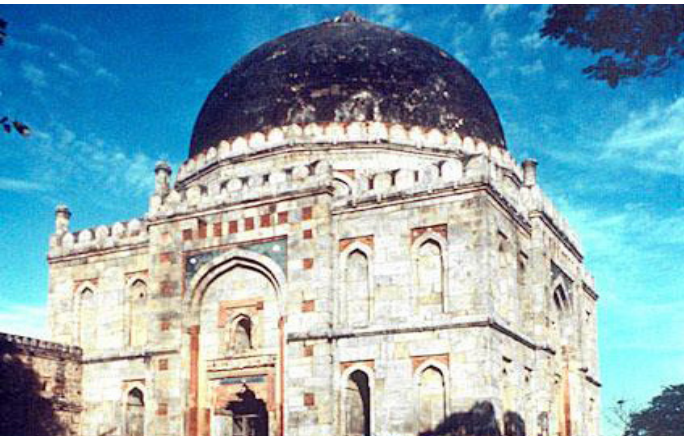
Building: Muhammad Shah Sayyid Mausoleum
Location: Delhi, India
Style: Imperial (Sayyid)
Date: 1434-1444 CE

Source: Cherian, D., 2003. https://archnet.org/media_contents/3000, accessed Oct 2021



Building: Jami Mosque
Location: Ahmedabad, India
Style: Provincial (Gujarat)
Date: 1424 CE

Source: Palamadai, R., 1981. AKVA, MIT Libraries, https://archnet.org/media_contents/127411, accessed Jul 2021



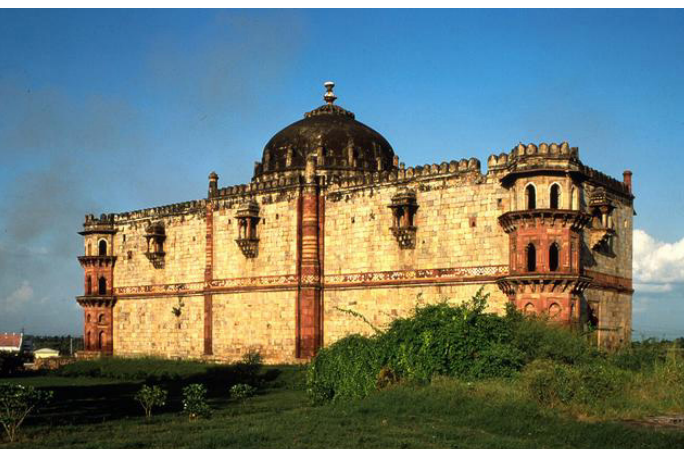
Building: Bara Gumbad Complex
Location: Delhi, India
Style: Imperial (Lodi)
Date: 1490-1494 CE

Source: Williams, J.A. & C., 1968-1978. https://archnet.org/sites/1562/media_contents/3178, accessed Jul 2021



Building: Qutb Shahi Heritage Park
Location: Golconda, India
Style: Provincial (Deccan)
Date: 15th c. CE

Source: AKTC, 2014. https://archnet.org/media_contents/100553, accessed Jul 2021



Building: Qila-i Kuhna Mosque
Location: Delhi, India
Style: Mughal
Date: 1541 CE

Source: Brand, M., 1984. AKVA, MIT Libraries, https://archnet.org/media_contents/2800, accessed Jul 2021



Building: Diwan-i 'Am
Location: Delhi, India
Style: Mughal
Date: 1639 CE

Source: Bailey, G., 1992. AKVA, MIT Libraries, https://archnet.org/media_contents/2823, accessed Jul 2021

Indo-Islamic building types

Islamic architecture worldwide shares building typologies and architectural components related to the practice of Islam. The uses and styles of buildings varied across different socio-geographic contexts. These building typologies in Indo-Islamic architecture were expressed via two constructional types, trabeate, referring to spaces spanned by horizontal beams and arcuate, referring to spaces covered by arches, domes or vaults.

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Typology

The main Indo-Islamic building types are: religious, (mosques, *idgahs*, tombs, *madradas*); defensive (forts and walls); infrastructure (water structures); and residential (palaces).

Mosques

Mosques in India are usually enclosed by colonnaded arcades (*riwaq*). These often have mezzanine floors on colonnades flanking the main entrance.

Idgahs

The *idgah*, a freestanding wall or enclosure with a *qibla* wall, a *mihrab*(s) and a *minbar*, is often located beyond the western boundary of an Islamic town and functions as an open-to-sky prayer space.

Madradas

The *madradas* are Qur'anic schools and in India they are part of mosques or a mosque complex. In mosques, these are commonly accommodated in a multi-storey *riwaq*.

Tombs

The Islamic faith introduced the creation of tombs in India, as monuments to commemorate the deceased, resulting in the construction of impressive mausoleums of the dynasty rulers.

Forts and Palaces

Forts and palatial complexes were built for defensive or ceremonial purposes. In the north, they were built in a combination of styles and bore Persian and Central Asian influences, whereas in the south they often retained regional characteristics.

Water monuments

Due to water insufficiency, infrastructure to store rainwater using artificial means was vital. These included elaborately ornamented tanks (*talabs*), step-wells (*baolis* or *bavadis*), canals (*ganjes*) or weirs.



Interior view of Shahzadi-ka Rawza (tomb), built in late 15th century CE
Location: Chanderi, India

Source: Kirkby, A., 2013. *Shahzadi-ka Rawza*, https://archnet.org/media_contents/90717, accessed Jul 2021



Nizamuddin Baoli, built in 1321-1322 CE, before restoration
Location: Delhi, India

Source: Richters, C., 2009. *Nizamuddin Baoli*, AKHCP, AKTC, https://archnet.org/media_contents/75855, accessed Jul 2021



Humayun's Tomb in Delhi, built c. 1565-1575 CE
Location: India

Source: AKTC, 2007. *Humayun's Tomb*, © Aga Khan Trust for Culture (India), accessed Jul 2021





Exterior view of Mausoleum of I'timad al-Daula from the west, built in 1622-1628 CE
Location: Agra, India

Source: Braun, E./Braun Media, 2005. *Mausoleum of I'timad al-Daula*. AKVA, MIT Libraries, https://archnet.org/media_contents/86978, accessed Jul 2021





Watercolour drawing of Adina Mosque interior in Pandua, built in 1364-1375 CE

Location: Bengal, India

Source: Ram, S., 1817. *The many domed interior of the Adina Mosque at Pandua, including the western wall and its niches, and the royal platform*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Oct 2021





Exterior view of Jami Masjid in Srinagar, built c.1400 CE
Location: Kashmir, India

Source: Sampat, R. 1983. *Jama Masjid (Srinagar)*, AKVA, MIT Libraries, <https://archnet.org/sites/3990>, accessed Jul 2021



Tomb of Ahmad Shah Bahmani, built in 1436 CE
Location: Ashtoor, India

Source: Mansoor, A., 2013. *Tomb of Ahmad Shah Bahmani*, https://archnet.org/media_contents/91060, accessed Oct 2021



Purana Qil'a, Humayun Darwaza, built in 1543-1544 CE
Location: Delhi, India

Source: Rotch Visual Collections, 2009. AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/36697>, accessed Oct 2021





Jahangiri Mahal in Agra Fort, built in 1565–1573 CE
Location: Agra, India

Source: Kidder Smith, G. E., 1965. AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/165455>, accessed Oct 2021



The Deccan Sultanates

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Kingdoms prior to the Deccan Sultanates

The rise of the Islamic Sultanates

The architecture of the Sultanates

Architectural characteristics

This chapter provides sources regarding *the Deccan Sultanates* and an overview on:

- the history and architecture of the Deccan plateau with specific references to different dynasties;
- monuments built under the Deccan Sultanates and their historic significance;
- architectural qualities and characteristics of the Sultanates;
- the principal characteristics of the architecture of the different dynasties.

Qutb Shahi Tomb Complex

Location: Hyderabad, India

Date: 1543-17th century CE

Source: Richters, C. *Qutb Shahi Tombs Restoration*, 2014. © AKDN Asset Bank 2021, accessed Jul 2021





Kingdoms prior to the Deccan Sultanates

The anglicised name 'Deccan' derives from the Sanskrit word for south, *dakshina*. This plateau extends southwards from the Vindhya Range hill systems in central India and is flanked by the mountain ranges, the Western and the Eastern Ghats. Until the 14th century CE the Deccan saw the rise and fall of Hindu kingdoms including the Satavahanas, the Chalukyas, the Rashtrakutas, the Hoysalas, and the Yadavas.

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Pre-Islamic Deccan kingdoms

Although the pre-Islamic kingdoms of the Deccan developed individual temple architectural styles, they still shared common features attesting to their spatial interaction.

Satavahanas 2nd century BCE - 3rd century CE

Although the Satavahanas were Hindu rulers, their reign marked the spread of Buddhism in the Deccan. About 800 rock-cut caves were excavated and *stupas* and monasteries were constructed.

Chalukyas 5th-8th century CE

Temples constructed during the Chalukyan reign display Hindu and Buddhist features. This new architectural style, known as the Vesara style, is a combination of Dravidian and Nagara architecture, originating in Tamil Nadu. It gradually evolved from cave to free-standing stone temples, with intricately carved ornamentation and sculptures.

Rashtrakutas 8th-10th century CE

The Rashtrakutas excavated elaborate Jain cave temples or appropriated existing Buddhist ones. The architectural style of temples was predominantly Dravidian. Rashtrakutan temples are known for their monolithic stone architecture and sculptures that depict theological tales.

Hoysalas 12th-14th century CE

Hoysala temples were constructed in Vesara style and share features with temples built towards the end of the Chalukyan age. Their design is sophisticated with complex layouts and architectural features.

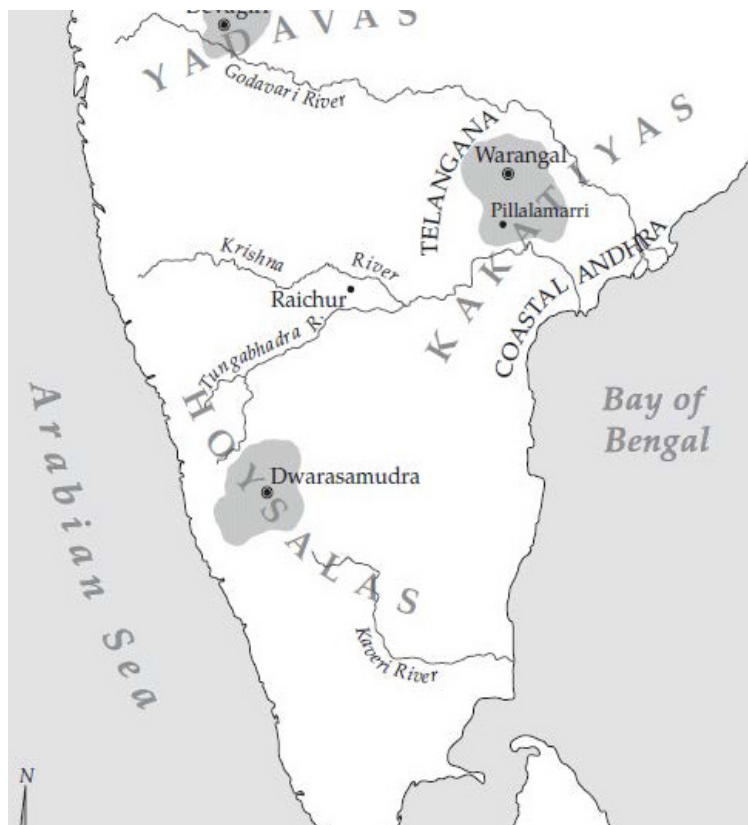
Yadavas 12th-14th century CE

The Yadavan temple architecture drew inspiration from Chalukyan temples introducing a unique style of faunal ornamentation.



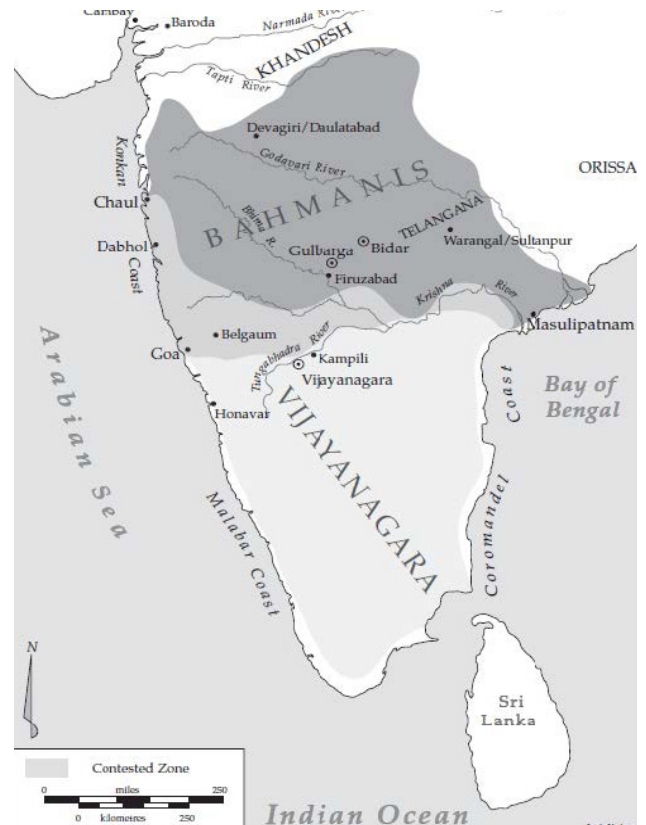
Map of major centres of the Persian Cosmopolis, 900–1500 CE

Source: Eaton, R. M. & Wagoner, P. B., 2013. *Power, Memory, Architecture: Contested Sites on India's Deccan Plateau, 1300-1600*, Oxford Scholarship Online



Map of regional kingdoms of the Deccan, 1190-1310 CE

Source: Eaton, R. M. & Wagoner, P. B., 2013. *Power, Memory, Architecture: Contested Sites on India's Deccan Plateau, 1300-1600*, Oxford Scholarship Online



Map of the Bahmani and Vijayanagara kingdoms

Source: Eaton, R. M. & Wagoner, P. B., 2013. *Power, Memory, Architecture: Contested Sites on India's Deccan Plateau, 1300-1600*, Oxford Scholarship Online

The rise of the Islamic Sultanates

Islam arrived in the Deccan region in the late 13th century CE with the rise of the Khaljis. The Tughluqs followed in the 14th century CE, while the Mughal invasion of parts of the Deccan took place in the 17th century CE. Regardless of Deccan's remoteness, this religious and political change brought an array of cultural, architectural and artistic influences from territories as far as Persia and the Ottoman Empire.

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The Deccan Sultanates

As discussed in the previous chapter, independent provincial dynasties were established during the Tughluq period, with the Bahmanis dominating the Deccan region.

The Bahmanis

Zafar Khan, the commander of the Tughluq army, arrived in the Deccan in 1347 CE and established the Bahmani Sultanate, taking the name, Ala-ud-Din Bahman Shah. The Bahmanis captured most of the Western and Central Deccan area but lost their power at the beginning of the 16th century CE.

The Sultanates

The Bahmani territory was divided into five smaller sultanates ruled by independent dynasties, which collectively came to be known as the Deccan Sultanates. Their capitals were:

- Ahmadnagar, 1490-1600 CE, Nizam Shahi dynasty
- Bijapur, 1490-1686 CE, Adil Shahi dynasty
- Berar, 1490-1574 CE, Imad Shahi dynasty
- Bidar, 1492-1619 CE, Barid Shahi dynasty
- Golconda, 1518-1687 CE, Qutb Shahi dynasty.

Cultural influences

Due to the origins and religious affiliations of the dynasties' rulers, the Deccan was greatly influenced by the culture and architectural tradition of the Middle East. The Qutb Shahis were descendants of Qara Qoyunlu Turkmen princes and the Adil Shahis proclaimed links to the Ottoman dynasty, while the Nizam Shahis converted to Islam from Hinduism. After 1501 CE Persian influence on the Deccan became paramount, while links were maintained with the Shia holy cities of Iraq. In contrast, the cultural ties with northern India were weaker.

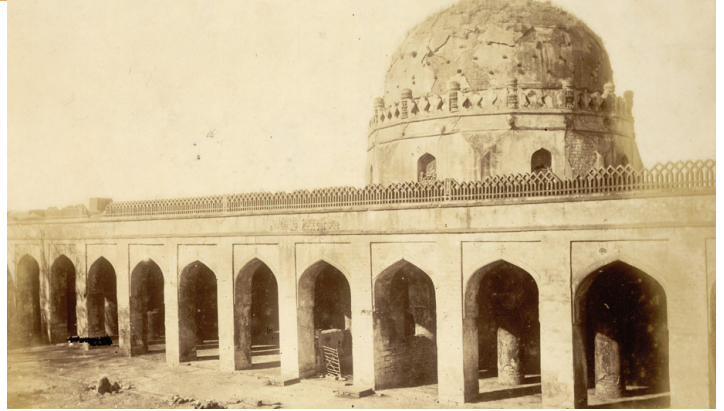


Gawilgarh Fort

Location: Berar, India

Date: 1425 CE

Source: Taylor, P. M., 1837. *View from Gawilgarh (Berar)*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Oct 2021



The Great Mosque or Sola Khamb Mosque

Location: Bidar, India

Date: 1423-1424 CE

Source: Sykes, D. H., 1875. *The Great Mosque or Sola Khamb Masjid at Bidar*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021



Damri Mosque

Location: Ahmadnagar, India

Date: 1567-1568 CE

Source: Cousens, H., 1880. *General view of the Damri Masjid, Ahmadnagar*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Aug 2021



Farah Bagh

Location: Ahmadnagar, India

Date: 1583 CE

Source: Cousens, H., 1885. *General view of the Farah Bagh*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Aug 2021



Asar Mahal

Location: Bijapur, India

Date: 1591 CE

Source: 1875. *The Asar Mahal, Bijapur*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021



Golconda Fort

Location: Hyderabad, India

Date: 14th-17th centuries CE

Source: Macnabb Collection, 1902. *Golconda Fort, 1902-03. 752516*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021

The architecture of the Sultanates

All of the five sultanates developed individual architectural and artistic expressions, affirming the importance of the relationship between architectural style and dynastic identity in Deccan culture. The unstable political climate and succession of kingdoms led to intense defensive building activity. The rulers built new citadels, as well as religious and civic buildings to legitimise their rule over the Deccan territories.

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Ahmadnagar

The Nizam Shahis' large citadel in Ahmadnagar, enclosed by a circular fort and moat, contains Malik Ahmad's palace and reception hall. Other significant civic buildings are located in the surrounding area (Farah Bagh, Hayat Behisht Bagh resort). Their style is an amalgamation of Bahmani architecture and Hindu ornamentation and construction techniques.

Bijapur

Under the Adil Shahis, Bijapur became a centre for arts, literature, and culture. The city features monuments including defensive, religious and palatial structures, featuring intricate ornamentation (e.g., Ibrahim Rouza Complex) and unprecedented construction (e.g., the dome of the Gol Gumbaz).

Golconda

The Qutb Shahis' stronghold, Golconda, has been their greatest achievement, both for its urban configuration and its residential, civic and defensive architecture with their Iranian influences. Jami mosque, Nau Mahal Complex, Bala Hisar Gate, Dad Mahal and Shahi Mahal, stand out among its many monuments.

Bidar

Bidar, flourished in the 15th and 16th century CE under the Bahmanis and the Barid Shahis. Its monuments are enclosed within a large circular fort including bastions, gates and barbicans. The Jami Mosque and the impressive Mahmud Gawan Madrasa are few of the surviving monuments.

Berar

Berar was the capital of the Imad Shahis before it was absorbed by Ahmadnagar. The fort with its bastions, walls, and gates safeguarded the sprawling palace complex, containing water reservoirs, baths, and civic buildings with unique pyramidal roofs.



Golconda Fort, built in 1143 CE and fortified in 14th-17th centuries CE by the Bahmanis and Qutb Shahis
Location: Hyderabad, India

Source: 1876. AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/20308>, accessed Sep 2021



Sola Khamb Mosque, built in 1423-1424 CE
Location: Bidar, India

Source: Javed, S., 1986. AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/96172>, accessed Sep 2021

Architectural characteristics

Distinctive typologies, façade designs and decorative traditions flourished in early 16th century CE religious architecture, in the capitals of the Sultanates. In contrast, military structures do not present as many variations, probably because of their unchanging warfare techniques and programmatic demands.

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Typology

Defensive

The Deccan Sultanates produced an abundance of defensive architecture, ranging from elaborate fortification systems to water supply and distribution infrastructure. Enormous stone walls enclosed and safeguarded military installations or urban centres, categorising them to frontier, territorial and metropolitan forts.

Palatial

Different palatial complexes were built by successive royal dynasties expressing not only their political dominion on the territory but also their individual architectural styles. Using stone masonry and timber constructions, they erected impressive royal residencies that also featured *hammams* (baths) and stucco decoration. To insure their security, these were often built within forts.

Religious

Deccani mosques were rectangular structures of simple layout, surmounted by large domes and accessed through *riwaqs* on one or all four façades. Funerary structures present similar morphology, featuring unique bulbous domes that rise on a frieze of floral merlons. Religious complexes usually incorporate a central courtyard and water features.

Ornamentation

The Khalji and Tughluq floral and geometric ornamentation was continued by the Deccanis. Additionally, the strong influence of Iranian and Turkish ornamentation traditions can be seen in later Bahmani and Nizam Shahi monuments, through a variety of decoration types, including calligraphy, stylized plant forms and arabesques. Coloured tiles (e.g., Mahmud Gawan's Madrasa in Bidar) and elaborate plaster decorations (e.g., tombs of Gulbarga and Bidar) are also of Iranian style.



Courtyard and water feature of Ibrahim Rouza Complex, built in 1626 CE
Location: Bijapur, India

Source: ArCHIAM Centre, 2018



Parapet and finials in Ibrahim Rouza Complex, built in 1626 CE
Location: Bijapur, India

Source: ArCHIAM Centre, 2018



Sculpted facade of Hoysalan temple, built in 1100-1350 CE

Location: Halebid, India

Source: Oakeley, R. B., 1856. *Close view of the sculptured façade of an unidentified temple at Halebid, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library*, <http://www.bl.uk/>, accessed Sep 2021



Banded sculptural frieze of Hoysalesvara temple, built in 12th century CE

Location: Halebid, India

Source: Oakeley, R. B., 1856. *Banded sculptural frieze on the east side of the south doorway of the Hoysalesvara Temple, Halebid, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library*, <http://www.bl.uk/>, accessed Sep 2021



Chalukyan Buddhist cave temple, built in 6th century CE
Location: Aihole, India

Source: Cousens, H., 1885. *Two-storied Buddhist Cave Temple, Aihole*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021





Quranic calligraphy on Mahmud Gawan's Madrasa, built in 1472 CE
Location: Bidar, India

Source: Javed, S., 1986. *Quranic calligraphy*, https://archnet.org/sites/3988/media_contents/3038, accessed Aug 2021



Golconda Fort, built in 1143 CE and fortified in 14th-17th centuries CE by the Bahmanis and Qutb Shahis
Location: Hyderabad, India

Source: Reddy, D. R., 1999. AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/20129>, accessed Sep 2021



Interior of Qutb Shahi Great Mosque, built in 1543-17th century CE
Location: Hyderabad, India

Source: Richters C., 2014. *Interior view of the Great Mosque*, https://archnet.org/media_contents/100585, accessed Aug 2021





Ornamentation detail in Qutb Shahi Tomb, built in 1543-17th century CE
Location: Hyderabad, India

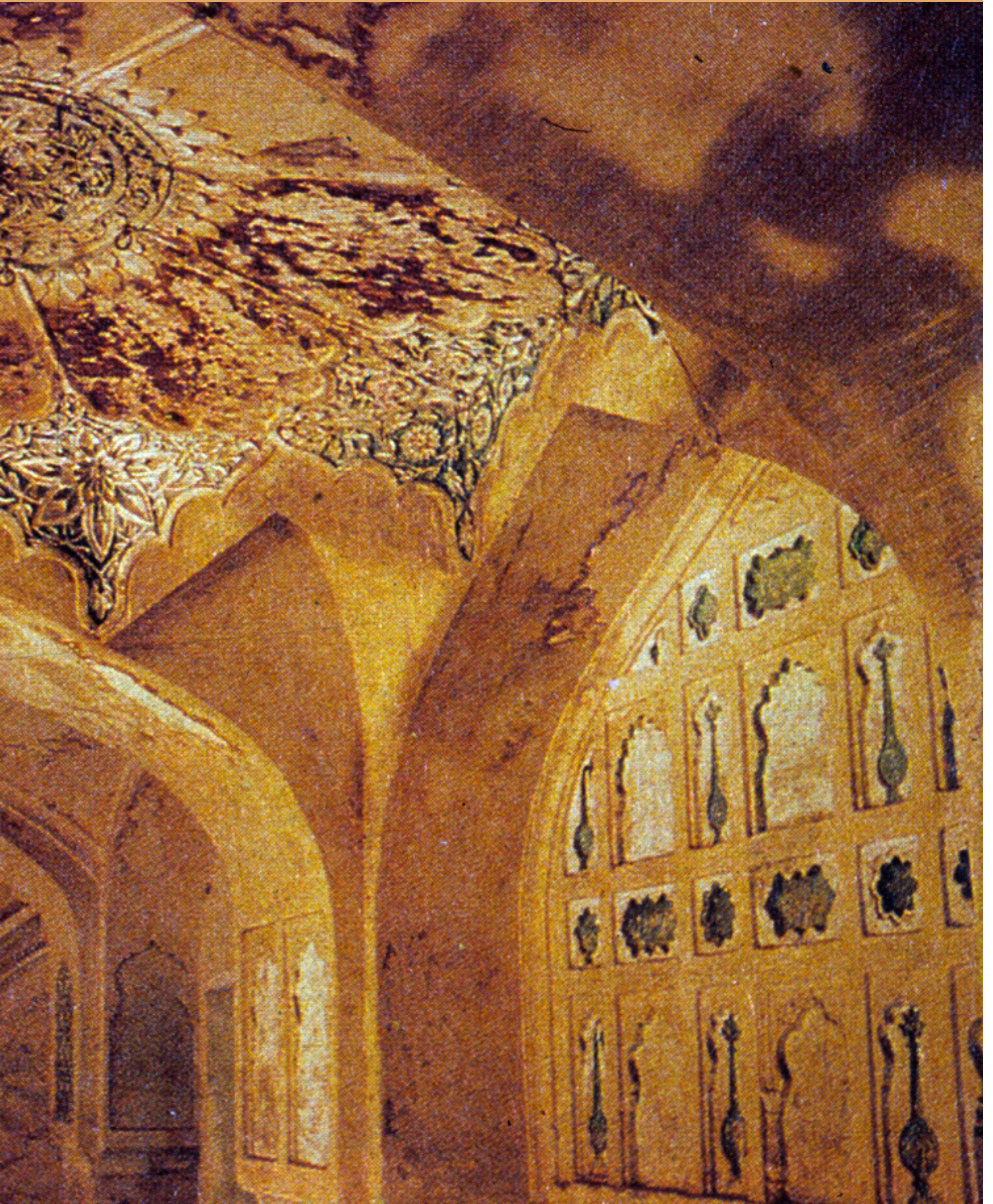
Source: Monreal, L., 2013. Qutb Shahi Tombs, © Aga Khan Trust for Culture, accessed Jul 2021





**Interior view of an ante-chamber in the palace within Golconda Fort, built in 1543-17th century CE
Location: Hyderabad, India**

Source: Khalidi, O., 1985. AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/20166>, accessed Sep 2021



Adil Shahi Rule and the city of Bijapur

CONTENTS

History of Adil Shahi Dynasty

The city of Bijapur

Architectural features

The suburbs

This chapter provides sources regarding *Adil Shahi Rule and its Influence on the City of Bijapur* and an overview on:

- the Adil Shahi dynasty and its influence on Bijapur;
- the evolution (morphology) of the citadel and its main architectural features;
- the current state of the city;
- the main architectural monuments and water infrastructure;
- the current state of its main suburbs.

Ibrahim Rouza Complex

Location: Bijapur, India

Date: 1626 CE

Source: ArCHIAM Centre, 2018





History of Adil Shahi Dynasty

The Adil Shahi dynasty ruled Bijapur from 1489 to 1686 CE, after the Bahmanis. They were succeeded by the Mughal emperors after the siege of Bijapur in 1685 CE, when the emperor Aurangzeb and his son captured the city. The dynasty reached its apogee when its power expanded as far as Mysore, the southernmost city of Karnataka region, under the rule of Ibrahim Adil Shah II (1580–1627 CE).

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Historical background

Bijapur's founder, Yusuf Adil Shah was said to be the son of the Ottoman Sultan Murad II, or a slave of Georgian, Turkmen or Persian origin, purchased by the Bahmani prime minister, Mahmud Gawan.

Yusuf Adil Shah

Yusuf Adil Shah travelled at a young age from Constantinople to Hindustan, where he was taken into the royal Bahmani household. Sultan Muhammed Bahmani appointed him as governor of Bijapur with the title of Adil Khan. After Sultan Muhammed's death and the decline of the Bahmani dynasty, Yusuf asserted his province's independence in 1489-1490 CE and he introduced Shi'ism to Bijapur, but practiced toleration. Even after the division of the Deccan Plateau into five sultanates around 1490 CE, the Adil Shahis continued to acknowledge and assist the latest Bahmani sultans.

Successors

In 1510 CE Yusuf's son, Ismail Adil Shah, succeeded him. Nonetheless, it was the third Adil Shahi ruler, Ibrahim I (1534-1558 CE), who proclaimed a full royal title in 1539 CE. Ibrahim I was succeeded by Ali I (1558-1580 CE), and during Ali's rule the arts and architecture flourished in the region.

The Bijapur Style

Building activity was initiated in that period in the city of Bijapur, and one of the earliest architectural examples was the Jami mosque. This early phase of intensive building activity contributed to the evolution of the existing Bahmani into a new architectural style, more affluent in design and construction.



Cornice detail in Gol Gumbaz, built in 1627-1656 CE
Location: Bijapur, India

Source: ArCHIAM Centre, 2018



Qutb Shahi Heritage Complex, built in 1543-17th century CE
Location: Hyderabad, India

Source: AKTC, 2019. *Aerial view over Phase 1 showing the restored tombs and gardens, Aga Khan Historic Cities Programme - Delhi*, https://archnet.org/media_contents/145088, accessed Aug 2021

The city of Bijapur

The Adil Shahi's interest in architecture was translated into intense building activity of impressive monuments, tombs, mosques and palaces in their capital, Bijapur. The city retains to this day most of its original characteristics and morphology from the Adil Shahi period. The concept and development of its complex fortification and water infrastructure system can be traced back to Yusuf Adil Khan's era.

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Description of the city

The Adil Shahis' commitment to the welfare of their people led to the construction of mosques, roads, *sarais* (resting places for travellers and traders), gardens and other charitable facilities and civic amenities. A large number of civil and religious monuments, along with *baolis/bavadis* (water structures) are preserved to this day.

The city walls

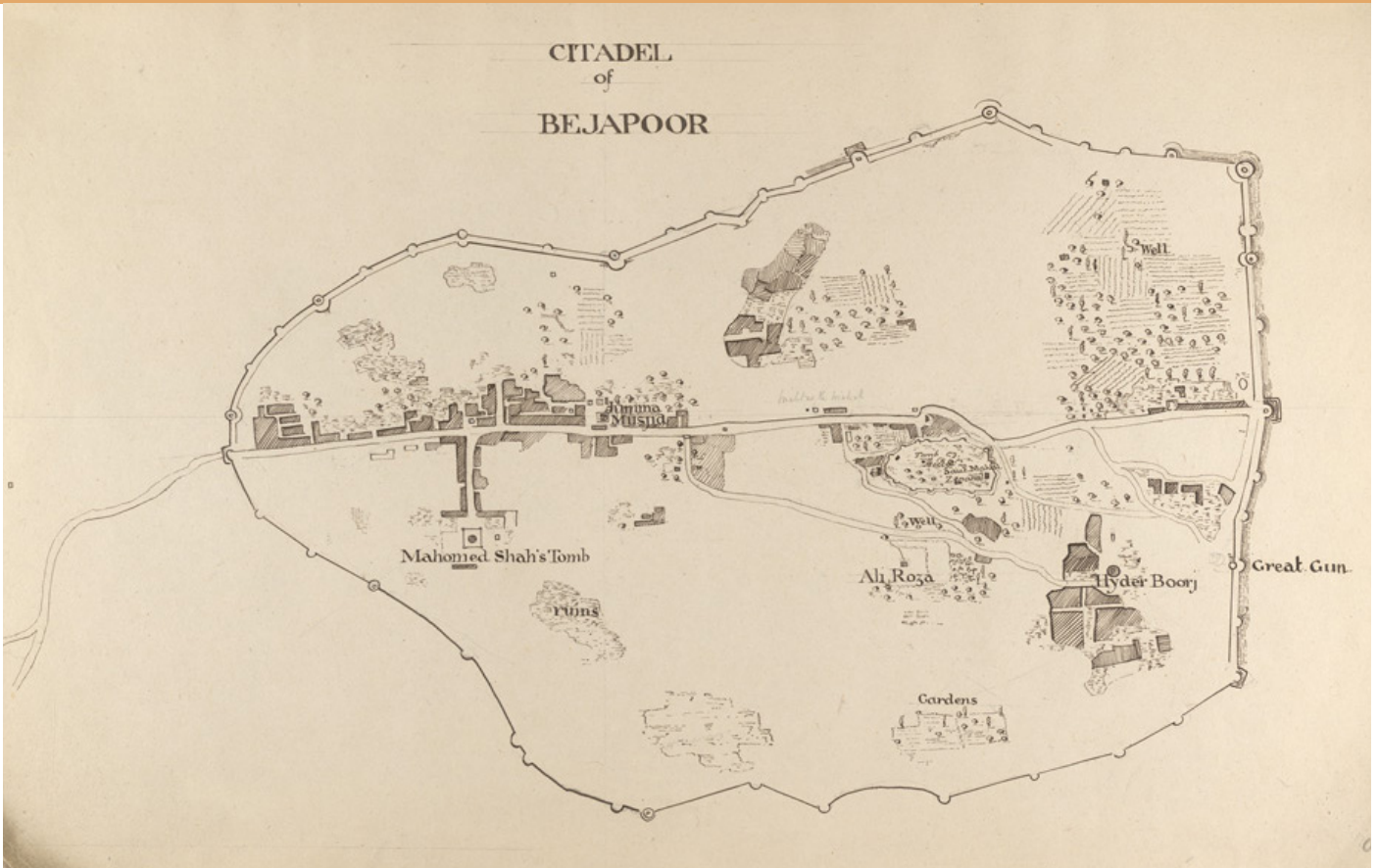
The city is encircled by a fortified wall with 96 bastions and a moat. The wall consists of a wide rammed earth base that acts as a platform and is crowned with battlement wall running along the bastions and the gates. The city has five main brick gateways with low entrances supported by large semicircular or polygonal bastions. There are also several secondary gates between the main ones that now lie disused.

The citadel

The citadel, Ark-Qila, is located at the centre of the city within its own enclosing walls and three gates approached by draw bridges across a second moat. Its layout resembles that of the city and its walls.

Water structures

The Adil Shahi sultans faced the challenge of tackling the water scarcity of the arid land, which in turn would act as a reinforcement of their power over the people. They ensured the abundance of water both within and outside of the fort. In the case of Bijapur, water was brought in from two sources; Torweh (west) and Begum Talab (south). The water was collected in holding tanks on the hills outside the city and supplied through a network of pipes, channels and underground tunnels connected to *bavadis* (square-shaped structures similar to wells).



Plan of Bijapur Citadel, between 1821-1844 CE

Source: Boyd, G., 1821. *f.3' Citadel of Bejapoor. Plan.* Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Oct 2021



Plan of Bijapur walled city and Shapur shuburb, in 1888 CE

Source: Cousens, H., 1889. *Bijapur, the old Capital of the Adil Shahi Kings; a Guide to its Ruins With Historical Outline.* Archaeological Survey of Western India. Poona: Orphanage Press

Architectural features

The development of the Bijapur style in Indo-Islamic architecture corresponds with the Renaissance period in Europe. The prevailing building materials were rubble and plaster or stone masonry, while decorative patterns were carved in stone or moulded in stucco. The main features are the prominence of minarets instead of many or large domes, and the lavish surface ornamentation of buildings and components.

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Bijapur construction

A series of architectural advancements in both construction and ornamentation are characteristic of the architectural style of Bijapur.

Structural and decorative features

- A new dome form with reduced size and varied shape from bulbous to spherical, on a rectangular base, and decorated drum concealed within a ring of petals.
- Multiple arched façades with a wider central arch.
- Use of a large masonry platform instead of pillars.
- Treatment of pointed arches with curved outlines on the building façades, and decoration of arch spandrels with elaborate plaster moulded medallions.
- Bold overhanging eaves (*chhajjas*) or cornices supported on brackets with carved decorations, inspired by Hindu woodwork.
- Vertical projections above the roof level, with miniature domes.
- Introduction of the 'hanging ceiling', made by stone slabs bound together with the use of iron clamps and mortar.
- Employment of minarets and finials as prominent decorative parts of the building.

Built heritage

These features are found on surviving monuments in Bijapur, such as:

- the Gol Gumbaz, with its incomparable spherical dome and corner towers surmounted by small bulbous domes;
- the Ibrahim Rouza Complex, with cornice overhangs running along its façades;
- the Asar Mahal, with its decorated walls and windows, displaying lavish floral, geometrical and human figure motifs.



Decorative detail of Chotta Sarai, built in 1543-1580 CE
Location: Shahpur suburb (Bijapur), India

Source: ArCHIAM Centre, 2018



Interior of Rani Mahal, built in 1627-1656 CE
Location: Kumtagi, India

Source: ArCHIAM Centre, 2018



Facade detail of Ibrahim Rouza, built in 1626 CE
Location: Bijapur, India

Source: ArCHIAM Centre, 2018

The suburbs

Bijapur thrived as the capital of the Adil Shahi dynasty and by 1565 CE the citadel with its walls, gates, bridges across the moat and bastions were established. The development of the suburbs around the city walls took place at the peak of Adil Shahi power. The main suburbs of Bijapur were Naurasapur, Ainapur, Kumatagi, and Shahpur.

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Development of the suburbs

The core of Bijapur was encircled by vast fortification walls. Around this walled city many suburbs were developed, and some of the historical ones are to this day rich in ruins of the Adil Shahi era.

Shahpur

One of the largest suburbs is Shahpur, established in 1557 CE, north-west of the Bijapur city walls. It was a commercial hub due to textile trade, that accommodated many businesses, workshops, and storage facilities and a large community of merchants. One of the building types that evolved in the area due to the mercantile activity is the *caravanserai*, located on caravan routes, 30-40 km apart. In that way the traders would travel during the day and would have a shelter for the night. There are two known *caravanserais* in Shahpur, Mustafa Khan Sarai and Chotta Sarai. A water distribution network as well as related structures (baths, wells and reservoirs) are found close to such structures.

Naurasapur

Naurasapur, established in 1599 CE by Ibrahim II, is located west of Bijapur. Its plan resembles that of Bijapur, thus is called 'twin city'. The suburb was destroyed in 1624 CE and only one of its walled compounds, that used to surround Ibrahim Adil Shah's palace, remains today.

Ainapur

Ainapur, which was located east of the city, was founded in the 17th century CE by Jahan Begum. Surviving monuments include her garden-palace with *baolis*, as well as her tomb that was a smaller replica of Gol Gumbaz, her husband's mausoleum.

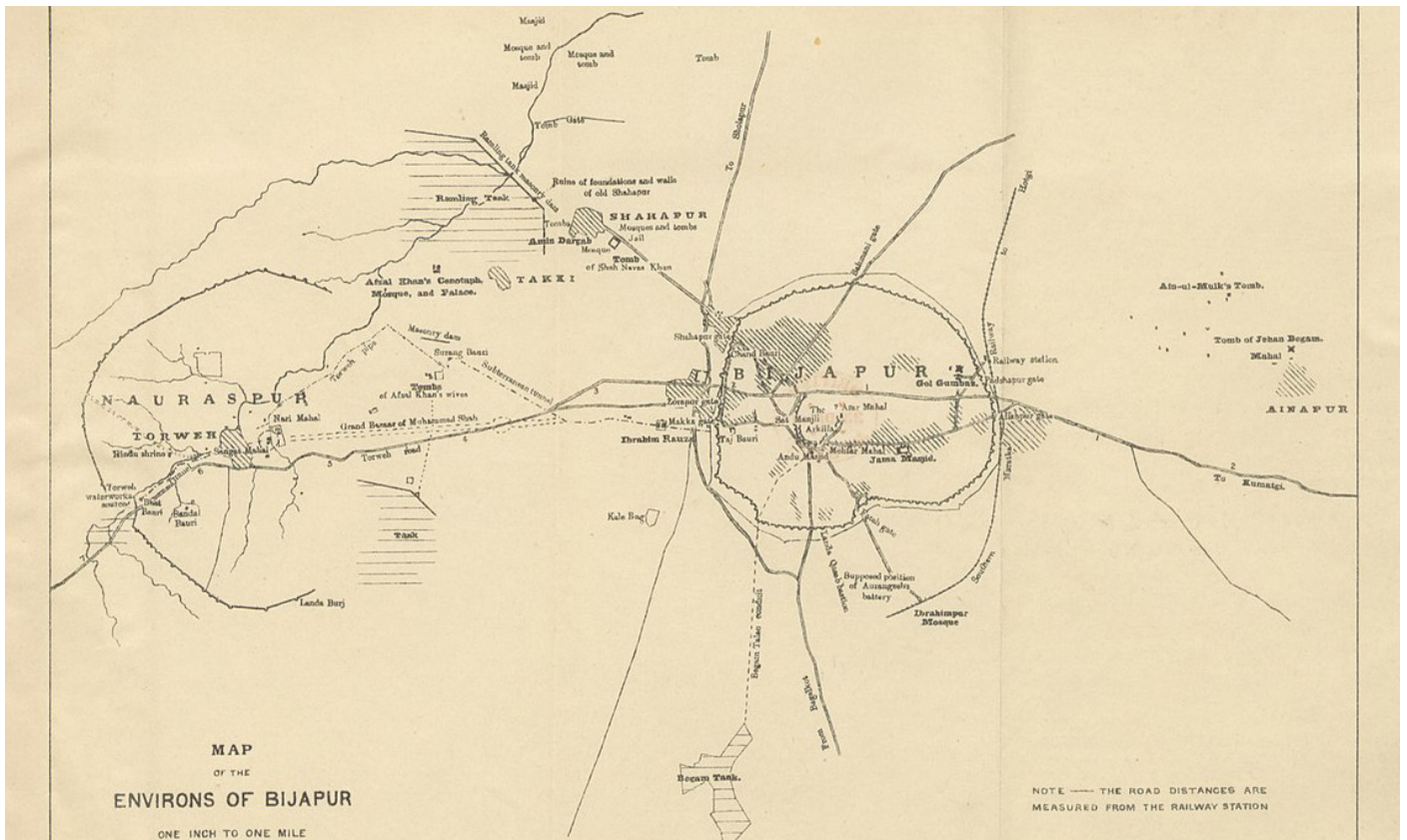
Kumatagi

Kumatagi is located east of Bijapur. Its standing monuments are the royal summer palace, Rani Mahal, a market structure, a gateway, mosques, walls and tombs.



Mausoleum and Prayer Hall Complex, built in 1675 CE
Location: Shapur suburb (Bijapur), India

Source: ArCHIAM Centre, 2018



Map of Bijapur walled city and its surrounding environment, in 1889 CE

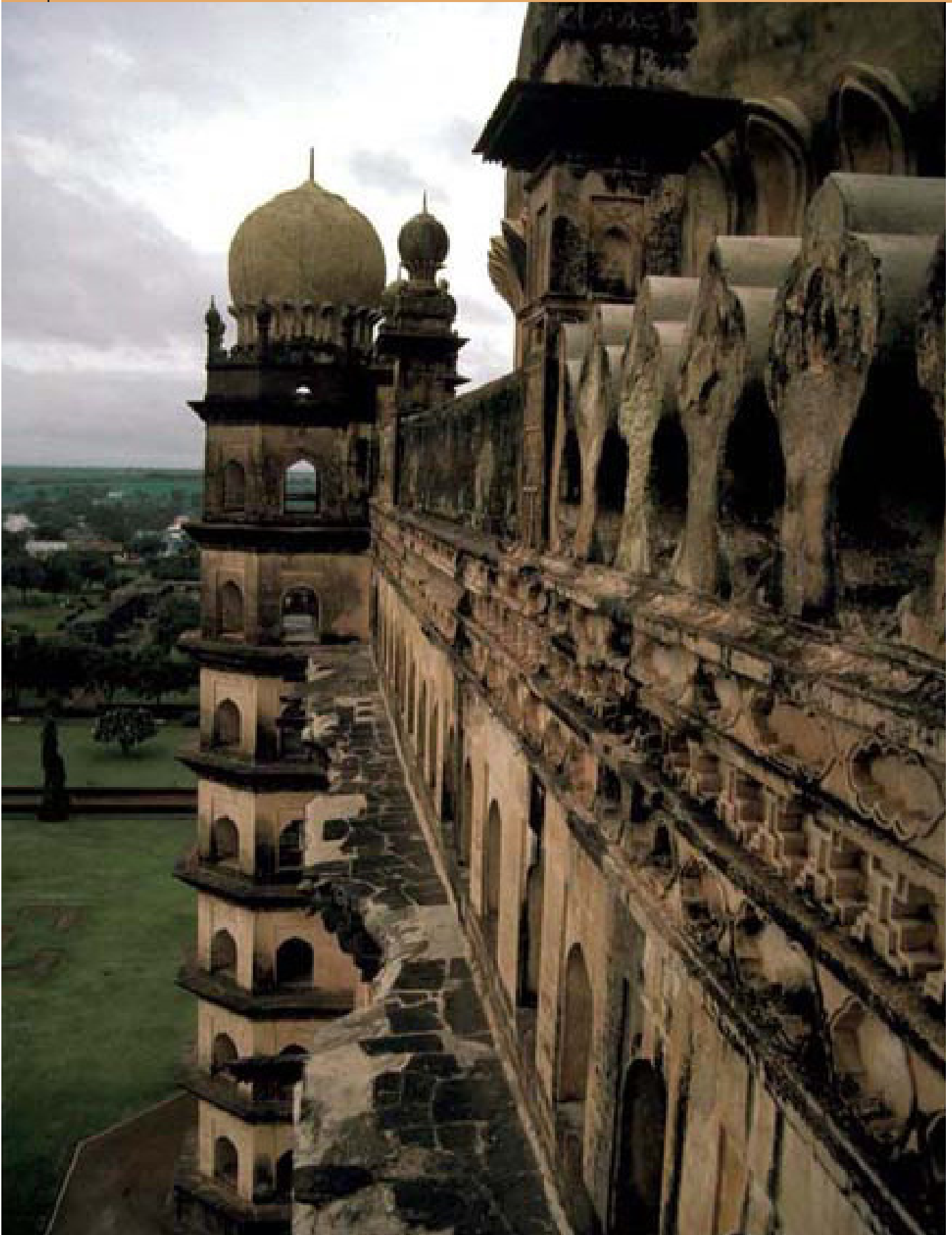
Source: Cousens, H., 1916. *Bijapur and its architectural remains*. Bombay: Government Central Press



Gol Gumbaz east façade, built in 1627-1656 CE
Location: Bijapur, India

Source: Javed, S., 1986. *East façade viewed from northeast*, http://archnet.org/media_contents/3047, accessed Sep 2021





Parapet detail in Gol Gumbaz, built in 1627-1656 CE
Location: Bijapur, India

Source: Javed, S., 1986. *Looking along the parapet*, http://archnet.org/media_contents/3050, accessed Sep 2021



Parapet and lotus petal ring detail in Gol Gumbaz, built in 1627-1656 CE
Location: Bijapur, India

Source: ArCHIAM Centre, 2018



**Main entrance of Chotta Sarai, built in 1543-1580 CE
Location: Shahpur suburb (Bijapur), India**

Source: ArCHIAM Centre, 2018





Interior view of Chotta Sarai, built in 1543-1580 CE
Location: Bijapur, India

Source: ArCHIAM Centre, 2018





**Baoli and hammam located east of Chotta Sarai, built in 1543-1580 CE
Location: Shahpur suburb (Bijapur)**

Source: ArCHIAM Centre, 2018





Mausoleum and Prayer Hall Complex, built in 1675 CE
Location: Shapur suburb (Bijapur), India

Source: ArCHIAM Centre, 2018



Interior view of Mausoleum, built in 1675 CE
Location: Shaphur suburb (Bijapur), India

Source: ArCHIAM Centre, 2018

Southern Islamic centres beyond the Deccan

CONTENTS

Tamil Nadu and the eastern region

Kerala and the western region

The island town of Srirangapatna

Islamic and Hindu architectural heritage

This chapter provides sources regarding *Southern Islamic centres beyond the Deccan* and an overview on:

- the history and architecture of the ports and towns of Coromandel and Malabar;
- the spread of Islam through trade to South India and its influences on regional architectural and cultural styles;
- Srirangapatna's historical background and the development of its architectural heritage;
- the architectural features of the Srirangapatna Fort and its monuments;
- the symbiotic relationship between Hindu and Muslim rulers reflected in the town's architecture.

Kazimar Big Mosque

Location: Madurai, India

Date: 1284 CE, 14th-15th centuries CE

Source: Wasifwasif, 2009. https://en.wikipedia.org/wiki/Kazimar_Big_Mosque#/media/File:Kazimarbigmosque.JPG, accessed Jul 2021





Tamil Nadu and the eastern region

In the early 9th and 10th centuries CE, the south-eastern coastal region of the Indian subcontinent, known as the Coromandel Coast, was a hub for Muslim traders. Due to their links to the Middle East, Islam was introduced to this part of India. The trade centres developed a distinctive Tamil-Arabic culture, which has parallels with the cultural tradition of the spice trade ports of Malabar on the western coast of the subcontinent.

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Coromandel Coast

The towns of the Coromandel coast, such as Madurai and Kayalpatnam, were part of the southern campaigns of the Khilji general, Malik Kafur, during his expeditions of Islamic domination to the South.

Madurai

Madurai fell under the reign of the Delhi Sultanate in 1323 CE and regained its independence between 1333 and 1335 CE under the Tughluqs. This short Islamic period of the independent Madurai Sultanate ended when the town was captured by the Vijayanagara forces in 1371 CE. After the 14th century CE, the Islamic faith continued to be established within communities in the far south of India.

Influences

Although little remains from the old mosques of Tamil Nadu, the surviving building examples in towns of the Coromandel coast illustrate associations with its earlier Muslim settlers. The architectural style, developed in the region (Tamil Nadu), differs from the North Indian styles and has some vernacular features rooted in the place and the earlier Yemeni and Persian influences that arrived through Gujarat and Malabar.

Architecture

A common feature of mosques in Tamil Nadu is the presence of a colonnaded portico before the prayer hall. This is not found in the mosques of northern regions, but a similar expression of it is present in the Bengal Sultanate. Another characteristic of the region is the absence of domed buildings, with a few exceptions of funerary structures. In contrast to North India and the Deccan, the mosques of the south-eastern coastal region have only one *mihrab* instead of multiple and rarely have minarets.



Triplicane or Wallajah Mosque, built in 1795 CE
Location: Chennai, India

Source: Fiebig, F., 1851. *Mosque, Madras (Black Town)*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021



Wallajah's Tomb in Nuttur Auleah Mosque built in 18th century CE
Location: Tiruchchirappalli, India

Source: Tripe, L., 1858. *Wallajah's Tomb in the Nuttur Auleah Musjid [Close view of entrance to Nathar Shah's Tomb, Tiruchchirappalli]*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021

Kerala and the western region

The west coast of India, south of Gujarat, called the Malabar Coast, was also dominated by the Tamil rulers – the Cheras, the Cholas and the Pandyas. The Malabar Coast was the principal producer of spices and had a near monopoly in the cultivation of pepper until the 15th or 16th centuries CE. Some of the trade was controlled by foreign merchants.

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Malabar Coast

From the ancient times the abundance of pepper in Malabar had played an important role in the promotion of trade between the East and West; from China to the Middle East and later, even Europe. Islam was introduced into this coastal area by Sunni Arab traders.

Kerala

At present most of medieval Malabar is part of India's Kerala state, where the best preserved works of vernacular timber architecture -both Islamic and Hindu- can be found.

Islamic presence

During the 9th century CE, a small Muslim population and the presence of mosques in Kerala, is mentioned in travellers' and geographers' accounts. Mosque architecture was at its peak between the 13th and the 16th century CE due to the spice monopoly and the maritime supremacy of the Arabs.

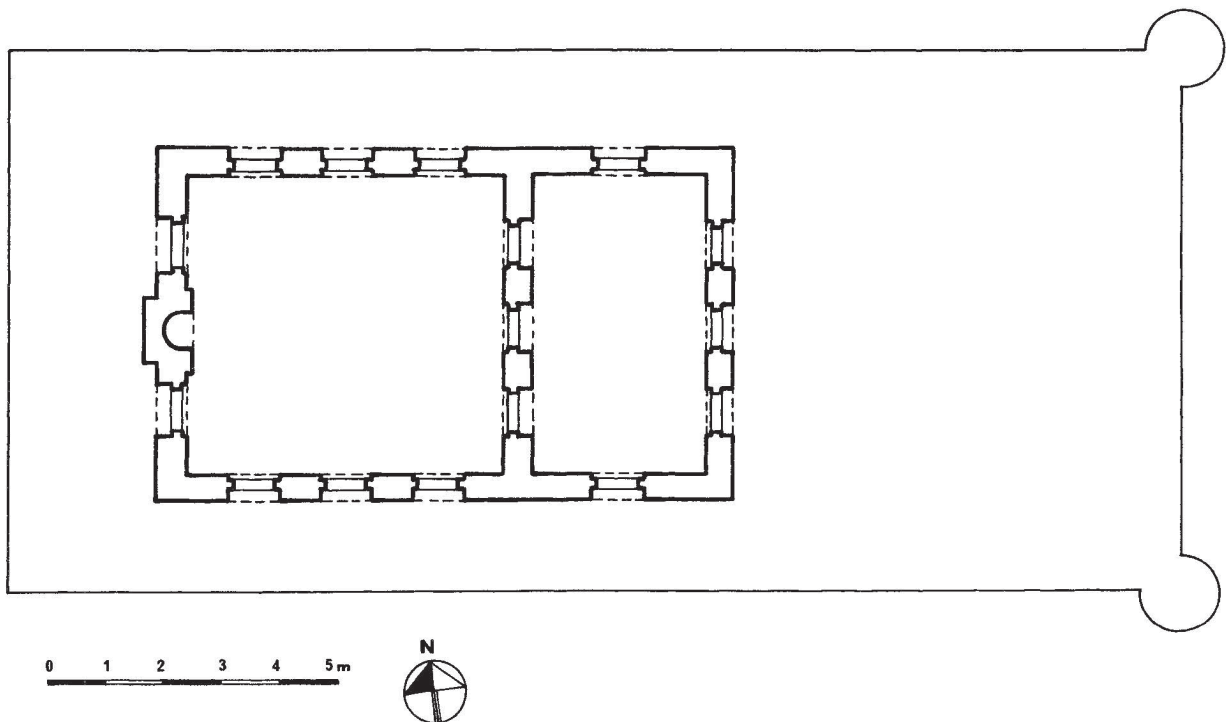
Architecture

The mosques of Kerala are distinct from the ones in the rest of the subcontinent due to their construction methods, their tiered structure and the choice of materials. The main building material is timber, widely used for the construction of upper storeys and roofs, as well as for the production of carved decorative details. The feature of the colonnaded portico, and the absence of minarets, similar to the mosques of Tamil Nadu, are other characteristics of Kerala mosques, particularly in Calicut. These architectural features, are not a mere invention of the Muslim settlers, but are influenced by the local climate and context, as well as the Hindu architecture of the region derived from temple complexes to simple dwellings. As with the case of Tamil Nadu, there are not many surviving traditional mosques in Kerala. Several of these have now been replaced or refurbished, in modern construction materials and techniques.



Etching of Calicut, in 1813 CE
Location: Kerala, India

Source: Forbes, J., 1813. *Calicut, on the coast of Malabar, Asia, Pacific & Africa Collections*, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Oct 2021



Plan of Cheraman Jami Mosque, built in 1568 CE, with the outline of the modern addition around it
Location: Kerala, India

Source: Shokoohy, M., 2013. *Muslim Architecture of South India. The Sultanate of Ma'bar and the Traditions of Maritime Settlers on the Malabar and Coromandel Coasts (Tamil Nadu, Kerala and Goa)*, New York: Taylor and Francis

The island town of Srirangapatna

Srirangapatna is the name of a town as well as its associated *taluk* (administrative district) in the Mandya District of Karnataka, India. It is a riverine island with long history and vast architectural heritage, ranging from the Hindu Sri Ranganathswamy temple (built in 894 CE) to memorials and monuments built during the British era (18th -19th centuries).

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History and origins

The origins of Srirangapatna can be traced as far back as the late 9th century CE, although there are suggestions that the island was already inhabited in the 4th century CE. Entirely overrun by jungles, it was at the time known as Sri-Ranga-Pura. The origin of the name derives from an over 1000 year-old temple dedicated to Lord Sriranganatha, which was established by Tirumalaiyah of the Ganga dynasty.

Historical background

In 1117 CE, the king of Hoysalas, who had converted from Jainism to Vaishnavism, allotted 8 plots of land along the river Kaveri for the establishment of the Ashtagrama ('eight villages'), marking the formal establishment of the first planned settlement of Srirangapatna. In 1454 CE, Thimanna, one of the Ashtagrama lords, became the ruler of Srirangapatna and he obtained permission from the Vijayanagara rulers, to build an earthen fort in the island. He also oversaw the development of the town, which he fortified with earthen walls.

Islamic rule

In the 1760s CE, it became the capital of Mysore under the Muslim rulers Hyder Ali and his son, Tipu Sultan. Although during its early history the settlement was mainly confined within the Fort, under the reign of Tipu Sultan, land beyond the Fort, started being populated. He founded a trading village known as Ganjam at the centre of the island and to the east of the Fort. The establishment of Ganjam marked the beginning of the economic transition of Srirangapatna, whose livelihood had until then centred around religion.

Anglo-Mysore wars

During Tipu's rule Srirangapatna witnessed the third and fourth Anglo-Mysore war. The third one was followed by the enhancement of its fortification with additional ramparts and ditches. The fourth ended with the siege of 1799 CE, when the kingdom fell into the hands of the British. They reinstated the Wodeyars, who ruled Srirangapatna and Mysore until it joined the Union of India, in 1947 CE.



View of Srirangapatna, in 1803 CE

Location: Srirangapatna, India

Source: Moffat, J., 1775-1815. 'View of Seringapatam'. Aquatint, drawn and engraved by James Moffat, published Calcutta undated., Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021



The outer ramparts of Srirangapatna Fort, built in 1454 CE

Location: Srirangapatna, India

Source: 1895. *The Outer Ramparts, Seringapatam.*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021

Islamic and Hindu architectural heritage

The island town of Srirangapatna has a number of Hindu and Islamic monuments of historical and religious significance and is on the UNESCO World Heritage Tentative List. The city is a palimpsest of architecture and culture, which was influenced by the ideologies and the political circumstances of the rulers it has seen over the centuries.

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Religious architecture

Apart from the extensive defensive system of Srirangapatna, a number of surviving religious structures, belonging to different groups, consists in temples, mosques and churches.

Hindu period

The first Hindu monument built in Srirangapatna was the Sri Ranganathaswamy Temple (894 CE), which along with the Lakshmi-Narasimha temple hold great importance for the Vaishnavite sect. The monumental main entrance (*gopura*) of Sri Ranganathaswamy Temple is made of stone and is crowned with a tower made of brick pilasters. The rectangle tower is topped by a barrel-vault roof and covered in carved stucco sculpture on the exterior. The inner sanctum (*garbhagriha*) can be reached through a series of pavilions (*mandapas*). It is enclosed by courtyards (*prakarams*) that also accommodate an ante-chamber (*sukhanasi*), a hall (*navaranga* or *mandapa*) and a front hall (*mukhamandapa*).

Islamic period

The Sultans of Mysore, Hyder Ali and Tipu Sultan, are known for the creation of the Mysore architectural style (1760-1799 CE), which shares morphological and typological characteristics with the Deccan styles, but also presents individual idioms in construction and craftsmanship. Few of the major buildings of this era are the Darya Daulat Bagh Palace, which was a royal summer resort of graceful proportions, the Gumbaz-i-Ala mausoleum, influenced by the great funerary architecture of Bijapur and the two-storey Masjid-i-Ala, with its octagonal domed minarets.

The ornamentation of this period includes low relief carvings on the façades, in addition to merlons, finials and bulbous domes on a lotus base. Murals featuring floral patterns adorn the interior.



Gopura (tower) over the entrance of Sri Ranganathswamy Temple, built in 894 CE
Location: Srirangapatna, India

Source: Dixon, H., 1868. *Gopura of the Sriranganatha Temple in the Fort at Shrirangapattana [Seringapatam].*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021



Masjid-i-Ala or Jami Mosque in the Fort area, built in 1787 CE
Location: Srirangapatna, India

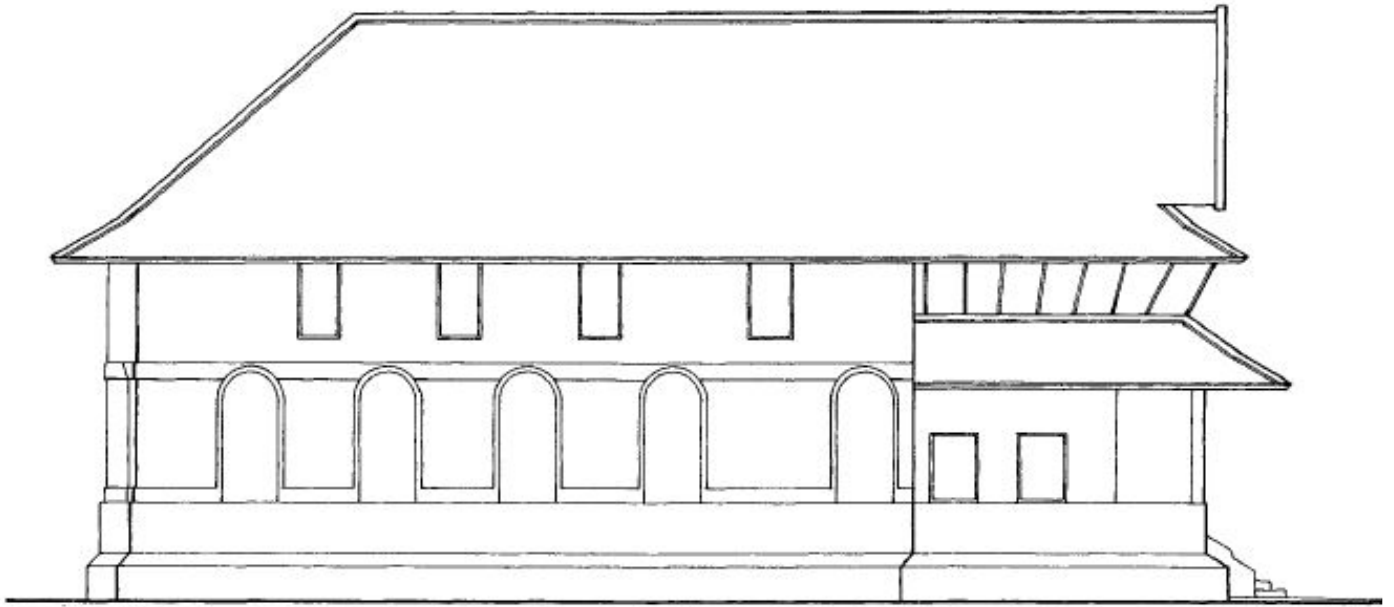
Source: Dixon, H., 1868. *The Jami Masjid built by Tipu Sultan in the Fort at Shrirangapattana [Seringapatam].*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021



Triplicane Mosque, built in 1795 CE, and adjoining Palace of the Nawab of Arcot
Location: Chennai, India

Source: Ward, F. S., 1803. *The Palace Of The Late Nabob Of Arcot, (at Trichinopoly)*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021





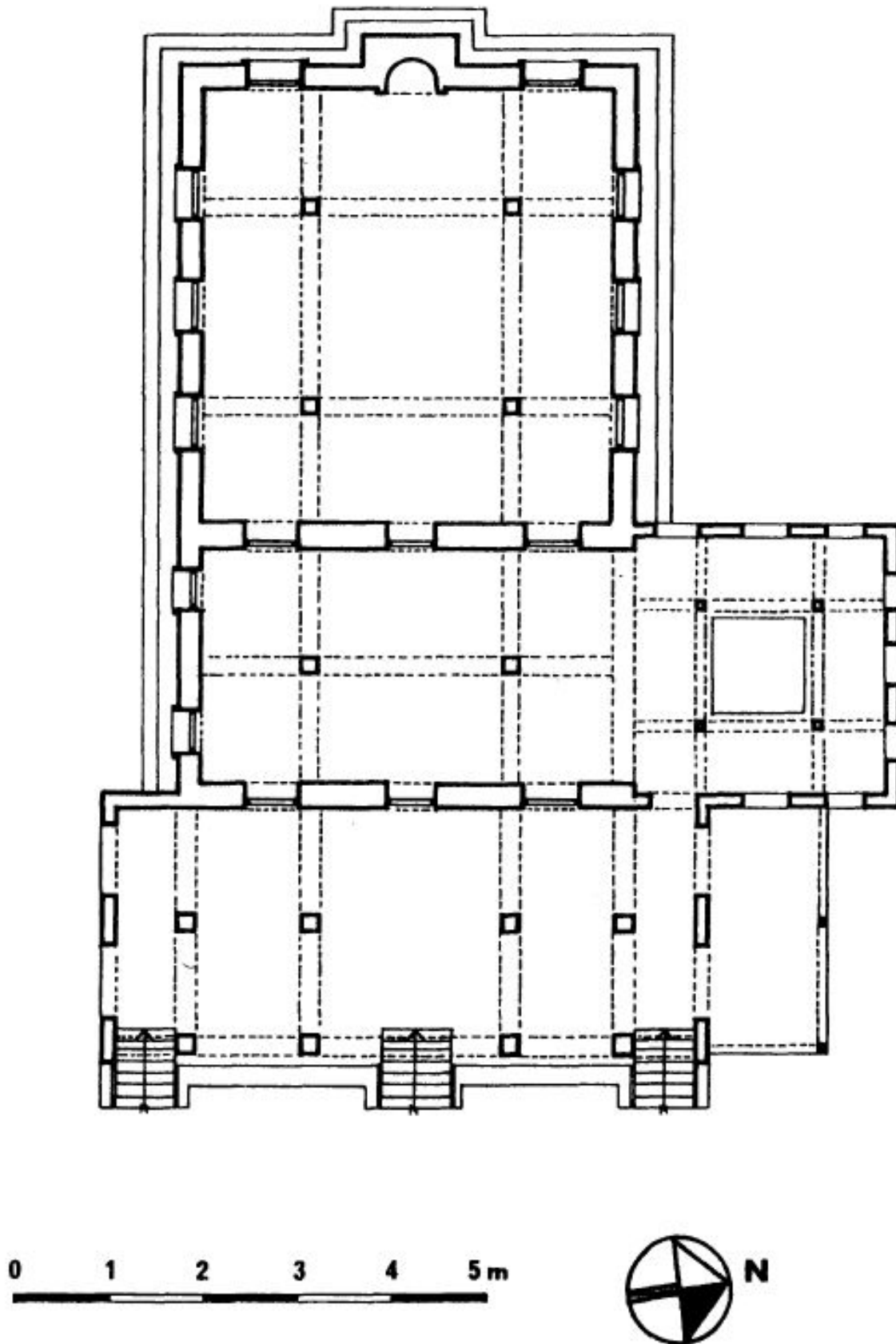
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0 1 2 3 4 5m

South and east (front) elevation of Muchundipalli Mosque in Calicut, built in 14th-15th centuries CE
Location: Kerala, India

Source: Shokoohy, M., 2013. *Muslim Architecture of South India. The Sultanate of Ma'bar and the Traditions of Maritime Settlers on the Malabar and Coromandel Coasts (Tamil Nadu, Kerala and Goa)*, New York: Taylor and Francis



Plan of Muchundipalli Mosque in Calicut, built in 14th-15th centuries CE
Location: Kerala, India

Source: Shokoohy, M., 2013. *Muslim Architecture of South India. The Sultanate of Ma'bar and the Traditions of Maritime Settlers on the Malabar and Coromandel Coasts (Tamil Nadu, Kerala and Goa)*, New York: Taylor and Francis



Gumbaz-i-Ala, tomb of Tipu Sultan, built c.1781 CE
Location: Srirangapatna, India

Source: Javed, S., 1986. *Tomb of Tipu Sultan*, AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/96305>, accessed Sep 2021



Gumbaz-i-Ala interior, built c.1781 CE
Location: Srirangapatna, India

Source: Javed, S., 1986. *Tomb of Tipu Sultan*, AKVA, MIT Libraries, <http://hdl.handle.net/1721.3/96308>, accessed Sep 2021



Front view of garden and mausoleum (Gumbaz-i-Ala) of Haidar and Tipu Sultan, built c.1781 CE
Location: Srirangapatna, India

Source: 1890. *Front view of garden and mausoleum of Haidar and Tipu, Ganjam.*, Asia, Pacific & Africa Collections, Online Exhibitions of The British Library, <http://www.bl.uk/>, accessed Sep 2021





Mandapa, Mutt Complex in Ganjam, built c.1600 CE
Location: Srirangapatna, India

Source: ArCHIAM Centre, 2017





Chikka Gosaighat Complex, in Ganjam, built c.1600 CE
Location: Srirangapatna, India

Source: ArCHIAM Centre, 2017



EPILOGUE

This sourcebook provides an overview of the material studied in the lecture series, as well as additional bibliographical sources. Extended photographic material accompanies each chapter.

The architecture presented in the sourcebook and lecture series focuses on Islamic centres and territories in the south of the Indian subcontinent. This geographical remit was chosen due to the gap of extensive archival and research material, as well as documentation. Although some of the monumental sites in these territories have been recorded and presented in existing bibliography, there is still room for further research in order to attain holistic understanding of Indo-Islamic architecture in these areas. In this effort, visual material from AKTC, along with archival sources and field documentation material produced by ArCHIAM, were used.

Islamic architecture in other regions of India, such as Kashmir, Gujarat and Bengal, did not fall within the scope of this educational material package. Nonetheless, they present an abundance of interesting Indo-Islamic monuments, worthy of further study.

Tomb within Batashewala Complex
Location: New Delhi, India
Date: 16th century CE

Source: AKTC, 2011. *Batashewala Complex*, © Aga Khan Trust for Culture (India), accessed Jul 2021





List of Acronyms

AKAA

Aga Khan Award for Architecture

AKDC

Aga Khan Documentation Centre - MIT

AKDN

Aga Khan Development Network

AKF

Aga Khan Foundation

AKHCP

Aga Khan Historic Cities Programme

AKTC

Aga Khan Trust for Culture

AKVA

Aga Khan Visual Archive

ArCHIAM

Centre for the study of Architecture and Cultural Heritage of India, Arabia and the Maghreb

DGAM

Directorate General of Antiquities and Museums in Syria