



**The study of cultural aspects of Mughal Gardens in Kashmir**

*A Dissertation Submitted In Partial Fulfillment of the Requirement  
for the Degree M.A History*

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**DECLARATION**

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree/diploma.

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**Statement 1**

This project is being submitted in partial fulfillment of the requirements for M.A. History from Lovely Professional University.

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**Statement 2**

This project is the result of my own independent work/investigation, except where otherwise stated. Other sources are acknowledged by giving explicit references.

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## **CERTIFICATE**

This is to certify that the dissertation titled “**The study of cultural aspects of Mughal Gardens in Kashmir**” is confided and original work done by **Shazia Maqbool Bhat**, student of Lovely Professional University, Punjab, under my supervision and guidance.

This subject of this dissertation is an original contribution towards the discipline of History and has not previously formed the basis for the award of the Degree, Diploma, Associated ship and fellowship or other similar title to any candidate.

The Dissertation represents entirely an independent work of the candidate under my guidance.

Date-

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## **ABSTRACT**

The Islamic architecture saw a magnanimous recovery from plunders due to the advent of Mughal Empire in India in the northern India. The Mughal realm, an unparalleled quality & enhancement was seen in the architectural design embodied with Indian, Persian and various other forms of style.

The Mughal period had a great influence on the development of Kashmiri culture and tradition. The period played an important role in shaping Kashmiri's rich artwork and brought this valley in the limelight of world's best culture rich societies.

The engineering of Kashmir is described by its astonishing woodwork. It displays a liberal exhibit of breathtaking constructional ponders. From the delightful greenery enclosures and magnificent exhibition halls, to the blessed mosques and places of worship, every single development portrays the adventure of greatness of the past Kingdoms of the valley. The best outlines of wooden engineering of Kashmir are Kadals, the wooden extensions and Ziarats, the wooden places of worship separately. The vast majority of the wooden developments in this region were finished by deodar trees. Later in the time of sixteenth to seventeenth hundreds of years, Mughals not just built up the particular wooden design of Kashmir; they likewise attempted to restore the stone building workmanship in that area.

The giant Mughals had left a perpetual architectural pieces engraving of Indo-Persian school of design. The use of impeccable white marble, design work of gold, silver and profitable metals, cut and cleaned stones, plants around tombs, minarets in the mosques and illustrious living arrangement anterooms were a portion of the primary components of the Mughal Architecture.

This report makes the notice of different Mughul Gardens in Kashmir whose magnificence entices everybody's consideration and helps our administration to draw in a great many sightseers everywhere throughout the world to witness such incredible case of Islamic Architecture. Shalimar Bagh, Chasme Chahe and Pari mahal have been highlighted in this report with exceptional notice of their design style.

## **INTRODUCTION**

*This section is arranged in single part (1) Introduction to Indian Architecture, which has subsequently been divided into 5 other sub-sections each detailing about the different periods of Indian Architecture*

Architecture is characterized as the workmanship and study of outlining structures. A more extensive definition would incorporate an outline of any assembled environment, structure, town arranging, urban plan, scene design, furniture and articles. It could likewise be characterized as the control of shapes, structures, space and light to change our surrounding.

Architecture is not a current wonder. It started when the early cave dweller started to assemble his own particular house to survive in. The human being initially started to make and inhabit his own particular haven, and ventured out from the normal territory of dense jungle covers. By leveraging his imaginative resources, He stirred in the search for bigger and much profound shielded spaces; he started to work, making use of his intrinsic stylish sense, protection that appeared to be satisfying to the eye. In this way, he urbanized architecture which is a blend of needs, creativity, and sense of design and skills of workers.

The examination of building sorts gives an understanding into past societies and periods. Behind each of the more noteworthy styles lies not an easygoing pattern nor a vogue, but rather a time of genuine and earnest experimentation coordinated toward noting the requirements of a particular lifestyle. Atmosphere, techniques for work, accessible materials, and economy of means all impose their dictates. Each of the more noteworthy styles has been supported by the disclosure of new development strategies. Once built up, a strategy survives persistently, giving way just when social changes or new building procedures have diminished it. That transformative procedure is exemplified by the historical backdrop of current architecture, which created from the main employments of auxiliary iron and steel in the mid-nineteenth century.



## **Introduction to Architecture in India**

Architecture obliged the nearby and local social customs and social prerequisites, monetary thriving, religious routine of various circumstances. Henceforth, the investigation of design uncovers the social diversities and makes us comprehend the wealthy conventions of India.

Indian Architecture urbanized and honed in various parts and regions of the nation that even in different ages. Furthermore, these normal and clear advancements from the pre-noteworthy and memorable periods, development of such architecture were for the most part influenced by numerous awesome and essential notable improvements. Normally, the rise and festering of big empires and dynasties profoundly impacted the development and essentially molded the advancement of Indian Architecture.

### **a) Harappan Period Architecture**

The archaeological sites of Harappa along with the Mohenjodaro and other similar regions of the Indus Valley Civilization signals a profound establishment of a highly modernized civilization with highly proficient civic planning skills and engineering techniques. The exceptionally propelled waste framework alongside all around arranged streets and houses demonstrate that an advanced and exceedingly developed traditions and culture paved its way in India much before the advent of Aryans. The locales of the Indus Valley Civilization had been unearthed resulted due to the Archeological Survey conducted in India which was earlier set up by the British.

The three sorts of structures are mainly credited to the Harappan individuals: abiding houses, pillared lobbies and open showers. In the various portions of the region. Very Small seepages coming from the housing buildings were associated with bigger ones along the edges of the main streets. Furthermore, the channels had been enclosed and holes been accommodated for the reason of cleaning them at times. Even the styling and structure mainly of the stairs indicates that houses had been usually built two- storied. Entryways kept on the side paths to keep dirt from going into the buildings.

The Harappan architecture had some imperative elements, which includes their prevalent town arranging abilities & urban communities based over an unmistakable geometric example/grid layout. Streets get divided with each other at correct points & were extremely well laid out.

Furthermore, the Indus Valley establishments were regularly crushed by floods because of the reason that it was located on river banks. Regardless of this catastrophe, the Indus Valley individuals fabricated new establishments on similar locales. In this way, heaps of settlements and structures were discovered amid the unearthings. The decline & last obliteration of the Indus Valley Civilization, at some point during the second millennium BC still remains a mystery right up 'til today.

The India paved into a very critical period of her history during 16th Century B.C, two new religions were emerged- Buddhism & Jainism and furthermore a change was experienced even in the Vedic religion.

Concurrently, bigger states were building up which additionally accommodated another kind of design in architecture. From this period i.e. the extension of Magadha into a realm, improvements in design got additional driving force. From now onwards, it was conceivable to pursue practically an unbroken consolidation in Indian design.

The advancement of early building style resulted due to the rise of Jainism & Buddhism. The Stupas of Buddhism were worked at spots where Buddha's remaining parts had been safeguarded & the real locales where imperative occasions throughout Buddha's existence occurred. Stupas had worked of tremendous hills made of mud, encased the precisely smoldered little standard blocks. One was worked at his origination Lumbini; the 2nd at Gaya where he accomplished illumination under the Bodhi Tree, the 3rd at Sarnath where his first sermon was given and the fourth at Kushinagar while achieving Mahaparinirvana at eighty years old after passing away.

Buddha's entombment hills & spaces of real occasions throughout his existence got to be distinctly imperative milestones of the huge engineering structures in the nation. These got to be distinctly imperative locales for Buddha's request of nuns & friars - the Sangha. Cloisters (viharas) & focuses of lecturing, instructing & learning coexisted at such places. Furthermore, the Congregational corridors (chaitya) required for instructing and cooperation among the ordinary citizens & the friars had been additionally developed. Starting now and into the foreseeable future religion started to impact engineering. While started to fabricate Stupas, Viharas and Chaityas by the Buddhists & Jains, the primary temple establishing movement began while Gupta run the show.

## **b) Early Historic Period Architecture**

With the Mauryan period started the vital period of Indian architecture. The thriving of materials of Mauryans and another religious cognizance lead them to a successful accomplishment in all fields. The Chandragupta Maurya's castle had been described as an amazing architectural accomplishment by the Megasthenes, the Greek representative of Selucas Nikator who went to the Mauryan court. It was an extensive royal residence cut out of the wood.

An incredible progression was seen under the realm of Ashoka in architecture during the Mauryan Period (322-182 BC). Mauryan workmanship & design delineated the very impact of Persians and Greeks. The Numerous solid stone pillars were raised, on which lessons of 'Dhamma' were engraved amid the rule of Ashoka. The pillars which had been highly polished with creature figures decorating the top are one of a kind and indeed an astounding art. The lion capital of the Sarnath pillar has been acknowledged as the emblem of the Indian Republic. Every column weighs around fifty tons and is around fifty ft in height.

The stupas of Sarnath & Sanchi are images of great accomplishment of Mauryan architecture. The wonderful figures are examples of expertise and tasteful feeling of artisans which delineates scenes from Jataka stories located on the doors of the Sanchi Stupa.

The mixing of Indian & Greek and Indian workmanship prompted an advancement of Gandhara craftsmanship that grew later. Alternate schools of workmanship & design had been the original Amaravati & Mathura School. An expansive quantity of Buddha statues had been worked by the craftsmen of these schools exceptionally subsequent to 1 Century AD affected by the Kushanas. Under the Gandhara School of craftsmanship life-like statues of Buddha and Bodhisattavas were made in the resemblance of Greek divine beings even, and Architecture however the thoughts, motivations & subjects had been all Indian. Furthermore, the Rich adornments, costumes drapery were utilized to bestow bodily excellence. The figures were in stone, earthenware, bond like dirt & material. They had a greater amount of otherworldly feel into them. Also alongside Buddha we discover models of Jaina deities. The Amaravati School created under the support of the Satavahanas of the Andhra locale. An awesome stupa who had worked at Amaravati in the Lower Godavari area.

The dividers of the stupa are embellished with bas relief, had cut emblem and enhancing boards. Nagarjuna who is a renowned Buddhist artist is somewhere else. Furthermore, Gupta period denotes the establishment of free-standing Hindu temples.

### **c) Architecture of the Caves**

The advancement of cave architecture is another extraordinary component and imprints a vital stage in Architecture of Indian History. Much to our surprise, thousands of caves have been exhumed between 2nd century BC & 10th century AD. The Ajanta & Ellora caverns of Maharashtra are very famous and notable, and Udaygiri cave of Orissa. The Buddhist viharas, chaityas & additionally mandapas & pillared temples hold the Hindu divine beings and goddesses

### **d) The Rock-cut Temples**

Immense rocks had been used to cut out the temples. In the early years of the Christian time, The rock-cut temples were uncovered in western Deccan. The striking case of rock-cut architecture is the chaitya located at Karle which has beautiful lobbies & cleaned improvised divider. The different cases of rock-cut temples can be noticed in Kailash Temple located at Ellora which was established by Rashtrakutas & the Ratha Temple established at Mahabalipuram by Pallavas. Their magnificence is glorified by the use of floral design and unique craftsmanship which not only ensured greater stability but also the permanence of rocks used for establishing such structures.

### **e) The Free-Standing Temples**

During the Gupta rule, the construction of temples thrived to a greater extent in the later periods. There is a special mention of various leaders who had been incredible in building the temples, few mentions are Pandyas, Hoyshalas, Pallavas, Cholas and later leaders of Vijaynagar Kingdom. The Pallavas rulers are attributed for building the shore temples at Mahabalipuram and additionally were responsible for simple temples like Vaikuntha Perumal & Kailashnath located at Kanchipuram.

Even in northern and eastern India various temples were constructed and a special form of design and style was used which has been referred as "Nagara Style". Shikaras, Garbhagriha & Mandap are some of the major portions of such temples constructed during that time.

Orissa had a major share in owning the most excellent form of temples which were constructed by Ganga Rulers. Few excellent examples include Mukteshwara & Jagnath temples located at Bhubaneswar and Puri, respectively.

#### **f) Medieval Period Architecture**

Due to the advent of Turks in the 13th century, another form of architecture was born - blended with beauty of Persian Architecture, Arabian and Central Asian Architecture. The designing component of such structures includes domes, minarets & even arches.

These components were embedded in the designs of castles, tombs & mosques mixed with elements of their original architectural design which gave shape to another form of architecture in India. This could have never been possible without the local craftsmen who were exceptionally handy and had as of now built lovely structures. In the structures that surfaced we discover the straightforwardness of the Islamic structure and also the itemized figures. A much common approach towards design was followed in almost every architectural planning.

The Quwwatul Islam Mosque located at the capital of India & the magnificently built Qutub Minar are few of the most memorable and symbolization of architectural beauty which were established during this period. The Qutub Minar is 70 meters tall with five stories. A great amount of calligraphy can be found on the walls of these architectures. Even Sultan built many other structures in the later times which are also quite memorable and showcase of great art of architecture. Quwat-ul-Islam mosque is another milestone in the Indo-Islamic architecture in India which has a very famous door known as Alahi Darwaza and is stand out amongst the most excellent structures even today. In spite of the fact that their structures were not that much beautiful but rather had extremely solid dividers, huge and additionally noteworthy.

The tombs of Ibrahim Lodi located at the heart of Delhi & even the tomb of Shershah at Sasaram was established during the Afghan rule. The engineering magnificence of this time likewise

demonstrates how art and design was embraced during these times which shaped India's centuries old Architecture.

### **SCOPE OF THE STUDY**

This study aims at understanding the development of Mughal Gardens in relation with various historic events which shaped the overall architectural style of Mughals and how culture and religious commitments influenced overall design and layout. The study mainly focuses of Gardens which were built by Mughals in Srinagar, the capital city of Jammu & Kashmir. The study takes insights from various studies which were conducted to understand Mughal Architecture, their culture and how religion influenced their way and style of building various gardens. Very less amount of work has been done to study in detail the contributions Mughals had made in Islamic Architecture and culture reshaping in Jammu & Kashmir which would make it arduous to study and make concrete inferences about their style.

### **OBJECTIVE OF THE STUDY:**

1. To study the developments of Mughal Gardens in India.
2. To analyze how culture and religion influenced the architectural design of Mughal Gardens in Kashmir.
3. To find out how Mughal Gardens of Kashmir influenced local culture of Kashmir.
4. To understand how local bodies or institutions are earmarking efforts to safeguard Mughal Gardens in Kashmir.

## **REVIEW OF LITERATURE:**

**Smith and Haddad (2009)** analyses in his work regarding the size of the individual garden, Mughal gardens have in like manner evoked a typical spatial picture – square walled in areas, symmetrically separated into four equivalent parts depicted by somewhat raised strolls and water channels that make the garden known as the Chaar bagh (four-overlay cultivate). Notwithstanding its notorious frame, the Chaar bagh is said to have solid typical relationship with heaven gardens, the "greenery enclosures underneath which streams stream," that anticipate every devoted Muslim who have done benevolent acts at the Day of Judgment.

**Grimal (1976)** explain about the territory around Srinagar, Jahangir and his son Shahjahan started transforming the whole place. A small architectural intervention leads to no fewer than seven hundred such Mughal's style of architecture throughout the valley. The “royal enclosure” of Kashmir, then, becomes a systematic grand composition of redesign of the landscape—a natural endeavor to exalt the sacred image of the king.

**Attilio Petruccioli (1998)** draw a more precise set of conclusions, because the geographic isolation of Kashmir which safeguarded the same cultural archetypes over a long period of time. They represent a relatively virtuous and more profound typological process, one that facilitates to draw similar inferences in more multifaceted cultures.

**Germeraad (1993) concentrate on** main focus for earliest Mughal architectural designs. It is revealed that the institution of the Islamic garden starts around the 7th century.

## **RESEARCH METHODOLOGY**

This study would collect data using secondary sources only by making use of qualitative approach for collection, analysis, discussion and making recommendations. Literature search was conducted to analyse the work of other researchers who had earmarked great effort to study Mughal Architecture with special focus on Gardens. Government publications were also referred for concrete conclusions of Mughal Gardens in Kashmir accompanied by watching various documentaries on Mughal era, Islamic Architecture and gardens in Kashmir and other nearby places.



## **CHAPTER 1: MUGHAL ARCHITECTURE IN INDIA**

*This chapter has been divided into two parts (1) Introduction and (2) Key features of Mughal Architecture which subsequently dissects various sites of Mughal Architecture in India*

### **1.1 Introduction**

The Islamic architecture saw a ray of hope due to the advent of Mughal Empire in India which eventually revamped it in the northern India through a striking recovery. With the support of Mughal realm, an unparalleled quality & enhancement was seen in the architectural design embodied with Indian, Persian and various other forms of style.

The Humayūn Tomb located at the capital of India introduced the new form of architecture which was however demonstrating the solid impacts of Persian style. The primary incredible time of shaping these glorious constructions can be attributed to the ruler Akbar at Agra, under whom this movement thrived, which also found its imprints in the Fatehpur Sīkri, which was formed in the year 1569.

The supreme mosques of the Mughal period deserve a special mention of Jama Masjid Delhi and its Buland Darwaza. Few other striking structures dating from his rule are Fortress at Agra and Tomb of Akbar located at Sikandra which is very close to Agra . Most of these near the beginning structures utilize curves just sparingly worked of red sandstone and also the white marbles.

The reign of emperor Shah Jahan (1628–58) brought the zenith to the Mughal Architecture, The magnificent Taj Mahal is enough to legitimize his supremacy in design and proficient sense of shaping great architectural pieces. This period is well known for bringing a paradigm shift in the Persian architecture in India whose form was also noticed in previous structures like Tomb of Humayun. Double dome, rectangular pediment and other surroundings were all run of the mill amid the architectural period of Shah Jahan. The focus of every minute detail and greater consistency and cohesiveness of style between various parts of the structure were some key attributes of Shah Jahan's style of building great monuments. The white marble was extensively used in these structures especially in Taj Mahal. Shah Jahan's another milestone after Taj Mahal in the history of Indo-Islamic architecture was Royal Palace Fort at Delhi. Divane Aam and

Divane-Khas are also of special mention which outperformed many other previous structures which were built in the advent of Mughal Rule.

While outlining the historic points of Shah Jahan's descendant, the great emperor - Aurangzeb plummeted the contribution of Mughals towards architecture and various other forms of contribution in Art and culture. However some noticeable mosques were also built before the start of 18th century. Unfortunately, the following establishments lack that vigor and style which Mughal architecture was known for.

## **1.2 Key features of Mughal Architecture in India:**

The giant Mughals had left a perpetual architectural pieces engraving of Indo-Persian school of design. The use of impeccable white marble, design work of gold, silver and profitable metals, cut and cleaned stones, plants around tombs, minarets in the mosques and illustrious living arrangement anterooms were a portion of the primary components of the Mughal Architecture.

Immense angled portals, bulbous vaults, enormous corridor rooms, and minarets are what we consider when we catch wind of Mughal design. The Mughal rule had incredibly improved the design of India and talented Indian engineering with mosques, tombs, and greenery enclosures. All the rulers from the Mughal tradition were extraordinary developers and they have produced wonderful landmarks in India, which pull in visitors from India as well as from better places over the globe. Mughal heads had manufactured stronghold plants that upgrade the excellence of the structures. Not at all like his antecedent, Akbar constructed riverfront plant which impacted Mughal plant engineering by his successors. The examples of Mughal greenhouses were exceptionally affected by the Persian style of design with pools, wellsprings, and channels inside the patio nurseries. These are a portion of the acclaimed and should visit Mughal design in India.

### **a) Taj Mahal**

The white marble sepulcher, Taj Mahal, is one of the Seven Wonders of the World and was built amid the peak of the Mughal line by Shah Jahan to house the tomb of his most loved spouse Mumtaz Mahal. Shah Jahan constructed this wondrous landmark to devote love and excellence of his dearest spouse Mumtaz Mahal and to make her name interminable. The sepulcher is considered as an image of adoration. The landmark remains on the correct bank of waterway

Yamuna from where it streams eastwards and spreads over a range of 42 sections of land with the landscape slanting from north to south. The excellence of Taj Mahal is opened up complex by the Taj Mahal plant which resembles the Paradise cultivate specified in the blessed Quran. The garden begins from the finish of the primary entryway and spreads a territory of 300 meter and closures close to the base of the catacomb. Four is considered as the holiest number in Islam thus the whole garden is separated into four sections. Two marble waterways with wellsprings cross the focal point of the garden and there are 16 flowerbeds which are separated by the stone-cleared raised pathways.

### **b) Qutub Minar**

Qutub-ud-noise Aibak began the development of this landmark in 1192 and his successors Iltutmish and Firoz Shah Tughlaq finished the development. The Minar is world legacy site in Delhi. In spite of the fact that not worked by the Mughals, it is an awesome case of Mughal engineering. The considerable artful culmination is 72.5 meters high and the base measures 14.32 meters and the top structure measures 2.75 meters. The iron column in the Qutub Minar draws enthusiasm of numerous visitors. It is trusted that in the event that one stands with his back on the column and can surround it with his arm then his desires will be satisfied. This landmark is a lovely case of Indo-Islamic Mughal engineering and is acclaimed visitor put in Delhi.

### **c) Jama Masjid**

The mosque remains over the street before the Red Fort and it is the biggest mosque in India. The mosque was worked by the sovereign who had fabricated the grand Taj Mahal, Shah Jahan. This mosque is accepted to be the last building work amid the rule of Shah Jahan. Right around 5000 craftsmans fabricated the mosque with red sandstone and marble. The Jama Masjid has four towers, two minarets, and three doors. The Mosque has nitty gritty carvings and the blessed Koran is jotted on its divider. The Masjid likewise has gathering of numerous things, for example, the heavenly Koran composed on deerskin, Mohammad's relics, the prophet's red beared-hair, His impressions embedded in a marble square.

#### **d) Red Fort**

Red Fort or Lal Qila filled in as the capital of Mughal line amid the manage of Emperor Shah Jahan. The fortification considered its name from the 33 meter high colossal dividers of red sandstone. There are two doors of the Red Fort viz. Lahori Gate and Delhi Gate. The Red Fort is a fortune trove of numerous wonderful structures, for example, Diwan-i-Aam or the Hall of Public Audiences, Diwan-i-Khas or the Hall of Private Audiences, and Rang Mahal or the Palace of Colors. Head Shah Jahan used to hear grumbles of average citizens in the Diwan-i-Aam, Diwan-i-Khas as the name recommends was for his private visitors. The Rang Mahal was utilized to be the royal residence of spouses and fancy women of the sovereign. The central fascination of the Rang Mahal is a lotus molded wellspring cut out of a solitary marble. Alternate attractions of the Red Fort are Moti Masjid or the Pearl Mosque; Shahi Burji, the private working territory of ruler Shah Jahan; and hammams or the illustrious showers. The Red Fort now remains as an indication of the grandness and prosperity of the Mughal administration.

#### **e) Itmad-ud-Daula**

Itmad-ud-Daula is situated in the old city of Agra. Itmad-ud-Daula is the principal marble-made tomb in India. The tomb is of Mir Ghiyas Beg, who used to be the central pastor of Jahangir's court. Jahangir gave his dad in-law the title of Itmad-ud-Daula or 'the mainstay of the state'. Ruler Jahangir began to look all starry eyed at his excellent girl Nur Jahan and wedded her. After Ghiyas Beg's demise in 1622, his little girl requested the tomb. This Indo-Islamic landmark is otherwise called adornments box as it would appear that a gems enclose the garden from the fowl eye see.

#### **e) Humayun's Tomb**

The Humayun's Tomb is situated in eastern Delhi it is first case of Mughal Architecture in India. In 1565, Hamida banu Begum, the dowager of Humayun, developed the sepulcher for her expired spouse nine years after his passing. The Mughal garden of Humayun Tomb is separated in four sections by walkways or streaming water. The Mughal garden is made from the possibility of the heaven plant depicted in the sacred Quran. It is trusted that the development of the Humayun's Tomb propelled the development of exceptionally well known Taj Mahal.

#### **f) Buland Darwaza**

In 1601 AD, Mughal ruler Akbar fabricated the Buland Darwaza or the passage at Fatehpur Sikri to monumentalize his triumph over Gujarat. The Buland Darwaza is 53.63 meter high and 35 meter wide. It is worked of red sandstone and marble in the particular Mughal outline with cut verses from the heavenly Quran. The engraving of the heavenly Quran echoes Akbar's religious expansive mindedness.

#### **g) Agra Fort**

The Agra Fort is situated in Agra and it is an UNESCO World Heritage site. The fortress lies 2.5 km northwest of the well known Taj Mahal. The Agra Fort is said to be the sister landmark of the Taj Mahal. The landmark was worked by Akbar and it is house to some imperative structures, for example, Moti Masjid; Meena bazaar; and Jahangir Mahal, which was worked for Jahangir and his family.

#### **h) Tomb of Akber**

It is found 13 km from the Agra Fort at Sikandra, which lies 8 km west-northwest of the downtown area on the Mathura Road. The tomb building is a truncated pyramid-formed five story landmark worked of dark red sandstone and enhanced with elements in white marble. Akbar picked the site for his own particular tomb and started the development of Sikandra. The development was finished by his child Jahangir. Around 1 km far from the tomb lies the tomb of Mariam-uz-Zamani, spouse of head Akbar and mother of Jahangir.

#### **i) Fatehpur Sikri**

Fatehpur Sikri is a city in Agra region in Uttar Pradesh. Mughal head Akbar established the city in 1569 and it filled in as the capital of Mughal Empire from 1571 to 1585. Akbar named the city as Fatehbad, Fateh meaning successful in Arabic. The city fills in as a fortune trove of lovely Indian Mughal design landmark

## **CHAPTER 2: MUGHAL GARDENS IN KASHMIR:**

This chapter is arranged in four parts, (1) Introduction (2) Mughals in Kashmir (3) Mughal Architecture and (4) Mughal Gardens in Kashmir

### **2.1 Introduction**

Before the advent of Islam, It is believed that Kashmir was transcendently a Hindu area. The idea of Gardens was very familiar amid during this time. The influence of Vatikas (lush delight patio gardens) which was attributed mainly to ancient India was very well established in the form lush green gardens heavily dense and beautiful. These greenery enclosures were enriched with an assortment of blooms, herbs and sweet-smelling plants.

The Bagh-i-Tut or Mulberry Garden is one of the most famous establishments. Essentially had been formed into a forest of mulberry trees situated close to the heart of Srinagar, presently known as Maisuma. And this establishment was founded by Maya Swami - a Hindu saint.

It's believed that this garden existed till the late 19th Century but in a quite altered shape.

The advent of Islam to Kashmir took place in the 14th Century due to the formation of Shahmiri Sultanate in Kashmir. A portion these individuals from the new-fangled line came from Persia and other territories with substantial Persian impact. In this way alongside dialect, dress, traditions many sorts of expressions and specialties connected to Persia additionally thrived in Kashmir.

Sultan Zain ul Abideen is said had been the major contributor in building the Gardens in Kashmir. He is well known for constructing very famous gardens in the valley which includes the Bagi Safa and Island garden located over Zani Lank. These gardens influenced the Mughal architecture in Kashmir heavily which can even be noticed in various gardens which Mughals had built including Sona Lank and Ropa Lank situated inside the Dal Lake.

The Hassan Shah Chak is also believed to have built many gardens around Lachma Kul at Nauhatta.

After analyzing the verifiable references, it's noticed that these gardens had extensively incorporated the Persian style of architecture with porches organized pretty well around the focal

stream channel incorporated with wellsprings & an assortment of blossoms and trees that was available in ample quantity inside the Valley.

After the advent of Mughals, these gardens went through a highly desirable change of refinement and stature. The new establishments as well as some portions of existing gardens were seen incorporating the Persian soul in their design.

## **2.2 Mughals in Kashmir**

Much before the advent of Mughal realm in Kashmir in the 16th Century, The Shahmiris, Hindu rulers and the Chaks had been the ruling dynasties. The sheer excellence and beauty of Kashmir had always made Mughals to think over taking control of the valley and toss other rulers out to enjoy the luxury and natural surroundings of Kashmir.

Mughals always wanted to take control of Kashmir; they even had an eye during Babur's rule. Akbar pursued a war against Humayun's realm which at that time was under the control of Mirza Mohammad Dughlat and was successfully vanquished. The Mughals controlled Kashmir through their governors.

Akbar had paid subsequent visits to Kashmir which grew his love stronger eventually made it a spring resort. Jahangir fell in love with Kashmir's beauty and called it as heaven on earth. He had spent many summers in Kashmir.

Mughals may had not been known for substantial political contribution in the valley for their realm but they have induced unparalleled art, architecture and gardens and craftsmanship.

## **2.3 Mughal Architecture**

Mughal architecture is the distinctive Indo-Islamic style, which itself established in northern and focal territories of India under the support of Mughal rulers from the 16th to the 17th century. It is an amazingly symmetrical and brightening amalgam of Persian, Turkish, and Indian engineering. The Mughals were likewise famous for making perfect gardens in the Persian Charbagh design, in which the quadrilateral greenhouses were separated by walkways or streaming water into four littler parts.

Mughal structures are known for cohesive forms of formation and character, including vast rounded arches, thin minarets at almost every corner, big corridors, substantial domed passages and fragile adornment and many of its examples can be found in most parts of the India, Afganistan and other closely located countries.

Mughal engineering achieved its zenith amid the rule of Shah Jahan. He built the Jama Masjid, the Red Fort, the Shalimar Gardens in Lahore, and the most celebrated landmark - The Taj Mahal, and additionally numerous other fine cases of the style and their line was set up in 1526 subsequent to the defeat of Babur at Panipat. Amid his rule of 5 years, Babur appreciated raising structures, however only few turned out into successful forms. Akbar, his grandson, made subsequent changes, and the architectural design grew overwhelmingly amid his rule. His notable achievements were Humayun's Tomb, Agra Fort, Fatehpur Sikri, and other mentions like the Buland Darwaza. The Jahangir, Akbar's son, established the Shalimar Gardens in Kashmir.

#### **2.4 Mughal Gardens in Kashmir**

The Mughal Gardens of Kashmir principally owe their loftiness to Jahangir who shared an unrequited love for Kashmir. Jahangir was responsible for selecting the suitable sites for establishing Gardens and other structures. In spite of the fact that the Mughals had never strayed from the first shape or idea of the Gardens, the greatest test for them in Kashmir was to explore the chosen place & use the resources like water to its most extreme usage for facilitating water to the gardens. The places which were chosen had located at very close to a mountain surrounded by springs and plentiful of water. This component in the long run brought about terraced cultivate designs. Fearless by the difficulties accessible by bumpy territories, the Mughal designing abilities & feel supported in taking advantage of natural landscape and the accessible water.

All Mughal gardens in Kashmir aside from Verinag take after a comparative example supported by a focal water channel paved through a normal springs. These gardens were heavily decorated by trees especially chinar trees at some locations to enhance the visual appeal and natual feel around the Gardens.



### **a) Shalimar Bagh**

Shalimar Garden or Shalimar Bagh in Srinagar is the biggest Mughal garden in Kashmir valley worked by Mughal Emperor Jahangir in the year 1619 AD for his wife Nur Jahan. The term Shalimar originates from Sanskrit dialect which signifies "Adobe of Love". This renowned greenery enclosure is sited on the right banks of Dal Lake and the garden is likewise prominently called as Shalimar greenhouse or Bagh, Faiz Baksh and Farah Baksh. This garden is the remarkable case of Mughals in the field of plant. The garden is currently owned and managed by Jammu and Kashmir tourism department

### **History of Shalimar Garden**

The historical backdrop of Shalimar Garden can be traced back to second century. It is amid that day and age King Pravarsena II from Vakataka dynasty who ruled Kashmir from 79 AD till 139 AD. Lord Pravarsena II was the originator of Srinagar city who assembled a bungalow encompassed by a recreation center near Dal Lake and named it Shalimar. The King frequently visits Saint Sukarma Swami at Harwan and after his visit the King stays in Shalimar bungalow till then the cabin was very much kept up. After that the cabin without appropriate support was demolished and completely wrecked yet the name Shalimar got adhere to the town and the town was called Shalimar itself. Mughal Emperor Jahangir to satisfy his cherishing spouse Nur Jahan chose to build a garden which was his fantasy venture and he picked Shalimar as the patio nursery area. He remodeled the old greenery enclosure worked by King Pravarsena II into a regal Mughal garden in 1619 and named it "Farah Baksh" which signifies "The delightful". King Jahangir and his wife Nur Jahan alongside the whole Jahangir's court used to spend the summers in Shalimar garden which was their regal summer home. To visit Shalimar they cross snow topped Pir Panjal mountain range close Shalimar utilizing elephants. Later in 1630 Kashmir Governor Zafar Khan according to Mughal Emperor Shah Jahan's request broadened the garden and named it "Faiz Baksh" which signifies "The Bountiful". The recreation center amid Zafar Khan Administration was likewise utilized as an amusing center point for Pathans and Sikh Governors who were companions with Zafar Khan. Aside from Mughal's numerous different rulers additionally changed Shalimar at different time interims. Maharaja Ranjit Singh of Sikh Empire manufactured a marble visitor house in Shalimar for his European visitors. Maharaja Hari Singh the last controlling King of Jammu and Kashmir from Rajput tribes energized

Shalimar. Every one of the rulers gave Shalimar a wide range of names yet the name Shalimar was much prevalent amongst all which stays even today.

### **Layout of Shalimar Garden**

The garden covers a gigantic 31 acres of land plot along the Dal Lake. Shalimar Bagh is a common Mughal garden with three patios which follows a Persian garden design on 31 acres of land of plot with 587 m of length and 251 m of profundity. The greenery enclosure is developed on level land near Dal Lake with a rectangular focal format with four transmitting arms. Shah Nahar is the principle water direct in Shalimar which keeps running from the higher or top patios to the lower or base porches of the greenery enclosure. All the three patios of Shalimar are lined with Chinar trees and are altered with drinking fountains to supply water every porches separated from Shah Nahar water channel. A waterway associates Shalimar with the Dal Lake which keeps running for 1.6 km to reach the lake and it is of 11 m of width. The walkways of the garden are enriched with Aspen trees which are planted at a separation of 2 feet separated from each other.

### **Design style of Shalimar Garden**

The three terraced Shalimar Garden is exceptionally understood for Mughal engineering incredibleness which is arranged by ground surface and the water supplying source. The garden is partitioned into open and private greenhouse. Drinking fountains and pools are situated in every patios and water to it are supplied in arrangement. Shalimar has a sum of 410 drinking fountains inside its reason. The first cum lower terrace or the outer garden of Shalimar is the public garden ah has many water fountains, which is the public audience hall within which a water fall flows with a small black throne on its top.

The second patio of Shalimar has two restricted terraces lined by numerous drinking fountains. This patio prompts "Diwan-e-Khas" which is the private group of onlookers lobby which was once utilized just by the Royal courts, respectable men and their visitors. Regal bathrooms can likewise be sited towards the north west of the porch.

The third porch of Shalimar is the Zenana garden with heaps of Chinar trees and water is supplied through pivotal water channel. The passage of Zenana garden has two little structures built in Kashmir style over a stone stage and was utilized by security watches. Zenana greenhouse was utilized just by the Royal courts. Dark structure in Zenana greenery enclosure

was raised by Mughal Emperor Shah Jahan utilizing full dark marbles and it is encompassed by drinking fountains. Simply behind the dark structure stream two little waterfalls. The dark structure likewise has an engraving in Persian composed by Persian Poet Amir Khusrau saying, "If there is a heaven on earth, it is here, it is here, it is here". The patio closes with two octagonal structures.

### **Baradari of Shalimar Bagh:**

A little Baradari can be come to from the back structure by two subordinate water channels; the Baradari has snow topped mountain scenery. The four entryways of Baradari is another striking element in Shalimar as they are made out of stone which is very adorned with supporting columns. It is said that these stone entryways were given by Mughal Emperor Shah Jahan from one of the antiquated sanctuaries he demolished.

### **b) Introduction to Pari Mahal**

Pari Mahal is a standout amongst the most famous traveler destinations in Srinagar city which is sited on top of Zabarwan mountain range near Dal Lake. This glorious seven terraced Mughal garden on top of the slope beautifies Srinagar city and the Dal Lake. The term Pari Mahal signifies "The Fairies' Adobe" and it is additionally called as "Quntilon". Pari Mahal stands a remarkable case for the structural fabulousness of Mughal and how they exceeded expectations in the field of garden engineering amid their rule. The greenery enclosure is exceptionally prevalent for its appealing blooming plants and various organic product trees. Right now state legislature of Jammu and Kashmir possesses and deals with the greenery enclosure.

### **History of Pari Mahal**

Pari Mahal was worked by Mughal Prince Dara Shikoh who was the senior son of Mughal Emperor Shah Jahan in the year 1650 AD. According to records the venue was at first a ruin of Buddhist Monastery which was demolished and raised as Pari Mahal by Prince Dara Shikoh. The venue was utilized for showing space science and crystal gazing to the Prince by his instructor Mulla Shah for whom this pixie royal residence was devoted by Prince Dara Shikoh. It is likewise said Pari Mahal is the genuine area where Prince Dara Shikoh was executed by his more youthful sibling Prince Aurangzeb to win the force of Mughal rule. Pari Mahal is additionally the venue of Indian Paramilitary camp likewise it is one of the world's high elevation camps.

### **Architecture of Pari mahal**

Pari Mahal is a seven terraced garden with 122 m length and 62.5 m width which is worked by Mughal garden outline. The seventh or the top porch was utilized by Prince Dara Shikoh for its teaching. The garden has no water tumbles to supply water to its patios, a variety of water tanks with underground water pipeline association were worked to supply water to every porches through water tanks.

The passage of Pari Mahal is an ordinary Mughal style passageway with a curve took after by an arch with a center chamber. On both sides of the passageway contains a line of broad rooms. Out of the seven terraces, the third porch varies in its engineering style when contrasted with whatever remains of the greenhouse patios. From the edge of every terrace its top or lower porch can be come to through strides. The top patio has a tremendous water tank which gets water from a spring. Right now the spring and numerous water tanks in the patio nursery have dried.

### **c) Introduction of Chasme Shahi**

Chashme Shahi garden in Jammu and Kashmir - Srinagar is a standout amongst the most famous traveler destinations work by Mughal Emperor Shah Jahan along the banks of Dal Lake and it is a common Mughal garden. The name Chashme Shahi signifies "The Royal Spring" as the patio nursery is worked along a spring. The Jammu and Kashmir tourism office at present possesses and deals with the patio nursery.

The Zabarwan slope range flees from the garden which likewise shapes delightful scenery for Chashme Shahi. The garden is likewise near Jammu and Kashmir's Governor Residence "Raj Bhawan". Chashme Shahi is one of the three Mughal gardens in Srinagar separated from Shalimar garden and Nishat garden. All the three Mughal greenery enclosures are sited on the left bank of Dal Lake near Zabarwan slopes and amongst all Chashme Shahi is the smallest garden in terms of area while Shalimar garden ranks first followed by Nishat garden.

### **History of Chashme Shahi**

Chashme Shahi is named after the spring around which it is fabricated. The spring was said to be established by Rupa Bhawani. She is one of the well known female saint Kashmir from "Sahib Clan" in which the word Sahib indicates her family name. So the spring she found was at first

named as "Chashme Sahibi" which over years gets to be Chashme Shahi and the greenery enclosure around it is additionally named so. Chashme implies spring.

The garden was established in 1632 AD by the then Mughal Governor Ali Mardan Khan according to the orders of Mughal Emperor Shah Jahan to gift his elder son Prince Dara Shikoh. "Pari Mahal" or the Fairy Palace sited on the east end of the garden is utilized by Prince Dara Shikoh to learn crystal gazing and it is the exceptionally same area where Dara Shikoh was killed by his more youthful sibling Emperor Aurangzeb in 1659.

### **Engineering greatness of Chashme Shahi**

Chashme Shahi covers a territory of 1 acre of land of plot with 108 m length and 38 m width. It is a terraced garden. The greenery enclosure takes after a regular Mughal engineering while the arrangement takes after Persian gardens. Water from the Chashme Shahi spring move through the focal terrace of the garden and it is the principle fascination in the garden. This spring is arranged into three segments like a water channel, water fall and drinking fountains.

Chashme Shahi has a sum of three terraces and for all water is supplied by the spring. The first or the top porch of the garden homes the twofold story Kashmiri cottage which is the genuine wellspring of the spring. From the main patio the spring streams to the second terrace going through a water slope. In the second patio the spring shapes a water pool and at the focal point of the water pool is drinking fountain. Again the spring streams shape the second porch to the third patio through a water incline. In the third porch the spring frames a square water pool with five drinking fountains and this pool keeps running till the patio nursery passage. Steps are cited in the either sides of the three gardens which leads till the wellspring of the spring.

### **Strengths of Chashme Shahi**

Chashme Shahi is situated around the spring. The water from the spring is said to have therapeutic advantages and the visitor are permitted to bring water from the spring. The greenhouse has wonderful assortment blooms in particular Purple shaded rose, Poppy, Gardania, Dog blossom and Poplin. Guests are entirely exhorted not to touch or cull blossoms frame the patio nursery. The light and move appears inside the greenery enclosure reason is exceptionally well known which are composed once in a while. The stones, green yards and the eye getting blossoms are exceptional components of the garden magnifying its beauty manifold.

## **CHAPTER 3: IMPACT OF RELIGION AND CULTURE IN FORMING THE STYLE OF MUGHAL ARCHITECTURE IN KASHMIR**

*This chapter has been arranged in four parts (1) Introduction (2) Muslim Period before Mughals accepted the control (3) Mughal Period in Kashmir and (4) Influence of local culture on Mughal Architecture*

### **3.1 Introduction**

In the mid fourteenth century, the arrival of Muslim Sufis brought the teachings of Islam into the Kashmir valley and from that point forward Kashmir has dependably stayed in a Muslim dominated state. At the point when Mughal set their foot in Kashmir, The Kashmir was even that time heavily influenced by Islam. Nonetheless, the appearance of Mughal realm flourished Kashmir's hundreds of years old culture and fine art and gave it an another heading which was rich in craftsmanship, plan and culture.

In any case, it's effortlessly recognizable that Mughal Architecture in different spots of India is not quite the same as what had Mughal's set up in Kashmir. Their plan was vigorously affected by the surroundings of Kashmir. They utilized the springs and availability of different assets to shape their foundations. The sheer magnificence of Valley besides prospered Mughal Architecture which along these lines brought about today's best-known Gardens which Mughals worked amid that time like Shalimar Bagh, Pari Mahal and Verinag and so forth.

The religion likewise impacted their outline to Include spots of supplication, Darbar in their design foundations. Moreover, the sustenance in Kashmir likewise mirrors the immense commitment of Mughals in both Non-veggie lover and vegan foods. Before talking about how Kashmiri culture and religion impacted the Mughal Architecture in Kashmir, it's similarly vital to toss some light on how Islam wound up plainly prevailing before the approach of Mughal Empire in the valley. The resulting areas give a much extensive viewpoint about the foundation which inevitably dismembers the effect of previously mentioned components in molding Mughal Architecture in the Valley.

### **3.2 Muslim Period before Mughals accepted the control:**

The demise of Queen Kota lead gave Shah Mir the chance to take ownership of the thrown under the realm of Sultan Shamsud-din and furthermore, they ruled the state according to some research for almost 222 years. Under this period, The Islam found a very firm establishment in the Valley. The realm of Shah-Miri gave us two rulers who are worth for a mention; first one is Sultan Shihabud-din and the other one great Sultan Zain-ul-Abdin. In 1354, the former assumed the control of the throne and his realm continued until 1373. His full energy and great vigor helped him to pave his way through neighboring countries and took the control. The hill tribes of Kishtwar, Rajapuri and Poonch, along with the Damras and Lavans were mainly his army. His important commanders were from Hindus and Muslims, Kota Bhat, Laula Damara, Shura, Abdul and Syed Hassan were few of the important commanders who deserve a special mention.

At the initial period of his rule, he paved an armed force to Sindh which resulted the defeat of its ruler. He also vanquished Afghans close Peshawar and furthermore, he vanquished various other regions including Multan and other nearby empires. The Badakshan also didn't survive his attack, and afterward walked towards the region of Dardistan and Gilgit where he took control without much effort. At that point he walked in the dense regions of Bulochistan and Ladhak. Kashgar's leader (focal Asia) accompanied the colossal armed force and Shah-u-din whose armed force was comparatively sub-par in number, perpetrated the most devastating annihilation which almost wiped out Kashgar armed force. This also prompted an extension of Laddhak and Bultistan, which were guaranteed by the Kashgar ruler, and additionally the ruler of Kashmir walked headed towards Delhi, and in transit vanquished Kangra, and afterward the armed force of Ferozashah Tughlaq contradicted him over banks of Sutluj.

Though, the fight between the leaders of the Kashmir and was quite uncertain, but still the peace prevailed and it was decided that all the regions from Kashmir to Sirhind would be ruled by a Kashmiri empire. Shah-ud-din was an incredible leader as well as a capable head; furthermore he administered his empire with immovability & equity. He was patient emperor and treated people from other religions/communities very liberally.

Due to the prolonged wars, he required resources, and his pastors requesting that he plunder the temples, yet he forcefully contradicted the proposition, and to cite Jonaraj, he is accounted for to

have said in outrage: "Past eras have set-up pictures to acquire acclaim, and procure legitimacy, and you propose to annihilate them. Some have gotten prestige by setting up pictures of divine beings, others by adoring them, some by looking after them, and you propose decimating them. How awesome is the tremendousness of such a deed ". The ruler established another settlement for which he gave it a name of Shihab-ud-dinpora, referred to now as Shadipur. Likewise he is believed to have built numerous mosques and religious communities. His zeal and extraordinary combat and people skills made him an extraordinary ruler who raised Kashmir to awesome greatness, and power.

The accompanying ruler was Sultan Qutab-ud-racket, and in whose time the fundamental basic event worth saying is the arrival of said Ali Hamdani, who was the most astonishing personality of the then Muslim world. At the period of his third visit he got with himself 700 Syeds from Hamdan, who were being out to torment by Timur, pioneer of Persia. These syeds set up their concentrations of missonery activities in different parts of the valley. In 1389, Qutab-ud-racket kicked the basin, and he was winning by his eldest tyke Sultan-Sikandar. It was in the period of this Sultan, that the political atmosphere of the state was vitiated. Despite the fact that every single past ruler had taken after a course of action of religious toleration, the new Sultan like Aurangazeb was a man of puritan identity. He restricted each and every gay celebration and would not tune into music even. He constrained Jizia upon Hindus and stopped them to use tilak on their fore-heads. Makes M. Hassan: "In their lost eagerness for their certainty, Sikandar and his minister Saif-ud-disturbance (who was at first a Hindu) were moreover responsible for the pounding of pictures and havens." Almost all the Muslim recorders discuss the rebate devastation of Hindu spots of love including the "Martand" Temple, and convincing change of Hindus to Islam. A considerable number of Hindus fled to India to save their religion and favored books, and moreover to make tracks in an opposite direction from the rage of the Sultan. Shahi-Khan or Sultan Zain-ul-Abidin, climbed the regarded position in 1420 A. D. additionally, ruled upto 1470 A. D. nearly for an expansive segment of a century. His advancement to the regarded position ended up being the landing of an astonishing and warm day after a chilly and a nippy night. In the outflows of Pandit Anand Kaul: "had of an extensive and tolerant stance, with a yearning to benefit humankind, he administered with such esteem, and value and did accordingly much to upgrade the material flourishing of the all inclusive community, that one cannot disregard to regard him, his enormous hearted lead demands remarkable adoration in as



much as he lived in a period when he had no honorable and lit up contemporary to emulate. In his general environment, he could have little to help him. He was a sovereign encouraged to be severe and intolerant by custom, and especially by the instances of his father, Sultan Sikander. Zain-ul-Abidin was deservedly surnamed Budshah or the huge King. Despite 5 centuries having moved by since he dealt with, his name is still remembered with true blue veneration and appreciation. Take the name of Budshah before a Kashmiri, and pronto with a perky face he will rhyme it with Pad-Shah ". creates another propelled history expert M. Hassan: "of the impressive number of Sultans who sat on the position of eminence of Kashmir, Zainulabidin was no ifs ands or butts the best. He presented a period of about a vast part of a period of peace, thriving, and circumspect lead for his kinfolk. He exhibited various expressions and claims to fame for which Kashmir has ended up being acclaimed starting now and into the foreseeable future. He propelled learning, music and painting and made Kashmir the point of convergence of exceptional culture. He won the loyalty and attachment to his subjects who called him Budshah or the gigantic ruler, a name by which he is recalled even today by the overall public of Kashmir. He acquired a crown in surely understood innovative capacity which still includes his name inspite of the go of very nearly 500 years."

Zain-ul Abidin made a huge equipped drive, and with its help he reconquered the Punjab, Western Tibet, Ladhak and Balti district, Kulu and Ohind (Hazara). The Sultan also kept up earnest and all around arranged relations with pioneers of various countries. The Sheriff of Macca and the Kings of Jilan and Egypt sent him presents. The Maharaja of Gwalior, hearing that the Sultan was involved with Music, sent him huge tackles Indian music. There was furthermore an exchange of government workplaces and gifts between the enormous Sultan and the pioneers of Sindh, Bengal, Tibet, Gujrat, Malwa and Delhi. The Sultan upgraded the tone of association which had rudely been shaken. He chose fit individuals in high administrative posts, autonomous of station or belief system. The Sultan had a high sentiment value and no one who executed a wrongdoing was spared however close he was to the illustrious position. Various grandees who were beat decisions of the ruler, were amazingly rebuked when found culpable. The ruler took the unmistakable interest in cultivating and like Lalitaditya and Avantivarman; many trenches were revealed in all parts of the Kingdom. Jonraj and Shriya have given unpretentious components of these directs in their gainful books. Inferable from these water

framework works, the draining of marshes and recuperation of immense regions for improvement, Kashmir wound up clearly free in sustenance, and rice was very cheap.

A champion among the most excellent components of his association was the reasonable and liberal treatment of the Hindus, who were allowed, completed adaptability of adoration, and in addition the Sultan surveyed every one of the people who had fled to India in the period of his father. He allowed those Hindus who had influentially been changed over, to return to their past religion. The Sultan confined ox-like butcher and permitted the repair and recreating of the havens at government costs. He yielded grounds to academic Brahmins, favored asylums and for Hindu pioneers passing by glorious places in the valley he opened a great kitchen at Rainawari alluded to even now as Jogi Lanker. Jiziya was almost repealed and the Sultan shared in Hindu festivals and drew in Brahmins and Sadhus on favorable days. Some of his key Hindu ministers were the praised specialist Shri Bhat, Tilakacharya, Simha Bhat, Rупpa Bhat, Karupar Bhat and Shrivara. Meanwhile Sultan was an inconceivable supporter of men of letters, for instance, Syed Mohammud Rumi, Syed Ahmad Rumi, Quazi Syed Ali Shirazi, Qazi Jamal and Maulana Kabir to state only a couple. The Sultan had also settled a translation division where indispensable works were made an elucidation of from Sanskrit into Persian and Arabic. The Sultan opened schools and motels for the understudies. It is for encouragement of expressions and works of art that Kashmir will be forever committed to the Sultan. In the Hindu conditions, the valley was correspondingly celebrated for its fortes and fine arts however these had exceptionally persevered in the turmoil which continued for more than two hundred years. The Sultan invited competent teachers from countries to Kashmir, so they could get ready people here. Among various organizations displayed by him, we can indicate cover, paper machine, paper making, silk raising, shawls, deliver of dark powder et cetera. Kashmir ended up being so prestigious for brilliant blueprints on silks and shawls that our state got an unrivaled qualification in Asia. In reality, notwithstanding taking after a century when Babar's cousin Mirza Haider Daulghat assaulted Kashmir, he wrote in Tarikhi-Reshidi: "In Kashmir one meets with each one of these expressions and crats which are in numerous urban territories amazing, for instance, stone cleaning, stone cutting, bottle making window cutting, gold beating et cetera. In the whole Maver-ul-Nahir (Khorasan) beside in Samarkand, and Bokhara, these are no place to be met with, while in Kashmir they are in abundance. This is all a direct result of Zain-ul-Abidin." The Sultan was a marvelous maker. He built up the new city called Nowsheddar (a bit of the city now).

He designed it with dazzling houses for his officers, subjects and learned men. He manufactured a mansion of 12 stories in it, each containing 50 rooms, halls and paths. It was surmounted by a splendid curve, and its broad anterooms were settled with glass. Other than Nowshader, the Sultan built up the town of Zainapur, Zainakut and Zainagir. So additionally he created the essential wooden augmentation at Srinagar alluded to even now as Zainakadal. In 1470 A. D. the Sultan kicked the pail and for a long time his passing was lamented by the all inclusive community. Sultan Zain-ul-Abidin's downfall sounded the passing ring of Shah-Miri organization. It met a comparative predetermination that the Lohara line had met after the end of Jaisimha in 1156. The principle imperative event that happened before the establishment of Chak line was the interruption of Mirza Haider Dughlat who struck Kashmir from Zogila go in 1533. A little while later he could develop his energy in the valley. The Moghul, as Dulchu earlier, executed, pillaged and plundered the all inclusive community, and made women and adolescents their slaves. The Sultan of Kashmir, Nazuk Shah, ended up being just about a puppet in his grip. Moghuls were assigned on high posts everywhere, and the Jagirs of Kashmir Noblemen were reallocated. For more than 10 years Mirza was the virtual pioneer of the valley and he gave peace and proficient Government to the country. He enabled Kashmir Art and Crafts, and trade and business by the day's end thrived in the valley. The last Shahmiri ruler, Sultan Habib Shah, a weakling was removed by his manager, and nobles raised on position of sovereignty Gazi Chak, an observable military General of the time. He was the close relative of Lankar Chak who had arrived at Kashmir towards the finish of Hindu run the show. The Chak manage began in Kashmir in 1561 and continued going till 1587, when Akbar, the impressive Moghul Emperor vanquished Kashmir.

### **3.3 Mughal Period in Kashmir**

The Moghuls remained in power here, from 1587 to 1752, and in this period indeed the overall public savored the experience of peace and considers Govt. There were some eager officers, yet on the protestation of the all inclusive community the Moghul rulers immediately cleared them. It was in 1579 that lit up Moghul head Akbar went to Kashmir. Around eighty thousand Kashmiris were locked in by Akbar at Id-Gah. In the midst of his control Raja Todar Mal, the huge Finance and Revenue Minister, made salary settlement of the valley, which in its wide parts outlines the start of the present wage settlement in the valley. Akbar gathered another town close

Hari-parbat and called it Nagar-Magar and created the colossal divider around the incline. The huge sovereign passed by the valley three times, and with him, came a broad number of Moghul grandees, privileged people and equipped constrain commandants. The prevalence of the valley spread all through the country and a far reaching number of people started to visit the valley. In any case it was in the period of Jahangir that the perfection of the state pulled in an expansive number of visitors to the happy valley. The huge ruler passed by the State thirteen times. The Moghul rulers never came alone, however were always joined by numerous Nobles, Amirs and Umras, Princes and Army Generals. Jahangir desired all goals and purposes, under the spell of the amazing greatness of the place, and wherever he found an incline plunging gently to a spring or woods of grandiose Chinar trees or a delightful lake, he utilized the place for planting a delight plant. Shalimar and Nishat develops on the banks of Dal Lake, would keep Jahangir's love for normal brilliance ever fresh in our memory. He laid greenery fenced in areas at Achable and Verinag. Possibly no other ruler has ever paid such an awesome measure of tribute to the wonderfulness of Kashmir as Jahangir did.

Shah Jahan moreover went to the happy valley different conditions and he too was joined by a broad number of nobles. Inferable from the long quiet lead of the three Moghul Kings, a few people now began to come to Kashmir to find mental peace, to recover their prosperity or achieve significant salvation. Shah Jahan laid the garden of Chashmashai and moreover manufactured a piece of Shalimar. The Moghul Governor Ali Marden Khan in like manner laid out different greenery walled in areas. Aurangzeb went to Kashmir only once in 1665. An interesting record of the make a beeline for's the valley has been given by a French voyager Francis Bernier who ran with the Emperor. The voyager gives a positive impression of the overall public in his book. "The Kashmiris are complimented for psyche. In verse and sciences they are not average contrasted with Persians. They are in like manner dynamic and beneficial. The workmanship, and incredibleness of their Palkies, bed steads, inkstand, tomahawks, spoons and diverse things are exceptionally astounding, and articles of their make are being utilized as a part of all parts of India. They perfectly appreciate the art of varnishing, and are conspicuously skilful in almost replicating the magnificent veins of a particular wood, by embellishing with gold strings so precisely made, that never watched much else flawless or perfect. However, what may be seen as unpredictable to Kashmir and the staple thing, that which particularly propels the

trading of the country, and fills it with wealth, is the huge measure of shawls which they make, and which offers occupation to her children."

### **3.4 How Kashmiri Culture, Religion, Surroundings and Art affected Mughal Architecture in Kashmir vigorously?**

The engineering of Kashmir is described by its astonishing woodwork. It displays a liberal exhibit of breathtaking constructional wonders. From the delightful greenery enclosures and magnificent exhibition halls, to the blessed mosques and places of worship, every single development portrays the adventure of greatness of the past Kingdoms of the valley. The best outlines of wooden engineering of Kashmir are Kadals, the wooden extensions and Ziarats, the wooden places of worship separately. The vast majority of the wooden developments in this region were finished by deodar trees. Later in the time of sixteenth to seventeenth hundreds of years, Mughals not just built up the particular wooden design of Kashmir; they likewise attempted to restore the stone building workmanship in that area.

The design in Kashmir thrived under the Muslim administrator in fourteenth century. They attacked this area and built up their control, giving another quality to the city, both in social and physical frame. Wood from that point forward assumed a noteworthy part in the compositional improvement of Kashmir. The wooden designs found in Kashmir demonstrate its old history. Because of the nearness of wood in copious sum, appropriateness to the atmosphere, nation, and the necessities of the general population, the wooden constructional strategy moved toward becoming in customary utilize. The method along these lines of the woodwork of Kashmir comprised in the rudimentary set up of laying one log parallel on another, as in brickwork. They developed the dividers, as well as now and again the wharfs for the support of any superstructure; On account of a customary column be that as it may, single tree trunks were for the most part utilized. For the most part an assortment of cedar tree or deodar tree is utilized for the wooden development. A few of such log development in the arrangement of scaffolds or Kadals can be found around the waterway Jhelum at Srinagar.

The Indo Islamic design of Kashmir for the most part happened as mosques and tombs, where the tombs are known as Ziarat in nearby dialect. These are created with the same compositional elements; comprising of lower cubical structure of the building containing the corridor or

chamber, a pyramidal rooftop, regularly in columns and over the entire a thin tower. On the off chance that the mosque is of bigger assortment, a fourth part built between the pinnacle of the rooftop and the base of the tower. This structures a square molded open structure, from which the muezzin makes his call to petition. A few other outer elements, for example, little auxiliary place of worship and a scope of houses are included later. The best case of this sort of Indo Islamic engineering in Kashmir is the mosque of Shah Hamadan in Srinagar. Shah Hamadan mosque is arranged in the bank of the Jhelum River. It is an unpredictable brick work establishment made out of antiquated sanctuary materials. It is a square of 70 feet side, and is two storied in tallness. Over the development, a low pyramidal rooftop is available, surmounted by an open observer zone for the muezzin, over which rises the tower with its finial. The tower is 125 feet high from the beginning lower segment of the divider is comprised of logs, trimmed square and laid in substitute courses. The whole structure is a wooden structure. The pyramidal top of the mosque extends in three levels and are made out of pillars that contains boards on the above secured with turf where rooftop plant exists. Under the rooftop cultivate there are various layers of birch bark, utilized as a waterproof layer impervious to rain or snow. The inside segment of the mosque does not have any uncommon basic elements. It comprises eight sided decreasing columns with foliated bases, the curved mihrab, its framed dividers recolored to a rich dark colored, the painted roof and the kaleidoscopic petition covers on the floor.

The Indo Islamic design in Kashmir took another hand over the Mughal period. The early Islamic engineering created and presented a different style of building craftsmanship in the Kashmir region. Mughals presented the craft of stone working to the territory in the sixteenth and seventeenth century which wound up plainly renowned and ruling engineering of Mughal line. There are three such structures, the Fort of Hari Parbat, the Pattar or Stone Masjid, and the mosque of Akhun Mulla Shah. Every one of these structures was executed in the dim limestone promptly accessible in the valley. The Fort of Hari Parbat, is the substitution of the first Akbari bastion, however holds just the dividers of the two doors, the Kathi Darwaza and the Sangin Darwaza. These are the developments of the Mughal period, and speak to the style in its least difficult and most noble viewpoint. The Kathi Darwaza seems to have been the fundamental entrance; be that as it may, the Sangin Darwaza is more costly and resplendent. Its tallness comprises of a well proportioned curved break containing the passageway portal, and there are smart oriel windows on each side.

The two other stone structures of Mughal administration developed later are the Pattar Masjid and the Akhun Mulla Shah's mosque. The Pattar Masjid was developed in A.D. 1623 to the request of Nur Jahan the partner of the Emperor Jahangir, though the Akhun Mulla Shah's mosque was built in A.D. 1649. Both structures suggest their own strategies with respect to their outline, materials, and procedure. These two mosques of Mughal administration are comparable in design quality to huge numbers of the preparations in the capital urban areas of that empire; be that as it may, the engineering of the stronghold of the region portrays the style in its direct way.

This direct style of design was likewise utilized as a part of the Akhun Mulla Shah's mosque that is arranged on the scarp of the Hari Parbat Fort walled in area. This direct style added word usage to the predominant Indo Islamic design in Kashmir. Strangely, Akhun Mulla Shah's mosque is a mosque inside a mosque, as the asylum shapes a different and disengaged constructing remaining inside an encompassing patio. The Akhun Mulla Shah mosque is an expansive rectangular fenced in area containing a tank for ablutions which is limited by a scope of compartments for the cabin of orderlies and enthusiasts. At the western end of this walled in area is the mosque asylum detached from its environment. It comprises a square working around a square open court, the front part shaping the passage, the sides framing the walkways, and the western end as the petition lobby. The mosque is built with the well known dim stone pieces over a center of brickwork. The design style, the effortlessness of its surface treatment and the extents of this building are all outstanding. This Mughal design is for the most part celebrated for its plain, pointed or engrailed entrances display in their bends. This structure speaks to a fitting mosque arrangement. Aside from the fortress and the two mosques, Mughals developed a few different celebrated structures in the valley, primarily in block brick work. These still echoes the glory of Indo Islamic design in Kashmir. Some of these sumptuous structures were utilized as summer resorts by the rulers, for example, the Pari Mahall or Fairy Palace. It is a garden established by Dara Shiko, the eldest child of Mughal Emperor Shah Jehan. He built this garden for his Sufi instructor, Mulla Shah on the goad of a slope of Srinagar. On the slope of the Dhal Lake, engineering of Mughal administration well known as Shalimar Bagh, or Garden of Bliss, delineates the heavenly adventure of Indo Islamic design. It was developed by Emperor Jahangir for his adoring spouse Nur Jehan. It is an excellent garden with broad scene and shallow patios over the lake and has four yards, transcending the other. It is a loggia of dark stone columns and formed sections, with each part in satisfying extent and most aesthetically executed. Its huge

bamdari or structure is an awesome production of Mughals. A channel with smooth stones and provided with water goes through the focal point of the garden. Amid their administration, the fourth patio was held for the illustrious women. Shalimar Bagh is the place for protection and peacefulness inside the lines of great wellsprings and lined chinar trees of the snow dressed mountains. All the workmanship structures presented in Kashmir area in an indigenous style was mostly to fulfill the prerequisites of the rulers.

Because of the prevalence of Muslims in Kashmir, Mughals increased wide acknowledgment among individuals which helped them to constructed mosques in different places in Kashmir. Pather Masjid in Zaina Kadal arranged on the correct bank of Jehlum River. There are two other stone structures developed amid the Mughal period. One of them is a fortification on Hariparbat another is the mosque of Akhun Mullah Shah. Both of these structures were in dim limestone which is accessible in Kashmir. The Mosque has been worked by Noorjehan, the spouse of Emperor Jahangir; in 1622 A.D. it is known as Shahi Masjid too. The mosque was built under the supervision of Malik Haider Chadura. The inside is partitioned into three entries by two lines of curves made out of substantial and enormous stones. The entry is stretched out to one end to another. The tops of compartments liberally ribbed and vaulted. The façade comprises of nine curves incorporating a vast one in the inside.

Because of no accessibility and trouble of transportation of white marble the consideration was paid on nearby material i.e. dark limestone. The development of different mosques and different structures made broad utilization of Gray Limestones and plinth of substantial stone rocks were utilized as establishment, a couple of feet more profound from ground level. The nook has been executed in blocks. For mosques, a patio in the inside with four angled openings on either side of the whole lobby implied for petitions. The development of the curves credited to Noorjahan's own advantage. On both the northern and eastern sides of the petition lobby are windows openings executed in stones. The stone columns bolster the arches, in the inside of the mosque. The focal vault is biggest of all.



## **CHAPTER 4: INITIATIVES TAKEN TO SAFEGUARD MUGHAL GARDENS IN KASHMIR**

Many research institutions have been set by Indian Government to continuously monitor the heritage of Mughul Architecture and various measures have been taken for its safeguard. The J&K Tourism department has been rigorously putting efforts to preserve the richness of Mughal Gardens in Kashmir, even many NGO's have been setup including INTACH J&K - The Jammu and Kashmir Chapter of the association (hereafter alluded to as INTACH J&K) was begun in 2004. INTACH J&K Chapter renders administrations to particular parts of social Heritage, protection activities and urban restoration in the J&K state.

In the late 1990s the Indian National Trust for Art and Cultural Heritage, Jammu and Kashmir Chapter (INTACH J&K), a non-benefit association, began to raise worries about the tragic exhaustion of the authentic character of the patio nurseries and the proceeding with dangers. INTACH J&K and the fundamental INTACH central station in Delhi perceived that there was a pressing requirement for better conservation, presentation and inside and out investigation of the Mughal greenhouses of Kashmir. In particular, INTACH J&K recognized that it was central to upgrade the comprehension of the locales, their development and criticalness, and improve safeguarding in accordance with the built up worldwide protection strategies and standards

The proposition and suggestions of the Preliminary Plan persuaded the Department of Floriculture, in association with INTACH J&K, to advance by 2008 on location conservation activities of key structures, incorporated the repair of the last surviving baradari at Nishat Bagh, the safeguarding of the Hamman at Shalimar Bagh, and the repair of the water channels, pools, falls and baradaris at Achabal Meanwhile the Department of Floriculture proceeded with everyday upkeep and presentation of the greenery enclosures and their planting plans.

## **CHAPTER 5: CONCLUSION**

Kashmir has imprinted an unforgettable magnificence of art, culture & architecture in the world history, making it one of the most sought after places to visit for and experience the centuries old tradition and cultural richness credited to wide range of empires who managed to assumed the control in the past. However, the Mughals deserves a special mention in shaping Kashmir's craftsmanship and culture, and more significantly established a preternatural garden which attracts millions of people all around the world.

The impact of Mughal Empire's intrusion in Kashmir can be felt in everything one experiences in Kashmir, be it the mouth watering cuisine, garments people wear, embroidery and much significantly the hospitality.

Due to the predominance of Islam before the advent of Mughal rule, the empire laid a strong foundation which sustained for centuries due to their religious similarities. The presence of Persian culture and art including the rich cuisine gave Kashmir a significant space in the realm of Mughal rule. Furthermore, the Mughals found wide acceptance in the valley as compared to other regions which Mughals had control, as the later was a dominant by Hindus.

The presence of Islam in Kashmir made it easy of Mughals to construct various mosques which possess sheer magnificence of style and clever use of available resources. Furthermore, the places also had praying halls, darbars etc where religious gatherings and discussions were taking place.

The Mughal architecture in Kashmir is incomplete without making a special mention of Wood carvings which glorified and enriched the Mughal style of architecture in Kashmir. Almost, every structure laid by Mughals had careful consideration of Wood in its design and structure. Kashmir had always been rich in wooden resources, and Mughals specially took every advantage of this resource and built amazing structures and gave a new direction to wooden art in Kashmir which enriched the art of wood-carving even till today. Apart from this, The Mughals heavily made use of Stones and grey limestones in their structures, as it was difficult to import white marble from other parts of India. Majority of Mughal structures, gardens, mosques etc have made extensive use of these materials.

The Mughals took every advantage of natural resources like springs, Greenery etc and embedded them heavily in their designs. Most of the gardens in Kashmir which Mughals have built are situated near places where Water has been extensively available.

Kashmir has always been rich in culture and traditions, And Mughals were no different to find the influence. The food, clothing and rituals found a special space in Mughals' day to day life in the Valley.

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