

# India's International Science Community Association Growth and Development from the Thirteenth Century to the Fifth Century A.D. Under the Oversight of Delhi Sultans

**Mool Raj<sup>1</sup> and Dr. Tanu Pawar<sup>2</sup>**

<sup>1</sup>Research Scholar, Department of History

<sup>2</sup>Professor, Department of History

Sunrise University, Alwar, Rajasthan, India

**Abstract:** India's cultural development entered a new phase in A.D. 1206, when the Delhi Sultanate was established. The India's cultural development entered a new phase in A.D. 1206, when the Delhi Sultanate was established. In addition to having a strong religious belief in Islam, to which the Turks who arrived in India in the early 13th century were devoted, they also had clear perspectives on architecture, politics, and the arts, among other fields. In addition to having strong attachments, Hindus also had clear ideals about architecture, the arts, and government. In addition to having strong attachments, Hindus also had clear ideals about architecture, the arts, and government. Though their designs and conceptions were different from those of the Muslims, the Hindus had also created their own style

**Keywords:** International Science Community, Indo-Islamic Scientific Growth

## I. INTRODUCTION

It is well known that the Delhi Sultans were excellent builders. It is well known that the Delhi Sultans were excellent builders. They constructed forts, royal palaces, and several new cities. They established several new cities and constructed mosques, madrasas, dargahs, serais, royal palaces, forts, and public structures. mausoleums, mosques, madrasas, dargahs, and serais. Mausoleums may be found in the majority of the structures they have built. The majority of the structures they built have either completely vanished or are now in ruins, but many stunning mosques and tombs that the Sultans built or that were built during their lifetimes have withstood the test of time and are still standing as living reminders of the Sultanate and its history. monuments from the Sultanate era that still exist today.

Of course, the Sultans of Delhi contributed the biggest contributions to India's sociocultural development throughout the Middle Ages, particularly in the field of architecture. Their frenzied construction activities gave origin to the field of architecture. Their frenzied construction effort produced what is known as Indo-Islamic architecture<sup>1</sup>. During the Sultanate era, "Indo-Islamic architecture" also known as Islamic architecture grew and developed in three stages. The Sultanate era was divided into three stages. The Slave Sultans (A.D. 1206–1290) and Khiliji (1290) and Khiliji monarchs (A.D. 1290–1316) constructed buildings in Lahore, Ajmer, and Delhi during the first phase.

The Tughlaqs constructed buildings during the second phase, which is clearly different and more advanced than the first. The building of architectural structures by the rulers of Following the fall of the Tughlaq dynasty, the sultans of Delhi experienced a setback in their efforts to construct architectural monuments. At this point, the Sayyid and Lodhi Sultans continued to carry out architectural activities, albeit on a smaller scale because they lacked the time and resources to devote to the architectural endeavors. During the time period under examination, this represented the third stage of architectural evolution.

### **THE FIRST PHASE: ARCHITECTURAL MONUMENTS OF THE SLAVE AND KHILJI SULTANS (A.D 1206-1320)**

The first structure built by Qutubud was the Quwwat-ul-Islam mosque in Delhi, which was constructed by Qutubud-Din Aibak (1206-1210) in A.D. 1197 after the defeat of Prithvi Raj Chauhan in the Second Battle of Tarain in 1192. The Chauhan at A.D. 1192's Second Battle of Tarain. Some Hindu and Jain temples provided the materials for it. Its materials came from a few Jain and Hindu temples. The mosque's red sandstone structure is its primary draw. The mosque's main feature is a large central arch that is 6.7 meters wide and 16 meters high. It is surrounded by two smaller arches that are 6.7 meters wide and 16 meters high, with two smaller arches on either side. The arched façade is unquestionably based on both sides. There is no question that the arched façade is based on the style that the Muslims in Persia developed, and the indigenous craftsmen's contribution to this style is evident in the way these arches were constructed themselves. 3. at the same way, the Adhai mosque at Ajmer (AD 1200).

Similar to this, the mosque in Ajmer (AD 1200), known as Adhai din-Ka-Jhonpra, is more austere and adheres to Muslim architectural principles. Its pillars, architecture, roofing, stones, and domes were all constructed from the remains of a Sanskrit college. More austere and adheres to the architectural philosophy of the Muslims. The Marathas occupied it during the Mughal era's fall. The name Adhai-Din-Ka Jhonpra comes from the Marathas, who lived there during the fall of the Mughal Empire (A.D. 1526–1857).

It is reported that they had a feast there for two and a half days in 1857. According to the alternative version, Aibak Ka Jhonpra was used. In the alternative, it is said that Aibak completed the construction of the mosque in only two and a half days, thus the name Adhai-Din-Ka-Jhonpra. 4. Qutub-ud-din Aibak raised the building complex circular The first of "the seven cities of Delhi" constructed by the Muslim rulers was the building complex that Qutub created around the Qila Rai Pithora (the fort of Pritvi Raj Chauhan). In honor of the well-known Chisti Sufi saint Qutub-ud-Din Bhakhtiyar Kaki, Aibak also began building the renowned Qutub Minar in A.D. 1199. Iltutmish finished it in A.D. 1232.

Originally intended to serve as a minaret from which the muezzin, who calls the Muslims to prayer, could do so, it was eventually transformed into a tower of triumph. The Qutub Minar, a masterpiece of Indo-Islamic art and technology, is composed of red sandstone with white marble artistically grafted into its upper reaches. It has a base diameter of 14.32 meters and a top diameter of around 2.75 meters. The Qutb Minar is the tallest stone tower in India, standing at 73 meters.

A stunning example of Persian art, the tomb of Iltutmish was constructed by the sultan during his lifetime and is located next to the Quwatul Islam mosque. It has a single chamber composed of red sandstone with a gray granite exterior coating. It has a mehrab on the fourth side<sup>7</sup>, flanked by two tiny arched doors, and arched entrances on the other three sides.

On the grave of his son Nasir-ud-Din Mahmud, Iltutmish constructed a completely distinct kind of mausoleum known as the Sultan Garhi, which is located at Malkapur, around three kilometers from the Qutub Minar. Its outside is composed of white marble and gray granite, while its interior foundation is octagonal in shape. Beautiful pillars with ornamental capitals and arches typical of Hindu architecture support the roof. 8.

Khiljis (1290–1320 A.D.): The half-century that followed Qutub-ud din Aibak's death in 1210 and Khiljis' ascent in 1290 saw no noteworthy developments. The tomb of Balban, which he himself built southeast of the Quwwat ul-Islam Mosque, may be worth mentioning at this time. It has no visual appeal or charm. Only the fact that we see the "true arch" architecture with radiating voussoirs on the scientific system which the Muslims had learned from the Romans makes it significant.

A significant advancement in architecture occurred in 1296 with Allauddin's ascension to the king. Allaudin had the audacious idea to expand the Quwwat-ul-Islam Mosque northward, where he intended to erect a second, enormous tower that would be twice as tall as the Qutub Minar. He began building it in 1311, but at the time of his death in 1316, he had only reached the plinth. His ambitious plan to expand the mosque was not realized 10.

Nonetheless, the Alai Darwaza is Alla-ud din Khilji's most well-known architectural landmark. It functioned as a gateway to the imperial complex and was rightfully referred to be "a treasure-gem of Islamic architecture." Calligraphic inscriptions and ornamental sculptures enhance its red sandstone composition, which is distinguished by white marble

stripes<sup>11</sup>. In addition, Allauddin Khilji constructed the imperial township of "Siri," "the second of the seven cities of Delhi," and a new fort.

Here, the Sultan constructed Mahal Hazar Satun, often known as "the palace of thousand pillars," a beautiful palace. Located beside the stark outlines of a once-vast tank known as the Hauz-i-Illahi or Hauz i-Khaas, the whole town is now in ruins. Another notable structure of Allau-ud-Din Khilji<sup>12</sup> is the Jamaat Khana masjid (mosque), which was constructed on the grounds of Hazrat Nizam-ud-Din Auliya's grave.

### **THE SECOND PHASE: BUILDINGS OF THE TUGHLAQ PERIOD (A.D 1320-1412)**

The Khiljis were replaced by the Tughlaq dynasty, who reigned from 1320 to 1412 A.D. for almost a century. They caused a significant shift in architectural style. The Tughlaqs' structures were characterized by their size and simplicity in contrast to the elaborately ornamented structures of earlier eras. The mausoleum and stronghold of Tughlaqabad, often known as "the third city of Delhi," constructed by Ghias-ud-din Tughlaq (A.D. 1320–1325), the dynasty's founder, is the most remarkable example of Tughlaq architecture. The neighboring tomb is a huge, stern building surrounded by very sturdy walls. Except for the dome and a few minor parts, which are constructed of marble, it is composed of red sand stone. The structure is 80 feet tall, including the finial. The finial is similar to the Hindu themes of Kalasa and Amla (melon and vase)<sup>13</sup>.

Mohammad Bin Tughlaq (A.D. 1325–1352) built the modest stronghold of Adilabad, which is located near Tughlaqabad. Jahanpanah, often known as "the fourth city of Delhi," was established by him. Except for Sathpalah Band and Bijai Mandal, the whole building is currently in ruins. The Sultan also had the ambitious plan to construct a new capital city at Daulatabad (Devagiri), but all that is left are massive defensive walls with towers and arches at each end. In addition to an artificial lake<sup>14</sup>, there was to be a "palace of thousand pillars."

Mohammad Bin Tughlaq's successor, Firuz Shah Tughlaq (A.D. 1351–1388), had a keen interest in building as well. However, his approach was quite distinct from that of his forebears. The circumstances at the time were to blame for this. Due to the public budget being depleted by Mohammad Bin Tughlaq's grandiose goals, Firuz was only able to pursue low-cost projects. As a result, Firuzian architecture lacks decoration, which is highly valued by Indian masons, and seems huge overall due to a lack of talented architects and financial resources<sup>15</sup>.

Four fortress cities Jaunpur, Fatehabad, Hissar, and Firuzabad are among his most famous structures. His most notable accomplishment, however, was the construction of Firuzabad, "the fifth city of Delhi," which is today known as Firuz Shah Kotla, on the Yamuna River. The primary entrance was on the western side of the fortress, which was encircled by tall battlements. The nobility' private homes and palaces were oriented toward the river<sup>16</sup>.

The greatest mosque in Tughlaq era, the Jami Masjid, is also present. The remaining area is separated into square and rectangular courtyards that house the gardens, graves, servants, baths, and the hall of public audience (Diwan-e-Aam). quarters, etc. In addition, Firuz is credited with building a number of mosques. Kali Masjid (Black Mosque), built in 1370 A.D., Begampuri Mosque, Khirki Mosque at Jahanpanah (A.D. 1375), and Kaaba Masjid may all be mentioned. On a ridge known as Hauz Khas, the sultan also erected his own tomb and that of Khan-i-Jahan Tilangani, his prime minister. Being the first octagonal tomb constructed in Delhi<sup>17</sup>, Tilangani's tomb is very unique.

### **THE THIRD PHASE: DEVELOPMENT UNDER SAYYID AND LODI SULTANS (A.D 1414-1526)**

The central Asian conqueror Amir Timur's conquest of Delhi in AD 1398 effectively ended the Tughlaq dynasty, and the Sayyids, who reigned from AD 1414–1451, and the Lodhi (AD 1451–1526) took the imperial throne. These dynasties hardly contributed anything at all to the field of architecture. However, the Sayyid Dynasty's founder, Khizr Khan, established the groundwork for a new township named Khizrabad, and his successor, Mubarak Shah, made a pathetic effort to construct still another building complex, which he named Mubarakabad<sup>18</sup>.

In the area around Delhi, the Lodi Sultans also constructed a significant number of mausoleums, gardens, and graves. However, Sikandar Lodhi (A.D. 1489–1517) added a new element to Delhi's architectural pattern at this time. Instead of a single dome, two were constructed, one within the other, with some space between them. However, the other graves lacked a verandah and had a square layout. Bara Khan Ka Gumbad, Chote Khan Ka Gumbad, Dadi Ka Gumbad, Shish Gumbad, Poli Ka Gumbad, and Moth Ki Masjid<sup>19</sup> are a few of these graves.

## II. CONCLUSION

It is now quite certain that the Muslim Sultans of Delhi significantly advanced and developed Indo-Islamic architecture. During the Sultanate era, Indo-Islamic architectural activity had spread almost everywhere in the realm. However, the architectural efforts were also dispersed and moved to the province capitals and the regional governments that arose on the ashes of the Sultanate as it declined and disintegrated. In contrast to the traditional Indo-Islamic architecture that the Sultans of Delhi had favored from the early thirteenth century to the first half of the fifteenth century, it led to the diversification of Indo-Islamic architecture and the emergence of several art forms with novel characteristics.

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