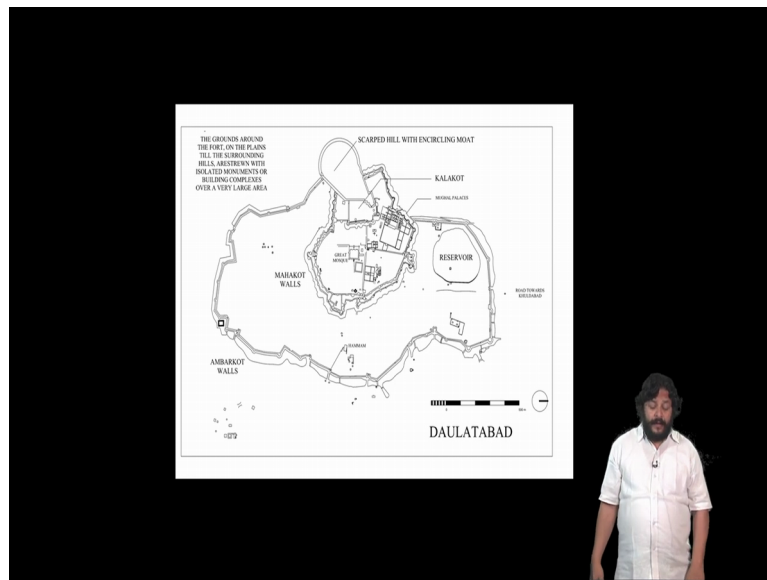


**History of Architecture in India**  
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**Lecture 09**  
**Daulatabad Fort**

Today we will take a look at the fort of Daulatabad, an important fort because it shows a continuous history of 800 years. It is also a fort which has served as the capital of at least four dynasties, the Yadavas, the Tughlaqs, the Bahamanis and the Nizam Shahs. It is a fort that has been continuously upgraded, improved and expanded till the 18th century and it represents an example of great sultanate military architecture.

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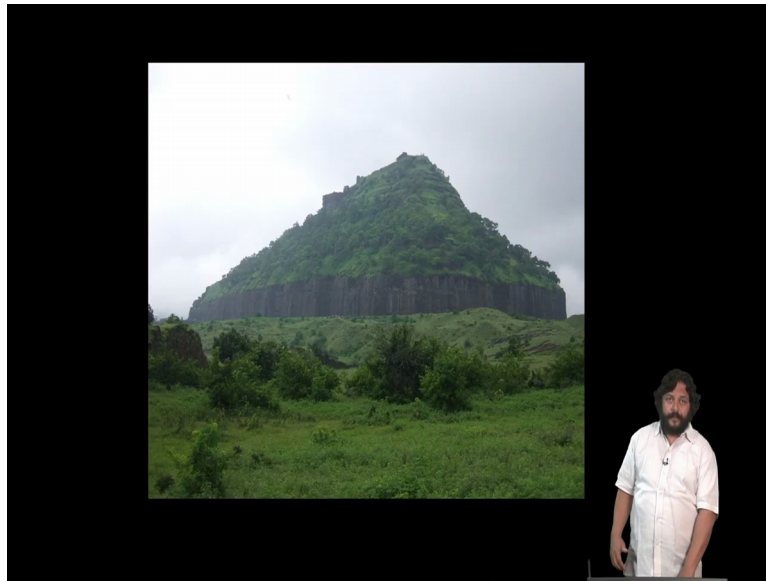


The fort of Daulatabad can easily be understood as a set of concentric rings added on by successive ruling dynasties. The outermost ring is called the Ambarkot named after Malik Ambar who was the regent of the Nizam Shahi kingdom which he ruled from the fort of Daulatabad. The Ambarkot was constructed sometime in the early 17th century and comprises long walls punctuated by gates.

It also encloses within it several villages today but most importantly a reservoir that brings water in from dams that are on the Northern side in a place called Khuldabad. The original fort is a scarfed hill which is right at the top. On the western side of this map is oriented in a way that the north is towards your right hand side.

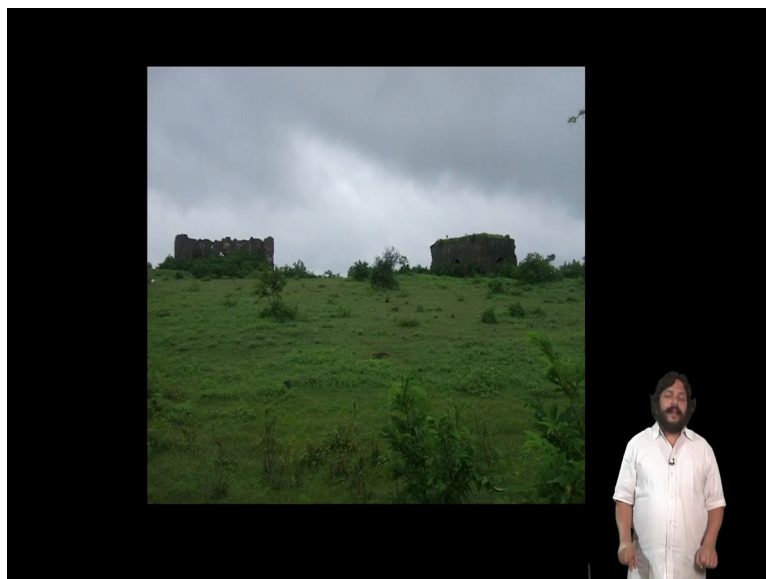
In between the big Ambarkot and the small scarfed hill that you see on top is an area called the Mahakot within which is an area called the Kalakot. The Kalakot was built by the Bahamanis, the Mahakot was built by the Nizam Shahs and the Ambarkot was built by Malik Ambar. At the centre of all this on that scarfed hill, are remains of fortifications which probably date from the Yadava period.

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The hill looks like this, a big conical mass arising out of the plains. The walls of this hill have been completely scarfed on all sides to form a moat which is flooded with water.

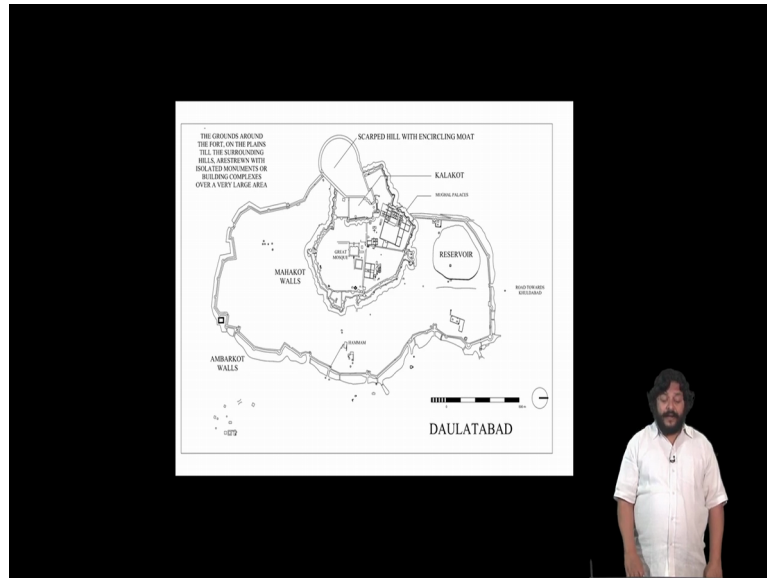
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In the areas around the fort are a number of ancillary buildings that we will take a look at which are not within the enclosure of the Ambarkot.

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These buildings are situated in areas beyond the Ambarkot because they serve the purpose of hosting visiting armies, foreign dignitaries and so on and you did not want to bring them inside.

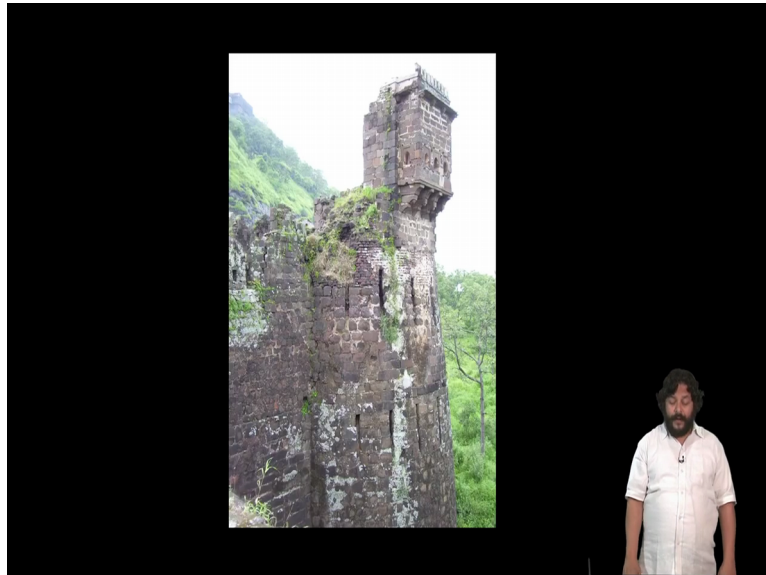
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The Ambarkot has all the classic military features of a fort in sultanate India in the 15th and 16th century. In a lot of places the wall has what is called a fossbre which is a two level wall but most importantly it has an earthwork called the (( ))(04:08). If you see in this picture there

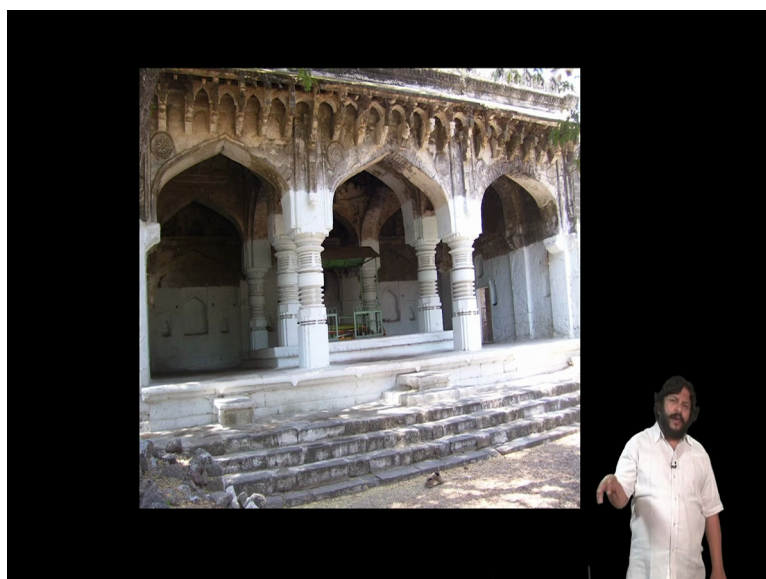
is a moat formed between a wall and a sloping piece of ground. That sloping piece of ground is the (04:19), a defensive feature which does not allow the walls to be breached by canon because as you bring canon up these slopes, anything they fire will be a projectile that goes over the wall.

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You see a number of other defensive mechanisms such as loopholes for pointing guns outwards, these balconies again with slits at the bottom to pour or drop thing on, all features that we can date to the end of the 16th and beginning of the 17th century.

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In this whole area of the Ambarkot are a number of buildings such as this (05:13) which is attributed to a saint called Chand Bodhle which uses Chalukyan pillars. This building most likely was some form of a royal pavilion before it was converted into the shrine for a holy man.

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The Chalukyan pillars are used very strategically to mark the four corners of what is now a funerary platform but which was probably once a royal platform.

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You have a number of saints buried in the grounds around the Ambarkot such as Bahauddin Ansari.

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But one of the most important buildings inside the Ambarkot is a bath house called the Shahi Hamam which is datable by inscription to 1591 built under the Nizam Shahs of Ahmednagar, but looks like a small modest building has on that side a water tower a siphon tower that conveys pipe water to a cistern which is built in front. This water will be channelled throughout the building, in fact even to the back where there is an arrangement for heating water and water of various temperatures is moved around pools inside the building.

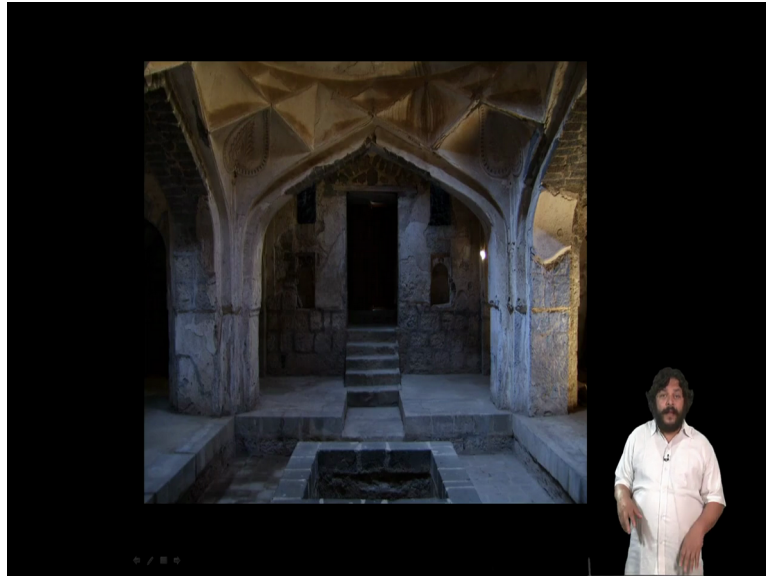
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On one side what you have is a row of shops that would serve to the needs of all those who visited a bath house like this. While the bathhouse was royal, it would also be opened up at certain times to important people and communities. Such hamams or bathhouses were

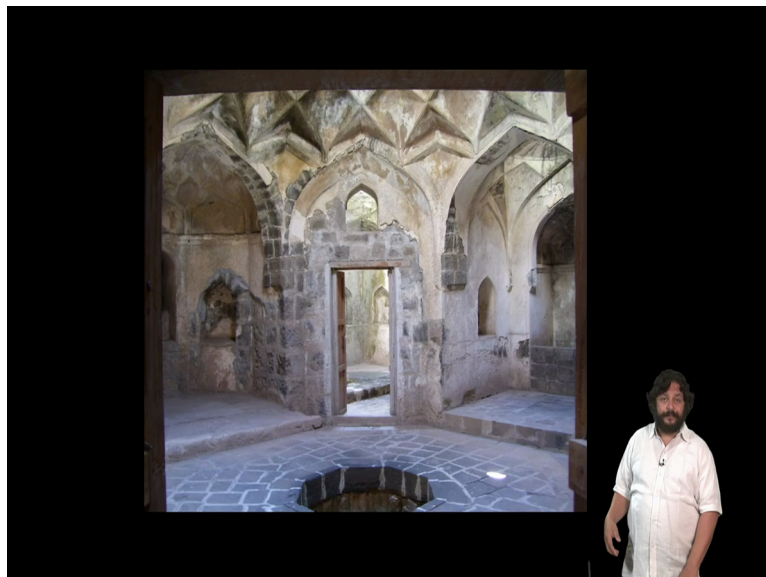
gendered spaces but not gendered in terms of space but in terms of time what at different times of the day it would be dedicated to men or women.

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As soon as one enters that is a room in which a person could change and get used to the temperature of the water with a small pool in the middle.

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Once you move beyond that into the inner chamber you have a big pool of hot water and platforms on all sides which could offer any kind of services like masseuses or barbers.

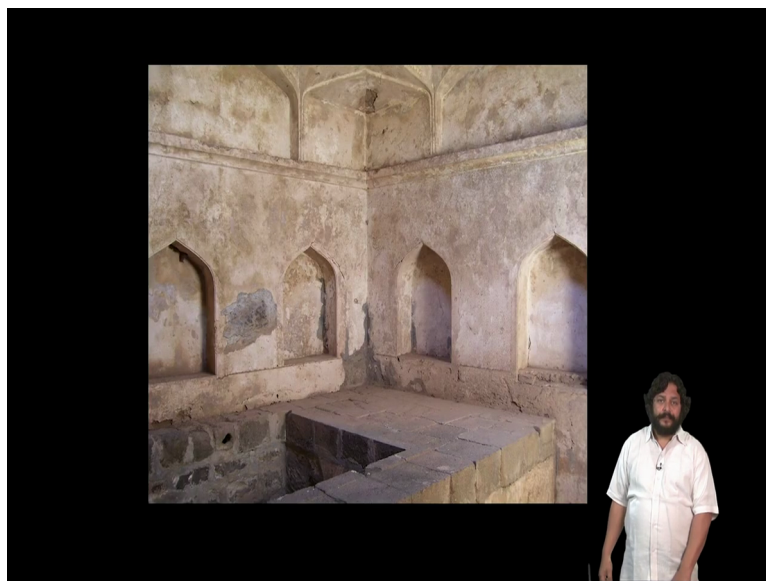


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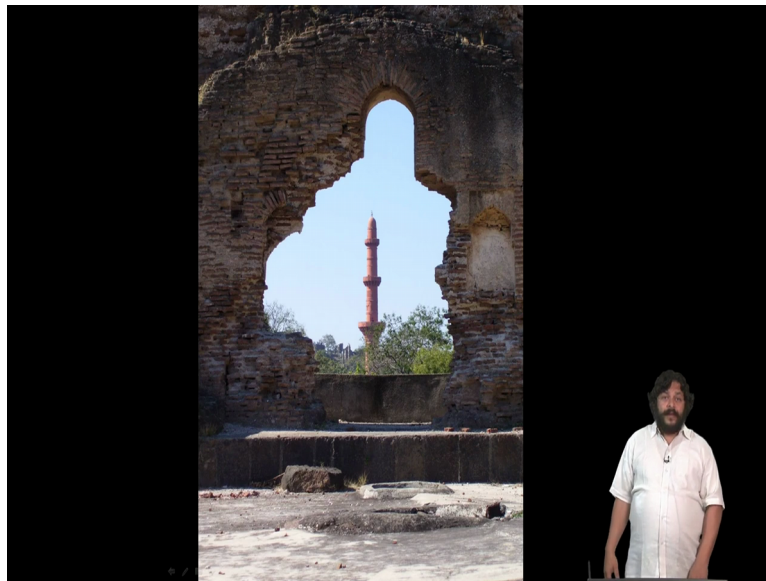
The lighting for this complete building is only through the small skylights which are called Noorgirs or light catchers.

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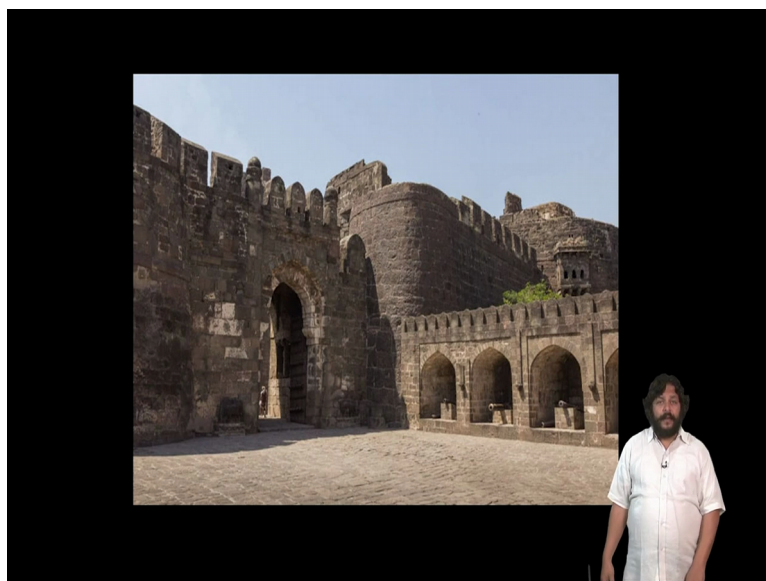
In the corners of this building are small private bathing rooms with cisterns that would hold water of different temperatures.

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This hamam is right on line on axis with the Chandminar and the citadel beyond.

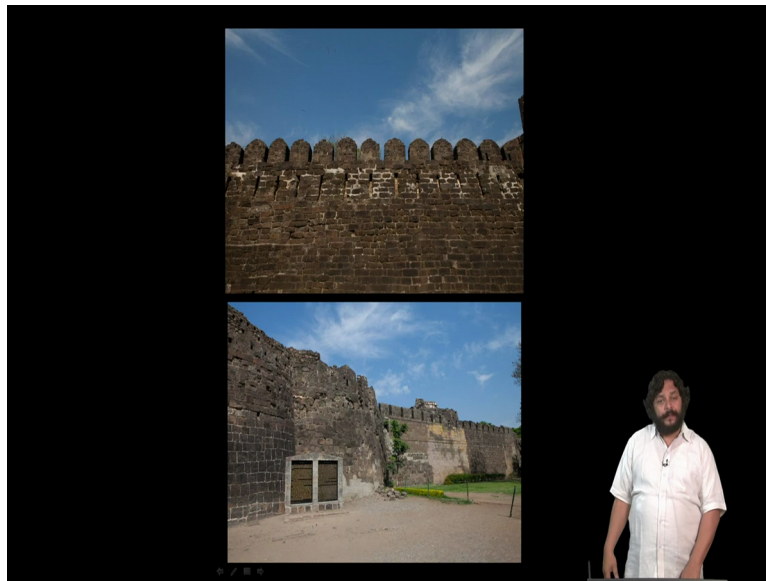
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Across from the hamam is the big main entrance of the ring of fortifications called the Mahakot. This too was built under the Nizam Shahs and we know this because you have the same mason's marks on the stones of this ring of fortifications as you do on that hamam. One enters through a series of courtyards which are all arranged in ways that you constantly are facing battlements. There is no getting away from the gaze of the defenders.



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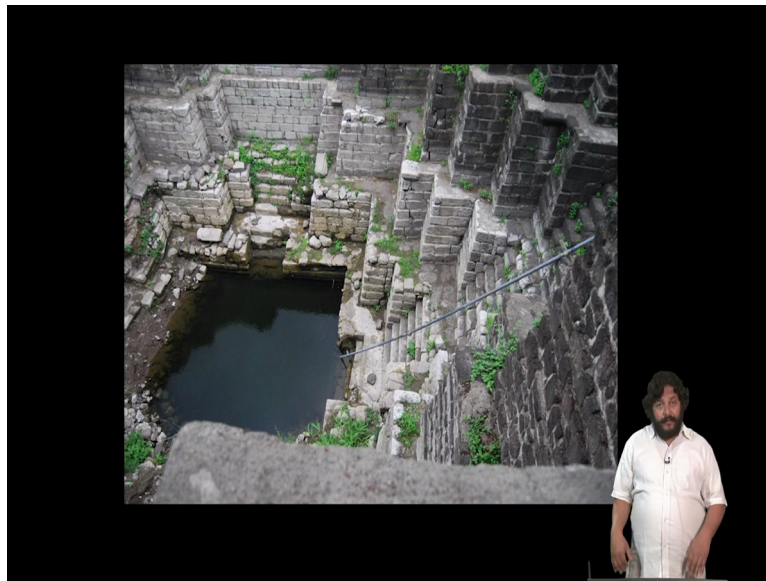
As one goes through, one starts seeing merlons of various sizes and various additions made over the centuries. There was a time when crenulations used to be as large as a man so that an archer could stand behind. The advent of guns changes all that and the last set of changes made here are under the French military commanders of the Nizam of Hyderabad.

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You find various kinds of balconies and features which are very firmly datable to the Nizam Shahi period.

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Once inside you come across remnants of Yadava glory in this site such as this big well called the Saraswati Kunda.

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Going straight past, one comes to a very large reservoir of water erroneously called the elephant's pool because of its size. But there is no way this could have been used for elephants to wade in. This also provided the ablution pool for the large mosque, the Jami which was build beyond.

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A fine example of the kind of conquest mosque you see in Delhi or in Dhar, this mosque reuses temple columns from the site, reconstituting them in new ways to form a completely new piece of architecture. It is right behind the mihrab in this mosque that you see the hill of the citadel. So in a sense when you pray in the direction of Mecca indicated by the Qibla wall you are also praying in the direction of the nobility.

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The reused columns are of various sizes and in a report in Daulatabad professor M S Mate had tried to estimate how many temples were dismantled in the creation of this mosque.

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Across from the mosque is the Chandminar, a minaret which was built over several sultans of the Bahamani dynasty. Like the Qutubminar in Delhi this is the minaret to mark a victory. It is an emblem of royal power. It has very wide balconies supported on elaborate brackets. The tower is now closed but has two inscriptions on the inside that dated very precisely.

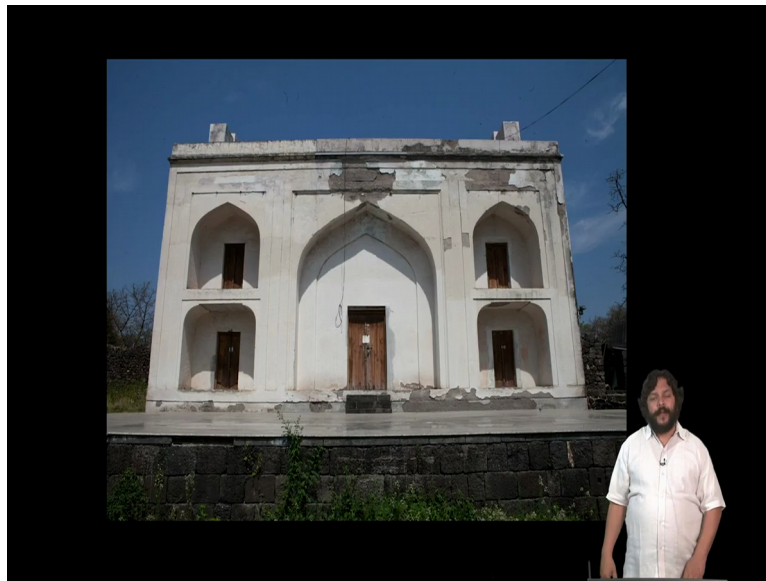
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At the base of the tower are chambers which again betray various campaigns of building over a few centuries. Notice the tile work which survives in very small quantities but which ties it in directly with the kind of decoration one sees before the Nizam Shahs in Bidar and of course in Iran and Central Asia.



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Beyond the Chandminar is a big gate that marks the entrance. It is the entrance portal to the Mughal state, the governor's quarter which is behind. The governor's quarter is where the Mughal emperor himself would have lived when he chose to visit Daulatabad. But for the rest of the time the governor of the Subah of the Deccan might have occupied.

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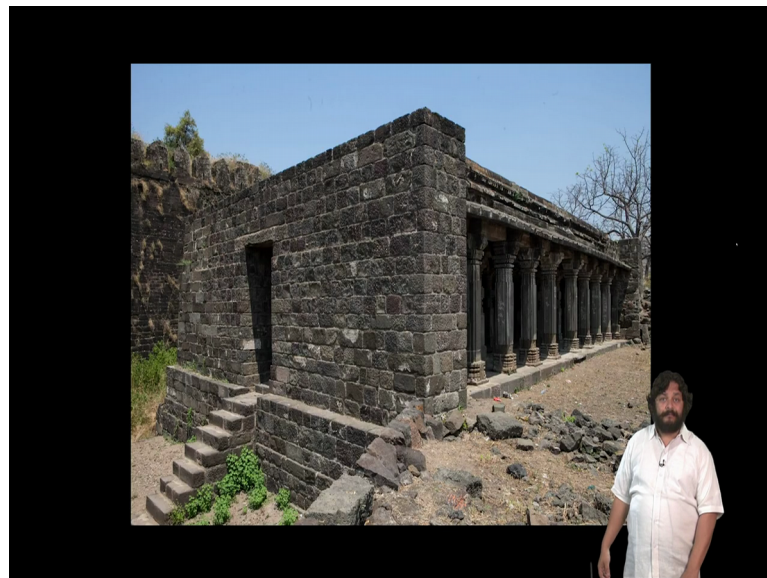
From top of the hill what you see is that at the edge of this royal Mughal quarter is a set of different bath houses, a set of different hamams because the Mughals will use water differently.

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In this area you have a number of pavilions around quadripartite gardens of the kind that the Mughals will build. You have pavilions with pools in front such as you see down here and these bath-houses, the hamams of the Mughals will also have noorgirs of a very different sensibility.

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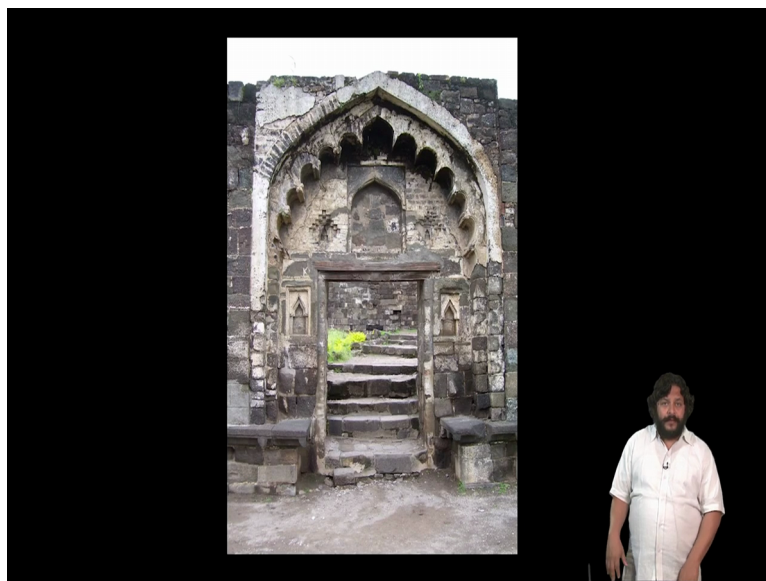
As one goes beyond the Charminar and the Jami masjid, you see an older mosque that is built again with reused columns and beyond that what you see are the walls of now the royal enclosure called the Kalakot.

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As one enters the Kalakot one sees a number of remnants of palaces dating to the Bahamani, the Nizam Shahi and the Mughal period. Again the large steps take you through a winding circuitous path.

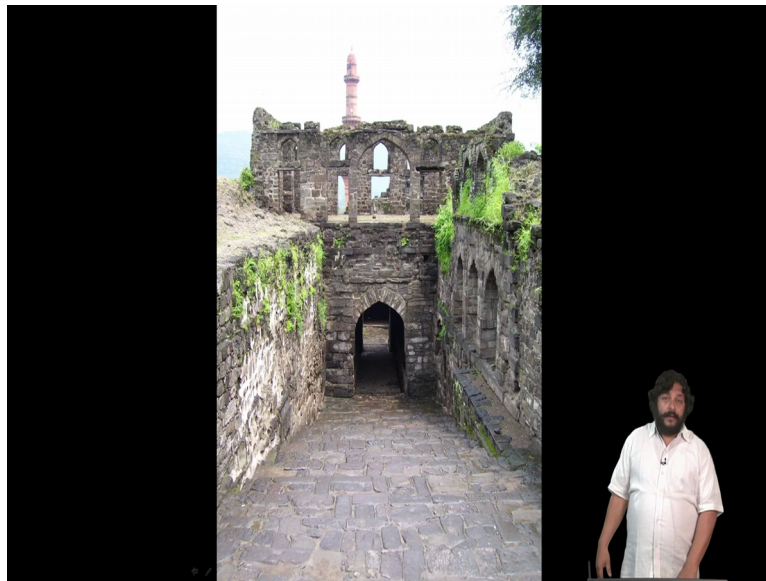
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There are various kinds of small directions on either side that lead into various palaces of this complex.

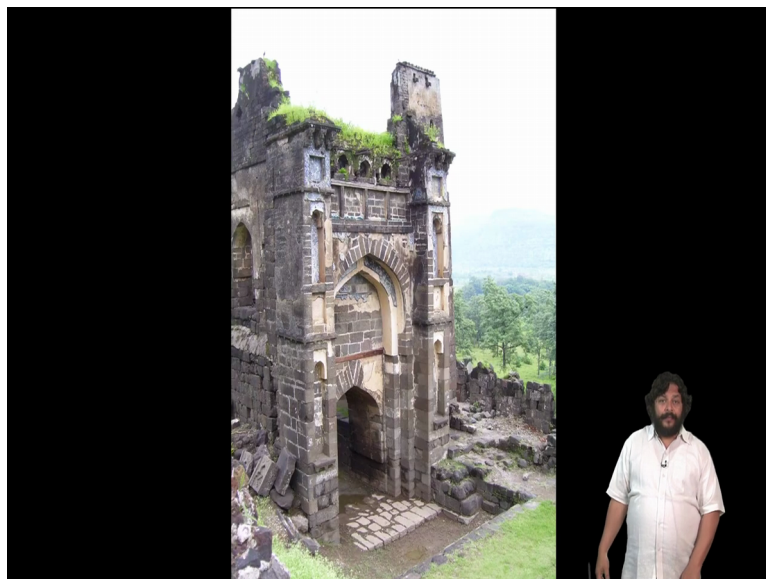


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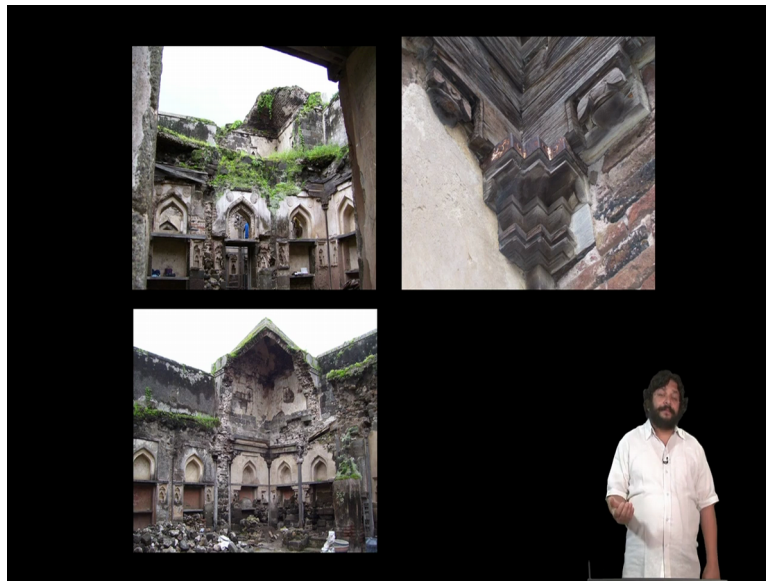
When you look back you have great views of the Charminar.

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And then you come to a building called the Chini Mahal, a building important historically because a number of important people like the last king of the Qutub Shahs was imprisoned here. The name suggests it was covered with glazed tiles at one point.

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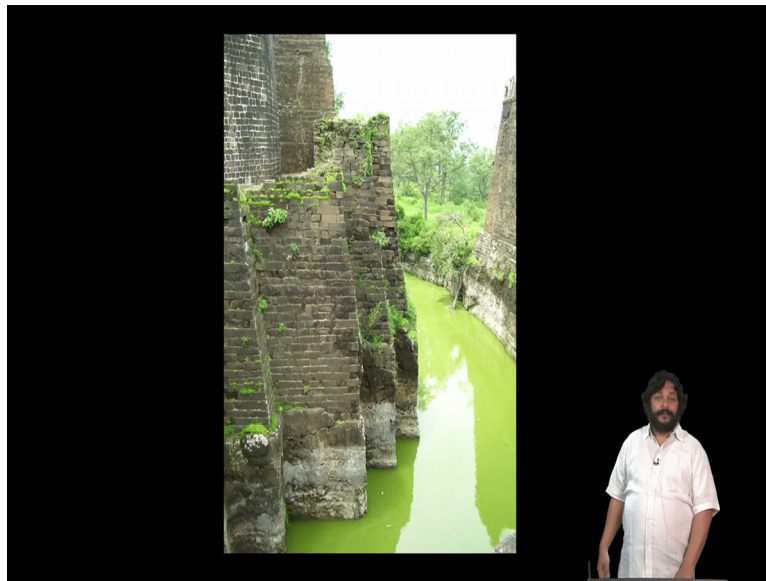
Across from the Chini Mahal is an old Bahamani palace with enormous amounts of wood work and with pyramidal vaulting at its corners. It has been restored by the Archaeological Survey of India causing it to lose a lot of its original features.

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Beyond the Kalakot is the moat around the central citadel hill and from there when one looks back at the Bahamani palace you see beyond it a small tower built to house a gun which dates to the Mughal period. One can see the water of the moat down below and there are a number of pavilions built so that one can also use the moat as a place to relax and be cool in, in the summers.

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There is a belief that it was infested with all kinds of dangerous wild animals but we are not sure about crocodiles in here.

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Once you get past the Kalakot past the moat on to the hill what you come to are number of dark passages carved inside the rock that will take you to the top. They seem to have some phase of a pre sultanate past but large parts of it completely from the sultanate period because whereas they used the same motives as you will find in temples before, they are completely devoid of any kind of animal or human representation.

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Through a set of winding passages and traps in the dark, one comes out on top to a pavilion that is a scribe to the Mughals very commonly.

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This pavilion has a number of courtyards and (( ))(18:10) from where one can enjoy the breeze and views of the area around.

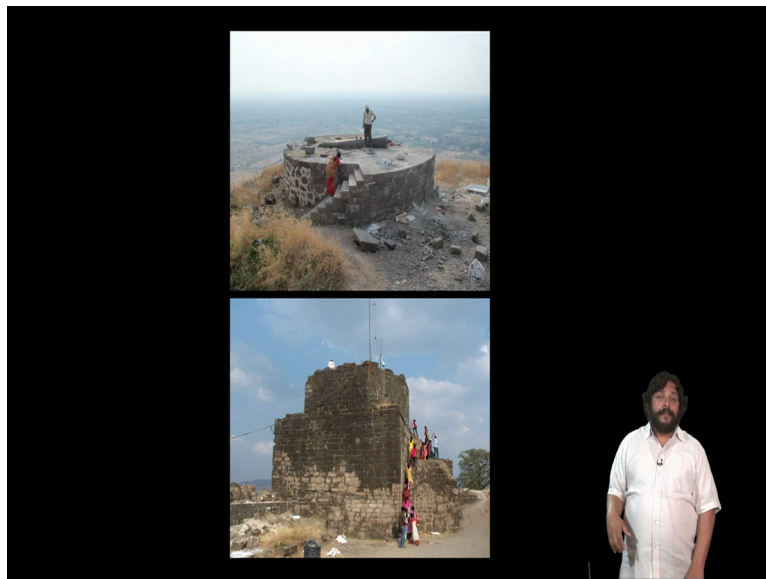


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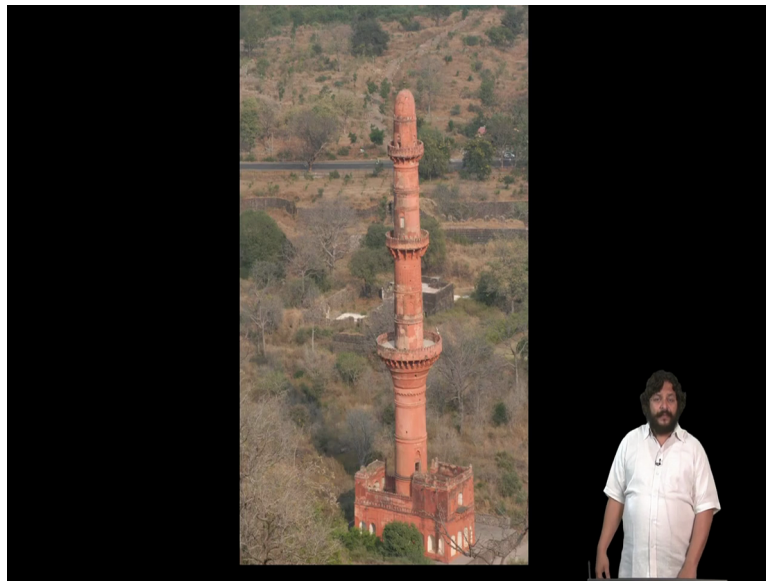
Above this, right on top of the summit is a set of early historic caves possibly dating even as far back as the 2nd 3rd century CE.

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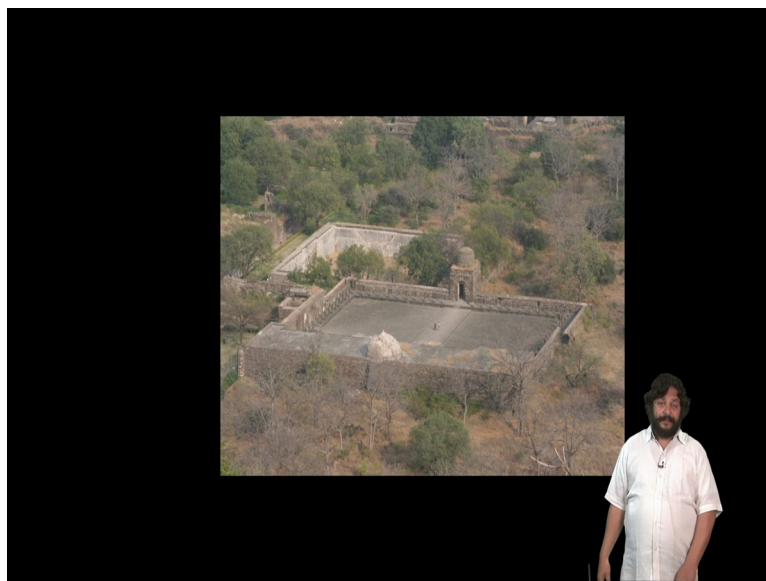
And a gun platform absolutely on top which houses another important Mughal canon called the Durga Tofe.

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It is from here that one can get spectacular views of monuments like the Chandminar, of these out buildings which are outside the fort, outside the Ambarkot which were probably enclosures in which foreign armies were astro-camped and also views of the great mosque.

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The Mughals captured this fort in the early part of the 17th century from where it passes into the hands of their commander the Nizam ul Mulk who will declare himself the sovereign of the kingdom of Hyderabad.

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And from there eventually the fort will pass into the hands of the Republic of India.