



## Study of some Historical Monuments in Srinagar City

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**ABSTRACT:** The history of any area is an indication of the rich past of that place. The historical monuments of Srinagar are a reflection of the rich heritage and culture of the city. These buildings are true representation of the style, era of construction and designing. The beautiful motifs engraved in these historical monuments represent the quality of craftsmanship as well as the hard work that has been done in the past by different Kings. These buildings are built of stones that are crafted into some beautiful pieces of art, long before technology is really appreciable. The great planning in these monuments gives an idea about the art and architect of the past, even without the use of major software's that are used today for design. The historical monuments are true representation of art, craft, planning and vision that were used by the rulers. However, today these monuments are not in its original position due to the conditions prevailing in the valley and the negligence of concerned authority.

**Keywords:** Monuments, heritage, culture, planning, history

### I. INTRODUCTION

The state of Jammu & Kashmir has many historical and archaeological legacy that represents its tradition and culture. There has been a very exclusive and glorious tradition of the people of the State of preaching and worshipping of each other's religions and pilgrimage centers [1]. There are well-renowned Muslim and Hindu shrines co-existing that are held in greatest regard by the people of every faith. Buddhism, mostly in Ladakh region of the State, has its origin in the valley and was preached and disseminated by the Kashmiri scholars in its earlier days [2]. These ancient monuments are the wonderful examples of this communal harmony in pilgrimage centres like the one at Hari Parbat where monuments of all three religions - a temple, mosque and gurudwara are standing side by side. Monuments are a vital part of any state of Jammu & Kashmir, and to conserve them is duty of each citizen of the state [3]. Some of the important shrines and monuments of Srinagar city are discussed in this paper.

#### *Shankaracharya temple*

During the rule of Lalitaditya, The first work of restoration is considered to have taken place. The temple was hit by earthquake several times. During the reign of Sheikh Mohi-ud-Din, the second maintenance was done by Zain-ul-Abideen who was governor at that time. Maharaja Gulab Singh built the stone staircases which leads towards the main shrine [5]. In 1925, under the rule of Maharaja Gulab Singh, the facility of electricity was made possible at Shankracharya Temple. There is a lot of controversy among the various archeologists regarding the date of Shankaracharya temple in recent century. General Cunningham and Lieut. Cole relegated it to the period of Jalauka ( 220 B.C.) but the statement given by both the scholars has been rejected because of the suspicious character of the convention. Another great scholar Fergusson stated, that the main shrine of Shankaracharya was constructed during the rule of Jahangir. He says that "some anonymous Hindus started the work of sanctuary as it presently stands. to pay tribute to Siva, amid the tolerant rule of Jahangir; and that the building was halted at the date engraved at the staircase, A.H. 1069 (A.D. 1659), when Aurangzeb became the ruler of India the whole work of the shrine was barred because he was a staunch and bigoted ruler he want to run the country according to sharia. He never tolerated other religions and destroyed most of temples of hindus in various parts of India when he went to Kashmir in 1665 [6]. He renamed the main shrine as Takt-Souliman, the Throne of Solomon." Presently the Shankaracharya temple is too much famous all over the world [17]. Various tourists of India as well as of foreigners come to here to see the famous view of the main shrine. Now the temple was under the consideration of shrine board.

#### *Khanqah-e-Molla or Shah-e-Hamdan*

The Khanqah-e-Molla or Shah-e-Hamdan is situated on the streams of the river Jhelum in Srinagar city. It is considered as An important holy destination not only in Srinagar, but in whole valley. This Khanqah-e-Molla shrine was originally built in 1395 and later in 1732 it was once again reconstructed. The architecture that draws inspiration from Buddhist, Hindu and Islamic architectural styles [20]. Believed that the Khanqah-e-Molla is an excellent example of wood architecture. Sultan Sikander (1389-1413 AD) constructed Khanqah-e-Molla in memory of their beloved Sufi saint Mir Syed Ali Hamdan, who visited in Kashmir at various occasions for the spread of Islam in Kashmir. In 1480 Khanqah-e-Molla was caught by fire, and Sultan Hassan Shah reconstructed it once again in 1493. Again the shrine got damaged in 1731, Abul Barkat Khan reconstructing it in 1731. The material which is used for the construction of Khanqah –e-molla carried from the destroyed temples, an arcaded balcony and double-arcaded verandahs that run continuously around the building [17]. The pyramidal Parts of the roof have got covered with regular undergrowth vegetation, creating a unique sight of terraced flowerbeds and intricate woodwork.

The shrine of the saint at Khanqah-e-Molla marking the saint's death is carved above the doorway lies in at the corner of the structure [16].

### *Pather Masjid*

"Of the Mughal style as exemplified by structures in Kashmir it isn't important to state much, in light of the fact that the style is basically the same as that at Agra, Delhi, and Lahore. The main contrasts which present themselves are that a nearby dim limestone was for the most part utilized as a part of Kashmir for confront work; and white marble, owing no uncertainty to the troubles of transport, is barely at any point seen" [15]. This stone is a magnificent material for moldings and for cutting, and is fit for accepting a high clean, as is affirmed by the columns in the structure at Shalimar. Of the Mughal mosques in Kashmir, the Patthar Masjid, "The Stone Mosque," purported in contradistinction to the indigenous wooden mosques of the valley, is the biggest surviving illustration. The exterior comprises of nine curves, including the vast angled patio in the inside.

The curved openings are encased in shallow beautifying cusped curves, which in their turn are encased in rectangular casings. The level development of these curves is wonderful. Every one of them have as of late been shut everything down rubble stone brick work. The half-joined "bedpost" sections in the two external points of the pillars of the passage are important. The plinth, which is currently generally underground, [18] is surmounted by a lotus-leaf adapting. The frieze between the anticipating cornice and the roof is brightened with a progression of vast lotus leaves, cut in help, some of which have been punctured, and in this way made to fill the need of ventilation openings. A flight of ventures in every frame of the passageway offers access to the rooftop, which is, as regular in Kashmir, inclining, aside from in the inside, where there was initially a vault which was later destroyed by the Sikhs. The rooftop comprises of twenty-seven vaults, the focal one of which is the biggest. The arches are generally ribbed inside, however there are some which are level or wagon-vaulted. The rooftop is bolstered inside on eighteen exceptionally gigantic square sections having projections on two sides. The lower segment of the segments is worked of stone and the upper of block secured by a thick layer of buff-shaded lime mortar. The nook divider is worked of block stone work, with a layer of lime mortar, decorated by a scope of shallow curved niches [19]. The mosque is said to have been worked in A.D. 1623 by the Empress Nur Jahan. There is a convention that, being once addressed with respect to the cost of its development, she indicated her jeweled shoes and answered, "As much as that." The joke was accounted for to the mullahs, who collectively declared that by this profane suggestion the mosque had turned out to be befouled, and was unfit for religious utilize. Therefore the Patthar Masjid has never been utilized as a position of petition [8].

Several furlongs let down the waterway, between the fourth and the fifth scaffolds, is the Sri Ranbir Ganj, the busiest and most vital exchanging bazaar in Kashmir. Close it are seen the high and enormous vaults of the tomb of the mother of Zain-ul-abidin, transcending far over the gabled tops of the encompassing houses. The most appealing section in the historical backdrop of the Muslim administer in Kashmir is the rule of Zain-ul-abidin (1421-1472). He was a benefactor of expressions of the human experience and ventures, and as tolerant to his Hindu subjects as his dad, Sikandar But-shikan, was extremist [18]. Be that as it may, however he is said to have every so often influenced journeys to Hindu to hallowed places, he doesn't appear to have scrupled in utilizing Hindu stays for his own motivations. The superstructure alone of his mom's tomb was raised by him. The plinth with its fileted torus cornice is totally Hindu; so is the trefoiled passageway it's still undisturbed gigantic pillars. In design it is square, with the edges cut off and supplanted by rectangular projections. The superstructure takes after a similar arrangement, and comprises of a solitary chamber in the center with projections recessed inside at the edges, roofed over by five arches, the biggest normally being in the middle. "It's essential highlights are the coated and formed blue blocks, which are studded at interims in the outside dividers, the crescent block projections, on the drum of the principle vault, and the shaped stringcourses and sunk boards on the drums of the domes". The wooden lintels of the ventilation gaps are strikingly all around saved [9]. Inside, dangling from an iron plate appended to the pinnacle of the focal arch, is an iron chain which has offered ascend to the misguided judgment, regular among the Hindus of

Kashmir, that the structure in its present shape was initially a Panchamukha (five-confronted or five headed) sanctuary, such chains being typically found in Hindu sanctums, joined to the foremost ring. Instantly toward the north of this building is a Hindu fenced in area divider with portal, which contains various tombs, one of which is said to save the remaining parts of the lord himself. This divider, similar to that of the Sankaracharya sanctuary, has been the question of much debate [22]. Cunningham and Cole credited it to a date as right on time as the fourth or fifth century A.D. This hypothesis was challenged by Fergusson, who, on the quality of the likeness of the scaled down curves which adorn this divider to comparative embellishing highlights in Muslim engineering, kept up that it was worked by the Muslims themselves at the time they raised the tomb. In any case, it is plausible that Cunningham and Cole, who really observed it, were closer reality than Fergusson, who judged just from photos. The divider is a genuine Hindu one, as its materials and hugeness abundantly demonstrate, however it is without a doubt later than the fifth century A.D. An additional verification of its Hindu cause is the quantity of cut stones still found round the site, which bear molded reliefs of Hindu divinities. The entire gathering is encased in a huge stone divider with a furrowed adapting. This external divider, and additionally its two doors, one on the riverside and the other opening out and about, in like manner go back to Hindu circumstances. Since the season of Zain-ul-abidin this walled in area has been utilized as a burial ground, and huge numbers of the notabilities of Muslim Kashmir are entombed here, among them the acclaimed Tartar intruder Mirza Haidar Gurgan, the cousin of Babar, who made his first strike into Kashmir from Turkistan and involved it a moment time for the sake of Humayun, amid the last's outcast from Hindustan. The accompanying engraving on his gravestone gives the date of his demise (A.H. 958= A.D. 1551).

#### *Tomb of Pir Haji Muhammad Sahib*

Not as much as a large portion of a mile from the vestiges portrayed above, while in transit to the Jama' Masjid by method for Safa Kadal, is another walled in area with a structure in the inside, which is presently doing obligation as the tomb of Pir Haji Muhammad, a Muslim holy person. In design it is like the tomb of Zain-Ul-Abidin's mom, the main distinction being this has two flights of steps confronting east and west, and the last has special case, which faces west [7]. There is almost certainly that the plinth and the sides of the superstructure, as they are at show, are in their unique position, and have never been messed with. The spaces between the stone pilasters at the corners have been filled in with screen dividers of kanjur brick work, the bigger sides of which are finished remotely with three shut boards. This seems to have been a later expansion. An inquisitive reality about this structure is that the two flights of steps are likewise later augmentations, however without a doubt they have been transplanted from some Hindu site. Confirmation for this guess is outfitted by the way that the cornice of the plinth, a cyma recta, isn't reinforced with the brick work of the stairs, and that cut stones clearly not initially expected for the reason have been utilized as a part of the mean [17]. In the eastern corner of the patio is a littler fenced in area parceled off from the fundamental region; this likewise contains a trefoiled specialty and some fluted sections. There is a little square Muslim block tomb inside the compound divider. The situation of these vestiges proposed to Sir Aurel Stein their "conceivable personality with the sanctuary of Vishnu Ranasvamin which Kalhana says as established by King Ranaditya. This sanctuary probably delighted in significant big name up to a relatively late period."

#### *Jama' Masjid*

The historical backdrop of the Jama' Masjid of Srinagar is an independently checkered one. Its unique origination and erection are credited to Sikandar But-shikan, who reigned in Kashmir from A.D. 1390-91 to 1414-15. He is said to have established its framework in A.D. 1398 and finished it in 1402. His renowned child Zain-ulabidin is accounted for to have extraordinarily endeavored in adding to its stylish attractions [10]. He likewise settled an Islamic school as a limb to the mosque, and invested it with homes to empower it to settle the cost of upkeep. In A.D. 1479 a vast blaze decreased it to fiery debris, and the then ruling sovereign, Sultan Hasan Shah, set about its remaking with more noteworthy magnificence. Shockingly the ruler kicked the bucket before finishing his assignment, which was conveyed to an effective end in A.D. 1503 by Ibrahim Magre, Commander-in-Chief of the Kashmir powers, in the rules of Muhammad Shah and Fateh Shah. In the year 1620, in the rule of Jahangir, an extreme blaze again broke out in Srinagar and wrecked twelve thousand structures, among them the Jama' Masjid. The ruler, who is expressed to have been in Kashmir at the time, instantly coordinated its recreation, which was grasped close by and finished in the space of seventeen years. Malik Haidar of Tsodur, the student of history of Kashmir, was endowed with the execution of the work [11]. The engraving on the southern passage, [17] which was raised about this time, gives the historical backdrop of the mosque up to this date. Notwithstanding rebuilding of the mosque the head presented considerate awards of land, for its upkeep, as well as to give subsistence remittance to the overseers. I'taqad Khan, a commonplace legislative head of Kashmir amid the rule of Shah Jahan, was a gross despot. The ruler on a visit to Kashmir rejected him, and selected Zafar Khan, the child of the Prime Minister, Asaf Khan, as his successor. The last drew up a rundown of the abnormalities rehearsed in Kashmir by his ancestor, and submitted it to the ruler, who in an illustrious farman, or announcement, coordinated remission of all the negligible

exactions which the previous nearby governors had dispensed upon the tenants of the valley. The illustrious farman was engraved on a square of dark marble and set up on the correct mass of the southern portal of the Jama' Masjid, for the advantage of the general population. The report is of unprecedented intrigue, not just in light of the fact that it represents the ways and intends to which some corrupt governors, skilled with more creativity than inner voice, had plan of action in their flurry to store up a fortune, yet additionally as a decent declaration to the head's anxiety for the welfare of his removed Himalayan reliance. In A.D. 1674 the mosque was for the third time crushed by flame. It is expressed that when the sovereign Aurangzeb knew about the mishap, his first enquiry was whether the chinars were sheltered; for he said "the mosque could be remade in a brief span; a full-developed chinar can never be immediately supplanted". He inspired every one of the bricklayers and artisans of the city into his administration, and had the mosque finished inside the brief time of three years [15]. In his reclamation it is obvious, both from the building itself and on the expert of history, that the Mughal entirely clung to the arrangement of the first mosque of Sikandar Butshikan. Aurangzeb appears to have spent an extensive entirety of cash on plating and other transitory frivolity of - the mosque. From the season of Aurangzeb down to 1914 the auxiliary history of the mosque is a record of consistent rot [12]. The erratic repairs by the Afghan governors did not capture its descending advancement to demolish. In the prior piece of the Sikh administration in Kashmir the mosque was shut and its entryways were obstructed. After a time of twenty-one years, it was revived by Ghulam Muhi-ud-racket, the Sikh Governor, who spent about a lakh and a half of rupees on its repair. In Dogra times endeavors were more than once made to place it into repair, yet they don't appear to have prompted any apparent outcome. Since the year 1913, be that as it may, the Muslims of Kashmir, considerably supported by an allow from His Highness' Government, have put for The mosque is a quadrangle and generally square in design, its northern and southern sides being 384' long. Its primary highlights are the four minars, one amidst each side. They are secured by a progression of pyramidal rooftops, which end in an open turret delegated by a high zenith. All these minars, aside from that toward the west, which contains the platform, cover open curved passages which are plain however exceptionally forcing. The southern passageway appears, as now, to have dependably been the one most regularly utilized. This is borne out by the way that the engravings - among them Shah Jahan's farman, which would normally be set and no more frequented spot in the mosque - have been incorporated with the mass of this passage. The top of each minar was bolstered on eight wooden sections, 50' in stature and more than 6' in size, whose cutting edge substitutes still remain on the first square limestone bases. The segments are plain and unornamented. The minars are associated by extensive corridors, the important component of which is the huge swath of 378 wooden segments which bolster the rooftop [17].

#### *Four Minars of Jamia Masjid*

The western minar contrasts from its allies of the other three sides in having marginally bigger measurements and two stairs, one in every pillar of the curve, offering access to the rooftop and each surmounted by a little block arch. The gachh (gypsum) mortar is inartistic and of late date. The compound is cut up by two expansive ways, arranged after the way of a formal Mughal cultivate [13]. At the purpose of their crossing point has been constructed a little and inconsequential barahdari. Some time ago a little channel which entered through the eastern passage used to encourage the expansive, however now frail, tank in the compound. The waterway fell into neglect when the Srinagar waterworks framework was organized. Its place is presently taken by a common P.W.D. water-supply. The dilute from the tank streams a little fancy stone chute, and going out of the channel leaves the mosque by an underground entry in the west divider. After a wandering course of a fourth of a mile the quite little rill, now supplanted by the standard drains, exhausted itself into the Mar trench. The streamlet was in presence as of late as thirty years back, and bore the name of Lachhma-kul. It was initially brought from the Sindh by King Zain-Ul-Abidin, and its first name was Zaina-Ganga. The most enchanting component of the compound, aside from the independently forcing part of the arcaded and Hasan Shah's rules. In any case, there is by all accounts little uncertainty that a few, if not every one of them, are of later development [16].

#### *Hari Parbat Fort*

The slope of Hari Parbat, delegated by the Pathan fortress which is noticeable from all aspects of the city, has from time immemorial been a position of awesome holiness in Kashmir. The name is what might as well be called the Sanskrit sarika-parvata, "the slope of Sarika" (har = Indian maina). Legend, confirmed by present day science, advises us that the valley was, in ancient circumstances, a tremendous lake, which more likely than not been a standout amongst the most excellent on the planet. In this lake abided the water-evil spirit Jalodbhava [14]. The Sarikamahatmya lets us know, by chance, the tale of the thrashing and obliteration of this evil presence: how the creature fashioned destruction among the mountains of the neighboring locale, yet being immune in his own particular component, and declining to battle off guard ashore, proceeded with his life of theft in impudent security for quite a while; how the divine beings smoldered and raged in feeble fierceness, lastly made plans to lay the issue before the Almighty Mother Sati, the controller of the titanic powers of nature; how she accepted the type of a

Sarika winged animal (maina) and taking a stone in her mouth dropped it at the spot where she knew the devil was lying, calmed into false security; lastly how the rock swelled into tremendous extents and pulverized the devil by its weight [23]. The rock right up 'til the present time gets by under the name of Hari Parbat, and a gloom in the ground outside the Sangin Darwaza of the fortification divider is called attention to as the spot wherefrom the gasping breath of the evil spirit constrained out, as he was battling under the devastating weight over him. The legend includes that the divine beings in appreciative memory of their deliverance took up their residence, which represents the way that each individual stone, huge and little, on this slope is revered by the conventional Brahmans as the delegate of one of the thirty-three crores of divine beings which involve the Hindu pantheon.

As per custom, which is as yet living, the development of the Hari Parbat, or, as Akbar named it, Nagar-Nagar, defense was begun as a help work, to mitigate the trouble of the general population amid a starvation. The student of history Suka states that the head, on becoming aware of the hardship caused upon the residents by the troops, who for need of convenience had been quartered upon them, had a cantonment based on the slants of the Hari Parbat slope, which from that time turned into a flourishing settlement. Bernier, who saw it seventy five percent of a century later, talks about it as "a segregated slope, with attractive houses on its inclination, each having a garden" [18].

#### *Akhun Mulla Shah's Mosque*

The little mosque arranged a little far up the slope underneath the place of worship of Makhdum Sahib was worked by the crown ruler Dara Shikoh, child of Shah Jahan, for his mentor Akhun Mulla Shah. It is worked of an excellent dim limestone [18]. The stone lotus finial over the lectern is the main case of its kind getting by in Kashmir. The main outside designs are the rectangular boards encasing cusped curves. "Its arrangement is solitary, the outline of the supplication chamber being rehashed on the east side of the patio and shaping the portal. On the north and the south sides of the yard are arcades, regarded similarly as the wings of the petition chamber. Generally the arcades round the quadrangle before a mosque are dealt with uniquely in contrast to any piece of the petition load. The fairly confined extents of the yard for this situation might be because of the slant of the slope on which it stands, and the trouble which would have been knowledgeable about influencing the supplication to chamber more extensive. "On a lower level are the remnants of the curved lobbies wherein travelers used to hold up. Somewhat further off is the hammam, which is presently shut everything down. On the lintel of its entryway is the accompanying engraving [17]:

*Tarikh-I hammam-o masjid-I Sultan Dara Shikoh*

*Hammam-I tu o masjidat ai dida baz*

*Garm ast yake jama'at pardaz*

*Tarikh-I bina-I har du ra goyad Shah Yak ja-wazu amad-o yak ja-I namaz.*

#### *Mosque and Tomb of Madin Sahib*

Among the pre-Mughal Muslim structures of Kashmir, a standout amongst the most conspicuous is the mosque of Madin Sahib at Zadibal. It is additionally intriguing as it shows to flawlessness the manner by which the early Muslims utilized the materials of the Hindu sanctuaries. The gathering of structures at Vitsarnag and various others strewn about the city have a place with this arrangement. The base is square and is constructed altogether of materials having a place with a plinth of a medieval sanctuary. Indeed, even the plan of courses is indistinguishable with that of the normal sanctuary base [3]. The superstructure comprises of four dividers, enhanced remotely with trefoiled block specialties. The upper thwart is pointed, yet on account of the bases, and are surmounted by capitals which are absolutely Hindu in style. The spandrels of the curves of the specialties are designed with lovely tracery work. Their entablature is particularly Hindu. The cornice over the dividers is made out of about six courses of wood, the most unmistakable component of which is the twofold arrangement of dentils and metopes, the last bearing fragile open-work cutting. Over these are the overhang, pyramidal earth and birch-bark rooftop congested with a wilderness of white and blue irises. On the peak of the pyramid was the tower, the main remainders of which that exist are a solitary long upright shaft and a couple of bits of timber. The passage to the mosque is, obviously, through the east divider. The wooden entryway is extravagantly cut, and is flanked by two fluted stone sections initially having a place with the abutting Hindu remnants. The inside is plain. The roof of khatamband (thin bits of wood worked into geometrical examples) is bolstered on four multi-sided wooden sections. Toward the north of the mosque is the tomb of the holy person. In old circumstances it more likely than not exhibited a splendid scene, as its whole divider surface was improved with coated tiles, a large portion of which have sadly been expelled and sold out of Kashmir. A couple of sections are saved in the Pratap Singh Museum, Srinagar [5]. At the point when Nicholls of the Archeological Survey of India went by Kashmir in 1905, he discovered significant parts of the tile beautification in great safeguarding. The left spandrel of the passageway curve was decorated with an extremely first rate portrayal of a mammoth with the body of a panther, changing at the neck into the storage compartment of an individual, shooting obviously with a bow and bolt at its own tail, while a fox is discreetly looking on among

blossoms and "cloud-shapes". The "cloud-frames" are basic in Chinese and Persian workmanship. The important monster in the photo is around 4 feet long, and strikes a significant heraldic state of mind. The human chest, shoulders, and head are lamentably absent. The last parts in a sort of mythical beast's head. Concerning the hues, the foundation is blue, the storage compartment of the man is red, the panther's body is yellow with light green spots, the mythical serpent's head and the fox are rosy dark colored, the blooms are of different hues. Other than the spandrels there is more tile-work in the building. The pillars of the passage are fixed with squares, huge numbers of which have dropped out and been returned in the wrong place. None of these is of any exceptional enthusiasm, with the exception of that they demonstrate that tile-work was utilized on workmanship structures in Kashmir before Mughal days. There is, in any case, a fascinating limited outskirt over the dado on the east veneer speaking to a streaming botanical example intertwined with the heads of jackasses and lions. Both the tomb and the mosque were worked in memory of a similar individual, and the engraving on the lintel of the passage of the mosque records the date of its erection as A.H. 888 (A.D. 1483) in the rule of Zain-ul-abidin. The tomb may have been manufactured a couple of years after the fact, however it isn't unthinkable that it was worked in the meantime as the mosque, for among Muslims the act of building tombs amid the lifetime of their future inhabitants isn't phenomenal. Around these two structures, and in transit amongst them and the Sangin Darwaza of the fortification, there are various Hindu stays, all of which have intolerably endured on account of the maverick. A considerable lot of them have been changed over into mosques, however even these last have now fallen into desuetude.

### *Pari Mahal*

The striking gathering of angled patios roosted higher up on the mountain slant toward the west of Chashma-I-Shahi is Pari Mahal, "the pixies' homestead," destroyed garden royal residence, the development of which is credited by tradition to the badly featured sovereign Dara Shikoh, who was decapitated in 1659 by request of his sibling Aurangzeb. Regardless of its frail condition, it is anything but difficult to decide its central highlights; for the garden has, most likely inferable from its trouble of access, got away from the rebuilding to which the other Mughal cultivates in Kashmir have been subjected. Pari Mahal varies from other Kashmir plants in that it doesn't have any falls or water chutes, however it appears to be likely that there were wellsprings in the tanks. Water was primarily directed by underground earthen funnels, however a couple of hints of vast water-courses have additionally been found. The garden comprises of six patios, with an aggregate length of around 400'.



The width of the patios shifts from 179' to 205'. In the highest patio are the remnants of two structures, a Barahdari confronting the lake, and a water store worked against the mountainside. The repository was bolstered from above by a spring, which has since gone dry, and of which the main surviving remains are the fragmentary stone channel and the holding divider against the slope side. It is a basic chamber, worked of rubble stones in lime, with a veneer of two little curves. Inside it gauges 11' 3" by 5', and has a break in every one of its dividers. Water coursed through a curved deplete penetrated in the front divider which is presently mostly obstructed. At each side of the patio divider is a flight of steps prompting the lower porch, estimating 22' 3" by 4' 3". Amidst the second porch precisely before the Barahdari is a huge tank with block sides estimating 39' 6" by 26' 6". The veneer of the holding divider is ornamented with a progression of twenty-one curves, including two of the side-stairs. The curves are worked in diving request of range from the inside. Every one of them is surmounted by a specialty, the stature of which increments in extent to diminish in the tallness of the curve. The focal curve is secured with a layer of fine painted mortar, which appears to have dependably filled in as a most loved board for jotting sees in pen and pencil. Different individuals have recorded on this the date of their visit to the garden. Among them was the pitiless Azad Khan, a Pathan Governor.

His amanuensis, Malik Sabir Munshi, has engraved the accompanying sentence in dark ink:

*"Batarikhi bist-o nuhum mahi Rabi-us-sani s. 1199. Itifaq bahamrahi sawari kasir-ul-iqtidar Sardar Azad khan nazim-I soba-I Kashmir mutabiq sair-o shihr warid-I in makan farhat asar gardidah" Faqir haqir Malik Sabir Munshi [17].*

This porch appears to have been screened off from the lower court by a parapet divider, which is as yet surviving in parts. The third patio is, structurally, the most intriguing segment of the garden. The passage, which is of the



standard Mughal write, angled in front and behind with a focal domed chamber, is amidst the east divider, and is secured with a layer of fine painted mortar. On either side of it are a progression of open rooms: the one to its north appears to have been the hammam. Sections of the water-pipe are still to be seen anticipating from an edge of its domed roof. Its inside is the most very adorned of the considerable number of rooms in Pari Mahal. On the south side of the passageway are two different chambers, however it is hard to state to what utilize they were put. The western portion of the holding divider has as of late fallen; certainly it likewise contained chambers like those on the opposite side. In the focal opening of the arcade is noticeable the initially shrouded earthen pipe which passed on water from the porch above. From it the water coursed through an open channel and an underground pipe, which ran one next to the other, and entered the Barahdari at the center of the expansive end of the patio. Without a doubt the divert shaped a tank in the focal point of the foremost load and afterward discharged itself into the pipe which ran underground, of which follows are as yet unmistakable on the floor of the Barahdari [22].

#### *Water reservoir inside the Pari Mahal*

It is plausible that these three porches were saved exclusively for the ruler's private utilize. The fourth porch has nothing striking in it aside from the vestiges of the tank - maybe it was a tank inside a Barahdari - whose plinth extends a long ways past the line of the divider. About the center of its north divider is the earthen pipe which directed water to the porch underneath. In the fifth patio an inquisitive component of the plinth of the barahdari, or the tank, of the upper porch is the various square openings with which the upper portion of its surface is punctured. They were likely planned to harbor runs of pigeons. The holding divider is arcaded. The arcade is a twofold, the upper column of curves confronted a hall which kept running on the two sides of the plinth of the Barahdari. The 6<sup>th</sup> and the last porch have a rectangular tank in the center and octagonal bastions at the closures. The lower end isn't upheld by any holding divider. The demolished structure a couple of yards beneath appears to have been proposed for a sort of a watch house [18].

## CONCLUSIONS

The city of Srinagar is a hub of different monuments that is true reflection of art and architecture. These monuments have been built by different rulers over the period of time in order to preserve the art and culture of the valley. However, currently they are not in their original form and most of them have been damaged to greater extent. Concerned authorities have taken measures to renew most of the monuments, but were not preserved as they should have been. Hence, there is an urgent need for the conservation and preservation of these monuments.

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