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## **Historical Significance of Shrine Visitations in the City of Delhi: Analysis of visitations in the medieval period**

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### **Abstract**

*Shrine visitation has a long history, and shrines in the city of Delhi have been a major source of spiritual piety since the medieval times. Common people and the nobility alike, used to visit these Sufi arenas and pray for the intercession of the saint who lies buried in the premises of these Sufi quarters. These shrines have been visited by Sultans and Mughal emperors and in more recent times by national leaders, political figures and other dignitaries. This article explores the historical significance of shrine visitations in the city of Delhi. Visitation in the major and some minor dargahs have been analysed to provide a comprehensive view of the historicity of visitations to shrines in the city.*

**Key Words: Delhi, Sufi, Shrines, Dargah, Saint.**

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The Sufi shrines of Delhi have been an important part of the cultural and religious landscape of the city. These shrines have been visited by the men in power as well as by common citizens. Today, as in the past, dignitaries from the world of politics, cinema, and business visit these shrines, particularly the shrine of Shaikh Nizam ad-din Auliya which is the most popular shrine in the city. Other important shrines include the shrine of Khwaja Qutub ad-din Bakhtiyar Kaki in Mehrauli and the shrine of Shaikh Nasir ad-din Chiragh i-Dehli. Some lesser-known shrines have also had a history of visitation which includes the shrine of Suhrawardi saint Shah Turkman Bayabani.

The shrines of Delhi have been popular since their establishment. Evidence for this is available in literary texts written in medieval times. The fact that kings and nobles with their entourage visited these sacred places provides evidence of a saint cult in the city of Delhi which has existed throughout history from the days of the Delhi Sultanate. Also, the fact that some Sultans gave liberal grants to these shrines and to their caretakers is an important marker of the place these shrines held in the political arena. As far as the common people are concerned, they have shown eternal reverence to these shrines. During the partition of India, there were a few incidents of rioters desecrating one or two shrines but by and large the shrines of Delhi have been respected by the people of the city as well as people from other parts of the country.

The dargah of Khwaja Qutub, for example, is an extremely important shrine as far as its historical relevance is concerned. The shrine is situated in Mehrauli, on a land which was purchased by the saint as his resting place. His tomb is visited by thousands of people every day. An anecdote from the *Siyar al-Auliya* of Amir Khwurd describes the manner in which the 'current residence' of the saint was purchased:

“It was the day of Id-ul-fitr. Shaikh Qutub ad-din returned from the *idgah* and reached at the place where there is his pious *maqbara*. The land there was barren. There was no grave or dome there. The Shaikh reached there and stopped and was lost in contemplation. His dear ones who accompanied him, submitted, ‘It is the day of Id today and the people at large were waiting that the Makhdoom should return back to the house and eat food. Why is he delaying there?’ The Shaikh said, ‘I am getting the odour of the men of heart from the earth.’ He summoned the owner of that land and then paying money from his personal riches, purchased that place and settled it to be the place of his burial.”<sup>1</sup>

The *Siyar al-Auliya* also describes the religious and spiritual significance of the resting place of the saint:

“Today his blessed *rauza* is the *qiblah* of all the countries. The soil of his pious *mazar* is a great elixir...The soil of his threshold is the collegium of men of visions. It is a great elixir for curing hearts. The particle of the soil of your *mazar* is a world to the lover and rather is the greatest secret in the world...Muslims, Hindus, Christians, and Zoroastrians make the crown of their heads, kiss this pure soil like camphor and sandal and touch with head and eyes.”<sup>2</sup>

The *Siyar al-Auliya* also provides a detailed description of the Nizam ad-din dargah and the Chiragh Dehli dargah. The following passages from the text provide a vivid description of the historical significance of the dargah in the past:

- Chiragh i-Dehli dargah: “There was a place in his house which was held dear by him for years together. He was buried there. The odour of paradise emanates from his blessed *rauza* and his *mazar* became an asylum and a niche for the fulfilment of needs of the people at large.”<sup>3</sup>
- Nizam ad-din dargah: “The place where there is the blessed *rauza* of the *Sultan al-Mashaikh* was a desert, *sehra*, meaning a plain or levelled ground. After his death, Sultan Muhammad bin Tughlaq built a dome upon his blessed *rauza* and exalted Allah got built the sky-high dome, the parallel of the beauty of which is not found in the world, as per the dictates of the invisible domain amidst lofted unparalleled buildings.”<sup>4</sup>

It is, therefore, important to highlight the historical significance of these shrines in terms of their relevance in the past. Political chroniclers in the past have provided detailed accounts of the visit of kings to the shrines of Delhi. This definitely played a role in popularizing the saint cult in Delhi. There are numerous accounts of Sultans visiting the shrines of saints in Delhi. The cult of saints was gradually developing in the 13<sup>th</sup>-14<sup>th</sup> centuries, and this is reflected in the extensive archaeological record that demonstrates a growth in monumental tomb architecture.<sup>5</sup> Literary sources also refer to

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<sup>1</sup> Khwurd, Amir, *Siyar al-Auliya*, translated by Ishrat Hussain Ansari and Hamid Afaq Qureshi, Idarah i-Adabiyat i-Dilli, Delhi, 2013, pp. 31-32

<sup>2</sup> Op cit, p. 112

<sup>3</sup> Khwurd, Amir, 2013, Op cit, p. 183

<sup>4</sup> Ibid, p. 183

<sup>5</sup> Auer, Blain H., *Symbols of Authority in Medieval Islam: History, Religion, and Muslim Legitimacy in the Delhi Sultanate*, Viva Books Pvt. Ltd, New Delhi, 2013, pp. 96-97

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visitation to these sacred sites undertaken both by the commoners as well as the aristocrats, including the king himself.

The Sultans of Delhi were great patrons of monumental tombs and built mausoleums or got structures erected over the grave of dead saints as a mark of respect and also a means of political posturing. This, in many ways, was the main factor which gave impetus to pilgrimage in India as a whole and Delhi in particular, it being the capital of the Delhi Sultanate. Ibn i-Batutah who visited India during the reign of Sultan Muhammad bin Tughlaq described the grandeur and popularity of the shrines of Delhi. He wrote at length about the tomb of Khwaja Qutub ad-din Bakhtiyar Kaki at Mehrauli. He states that the miracles of this saint were very popular and after his death his shrine came to associated with his miracles. Ibn i-Batutah also gave a brief description of some of the other pious men buried in the same dargah complex.<sup>6</sup>

It is interesting to note that the most popular shrine in Delhi today i.e. the shrine of Shaikh Nizam ad-din Auliya was not so popular when Ibn i-Batutah visited India in 1333 AD. The traveller states that he did not find it popular. It seems that the shrine gained prominence when the other dargahs had lost their importance as a result of the transfer of capital from Delhi to Deogir under the rule of Sultan Muhammad bin Tughlaq. The dargahs of Khwaja Qutub and Shaikh Nizam ad-din Auliya were looked after by their devotees at this time.<sup>7</sup> Abul Fazl in the *Ain i-Akbari* has mentioned that the cemeteries of the city of Delhi were always populous.<sup>8</sup>

From the collection of utterances of Syed Muhammad Gezu Deraz, it is evident that apart from these two shrines in the 14<sup>th</sup> century, all other shrines in the city were abandoned. According to the saint—"In Delhi there were many places of pilgrimage but all of them lost their importance after Sultan Muhammad had ordered people to move to Daulatabad. All of them, with the exception of the dargahs of Shaikh ul-Islam Qutub ad-din, his holiness, Shaikh ul-Islam Nizam ad-din, and a few others, located behind the *idgah*, were deserted."<sup>9</sup>

The most intense phase of construction of tombs in Delhi happened during the reign of the Tughlaq sultans. Anthony Welch and Howard Crane argue that 'while earlier Muizzi and Khalji architecture of the late 12<sup>th</sup> through early 14<sup>th</sup> centuries can be discussed only in terms of a small number of buildings, the extant corpus of Tughlaq architecture is very large.' The Tughlaq dynasty was situated at the cusp of a new phase in the evolution and growth of the major Sufi orders of India. Indeed, it played a significant role in bringing about their transformation from the practice of individual *shaikhs* and followers to the veneration of the friends of God following their death.<sup>10</sup>

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<sup>6</sup> Ibn i-Batutah, *Travels of Ibn i-Batutah*, translated in Hindi from original Persian by S.A.A. Rizvi, *Tughlaq Kaleen Bharat*, Hindi Department, Aligarh Muslim University, Aligarh, 1956, p. 177. Ibn i-Batutah mentions the names of Shaikh Nur ad-din Kurlani and Shaikh Ala ad-din Kirmani who are buried in the same dargah complex in Mehrauli.

<sup>7</sup> cf Troll, Christian (ed.), *Muslim Shrines in India: Their Character, History and Significance*, Oxford University Press, New Delhi, 1989, p. 18

<sup>8</sup> Fazl, Abul, *Ain i-Akbari*, vol. II, translated from the original Persian by Col. H.S. Jarrett, Munshiram Manoharlal Publishers Pvt. Ltd, New Delhi, 1978, p. 284

<sup>9</sup> Fazl, Abul, *Ain i-Akbari*, vol. II, 1978, Op cit, p. 19

<sup>10</sup> Ibn i-Batutah, 1956, Op cit, pp. 96-97

The laborious work of getting the structures of the *khanqah-dargah* complexes repaired was undertaken as a state-funded project by Sultan Firoz during his reign. Chronicler Shams Siraj Afif in his text the *Tarikh i-Firoz Shahi* has mentioned the work undertaken by the Sultan for enhancing the prosperity of the shrines of Delhi. Afif states that the Sultan got 120 *khanqahs* repaired and reconstructed in the city of Delhi with an aim to house as many travellers and pilgrims as possible within the precincts of these *khanqahs*.<sup>11</sup>

The Lodi Sultans of Delhi are also supposed to have visited the shrines of the Sufi saint in the city. Sultan Bahlul Lodi visited the shrine of Khwaja Qutub and as mentioned in the *Waqiat e-Mushtaqi*, “As he reached the fortification of Delhi and laid siege to it, Sultan Bahlul stood bare-headed and prayed at the holy tomb of Hazrat Qutub ad-din Bakhtiyar Kaki throughout the night.”<sup>12</sup> Mughal Emperors showed special reverence to the saints of Delhi. Many of the emperors visited the shrines of the saints in the city. Emperor Babur in his memoir *Babur Nama* has described his visit to shrine of Shaikh Nizam ad-din Auliya and that of Khwaja Qutub ad-din Bakhtiyar Kaki in two passages from the text given below:

“On Tuesday, 12 Rajab, after we had halted on two nights and had circumambulated the tomb of Shaikh Nizam ad-din Auliya, we dismounted on a bank of the Yamuna opposite Delhi. That night we made an excursion into the fort of Delhi and spent the night there.

On Wednesday, I circumambulated the tomb of Khwaja Qutub ad-din and visited the tombs and residences of Sultan Ghiyas ad-din Balban and Sultan Ala ad-din Khalji and his minaret, the Qutub Minar, and his tanks called Hauz Shamsi and Hauz Khas—and the tombs and gardens of Sultan Bahlul Lodi and Sultan Sikandar Lodi.”<sup>13</sup>

The *Tabaqat i-Baburi* also mentions the visit made by Emperor Babur to the tombs of saints in Delhi. The author mentions that “He made a circuit of the luminous mausoleum of Shaikh Nizam ad-din Auliya, may his grave be hallowed! And then encamped on the bank of the river Yamuna.”<sup>14</sup> The text also mentions that the Emperor visited the mausoleum of “His Holiness the great guide on the road of Sufic perfection, Khwaja Qutub ad-din, may his grave be hallowed!”<sup>15</sup> The Emperor is supposed to have spent one night at a place near the grave of Khwaja Qutub.

Emperor Akbar visited the shrines of Delhi and evidence of this comes from the *Akbar Nama* in which Abul Fazl states that ‘.....after having made over the presents he set out on his return, and proceeded to visit the shrines of Delhi. He spent some days in that pleasant spot, in visiting the shrines and in the administration of justice, and gladdened the hearts of friends and strangers.’<sup>16</sup>

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<sup>11</sup> Shams Siraj Afif, *Tarikh i-Firoz Shahi*, translated in Hindi from original Persian by S.A.A. Rizvi, *Tughlaq Kaleen Bharat*, Hindi Department, Aligarh Muslim University, Aligarh, 1956, p. 134

<sup>12</sup> Mushtaqi, Shaikh Rizqullah, *Waqiat e-Mushtaqi*, translated by Iqtidar Husain Siddiqui, Northern Book Centre, New Delhi, 1993, p. 11

<sup>13</sup> Babur, *Babur Nama*, translate from Turkish by Annette Susannah Beveridge, Penguin Books India, 2006, p. 263

<sup>14</sup> Khwafi, Shaikh Zain, *Tabaqat i-Baburi*, translated by S. Hasan Askari, Idarah i-Adabiyat i-Dilli, New Delhi, 1982, p. 92

<sup>15</sup> Khwafi, Shaikh Zain, 1982, Op cit, p. 92

<sup>16</sup> Fazl, Abul, *Akbar Nama*, vol. II, translated by H. Beveridge, Asiatic Society of Bengal, Rare Books, Delhi, 1972, p. 511

Emperor Jahangir is also supposed to have visited the shrines of Delhi. The *Maasir i-Jahangiri* of Khwaja Kamgar Husaini states that ‘on the 13<sup>th</sup> Zil Hij Jahangir reached Delhi and visited the graves of Humayun and the saints of Delhi and distributed alms.’<sup>17</sup> The most controversial ruler of India in medieval times, Emperor Aurangzeb, is also said to have visited the shrines of two prominent saints of Delhi in 1671 AD. Saqi Mustaid Khan in the *Maasir i-Alamgiri* states that ‘on Thursday, the 2<sup>nd</sup> November/10<sup>th</sup> Rajab, he started from Agra, hunting on the way. He reached Khizarabad on Thursday the 23<sup>rd</sup>/1<sup>st</sup> Shaban. On Sunday, the 26<sup>th</sup>/4<sup>th</sup> Shaban, after visiting the tombs of Khwaja Qutub ad-din and Shaikh Nasir ad-din, the Lamp of Delhi and presenting 1500 rupees to the residents of the two places, he arrived at the palace.’<sup>18</sup>

The 18<sup>th</sup> century account of Dargah Quli Khan, the *Muraqqa e-Dehli*, provides a detailed account of the historical significance of the shrines of Delhi. The book that provides an account of the capital of Delhi under Emperor Muhammad Shah just before it was sacked by Nadir Shah is an important source to reconstruct the history of some of the important shrines of the city. As far as the shrine at Mehrauli is concerned, the author states that ‘It is the place of circumambulation for the pilgrims of Hindustan, the destination of return and the object of the desirous one. The blessed environment of this dargah denotes the unlimited mercies of God. An extraneous illumination can be perceived at dawn in the surroundings of this grave which impacts a feeling of joy and wonder to the pilgrims. After performing the obligatory prayers the people start circumambulating and, thereafter, make their homeward journey. Pilgrimage is performed here every day but on Thursday this place is extraordinarily crowded.’<sup>19</sup> Around the pious *mazar* a large number of pious and holy men are resting. The fragrance of the ecstasy continues to reach the believers and the taste of divine love can be felt by the men of piety.<sup>20</sup> The grave of Hazrat Qazi Hamid ad-din Nagauri is in the neighbourhood of this blessed *mazar*. Bahadur Shah (Emperor Bahadur Shah I) by the force of his good fortune is resting by the side of this place of compassion and abundance.’<sup>21</sup>

The author also describes the festivities at the dargah during the *Urs*—‘the *Urs* is held on the 16<sup>th</sup> of the month of *Rabi ul-Awwal*. A large number of people perform pilgrimage and then enjoy themselves in the surroundings for two days. The *qawwals*, sometimes sitting or standing, recite continuously around the blessed grave.’<sup>22</sup> The author describes the dargah of Hazrat Nizam ad-din Auliya as a place which was visited by all and sundry from the kings to the plebeians—‘What a wonderful mausoleum it is that even the sultans supplicate by its side and the *khaqans* (kings) bow before the exalted threshold and have their desires fulfilled. Its walls and gates are illuminated with divine light and in the pious dust of its vicinity sprouts the running spring of felicity. The threshold strikes horror amongst the proud men and compels the rebellious to prostrate before it. The grandeur

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<sup>17</sup> Husaini, Khwaja Kamgar, *Maasir i-Jahangiri*, edited by Azra Alvi, Centre of Advanced Study, Department of History, Aligarh Muslim University, Asia Publishing House Pvt. Ltd, Bombay, 1978, p. 44

<sup>18</sup> Khan, Saqi Mustaid, *Maasir i-Alamgiri*, Translated into English and annotated by Jadunath Sarkar, Royal Asiatic Society of Bengal, 1986 (second edition), Oriental Books Reprint Corporation, New Delhi, p. 69

<sup>19</sup> Dargah Quli Khan, *Muraqqa e-Dehli*, English translation by Chander Shekhar and Shama Mitra Chenoy, Deputy Publications, Delhi, 1989, p. 6

<sup>20</sup> Op cit, p. 7

<sup>21</sup> Ibid, p. 8

<sup>22</sup> Ibid, p. 9

and splendour of the abode in the manner of the paradisiacal design can only be felt, for one is rendered speechless at the sight, and the pen is incapable of describing it.”<sup>23</sup> The author also describes the urban conglomeration which had come up gradually around the dargah and which now looks more like a city within a city—“The people employed in the service of the mausoleum have made dwellings for themselves around it and it has now become a populace place. Their livelihood depends on the offerings sent through their representatives. Blessed are the people who live in the surroundings of this pious region and continuously obtain the felicity of performing pilgrimage.”<sup>24</sup>

The description of the dargah of Nasir ad-din Chiragh i-Dehli given in the *Muraqqa e-Dehli* is also thought provoking. The dargah was built by Sultan Firoz Shah Tughlaq in 1373 AD, almost 20 years after the saint’s death in 1356 AD.<sup>25</sup> The manner in which the author describes the pilgrimage to the shrine shows the significance of this shrine in the past—“Pleasantness in the vicinity of the mausoleum is akin to that in the *Rauza e-Rizwan*, and the atmosphere around his resting place is like an avenue of paradise. His miracles help fulfil the desires of the needy and his concern for the poor makes them happy. Verily, he is not only the Chiragh i-Dehli but the lamp and the eye of Hindustan. To obtain the felicity of *ziyarat* large crowds gather in this *mazar*, particularly on the last Sunday of the month in which the Hindu festival of Diwali is celebrated. The visitors raise pavilions and tents near the springs of the environs and bathe there. Most of the people with chronic problems get perfect cure. Both Hindus and Muslims perform the same rituals of pilgrimage. Caravans of pilgrims arrive from dawn till sunset and setting up their tents in the shadow of the walls they amuse themselves. The place is a spectacle of musical assemblies of good cheer and from every corner sounds of *moor chang* and *pakhawaj* emanate. His *Urs* is performed with full regulations.”<sup>26</sup>

The author also describes three of the ‘lesser-known’ dargahs of the city—the dargah of Shah Turkman Bayabani (d. 1340 AD), the dargah of Hazrat Baqi Billah (d. 1603 AD), and the dargah of Hazrat Shah Hasan Rasul Numa (d. 1696 AD). As far as the first is concerned, the author states “His mausoleum is a place of integrity and is always crowded. When the zephyr surrounds the atmosphere the smell of truth comes to mind. All the residents have faith in him and in times of stress and need they go to his mausoleum to seek help and guidance and their wishes are fulfilled.”<sup>27</sup> The building of this shrine was commissioned in 1240 AD by Sultan Muiz ad-din Behram Shah. It is believed that Razia Sultan was a devotee of Shah Turkman and she is said to have expressed a desire during her lifetime to be buried near the resting place of the saint.<sup>28</sup>

According to Dargah Quli Khan, those who visit the dargah of Hazrat Baqi Billah (near Sadar Bazaar) receive divine assistance here. “Ecstasy emanating from its doors and walls welcomes everyone. This felicitous land is a place of admonition. The cool courtyard of this place of perfections also provides respite from the hot summer months of Dehli. One of the marvels is that the residents of this city desire a place of permanent abode in this neighbourhood so that their souls may be saved from the fires of hell. May God keep the sacrosanctity of this grave alive.”<sup>29</sup>

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<sup>23</sup> Ibid, p. 9

<sup>24</sup> Op cit, p. 10

<sup>25</sup> Ibid, p. 11

<sup>26</sup> Ibid, p. 11

<sup>27</sup> Op cit, p. 12

<sup>28</sup> cf Hifaz ur Rehman, Mohammad, *Auliya e-Delhi ki Dargahein: Assi Khwajaon ki Chaukhat*, Farid Book Depot, New Delhi, 2010, p. 61

<sup>29</sup> Dargah Quli Khan, 1989, Op cit, p. 13

The dargah of Hazrat Shah Hasan Rasul Numa (at Panchkuiyan Road near Connaught Place) is described as the “Embodiment of the virtues of this world and akin to a small heaven on earth. If you perform pilgrimage here with sincerity of intention you may get a glimpse of the Prophet and your desires will be fulfilled with the help of his pious soul. The saint is supposed to have settled in Delhi during the reign of Emperor Aurangzeb. He was a very prominent saint of his time in the city of Delhi and according to popular legend he had the power of imprinting the vision of Prophet Muhammad in the dreams of those who wished to see the Prophet.<sup>30</sup> Even after his demise, it is believed that whoever went to his shrine and prayed to get a vision of Prophet Muhammad, his/her wishes were granted by the saint.<sup>31</sup> His *Urs* is celebrated with great rejoicings on the 21<sup>st</sup> of the month of Shaban.”<sup>32</sup>

According to a 19<sup>th</sup> century text, the *Sair ul-Manazil*, some of the popular dargahs in the area in and around Shahjahanabad were the dargah of Shaikh Kalimullah Jehanabadi, dargah of Mirza Mazhar Jane Jahan, dargah of Hazrat Hasan Rasul Numa, and dargah of Shah Turkman Bayabani. Most of these shrines were located outside the city in the suburbs.<sup>33</sup> Mirza Sangin Beg, the author of the text, opines that these dargahs played an important role in the spiritual and religious life of the people of Shahjahanabad. People from all walks of life visited these shrines and they were centres of intense cultural activity. *Urs* and other festivities were also organized in these shrines with great fervour. The text also mentions the dargah of Hare Bhare Shah and Sufi Sarmad which were situated within the walls of the city of Shahjahanabad. According to the author, these shrines also had a major role to play in the socio-cultural life of the city. Some of the other prominent Sufis who lived in Shahjahanabad and who were buried there after their death included Sayyid Bhure Shah Sahib, Hazrat Miran Shah Nanu, Sayyid Sabir Ali (Sabir Baksh).<sup>34</sup> The author also provides a list of some of the other important tombs within the walls of Shahjahanabad—dargah of Shah Sadr Jahan Auliya, dargah of Shah Abdul Latif, dargah of Shah Abadani, and the dargah of Shah Abdul Aziz.<sup>35</sup>

Providing a vivid description of the dargah of one of the most prominent Chishti saint of Shahjahanabad, Shaikh Kalimullah Jehanabadi, the author of *Sair ul-Manazil* states that this dargah played an important role in building the intellectual life of the city.<sup>36</sup> The author also provides a vivid description of the shrine of Sabir Baksh, a Chishti Sufi, who came to India in the wake of Muhammad Ghorī’s invasion. His tomb is situated near the Turkman Darwaza. His *Urs* is celebrated on 23<sup>rd</sup> of the month of Rajab.<sup>37</sup> From a reading of the *Sair ul-Manazil*, it becomes clear that the shrines within the walled city of Shahjahanabad played an important role in the development of a Sufi tradition which was to be found in the other medieval clusters of Delhi as well.

Even in the 20<sup>th</sup> century many noted dignitaries continued to visit the shrines of the Sufis. Mahatma Gandhi is supposed to have visited the shrine of Qutub Saheb at Mehrauli three days

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<sup>30</sup> cf Hifaz ur Rehman, 2010, Op cit, p. 1

<sup>31</sup> Ibid, p. 1

<sup>32</sup> Dargah Quli Khan, 1989, Ibid, p. 14

<sup>33</sup> cf Husain, S.M. Azizuddin and Farooqi, Umaima, ‘Sair ul-Manazil: A Source of Cultural History of Shahjahanabad,’ *Sources of Indian History and Culture* 29 (2014), pp. 215-16

<sup>34</sup> cf Husain, S.M. Azizuddin and Farooqi, Umaima, 2014, Op cit, p. 215

<sup>35</sup> Op cit, pp. 217-18

<sup>36</sup> Ibid, p. 217

<sup>37</sup> Ibid, p. 217

before his assassination. It was on his insistence that Pandit Jawaharlal Nehru got a marble railing fixed at the dargah in 1957.<sup>38</sup> President Dr. Rajendra Prasad is said to have paid a glowing tribute to Shaikh Nizam ad-din Auliya at the saint's *Urs* celebrations and pointed out that the saint had shown that greatness lay not in war but in peace.<sup>39</sup>

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<sup>38</sup> *Gazetteer of Rural Delhi*, edited by Dr. Uma Prasad Thapliyal, Delhi University Press, Delhi, 1987, p. 410

<sup>39</sup> *Delhi Gazetteer*, Gazetteer Unit, Delhi Administration, Delhi, 1976, p. 1015