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 TOUR STARTS FROM : THE QUTUB TIFFIN



Address: 18-A, D.D.A.SCO Complex,
 Defence Colony, New Delhi

Contact:



The Qutub Tiffin

Ten Style Mile Opposite Qutub Minar, Mehrauli
 New Delhi



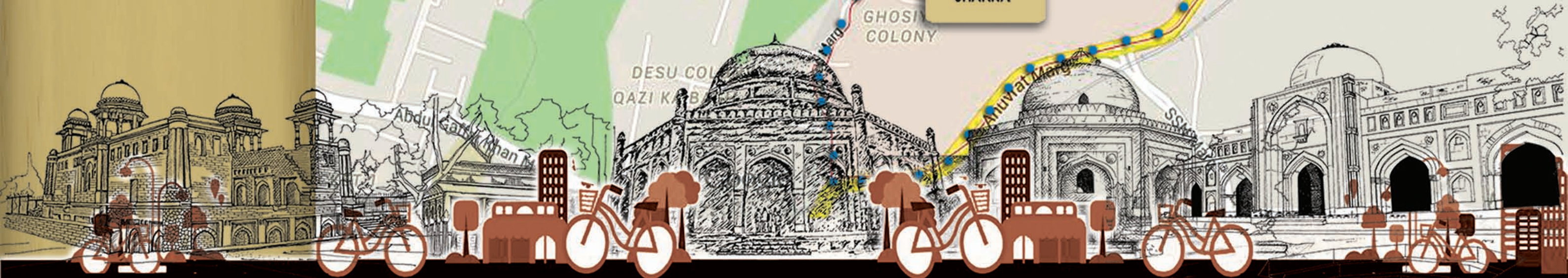
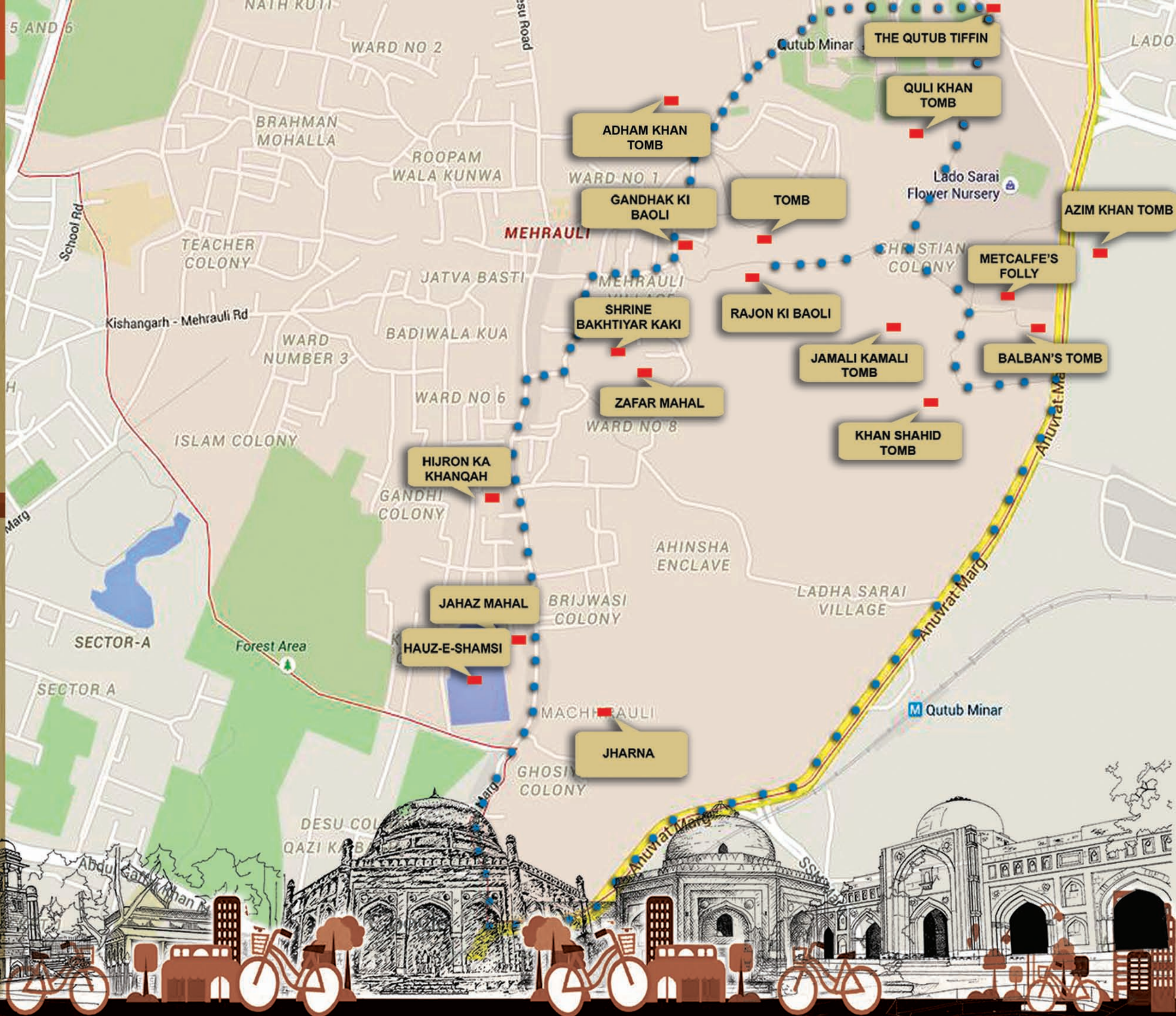
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Evolution Of Cycles

CYCLE TOUR MEHRAULI

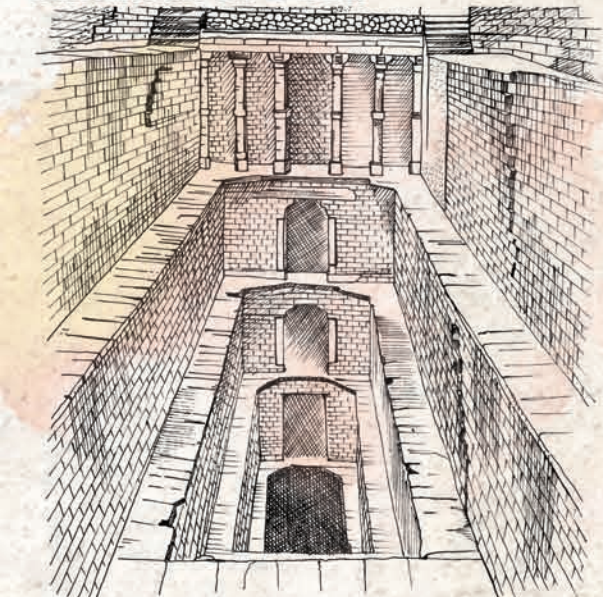


Adham Khan tomb



Adham Khan was a general in Akbar's army and the son of Maham Anga, a wet nurse of Emperor Akbar. In 1562, he killed Atagah Khan, husband of another wet nurse, Jiji Anga, whereupon he was thrown down from the ramparts of the Agra Fort by the order of the emperor. Both he and his mother are buried in this tomb built by Akbar in 1566. This early Mughal style tomb sits on the original Lal Kot walls. The tomb is popularly known as bhul-bhulaiyan (a maze where one can get lost) due to a disorienting passage at the upper level.

Gandhak ki Baoli



This is one of the oldest baolis in Delhi, lying about 100 m south of Adham Khan's Tomb in the Mehrauli village. It was built by the emperor Iltutmish in the early 13th century for the Sufi saint Qutbuddin Bakhtiyar Kaki. The baoli is known as Gandhak ki Baoli because of its water, which smelt like gandhak, meaning sulphur. This baoli once supplied water to the area and was considered sacred.

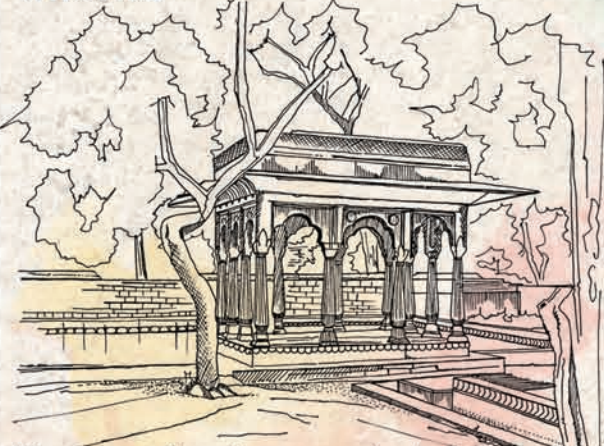
Zafar Mahal

It is the last royal structure built as a palace during the final years of the Mughal era. The building has two components, the Mahal, built by Akbar Shah II in the early nineteenth century and the entrance gate (Hathi Gate) built by Bahadur Shah Zafar II in the mid nineteenth century. The palace complex developed over the entire eastern part of the present day settlement around the dargah, was patterned on the late Mughal



configuration of spaces, with a sequence of dalans (verandahs) and compartments around courts. It is a lofty, three storeyed structure built of brick and grey stone and decorated with plaster, red sandstone, and marble.

Jharna



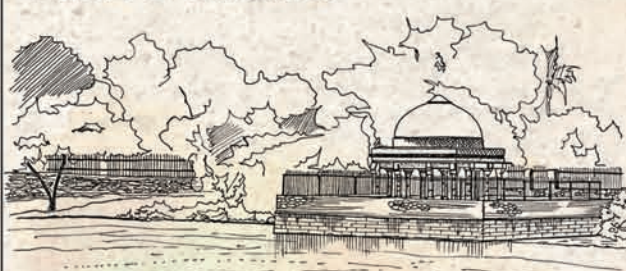
The name literally means 'waterfall', and for long a cascade of water went down the slope from the Hauz-e-Shamsi tank overflow during the rains. The overflow, which cascaded down, was made an integral part of a pleasure garden along the char bagh concept during the late Mughal period. The Jharna complex has two gateways - at the north and east sides. The complex can be approached from a perpendicular street opposite the Jahaz Mahal or through a flight of steps through a paved courtyard that lies directly above the garden.

Jahaz Mahal



Jahaz Mahal is located on the north-east corner of Hauz-e-Shamsi and was built during the Lodi period as a sarai (inn) for pilgrims. The structure was named Jahaz Mahal as its reflection in the water suggested the image of a ship. The building was constructed to provide accommodation for pilgrims who came to Delhi to visit the Muslim shrines. It consists of a rectangular courtyard in the centre and domed chambers on the sides. The western wall of the palace has a mihrab used as a private mosque. Many types of squinches may be found in its chambers. On the exterior, blue tiles have been used in bands.

Hauz-e-Shamsi



Hauz-e-Shamsi is a water storage reservoir or tank built in 1230 by Shamsuddin Iltutmish, the second of the Slave rulers of the Delhi Sultanate. It is believed that Iltutmish had the tank dug at this spot after he had been guided to the site by Prophet Mohammad in a dream. The water of the tank is regarded as sacred and graves of many Muslim saints lie around it. The tank was built to provide water to the settlement in and around Lak Kot, which was at that time the capital city. A domed pavilion was constructed by Iltutmish to mark the hoof print of the Prophet's horse in the middle of the tank.

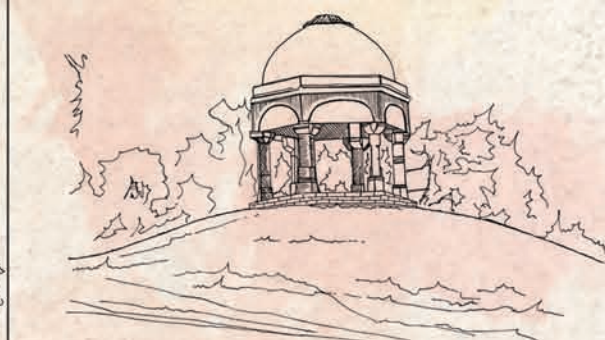
Balban's Tomb



Ghiasuddin Balban (1266–87) was of Turkic extraction and one of the several 'Slave rulers' of the early Delhi Sultanate. This thirteenth-century tomb was probably the first major building in India to use true arches and dome. The tomb of Balban is approached through an entrance gateway with column and beam structure which is commonly seen in pre-Turk Indian architecture, for instance in temples. It is a multi-chambered tomb, having one chamber on either side of the central space. The building is constructed in rubble masonry; originally having true arches and dome, though the domes are no longer there today. This structure was the first development in the amalgamation of Indo-Islamic architecture where attempts were made to construct true dome and arches.

Metcalf's Folly

This structure stands on a mound close to the gate of Maulana Jamali's Mosque. It was added by Thomas Metcalfe to the landscape of the park in the typical English tradition of the landscape 'folly'.



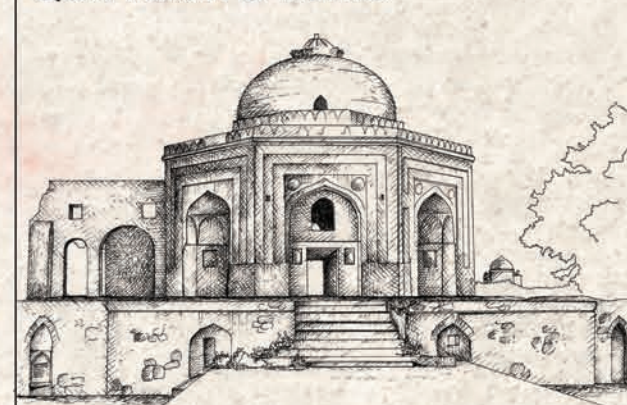
The folly stands on an artificial mound. It is hexagonal and stands on eight pillars. Pillars supporting the structure are of stone, minimally carved with simple capitals in a traditional Indian style, while the concept and the shape of the arches are typical of English architecture. The folly is surmounted by a semi-circular dome. The folly was used as an aesthetic element in the landscaped garden.

Jamali Kamali's Mosque and Tomb



This early Mughal complex consists of a mosque and a tomb built by the sixteenth century poet, traveller, and Sufi Sheikh Fazlullah who wrote under the pen name of Jamali. Jamali was a famous court poet of the Lodi and Mughal dynasties. He was also known as Jalal Khan. Jamali was introduced to Sufism by Sheik Samauddin. The mosque built in 1528, stands in an enclosed court and is surmounted by a single high dome with five recessed niches on the western wall. It is built in red sandstone and Delhi quartzite faced with some intricate details in white marble. The main façade is sparse but delicate in its carved ornamentation. It also has five arches, the central arch being the largest. Adjoining the mosque, to the north, lies the tomb of Maulana Jamali, built in 1529, during the lifetime of the saint. The entire complex was the khanqah or hospice of the saint, where he lived and preached. When he died in 1536, Maulana Jamali was buried in this chamber. The tomb is inscribed with some of his own verses. The tomb chamber contains two graves. The central one is believed to be that of Maulana Jamali and the other is claimed to be that of Kamali, a companion of the saint about whom nothing is known. The enclosure within which the tomb stands, is adjoined by another enclosure that contains several other graves.

Quli Khan's Tomb



Built in the seventeenth century, the tomb stands at the edge of the Lal Kot, within the Archaeological Park. Quli Khan was the son of Akbar's wet nurse, Maham Anga. In the early 1840s, the tomb was converted into a residence with landscaped gardens, terraces, and guesthouses by Thomas Metcalfe, the Commissioner of Delhi. This weekend retreat was named Dilkusha. The main residence was planned with the tomb as its core. The cenotaph from the centre of the tomb was removed and several rooms were added to the outside of the tomb chamber. Landscaping was done by introducing water channels and few structural additions bringing in the influence of the home country. The tomb is an octagonal domed structure standing on a 1.25 m high plinth.

Hijron ka Khanqah

Hijron Ka Khanqah is a Lodi period burial ground that dates to the 15th century where some eunuchs of Delhi were buried during the Lodi dynasty's reign. The literal meaning of Hijron ka Khanqah is a "Sufi spiritual retreat for eunuchs". It is maintained well by the Hijras of Turkman Gate, in Shahjahanabad who are in possession of this 15th-century monument since the 20th century. Khanqah is a Persian word and it connotes a religious edifice where Sufi religious orders assemble to achieve spiritual peace and character building.

Shrine of Saint Qutbuddin Bakhtiyar Kaki

Qutbuddin Bakhtiyar Kaki lived during the reign of Iltutmish (1210–36) and died in Delhi in 1235. He was a scholar and a disciple of Muinuddin Chishti, later becoming his successor in the order. He established the Chishti order in Delhi as per the desire of his spiritual master, Muinuddin Chishti. On his death his grave became the site of a popular shrine and over a period of time the dargah complex grew and was embellished by numerous rulers. The dargah of Bakhtiyar Kaki is the oldest dargah in Delhi.