

The tombs of the Later Slave Dynasty in Delhi  
—Historical Studies on the Sites & Monuments  
in the Delhi Sultanate Period (III)—

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The present article, the third of the serial studies on the sites and monuments of the Delhi Sultanate period, is a research on a tomb to the southeast of the Quṭb Minār, which has been generally taken as that of Sulṭān Ghiyath al-Dīn Balban. Standing in dilapidated condition, it has attracted much attention because of the use of the true vousoired arch for the first time in the history of Indo-Islamic architecture in Delhi.

Examining the Persian materials of the Sultanate and the early Mughal period, the author studied on the *Dār al-amān* or House of Peace, a building constructed by Balban himself during his life-time, where, according to Ziyā' al-Dīn Baranī and Ibn Baṭ-ṭūṭa, the Sultan was buried after his death in the Fort of Rai Pithaura. Most of the modern scholars beginning from Syed Ahmad Khan identified the above-mentioned ruin as the site of *Dār al-amān* which had been changed into the tomb of Sulṭān Ghiyath al-Dīn Balban. Is it, however, really the tomb of the Sultan, or was it really built during the reign of the Slave Dynasty?

After a careful analysis, the author reached the conclusion that there was no written or inscribed proof which positively supports the identification of the ruin as the tomb of Balban, and that the monument can be taken as the tomb of Balban only according to local tradition in the Qutb area. Therefore, it would not be hastily concluded that the monument has a historical significance in the development of the architectural technique in the early Sultante period unless further study is attempted on the materials, structure and style of the monument.

Some additional remarks are made in the last chapter on the possible misunderstanding of J. D. Tremlett and Carr Stephen about the identification of the tomb of Sulṭān Balban and that of Khān-i Shāhīd, his eldest son, and some other problems. Examining their reports published in the second half of the 19th century, the author suggested a hypothesis that there might have been a local tradition, according to which the two monuments of apparently Mughal style standing to the south of Jamāli Masjid had been taken as the tombs of Sulṭān Balban and his son.