HISTORIC CITY OF AHMADABAD

INDIA

NOMINATION DOSSIER
FOR
INSCRIPTION ON THE WORLD HERITAGE LIST

EXECUTIVE SUMMARY

Ahmedabad Municipal Corporation
Prepared by Centre for Conservation Studies, CEPT University

January 2016

EXECUTIVE SUMMARY

STATE PARTY : **India**

**STATE, PROVINCE
OR REGION :** **Gujarat**

NAME OF PROPERTY : **Historic City Of Ahmadabad**

**GEOGRAPHICAL
COORDINATES :** Centre Point : 23° 01' 35"N Latitude, 72° 35' 17"E Longitude

TEXTUAL DESCRIPTION OF THE BOUNDARY(IES) OF THE NOMINATED PROPERTY :

The entire area of the Historic city of Ahmadabad formerly enclosed within the city walls including the city gates, fragments of fortification and the footprints of the demolished walls.

MAP WITH BOUNDARIES : Attached

CRITERIA UNDER WHICH PROPERTY IS NOMINATED :
Criteria (ii) (v) (vi)

DRAFT STATEMENT OF OUTSTANDING UNIVERSAL VALUE

BRIEF SYNTHESIS

The entire walled city exhibits Universal significance and therefore the entire historic urban landscape of the Old City of Ahmadabad is taken into consideration in the preparation of the nomination.

The architecture of the Sultanate period monuments exhibit a unique fusion of the multi-cultural character of the historic city, and its significance is highlighted in preparing the nomination to the World Heritage List. This heritage, which comes under the protection of the ASI, is of great national importance and is associated with the complementary traditions embodied in other religious buildings and the old city's very rich domestic wooden architecture so as to illustrate the World Heritage significance of Ahmedabad.

The urban structure of the historic city as represented by its discrete plots of land is proposed to be protected, since this records its heritage in the form of the medieval town plan and its settlement patterns. The settlement architecture of the historic city, with its distinctive *pur* (neighbourhoods), *pol* (residential main streets), and *khadki* (inner entrances to the *pol*) as the main constituents, which have been documented in detail, are similarly presented as an expression of community organisational network, since this also constitutes an integral component of its urban heritage.

The timber-based architecture of the historic city is of exceptional significance and is the most

unique aspect of its heritage and demonstrates its significant contribution to cultural traditions, to arts and crafts, to the design of structures and the selection of materials, and to its links with myths and symbolism that emphasized its cultural connections with the occupants. The typology of the city's domestic architecture, which has been systematically documented, is presented and interpreted as an important example of regional architecture with a community-specific function and a family life-style that forms an important part of its heritage.

The presence of institutions belonging to many religions (Hinduism, Islam, Jainism, Christianity, etc.) makes the historic urban structure of the city an exceptional and even unique example of multicultural co-existence. This is another demonstration of a unique outstanding heritage that is acknowledged as being of primary importance in evaluating the heritage of the historic city.

The city's nobility was amply aware of currents in arts and architecture and really patronized the contemporary masters and offered them opportunities to enrich the city's culture.

JUSTIFICATION FOR CRITERIA

Criteria under which insciption is proposed and Justification for inscription under these criteria ii, v & vi.

The historic city of Ahmadabad is proposed for inscription under the criteria ii, v & vi.

Criteria (ii): Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

*With reference to the **Thematic framework,** that this criteria is referred to the theme of **'Creative Response'** i.e. architecture or design, on the other end it is also referred to the **'Expression of Society'**, which is fundamentally a social cultural theme and to **'Spiritual Responses'** which is justified by the arguments related to significant belief systems or religions of the world. A large part of these are referred to aesthetics and history of art and architecture as well as to technology. Another aspect is interaction between different cultures or 'styles' of construction, such as the encounters often occurring in colonial settlements. The site also could be seen as a 'well preserved example' as a testimony to evolution over centuries.*

The historic architecture of the city of the 15th century Sultanate period exhibited an important interchange of human values over its span of time which truly reflected the culture of the ruling migrant communities which were the important inhabitants of the city. Its settlement planning based on the respective tenets of human values and mutually accepted norms of communal living and sharing exhibited a great sense of settlement planning which is unique for the historic city. Its monumental buildings representative of the religious philosophy exemplified the best of the crafts and technology which actually saw growth of an important regional Sultanate architectural expression which is unparalleled in India. In order to establish their dominance in the region the Sultanate rulers recycled the parts and elements of local religious buildings to reassemble those into building of mosques in the city. Many new ones were also built in the manner of smaller edifices with maximum use of local craftsmen and masons allowing them the full freedom to employ their indigenous craftsmanship in a way that the resultant architecture developed a unique Sultanate idiom unknown in other part of the subcontinent where local traditions and crafts were accepted in religious buildings of Islam, even if they did not strictly follow the tenets for religious buildings in Islam. The monuments of Sultanate period thus provide a unique phase of development of architecture and technology for monumental arts during the 15th century period of history of western India.

In the area of town planning, it is interesting to observe how the Islamic tenets followed in early settlements of 15th century foundation of Ahmedabad laid the foundation of the city's later settlement and town planning. The Bhadra Citadel was the beginning which was an almost square fortification with its eastern axis extended to form the *maidan-e-shahi* which extended till the Three Gates which marked the entrance to the *maidan* from the city side. The main city mosque, the Jama Mosque was located beyond almost establishing the centre for the city so that the envisioned expanse would have been preconceived. The early residential settlements were established around these areas. The settlements were planned in a very homogeneous manner so that the houses were close-packed with common walls reducing the internal streets, narrow in widths (such that people passing can see each other's faces) and short in lengths to walkable distances. Islamic tenets advocated such planning so that there are better community associations resulting in human bondage. These aspects of human relationships were also similar in local communities of Jaina and Hindu and so the settlement patterns were readily extended in similar manner for other communities also.

The settlements were planned such that daily worship mosque were within the walking distances of the families. This is the reason there are so many mosque within the small area of the old city so that the people had easy access to the place of worship as they were required to pray several times during the day,These aspects of human relationships were also similar in local communities of Jaina and Hindu also and so the settlement patterns were readily extended in similar manner for other communities also.The settlements of Hindu communities were also similarly planned as their general attitude to community living were similar as far as the life within the communities depended. The settlements were also similary planned and the temples also became anchor for settlement planning and generating the settlement plans. The streets also followed a pattern where 'face recognition' is easy so that the human bondage becomes natural. The streets also thus provided the climate comfort as the houses opposite controlled the sunlight withing the streets and streets also became wind tunnels which all created a very comfortable living environment.

Landscape design has always been an important aspect of Islamic town planning involving water and natural flora as its most important elements to connect human environment to nature. Philosophically also this provided an imagined perception of higher existence for human beings. Consequently there have been mentions in chronicles of Sultanate period of existence of almost twelve gardens in and around the historic city including some important gardens around water structures. This tradition also continued during the Mughal period when Shahjahan was the Mughal representative for this region. The Shahibaug also known as Motishahi palace built by him as his first Mughal Garden still exist in its fragments. It is known that the entire development of Mughal gardens in Agra where he built number of gardens along the banks of Yamuna were a further development based ion his Shahibaug which he designed and executed here in Ahmadabad. From this point of view the historic city also has contributed significantly in this field to the development of Mughal Landscaping in India.

Criteria (v): *be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;*

This criterion is used to justify urban areas, which are considered as vulnerable to irreversible change. Regarding the thematic framework for this criterion, a number of themes are referred to this criterion. These refer to 'Expression of Society' to 'Creative response', i.e. 'architecture or urban design' and 'cultural landscapes'. Reference is also made to utilizing the natural resources and movement of people such as transportation and trade.

Ahmadabad city's settlement planning in a hierarchy of living environment with street as also a community space is representative of the local wisdom and sense of strong community bondage.

The house as a self-sufficient unit with its own provisions for water, sanitation and climatic control (the court yard as the focus) as a functional unit and its image and conception with religious symbolism expressed through wood carving and canonical bearings is the most ingenious example of habitat. This when adopted by the community as an acceptable agreeable form, generated an entire settlement pattern with once again community needs expressed in its public spaces at the settlement level. These in terms of a gate with community control, a religious place and a bird-feeder and a community well were constituents of the self-sufficient settlement of 'pol'. Thus Ahmadabad's settlement patterns of neighbouring close-packed pol provide an outstanding example of human habitation.

In terms of Land use, Ahmadabad's city's establishment on the high part of the east bank was an important selection of site by the Sultans considering the flow of river Sabarmati and also the possible eastern expanse of the city in future. The first act of establishing the city included the Bhadra Fort with an axis extending towards east including the Maidan-e-shahi with its imposing entrance from east from three gates which lead to the Fort from the city side. The Jama Mosque was situated further towards the city which once again was on high ground   almost as the same level as the Riverbank side of the Fort Complex. The mosque had large open places for the people who congregate for prayers.

The settlements were densely planned and the plots for houses were incredibly provided to suit the affordability with sizes ranging in its areas and shapes all rarely strictly uniform. This ingenious method of parcelling land for housing also is an important cultural heritage for us to understand the traditional system of land and its use depending on the community agreements. The land use within the settlement was also agreed upon depending upon the privacy of the settlement interiors and the mixed use was allowed with markets and bazaars mainly on the streets which connected pol and different settlements or neighbourhood areas. The streets were also devised in its planning in such a way that they all acted as surface water channels leading the storm water towards the river. Topographically the entire settlement pattern was based on the topography of the land and the contours were utilized to provide movement within in such a manner that the natural slopes also provided an efficient surface drainage out of its natural formation which was kept undisturbed. Thus the city was also planned on seven high points which were topographically identified as settlement areas.

The settlements with its street formed by the house fronts or facades were uniquely devised with the façade closing the streets from upper floors of the houses which formed the streets. The house fronts were uniquely designed and constructed in timber with projecting floors which closed the streets opening admitting adequate sunlight but protecting the streets from the harsh glare of Sun in hot climate. The normal settlement (later known as wards) comprised of many residential pol and the pol normally accommodated up to over a hundred houses. The gradual evolution of the city show in its historic setting different types of plot sizes and adjustments between settlements which help us appreciate the occupation of fallow lands left by the earlier phases in city's development history. The study of Urban Morphology provides such understanding for us. These factors help us appreciate the historic approaches to settlement planning and the kind of human interaction within the communities which made such an outstanding example of settlement environment possible which is an important and valuable heritage for us.

Criteria (vi): Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria).

*The use of this criterion reflects **increased attention to living cultures and intangible aspects of the heritage**. It also helps focus on the **traditional beliefs of a culture**. Its use is also a challenge considering the current ever broadening definition of the **concept of cultural heritage in its tangible and intangible dimensions.** With reference to thematic framework, it has been referred to social and cultural themes*

*especially **'Expression of Society'** and **'Spiritual Responses'**, important are for **references to the principal religions and their birthplaces or distinguished personalities in the different fields of human interests.***

The Intangible culture – beliefs and aspirations emerging out of communities' traits from their way of life-which patronized the creative expression in various representational fields of creative expressions excelling in literature, arts and crafts. The 15th and early 16th century period, the city was known for its educational excellence and important libraries supported by the successive Rulers. The Chronicles of that period, especially *Mirat-e-Ahmedi* provides ample information in this regard. It also mentions establishment of number of educational institutions for students from all religions which laid strong focus on learning of science and technology, besides the humanities and liberal arts and religion. Ahmedabad was known as a centre for education and theology and Sarkhej was also very important centre for learning.

In early 19th century, Ahmedabad saw the foundation of the first temple of the then newly found Swaminarayan Sect. The Kalupur land was granted by the British Agency to Sri Sahajanand Swamy the founder of the sect and he built the first temple to establish their seat at Ahmedabad. In the following decade the sect established several temples in Gujarat and the sect became an important religious faith which now dominates in the Hindu mainstream religion. During later periods, even British Officers were so impressed with the cultural heritage of the city that they supported education with western emphasis and established one of the first Colleges in this region in Ahmedabad. Some of the Agency officers during 19th century were also deeply interested in culture and literature and A K Forbes, an important British officer established literary institution Gujarati Vidya Sabha which later known was renamed as Farbas Institute to promote Gujarati language and literature. This institution is still functioning and is well known for its continued excellence. Such initiatives also established publications of Gujarati journals which helped increase a lot of cultural awareness and communication with masses. Poet Dalpatram was one of the noted Gujarati Poets of that time who along with A K Farbes was responsible in establishing this institution. He was also one of the prominent citizens of that time at the vanguard of Gujarati literary movements which also helped social reforms.

The 19th century society also went through considerable social problems due to growth in textile industry and influx of mill workers who became a significant working class of the city's population. Their condition and pressure actually changed the social conditions within the city and the gap between this working class and the merchant communities also developed an imbalance in city's social conditions. As a result of this the friction between the workers and the Mill owners gave rise to a movement for social reforms which was spearheaded by some of the humanists from the city to give voice to the workers' demands to improve their economic conditions. This movement began with one of the first such mass uprising of mill workers, which then was also the beginning of Gandhiji's involvement in guiding their cause into a force for social reforms and fighting for justice for the oppressed mill workers. This later aspect actually help the entire movement emerge as cradle of the freedom movement in India with Gandhiji, in early 20th century establishing his first Ashram here on River Sabarmati.

In succeeding period, establishment of Gujarat Vidyapith by Gandhiji with a serious intention to promote traditional knowledge systems and philosophy propounded by him on village development and indigenous self-reliance movement, the cultural revival got a very important direction which helped the entire social movement leading towards independence. He also published an important Gujarati journal titled 'Navjivan' which spread his philosophy for education and development of cultural consciousness of people in general.

The significant Culture of the city that the nobility of the city and its communities developed out of their philanthropy, entrepreneurship and progressive thinking influenced the society as a whole in India making the city in its evolution, an engine of growth for trade, commerce, textile industry.

The ability of the traders to generate profit in their dealing was so astute that it was very common to believe that an average trader is capable of making at least one and a half times of the normal value of monetary gains. This was also a trait induced by their penchant to earn more as for Jain community it was their duty to earn more in order to support religion and religious activities.

STATEMENT OF INTEGRITY

Integrity is a measure of wholeness or intactness of the cultural heritage and its attributes.

The city has evolved over a period of six centuries and has as mentioned earlier gone through successive periods of cyclic decay and growth and has survived the pressures and influences of various factors that affect a city in history. The successive phases have retained its historic character in spite of the changes and its integrity is retained. By and large city still exudes wholeness and intactness in its fabric and urbanity and has absorbed changes and growth with its traditional resilience. The description below includes all the elements that signify the OUVs proposed.

While considering the adequacy of the size of the features represented for OUV, the city still has retained to a large degree its character as explained below. The Urban Morphology, the settlement domains with its characteristic street facades, the house forms and their formal integrity in terms of mass and volumes and the presence of its inner courtyard remains largely intact.

Certain areas have degraded and settlement patterns do show signs of change and decay. But by and large one can still experience the historic character which is well preserved by the occupants. As is the factor in all historic cities, Ahmadabad also has survived due to its communities' social cohesion. The integrity to be considered as most important is social and economic interdependence. This has resulted into a very strong multi-cultural existence which gets reflected in its pol (settlement) architecture. This aspect of integrity also supports the idea of heritage and that also becomes an important aspect of heritage conservation in the city.

Urban Morphology- The Historic Footprint Of Settlements
The foot print of the settlement pattern in the historic city on its topographical setting is an important cultural attribute that is more or less preserved in its historic character. The way the settlements are planned, the plotting of the houses in each settlement through its evolution over time periods expressing the type of land plotting and its organization and the periphery of the historic town is still expressing wholeness and is to a great degree intact in the historic city. This is an important historic attribute that display integrity of the cultural heritage.

The pol as a domain in the historic city which are the community stronghold for living environment are the characteristic features which are unique solutions for living environment with houses arranged in close-packed rows face to face with street running in between. The number of houses in a row, the width of the streets in relation to the height of the buildings, and the branching sub-streets and dead-end with decreasing number of houses are all chief characteristic elements of the graded and secure urban environment where compactness and walkability becomes the sustained human aspect of the environment which is climatically conducive and supportive of human bondage. This labyrinthine organic quality of settlement is completely retained and intact. The wholeness of such organic quality is also still perceivable within the historic city. This was a common cultural trait for most of the communities and acceptable at overall level. At places changes have taken place to introduce growing needs and changing contemporary practices depending on the periodic preferences and intervention. The built form is prone to changes however, the homogeneity is undisturbed and the built environment is still intact in major areas of the historic city as the historic

urban fabric is not affected within the historic city.

The development in transport and communications and provisions of urban infra-structure has affected the historic city to a great extent as the traditional settlement patterns were not conducive to such modes of transport which are available now. This has placed the physical environment under great strain as the traditional environment cannot cope up with such pressures. These aspects need to be very effectively managed.

House Form
The traditional house within historic city is the true generator of the historic settlement pattern. The house is characterized by its wooden architecture of exquisitely carved ornate façade and a composite construction technique using timber and brick-lime structure where the side walls are shared by houses producing a very homogeneous settlement form or a block of closely packed houses. This was possible as each house traditionally was a self-contained, self-sustaining unit providing for all living needs for the family. Its central court was the main climatic feature with its own rain water storage system. These qualities still retain wholeness and large number of houses are maintained in intact condition.

However, with changing times and progressively changing life style and preferences of the people who also were exposed to influences of western trends, started adopting newer ways and this reflected in their house forms and the domestic architecture which though exhibited same penchant of people to adopt means to express their preferences to exquisitely decorated facades in changed materials suited to progressive times. The house forms also have changed successively as modern comforts were available due to technological advances.

Historic City's Asi Protected Sites
The 27 monuments protected by the Archaeological Survey of India date back from 15th century and are preserved by the state in its upkeep and historic value. There is one monument which similarly comes under the State Department of Archaeology's protection which are also well preserved. Many of the monuments built during sultanate period but located around the historic city are also under the protection of ASI and these are also well preserved by the ASI.

The Fort wall on the north-west side of the historic city and the historic gates are also preserved by the State Archaeology and ASI. Considering this the heritage of the city has retained its integrity and authenticity to a larger extent.

Architectural Expression
The historic city still retains wholeness and intactness of its extremely rich wooden architecture with its exquisite character of form, its intricate carving and decorative quality, which signifies its streets – the pol domain. The Bird feeders, the gates, the temples and mosques built over several phases during the city's history are still retained and the urban environment still reflect the characteristic features of a historically evolving town. The historic fort wall enclosure is existing only partially in the north-west side of the city, however all the gates constructed during several phases are intact and are preserved, many of them under ASI protection. These are representative of the Sultanate and later period architecture and still provide a fair idea of the building practices for military and security provisions in that period. Gujarat Sultanate Architecture has enjoyed a distinct place in the history of Sultanate Architecture of India and left a distinct mark with its fusion of local indigenous and the imposed Islamic idioms imported by the Sultan rulers in 15th century. This was due to the absorption of the practices in both the diverse culture and the city's progressive communities adapted themselves to these approaches with openness and acceptance for the progressive trends. It is this culture of the people which evolved further and at every important stage in history adapted to the breakthroughs which came about due to changing leadership. This was also the factor in recent history of the last century that the city became one

of the most important progressive cities in India by inviting masters of modern architecture to build important institutions here which has placed the city in forefront of architectural development in India besides Chandigarh heralding the modern movement in architecture in India.

Since the whole walled city of Ahmadabad is being nominated for inscription, it is of adequate size and contains all attributes required to express its OUV, thus demonstrating a high level of Integrity. It is also important to note that as a historic city and living heritage site, Ahmadabad has gone through successive periods of cyclic decay and growth but has managed to survive the pressures and influences of various factors that affect a city in history. The city retains its historic character in spite of the changes and its integrity is well maintained. By and large city still exudes wholeness and intactness in its fabric and urbanity and has absorbed changes and growth with its traditional resilience.

While the city fortification has been demolished in significant portions in the beginning of 20th Century CE to facilitate city growth, the footprint of the city has not changed much. Much of this can also be contributed to the dense packing of the Pols that make it difficult to create major changes in the city morphology.

All the buildings, structures and complexes depicting the Gujarat Style of Architecture are in excellent condition and demonstrate the OUV effectively.

The wooden residences of Ahmadabad are part of a living tradition that has ensured that the houses remain in good condition. It is imperative to note that the wood carving tradition of Ahmadabad did not face much adverse effects during the course of history.

STATEMENT OF AUTHENTICITY
(Ref: Nara Document on Authenticity)

Form And Design:
The settlement architecture of Ahmedabad represented, as mentioned earlier a strong sense of character of its conception through domestic buildings. The wooden architecture so prominently preferred is an important attribute of this character. The settlement pattern and form reflects a unique urban morphology which is culturally compliant to the life style of communities' at large and befits the tenets of good neighbourly living while respecting family's own privacy as desired. The Domestic architecture is compact, saving on urban land utilization and by and large generating a dense fabric which is both encouraging sharing/economising of structural existence and also providing a climatically suitable environment for streets and linkages providing desirable environment for proximity and walkability within the community settlements. The house form is independent in its form and regulated by the needs of the family, and climatically with a central courtyard which remains a central focus for internal living environment but on street fronts controlled to maintain the scale of the street form. The entire settlement form thus is also very 'organic' in its function considering its climatic response for year round comforts for the inhabitants.
Attributes are:
- **The Typical House form**
- **wooden carvings**
- **Façade as the element of street architecture**

Materials And Substance:
The material used in construction of domestic building for all communities is composite with timber and brick masonry. For religious building like temples and mosque it would be generally stone and brick masonry combined. There are examples of timber being used in temples too. But use of timber mainly for façade was a prevailing practice in the region as timber offered a great possibility for ornate embellishment in facades and also in interior and it provided a great resilience to internal modifications, additions. Timber also provided a very good climatic comfort and humane quality in its usage. It also was a great unifying effect in developing harmonious living environment with

significant elemental control of sizes in its building elements offering this harmonious quality. Attributes are:
- **The house form and the court as its significant element**
- **The Building elements and its assembly into an order of Architecture which is unique for its conception.**
- **The pillar, brackets and ornate carvings.**
- **The elemental construction as horizontal layers.**

Use And Function:
Very interestingly, the house form exhibited a very strong sense of an accepted type for organising the plan with a central courtyard within the house irrespective of its overall size. The function within were always typically organised around the court or along it depending on the size of the house. The functional divisions of spaces within the house were ordered according to the needs of privacy required for the individual family, which also differed slightly between Hindu, Jain and Muslims. The ground floor adjacent to the street was always with an open veranda/otta for Hindu, Jain houses with a dominant wooden façade, and for Muslim the façade was relatively closed on the street. The internal spaces on ground floor were essentially for family living function and upper areas of the house were for private family functions. This was essentially similar in all communities. Each house had a terrace and in times of festivities connected with solar transitions, the terraces of all houses became the most active areas of the houses when the whole city moved up for celebrations and kite flying.

Attributes are:
- **The Plan of the House in relation to the street.**
- **It's layered construction on upper floors and terraces.**
- **House as a self-sustained unit of settlement architecture.**

Traditions, Techniques And Management Systems:
The culture of Ahmadabad reflected a rare combination of commercial enterprise and attitude of philanthropy. The majority of merchant followed Jainism which advocated these ideals of creation of wealth and supporting philanthropic causes including donating for the religious causes. This cultural trait was an authentic foundation on which the concept of 'Mahajan' (nobility-guild) where all the people irrespective of their religious beliefs joined and a culture of society developed where there was a great sense of social wellbeing and of sharing. This was also observed in other prominent communities of Islam and Hindu followers. The community bondage was the intrinsic duty of all people as a response to healthy co-existence. Markets were organized on this basis and all the merchants and traders became a part of this where individual interests were consider subsidiary to the collective ethics and morality. Ahmadabad founded by the Sultans had a great mix of people from different culture and religious background connected in a common goal of conducting their own trade and commerce. There was a great sense of sharing within all communities. Irrespective of the religion they were all supportive for the common cause of commerce and trades. This character of 'amdavadi' people was very well known for its concern for 'earning' the profits and so that became a common culture and more than what religion they belonged, it was this trait which characterized all people here as 'amdavadi' that is one who knows how to extend the value for money! The multi-cultural history of the city was exemplary and was reflected in formation of many a public institutions where people at large mingled in sharing the common culture of the society. The communities were organized for their day to day management through an elected 'pol panchayat' comprising of the elected representatives, normally five in number (so known as 'panchayat' – a committee comprising five members). This institution was the one which managed all the affairs of the community and became a model for democratic governance of a welfare community. The culture shared thus also became an important source for encouraging exemplary enterprises in the city which helped progressively evolve a city into a formidable place with industry and trade positioning it globally as a major

Centre.

It attracted travellers and visitors from all walks of life and also internationally. In modern times this spirit also through its benevolence supported the social reformations and independence movement by generous financial supports and donations. The city also was a cradle thus for important national movements and also nurtured political and social leaderships which has continued even in modern times. Its cultural and social heritage, such as its associations with Gandhiji, is recognized as being of national and even international importance. It should also be considered to be of outstanding significance in the heritage of the world. In recent times also it attracted international luminaries to work for the development of city institutions of national eminence.

Attributes are:
- **The intangible cultural beliefs and tenets conducive to social bondage in living resulting into a unique system of Management of the community through 'pol panchayat'**
- **Pol gate as 'panchayat'**

Location And Setting:

Ahmadabad city is located on Latitude- 23º00´; Longitude- 72º35´, a city situated in cotton-growing hinterland north of Gulf of Cambay, about 100 km upstream of the mouth of the Sabarmati River.'*

As mentioned earlier above, the site for the first fortified palace and town was selected on the eastern bank of the Sabarmati River on one of the higher planes of the ravines, which topographically, sloped down in its south-west corner. The bank selected for establishing the new city offered a fairly level plain elevated on height from riverbed and running north-south offering a lower side on south-west which helped drain off the land the surface water. The overall site also offered higher plains and sizable area for the town settlement through which small rivulets passed. This land was also in proximity to smaller, older existing settlements –one of them known as Asha Bhil no Tekro on south east and the other an older township, also considered an army camp known as Karnavati to the south-west of the site. This two earlier historic settlements provided a suitable site for the new town and that seems to have been the main factor for selection of this site for the new town of Ahmadabad. The construction of the fort, the three gates at the end of the Maidan-e-Shahi and the Jama Masjid, with a large maidan on its north and south, were the first acts of Sultan Ahmed Shah to establish this Islamic town. On either side of the Maidan-e-Shahi and on the periphery around the Jama Masjid, the 'pur' or suburbs came up in succeeding phases of development.

For the historic town, the attributes are:
- **The First Acts of the Sultan Ahmad Shah, namely the Fort, the Jama Mosque and the three gates**
- **The historic plotting of the settlement areas, the aspect of Urban Archaeology and geography of the historic town.**
- **The water structures associated with settlement planning of historic times**

Language and other forms of intangible heritage:

During the Sultanate rule the city was famous for its patronage for literature and language and also for scholarship also in science. The city was famous for its educational institutions which supported students from all over and the thrust on science was significant. The city was also famous for its Libraries of repute which collected some rare works of scholarship from Islamic countries.

URDU AND GUJARAT

The author of Mirat-e-Ahmadi mentions how the scholars and Sufis flocked to Gujarat for the benefits which the Sultan Bestowed. That is why we can see that the first steps to bring

* Soundara Rajan, K. V., 1980. Archaeological Survey of India, New Delhi

Urdu Grammar to the forefront are clearly visible in Gujarat itself. The pure Hindu Narrations

of Gujri Grammar became clean, fresh and accepted that even the later generations, when putting their articulate Sufi views forward like the way and structure of this narrative. . It is important to mention that this language, when it came from the North and mixed with the language of Gujarat, then this mixing separated and the language Gujri Urdu came into being. This language which we call Urdu today, was scarcely being made in faraway areas of this nation, whilst here in Gujarat and Dakkan had already taken form as grammar and poetry. **

Later during British Agency Rule, Alexander Kinloch Forbes in1865 helped establish the Gujarati Sabha, later named as Farbas (Forbes) Sabha to encourage Gujarati language and literature in the city. ***

PROTECTION & MANAGEMENT REQUIREMENTS

Ahmedabad Municipal Corporation (AMC) is the local governance Authority within the State of Gujarat which along with Ahmedabad Urban Development Authority (AUDA) controls the development of the city. It has a governance structure which is comprising of the elected local representatives constituting boards and committees under the Mayor
& Chairperson who takes the policy decisions concerning AMC & AUDA respectively. AMC has an Executive wing with a Municipal Commissioner appointed by the State Government who is the Executive Head of all the administrative functions of AMC. The Heritage Department functions under the authority of the Deputy Municipal Commissioner, in-charge of Heritage, and, looks after the historic heritage of the city. The Heritage Department will also function as the World Heritage Secretariat.

Monuments protected by the ASI & SDA along with their respective prohibited and regulated zones come under the purview of the respective Central and State government agencies who work in collaboration with NMA and AMC for the protection and managements.

The Various Acts And Legal Frameworks
1. AMC's Building by-laws and provisions of GDCR under DP 2021 at city level
2. The Gujarat Town planning and Urban Development Act, 1976,
3. State Government Policy for Heritage Conservation, Government of Gujarat
4. State Archaeology Act, Government of Gujarat
5. Indian antiquities and Art Treasures Act, 1972
6. AMASR Act 1958, and its Amendment and Revalidation Act, 2010 , ASI, GOI, at national level

AMC's Administrative Infrastructure For Conservation:
AMC has established a separate department for heritage conservation under the authority of a Deputy Municipal Commissioner with sole responsibility to look after the Heritage Conservation efforts including recommendation of any restoration proposal and developmental schemes within the old city with its conservation as the basis for development. This department will also be responsible for implementation of Heritage management plan, monitoring and periodic reporting. The Heritage Dept., AMC will also establish collaboration with various stakeholder groups for Heritage Conservation

The Deputy Commissioner will have The Following Support Staff in the Department:
1. Professional Conservation Architects

** Mirat e Ahmadi, the Oriental Society, M S University of Baroda, Baroda.
*** Aparna Kapadia : Alexander Forbes and making of Regional History: Idea of Gujarat-
   History, Ethnography and Text, Edited by Edward Simpson and Aparna Kapadia,
   Orient Blackswan 2010

2. Urban Planners
3. Structural Engineers
4. Building surveyors & inspectors
5. Professional draftsmen and photographers
6. I T and GIS personnel
7. Records and archival officer
8. Public relation/awareness officer
9. Publication unit/information dissemination
10. Capacity building coordinators

Various Administrative & Management Authorities for the city include:
- Community level (Mahajan / Pol Panchayat / Residents committee),
- Ward level (Elected Municipal Councillor),
- City level (Mayor / Commissioner / Heritage Conservation Committee / TDO / Commissioner of Police Traffic),
- District level (Collector / Elected representative to the Legislative Assembly & Member of Parliament),
- State level (Minister of Culture/Directorate of Archaeology/Chief Town Planner),
- Central government level (Offices of Minister of Culture / Secretary Culture / Director General, Archaeological Survey of India)

AMC has undertaken a comprehensive listing of heritage buildings withinthe historic area as well as greater Ahmedabad AUDA areas as per the listing norms of the GDCR 17.20, and identified buildings and areas to be placed under heritage protection. This list is currently under review and in the process for issuing gazette notification by the state authorities.

AMC, with the help of Heritage Conservation Committee (HCC), follows a Process for Approval of interventions on listed buildings / precincts /sites /conservation areas for nominated property and buffer areas for the historic city. The process followed is as under:

1. Application for restoration/repairs/reconstruction/alteration-addition to listed buildings are to be submitted to AMC.
2. Application forms & formats for approval drawings as approved by the Heritage Conservation Committee to be submitted through Heritage Department.
3. Application referred to Heritage Conservation Committee for scrutiny and recommendation.
4. Recommended application referred back to AMC who would grant permission for works through TDO, AMC in form of building permission.
5. Execution reports to be submitted periodically to the Heritage Department
6. AMC to monitor the adherence and follow up of the approved proposal through site inspections.
7. Completed works to undergo inspection by Heritage Dept, AMC, TDO officers to check the full compliance to the approved proposals
8. On complete compliance, the authorities certify the completion and issue building use permission.

Role Of Professional Institutions to Assist The AMC:
1. Centre for Conservation Studies, CEPT University (CCS – CEPTU) as professional institution provides technical expertise in developing conservation proposals. CCS, CEPT University and AMC have signed a MoU to work together for the conservation of historic city. The expertise from various disciplines available at the CEPT University along with external expertise is provided for this purpose.

2. AMC has formulated various committees for guiding the process of Conservation in the historic city. The committees function under the Chairmanship of the Mayor and the Municipal

Commissioner to oversee and monitor the processes of heritage management. Its members include administrators as well as professionals from various disciplines like finance, engineering, architecture, archaeology & Urban management.

3. Other stake holder institutions like INTACH, Ahmedabad Management Association, Centre for Environment Education, Indian Institute of Management - Ahmedabad, National Institutie of Design, Mudra Institute of Communication - Ahmedabad, along with various community trusts, local public interest NGOs and citizen groups, are involved in developing a support mechanism for heritage conservation in the historic city.
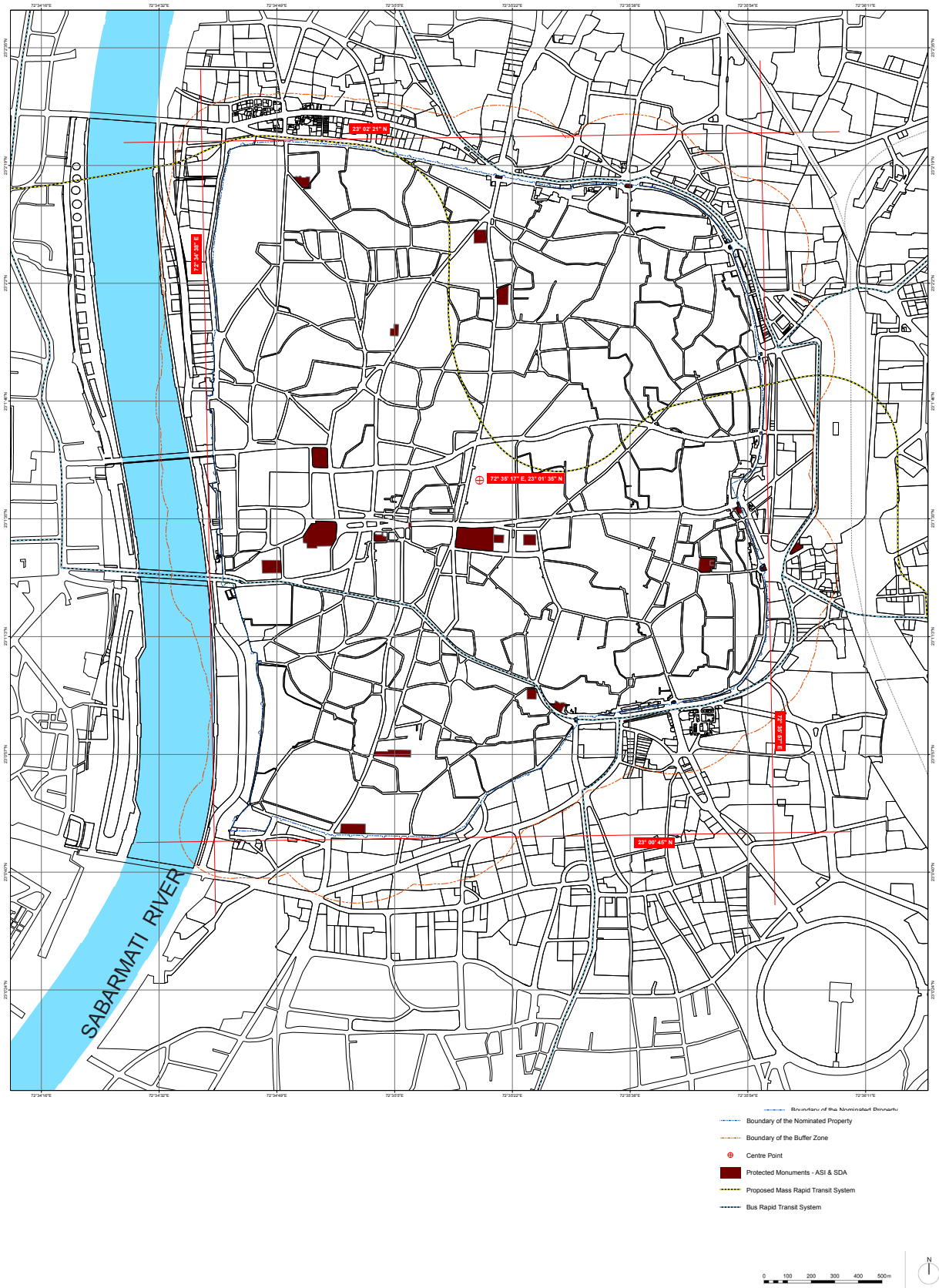
Historic City Of Ahmadabad - Map Showing the Boundaries of Nominated Property & Buffer Zone
Base Map Source : Georeferenced data base for the historic city, AUDA (Ahmedabad Urban Development Authority)

Legend:
- ······ Boundary of the Nominated Property
- —·— Boundary of the Buffer Zone
- ⊕ Centre Point
- ■ Protected Monuments - ASI & SDA
- —— Proposed Mass Rapid Transit System
- ---- Bus Rapid Transit System