

Twitter Thread by V■■■■■■■



V■■■■■■■
[@V_Shuddhi](#)



Red Fort in Delhi was originally built by Raja Anangpal Tomar in 1060 AD and not by Shahjahan

History was modified by Mughal rulers in India and everyone was made to believe that Shahjahan had built this palace during his tenure between 1639 to 1648 AD



by employing Ustad Ahmad Lahauri as chief architect

But what they did was only few modifications and the original fort existed even before Mughals entered India.

A stone tablet inside Red Fort by modern archaeologists proclaims that Shahjahan (who ruled from 1628 to 1658 AD)

THE RED FORT

BUILT BY THE MUGHAL EMPEROR SHAH JAHAN (A.D. 1628-58) AS ROYAL RESIDENCE WITHIN HIS NEW CAPITAL OF SHAHJAHANABAD, THE LAL-QILA (RED-FORT) HAS A PERIMETER OF 2.41 KM. AN OBLONG OCTAGON ON PLAN, THE FORT HAS TWO PRINCIPAL GATES, LAHORE DARWAZA AND DEHLI DARWAZA ALONG ITS WESTERN AND SOUTHERN SIDES RESPECTIVELY. OUTSIDE THE RAMPARTS RUNS A MOAT, ORIGINALLY CONNECTED WITH THE RIVER YAMUNA. THE PALACES LIE ALONG THE EASTERN (RIVER) SIDE OF THE FORT. THE IMPORTANT BUILDINGS INSIDE THE FORT ARE: THE NAQQAR-KHANA, DIWAN-I-AM, RANG-MAHAL, KHAS-MAHAL, MUMTAJ-MAHAL, DIWAN-I-KHAS, MOTI-MASJID, AND HAMMAMS. THE TWO FAMOUS ARCHITECTS USTAD HAMID AND USTAD AHMAD WERE ASSOCIATED WITH ITS CONSTRUCTION WHICH TOOK NINE YEARS (A.D. 1639-48) FOR COMPLETION.

built this fort from 1639 to 1648 AD

But one can see the photo given below for proof of who originally built the Red Fort in Delhi

A painting of Shahjahan's time is preserved in the Bodleian Library Oxford. It depicts Shahjahan receiving the Persian ambassador inside the fort in



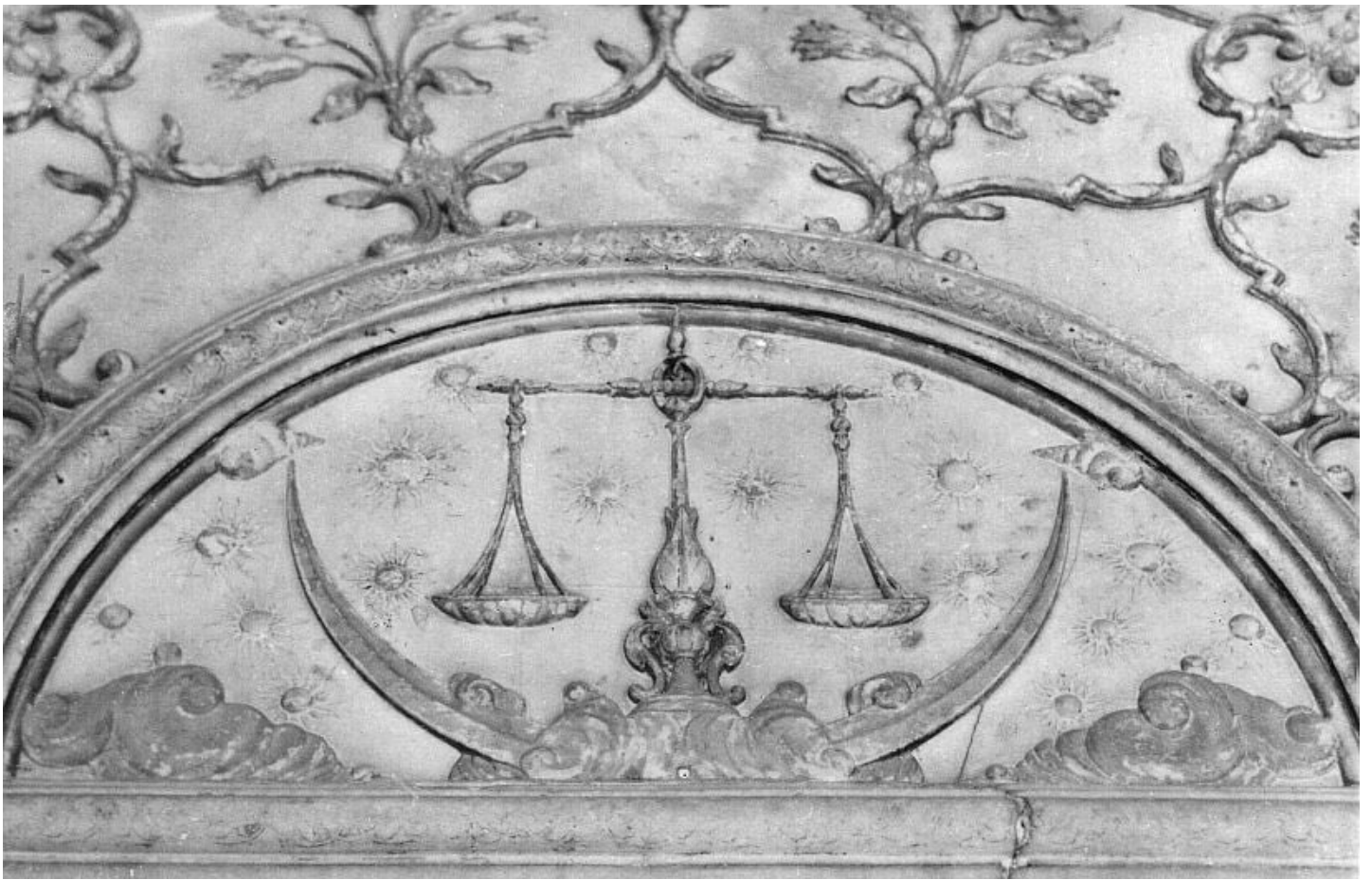
SHAHJAHAN receives the Persian Ambassador in the Diwan-i-Aam, Red Fort, Delhi. (Mughal, c. 1628. MS Onsley, Curators of the Bodleian Library, Oxford). Delhi once again became the imperial seat when the capital was transferred from Calcutta.

'1628' the very year of Shahjahan's accession

This means the fort existed much before Shahjahan.

In Red Fort's Khas Mahal, alias the King's main apartment, one can find the royal emblem of its builder King Anangpal.

It has of a pair of swords laid hilt to hilt curving upwards,



the sacred Hindu pot (kalash) above the hilts, a lotus bud and a pair of scales of justice balanced over it. Dotted around are representations of the sun from whom Indian ruling dynasties claimed descent

At the sword points are two small conches considered

sacred in Hindu tradition.

Bigger conches may be seen at the left and right corners at the base.

But even this visual symbol has been blatantly misinterpreted. The two swords laid hilt to hilt, curving upward are being inadvertently styled by ignorant archaeologists and

historians as an Islamic crescent.

The sacred Hindu Kalash (water pot) on the hilts is never noticed.

The lotus bud on the Kalash represents royal wealth. The pair of scales is a symbol of impartial justice.

The below picture shows the sun (the solar deity in Hinduism)

the arch above is flanked by the sacred Hindu letter 'OM'.

Below it is the royal Hindu insignia which is shown their royal emblem. This proves the hollowness of the claim that Shahjahan commissioned the Red Fort.

Mughals made Urdu inscriptions in gaps on these arches.



The life size statues of two elephants flanking d Delhi Gate of Red Fort are an unmistakable sign of the fort's Hindu origin.

Decorating homes, forts, palaces & temples with elephants is a hoary Hindu tradition. To the Hindu an elephant symbolizes might, power, glory and wealth.



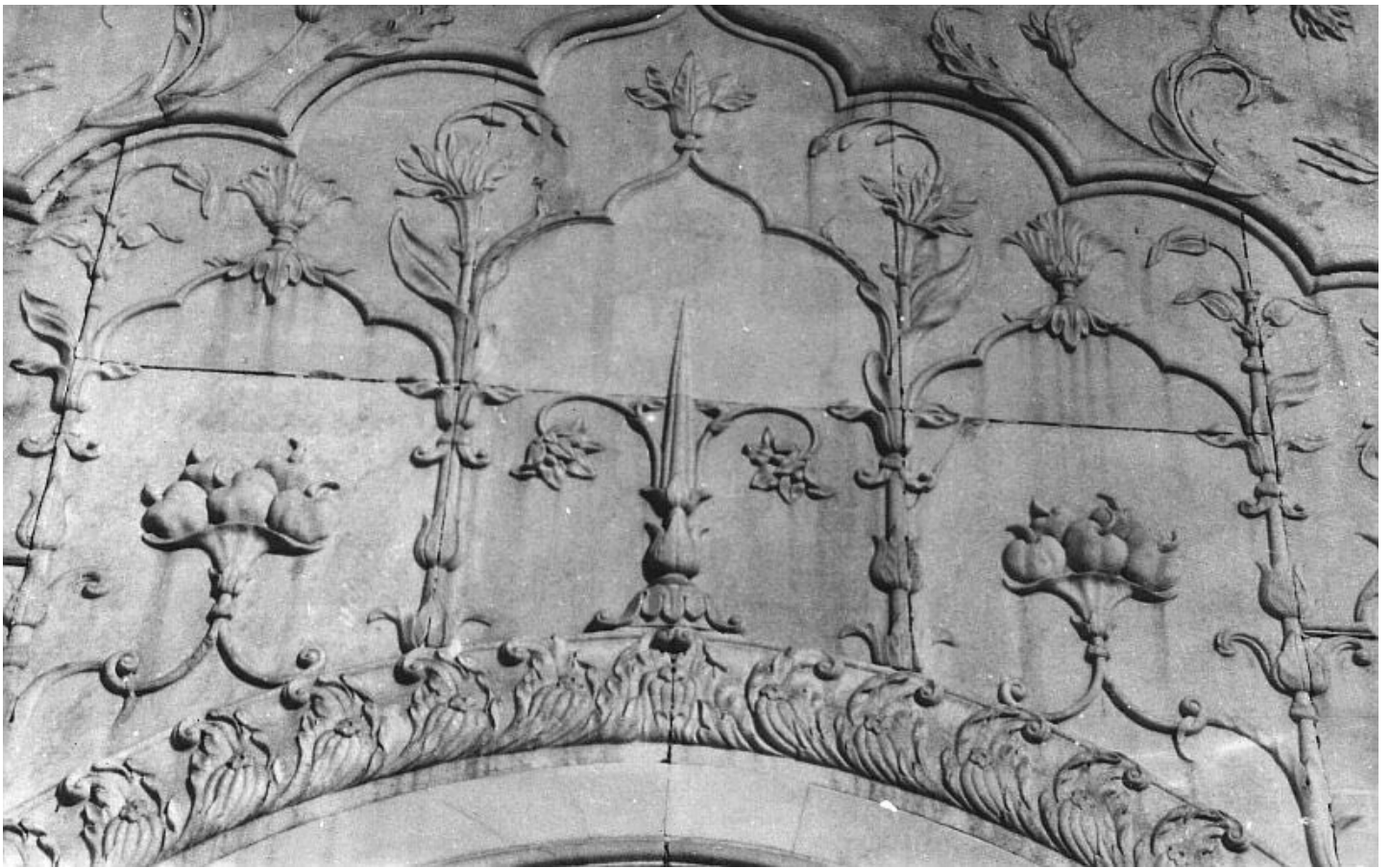
This is one of the proofs that the Red Fort was commissioned by Raja Anangpal in 1060 AD & not by the Shahjahan (1639-48 AD) as is erroneously believed.

There are statues of Hindu Mahavants riding the elephants on the doors of each interior room of "Khas Mahal" in the Red Fort.



Below picture is the inner view of the entrance to d so-called Moti Masjid inside Delhi's Red Fort.
The archaeological tablet outside claims that d mosque was built by Aurangzeb, son & successor of Shahjahan.

That claim is baseless because :
The entrance is of a temple design.



The arch between the domes is made of banana bunches used in Hindu worship.

On either side above the arch are trays holding five fruits each as holy Hindu offering. Fruit is taboo inside Muslim mosques.

Even today five such pig-faced drain pipes may be seen projecting out of the walls of the royal pavilions inside Delhi's Red Fort.

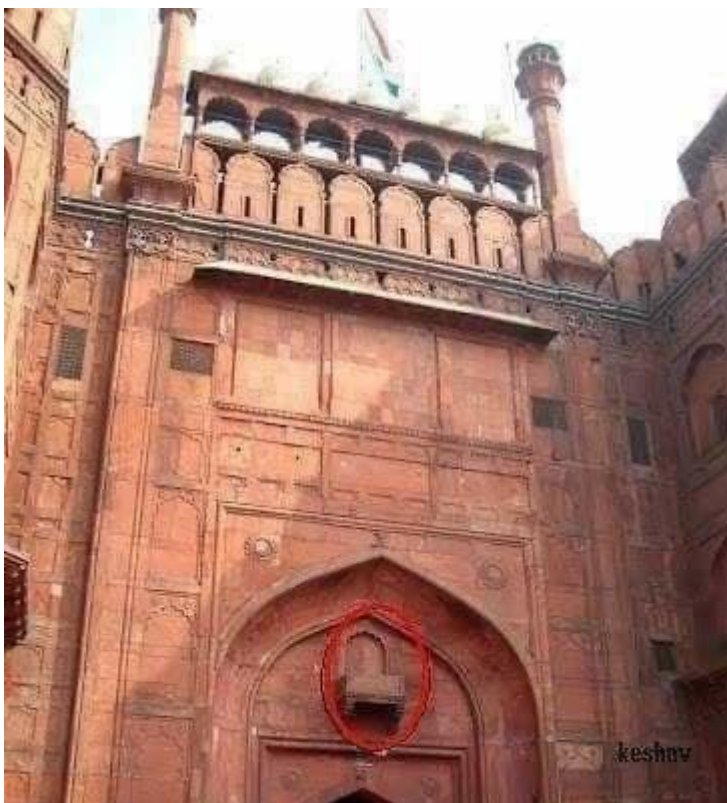
Had Shahjahan built the fort, as is currently believed, he wouldn't have had pigs peering from over his royal Islamic head since pigs



are deeply detested by Islam. Contrarily, the wild boar is a Hindu incarnation and sacred royal Hindu emblem. This is one of the visual proofs of the Hindu origin of Delhi's Red Fort

So careless has been the study of Indian history that such graphic proofs have remained unnoticed

The rack built above the main gate of the Red Fort is a strong proof that the idol of Ganeshji was kept here earlier. A small rack is built just above the main gate of old-style Hindu houses or above the entrance of temples, inside which the idol of Ganesha is seated.



For more evidence read Mr P. N. Oak's research book titled "Delhi's Red Fort is Hindu Lalkot."

Source- <https://t.co/OBJKYodmJd>